

Bristlecone Firesides Podcast, Season 2, Episode 3 Part 2: Wild Women and Wild Wisdom

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Madison:

Speaker 1: ([00:06](#))

It's probably time that I start reading there ALA , uh, she's a figure that keeps popping up. She keeps popping up in my, in my world and it's, I feel like it's time to just dive in. Um, no, there's a lot that resonated with me in that little section. I think that in the conversations Abby and I have had so far this season that there's something about wildness that is, uh, also about like freedom and autonomy, right. That I think when we can come into ourselves as fully autonomous beings that are responsible to ourselves and God, I think that is when we become to a degree it's and it's not, you know, it's, it's, it's like spiritual freedom. It's like real true internal, spiritual freedom that comes with a lot of permission giving, uh, and like a freedom to like make mistakes and to get messy, like know the MIS Frizzle approach, um, which kind of leads me into what I wanna talk about next that there's something delay shameless about the wild woman archetype, um, shameless about the body shameless about pleasure, pain, beauty violence. Uh, do you have thoughts on this shamelessness?

Speaker 2: ([01:11](#))

That question was really provocative for me preparing for this, um, recording session and I have so many thoughts, so I hope I will condense them. And

Speaker 1: ([01:26](#))

So I'm glad you have a lot of thoughts

Speaker 2: ([01:29](#))

I do. Yeah. Okay. So firstly, um, I'm thinking about, um, the evolution of the human species and I'm thinking about what we've talked about regarding how in Western society and maybe in particular in the, the LDS culture, we've kind of, uh, erased, shadow work and sorrow and winter time symbolically speaking. And I think that's a, um, a reflection of what's happening more broadly. Um, here in America, um, our economy functions on the principle of ceaseless production. We don't winter , we don't take breaks. We, we hardly even could respond to the coronavirus with a, an appropriate season of rest. You know, it's just been endless pushback about getting back into the flow of, of things. Um, and I think you could say the same thing about human progress, about evolution, um, this principle of ASCE, um, forward progress, sunshine, the sunshine principle, um, endless spring and summer endless harvest it's, um, killing us, it's killing the planet and it's, um, we need to take a break.

Speaker 2: (03:07)

We need to slow down and we need to reevaluate some things. So I open my thoughts with that, uh, blurb, because I think that maybe sometimes it's okay to be ashamed. Maybe there are certain kinds of shame that are really good and, uh, maybe not all shame is created equally. Um, maybe we should be ashamed for a while of some of the things that we've done as a collective. And maybe we should just sit in that for a little while. Um, that being said, yeah, yeah. We feel ashamed about a lot of things. Um, that would be really helpful to unpack. So as I've thought about your question, I've, I've wondered if maybe, um, most potent effect on our lives is that it keeps us from moving forward. It's it stoppers our, our progress. It stoppers us from, from claiming, um, aspects of ourself that maybe are, maybe are okay, like pleasure, pain, violence is violence ever. Okay. I've been thinking about this all week long. Um, perhaps you could make the argument that there are places and spaces where aggression is a good thing where aggression could be healthy. Um, yeah, but either way, I guess on the whole I'm still feeling like being too and discerning about shame could be useful that perhaps there are some things that we are ashamed of that it's time to, um, it's time to, to heal. And perhaps there are some things that we are not ashamed of that we really should be ashamed.

Speaker 2: (05:05)

I really like that. Amber, thank you. Um, when I think of shamelessness, I go immediately to Baba yoga. Um, and I know that there's sort of different stories about her in different interpretation, but I see her as, um, facilitating, uh, our own journey to the wild woman. And so there's a certain degree to which she has to be this sort of hyperbolized or like extreme, um, I mean like archetypal figure of like what it means to be like full of your sensuality or full of your, um, pleasure or full of your, you know, like this very like indulgent almost, um, way of approaching life, but it's not without purpose. And I that's sort of been what's come back to me is I've considered this question is that there's freedom in the wild woman architect, because you finally tap into your purpose, um, and into your path and into your rhythm and into your, um, the fullness of your essence, what you're, what you're here to do.

Speaker 2: (06:36)

And so there is more freedom in the sense that, um, you can have healthy expressions of pleasure and, um, pain and manifest things that, um, maybe culturally you've been trained not to. Um, there is an inherent violence, as we know, in the natural world. And, um, and then us, because we are the natural world and, um, you know, I don't, I don't, my, my thoughts on that are sort of evolving I guess, but, um, I think that being in a cholesterol, like if we're using that framework in a cholesterol sphere, um, I'm hoping that means that there's something to learn from the violence like that there's something inherently, um, instructional, and we can talk more about this later with Adam and E, but I think there's a lot to like sort of unpack or examine

about having women be the ones to sort of move us from a paradise into a fallen state and bringing all of creation with us.

