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SHAMANIC HEALING, PSYCHOTHERAPY,
AND THE AFFIRMATION OF INDIGENOUS APPROACHES TO HEALING

This paper uses the Western psychological concept of "hypnosis" as a bridge to explore some aspects of contemporary psychotherapy and how they relate to indigenous practices. After a comparison of psychotherapy and shamanism I highlight important aspects in the healing process of historical wounds suffered by indigenous populations. I conclude with a brief discussion of the Native American writer Leslie Marmon Silko's novel *Ceremony;* the book illustrates problems with eurocentered psychiatry and psychology when applied to indigenous populations and suggests a multidimensional healing process of posttraumatic stress symptoms as well as retraditionalization and the affirmation of indigenous values. The fundamental approach of this paper is to consider both indigenous and euro-centered ways of knowing as valid approaches and to deepen the understanding of hypnotic-like phenomena and their potential for serving the needs of indigenous populations. With this comes the assumption that indigenous knowledge has an important role to play not just in aboriginal healing, but also the healing of personal and social ills suffered by non-native individuals in contemporary societies because of their dissociation from human potentials essential for well being.

I want to acknowledge at the outset that this paper is primarily written based on the history of indigenous peoples on the North American continent and their socio-psychological situation.

Hypnosis as Cultural Bridge

The term "hypnosis" was popularized by James Braid (1795-1860), an English physician. Braid disliked the term "mesmerism," which had been named after its originator, Franz Anton Mesmer (1734-1815), an Austrian physician. Braid concluded that Mesmer's purported cures were not due to "animal magnetism" as Mesmer had insisted, but to suggestion. He developed the eye-fixation technique (also known as "Braidism") of inducing relaxation. Earlier French writers had called similar procedures *hypnotisme* (after Hypnos, the Greek god of sleep) because they thought that these phenomena were a form of sleep (Gravitz, 1984). Later, realizing this error, Braid tried to change the name to "monoeidism" (meaning influence of a single idea) however, the original name stuck. In other words, semantics and social construction played an important role in the history of hypnosis and actually directed the way that this modality was practiced and conceptualized.

Contemporary discussions and definitions can be found in the materials of the Society of Psychological Hypnosis (Division 30 of the American Psychological Association; see especially the 2004 statement of its Executive Committee). The Society defines hypnosis as a procedure involving cognitive processes (such as imagination) in which a subject is guided by a hypnotist to respond to suggestions for changes in sensations, perceptions, thoughts, feelings, and behaviors. Sometimes, people are trained in self-hypnosis in which they learn to guide themselves through a hypnotic procedure. (It is important to note that psychologists hold a wide variety of opinions on how to define hypnosis and on why hypnosis works; psychoanalytic, neo-dissociative, socio-cognitive, and transpersonal approaches provide different theories and definitions.)

The hypnotic procedure can be seen as consisting of two parts: 1) induction and 2) suggestions given. During the induction the subject (patient, client, or research participant) is guided to relax, concentrate, and/or to focus his or her attention on some particular item. Some hypnotic practitioners believe the purpose of the induction is to induce an "altered state of consciousness," while others believe the induction is a social cue that prompts the subject to engage in hypnotic behaviors. The suggestions given provide guidance to undergo changes in experience, such as to experience a motor movement (ideomotor suggestions), or changes in sensations, perceptions, thoughts, or feelings. "Challenge suggestions" may also be given (e.g., subjects are told they will not be able to engage in some particular activity and then are asked to perform the prohibited activity). Answers to the question whether people in

hypnosis enter an "altered state" remain contentious; however, research suggests that there is a trait that is associated with an individual's responsiveness to hypnotic procedures (e.g., Barber, 1969). The use of hypnotic procedures in a clinical setting is generally confined to verbal instructions in an office or similar venue.

