



1
00:00:11,600 --> 00:00:05,960
tea hey Marie Ora hang among up in a

2
00:00:16,090 --> 00:00:11,610
rail in a highway far irani tea Rama in

3
00:00:18,380 --> 00:00:16,100
a kurta Janie kurta tena koutou katoa

4
00:00:22,250 --> 00:00:18,390
speaking from an indigenous framework

5
00:00:24,679 --> 00:00:22,260
it's appropriate for me to greet the

6
00:00:28,700 --> 00:00:24,689
first people of this land to us and

7
00:00:29,300 --> 00:00:28,710
permission to speak to speak to your

8
00:00:33,200 --> 00:00:29,310
leadership

9
00:00:35,299 --> 00:00:33,210
and of course to your ancestors welcome

10
00:00:38,420 --> 00:00:35,309
everyone I'm Inga Inga Lambrecht I'm a

11
00:00:41,060 --> 00:00:38,430
consultant clinical psychologist at

12
00:00:44,959 --> 00:00:41,070
manoa Nui which is a Maori Mental Health

13
00:00:48,950 --> 00:00:44,969

Service in Auckland New Zealand it is

14

00:00:53,990 --> 00:00:48,960

government funded and it's where the

15

00:00:58,340 --> 00:00:54,000

paranormal is normal so let me give you

16

00:01:00,200 --> 00:00:58,350

just a bit of a cultural line-in of my

17

00:01:03,380 --> 00:01:00,210

own so that it may some of the slides

18

00:01:06,230 --> 00:01:03,390

will make sense I'm German but I also

19

00:01:11,810 --> 00:01:06,240

grew up in South Africa studied there

20

00:01:14,870 --> 00:01:11,820

and after my clinical program I did a

21

00:01:16,999 --> 00:01:14,880

PhD and I was a bit bored with

22

00:01:19,550 --> 00:01:17,009

psychology and I've told my professor

23

00:01:21,289 --> 00:01:19,560

look if it's not parapsychological I'm

24

00:01:24,260 --> 00:01:21,299

just not really interested in says well

25

00:01:25,850 --> 00:01:24,270

you know Mandela is just that the moment

26
00:01:27,980 --> 00:01:25,860
become president you might want to think

27
00:01:30,679 --> 00:01:27,990
about it they are just a bit more open

28
00:01:34,969 --> 00:01:30,689
at the moment so go for it which I did

29
00:01:37,069 --> 00:01:34,979
and I kind of looked at the sangoma

30
00:01:41,240 --> 00:01:37,079
trance states that are the shames of

31
00:01:44,630 --> 00:01:41,250
South Africa and gave cartography of the

32
00:01:48,679 --> 00:01:44,640
specific translates they enter as well

33
00:01:51,760 --> 00:01:48,689
as in conduction technologies etc so in

34
00:01:54,620 --> 00:01:51,770
14 years ago I came to New Zealand and

35
00:01:58,639 --> 00:01:54,630
I've been practicing it since then

36
00:02:01,179 --> 00:01:58,649
they're my areas of speciality are child

37
00:02:05,030 --> 00:02:01,189
adolescent Family Therapy trauma

38
00:02:07,459 --> 00:02:05,040

psychosis and personality disorders now

39

00:02:08,869 --> 00:02:07,469

for you to also understand is monotony

40

00:02:12,020 --> 00:02:08,879

because it's government-funded deals

41

00:02:14,420 --> 00:02:12,030

with the top 3% of

42

00:02:17,780 --> 00:02:14,430

the severity of clinical mental health

43

00:02:23,420 --> 00:02:17,790

disorders so the very severe not the

44

00:02:25,040 --> 00:02:23,430

worried well okay now I just wanted to

45

00:02:27,860 --> 00:02:25,050

give you some context so you visually

46

00:02:30,500 --> 00:02:27,870

have a sense of where I'm working this

47

00:02:35,479 --> 00:02:30,510

is the funny the motto anyway that's the

48

00:02:39,530 --> 00:02:35,489

holy sacred place and you'll see now why

49

00:02:42,740 --> 00:02:39,540

that matters that is the entrance that

50

00:02:45,350 --> 00:02:42,750

is inside over there you'll see some

51
00:02:48,860 --> 00:02:45,360
images of the ancestors this is where I

52
00:02:50,960 --> 00:02:48,870
run groups from mentalization groups to

53
00:02:55,100 --> 00:02:50,970
emotional regulation groups using the

54
00:02:56,930 --> 00:02:55,110
notion of gods now why does it matter to

55
00:03:01,870 --> 00:02:56,940
look at that building because this is

56
00:03:05,600 --> 00:03:01,880
the accepted model of Health for Maori

57
00:03:10,220 --> 00:03:05,610
it is quota for atop afar the house of

58
00:03:13,490 --> 00:03:10,230
well-being and it includes your physical

59
00:03:16,699 --> 00:03:13,500
health Tanana your psychological health

60
00:03:18,910 --> 00:03:16,709
your family health and your spiritual

61
00:03:21,410 --> 00:03:18,920
health Huayra and this is where clinical

62
00:03:25,460 --> 00:03:21,420
parapsychology fits in so this talk

63
00:03:28,130 --> 00:03:25,470

today is about how parapsychology fits

64

00:03:35,090 --> 00:03:28,140

into the clinical realm and how it is

65

00:03:39,590 --> 00:03:35,100

applied today so why are what does it

66

00:03:43,910 --> 00:03:39,600

mean beautifully stated it is made out

67

00:03:49,240 --> 00:03:43,920

of two aspects Y means the unique and

68

00:03:53,300 --> 00:03:49,250

special Lua is the bits or the container

69

00:03:56,560 --> 00:03:53,310

so what it means is it's that part of

70

00:04:00,979 --> 00:03:56,570

you which is both unique and special

71

00:04:04,580 --> 00:04:00,989

that contains the most unique abyss

72

00:04:06,770 --> 00:04:04,590

within you now that's quite exquisite

73

00:04:09,800 --> 00:04:06,780

because if you just go cross-culturally

74

00:04:12,440 --> 00:04:09,810

at the moment this is equal to complex

75

00:04:17,590 --> 00:04:12,450

definitions of Advaita Vedanta of

76
00:04:21,440 --> 00:04:17,600
Buddhist nirvana of the negative path of

77
00:04:27,249 --> 00:04:21,450
meister eckhart to the iron so far of