Speaker 2: [\(08:02\)](#)

Right? So not only like women are experiencing the majority of violence, let's put it that way in the world. And we brought, you know, we brought men with us, we brought the animals with us. We brought all of creation to also be experiencing a vast degree, like a huge amount of violence just inherent in living. Um, and what that, in terms of like reconciliation, like do women then, you know, lead us to reconcile that through that, through that bodily experience, like through that deeper connection that we have of understanding everything is interconnected. I, um, by just by virtue of how we're wired and how we experience the world and like, is that why to a certain degree, like women are, are sort of leading that right now, like speaking out and speaking up and saying like, we can't continue, um, to live in such a disconnected way.

Speaker 2: [\(09:09\)](#)

Um, I don't know. I, I, it's all sort of things I'm, I'm thinking of, but in terms of shamelessness, I think it, you get to the point where you speak your truth and you, you don't apologize for, like, that's sort of my interpretation of that is it's not like you're just doing whatever the heck you want. Um, and you don't understand consequences and you don't care about consequences it's that you under stands. So purely the purpose that you do, the thing that's hard, even if it hurts people, but because it has purpose and because like love is that ultimate purpose. Um, you understand that the ramifications ultimately will be for the, for your good and for the good of those around you. So the, the, the ultimate like sort of universal larger purpose is that you're bringing souls together. That you're, that you're, you're on the side of into connection.

Speaker 2: [\(10:06\)](#)

You're on the side of, of harmony and healing. Um, and that is freedom, right? Like love is that kind of freedom . Um, and I, I think Christian culture to a large degree has sort of done the opposite, right. Has told us, um, for generations, I think so much that it's almost ingrained in us that the body is inherently evil or inherently flawed or sinful because of sexual desire or sensuality or anything that leads to sort of, um, that could lead to living indulgently and living selfishly, um, when, like the focus so that that's taken our focus essentially away from actually looking objectively at what we are, um, and putting the focus on how we build bonds that last eternally, rather than focusing on the potential for corruption, which is just focusing on fierce essentially.

Speaker 1: [\(11:28\)](#)

Yeah. There's a lot that resonated in that with me. I think, I think you're right. That I, I think when we think of wildness, you know, I think we think of outta control, you know, kind of chaotic that there's an aimlessness to it. Um, but I think what you hit on there was that there's, there's an intentionality behind it, that it there's freedom in intentionality. And that's something that I've kind of, uh, discovered myself, um, just about the way that I, you know, practice, you know, my own spiritual practice is that, um, there's, there's, uh, kind of a tension in that freedom with intentionality that I think is really, is really life giving really sustaining. Uh, so thank you for that. Abby, any thoughts, Amber, any thoughts?

Speaker 2: (12:15)

I don't know that I have any thoughts, but I think, um, like we mentioned earlier, you know, because this is so important, I think it's also important to acknowledge how women go about accessing, accessing, excuse me, these, um, the ability to kind of harness this energy, um, or really transform themselves into, uh, a wild woman or kind of reassessing that, that power of the wild woman. Um, and I, I guess, you know, how do we go about doing that? What's what, what kind of action do we take as women, uh, to really reinvest ourselves as wild women or, or, um, kind of find those unconscious elements that really lend ourselves to that archetype?

Speaker 2: (13:14)

I think it's, um, very slow, careful and intentional work, and you can expect it to take a long time and you can expect it to be cyclical, um, steps forward and steps back. Um, I think I might actually have a passage here from Claris, so that maybe speaks to this. So she writes to write all this. We resurrect the wild nature over and over again, each time the balance tips too far in one direction or another, we will know when there is reason for concern for generally balance makes our lives larger and imbalance makes our lives smaller. One of the most important things we can do is to understand life all life as a living body in itself, one that has respiration, new cell turnover, sloughing off and waste material. It would be silly if we expected our bodies not to have waste material more than once every five years, it would be a aim to think that just because we ate a day ago, we shouldn't be hungry today. It is just as fatuous to think that once we solve an issue, it stays solved that once we learn, we always remain conscious ever after. No life is a great body that grows and diminishes in different areas at different rates. When we are like the body doing the work of new growth, waiting through lair, the, the breathing or resting, we are very alive. We are within the cycles of the wild woman. If we could realize that the work is to keep doing the work, we would be much more fierce and much more peaceful.

Speaker 2: (14:52)

Um, so I find that very enlightening and comforting. Um, and I think the beginning point is just introspection and self-reflection, um, as for your point to working with what is UNC us what's been, um, helpful for me is meditation. Um, lots of, lots of

writing and working with archetypes and images. Um, so seeing, seeing, uh, what comes up in my mind, I, I have a dream journal that I've and keeping for almost two years. And, um, it's interesting to see how different motifs will reoccur and reappear, um, and how they morph over time. So I just try to kind of, um, stay abreast of where my pulse is and where I'm moving. And, and then when possible, I try to find activities and circles in my conscious life that compliment my intentions and desires for making change in my unconscious life, keeping things grounded and realistic, um, and also making time for winters and rest. Um, those have been important aspects of my process as well.

