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On the Transformation of Reality

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CONTENTS

INTRODUCTION

Concerns, Beliefs, and Postulates
Assumptions
Synopsis

The Context of the Inquiry: How and Why of the Inquiry 1

Ground Theory and the Process of Change 12

Steady-state Reality and the Process of Change 16

Steady-state Reality and Reality 20

Steady-state Reality and Learning 24

Steady-state Reality and Realities of Reality 28

On the Transformation
of Reality

Steady-state Reality and Reality 28

Appropriate Reality and Reality 32

The Creation of Reality and the Reality of Logical Types:
Looking at Looking at What is the Reality 36

Forms of Reality, Change and Continuity 40

Change of Form and Change of Form:
Form and Form 44

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CONTENTS

INTRODUCTION:

Concerns, Objectives, and Postulates 1
 Acknowledgements 2
 Forward. 8

The Context of the Problem: When More of the Same is Not Enough 11

Group Theory and the Processes of Change. 12

Steady-state Reality and the Process of Grouping. 14

Steady-state Reality and Anomaly Aversion 17

Steady-state Reality and Tautology. 19

Steady-state Reality and Ideologies of Immutability 19

Steady-state Reality and Eternality 21

Steady-state Reality and Ritual 22

The Creation of Paradox and the Theory of Logical Types:
 Looking at Looking at What We Are Doing. 23

Frames of Reference, Paradox and Confusion. 23

Change of Framed and Change of Frame:
 First and Second Order Change. 28

Reality in the Context of the Sociology of Knowledge. 29

The Sociology of Knowledge and the Influence of Marx. 30

The Sociology of Knowledge and the Influence of Nietzsche 31

The Sociology of Knowledge and Mannheim, "The Radical". 31

The Sociology of Knowledge and Schutz:
 The Nature of Everyday Reality 32

The Marching Orders of Durkheim and Weber 33

Reality Sui Generis 33

A Formula of Realing. 34

Group Theory, Closed Systems, and First Order Change;
 Systems Theory, Open Systems, and Second Order Change. 35

The Field Theoretical Approach	37
The Systems Approach: States of Consciousness.	40
The Major Subsystems of Consciousness.	43
A Process-Model of Realing	45
A View of Social Intervention Through the Component Process Model.	48
A View of Psychotherapeutic Interventions Through the Process Model	50
Paradigm Shifts: The Transformation of Reality	52
Transforms in the Institutions of Every Day Life:	
Transforms in the Family.	54
Transforms in Education	55
Transforms in Disease Institutions.	55
Transforms in Habitat	56
Transforms in Politics.	56
Transforms in the Subjective Meaning Complex	58
Unilateral Interventions and More-of-the-Same Outcomes; Transformational Interventions and Generative Change.	63
Languaging: The Structuring of Process	69
Language: Model of Formation and Tool of Transformation.	71
Intervening in Representation Systems.	76
Semantic Interventions in Gestalt Therapy.	79
Neurolinguistic Programming:	
The Metaphor.	82
The Meta-Model.	87
Changing History.	94
Reframing	98
Conclusion	102

The only reality that exists for an existing individual is his own ethical reality. To every other reality he stands in a cognitive relation; but true knowledge consists in translating the real into the possible.

Soren Kierkegaard

INTRODUCTION

CONCLUSIONS, OBJECTIVES, AND METHODS

This study emerges from the sense of urgency experienced by those who believe that the future of the world is at stake. It is a study that seeks to explore the possibilities of a new synthesis of science and religion, a synthesis that would allow us to understand the world as it is and as it should be. The study is based on the following conclusions, objectives, and methods:

Life, being an ascent of consciousness, could not continue to advance indefinitely along its line without transforming itself in depth.

Teilhard de Chardin

INTRODUCTION:

CONCERNS, OBJECTIVES, AND POSTULATES

This study emerges from the sense of urgency experienced by anyone who feels in an intolerable situation. I do not set out to prove that intolerable situations exist in our personal lives and in our society. I take the need for fundamental change in certain circumstances to be a given; and I concern myself with how these intolerable situations persist and how they can be changed. These concerns have been stimulated by my work with psychiatric inpatients — people for whom nothing less than personal revolution, a radical transformation of their reality, suffices for their survival — people who find their circumstances to be so intolerable that suicide seems an inviting alternative.