78
00:04:33,230 --> 00:04:30,350
different to maybe other traditions in

79
00:04:35,839 --> 00:04:33,240
the white services which is often very

80
00:04:40,400 --> 00:04:35,849
psychiatrically based very biologically

81
00:04:42,320 --> 00:04:40,410
based why are we all the if you wish the

82
00:04:44,629 --> 00:04:42,330
parapsychological part is not at the

83
00:04:47,600 --> 00:04:44,639
edge so when Larry Dossey spoke about

84
00:04:48,350 --> 00:04:47,610
whether there is a soul at matter when

85
00:04:50,990 --> 00:04:48,360
do we go

86
00:04:53,360 --> 00:04:51,000
new will there be you know it is the

87
00:04:58,370 --> 00:04:53,370
center of our work rather than at the

88
00:05:03,290 --> 00:04:58,380

edge and today what I want to talk to

89

00:05:05,749 --> 00:05:03,300

you a bit about are actually the overlap

90

00:05:08,659 --> 00:05:05,759

of distress and parapsychological

91

00:05:11,659 --> 00:05:08,669

features and psychic events and how do

92

00:05:15,730 --> 00:05:11,669

we separate this out because in many

93

00:05:17,920 --> 00:05:15,740

cultures this is an acceptable

94

00:05:20,860 --> 00:05:17,930

understanding that distress and

95

00:05:23,629 --> 00:05:20,870

parapsychological events come together

96

00:05:31,070 --> 00:05:23,639

not only but that's one way it is

97

00:05:33,740 --> 00:05:31,080

expressed so from my own experiences in

98

00:05:36,460 --> 00:05:33,750

South Africa how do you distinguish

99

00:05:39,860 --> 00:05:36,470

between a muffle from Jana and ocut wasa

100

00:05:42,649 --> 00:05:39,870

those are two specific illnesses that if

101

00:05:46,399 --> 00:05:42,659

you were psychiatrist would look simply

102

00:05:48,050 --> 00:05:46,409

like schizophrenia psychosis people are

103

00:05:50,740 --> 00:05:48,060

hearing voices

104

00:05:54,050 --> 00:05:50,750

they're hear vicious internalized

105

00:05:57,680 --> 00:05:54,060

expressions of demons attacking them

106

00:06:01,520 --> 00:05:57,690

they withdraw from society they have

107

00:06:05,320 --> 00:06:01,530

very powerful experiences of shaking

108

00:06:09,110 --> 00:06:05,330

they feel devastated they are isolated

109

00:06:11,779 --> 00:06:09,120

and I saw somebody actually coming to my

110

00:06:15,920 --> 00:06:11,789

teacher within with chains because they

111

00:06:18,200 --> 00:06:15,930

could not contain him now so in the

112

00:06:19,939 --> 00:06:18,210

Western world they would not be able to

113

00:06:22,480 --> 00:06:19,949

distinguish between these two what you

114

00:06:25,399 --> 00:06:22,490

would now call culture-bound syndrome a

115

00:06:29,360 --> 00:06:25,409

mouthful for Jana is considered in a

116

00:06:31,550 --> 00:06:29,370

spirit possession about voices attacking

117

00:06:35,930 --> 00:06:31,560

the individual an individual needs to be

118

00:06:38,330 --> 00:06:35,940

freed but by these voices who I saw

119

00:06:41,660 --> 00:06:38,340

it's higher than initiation illness

120

00:06:45,430 --> 00:06:41,670

requiring shamanic training and how do

121

00:06:52,960 --> 00:06:45,440

you separate the truth not so easy

122

00:06:55,610 --> 00:06:52,970

by the way that foot is the foot of my

123

00:06:59,030 --> 00:06:55,620

teacher blesses cotton socks or moist

124

00:07:01,750 --> 00:06:59,040

nylon socks and this is one way that the

125

00:07:04,640 --> 00:07:01,760

shaman's actually differentiate between

126

00:07:08,770 --> 00:07:04,650

coat was a number for Nia namely through

127

00:07:11,510 --> 00:07:08,780

divination it's an interesting tool

128

00:07:14,650 --> 00:07:11,520

because it is considered that Amma for

129

00:07:17,150 --> 00:07:14,660

fun jana is truly the voices would be

130

00:07:19,520 --> 00:07:17,160

alien to the person are not helpful

131

00:07:22,580 --> 00:07:19,530

you could also say the morning but i'm a

132

00:07:25,130 --> 00:07:22,590

bucket wasa you are hounded by your own

133

00:07:27,710 --> 00:07:25,140

ancestors who want you to become a

134

00:07:31,610 --> 00:07:27,720

healer and because we generally don't

135

00:07:33,740 --> 00:07:31,620

want to grab you shake you and throw you

136

00:07:39,460 --> 00:07:33,750

into the healing path and you the

137

00:07:44,270 --> 00:07:41,930

now you show up heard of the look of

138

00:07:47,600 --> 00:07:44,280

model look off is somebody who's really

139

00:07:49,970 --> 00:07:47,610

interested in this area he himself has

140

00:07:54,050 --> 00:07:49,980

suffered from and bipolar disorder and

141

00:07:58,190 --> 00:07:54,060

as your way he proposes that the notion

142

00:08:01,700 --> 00:07:58,200

of distress and mystical states is a

143

00:08:05,300 --> 00:08:01,710

complex one defined by overlaps and if

144

00:08:09,800 --> 00:08:05,310

you wish that the central overlap would

145

00:08:13,909 --> 00:08:09,810

be way distress and psychic events can

146

00:08:15,770 --> 00:08:13,919

overlap by the way they are no such

147

00:08:17,420 --> 00:08:15,780

things as schizophrenic s--

148

00:08:20,300 --> 00:08:17,430

there are people who suffer from

149

00:08:21,950 --> 00:08:20,310

schizophrenia okay i just wanted to kind

150

00:08:24,560 --> 00:08:21,960

of help you with that a bit because we

151

00:08:26,930 --> 00:08:24,570

don't say people with diabetes or derp

152

00:08:30,680 --> 00:08:26,940

it assists you know we actually would

153

00:08:33,260 --> 00:08:30,690