Speaker 2: (16:22)

I've, um, I guess as an introvert, , this has been sort of easier for me in terms of, um, carving out time to reflect. And also as a writer, like I, you know, when I was young, like junior high, I would spend hours in my room listening to music, writing, watching the sky. Like I had this beautiful, um, view of Mount Olympus from my bedroom window. And so that was like, , that was a space I really needed to sort of process what was happening in my life, reconcile, like the reality to sort of the vision and dream I had of myself in the world. And so I feel like that that sort of time and space really became a foundation, um, at a young age for sort of gauging being able to gauge like what's authentic and what's not. And to know that I could rely on my inner voice, like I could rely on that self to direct me.

Speaker 2: (17:29)

I also, like I mentioned sort of earlier, like, I didn't really have an example of what that looked like in a mother, but I think that also that really helped me understand, like, I at least had the sense to know, like she's not, she's not sort of connected to, um, to reality in a way that I want to be. And so how can I, how can I become, uh, I guess, more connected? Um, I think it's hard because, um, when you begin that kind of, of work, there's a lot of trauma that comes up, perhaps there's a lot of pain and, um, you have to be prepared for that or willing to face it and maybe, you know, have support available to you as you do that. Whether that's a therapist or a good friend who's trustworthy, or just prayer, just like making, um, making sort of space for someone to hear you and see you and like witness what you're, what you're experiencing.

Speaker 2: (18:43)

Um, so I would echo essentially what, what Amber said like meditation is huge and writing is huge. Even if you don't consider yourself a writer, like just do it because that's how you sort of see what you think and keep a record of, of how things evolve and change. And, um, we remember the things that we write better. Like you just, even in the act of writing it, right? Like even in the act of like, make, make looking at, to do list, like you do the things because you've written them down, like there's a power in, in just writing. And, uh, I would add being in nature. Um, if you're able to be

out alone in solitude, in nature, that's, um, a way to connect to divinity and to yourself that, um, is in play. There's nothing, there's absolutely nothing that can take the place of that and the wisdom that comes from those experiences.

Speaker 2: [\(19:41\)](#)

Um, and I think we're, we're that stage collectively where we're being asked to do internal work. We're being asked to look at our cell collectively and individually and, um, to love ourselves better. I think that's what it is. I don't think it's about the shame. I don't think it's ultimately about, um, being made to suffer needlessly, right? It's about, um, why not like, listen now, why not open yourself to love? Why not heed my voice finally, like just do it. And, um, so yeah, I think like Amber said, it's just, it's an ongoing cyclical process. and I think it also helps you discover who your true friends are too. Like who the people who can support you in that and who can't. And I, that becomes a, a different, uh, facet to that, but it's, it's healthy and it's good to sort of understand, um, where your, where your true support lies, I guess, internally and externally.

Speaker 1: [\(21:17\)](#)

I, uh, I'm really interested in, uh, the question. So I feel like stepping into the wild woman archetype, you're sort of claiming power, you're claiming autonomy power, you're claiming freedom, you're claiming permissions. Um, and I'm interested in the question of how can, how can women claim their power while also not replicating problematic hierarchies of patriarchal power, especially in like religious and spiritual settings, right? Because I think it's the understatement of the century to say that Mormonism is patriarch P set up. Um, and that we, even though we might like to think that we're different from the world. I think that we, we mirror a lot of the problematic patriarchal culture that exists in the world outside of us. And so I'm, I'm interested in how we can empower women to step into the wild women archetype while not also replicating the, the charcoal hierarchies that already exist within our community.

Speaker 2: [\(22:12\)](#)

Can I, uh, speak on this? Um, please. Okay. I, something I really love about, um, uh, oh my gosh. And now I'm spacing on, on the women who run with the wolves, um, Clarisa as just something that she talks about in kind of framing the archetype. Um, and especially in comparison with wolves is that they're, they're so embedded in, um, like relationships and that's one of the reasons that she chose to compare the wild women to wolves was that, um, they both are very loyal and builds kind of upon this, this relational aspect. And I think that's something I notice in like my feminine circles, but also in my relationships with other women is that unlike kind of more patriarchal, um, uh, structures, um, and relationships, and, and even I I've been reading a book for one of my classes called what is a world by, um, CHAA, I can't remember his first name, um, Fang CHAA, that's his name.

Speaker 2: (23:26)

Um, but he even kind of talks about this idea that, that women, the, the relationship that women have is somewhat different than, um, what men men tend to bring. Um, and I think that that's, that's something that, uh, hopefully will never happen, um, or at least I don't foresee happening, uh, within my relationships with other women, but that it's very supportive. Um, and that, that women really value those relationships, um, with one another more than they value other things like, um, and, and, um, you know, being the alpha of the group, um, I'm, I'm not saying that doesn't happen, but I do feel that, um, that's how we avoid kind of reinstating just another version, a patriarchy, um, you know, as we kind of claim our power as women and, and wild women, um, that we maintain this, this loyal relationship to one another and supportive relationship to one another kind of like what Catherine and Amber both said earlier that, um, you know, we need to feel supported.

