

Prevention of Psychosis: Lessons from Visitors to Extraordinary Realities

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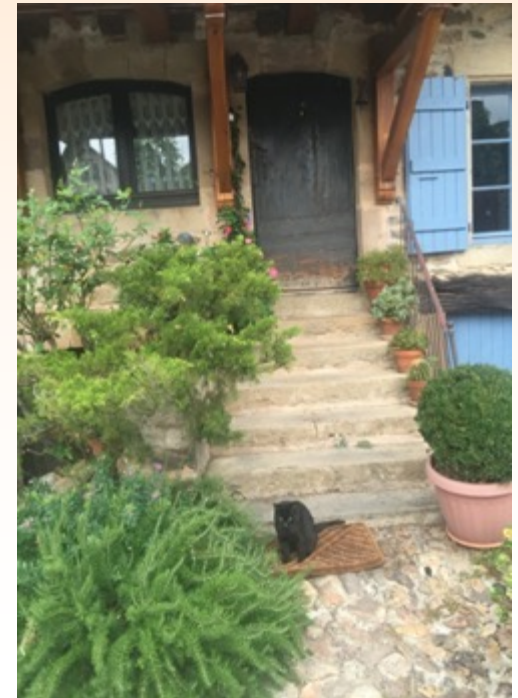
Land Acknowledgement

I speak to you from the unceded land of the Penobscot Nation and the Wabanaki Confederation. I ask you to join in acknowledging the Wabanaki Community, their elders both past and present, as well as future generations. I invite you to be part of the process of dismantling the ongoing legacies of settler colonialism in our communities.



Gratitude

- 1. To Albert Marshall for originating the idea of “two-eyed seeing.”**
- 2. To the Original People of Tennessee, and their elders and knowledge Keepers – past, present, and Future.**
- 3. To my hosts; thank you for having me.**



Wonder is the beginning
of wisdom.

-- Aristotle



Objectives:

(1) Participants will describe the origins and core philosophy of the healing voices movement;

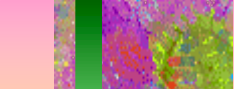
(2) Participants will list three techniques that can be used in the narrative therapy of voice hearers; and,

(3) Participants will list three ways in which indigenous people explain psychosis.





I didn't know that "normal" people didn't hear voices until I reached medical school.



My story of understanding the non-indigenous perspective on mind and mental health began here.

It was Henrietta Blue Eyes who saved my mental health.



This is my lake – Lake Cumberland.

When we sit beside **the lake and listen, it **speaks**.**

**A typical
Cherokee village
(Cherokee Nation
Museum,
Cherokee, North
Carolina)**

When we sit **in
ceremony and
listen, the
ancestors speak.**



Cherokee Life and Culture (Cherokee Nation Museum, Cherokee, North Carolina).

My ancestors are a noisy bunch, especially my grandmother, who sometimes won't stop talking.



**3 Cherokee
leaders who
visited England
in 1730.**

**I like most of
my voices;
they're loving
and kind and
keep the mean
voices under
control most of
the time.**



**Cherokee people
in Kentucky
(North Carolina
collection of
Cherokee
Cultural
Archives)**

**I don't have a
photo of my
grandfather but
he looked very
much like the
man on the end
of the band,
stage left.**



**Here's
where my
father's
ancestors
live.**

**They speak
to me, too.**



08.22.2005

**Buffalo
Spirits are an
important
part of my
life.**

**Please see
the story of
Jumping
Mouse in
Coyote
Medicine for
more details.**



**The Badlands on
the Pine Ridge
Reservation.**

**We work to
cultivate
relationships with
beings in the
spiritual
dimension.**

**We ask for their
help for people
who are suffering
in the physical
dimension.**



**Jingle Dance
at the Oglala
Pow Wow on
Pine Ridge
Reservation
2006.**

**Rattling and
singing
paralyzes
evil spirits.**





Wounded Knee, South Dakota.