allow people have in my view psychosis

154

00:08:35,000 --> 00:08:33,270

or schizophrenia is actually not at the

155

00:08:37,219 --> 00:08:35,010

state of consciousness might be a

156

00:08:39,980 --> 00:08:37,229

pathological one might be a painful one

157

00:08:41,899 --> 00:08:39,990

but we're not totally defined by altered

158

00:08:45,829 --> 00:08:41,909

states of consciousness and people with

159

00:08:47,460 --> 00:08:45,839

psychosis have also other states healthy

160

00:08:49,930 --> 00:08:47,470

states

161

00:08:52,150 --> 00:08:49,940

so these are some of the spiritual

162

00:08:55,240 --> 00:08:52,160

emergencies that I've worked with and

163

00:08:57,070 --> 00:08:55,250

I'll be talking about some of them the

164

00:08:59,710 --> 00:08:57,080

Kundalini syndrome you know Qigong

165

00:09:01,870 --> 00:08:59,720

psychosis will go to as I discussed and

166

00:09:05,050 --> 00:09:01,880

we will discuss some of them below the

167

00:09:07,690 --> 00:09:05,060

matter mari is acceptance in Maori

168

00:09:11,050 --> 00:09:07,700

culture of illnesses that have psychic

169

00:09:16,210 --> 00:09:11,060

events maybe attach them but how do we

170

00:09:19,480 --> 00:09:16,220

distinguish them how do we say this is

171

00:09:23,530 --> 00:09:19,490

actually wider or psychic events and

172

00:09:27,460 --> 00:09:23,540

this is actually madness how do we do

173

00:09:29,170 --> 00:09:27,470

this sounds all lovely on paper and I

174

00:09:31,720 --> 00:09:29,180

have often seen how people have been

175

00:09:34,240 --> 00:09:31,730

misdiagnosed pharmacologically repressed

176

00:09:36,190 --> 00:09:34,250

who often it's put into inpatient unit

177

00:09:39,040 --> 00:09:36,200

when in fact they were hearing the

178

00:09:42,040 --> 00:09:39,050

voices of ancestors but within a Western

179

00:09:47,350 --> 00:09:42,050

model that's all hallucination hence you

180

00:09:50,380 --> 00:09:47,360

are mad so one way to think a bit about

181

00:09:53,560 --> 00:09:50,390

this to create some form of clarity I've

182

00:09:55,960 --> 00:09:53,570

suggested a continuum of voice hearing

183

00:09:58,840 --> 00:09:55,970

notice I'm going for the phenomena

184

00:10:00,970 --> 00:09:58,850

rather than for the category because I

185

00:10:04,570 --> 00:10:00,980

wish I could take you Paras are called

186

00:10:06,880 --> 00:10:04,580

psychological scientists and take you

187

00:10:08,590 --> 00:10:06,890

into the pharmacological area you

188

00:10:10,570 --> 00:10:08,600

wouldn't believe the bad research that's

189

00:10:12,640 --> 00:10:10,580

going on there if you struggling hear

190

00:10:14,200 --> 00:10:12,650

about some p-values you need to see the

191

00:10:14,920 --> 00:10:14,210

poor conceptual validity and the

192

00:10:18,010 --> 00:10:14,930

pathetic

193

00:10:22,990 --> 00:10:18,020

research that's done there ah anyway

194

00:10:26,460 --> 00:10:23,000

anything I can talk about but really one

195

00:10:29,410 --> 00:10:26,470

way to think about voice hearing is that

196

00:10:32,920 --> 00:10:29,420

there are people who are struggling with

197

00:10:36,270 --> 00:10:32,930

severe and profound and very difficult

198

00:10:40,600 --> 00:10:36,280

painful voices often based on trauma

199

00:10:43,510 --> 00:10:40,610

neglect and abuse what's less well known

200

00:10:46,570 --> 00:10:43,520

is the research on people who hear

201
00:10:50,260 --> 00:10:46,580
voices and the population that they that

202
00:10:52,720 --> 00:10:50,270
are not distressing and it's up to 15%

203
00:10:56,440 --> 00:10:52,730
the research hasn't sorted that out he

204
00:11:00,319 --> 00:10:56,450
ated so between 3 and 15% usually 6

205
00:11:03,470 --> 00:11:00,329
percent this is less taboo nowadays only

206
00:11:05,269 --> 00:11:03,480
recently in the last maybe 10 years tapu

207
00:11:06,979 --> 00:11:05,279
by the word as a Maori word as you know

208
00:11:07,519 --> 00:11:06,989
to move it comes from the Polynesian

209
00:11:11,929 --> 00:11:07,529
area

210
00:11:15,679 --> 00:11:11,939
what still taboo in in mental health is

211
00:11:17,769 --> 00:11:15,689
the mastery of these voices and my

212
00:11:22,789 --> 00:11:17,779
suggestion is that this occurs on a

213
00:11:26,059 --> 00:11:22,799

continuum from the painful voices to the

214

00:11:28,749 --> 00:11:26,069

mastery of the voices that you can

215

00:11:32,539 --> 00:11:28,759

experience in shamanic training

216

00:11:35,299 --> 00:11:32,549

elsewhere so what's the clinical differ

217

00:11:37,579 --> 00:11:35,309

that relevance here well the difference

218

00:11:40,129 --> 00:11:37,589

between the mystic and the personal

219

00:11:43,549 --> 00:11:40,139

psychosis is that a mystic knows who not

220

00:11:52,100 --> 00:11:43,559

to talk to this is exceptionally

221

00:11:55,609 --> 00:11:52,110

important now let's move over to Tujung

222

00:11:57,799 --> 00:11:55,619

are the shaman's of the Maori tradition

223

00:12:00,319 --> 00:11:57,809

and if you wish they'd see mental health

224

00:12:02,479 --> 00:12:00,329

as the fiction between the living and

225

00:12:04,939 --> 00:12:02,489

their ancestors which is not really that

226

00:12:06,949 --> 00:12:04,949

different than any genetic psych

227

00:12:08,869 --> 00:12:06,959

analytic or attachment theories of

228

00:12:12,229 --> 00:12:08,879

mental health this is a small issue of

229

00:12:15,679 --> 00:12:12,239