Speaker 2: (24:48)

Um, and that's kind of how we reclaim our power. Um, but I feel like as more women do begin to reclaim this power or to kind of initiate this power within themselves, um, you know, more, more and more women will feel inclined to support one another, um, because they will have felt that within themselves as well. Um, and, and I do, I feel that happening, I think, um, like Catherine said, it really does indicate who your, your friends are. in some ways, because if they're not supporting you or you don't feel this same kind of, um, uh, like support to reclaim your power, you know, if, if you're trying to, um, you know, touch that, that wild woman within yourself, um, and other people aren't supportive of that, um, then it kind of weeds out the, the, the people that will not support your power.

Speaker 2: (25:51)

You know, I'm, I'm trying to, um, articulate this and it's not coming out very well, but I, I do think that there's power within that support circle and within those relationships. And that's something that like a patriarch, uh, a patriarchal kind of, um, structure will never have. Okay. So I have a lot of feelings and thoughts about this question. Yes. So many, and they're all really intense. , um, sweet. I, I warm up slowly. You may have noticed that I was pretty inhibited during the first time of this call, but now, now the guys are off. Let's do.

Speaker 2: (26:34)

Okay. So number one, number one, Joseph Smith, complicated guy, really complicated guy, as you might recall, he was trying to build Zion. And he was gungho about that. I have a lot of respect for him and NVU and like, wow, but he failed. He did not build Zion. It didn't work out and it didn't work out. Uh, when they moved west to Utah, it was mess. It was a hot mess. And now here we are all the products of intergenerational Mormon pioneer trauma, because it didn't work. So step one, for me has been recognizing that it didn't work and, um, all is not well in Zion. This is not

what Zion is. It's, it's something worth feeling affectionate towards if that's where you're at. And there are a lot of good people in this system, but we're a hot mess. Um, so Joseph Smith, uh, I'm assuming he must have had a lot of things going on in his consciousness that he was not aware of.

Speaker 2: [\(27:43\)](#)

Um, he had a lot of interesting ideas about indigenous people. He had a lot of interesting ideas about women and sexuality, um, and all of that eventually came top side and we can see it in his writings. We can see it in his form of governance. Um, we can see it in the culture that fomented in, you know, UT in the 1850s. So that rule, I think also applies to all of us. Um, if we go out into the world and we're trying to create a community, um, of equity, we're going to be dragging behind us, all of our unresolved wound and our demons and our shadows. And we're going to be drawn into situations where those things are, um, pulling at the strings and where ultimately they, they become manifested in our relationships. And, um, that's unfortunate, but it's definitely a thing. So stepping up into your power as a woman is for me, it has been way harder in practice than in theory.

Speaker 2: [\(28:52\)](#)

It's been so, so hard. And, um, in some ways that's because of what is unresolved within me, these demons and traumas and belief. And my experience with this has been that like, I have to be so honest with myself and so humble and so willing to feel pain. And I also have to recognize that, um, doing this in community means that I'm not only gonna be dealing with my consciousness, but the consciousness of the people that I'm relating to. It's just like a forest fire. Most of the time, it's just, it's, it's so much. And I'll also say that there's no aspect of society that is set up to support or encourage this kind of work. Um, when you're dealing with unresolved trauma, what you really need is a safe place and a bed and days, and days and days, um, in which you have no obligations to anyone.

Speaker 2: [\(30:01\)](#)

And you can just lay on that bed in the fetal position, crying your eyes out. Sometimes you need years of doing that. Um, that's been my story. So, so it's not just the, the church that you're coming up against. It's the economy, it's the United States of America. Um, it's, uh, your 401k, it's your savings account? It's um, the whole system, the whole entire system. and Ugh. Yeah. So, um, it's been, it's been really challenging and really difficult. And then when you're trying to do this work with women, um, it's true that at least at the onset, for me, in my case, initially, it felt, it felt really relieving. It felt like we were, we were trying to create something, something new or something safe, but then you start getting into, uh, motherhood trauma. Right? One of the things I noticed in myself really early on was this sort of tendency to just a shoe hierarchy, like patriarchy sex.

Speaker 2: (31:13)

Like we're gonna be a matriarchy like, and like hierarchy is a construct it's it was something that was like generated out of no, but it's not real. No, that's, that's just not true. Like, time is linear, that's a hierarchy. Um, the parent childhood relationship, that's a hierarchy and that relationship creates so much conditioning, like regarding how we relate to trauma. So you get into a women's circle or a women's group where everyone's trying to rise, and eventually you will run into mommy wounds. Um, you start projecting them at each other as you're sensing like power in another woman. Um, and if your relationship with your mother was really D or abusive, even, um, suddenly even an environment like a, a women's circle can feel unsafe because this, these, uh, balls that you're like a ball in chain, like a, the steel ball that you're dragging behind yourself that hasn't been resolved will come up and it will flare up and it will be there present in the dynamics, a group.

