

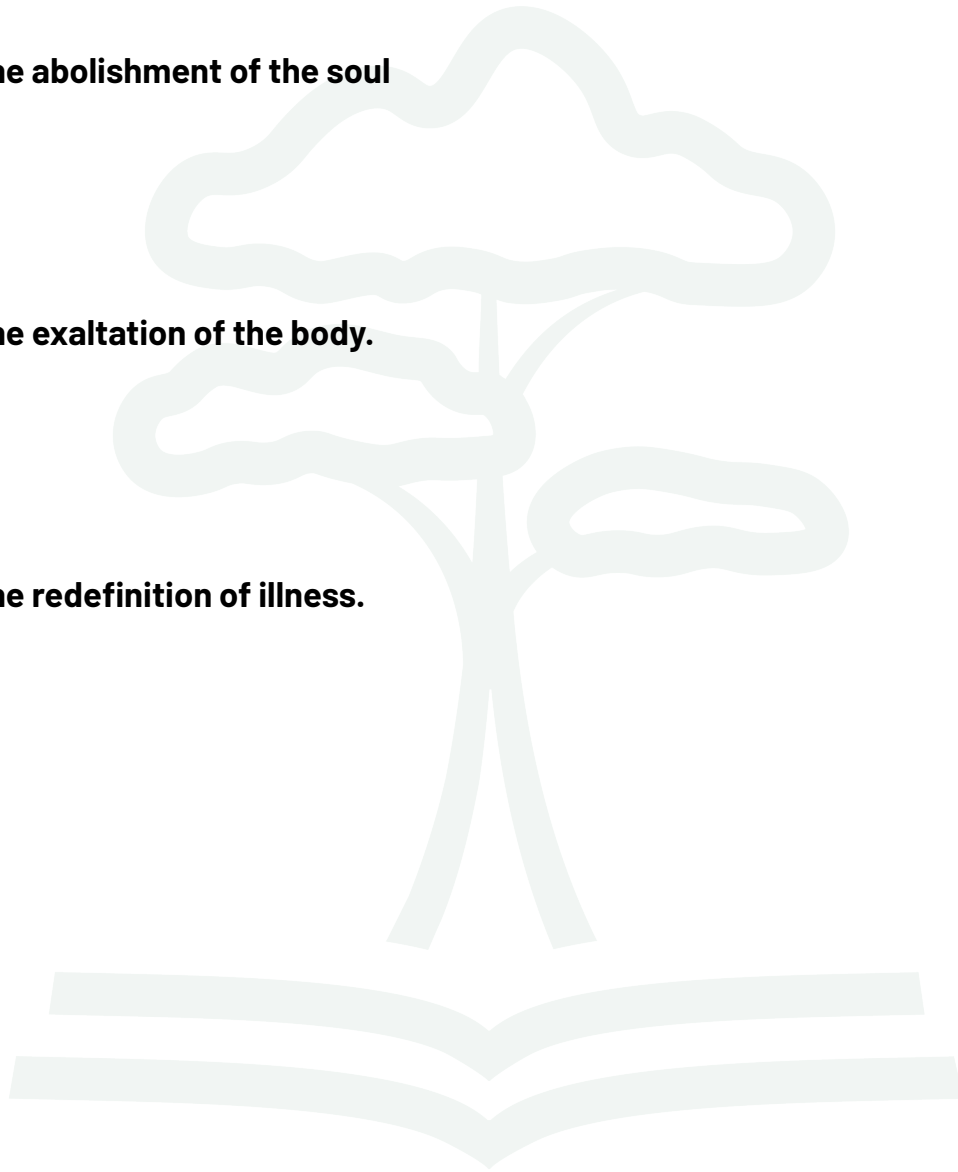
## DISCERNING SCHIZOPHRENIA PART 1 – FOUNDATIONAL PILLARS

*The mental health industry (and, thus, schizophrenia) is upheld by three foundational pillars.*

**1. The abolishment of the soul**

**2. The exaltation of the body.**

**3. The redefinition of illness.**



## QUOTES

1. "The diagnosis and treatment of schizophrenia are paradigms of the determinist mode of thinking, for this is the mental disorder on which more biochemical and genetic research has been lavished than any other, the one in which claims to have discovered the cause in a particular molecule or gene have been made most extensively. It is now so widely believed that psychiatry has proved the disorder to be biological that if the case fails here, where it is strongest, it must be even weaker elsewhere."<sup>1</sup>
2. "There simply does not exist a psychiatric construct more vital to sustaining the humanistic biopsychosocial model than that of schizophrenia. To critique and expose the diagnostic process of alleged Ssd, then, is also to critically evaluate the current mental health system, its other phenomenological diagnoses and diagnostic system, the *DSM* itself with its suggested treatments, and ultimately its presuppositional faith/a priori assumptions."<sup>2</sup>