**The Massacre is
proof that **evil
spirits still exist** in
the world, and we
have to manage
them.**

**The Dead
from the
Massacre
at
Wounded
Knee, SD,
1893**

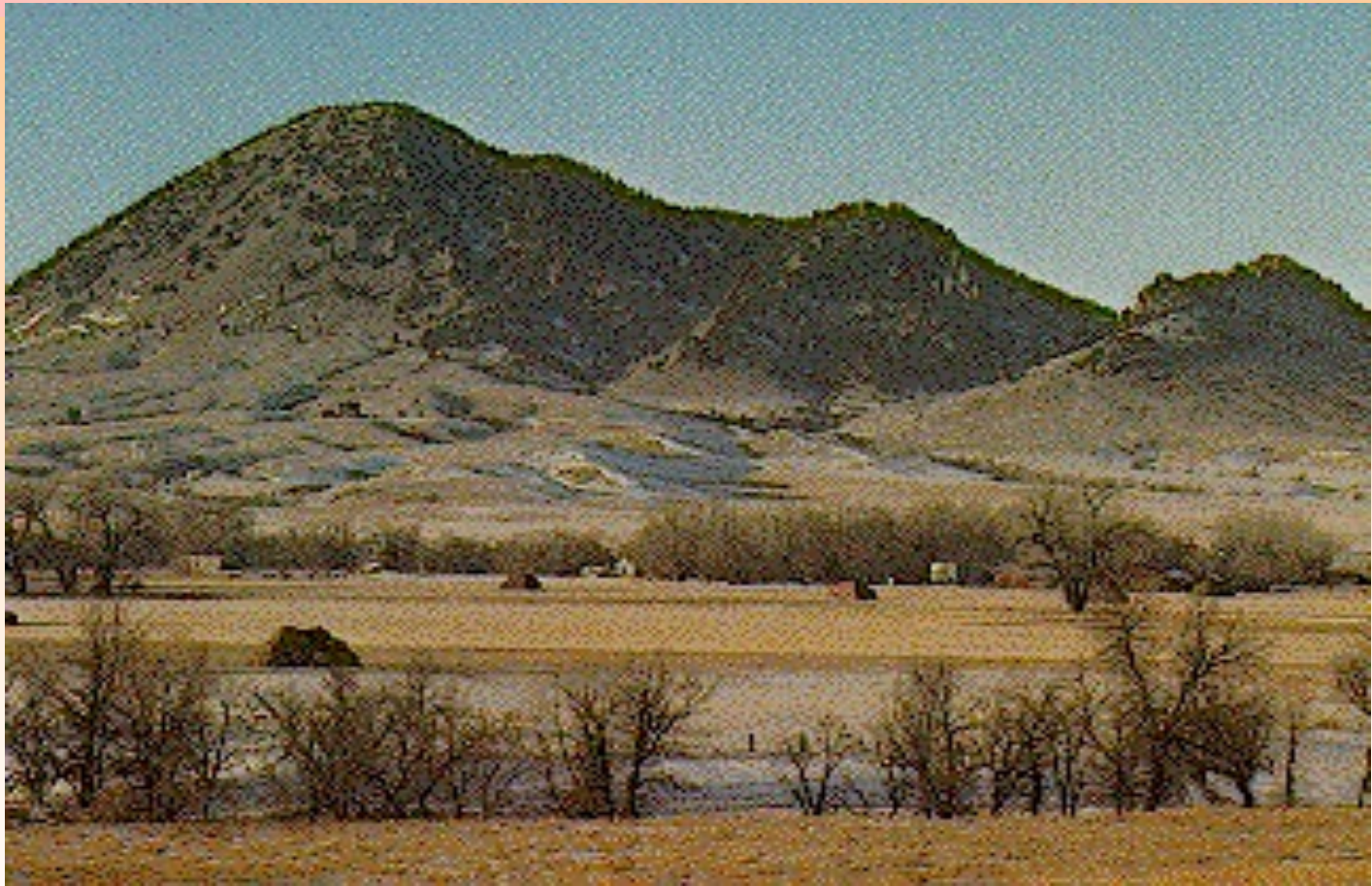


What **animals** do when we're not looking
(and when we listen, they **speak** to us, **too**).





The *Inipikaga*: portal with the spirit world



**Bear Butte, Lakota Sacred Mountain pf
Visions. “a world beyond the frog-skin world...”
-- Archie Lane Deer**



Lakota Drawing of the Sun Dance



Earlier Renditions of the Sun Dance

Cheyenne River Reservation



Netukulimk


- **Albert Marshall: Human two-leggeds are interdependent and interconnective with the natural and the spiritual world.**
- **Key concepts:**
 - **co-existence,**
 - **Inter-relatedness,**
 - **Inter-connectedness, and**
 - **community spirit.**





The Nagi:

**All things that influence us.
The collection or swarm of all
beings who make and have made
and will make us what we are. The
swarm of stories told about us by
all the beings telling them.**



Our voices are the beings swarming in our nagi:



“Story is relationship”
Relationships are managed through stories.
We need to hear the stories of all the voices

Working within the patient’s story:

Hmong Example

Demon in the hip example

Ibn-Senna and the prince who thought he was a cow.

We need to explore the relationships of our voices with each other:





What is the Lakota (indigenous) Paradigm

- **We learn to be who we are. We are not 'born that way', we are born into **relationships** that **determine who we become.****
- **Learning is based upon **absorbing a** history or **story** that leads us to make certain conclusions (beliefs).**
- **We are co-constructed by relationships within **community**, and the stories that arise in that interaction.**

Community is the Root Metaphor

- **Self is a community of voices and relationships.**
- **The same “techniques” we use in community for communication (storytelling and listening) are those we use in the community of the Mind/Self.**
- **“As outside, so inside (social brain hypothesis).”**



Here is a model of the voices in your mind:



Dialogue with Voices

- Through dialogue (and art and ceremony), we gain influence over our voices and internal characters, finding ways for them to negotiate and live well together.
- The beauty of this approach is that it normalizes voices by saying that **all minds are full of multiple interacting voices**, whatever they are, from wherever they come.



Here are some of my voices:



Michelle



Michelle



Michelle





Michelle



Michelle





VOICE-MAPPING

- **Getting to know the landscape allows empowerment**
- **Gaining mastery over the voices allows empowerment**
- **We do not try to eliminate voices.**
- **Rather, we work with people to negotiate better terms with their voices.**



Hearing the voices story:

- **Questions for the Voices:**
 - **How did you come to learn that idea?**
 - **From where did you come?**
 - **Did you arise from anyone in your host's life?**
 - **What is your purpose?**



VOICE-MAPPING

- **What is the volume of your voices?**
 - **Look at your map: How many voices are soft and how many loud**
 - **Can you categorize the soft and loud ones?**
 - **Could some of the more encouraging voices get a bit louder.**



VOICE-RENDERING

- **Can you describe your voices?**
 - **What do they wear?**
 - **Can they take on a form or are they nebulous?**
 - **Do they have concrete characteristics or are they vague or vaporous?**
 - **Where do they live (what does their place look like)?**
 - **What's their theme song?**



Discovering our inner heroes:

- **The hero finds self-agency and self-efficacy.**
- **The hero encounters helpers and hinderers**
- **The hero surmounts the obstacles.**
- **The hero tolerates and passes through the “dark nights of the soul”.**
- **Good stories teach us how he/she does this.**



VOICE-PERFORMANCE

- **What happens when the voices interact?**
 - **Select puppets that seem most appropriate to play the parts of your voices.**
 - **Invite other group members to wear the puppets.**
 - **If it works for you and everyone else, invite other people to play the parts of your voices.**
 - **Direct the voices to interact in the way that you feel represents your experience.**



Father Stone and my first Inipikaga



Native American Church
Two-Eyed Healing: Becky's Story



Native American Church



The Basic Story:

- Indigenous people have been **concerned with mental health** for thousands of years.
- Today's dominant paradigm (positivistic biomedical psychiatry) **dismisses indigenous wisdom** as unscientific and lacking in evidence.
- Indigenous Psychology and healing **has something to offer** the modern world.