By contrast, indigenous shamanic practices commonly involve a very different setting with inductions and suggestions proceeding in a multiplicity of dimensions. These practices reach back to tribal rituals directed by native shamans, those socially designated practitioners who voluntarily shift their attentional states to obtain information not available to others members of their community (Krippner, 2000). Agogino (1965) stated, "The history of hypnotism may be as old as the practice of shamanism" (p. 31), and described hypnotic-like procedures used in the court of the Pharaoh Khufu in 3766 B.C.E. Agogino added that priests in the healing temples of Asclepius (commencing in the 4th century, B.C.E.) induced their clients into "temple sleep" by "hypnosis and auto-suggestion," while the ancient Druids chanted over their clients until the desired effect was obtained (p. 32). Vogel (1970/1990) noted that herbs were used to enhance verbal suggestion by native healers in pre-Columbian Central and South America (p. 177).

However, Krippner (2004) has suggested that the procedures described by Agogino, Vogel, and others, be referred to as "hypnotic-like" because they differ considerably from procedures utilized by hypnotic procedures. The setting for rituals or ceremonies may be outdoors or in traditional structures very different from the office of a counselor, psychiatrist, or clinical psychologist, even though contemporary shamanic practitioners may conduct healing ceremonies in hospitals or in non-traditional living quarters. In addition to verbal instructions, singing or chanting, the use of instruments (particularly percussion instruments), drama, movement, body-painting, tactile, olfactory and/or gustatory stimulation, dietary practices (mind-altering herbs, emetics, fasting, etc.), shifts in waking and sleeping cycles, and cleansing procedures (such as sweating and purging) play an instrumental role. The use of a wide variety of implements or utensils is also common, e.g., feathers, bundles, crystals, and in the verbal dimension storytelling (including joking and teasing) can play a significant role. In addition to specific suggestions provided by the shaman or other indigenous practitioner, the cultural context (such as the cosmology of the ritual venue or stories told or alluded to in songs) gives guidance during the hypnotic-like procedures employed by shamans.

Language issues quickly arise when we move cross-culturally to investigate hypnotic-like phenomena, especially given the diversity and complexity of indigenous languages. While I am intent on using indigenous peoples' explanations of their own practices, I cannot help but resort to concepts that have their own history in the English language. For example, the word "consciousness," like "hypnosis," is a social construct, one that has been defined and described differently by various groups and writers. When it is translated into a non-English language, the problem intensifies, as some languages have no exact counterpart to the term. From my perspective, the English noun "consciousness" can be defined as the pattern of perception, cognition, and affect characterizing an organism at a particular period of time. However, some definitions equate "consciousness" with "awareness," while other definitions focus on "intentionality," "attention," or some other aspect of the phenomenon.

So-called "alterations" in consciousness or "altered states" of consciousness (often described as observed or experienced changes in people's usual patterns of perception, cognition, and/or affect) have been of great interest both to practitioners of hypnosis and to anthropologists. Rock and Krippner (2007) have deconstructed the term "altered states of consciousness," claiming that the term confuses consciousness with its content, especially if a phrase such as "shamanic states of consciousness" is used. They prefer the term "patterns of phenomenological properties" as it avoids what they call the "consciousness/content fallacy," and places the emphasis upon experience itself (p. 485). Regardless of the term used (and I suggest the term "integrative states of consciousness" as most descriptive), various indigenous (i.e., native, traditional) people engage in practices that they claim facilitate encounters with "divine entities" and contact with the "spirit world." Many Western observers have been reminded of

hypnosis by some of these procedures, especially those in which individuals have appeared to be highly suggestible to the practitioner's directions, have seemed strongly motivated to engage in imaginative activities, and have become engaged in shifts in attention, all of which are common to Western hypnotic practices.

In any event, these behaviors and experiences reflect expectations and role-enactments on the part of the individuals or a group. The practitioner invites these individuals to attend to their own personal needs while attending to the interpersonal or situational cues that shape their responses. However, it is an oversimplification of a very complicated set of variables to refer to the practices of shamans and other indigenous practitioners as "hypnosis," as many authors have done (e.g., Agogino, 1965). Native practitioners and their societies have constructed an assortment of terms to describe activities that, in some ways, appear to resemble what Western practitioners refer to as "hypnosis." To indiscriminately use the term "hypnosis" to describe exorcisms, the laying-on of hands, dream incubation, and similar procedures does an injustice to the varieties of cultural experience and their historic roots.