Speaker 2: (32:25)

Um, so, so this process requires so much vigilance and humility and continuing faith, especially I think, because with the exception of these like hints that have been left behind by ancient societies, like these archetypes, with the exception of, of those things, they're, um, we are building a road in real time. So we're, we're confronting, uh, um, we're confronting these roadblocks in real time. We're getting to know the terrain in real time while we're trying to do the work of building the road. And, um, I think that is in many ways, that's the pioneering work of our generation, or at least it could be, but it also means that, um, it's just, there are so many layers, um, of challenge that are involved in, in figuring out how this, how this works, um, even as an individual, but then when you add, when you add the community level back in, um, it's, it's quite a dance and it's, it's been really hard for me to do that while I'm still keeping a foot in Babylon, if you will. Um, yeah. Time is limited. It's it's finite. So, uh, I wish I had a solution maybe Kathryn does, or Madison or, or Abby you'll have thoughts to scaffold off of my rant. Sorry.

Speaker 2: (34:08)

I, I just, I love that Amber, because you illustrate, um, so perfectly how complicated it is and you, and like, I, you know, like Amber and I, I have friends, so I have sort of like the, the inside understanding of like how difficult, um, it has been and how much work she has done to bring women together and how, um, disappointing, um, moments can be when, like you put your whole heart and soul into having something, um, arise that is beautiful and, and healing. And, um, people just aren't all on board. And so it, it makes, um, for another, just another painful experience with a lot of lessons learned and a lot of like good coming from it, but also a lot of like, wow, this is, um, intense and difficult and it's, uh, one step forward, two steps back sort of a situation. Um, I, I mean the question of being free while living in a system of patriarchy, I mean the simple, I mean the short answer for me, like we can't entirely, um, and I think a lot of that has to do with what Amber is saying that, that so much

of it is intergenerational trauma. So much of it is, um, having to unpack generations of programming, of ideas, their false of false traditions of false, um, stories.

Speaker 2: [\(36:06\)](#)

And we have, you know, as individuals, we have one lifetime to sort of be on that journey. So it is sort of like we hand off the job to our children, um, wish them luck and, and it's just sort of, um, impossible to heal from all of that and move past it all in one generation and, and inside of one individual, I think, but I, at the same time, um, from my own experience, know that so much healing as possible and so much, um, hope is available and that we find that in our connections, right. We find that with, and I'm thinking specifically of my mom again, um, we've sort of a long history of a difficult relationship and, um, a cyclical relationship where I have to sort of choose over and over again, to accept her as she is to accept the situations, to accept the reality of my limitations and her limitations, but then also to accept at the heart of that, the love that is there, because while the love she can offer me is not a perfect love.

Speaker 2: [\(37:34\)](#)

It doesn't, it's not the kind of love that Christ offers or that mother father offers it's real. And it's what she can offer. And, um, letting go of my anger and my hurt to accept that love is at the heart of the possibilities, right? That's what opens up the larger, um, the larger world, like the larger framing, a new paradigm, but it's something I've had to do over and over again, like I've had to come back to that love over and over again, it hasn't been like a steady one choice. I forgive you it's over, but it's, but it is, but I never go back to the same point, right? So it's linear in that sense, but I it's also cyclical. And so, um, every time I go on that journey with her specifically, I'm coming back to my wild self. Like I'm coming back to that truth and essence, and saying that I trust it and that I trust God's love.

Speaker 2: [\(38:47\)](#)

And I trust the, the power, the atonement, which becomes my power, right? Because this journey is a, is a journey of reconciliation as it was for Christ. And so while I'm still affected by the false notions and, and paradigms and stories told to me, since I was a child by the larger culture, by people close to me, et cetera, things that I internalize that light of Christ, that ability to discern has been something I've cared enough about to cultivate that I've wanted to see beyond what I've been offered beyond the hurt, beyond the pain and that sure, like just the share willpower of like this isn't this, isn't it. I want more and the desire to sort of trust myself and trust the spirit and trust the Lord and trust the inherently, um, feminine aspects of de and the healthy masculine, you know, expressions of dignity.

Speaker 2: [\(40:02\)](#)

It's a, it's a choice that we just keep making and making and making. And I think if we allow our family and our, and our friends and our children to see that we're continually making that choice and acknowledging limitations, I think that's, that is the healing power. Like for me, the difficulty, um, with my mother was a lack of acknowledgement of, and, and it wasn't something she could offer, right? Because she wasn't self aware enough to sort of get at why, um, she couldn't offer certain things or why she was hurting or why she was held love, or like she couldn't, she couldn't do that. Um, and so, but I was able to see that, like, I was able to see X, Y, and Z and, and, and, but in her later years, she's now recognizing, oh, I did this because of this. So she's like on that journey as well.

Speaker 2: [\(40:58\)](#)

And she's recognizing, um, how those, those, um, relationships that she was in affected her ability to give love freely. So I think it's in the recognition, like in the, that is that internal journey that we're talking about, right? Like the heart of it is like coming back to yourself. And when you come back to yourself, you're able to, in a way, see reality and say, this is what it was, this is where I failed you. And that person is able to heal in that acknowledgement. It's very difficult to heal when the people that you love or the claim to love you are dismissive of your feelings and dismissive of your experience. And so I think the real power that I'm seeing in my generation and rising generations is like this real desire to acknowledge, um, what is real, it's really happening and the ramifications, um, how long it will take us to sort of untangle ourselves from patriarchy. I don't, I mean, I, I don't know.