death but yeah between friends why would

230

00:12:17,090 --> 00:12:15,689

that matter Sertoma are the experts in a

231

00:12:18,919 --> 00:12:17,100

way I'd like to say though they're

232

00:12:22,189 --> 00:12:18,929

experts in altered states of conscience

233

00:12:26,359 --> 00:12:22,199

to use terms that Dean Radin says the

234

00:12:29,419 --> 00:12:26,369

Olympic athletes of this capacity and it

235

00:12:32,150 --> 00:12:29,429

takes training the share the Tonga would

236

00:12:34,879 --> 00:12:32,160

train up to six years you've got your

237

00:12:37,249 --> 00:12:34,889

PhDs and six or more years they do their

238

00:12:39,739 --> 00:12:37,259

training in six or seven years and had

239

00:12:42,079 --> 00:12:39,749

to go through several tests this is not

240

00:12:46,249 --> 00:12:42,089

a fuzzy little transpersonal experience

241

00:12:49,609 --> 00:12:46,259

that they go through they become experts

242

00:12:54,280 --> 00:12:49,619

in this area that doesn't mean that they

243

00:12:57,879 --> 00:12:54,290

don't stumble their times now

244

00:13:01,210 --> 00:12:57,889

I would also like to say that amongst

245

00:13:04,509 --> 00:13:01,220

the indigenous people it doesn't mean

246

00:13:07,389 --> 00:13:04,519

there's a blind acceptance of psychic

247

00:13:09,310 --> 00:13:07,399

phenomena I'll give you a little example

248

00:13:13,240 --> 00:13:09,320

of shamanic skepticism that I

249

00:13:15,430 --> 00:13:13,250

experienced I I don't have time to tell

250

00:13:17,620 --> 00:13:15,440

you about my three day graduation I

251
00:13:19,600 --> 00:13:17,630
decided not to do it in a Township but I

252
00:13:23,110 --> 00:13:19,610
decided to go into the bush most of the

253
00:13:24,670 --> 00:13:23,120
Kruger National Park and you don't sleep

254
00:13:26,139 --> 00:13:24,680
much in those days and of course sleep

255
00:13:29,379 --> 00:13:26,149
deprivation helps you to get into

256
00:13:32,379 --> 00:13:29,389
altered states but one of the things you

257
00:13:35,410 --> 00:13:32,389
need to do is to find an object that

258
00:13:36,819 --> 00:13:35,420
they hide and what they do is of course

259
00:13:39,670 --> 00:13:36,829
a they don't tell you but also they'll

260
00:13:41,019 --> 00:13:39,680
tell your teacher because he'd be you

261
00:13:44,350 --> 00:13:41,029
know he's great interest in you

262
00:13:46,269 --> 00:13:44,360
succeeding they don't let others know as

263
00:13:48,790 --> 00:13:46,279

well so the person who you have to

264

00:13:51,249 --> 00:13:48,800

identify who the person is who hides it

265

00:13:53,860 --> 00:13:51,259

as well so they have various ways of

266

00:13:55,480 --> 00:13:53,870

trying to establish a double blind they

267

00:13:59,189 --> 00:13:55,490

seek to establish validity and

268

00:14:03,550 --> 00:13:59,199

reliability by scattering who hides what

269

00:14:05,740 --> 00:14:03,560

now in front of an audience you go into

270

00:14:08,350 --> 00:14:05,750

a trance state and the trance states

271

00:14:11,949 --> 00:14:08,360

that the design goals usually go into is

272

00:14:15,160 --> 00:14:11,959

is based on heavy drumming and you dance

273

00:14:16,930 --> 00:14:15,170

incredibly intensely and you open you

274

00:14:18,340 --> 00:14:16,940

open yourself up and you you help you

275

00:14:22,329 --> 00:14:18,350

hope like hell that you get the right

276

00:14:24,519 --> 00:14:22,339

information because and here's

277

00:14:27,009 --> 00:14:24,529

interesting this is their test if you do

278

00:14:28,150 --> 00:14:27,019

not find the object you're not worthy of

279

00:14:30,910 --> 00:14:28,160

becoming a sangoma

280

00:14:34,710 --> 00:14:30,920

so no pressure it's in front of the

281

00:14:37,990 --> 00:14:34,720

whole community of the village well I

282

00:14:40,420 --> 00:14:38,000

was fortunate enough to find it and you

283

00:14:43,540 --> 00:14:40,430

know what I liked about the last at the

284

00:14:47,920 --> 00:14:43,550

movie last night my holy moment was

285

00:14:50,379 --> 00:14:47,930

when I found those beads that were

286

00:14:52,900 --> 00:14:50,389

hidden in a hut in a calabash at the

287

00:14:54,910 --> 00:14:52,910

door so and you're not allowed to guess

288

00:14:56,230 --> 00:14:54,920

you have to go there and find it exactly

289

00:14:59,110 --> 00:14:56,240

all you have to trance

290

00:15:02,350 --> 00:14:59,120

this is no well could it be possibly on

291

00:15:04,569 --> 00:15:02,360

the left side you've got to go there now

292

00:15:05,800 --> 00:15:04,579

here's the here came the crunch point I

293

00:15:08,320 --> 00:15:05,810

was relieved

294

00:15:10,030 --> 00:15:08,330

because this was my carer well you know

295

00:15:11,950 --> 00:15:10,040

that's based as parapsychology doing

296

00:15:15,540 --> 00:15:11,960

something like this in front of everyone

297

00:15:17,590 --> 00:15:15,550

it's not going to let you go lightly so

298

00:15:19,420 --> 00:15:17,600

they said well they don't believe a

299

00:15:24,940 --> 00:15:19,430

white man can do that so I had to do it

300

00:15:28,480 --> 00:15:24,950

again I was furious but that was much

301
00:15:31,480 --> 00:15:28,490
more because of my anxiety so one of the

302
00:15:35,769 --> 00:15:31,490
discernments I want to address is that

303
00:15:39,310 --> 00:15:35,779
you have reductionist and elevation

304
00:15:42,220 --> 00:15:39,320
estera people who do not see any value