I postulate that these severely troubled individuals are a correlary of a severely troubled society; and I share the concern Fritz Capra expresses in his epilogue to The Tao of Physics:

I believe that the world view implied by modern physics is inconsistent with our present society, which does not reflect the harmonious interrelatedness we observe in nature. To achieve such a state of dynamic balance, a radically different social and economic structure will be needed: a cultural revolution in the true sense of the word. The survival of our whole civilization may depend on whether we can bring about such a change. (37 p. 307)

Within the broad parameters of these concerns I propose to explore the following postulates: What we each identify as reality is particular and specific to each one of us. What we agree is real is real by our consensus. Consensus reality is a dynamic cultural artifact. Like other cultural

artifacts, reality systems are constructed and maintained by their users. Reality systems can severely impoverish the choices available to participant-users; and, the usefulness and appeal of reality systems can be subjected to evaluation. As reality systems are constructions, they can be subjected to reconstruction. As reality is formed, it can be transformed.

The process of realing, as something that we do, *is* accessible and comprehensible; and I invite you to explore this realm with me. Birthing into the realm of conscious realing is like awakening in a dream and taking conscious control of the dream process — "lucid dreaming" it is called. Our identity, unpinioned, swirls into the Dance, shedding veiling definitions, to conspire with the future in that place where time is writ. Into that place, already, we delve, in altered and unremembered states of consciousness, and from that realm we "awaken", "reincarnated" in our "normal" waking consciousness, in our world of everyday life, to live out, sequentially, a future we create in the simultaneity of that timeless place. Becoming conscious of the process by which we create the realities we live, we "step off the wheel of reincarnation", to use the Buddhist expression for enlightened action. I propose that for the first time in history, a whole generation, your generation and mine, risks taking this step.

The broad theme of this treatise, then, is the process by which our self-world view, our reality, is formed, maintained, and transformed; and the primary tasks I set for myself are establishment of a theoretical framework compatible with the process of the transformation of reality, and the identification of points of psychosocial interventions that facilitate transformation of reality systems. As change of reality systems is the issue, definition of reality systems will be an early and ongoing task.

My intent is to use group theory to explore the confines of static reality, then move into an exploration of reality as process. Although the primary focus, in terms of examples, will be on individual reality systems, the social network of reality will be explored in the search for a common denominator of intervention affecting transformational change at individual, group, organizational and cultural levels.

ACKNOWLEDGEMENTS

I want to acknowledge and introduce some of the persons whose perspectives are synthesized in this treatise.

To Joseph Chilton Pearce I am indebted for his forthright handling of data that cracks our static model of reality, and for his elaboration and illustration of "reversibility thinking" — the ability to move from one reality system to another. Crack in the Cosmic Egg, and his even more lucid Exploring the Crack in the Cosmic Egg, had catalytic effect on my thinking at the inception of this work.

For my discussion of the socio-historical context of thinking-about-the-nature-of-everyday-reality, I relied entirely upon the work of Peter Berger and Paul Luckmann, The Social Construction of Reality: A Treatise on the Sociology of Knowledge. Their work gave form to my thinking about the mirroring of objective, social reality and subjective, individual reality.

In The Structure of Scientific Revolutions, Thomas Kuhn makes a paramount contribution toward building a paradigm for paradigms in transformation. In this work, which may well be the cornerstone for the emerging new science of subjectivity, Kuhn documents the role of anomaly, and consequent confusion, when paradigms (reality systems) undergo change. His description of

paradigms in transition has served me as an amalgam of paradigm and mantrum during my preparation of this work; and you may find the reflection of this thought throughout this treatise:

Confronted with anomaly or with crisis, scientists take a different attitude toward existing paradigms, and the nature of their research changes accordingly. The proliferation of competing articulations, the willingness to try anything, the expression of explicit discontent, the recourse to philosophy and debate over fundamentals, all these are symptoms of a transition from normal to extraordinary research. (124 p. 91)

In this treatise I confront anomaly. I take differing attitudes toward existing reality systems; and the nature of my researching reflects my own changing nature, my changing world of everyday life. This work, like my life, is a proliferation of competing articulations in which I am willing to try anything, in which I express my explicit discontent, in which I take recourse to philosophy and debate over fundamentals as I range from normal to extraordinary research.

The philosophical ramifications of Kuhn's ideas are explicitly elaborated by Rodger Poole in his work Toward Deep Subjectivity, in which he calls for "subjective thinking," asserting:

Only by defining the problems subjectively will philosophical space, the space in which genuine human problems are adequately conceived, come into existence. In a genuine philosophical space, it could be possible to discuss which criteria are binding upon us all in the life-world, and in which way actions can best serve the interests of the totality.

In philosophical space, the great mass of individuals now numbed into silence and inanition would not only have viable alternatives of action offered to them but also be offered adequate criteria to justify such action. They would have a voice in the conduct of affairs and participate in the way

things are directed.