"Hypnosis," "the hypnotic trance," and "the hypnotic state" have been reified too often, distracting the serious investigator from the cross-cultural uses of human imagination, suggestion, and motivation that are worthy of study using a native practitioner's own terms (Krippner, 1993). It is important to take account of the entire range of procedures that are part of shamanic practices (as well as those from folk mediumship) and to include indigenous definitions and accounts rather than to abstract them from culturally significant understandings (Kremer, 1994). I agree with Gergen (1985) who observed that the words by which the world is discussed and understood are social artifacts, "products of historically situated interchanges among people" (p. 267). This caveat also applies to the word "indigenous," a term for which there is no universal definition (Kuper, 2007). I apply "indigenous" to descendents of original inhabitants of a land, as well as to groups only partially related genetically to those people but who have also suffered discrimination from a society's powerful elite. According to ILO, *indigenous peoples* refers to "tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community and whose status is regulated wholly or partially by their own customs or traditions" (International Labor Organization, 1989).

Psychotherapy and Shamanism

"Hypnosis" is a noun while "hypnotic-like" is an adjective, hence the use of the former term lends itself to abuse more easily than utilization of the latter. This distinction is important when one reads such accounts as that by Torrey (1986) who surveyed indigenous practitioners, concluding -- on the basis of anecdotal reports -- that "many of them are effective psychotherapists and produce therapeutic change in their clients" (p. 205). Torrey observed that when the effectiveness of therapeutic paraprofessionals has been compared, professionals have not always been found to demonstrate superior therapeutic skills. The sources of the effectiveness of professional psychotherapists, paraprofessional therapists, and native healing practitioners are four basic components of psychotherapy -- a shared worldview, impressive personal qualities of the healer, positive client expectations, and a process that enhances the client's learning and mastery (p. 207). We would suggest that an adjective such as "psychotherapist-like" would be a more accurate term than Torrey's use of the noun "psychotherapist" in describing native practitioners; however, we are quite comfortable with Strupp's (1972) description: "The modern psychotherapist...relies to a large extent on the same psychological mechanisms used by the faith healer, shaman, physician, priest, and others, and the results, as reflected by the evidence of therapeutic outcomes, appear to be substantially similar" (p. 277).

Especially valuable are qualitative analyses of the experiences of both practitioners and their clients. Krippner (1990) has used questionnaires to study perceived long-term effects following overseas visitors' trips to Filipino and Brazilian folk healers, finding such variables as "willingness to change one's behavior" to significantly correlate with reported beneficial modifications in health. Cooperstein (1992) interviewed 10 prominent alternative healers in the United States, finding that their procedures involved the self-regulation of their "attention, physiology, and cognition, thus inducing altered aware-

ness and reorganizing the healer's construction of cultural and personal realities" (p. 99). Cooperstein concluded that the concept that most closely represented his data was "the shamanic capacity to transcend the personal self, to enter into multiform identifications, to access and synthesize alternative perspectives and realities, and to find solutions and acquire extraordinary abilities used to aid the community" (p. 121). Indeed, the shaman's role and that of the alternative healer are both socially constructed, as are their operating procedures and their patients' predispositions to respond to the treatment. It is not only important to study the effects of the hypnotic-like procedures found in native healing, but to accurately describe them, and understand them within their own framework. Kremer and Krippner (1994) have used questionnaires and self reports to assess alterations and shamanic journeying content of inexperienced subjects assuming purported trance postures and were only able to partially support Goodman's (1990) claims as to the specificity of the experience induced by different postures (which were based on shamanic sculptures and rock carvings).