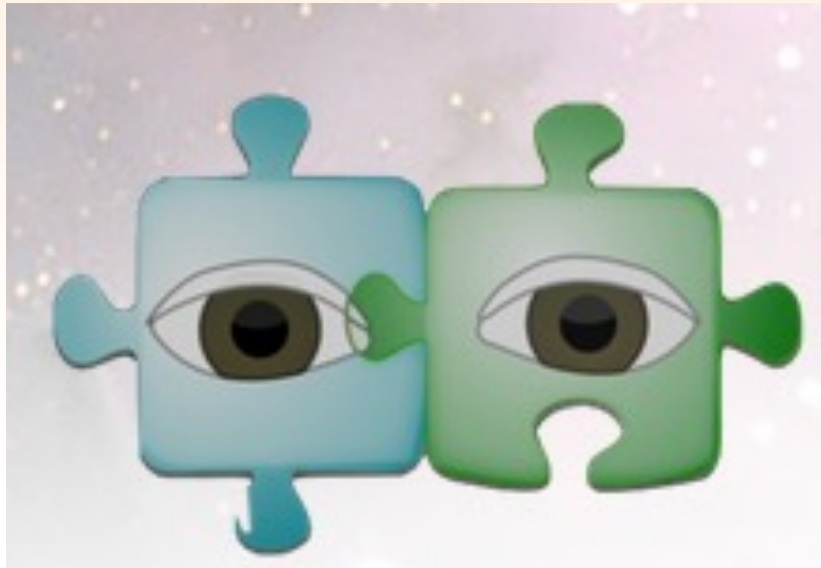
The Basic Story, continued:

- Two-eyed seeing is emerging as a way to **integrate indigenous knowledge** with other knowledge systems.
- Two-eyed seeing is not just for aboriginal people but applies equally well to any marginalized population (voice hearers, immigrants the homeless, etc.).



Etuaptmumkin Mi'kmaw.

- **Two-Eyed Seeing**
- **Guiding Principle that creates Integrative Science** M'iqmaq Elder Albert Marshall in Fall 2004.



Netukulimk

- Human two-leggeds are **interdependent and interconnected** with the natural and the spiritual world.
- Key concepts:
- **co-existence,**
- **interrelatedness,**
- **interconnectedness, and**
- **community spirit.**

Albert Marshall





Two-Eyed Seeing

- **Two-Eyed Seeing is evolving, opening opportunities for exploration and further definition.**
- **Its goal is to connect the best of Indigenous and Western knowledge systems, despite their fundamental differences in values and origins.**



Two-Eyed Seeing

- **Indigenous knowledge derives from traditional teachings, empirical observations and revelations, and is conveyed through personal stories, holistic perspectives and metaphoric language [9].**
- **Western academic knowledge in the social and health sciences has largely been rooted in positivist methods that privilege objective, linear, hierarchical, written evidence [10, 11].**



Validity of Indigenous Knowledge Systems

- **Indigenous Knowledge comes from consensus-driven, systematic observations of how things work, resulting in explanations that are useful and appealing.**
- **Two-Eyed Seeing: these explanations need not make sense to the dominant paradigm to be effective and practical.**



It is the opposite of positivism:

- **There is one cause and science will find it.**
- **Explanations exclude each other** such that a full explanation of an event precludes any other full explanation of that event.

http://www.elanortaylor.org/uploads/9/1/8/2/91822306/er_penuultimate_draft.pdf

The Opposite of Reductionism:

All gross phenomena can be described and predicted by fundamental microstructural theories.





Psychotherapy and Molecules

- **Knowledge of the neural circuitry involved in depression and the related neurochemicals will not explain why relationship and talking together within that relationship makes people feel better.**
- **Knowledge of the brain circuitry involved in meditation does not explain meditation or the beneficial effects of meditation.**

Explanatory Pluralism

Explanations can exist at multiple levels and an explanation on one level need not be compatible or explainable by an explanation on another level.



Photo: Michael Alicia

Explanatory Pluralism

- We **choose** explanations **based upon** their **utility** and aesthetics, recognizing that different explanations exist for different contexts.
- **More than one explanation is often required** to account for a given phenomenon.



Reductionist Account

- **If the reductionist account is true, then we must explain mental states using the framework of a reductionist like Francis Crick who once said, “You’, your joys and your sorrows, your memories, and your ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules.” (Crick, 1994)**



Anti-Reductionist Account

- **“However, If the anti-reductionist account is true, we therefore have to understand the mind as more than just its molecular structure, but also by the behavior of the whole mind, as the whole has a different function than its individual parts.”**

Middleton, Alex. "Reductionist and Anti-Reductionist Accounts of Mechanistic Explanation." (2021).



**Te Ao-e-teretere-
noa-ana.**(from The
Children of Rangi and
Papa-Pauline Kahurangi
Yearbury.)

*In the beginning there was nothing. Te Kore
the unknown nothing.*

*Unknown as there was none to know limitless
nothing. Infinite nothing.*

And from nothing came night.

*Te Po the night. The Long Night, the black
night. The night spread out. Night unseen
because there was none to see. Unfelt because
there was none to feel. Night unknown because
there was none to know. And into the void of
nothingness and night came a gleam of light, a
speck of light.*

Light unseen because there were none to see .

*Light unknown for there were none to
know...And the heavens lay upon the earth .*

*And darkness lay upon the heavens and the
earth. It was the age of Te Ao-e-teretere-noa-
ana-*

*‘The world floating in space’ In the darkness
were Rangi the Sky father and Papa the earth
mother. Creators...*



Rangi was joined to Papa

- In the darkness were born a multitude of creatures. Blind for they were sightless. Thoughtless for they were mindless. Motionless for they were without motion.*

Inert, sightless, mindless, unfeeling they lay. From the first to the tenth night, from the tenth to the 100th night. From the hundredth to the thousandth night they lay. In the endless dark they lay. So lay the children of Rangi and Papa...