### Three fundamental ideas of psychology<sup>3</sup>

- i. Behavior and mental experiences have physical causes, which can be studied scientifically.
  - ii. The way a person behaves, thinks, and feels is modified, over time, by the person's experiences in his or her environment.
  - iii. The body's machinery, which produces behavior and mental experiences, is a product of evolution by natural selection.
3. "Hobbes argues that spirit, or soul, is a meaningless concept and that nothing exists but matter and energy... In Hobbes's view, all human behavior, including the seemingly voluntary choices we make, can in theory be understood in terms of physical processes in the body, especially the brain. Conscious thought, he maintained, is purely a product of the brain's machinery and therefore subject to natural law. This philosophy places no theoretical limit on what psychologists might study scientifically." — Peter Gray<sup>4</sup>
  4. "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. As Luis Carols Alice might have phrased it, 'You're nothing but a pack of neurons.'<sup>5</sup>

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<sup>1</sup> Quoted in Daniel Berger II, *The Schizophrenic Unicorn* (Taylors, SC: Alethia International Publications, 2024), 34. Richard C. Lewontin, Steven Rose, and Leon J. Kamin, *Not in Our Genes: Biology, Ideology, and Human Nature* 2nd edition (Chicago: Haymarket Books, 2017), 200.

<sup>2</sup> Daniel Berger II, *The Schizophrenic Unicorn*, 34.

<sup>3</sup> See Peter Gray, *Psychology*, 2.

<sup>4</sup> Peter Gray, *Psychology*, 4.

<sup>5</sup> Quoted in "02 - Foundations: This is Your Brain," *Psychology - Audio* (Open Yale Courses, October 12, 2009).

5. "Psychology cannot really study the soul; it is limited to studying human behavior. There is certainly value in that, but a clear distinction must be made between the contribution behavioral studies make to the educational, industrial, and physical needs of a society and their ability to meet the spiritual needs of people. Outside the Word and the Spirit there are no solutions to any of the problems of the human soul. Only God knows the soul and only God can change it. Yet the widely accepted ideas of modern psychology are theories originally developed by atheists on the assumption that there is no God and the individual alone has the power to change himself into a better person through certain techniques." — John MacArthur<sup>6</sup>
6. "The definition of mental disorder in *DSM-IV* regards mental disorders as analogous to medical diseases and borrows from medicine the terms symptom and syndrome. A **symptom** is any characteristic of a person's actions, thoughts, or feelings that could be a potential indicator of a mental disorder, and a **syndrome** is a constellation of interrelated symptoms manifested by a given individual." — Peter Gray<sup>7</sup>
7. "A mental disorder is a syndrome characterized by clinically significant disturbance in an individual's cognition, emotion regulation, or behavior that reflects a dysfunction in the psychological, biological, or developmental processes underlying mental functioning. Mental disorders are usually associated with significant distress or disability in social, occupational, or other important activities."<sup>8</sup> — Peter Gray
8. "Mental disorder has no really satisfying definition. It's a fuzzy concept. Everyone knows that, including the people who wrote the *DSM-IV*. Yet, for various practical reasons, they had to come up with a definition. For one thing, insurance companies demand that patients be diagnosed as having a mental disorder if there is going to be reimbursement for treatment, so some sort of definition had to be laid out, no matter how fuzzy the concept." — Peter Gray<sup>9</sup>
9. "The distinction between bodily illness and mental illness rests on a misuse of the term *illness*. When we say that Smith has a mental illness, we misidentify his strategic behavior as a bodily disease (an objectively identifiable physical phenomenon with its origin not directly under human control). If we limit the use of the term *illness* or *disease* to observable biological— anatomical and physiological—phenomena, then, by definition, the term *mental illness* is a metaphor. Mind is not matter, hence mental illness is a figure of speech. The idea of two kinds of diseases, one bodily, the other mental, is an unintended product of the scientific revolution: the imitation of science, called 'scientism.' *Hysteria*, *schizophrenia*, *mental illness*, and *psychopathology* are scientistic, not scientific, terms."<sup>10</sup> — Thomas Szasz

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<sup>6</sup> John MacArthur, *Our Sufficiency in Christ* (Wheaton, IL: Crossway, 1991), 30.

<sup>7</sup> Gray, *Psychology*, 594.

<sup>8</sup> Peter Gray, *Psychology*, sixth edition (New York: Worth Publishers, 2011), .