The professionalization of shamanic and other traditional healers demonstrates their similarity to practitioners of Western medicine (Feinstein & Krippner, 1997). Nevertheless, the differences can not be ignored. Rogers (1982) has contrasted the Western and native models of healing, noting that in Western medicine, "Healing procedures are usually private, often secretive. Social reinforcement is rare....The cause and treatment of illness are usually regarded as secular....Treatment may extend over a period of months or years." In native healing, however, "Healing procedures are often public: many relatives and friends may attend the rite. Social reinforcement is normally an important element. The shaman speaks for the spirits or the spirits speak through him [or her]. Symbolism and symbolic manipulation are vital elements. Healing is of limited duration, often lasting but a few hours, rarely more than a few days" (p. 169).

Rogers (1982) has also presented three basic principles that underlie the indigenous approach to healing: The essence of power is such that it can be controlled through incantations, formulas, and rituals; the universe is controlled by a mysterious power that can be directed through the meticulous avoidance of certain acts and through the zealous observance of strict obligations toward persons, places, and objects; the affairs of humankind are influenced by spirits, ghosts, and other entities whose actions, nonetheless, can be influenced to some degree by human effort (p. 43). This worldview – one which fosters the efficacy of hypnotic-like procedures -- varies from locale to locale but is remarkably consistent across indigenous cultures. The ceremonial activities produce shifts of attention for both the healer and the client. The culture's rules and regulations produce a structure in which the clients' motivation can operate to empower them and stimulate their self-healing aptitudes.

Western practitioners of hypnosis utilize the same human capacities that have been used by native practitioners in their hypnotic-like procedures. These include the capacity for imaginative suggestibility, the ability to shift attentional style, the potential for intention and motivation, and the capability for self-healing made possible by neurotransmitters, internal repair systems, and other components of mind/body interaction. These capacities often are evoked in ways that resemble Ericksonian hypnosis (Erickson, Rossi, & Rossi, 1976) because of their emphasis on narrative accounts. Hypnosis and hypnotic-like activities are complex and interactive, and hence take different forms in different cultures. Yet, as with any form of intervention, "the mask... crafted by the group's culture will also fit a majority of its members" (Kakar, 1982, p. 278). The multidimensionality of indigenous hypnotic-like approaches can be seen as an important characteristic that appear to apply cross-culturally.

It has become increasingly apparent to cross-cultural psychologists that the human psyche cannot be extricated from the historically variable and diverse "intentional worlds" in which it plays a co-constituting part. Supposedly, writing makes reality accessible by representing consensual reality, but far too often it becomes a substitute for the reality it purports to represent (Krippner, 1994). Therefore, we are dismayed when we see Western terms haphazardly applied to frenetic actions; for example, *amok* in Indonesia has been called "a trance-like state" and *latah* "a condition akin to hysteria" (Suryani & Jensen, 1993). The cross-cultural exploration and knowledge exchange about hypnotic-like procedures poses

significant paradigmatic and epistemological challenges which I and Krippner have explored in other places (Kremer, 1994, 1996, 2000, 2002b, 2004; Krippner, 2000, 2004; Krippner & Winkler, 1995). By investigating ways in which different societies have constructed diagnostic categories and remedial procedures, therapists and physicians can explore novel and vital changes in their own procedures -- hypnotic and otherwise -- that have become obdurate and rigid.

Western medicine and psychotherapy have their roots in traditional practices, and need to explore avenues of potential cooperation with native practitioners of those healing methods that may still contain wise insights and practical applications. Using APA Division 30's useful definition as a guide, we hope that Western terms will not be superimposed on indigenous shamanic and mediumistic practices that deserve to be studied and appreciated in their own context.

Cultural Healing

Many of the healing challenges of indigenous peoples stem from historical and contemporary experiences of violence that manifest in social destruction and individual physical and psychological suffering. Cultural affirmation in the use of indigenous hypnotic-like procedures becomes an essential and necessary ingredient in healing endeavors.

Violence, in an Indigenous context, stems from many sources, including the social sciences that wield "epistemic violence" (Spivak, 1990). Epistemic violence is a continuation of genocide. Genocide is balanced by survivance stories, and "survivance" is "the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy, and victimry" (Vizenor, 1999, p. vii).