... From darkness, from thought and from motion came Hamumu.

Hamumu murmuring.

A murmur of voices till now unused, from mouths long sealed.

From lips long closed, from throats long silent.

The rustle of broad-faced leaves unfurling, of slender reeds growing, and soft winds blowing.

A murmuring, a rustling, a sighing, a blowing. And out of Hamumu came sound.

from the hundredth to the thousandth night they lay.

And the heavens lay upon the earth.

Darkness lay upon the heavens and the earth, and upon the children of Rangi and Papa.

It was the age of Te Rapunga- The seeking, the asking

Whiro- Maori God of Sickness disease and death

This artwork was
done by
Hinerangitoariari
(Winifred Margaret
Belcher, née Foley)
from Te Arawa tribe
Ngāti Uenukukōpako





Two way system

- *Reverend Maori Marsden quote*
- *It is accepted that Maori does not and has never accepted the mechanistic view of the universe which regards it as a closed system into which nothing can impinge from without. The Maori conceives it at least as a two-world system in which the material proceeds from the spiritual, and the spiritual (which is the higher order) interpenetrates the material physical world of Te Ao Marama (Royal, 2003, p20)*

Extreme experiences create an inner crisis, while we struggle to find a framework for them, we can accept and continue to live our lives.

“Christianity had removed my ancestors’ stories from the mental realm but they still existed inside me and needed to be told.”

-- ADRIENNE GIACON





Hearing Voice Support Groups:

- **See Voice hearers as equal experts by experience.**
- **Bring Voice Hearers that aren't distressed or in care with those that are to share knowledge and strategies.**
- **Helps remove fear and isolation**
- **Have a better idea what to expect and learn more effective communication and strategies.**

Media images of schizophrenic



■ EXORCIST.



■ Aramoana
massacre and
any other mass
shooting.



■ Psycho I to IV



Alien implants

And satellite
mind control

Sharing vs not Sharing

NOT SHARING.
*Affects
behaviour and
functioning *No
peace or
resolution
*Internalised
stigma

Fear,
shame,
stigma,
confusion
powerlessness, tormented
unresolved,
scared
isolated,
being controlled

SHARING.
*Demystifies
*validates
*Normalises the
experience
*regain power,
increase self esteem



Clients' comments

- “just want to talk about it and know that I’m normal”
“it’s a gift and I don’t want them to take it away”
“I don’t know what it means and don’t understand it”
“If you say maketu to a pakeha doctor they say you’re unwell and up you meds”
“I sometimes don’t tell them when they ask if I’m hearing voices so they won’t keep asking me questions”

Aims



To provide an opportunity for voice hearers to discuss their voices and the impact it has on them in a safe and supportive environment



• To normalise and validate the voice hearing experience



• To share information and education for clients to increase their knowledge and skills



• To suggest strategies to assist with coping with voices in an attempt to reduce distress.



• To provide an opportunity for mutual support from their peers , other voice hearers and staff

Content of the groups

**Introductions and
“Awareness.”**

**• Coping
Strategies**

**• Phases of Voice
Hearing**

**• Dealing with
Stigma & Different
Perspectives**

**• Finding the
Meaning in the
voices.**

**Support and
Review**

Adding a landscape

some two thousand years ago, a similar story is told of Taniwha and 'Ae, with two turtles instead of a whale.

Tipua

Supernatural presences

Tipua, generally speaking, were beings with extraordinary powers that had mana and were tapu. Many were atua that had taken the material form [ariai, or kōhiwitanga] of a tree, a log, a rock or a pond. Travellers treated these sacred landmarks with great respect, as they would otherwise meet with disaster or at the very least encounter stormy weather.

Often these tipua were of great antiquity and were located in especially significant places. In the Whakatāne Valley and the Urewera Mountains, tipua in the form of rocks and trees (also dogs and a pond) were the children of Tāne-atua, who had arrived from Hawaiki on Mātātua, and his wife Hine-mataroa. It was Tāne-atua who had placed these children in the landscape as guardian spirits of the land, the mountains and the forests. Their presence in these wild places must have been reassuring to the people to whom they belonged, and a warning to others.



To escape the bird-woman Karamaitaka, Hērāpū recited a chant that made a rock split open; he hid inside, and it closed upon him. Later, when Karamaitaka was gone, he came out and went on again. This tipua rock now stands beside the Atiamuri highway. Offerings of twigs and fern are still made to it.

216

Sacred places were often guarded by tipua. One of Tāne-atua's sons is a tapu pond of great mana on the summit of Maungapōhatu; this pond, named Rongo-te-māhuri, has within it a taniwha of the same name. This taniwha (that is, the waters of the pond) used to pursue any person who intruded upon it.

As well as placing tipua in the landscape, our ancestors might themselves become tipua after death. Haumapūbia, who formed Waikamau, placed in the lake a log with supernatural powers. Tūtua, which is both a tipua and a taniwha, has herself then turned to stone and become a tipua. Sometimes a more recent ancestor had recited chants over a stone or tree to give it the power to destroy anyone who should interfere with it. Such landmarks were, among other things, an assertion of the property rights of the people concerned.

People passing a tipua tree or rock would often perform a ritual known as urururu-whemua or whakaū. They would place an offering of a green twig at its foot, and recite a ritual chant acknowledging the mana of the spirit within.

Ka ū ki Mata-nuku, ka ū ki Mata-rangi.
Ka ū ki tenei whemua hei whemua.
He kai māu te ate o te taupou.

Arrived at Point-of-earth, arrived at Point-of-sky,
Arrived in this land, as land.
The stranger's heart is food for you.