Deep subjectivity emerges finally then as a concern for a full, real and adequate objectivity. In order to express this concern, it has to discover...and then to trust...a space of personally won philosophical commitment.

Deep subjectivity operates from within this philosophical space with the tools of subjective analysis and critique. It thus affects and challenges the world of objectivity, and sets up a more acceptable standard of objectivity beside it.

Everything remains to be done, and time is growing short.
(176 p. 151 f)

Together, Kuhn and Poole breach the philosophical fortress of Objective Reality, exposing the subjective foundation of all realing, all knowing, all paradigm building, and presenting a paradigm of knowledge amenable to the complexities of process reality. This treatise is an attempt to widen the breach, creating a space for new realities, providing "viable alternatives of action" for those individuals and those societies who experience too few choices in their world of everyday life.

I like to think that my concerns in this exploration are much in the tradition of Gregory Bateson, whose life work has been patterned after his concern for patterns that connect and shape living systems. As a young anthropologist, he grappled for what he called (with later regret) the "ethos" of a people — "the feel of a culture that is in some way causative in shaping native behavior." (14 p. 82) That was fifty years ago. In his latest book, Mind and Nature: A Necessary Unity, he continues to express his concern with formulative processes:

What has to be investigated and described is a vast network or matrix of interlocking message material and abstract tautologies, premises, and exemplifications. (13 p. 20)

Acknowledging Bateson as friend and mentor, Paul Watzlawick, Janet Helmick and Don Jackson, all of the Mental Research Institute, Palo Alto, California, authored Pragmatics of Human Communication: A Study of Interactional Patterns, Pathologies, and Paradoxes. More recently, in conjunction with John Weakland and Richard Fisch, also of the Mental Research Institute, Watzlawick has authored Change: Principles of Problem Formation and Problem Resolution, and The Language of Change.

I am indebted to these thinkers for their discussion of open and closed systems, analog and digital communication, group theory, types of change in reality systems, and their expansion of Bateson's exploration of the role of paradox in change. To them, also, I owe the formulation of the concerns that shape this thesis: "How do undesirable situations in human behavior persist in spite of efforts to change them?" and "What is required to alter such situations?"

The young geniuses to whom Bateson tips his hat, lauding their accomplishment of what he deemed he failed to achieve, are his friends and one-time neighbors, John Grinder and Richard Bandler, who review Bateson's work and make a few quantum leaps in model building. Applying developments in general semantics and metalinguistics to their extraordinary perception of the work of successful therapists, particularly Fritz Perls, Milton Erikson M.D., the marvelous master of hypno therapy, and Virginia Satir, the star of family system intervention, they develop a technology of human transformation: Neurolinguistic Programming.

I am particularly appreciative of Charles Tart's model of major subsystems of consciousness, as well as the model he provides, himself, as an unpretentious, yet scholarly, scientist willing to explore academically

unpopular realms. His collection of readings, Altered States of Conscious, enormously enriched me in what I thought was my data collection stage. In fact, I was so flooded with data that Arthur Deikman's contribution, "Deautomatization and the Mystic Experience" pushed me over the brink. Drowning in data (and steaming in a hot tub) I came up with a model that synthesized my explorations to that point and enabled me to incorporate even more data into my synthesis.

Finally, with its exposition of the complimentary relationship of opposites in Eastern philosophy and subatomic physics, Fritjof Capra's The Tao of Physics provides a firm foundation for the model I present of the relation between subjective and objective realities and polarities in general.

FORWARD

As an individual, as a therapist, and now, in communication with you, I generate and investigate paradox and confusion. In self affirmation, then, *I acclaim paradox and confusion as symptoms, if not the very ground of transition from one reality system to another*; and, therefore, no more to be avoided than change itself. (Granted, confusion can facilitate change to a *lower* order of functioning (53), or, persisted in, can be a means of maintaining stasis, typically at a low level of functioning.)

As you read this material, I request that you give yourself permission to risk confusion. I invite you to consider any confusion you experience to be an opportunity for you to discover how you respond to confusion. I suggest that you experiment with observing your response, then continuing to read, rather than stopping to figure out; for, I will be making the same points over again; and, "figuring out" is typically a process of fitting new, "unclear" data into our old model of the world — the antithesis of transformational change. As you read you may even be surprised to find that feeling confused reminds you of a time when your curiosity was peaked...; a time when you experienced yourself on the brink of a discovery...; a time when you were very sure that everything would work out alright, though you did not know how..., and it did!