The epistemic violence of the social sciences is represented by concepts like the "noble savage" and the "vanishing Native." This chapter attempts to face the genocidal realities of Indigenous peoples, and the politics forced upon them, without succumbing to contemporary expressions of stories of the vanishing native. Stories of survivance contain the greatest healing potential for Indigenous peoples.

In 1946 the United Nations General Assembly passed a resolution stating that "genocide is the denial of the right of existence to entire human groups" (Stannard, 1992, p. 279). Chrisjohn, Young, and Maraum (1994) discuss "ordinary genocide" as a form of genocide that is relevant for many Indigenous peoples:

"Ordinary genocide" is rarely, if at all, aimed at the total annihilation of the group; the purpose of the violence ... is to destroy the marked category (a nation, a tribe, a religious sect) as a viable community. (p. 30)

The word *violence* means, in its root, "vital force." In this sense we understand violence as the assertion of one's vital force at the expense of another. This definition is a modification of Galtung (1996, p. 4), who distinguishes three forms of violence: direct, structural, and cultural. *Direct violence* refers to the brutality of murder, slavery, displacement, and expropriation. *Structural violence* refers to the direct, everyday policies that affect the well-being of people. *Cultural violence* refers to racism. *Epistemic violence* (Spivak 1990, pp. 125-126) refers to a process whereby colonial and imperial practices impose certain European codes. *Psycho spiritual violence* is another term used to discuss the impact of genocidal policies.

The indirect violence following direct violence can be seen in various dimensions. Economically, it means the destruction of Indigenous self-sustaining economies and the imposition of market or socialist economies. Politically, it means the destruction of traditional forms of governance. Legally, it means that Indigenous oral law and historical rights are invalidated. Socially, it means the destruction of rites of passage. Physically, it means exposure to contagious diseases. Intellectually, it means the invalidation of the Indigenous paradigms and the dominance of an alien language. Spiritually, it means the destruction of ceremonial knowledge. Psychologically, survivors of genocide show symptoms of post-traumatic stress.

Previously I have discussed four significant aspects of healing the historical violence imposed upon indigenous peoples together with Bastien, Kuokkanen, and Vickers (2003). First, "*remembering*" acknowledges the destruction that colonization brought; it is identifying the impact of destruction with

the willingness to let go of the blame. Each Indigenous nation on the northwest coast of British Columbia has a cleansing ceremony for the purpose of washing away grief and hatred to prepare for healing. The initial step in preparing for the cleansing and washing ceremony is to name the offense. "Research suggests that through a narrative process, through sharing the stories of suffering, individuals begin to organize, structure, and integrate emotionally charged traumatic experiences and events" (Bastien et al., 1999, p. 18).

Second, the *reconnection with ancestral healing methods* is another critical ingredient. Ancestral teachings have remained in the consciousness and unconsciousness of Indigenous people despite the changes wrought by ongoing colonial and genocidal policies. For example, an individual may approach an elder to ask how to wash away the shame and grief from the past. The individual may be advised to fast and bathe for four days, all the time letting go of hatred and destructive energy that surfaces each day. This is called *si 'satxw* in the Tsimshian language. Through the act of cleansing the individual practices awareness. This awareness is one where individuals observe their behaviors and beliefs, following each to the root of behavior (Levine, 1979). Healing takes patience, requiring cultural support. Indigenous healing programs, such as NECHI *(nechi* is a Cree word meaning "friend") in Canada, use Indigenous approaches combined with Western psychotherapy to deal with issues of alcoholism.

The third crucial ingredient in healing the impact of colonization is *reaching out to others*. Once one has learned to love and value oneself, it is much easier to love and value one's neighbor. Confronting oppression in communities requires education and a willingness to make relationships that respect the self and others.

A fourth crucial ingredient in healing the results of colonial violence is the *reconstruction of Indigenous concepts of community*. By reconstructing Indigenous understandings of community we are able to restore our values and spirituality, not as something arbitrary and superficial, limited to occasional prayer or song, but spirituality as our personal and daily relationship with the environment and our community (cf. Brascoupe, 2000, p. 415).