It was especially important for newcomers to recite this chant, but it seems that other visitors did so.

Other tipua took the form of animals, including dogs and birds. Again some of these were ancestors. Hine-ruarangi, daughter of the great ancestor Toi, was drowned by a taniwha while poling her waka past a deep pool in the Whanganui River. She then assumed the form of a dog, and still lives by this pool; there is never more than one shag at this place in the river. It was believed by Night Whare at Te Whaiti and Night Whare at Galatea that when someone was ill and about to die, Hine-ruarangi always knew. Three days beforehand she would fly over the village bringing a warning but surely also offering help for her descendant, giving some comfort.

Despite the dictionary definition, in many instances it is misleading to describe tipua as tapua, a dialectal variant of tūpua or tūpua. Generally a tipua seems to have been an entity that possesses supernatural (more than natural, magic) powers, so is not what it seems. It is a rākau, or 'tree tipua', is a tree with special powers.

Maori have a very close relationship with the land and the powers of the land. Examples:

- Tipua- supernatural beings that were tapu, had mana and dwelled often in landmarks
- Taniwha – lived in the waters
- Bird people
- Turehu & Patupairuhe.

Our stories of our ancestors and the beings intertwine with the physical reality. Landmarks intertwining.

. If we are lost, it is helpful to start building a map. Looking for landmarks/ openings/ doorways/nature beings who can assist us.



The challenge is allowing the personalisation of our creation stories.

- **While we need to connect where we came from we also need to be able to choose we are going.**
- **Acknowledging that just as we change so does our inner spiritual landscapes.**
- **Our descendants may be a combination of many cultures. One person may be Italian, samoan, maori, Japanese, English, Scottish, Indonesian for instance**
- **So we need to make space for their myths. Allow them to create the stories, the bridges, the links they need to find their way through their darkness if or when it comes**

Concepts of Time:

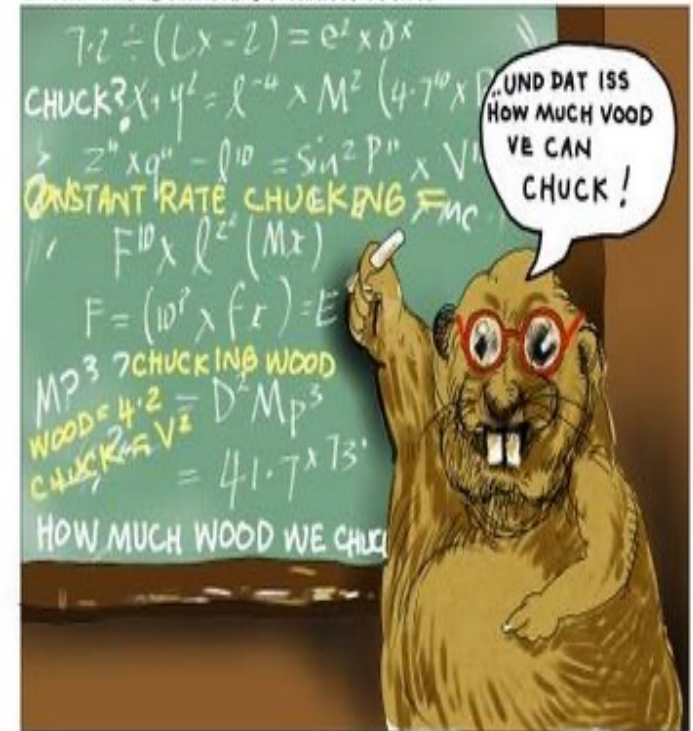
- Newtonian: Time is part of the fundamental structure of the universe—a dimension

independent of events, in which events occur in sequence.

- Leibniz and Kant: *Time* does not refer to any kind of "container"

that events and objects "move through", nor to any entity that "flows", but that it is instead part of a fundamental intellectual structure (together with space and number) within which humans sequence and compare events.

©2001RickLondon/JohannWessels



woodchuck physics

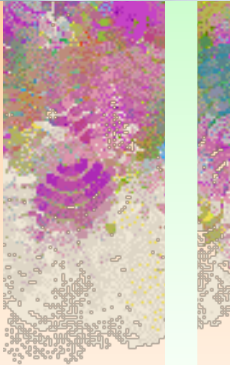
Indigenous Concepts of Time:

Native American cultures and others have a concept of a wheel of time, that regards time as cyclical and quantic consisting of repeating ages that happen to every being of the Universe between birth and extinction.





Interconnectedness of all things is independent of time:



•Quantum physics shows us that every particle in the universe instantaneously knows what every other particle is doing without the passage of any time.

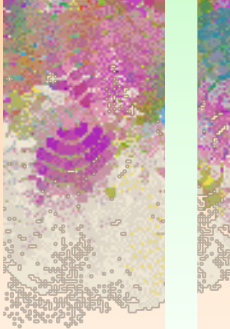


The linear concept of time:

The Judeo-Christian concept, based on the Bible, is that time is linear, beginning with the act of creation by God.

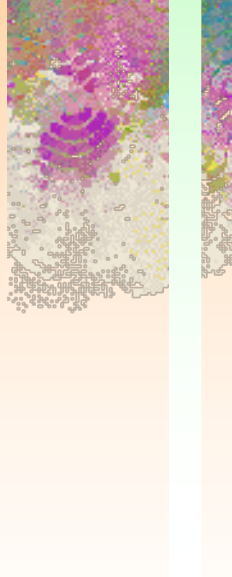
The general Christian view is that time will end with the end of the world.

Others suggest^[who?] that time is like a ray, having a beginning but going on forever into the future





Thought, prayer, and Matter:

- 
- **Native American: “Every thought is a prayer and every prayer is answered.”**
 - **Avicenna (980-1037): “Thought vibrates to become form....form resonates to enable thought.”**



Low and high anomalies (Larry Dossey):

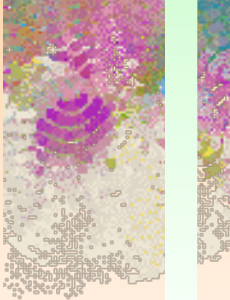
Low anomalies – offer minor and temporary challenges to prevailing concepts and can eventually be explained.