I recall Jung's observation that the shadow side of our personalities — that part of our self that we normally try to keep down, in the interest of some higher good, is 90% pure gold. I propose that this "shadow side of personality" is in the same relation to "some higher good" as anomaly is to any

reality system — be it individual, social, scientific, religious, or political. The tendency in any closed reality system is to reject anomaly — to not see it, to distort it, to vilify it, to fight it, just as the tendency is to reject, not see, distort, disidentify with, project and fight those parts of ourselves that do not fit our ideal. Anomaly, veiled by confusion, in the shadowy guise of enemy, dwells at the threshold of transformation.

The following poem expresses my orientation, and my appreciation of Carl Jung, while addressing the interaction of ideal and anomaly, of "Light" and "Dark".

ODE TO JUNG

In the dance of Light and Dark,
Stricture, structure and resolve
Would will the Night to Day.
Reason, cold, would hold the Dark
And force it to obey.

But gross the dance and sad the song
Of a partner unwilling;
So woo the Night and kiss the Beast,
Respectful of its being;
And clear a place, a twilight space,
A circliment of flowers...
How soft the dusk.
How delicate the dawn.

During the period in which I wrote this poem two "dreams" emerged, reflecting similar themes. In one there are no visuals, simply the rhetorical question: "Maurice, this idea that God is all good is a little one sided, isn't it?" In another dream, I stand before two white columns in a sacred enclave. "This is strange". I muse. "Traditionally there is one light column and one dark column." I reach down, take up a piece of charcoal, and stroke one bold slash of black down the column on my right. The mood was of effort-

lessly setting things right in my own sacred space. These three extracts from my subjectivity I present as holograms of my reality system, depicting my biases and concerns, the plexus of a methodology in which the confusion of "good" and "evil", of "Light" and "Dark", takes on the beauty, the grandeur, the promise of the dawn of new ways of being.

THE CONTEXT OF THE PROBLEM:

WHEN MORE OF THE SAME IS NOT ENOUGH

The presence of too few choices typifies our experience in all persistent undesirable situations. In such situations, a desirable, realizable choice is precisely what is missing. To use an extreme characterization, a person may be "going through changes"; and, even while experiencing profound swings of emotion, running wild, leaving a wake of chaos, this person may be experiencing a sense of desperate entrapment, of hopeless inability to affect change in an intolerable situation. "Ned's at it again", a psych tech observes, as two other techs "secure" him, once again, as they have on his every psychiatric hospitalization, by further limitation of his choices. Soon he will be bound to his bed and "given" an injection that will limit even further the range of his motion and emotion. His bizarre behavior had empowered him in his personal relationships in his family situation and, to a lesser degree, in the board and care facility, leaving those who would encapsulate him feeling as impotent and ineffectual as he. However, in the hospital, drugged and in restraints, his potential for effecting change in his environment is reduced to nil. Ned "goes through changes"; yet his life pattern demonstrates a tremendous capacity for persistence.

Although most people do not manifest their "bondaging" process with such blatant concreteness, Ned, very much in pain, feeling paralyzed, and experiencing no choice or freedom of action in his life, typifies many people who engage in psychotherapy. The common complaint is, "I feel stuck; and I don't know what to do. I really don't know what else to do." The experience of too few choices characterizes the lives of many people much of the time; and,

it is a circumstance that has served as the central theme for many observers of the human condition. (194, 237)

Like Ned, many people who experience too few choices in their lives find themselves "going through changes", changes over which they feel no control, changes which "happen" to them. For such people, more of the same kind of changes is the problem, not the solution. As the Marquis de Sade expressed, upon finding himself re-imprisoned with every change of government, "Plus çà change, plus c'est la même chose" — the more things change, the more they remain the same. A paradox is afoot here, and this colloquialism makes its nature explicit for us.

GROUP THEORY AND THE PROCESSES OF CHANGE

A powerful tool borrowed from the field of mathematical logic to help penetrate the paradoxical nature of change is the theory of groups, (see Paul Watzlawick's work on this (237) and Appendix 1 for more detailed exploration of the theory of groups), a theory which continues to have an impact on mathematics, quantum and relativity theory, and, by analogy at least, the social sciences. At this point, I do not attempt to represent the sociological tradition of group theory. I intend to present an analogy from mathematical group theory that will provide a frame of reference for our understanding of ourselves, how we change, and how we stay the same.