Gerald Vizenor (2008) uses the term *survivance,* rather than survival, to discuss the active sense of native presence as dominant societies struggle with their collective shadows and the remembrance of knowledge that appears to be of increasing importance for the survival of the species and as indigenous peoples reaffirm and reassert their cultural knowledge and decolonize not only in their social practices, but also by using postmodern approaches to thinking and research. Rather than passive survival he cherishes the active sense of renewal and change.

The theories of survivance are elusive, obscure,and imprecise by definition, translation, comparison, and catchword histories, but survivance is invariably true and just in native practice and company. The nature of survivance is unmistakable in native stories, natural reason, remembrance, traditions, and customs and is clearly observable in narrative resistance and personal attributes, such as the native humanistic tease, vital irony, spirit, cast of mind, and moral courage. The character of survivance creates a sense of native presence over absence, nihility, and victimry.

Native survivance is an active sense of presence over absence, deracination, and oblivion; survivance is the continuance of stories, not a mere reaction, however pertinent. Survivance is greater than the right of survivable name.

Survivance stories are renunciations of dominance, detractions, obtrusions, the unbearable sentiments of tragedy, and the legacy of victimry. Survivance is the heritable right of succession or reversion of an estate and, in the course of international declarations of human rights, is a narrative estate of native survivance. (p. 1)

Our exploration of hypnotic-like procedures, issues of self construction, and cultural affirmation has thus led us to the importance of stories, the re-imagination of indigenous presences, and assertion of indigenous knowledge practices.

Storytelling and Healing

Criar y dejarse criar is an Andean notion of visionary presence, "to nurture and be nurtured," mirroring the Quechua *kauan pachari kawsachkauchik, kawsaynuichikunawau, uywaypaqmi wywanakuckkanchik* - "at this time we are sharing with all our family relations, we nurture to be nurtured ourselves" (MACHACA, 1996; MACHACA & MACHACA, 1994). The *Projecto Andino de Tecnologias Campesinas,* PRATEC for short, is dedicated to decolonization and cultural affirmation and embraces notions that nurture the diversity or heterogeneity of life in the *ayllu,* the community consisting of much more

than humans.

What happens between the Andean communities of humans, deities and nature is reciprocal dialogue, a relationship which does not assume any distancing and objectification between those dialoguing, but rather an attitude of tenderness and understanding towards the life of the other. Such dialogue does not lead one to a knowledge about the other, but rather to empathize and attune oneself with its mode of being, and in company with that other, to generate and regenerate life. It is a dialogue ... that leads [not to knowledge but] to wisdom. (RENGIFO, 1993, 168, translation by APFFEL-MARGLIN; also Apffel-Marglin with PRATEC 1998)

This is ancient business for tomorrow. Betty Bastien (2003; 2004) gives descriptions of her understanding of Siksikaitsitapi (Blackfoot) cultural practices of participatory visions and communal obligations to the maintenance of alliances with natural presences of spirit(s). Wintu artist Frank LaPena (1999, p. 18) describes how elders "learn the earth's secrets by quietly observing. It is a secret language called knowledge that releases the spirit from stone and heals by tone of voice and by changing sickness into elements that flow instead of blocking life." Visionary presence in place and time affords a precision of imagination that is healing. For people of White mind such precision has a decolonizing prerequisite lest phantasy and inflation twist what may be healing to serve spurious needs.

Jorge Ferrer (2002) deconstructs the experientalist, empiricist, and perennial assumptions of transpersonal pyschology to release the field from its modernist bondage. He suggests that spiritual knowing should be conceived as "creative participation of not only our minds, but also our hearts, bodies, souls, and most vital essence" (p. 115). His participatory vision of human spirituality emerges from a thorough critique of the constructions of what is *trans* to the personal in modern minds. Ferrer's participatory vision

conceives transpersonal phenomena as (1) *events*, in contrast to intrasubjective experiences; (2) *multilocal*, in that they can arise in different loci, such as an individual, a relationship, a community, a collective identity, or a place; and (3) *participatory*, in that they can invite the generative power and dynamism of all dimensions of human nature to interact with a spiritual power in the cocreation of spiritual worlds. (2002, p. 117)

Healing storytelling emerges as visionary and imaginative process that grounds itself in time (smaller and larger planetary and celestial cycles), place (ecology, history of place), history (stories and myths), ancestry, and stories of origin and creation. It becomes cultural healing when it takes ethnic origins (genealogy) as one of its pivotal starting points.