Speaker 2: [\(42:06\)](#)

Um, yeah, I mean, generations, like, so, but I, but I think this, the last thing I'll say in terms of hierarchies is that I don't think, I don't think it's there's yes. Hierarchies are, are sort of like Amber said, um, just a part of the cholesterol experience in a lot of ways, but I don't think in love there's hierarchy. And I think that's what Christ was trying to teach at us is like he never once pointed to himself, he pointed to the father, like he pointed onward and passed this realm. Like he pointed to a continuance and that the only power is love. That's it that's the only power.

Speaker 2: [\(43:00\)](#)

So I think anyone on a journey towards a wild self we're talking about women now, but anyone doesn't have to fear replicating, replicating hierarchies in relationships, because it's just, it's, it's not possible. That's my humble opinion. Like, it's just, you count, like, if you're really in, like, if you're in the divine love, if you are a part of that, divine love that's in and through all things, the most important thing to you is eternal bonds. The eternal connections is the happiness and expression of love and light in every, in every being and the wholeness of every being, you have no desire to put yourself above anyone else or anything else. And that's a hard thing to learn. , it's a hard thing, like as a parent, like that comes up for me, like that desire to like, tell my

kids to do this thing and do it now. And it it's, it's terrifying. And it's, um, it's a real, like, humbling experience to like see that come up in you and have to like face it and uproot it.

Speaker 1: ([44:22](#))

Well, I think it, it, it, I think there's a lot of ego in that and as well that it's our, our work, our work to fight against our egos is also a lot of the same work that we're doing to fight against patriarchy. Right. Cause the, what, what I've been thinking about, uh, while this conversation's been happening is that it's, it feels like patriarchy perpetuates itself through the wounds that it gives to people. Um, and that, and that, you know, I'm wounded by patriarchy. So I will enact patriarchy again because of my wounded net. And it, the in order for me to step out of that, I need to heal from that. And so in order to, you know, fully empower women, we need to create spaces where women can heal from the wounds of patriarchy. Yeah, exactly. Um, I think something that I'm, I, I think something that I'm interested in as well, especially, you know, when we are coming from a Mormon background is like, what does, what does, you know, female power look like in a, in a community where we have such unequal power disparities, um, or gendered power disparities, um, in our community, because, you know, I, I was listening to a podcast with Richard Roar, my, my favorite guy.

Speaker 1: ([45:31](#))

Um, and he was talking about how in the Catholic church, you know, he's hesitant to just like to just make women bishops, because then you're just dressing them up in the clothes of, of, of spiritual patriarchy, you know? And the, and so my, my own approach to, how can we, how can we level the, the gender disparities in Mormonism is, you know, is giving women the priesthood, the right move, or is it, is it encouraging and empowering the natural kind of powers that women already have? And, you know, I have a little blur in the outline about witch nest that, you know, I've, I feel like in the last couple years, witch has gone mainstream and, you know, I've, I've met a lot of women who use crystals stones, herbs alters terror, astrology it, or whatever in their own practice of daily living. And, you know, I almost wonder if that is not a manifestation of the natural outflowing of women's inherent power. They, you know, I'm obviously like I have a ter deck. I do ter kind of stuff too, but it feels like there's a little bit more naturalness in, in kind of the, the women's claim on that. I don't know. Do you guys have thoughts on that?

Speaker 2: ([46:35](#))

Going back to the Richard Roar comment? Um, I, I resonate with that in terms of like, sort of all we know is hierarchy, right? Like that's all we know. And so it's really hard to envision. It's like, it's hard to envision Z, like, it's this concept we have, but in practicality, what is it? And I think that has a lot to do with our inability to envision, um, a world without hierarchies in which like women and men and everyone in between are sort of all, um, taking a place, a unique and important fundamental

place, like a web, right. A web of, of souls to build something that lasts for the eternities. Um, and so, yeah, like, I don't think that's, I don't think that's a, an option either a real viable option to just sort of give women the priesthood and say, Hey, here's now here's your hierarchical, whatever, like the mirrors, what the men have.

Speaker 2: [\(47:44\)](#)

I don't think that's, um, whatever work, I don't think it's real. I don't think women, um, that's not how they want to operate. And women innately have priested power. If we were gonna use that word, like the very nature of bringing soul into the world of breastfeeding, of like gestation, all of it, of give birth of, um, the sort of way in which we want networks of, of connection and, and interaction and relationships that are healthy, where we want like expressions of the cyclical nature of the world to be real, like, to be honored. like, all of that is our, is our godly power. Like all of that is our innate right. And, and role. And, um, so there's no one or no institution that can give that to us for like say, okay, now you can exercise these powers. Like this is not how it will work.