305
00:15:44,590 --> 00:15:42,230
in the overlap and also those who

306
00:15:46,829 --> 00:15:44,600
actually see everything as spiritual

307
00:15:49,960 --> 00:15:46,839
that is a really questionable thing

308
00:15:51,880 --> 00:15:49,970
there is also the pre trance of fallacy

309
00:15:53,800 --> 00:15:51,890
where everything is seen as your

310
00:15:57,730 --> 00:15:53,810
childhood experiences or everything is

311
00:16:00,370 --> 00:15:57,740
seen as transpersonal I will end with

312
00:16:03,730 --> 00:16:00,380
this I wouldn't have time to go into

313
00:16:05,880 --> 00:16:03,740

clinical vignettes one another way I'd

314

00:16:10,020 --> 00:16:05,890

like to present to you the overlap of

315

00:16:16,480 --> 00:16:10,030

parapsychological events and and

316

00:16:19,420 --> 00:16:16,490

distress is that it's a dialectic there

317

00:16:22,210 --> 00:16:19,430

are some who hold and I've heard many of

318

00:16:25,960 --> 00:16:22,220

them that they distress a spiritual my

319

00:16:27,310 --> 00:16:25,970

voices are God I'm hearing I can hear

320

00:16:29,400 --> 00:16:27,320

you hear my thoughts

321

00:16:32,829 --> 00:16:29,410

the CIA is listening to my thoughts

322

00:16:36,160 --> 00:16:32,839

there are others the size of ours

323

00:16:38,680 --> 00:16:36,170

difference you know that distress has

324

00:16:43,660 --> 00:16:38,690

nothing to do with any psychic capacity

325

00:16:46,990 --> 00:16:43,670

or spirituality and I propose a kind of

326

00:16:49,240 --> 00:16:47,000

synthesis namely is a developmental

327

00:16:51,699 --> 00:16:49,250

stage in which distress and

328

00:16:54,550 --> 00:16:51,709

parapsychological events overlap but

329

00:16:57,510 --> 00:16:54,560

through the process of training you

330

00:17:01,329 --> 00:16:57,520

reach into mastered altered states and

331

00:17:02,680 --> 00:17:01,339

in that way it is possible maybe to

332

00:17:06,400 --> 00:17:02,690

create a synthesis of these two

333

00:17:10,390 --> 00:17:06,410

positions here are some of the common

334

00:17:12,250 --> 00:17:10,400

clinical parapsychological stories just

335

00:17:16,660 --> 00:17:12,260

take your eyes over it I haven't got

336

00:17:18,039 --> 00:17:16,670

time to go into it and I'm going to skip

337

00:17:20,999 --> 00:17:18,049

some of this

338

00:17:24,369 --> 00:17:21,009

some of the-- repeat goals are

339

00:17:26,079 --> 00:17:24,379

normalization and validation I think

340

00:17:27,789 --> 00:17:26,089

it's incredibly important in your work

341

00:17:30,119 --> 00:17:27,799

with people to create self an effect

342

00:17:33,519 --> 00:17:30,129

regulation which leads to integration

343

00:17:36,220 --> 00:17:33,529

transformation and I want to invert the

344

00:17:38,619 --> 00:17:36,230

spiritual political factors I'll tell

345

00:17:40,779 --> 00:17:38,629

you a little story I was working with

346

00:17:42,549 --> 00:17:40,789

somebody where I could see the ancestors

347

00:17:45,159 --> 00:17:42,559

in the room and she just looked at me

348

00:17:47,549 --> 00:17:45,169

bug died because she was a Maori person

349

00:17:50,049 --> 00:17:47,559

after nine months severe complex PTSD

350

00:17:52,200 --> 00:17:50,059

she had started opening up that she can

351

00:17:54,940 --> 00:17:52,210

see people walking through bus station

352

00:17:57,970 --> 00:17:54,950

okay so what what are you gonna do with

353

00:18:00,820 --> 00:17:57,980

us but anyway one of the things I say to

354

00:18:02,470 --> 00:18:00,830

look I've got a no problem because as as

355

00:18:04,419 --> 00:18:02,480

a psychologist I have to write notes in

356

00:18:06,310 --> 00:18:04,429

the computer program of the hospital how

357

00:18:09,190 --> 00:18:06,320

do I write about this that you saw

358

00:18:12,999 --> 00:18:09,200

people walking through buses so we

359

00:18:15,009 --> 00:18:13,009

decided to say you know we were working

360

00:18:17,529 --> 00:18:15,019

on anomalous experiences and used the

361

00:18:20,560 --> 00:18:17,539

stress tolerance to regulate the effect

362

00:18:24,430 --> 00:18:20,570

due to unusual phenomena some nonsense

363

00:18:27,009 --> 00:18:24,440

like that and some DBT language so I

364

00:18:30,359 --> 00:18:27,019

also advised her very strongly to be

365

00:18:32,649 --> 00:18:30,369

wise with whom she talks about this

366

00:18:36,820 --> 00:18:32,659

because if she talks to some white

367

00:18:41,919 --> 00:18:36,830

psychiatrists not all but some she'll be

368

00:18:48,159 --> 00:18:41,929

medicated out of her mind so why does it

369

00:18:50,139 --> 00:18:48,169

matter you know this and I get so bored

370

00:18:52,320 --> 00:18:50,149

with psychology it's still in the 19th

371

00:18:55,090 --> 00:18:52,330

century I can assure you it is shocking

372

00:18:58,509 --> 00:18:55,100

but it redefines who we are if we take

373

00:19:02,609 --> 00:18:58,519

clinical parapsychology seriously so

374

00:19:07,330 --> 00:19:02,619

I'll end with her with a saying in Mari

375

00:19:10,749 --> 00:19:07,340

Caputi rueake Hui tyranny tahi I hope as

376

00:19:13,119 --> 00:19:10,759

the old myths of psychology wither that

377

00:19:16,450 --> 00:19:13,129

another one is remade with more space

378

00:19:17,830 --> 00:19:16,460

for parapsychology cura thank you very

379

00:19:26,400 --> 00:19:17,840

much

380

00:19:28,270 --> 00:19:26,410

[Applause]

