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Author's Notes (Haugaard):

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We refer the reader to the published accounts of earlier collaborations in the Journal of Contemporary Narrative Therapy documenting knowledges concerning voices by Christoffer Haugaard. These include:

Haugaard, C. & Max (2019). Respectful letters for aggressive voices: Max's story. In *Journal of Narrative Family Therapy*, 2019, Release 3, pp. 19-36. www.journalcnt.com

Haugaard, C. & Trish (2021). Trish and a Frustrated Voice. In *Journal of Contemporary Narrative Therapy*, 2021, Release 3, p. 69-85. www.journalcnt.com

Haugaard, C., Rose & Epston, D. (2021). Rose and the whispering voices. In *Journal of Contemporary Narrative Therapy*, 2021, Release 3. www.journalcnt.com

Haugaard, C., & Trish. (2021). Trish and a frustrated voice. *Journal of Contemporary Narrative Therapy*, 2021, Release 3, 69-85. www.journalcnt.com

Haugaard, C., Alice, & Epston, D. (2021). Demonstrating kindness to magical beings: Alice's story. *Journal of Contemporary Narrative Therapy*, 2021, Release 3, 2-34. www.journalcnt.com

Haugaard, C., & Victoria. (2019). Sitting through it with the voices: Victoria's story. *Journal of Contemporary Narrative Therapy*, 2019, Release 3, 37-54. www.journalcnt.com

I (Haugaard) have previously met people whose voices have left them. See Haugaard, Rose & Epston, 2021.

Concerning voices drinking coffee, see Haugaard, Alice & Epston, 2021.

When one of her voices is given as the speaker, Laura is telling me what the voice is saying for me to hear.

I (Christoffer) am reading a book about a collaboration between a psychiatrist and a Māori healer in New Zealand, see NiaNia, Bush & Epston, 2017.

Perhaps some spirits are damaging, and humans may be particularly vulnerable to them if there is a problem with your guardian spirit or if something has happened with your mana?

See for example Bramley concerning orí and orisha in Brazil (reference 7 above); Somé regarding siura with the Dagara in Burkina Faso (reference 19 above); Simek concerning the fylgje in a pre-Christian Scandinavian context (reference 20 above); Eliade regarding helping spirits in shamanistic societies and Wilby (2005) concerning possible related phenomena in early modern Britain (references 5 & 21 above); Kardec about helping and disturbing spirits in Spiritism (see reference 5 above); NiaNia, Bush & Epston about Māori concepts of ancestral spirits and mana (see reference 18 above).

It may also be worth considering if Laura's experiences might be meaningfully understood in relation to the concept of rites of passage in religious studies. In this context, David Lukoff uses a similar structure for understanding mythical elements in psychosis, based on Joseph Campbell's three phases: Separation, Initiation and Return (see references 22 & 23).

In some cultures, rituals around separation and reunion are associated with altered states of consciousness and the receipt of visions or powerful dreams. See for example Malidoma Somé's account of his own traditional initiation among the Dagara in Burkina Faso (See reference 24 above).