Speaker 2: [\(48:54\)](#)

Um, and you know, you don't have to actually have children in this. Like my feeling is you don't actually have to have children in this world to have access to that, those powers and rights. It's just part of your embodied womanhood. Um, so I think we have to completely, uh, like it, it's gonna take a network of women essentially saying this all has to go, like, it has to go like, this is not, if we're going to move forward out of the fallen world, um, it hand in hand and it's out of all of the false notions of what is right and good, and what is power and what is authority and what is, um, worth saving, you know, like it's, it's a whole new framing. And that starts as we've talked about so much from an internal desire, like a desire to really let go of the trappings of the world, let go of the things that distract us, that keep us from doing that deep internal work, um, that tells us essentially it's not essential, right?

Speaker 2: [\(50:15\)](#)

Like all the distractions in the world that we have are things to help us feel comfortable to help us feel like we're okay where we are. And that kind of bleeds for me into like these rituals of like self care and like, I don't know, pampering, et cetera, et cetera, like be, it's been manipulated in my opinion in a really unhealthy way. And, um, I kind of see that with the witch stuff. like, I'm not, I'm not into it. Like I'm sort of ambivalent. I don't know. I feel like there's a lot of mimicry, the patriarchy likes to put out there. And I, and I see that a bit in this like witchy, uh, movement simply because it's not producing science. Like I'm not seeing, I'm not seeing fruits of it yet. Maybe they'll come. I'm hope being, they will. But I also see a lot of sort of self obsession and self absorption with a lot of feminist, uh, takes and movements.

Speaker 2: [\(51:18\)](#)

And, and in a way that's not like that is very superficial, right? Like it's not the deep work. It's the yeah. Yeah. Sort of like, okay, yeah, let's do like the body acceptance. Let's do the like, um, whatever, whatever the latest phase or craze is, but it's like, but we're still consuming like CRA like crazy animals. Like we're still destroying the earth. We're still like, all of our patterns of behavior collectively are still the same. Like I'll believe that like Witchery stuff, witchy stuff works. And like feminism is really working when like changes. Like it really changes, you know, like, like when there's an uprising, because that's what it's gonna take. It's gonna be an uprising. It's not gonna be like the smooth transition.

Speaker 2: [\(52:24\)](#)

And I don't, yeah. I don't know timeframe. Like, that's just, I, I don't know. It's like, yeah, it's really hard to feel. It's like, I feel hope in moments. Right? Like, I feel so many moments of hope and in conversation with people, things I read like my general, like my general sense on like my, the heart of my heart. Right. Tells me that it'll be okay, that it's going, it's going to okay. Um, but we crucified Christ, right? Like we crucified, we killed the savior. Um, and we can talk as much as we want about how that was meant to be et cetera, prophesy. Like this was the path for him. . But if we leave that aside for a moment and focus on like the history, like the pain, like the, the sorrow that's in the very earth from that act, um, I think we all carry that. Even if we weren't there. I think we all carry that sorrow. Like this is where it happened, you know?

Speaker 2: [\(53:46\)](#)

I do. Yes. Um, first I just, I wanted to say thank you again, um, to Kathryn for kind of grounding my, um, comments. I might need you to do it again. , I'll try not to. Oh, and thank you also for as before, um, anchoring your words in such exquisite, um, vulnerability. Yeah. Even over zoom. I can feel that. And, um, I appreciate it. Thank you. Um, okay. So earlier Catherine was talking about freedom, um, and, and how much freedom is possible, uh, for, for those of us looking at this, um, taking this archetype more seriously, and an analogy involving a Wolf came to mind that I thought I'd share. I know that was a little while ago, but in case anyone listening is feeling depressed, about, uh, the limits around freedom in, um, women who run with wolves. Clarissa writes about the Wolf quite a lot.

Speaker 2: [\(55:15\)](#)

And in one particular chapter, she talks about being free, uh, like living in the wild. So, um, the degree of healing that's possible, I think is far more expansive than most of us realize that at the end of we're still going to be wolves in the forest and they're going to be hunters and they're going to be traps and they're going to be long winters and famines, and they're gonna be natural disasters. Um, and so living in reality and being free in reality means that we learn how to make peace with that. And it also may means that we learn how to keep our instincts really sharp, um, so that we can

whenever possible sidestep those traps and hunters, um, outside of the analogy, I think so much of the healing that is possible involves gently and consistently working with our own psyches. Um, one of the complexities of being human is that we have this advanced consciousness.

Speaker 2: [\(56:21\)](#)

And so we have predators and traps that live inside of our own brain and probably far more, um, live inside of our psyches than are actually in the outside world. And so learning how to, um, not only sidestep those, but where possible integrate those shadows and heal those parts of us. I think that's a real, the major work. Um, and in the time that I've been doing that, I've experienced a, a, a largely enhanced sense of freedom, um, within my own self. So, yeah, and, and likewise, I think most of the hunters and the traps that are laid for us in the outside world are, um, the Unhi parts of other people. And so learning how to be discerning about those things, I think is, uh, that's something I'm involved in right now. Um, not sure how to transition from that, into your question Madison, about, um, women in, in religious structures and, and Richard roars comment. Um, I can see a scenario in which I talked too long about all of that, so I'm trying to be brief. Um, but I think what I would like to say is one of the aspects of the wild woman that, um, is very alluring for me is this life, death life nature. I was watching, um, Avenger's age of Tron the other day. Yes,

Speaker 1: [\(57:50\)](#)

We're huge, huge Marvel fans here.