381

00:19:30,040 --> 00:19:28,280

wonderful so it looks like we have about

382

00:19:34,530 --> 00:19:30,050

eleven ten or eleven minutes for

383

00:19:37,800 --> 00:19:34,540

questions in choice you talk very much I

384

00:19:41,470 --> 00:19:37,810

would like to I have some training in

385

00:19:43,720 --> 00:19:41,480

transpersonal hypnotherapy and also we

386

00:19:46,690 --> 00:19:43,730

dealt with entities when we acknowledge

387

00:19:48,820 --> 00:19:46,700

that soul and we know that not all souls

388

00:19:52,390 --> 00:19:48,830

go on very easily how much does that

389

00:19:54,010 --> 00:19:52,400

show up in your work with people and

390

00:19:59,980 --> 00:19:54,020

when you have to help do him to be

391

00:20:01,900 --> 00:19:59,990

removal the good thing is about doing a

392

00:20:03,670 --> 00:20:01,910

talk in another country you can confess

393

00:20:09,910 --> 00:20:03,680

to things you can't do in your knowledge

394

00:20:11,920 --> 00:20:09,920

in your country within the tradition

395

00:20:15,370 --> 00:20:11,930

that would be absolutely acceptable and

396

00:20:18,070 --> 00:20:15,380

that entity removal is something that

397

00:20:20,980 --> 00:20:18,080

indeed happens and it happens in this

398

00:20:24,070 --> 00:20:20,990

sense of karakia and i sometimes go with

399

00:20:26,530 --> 00:20:24,080

the kamati which is an elder and we do

400

00:20:30,520 --> 00:20:26,540

some removal of entities in certain

401
00:20:36,100 --> 00:20:30,530
places as well okay also with people yes

402
00:20:38,350 --> 00:20:36,110
we do so that is something that all do

403
00:20:39,460 --> 00:20:38,360
differently open to then I have another

404
00:20:42,250 --> 00:20:39,470
one where again

405
00:20:44,680 --> 00:20:42,260
how about past life drama does that show

406
00:20:46,540 --> 00:20:44,690
up its shown up in my other work that

407
00:20:48,670 --> 00:20:46,550
I've done I've done some I'm a clinical

408
00:20:51,130 --> 00:20:48,680
hypnotherapist so we've done some yes

409
00:20:53,590 --> 00:20:51,140
I've I definitely see it but within the

410
00:21:00,640 --> 00:20:53,600
model that I'm working with a Maori it

411
00:21:03,580 --> 00:21:00,650
is not such a relevant way of thinking

412
00:21:07,440 --> 00:21:03,590
so I'm very careful to respect the

413
00:21:10,810 --> 00:21:07,450

cultural space within which I'm working

414

00:21:14,470 --> 00:21:10,820

but with others I definitely have work

415

00:21:16,810 --> 00:21:14,480

with past life regressions seen some

416

00:21:18,910 --> 00:21:16,820

phenomenal changes from physical changes

417

00:21:22,150 --> 00:21:18,920

in their body from holding long

418

00:21:24,760 --> 00:21:22,160

illnesses to therapeutic releases of

419

00:21:28,720 --> 00:21:24,770

trauma and the trauma of past lives

420

00:21:29,960 --> 00:21:28,730

without doubt seems to in - thing have

421

00:21:34,460 --> 00:21:29,970

some effect on us today

422

00:21:37,279 --> 00:21:34,470

thank you yeah I just wanted to

423

00:21:39,950 --> 00:21:37,289

recommend a colleague of mine who's a

424

00:21:42,460 --> 00:21:39,960

British psychologist I think well

425

00:21:46,730 --> 00:21:42,470

established Richard Bentley don't if you

426

00:21:49,399 --> 00:21:46,740

yes just he is a possible breach to

427

00:21:51,889 --> 00:21:49,409

normal sort of clinical psychology since

428

00:21:53,930 --> 00:21:51,899

he I think he is very open to

429

00:21:56,299 --> 00:21:53,940

parapsychological research on mystical

430

00:22:00,259 --> 00:21:56,309

experiences it's you wrote a nice paper

431

00:22:03,169 --> 00:22:00,269

on it and yes I know him through my work

432

00:22:06,019 --> 00:22:03,179

in psychosis I'm on the International

433

00:22:09,049 --> 00:22:06,029

Committee of ICPs and he is involved

434

00:22:11,930 --> 00:22:09,059

with that answer research yes sir thank

435

00:22:14,299 --> 00:22:11,940

you and that is books doctoring the mind

436

00:22:16,519 --> 00:22:14,309

understanding Magnus was made a big

437

00:22:18,919 --> 00:22:16,529

impact that's indeed true thank you for

438

00:22:21,019 --> 00:22:18,929

that yes I suggest if you want to have a

439

00:22:24,379 --> 00:22:21,029

different view and gets a freer richer

440

00:22:26,180 --> 00:22:24,389

Bentall as your guy so two questions one

441

00:22:28,279 --> 00:22:26,190

did you find the bead of the second time

442

00:22:30,470 --> 00:22:28,289

sorry did you find the beads the second

443

00:22:32,889 --> 00:22:30,480

oh no they were much less scheme much

444

00:22:35,919 --> 00:22:32,899

better they put herbes in a piece of

445

00:22:39,230 --> 00:22:35,929

wrap them up in newspaper and dug a hole

446

00:22:43,220 --> 00:22:39,240

somewhere on the ground they really made

447

00:22:45,350 --> 00:22:43,230

a difficult so I didn't hit exactly the

448

00:22:48,080 --> 00:22:45,360

right spot I was a bit off like that and

449

00:22:49,999 --> 00:22:48,090

I dug there and they said not to go back

450

00:22:53,029 --> 00:22:50,009

so I didn't mind a second trance state

451