High anomalies – cannot be accommodated by conventional, orthodox models. They require a break with current thinking.



Physics of Time:

The present moment does not exist in the equations of physics, and neither does the flow of time.



- **Additionally, Albert Einstein's theories of relativity suggest not only that there is no single special present but also that all moments are equally real.**
- **Fundamentally, the future is no more open than the past.**



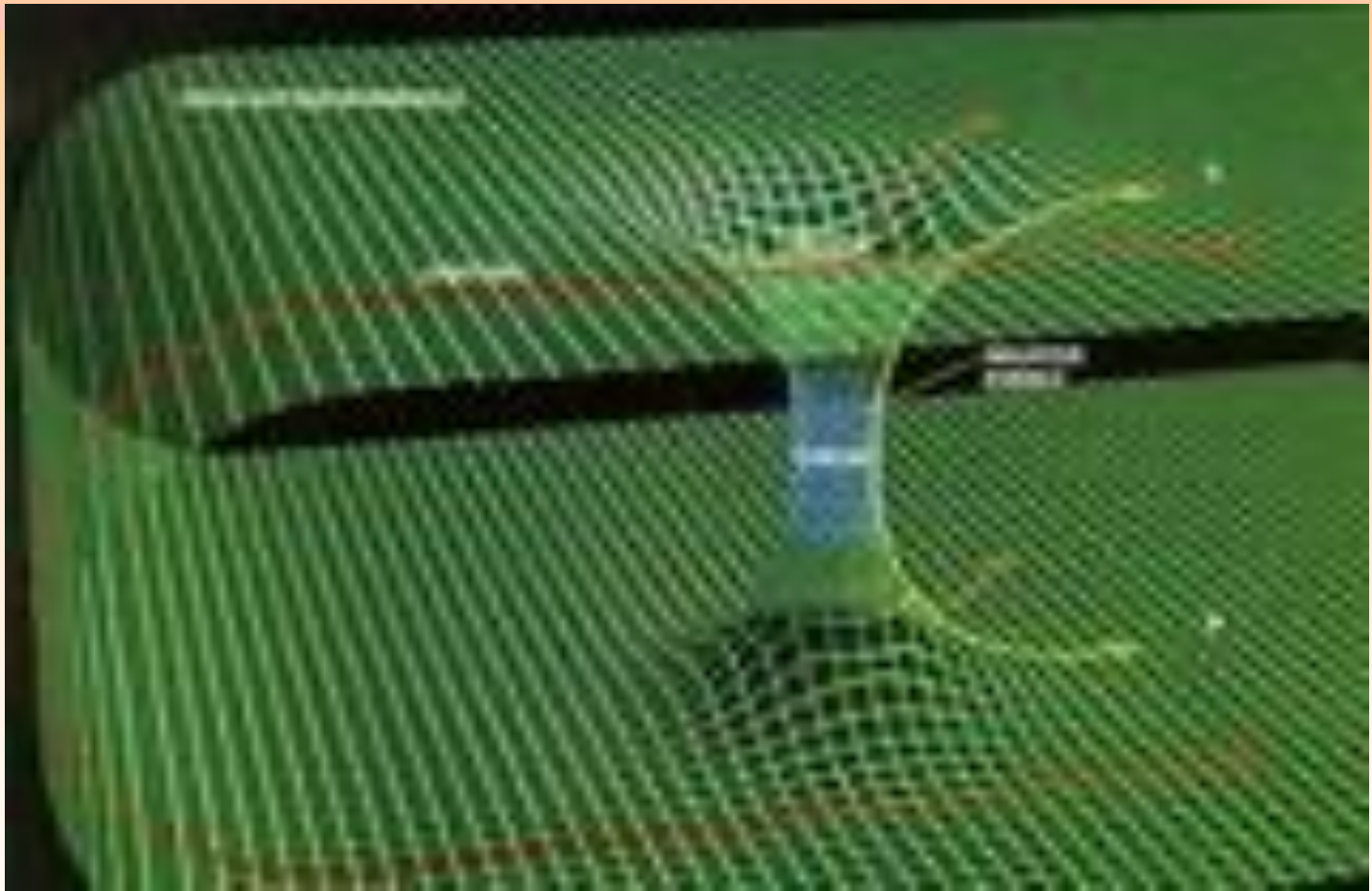
South Dakota Thunder Spirits (Storm)



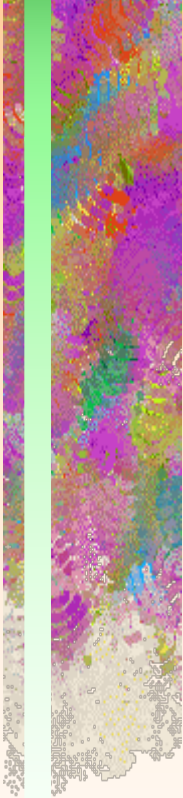
The Linear Arrow of Time



A wormhole is a theoretical entity allowed by Einstein's Theory of General Relativity in which spacetime curvature connects two distant locations (or times).



**Wormholes (in apples or universes)
allow shortcuts through spacetime.**



The most common concept of a wormhole is an Einstein-Rosen bridge, first formalized by Albert Einstein and his colleague Nathan Rosen in 1935.