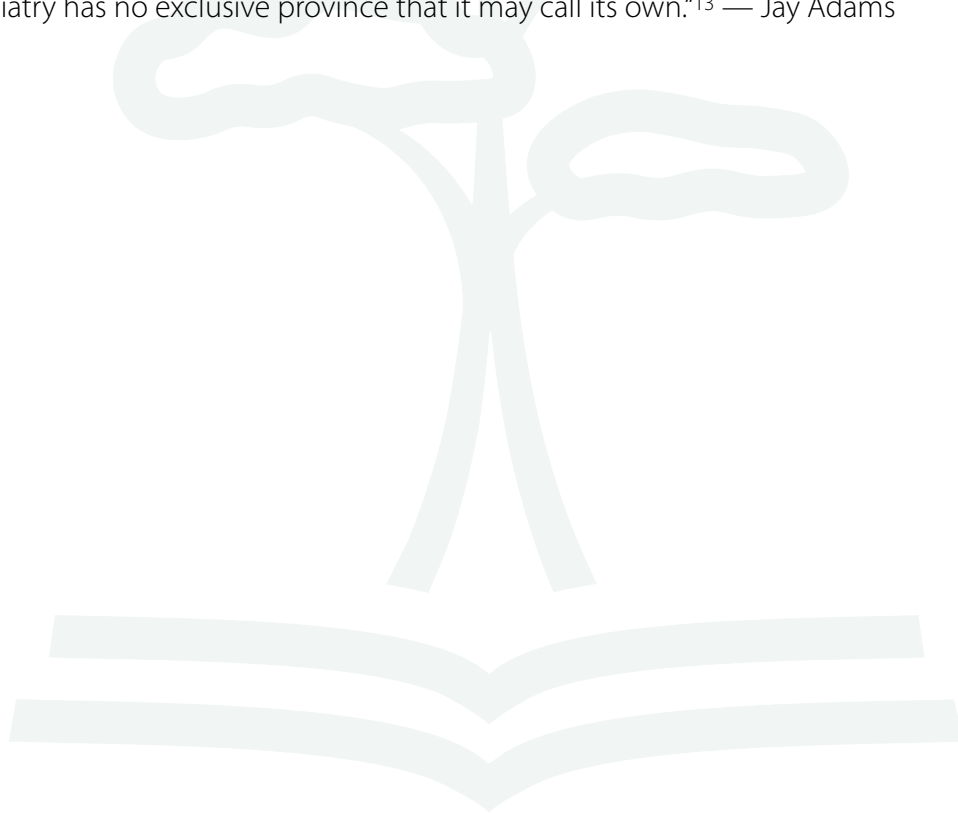
<sup>9</sup> Gray, *Psychology*, 594.

<sup>10</sup> Thomas Szasz, *Psychiatry: The Science of Lies* (Syracuse, NY: Syracuse University Press, 2008), 25.

10. "We in the West have undergone an astonishing cultural-perceptual change of which we seem largely, perhaps wholly, unaware... the medical profession defines imaginary illnesses as real illnesses, in effect abolishing the notion of pretended illness. Malingering has become a disease 'just as real' as melanoma."<sup>11</sup> — Thomas Szasz
11. "The medicalization of malingering is the fatal genetic defect that dooms all theories and treatments of 'mental diseases.' Although medicalization encompasses more than psychiatry, we must be clear about one thing: *psychiatry is medicalization, through and through*. Whatever aspect of psychiatry psychiatrists claim is not medicalization is not medicalization only if it deals with proven disease, in which case it belongs to neurology, neuropathology, neurochemistry, neuropharmacology, or neurosurgery, not psychiatry.

Psychoanalysis is medicalization squared. It is important, in this connection, not to be fooled by lay analysis, clinical psychology, or social work. These and other nonmedical mental health and counseling 'professions' are medicalizations cubed: as if to compensate for their lack of medical knowledge and medical privileges, nonmedical mental health 'professionals' are even more deeply committed than psychiatrists to their claim of special expertise in the diagnosis and treatment of mental illnesses."<sup>12</sup> — Thomas Szasz

12. "Psychiatry has no exclusive province that it may call its own."<sup>13</sup> — Jay Adams



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<sup>11</sup> Thomas Szasz, *Psychiatry: The Science of Lies* (Syracuse, NY: Syracuse University Press, 2008), 1-2.

<sup>12</sup> Thomas Szasz, *Psychiatry: The Science of Lies* (Syracuse, NY: Syracuse University Press, 2008), 30-31.

<sup>13</sup> Jay E. Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids, MI: Zondervan, 1970), 36.