00:22:56,090 --> 00:22:53,039

and then I found the little squid was

452

00:22:58,220 --> 00:22:56,100

this big that they hit on a I don't know

453

00:23:02,180 --> 00:22:58,230

a place as big as this some way in the

454

00:23:03,470 --> 00:23:02,190

ground and the second question is and I

455

00:23:05,480 --> 00:23:03,480

would totally understand if the answer

456

00:23:08,169 --> 00:23:05,490

is no but here it is is there an

457

00:23:11,659 --> 00:23:08,179

experiment that you could think of that

458

00:23:14,450 --> 00:23:11,669

you would allow an external you know

459

00:23:16,310 --> 00:23:14,460

Western experimenter to come and do in

460

00:23:18,860 --> 00:23:16,320

your environment and if so what's the

461

00:23:21,680 --> 00:23:18,870

best experiment that you feel is most

462

00:23:25,610 --> 00:23:21,690

exciting yes I was worried that I don't

463

00:23:29,289 --> 00:23:25,620

have any p-values in my talk be

464

00:23:33,999 --> 00:23:29,299

concerned whether this would fly you

465

00:23:38,240 --> 00:23:34,009

know it's a good question because I

466

00:23:41,630 --> 00:23:38,250

would struggle to say what experiment

467

00:23:46,050 --> 00:23:44,310

it's similar to in work sometimes done

468

00:23:48,690 --> 00:23:46,060

in neuropsychology that you only have

469

00:23:51,290 --> 00:23:48,700

one patient to work with so if you

470

00:23:55,080 --> 00:23:51,300

prepare to think about a research design

471

00:23:58,050 --> 00:23:55,090

that only includes one person then maybe

472

00:24:01,200 --> 00:23:58,060

yes so I didn't present something here

473

00:24:04,200 --> 00:24:01,210

where somebody didn't have time with two

474

00:24:06,180 --> 00:24:04,210

weeks ago meet somebody who came to me

475

00:24:07,830 --> 00:24:06,190

severely depressed in Oakland they know

476

00:24:09,120 --> 00:24:07,840

that I'm a bit weird so they send all

477

00:24:13,200 --> 00:24:09,130

these people they don't know what to do

478

00:24:15,330 --> 00:24:13,210

with so she heard voices that told her

479

00:24:17,940 --> 00:24:15,340

her brother was going to be in a car

480

00:24:19,320 --> 00:24:17,950

accident in Mission Bay and it happened

481

00:24:21,660 --> 00:24:19,330

and she wanted to know which other

482

00:24:24,180 --> 00:24:21,670

voices are vicious and negative and they

483

00:24:25,770 --> 00:24:24,190

were depression which are if you can

484

00:24:27,930 --> 00:24:25,780

think of a research design that includes

485

00:24:34,800 --> 00:24:27,940

one person as they do in your psychology

486

00:24:37,800 --> 00:24:34,810

why wouldn't that fly sounds good um I'd

487

00:24:40,470 --> 00:24:37,810

like to recommend a what I think is an

488

00:24:43,530 --> 00:24:40,480

excellent book on related topics it's by

489

00:24:47,700 --> 00:24:43,540

someone named water waters titled crazy

490

00:24:49,620 --> 00:24:47,710

like us which discusses how as part of

491

00:24:51,240 --> 00:24:49,630

the process of globalization and a

492

00:24:54,150 --> 00:24:51,250

sincere effort to help people we're

493

00:24:56,580 --> 00:24:54,160

busily exporting Western psychiatric

494

00:24:58,980 --> 00:24:56,590

definitions and Western psychiatric

495

00:25:03,810 --> 00:24:58,990

treatments to all the rest of the world

496

00:25:06,060 --> 00:25:03,820

and having heard you comment on how you

497

00:25:08,400 --> 00:25:06,070

found para sacar how you found

498

00:25:10,460 --> 00:25:08,410

mainstream psychology boring and and

499

00:25:15,450 --> 00:25:10,470

still rooted in the 19th century and all

500

00:25:20,370 --> 00:25:15,460

do you have any prescriptions to or

501
00:25:23,490 --> 00:25:20,380
advice for trying to stop the mainstream

502
00:25:28,950 --> 00:25:23,500
expansion from drowning the whole world

503
00:25:30,960 --> 00:25:28,960
in haloperidol well I can only tell you

504
00:25:32,430 --> 00:25:30,970
this as I'm part of International

505
00:25:35,670 --> 00:25:32,440
Committee on ice Pearce was a

506
00:25:37,470 --> 00:25:35,680
psychological approaches to this I do

507
00:25:39,720 --> 00:25:37,480
need to say some their mental health and

508
00:25:42,030 --> 00:25:39,730
indigenous people you cannot think about

509
00:25:43,740 --> 00:25:42,040
the parapsychological a sacred without

510
00:25:45,960 --> 00:25:43,750
notions of colonization

511
00:25:48,110 --> 00:25:45,970
intergenerational trauma and the

512
00:25:50,930 --> 00:25:48,120
ruthless destruction of the

513
00:25:52,490 --> 00:25:50,940

people how would you think your mental

514

00:25:54,950 --> 00:25:52,500

health would look like if you have

515

00:25:57,320 --> 00:25:54,960

generations of trauma running through

516

00:25:59,840 --> 00:25:57,330

you we're now beginning to accept in the

517

00:26:02,600 --> 00:25:59,850

Holocaust that the generations following

518

00:26:05,930 --> 00:26:02,610

those that survived it are deeply

519

00:26:09,470 --> 00:26:05,940

affected by it what's not acceptance

520

00:26:11,990 --> 00:26:09,480

psychology the amount of poverty has an

521

00:26:14,030 --> 00:26:12,000