Modern Day Wormhole



A smaller wormhole



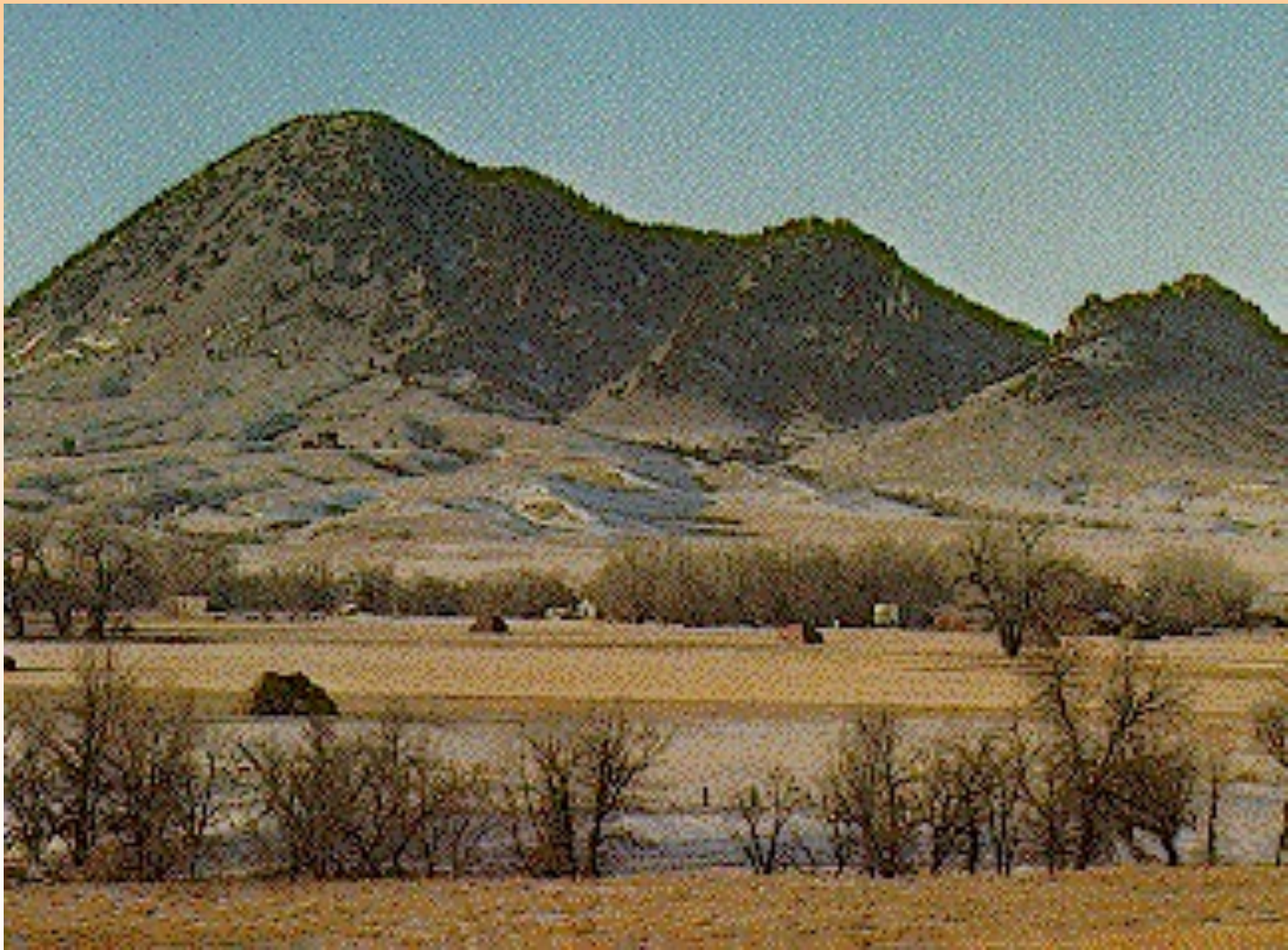
Painting of a 19th Century Alberta wormhole