Speaker 2: [\(57:52\)](#)

Oh, great. And at the end of the film, the vision is having a, a moment with the last of the robots. And he said something about how humans perceive chaos in order as being separate. And, um, isn't that strange spent way longer thinking about that line than I needed to, but, um, I think, I think he was right. And I think a lot of that's represented in the life death life cycle. Somehow the natural world is, um, chaotic. It's difficult to, to hold in, one's mind at any given time. Um, and it's incredibly violent and, uh, as we've discussed and yet, um, there is an immaculate order to it all life continues and evolves and it works. And we haven't been able to replicate that as a human species with many of our artifice, we haven't been able to replicate it, which is why, you know, we're killing the earth.

Speaker 2: [\(58:52\)](#)

So I am of the opinion, um, that if the, if the LDS, um, institution, uh, wants to have a continued presence on the earth, it is due for a death, um, overdue honestly. And, uh, we need, we need time and space as a community to reevaluate and to let go of some things and a lot of things, um, maybe like I'm not even opposed to letting go of some scriptures. I think that would be great. Um, letting go of some rituals. Uh, so some core, some core doctrines, I think we might have outgrown, um, in addition to

all of the cultural Malu and, um, the just gen tenor of mental instability. Um, so yeah, and at least in myself speaking more personally, um, death has been a really important part of my process of reclaiming my power. I've needed time and space, and I've needed to sort through things slowly and carefully to kind of reestablish, um, how what's, uh, what are the parameters of my relationship with this organization that are going to be safe for me, and that are also going to support my goal of becoming more whole, um, yeah.

Speaker 2: [\(01:00:21\)](#)

And so I, I would hope, you know, um, if, if the organization does want to continue having a presence and, and we want to, we want that presence to be meaningful and sustainable, and we want it to have a positive effect on the earth. Um, then I think the first thing that needs to be, uh, reorganized is, um, regarding women's sovereignty and autonomy, all of the organizations that are in place for women are, um, presided over by men. Um, men get to call the shots they get to, they have veto power. Um, men control the budget, a, of the relief society, even on the general level. And so they've taken steps towards like, including women in all of these councils, which I think is a positive step in the right direction, but, uh, it's not enough. Um, especially as it applies to healing, like there needs to be a really, um, long period of sovereign and autonomy in order for that wound to heal and for women to feel like they can reenter relationship with men on an equal footing.

Speaker 2: [\(01:01:32\)](#)

And we can't skip over that step, but that's what we're doing. We're skipping over that step. Um, and, uh, we're not actually dismantling that, um, that despair and it needs to be dismantled and it needs to be dismantled soon. Um, the longer we wait, the more blood letting is going to happen in our membership and, uh, that's not my decision to make, so I've tried to make my peace with it. Um, but yeah, um, I think women do have, uh, eight spiritual power and I think it's, it's quite awesome, um, in the non colloquial version of that term, that word, um, and there isn't space for it in the institution. Um, we're not making space for what women represent and for, for what they actually are. Um, so yeah, I, I think that does maybe hook back into the conversation we're having about wildness in the divine feminine, um, in the Judaeo-Christian can.

Speaker 2: [\(01:02:35\)](#)

And there's a really interesting reoccurring pattern of sacred woman going into the wilderness, um, sacred woman being disenfranchised, and that's reflected my, my own journey, um, pretty closely, like I, I realized I, I am not welcome here. And the, of the, the aspects of myself that I'm trying to cultivate and reclaim those are not welcome here. And so into the wilderness, I go into the wild earnest I go, uh, because it, my heart at least is more, um, is yearning more for the reclamation of self and power than it is for maintaining the old way of being. And so that's a death, um, and

it's been hard, uh, yeah. Uh, concepts aside, it's been hard. It's, it's really, um, it's really difficult to experience that kind of loss. And I think that's why we don't, we don't do it. Um, so I'm not in a place in life where my compassion is very easily accessible. So I know this is like kind of a, a deflated balloon statement, but I just like to say that if, if you feel that fear or if you felt that loss or that grief, I'm so sorry. And, um,

Speaker 1: ([01:04:09](#))

Yeah, no, I think there's, you know, you spoke to something powerful that, that the kind of radical restructuring we need is a kind of death. And I think that we need to honor that. And the reality is that like, okay, we've reentered all of Mormonism on, on Jesus, on Christ. Well guess who, who he is. He's like, he's the God of death and resurrection, and that we need to, I think what Jesus shows us is that we can trust that death leads to something better. It's something different for sure that we need to let go of some of our old ways and recognize what is tradition and what might not be true divine, you know, order. But that it's okay if we let some things die, because that's the only way we can receive something new.