Normative dissociation – splitting from origins, place, time, history – is the central process and shield of the auto-colonizing self that modernity created and that is ready to be filled with the virtual everything, the viral simulations and simulacra postmodernity creates in cancerous growth. This is the colonization of what once was a given for participatory selves. Visionary stories and rituals as practice of radical presence – for indigenous and non-indigenous individuals - may release us into the imaginal realms where the traces of shamanic presences can be recovered. These presences are not transcendent (the only way the dismissive modern mind can conceive of them with its devouring need for dominance and control), they are immanent. Release from the bondage of modernist conceptions of transpersonal psychology and the modernist constructions of the self is the revenge of the other, as Baudrillard (1993) would have it.

That revenge may be seen in the way in which the Whites have been mysteriously made aware of the disarray of their own culture, the way in which they have been overwhelmed by an ancestral torpor and are now succumbing little by little to the grip of 'dreamtime.' This reversal is a worldwide phenomenon. It is now becoming clear that *everything* we once thought dead and buried, everything we thought left behind for ever by the ineluctable march of universal progress, is not dead at all, but on the contrary likely to return – not as some archaic or nostalgic vestige (all our indefatigable museumification notwithstanding), but with a vehemence and a virulence that are modern in every sense – and to reach the very heart of our ultrasophisticated but ultra-vulnerable systems, which it will easily convulse from within without mounting a frontal attack. Such is the destiny of radical otherness – a destiny that no homily of reconciliation and no apologia for difference is going to alter. (p. 138)

Reviving radical otherness in ourselves and liberating participatory events from the shackles of modernity to serve an imaginative sovereignty and social justice is a humbling endeavor that requires compassion and patience. The touchstone of the precision of our imagination is as much in the release of spirit from the stone as in the release of radical otherness within ourselves, as confrontations with colo-

nial Whiteness, sexism, ecocide become part of our healing presence. "Transcendance of the (un)known opens out onto a limitless field. Everything remains to be done" (Minh-ha 1991, p. 145).

A Model of Personal and Cultural Healing

Leslie Marmon Silko's novel *Ceremony* (1977) continues to stand as an exemplar of a story of survivance, the assertion of an active indigenous sense of presence, and the renewal of indigenous approaches to health and healing – a renewal that looks forward, rather than just simply backward in an essentializing traditionalist sense. The healer central to the story asserts that clinging to the old ways in a fundamentalist sense gives the power to those who are interested in destroying the culture. He states: "The ceremonies have always been changing. … After the white people came, elements in this world began to shift; and it became necessary to create new ceremonies" (p. 126). The experience of an alien culture necessitates an updating of healing rituals. The main character of the novel suffers from post-traumatic stress syndrome as a consequence of his experience of World War II. Western psychiatry fails to help him and native healers of different background see this as an opportunity not just to help an individual, but to further cultural healing by way of his initiation into and remembrance of an indigenous sense of presence on the land. One of the ceremonies he experiences is drawn from the Navajo chantway tradition and the novel illustrates many of the points made throughout this paper. In the end healing occurs because the hero remembers his indigenous sense of self and overcomes his suffering resulting from cultural dislocation and war by connecting with ancestral healing methods, reaching out to others, experiencing integrative states of consciousness, and finding his place in community. This is a rich story that is very intricate and complex. It is a story that is healing medicine. My statements touch just upon the mere surface in a summarizing fashion. More detail can be found in a lecture I have presented on the topic which can be found here: http://www2.santarosa.edu/file-depot/download.php?action=dl&id=7529

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