A view of the inside of a wormhole

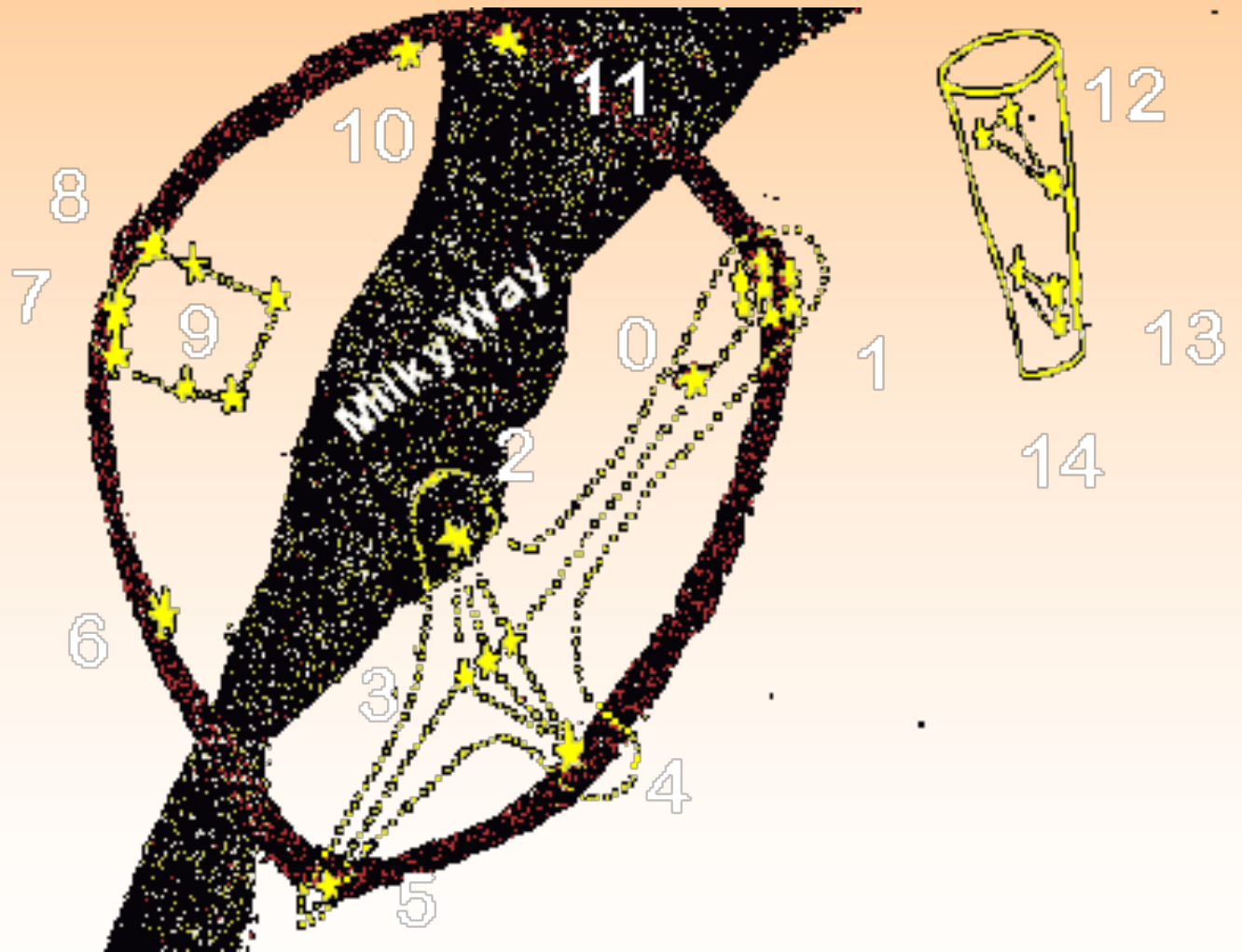


A Lakota Wormhole in the 19th Century



Bare Butte, Lakota Time Travel Machine





Lakota SpaceTime

How Far Away Is a Duplicate Universe?

EXAMPLE UNIVERSE

Imagine a two-dimensional universe with space for four particles. Such a universe has 2^4 , or 16, possible arrangements of matter. If more than 16 of these universes exist, they must begin to repeat. In this example, the distance to the nearest duplicate is roughly four times the diameter of each universe.

4 particles

2^4 arrangements



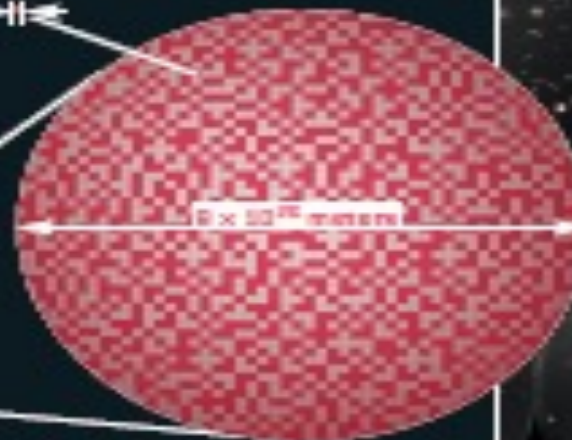
OUR UNIVERSE

The same argument applies to our universe, which has space for about 10^{118} subatomic particles. The number of possible arrangements is therefore 2 to the 10^{118} , or approximately 10 to the 10^{118} . Multiplying by the diameter of the universe gives an average distance to the nearest duplicate of 10 to the 10^{118} meters.

2×10^{-27} METER

10^{118} particles

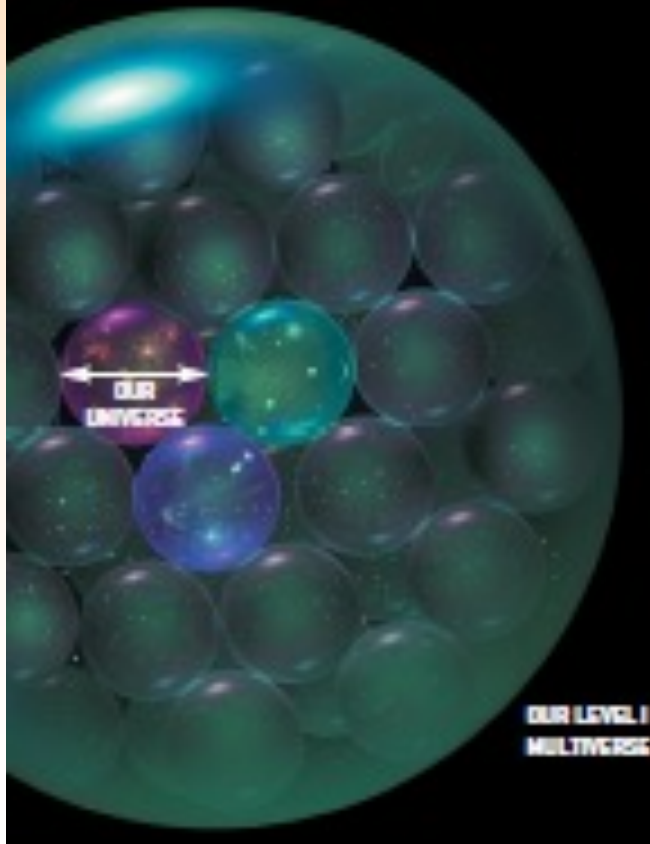
$2^{10^{118}}$ arrangements



LEVEL II MULTIVERSE

A SOMEWHAT MORE ELABORATE type of parallel universe emerges from the theory of cosmological inflation. The idea is that our Level I multiverse—namely, our universe and contiguous regions of space—is a bubble embedded in an even vaster but mostly empty

volume. Other bubbles exist out there, disconnected from ours. They nucleate like raindrops in a cloud. During nucleation, variations in quantum fields endow each bubble with properties that distinguish it from other bubbles.



EMPTY
SPACE
(INFLATING)



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(3) Participants will list three ways in which indigenous people explain psychosis.



To contact me:



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