effect on mental health and that is

522

00:26:15,890 --> 00:26:14,040

something we need to do so thank you

523

00:26:18,530 --> 00:26:15,900

very much for that question it was very

524

00:26:20,600 --> 00:26:18,540

important to me so what I'm trying to do

525

00:26:24,380 --> 00:26:20,610

there and it is funny that the white guy

526

00:26:27,170 --> 00:26:24,390

is pushing for much more culture are you

527

00:26:31,100 --> 00:26:27,180

looking at removing a psychiatrist as

528

00:26:33,500 --> 00:26:31,110

the center from the work to if re being

529

00:26:35,930 --> 00:26:33,510

the work the building the sacred space

530

00:26:38,150 --> 00:26:35,940

and that we work within that and we

531

00:26:40,100 --> 00:26:38,160

bring in that much more in so yes they

532

00:26:42,230 --> 00:26:40,110

are small if it's even in this country

533

00:26:43,910 --> 00:26:42,240

I'm very curious about how the

534

00:26:46,370 --> 00:26:43,920

indigenous people in this country they

535

00:26:48,770 --> 00:26:46,380

have some interesting programs that's

536

00:26:50,540 --> 00:26:48,780

what we need to push so thank you very

537

00:26:57,290 --> 00:26:50,550

much for that question

538

00:26:59,000 --> 00:26:57,300

much appreciate thank you hi thank you

539

00:27:01,070 --> 00:26:59,010

that was a wonderful talk I'm just

540

00:27:02,630 --> 00:27:01,080

wondering when someone is determined to

541

00:27:04,340 --> 00:27:02,640

be suffering from a demonic possession

542

00:27:06,410 --> 00:27:04,350

as opposed to initiation what kind of

543

00:27:08,390 --> 00:27:06,420

protocols are used to deal with that and

544

00:27:13,130 --> 00:27:08,400

what have you seen the effectiveness to

545

00:27:15,650 --> 00:27:13,140

be like again it depends on which

546

00:27:17,420 --> 00:27:15,660

cultural frame a cue in and I and I

547

00:27:21,590 --> 00:27:17,430

think it's exceptionally important to

548

00:27:24,200 --> 00:27:21,600

respect that the thing is to check out

549

00:27:26,300 --> 00:27:24,210

what the voices are who the voices are

550

00:27:29,600 --> 00:27:26,310

and that is done different ways in

551
00:27:32,630 --> 00:27:29,610
different cultures some healers can see

552
00:27:36,050 --> 00:27:32,640
others use divination if they are the

553
00:27:38,030 --> 00:27:36,060
ancestors pushing you hard like I'm not

554
00:27:40,400 --> 00:27:38,040
an easy therapist my clients they're

555
00:27:43,250 --> 00:27:40,410
lucky to survive me you know so that's

556
00:27:45,170 --> 00:27:43,260
equally like the ancestors take you and

557
00:27:48,770 --> 00:27:45,180
push you into the pain and it's the

558
00:27:51,860 --> 00:27:48,780
notion of struggling through the pain to

559
00:27:55,490 --> 00:27:51,870
seek transformation the domani position

560
00:27:57,390 --> 00:27:55,500
is not the same it is it requires

561
00:27:58,890 --> 00:27:57,400
freedom from it so

562
00:28:01,200 --> 00:27:58,900
different frameworks have will have

563
00:28:03,960 --> 00:28:01,210

different methods and respecting that

564

00:28:05,700 --> 00:28:03,970

would be important to me but amongst the

565

00:28:09,290 --> 00:28:05,710

South Africans and Gomez and the two

566

00:28:11,610 --> 00:28:09,300

homers in it it would be about then

567

00:28:16,950 --> 00:28:11,620

there are different techniques of doing

568

00:28:19,770 --> 00:28:16,960

it so for example is using the the power

569

00:28:22,980 --> 00:28:19,780

of the sangoma to frame to call on the

570

00:28:25,290 --> 00:28:22,990

ancestors of that person to to to

571

00:28:28,310 --> 00:28:25,300

strengthen the person against the demons

572

00:28:31,230 --> 00:28:28,320

to look at also their lifestyle

573

00:28:33,330 --> 00:28:31,240

substance use you know eating habits all

574

00:28:35,250 --> 00:28:33,340

of that actually happens so my son coma

575

00:28:38,370 --> 00:28:35,260

teacher would take people suckers into

576

00:28:40,680 --> 00:28:38,380

his home and live with and have them

577

00:28:42,180 --> 00:28:40,690

live with him for six nine months this

578

00:28:43,530 --> 00:28:42,190

is not so different what's happening in

579

00:28:46,080 --> 00:28:43,540

Sweden there is something called the

580

00:28:48,420 --> 00:28:46,090

Family Foundation which also takes

581

00:28:50,640 --> 00:28:48,430

people into the homes and it makes a

582

00:28:53,910 --> 00:28:50,650

profound difference because wouldn't you

583

00:28:56,550 --> 00:28:53,920

feel different if you live in a family

584

00:29:00,230 --> 00:28:56,560

situation than just out on the streets

585

00:29:03,510 --> 00:29:00,240

as happens a lot Ian's and I know in aus

586

00:29:06,590 --> 00:29:03,520

so thank you for that and can I just say

587

00:29:10,320 --> 00:29:06,600

thank you to Stanley Crippler who

588

00:29:11,970 --> 00:29:10,330

Stanley Stanley I just want to say thank

589

00:29:14,820 --> 00:29:11,980

you for your writings they've been

590

00:29:17,450 --> 00:29:14,830

really important for my PhD well can you

591

00:29:19,560 --> 00:29:17,460

put them to good use