According to the primary postulate of group theory (and without specific reference to persons), a group is comprised of members which have at least one characteristic in common (membership characteristics); such that, the outcome (product) of any combination of members of a group is, itself, a member (subject) of the group. Thus group theory relates specifically to changes

bound to patterned, relatively invariant outcomes-changes occurring simultaneously with persistence-changes among component parts of a group without substantial alteration of the pattern, structure, form, or definition of the group itself. (I want to emphasize, once again, that even while applying group theory to the social sciences, I am using "group" as a broad, conceptual term, not restricting the word to only designate a number of people with common characteristics.) I suggest that we stretch this conception of group to be synonymous with Max Wertheimer's definition of wholes. In a paper written in 1925, he notes:

The fundamental formula of gestalt theory might be expressed in this way: There are wholes, the behavior of which is not determined by that of their individual elements, but where the part processes are themselves determined by the intrinsic nature of the whole. It is the hope of gestalt theory to determine the nature of such wholes. (240 p. v)

Again, in a later paper, Wertheimer emphasizes the importance of taking the totality of a phenomenon seriously:

The given is itself, in varying degrees, structured ("gestalten"). It consists of more or less definitely structured whole-processes with their whole properties and laws, characteristic whole-tendencies and *whole determination of parts*. Pieces almost always appear as parts in whole processes [Emphasis mine] (241 p. 36)

I suggest that we apply our group theory approach to Ludwig Wittgenstein's attention to treating of the network, and not of what the network describes. (254;6.342) We can consider language as a kind of "network" that has a formulative effect upon us. We make all kinds of changes with language

rearranging the words with infinite variety; however, the *rules* governing the arrangement of the words do not change even though we typically are unaware of following them. These rules provide a (relatively slow changing) structure for the (relatively rapidly changing) components of the group. It is precisely these rules and this "network" that invites attention and suggests potential for transformational change in our life — change of the group as distinct from change of members, change of form as distinct from change of content. Unless change occurs at this formal group/network/language level, changes at the part-process level of our experience will be "more of the same."

Begging the indulgence of the purists among us, let's play with a little transliteration. Transliterating Wittgenstein into Wertheimer: Treat of the "intrinsic (formulative) nature of the whole," and not of the "part processes." In terms of group theory per se, treat of the group, and not of the members. In terms of psychotherapy, treat of the reality system and not of the particular behavior. In problem-solving, we tend to attend to the specific elements we wish to change — the symptoms rather than the system that generates the symptoms, the particular behavior we wish to change rather than the whole-process. In the next section, we will explore further what happens when we treat of part-processes rather than of whole processes. I trust you will not be surprised that this will be a study in permanence.

STEADY-STATE REALITY

AND THE PROCESS OF GROUPING

The process of grouping is fundamental to our experience of meaning. Here I am eager to quote at length from Paul Watzlawick:

The grouping of "things" (in the widest sense) is the most basic and necessary element of our perception and conception of reality. While it is obvious that no two things will ever be exactly alike, the ordering of the world into (complexly intersecting and overlapping) groups composed of members which all share an important element in common gives structure to what would otherwise be a phantasmagoric chaos ... This ordering also established invariance [e.g. persistence] in the sense ... that a combination of any group members is again, itself, a member of the group — "a thing in the system not out of it" as Keyser puts it [in his 1922 treatise: Mathematical Philosophy: A Study of Fate and Freedom]. Thus this group property may allow for myriads of changes within the group (in fact, there are so called infinite groups) but also makes it impossible for any member or combination of members to place themselves outside of the system. (237 p. 4)

Given the inevitability of our process of grouping, we can derive a tentative definition of a reality system which is essentially a restatement of the first postulate of group theory: A reality system is composed of events which are experienced to have at least one characteristic in common; such that, the outcome of any combination of events is itself an event which manifests (and thereby maintains) the reality system. As it has been said by many people and in many ways, "Our world is a reflection of our understanding." The Hermetic corollary to this axiom is "As within, so without; as without, so within." (125 p. 28)

Within this reality system, each event derives meaning from its perceived relationship with other events. In today's psychological jargon, we say "I can relate to what you just said" as a way of conveying "I can relate my experiences to yours"; i.e., "what you say has meaning for me," i.e., "in some way I identify with you, I understand." We bring our meaning-making reality system, our frame of reference and pattern of relating, to each new experience/event. Thinking in terms of this unity, this integrity, of knowing (experiencing)

and being (eventing) is a hallmark of the new science of subjectivity, in and out of which this thesis moves. To the extent that an event has meaning for us, that meaning reflects our meaning-making patterns, and is necessarily "more of the same"; or, being outside our frame of reference, it is literally irrelevant, incomprehensible, or even distorted and altogether imperceptible.

Consider the following example. Recently I heard a participant in a telephone talk show complain about cuts in public services, resulting from implementation in California of Proposition 13 tax reforms. "We didn't vote for a cut in services," she said. "We voted to cut the fat. It just goes to show how incompetent those damned bureaucrats really are." I suspect "the incompetence of bureaucrats" is something the caller "knew" before the cuts in services. Her "knowledge" (as it is within) is the significant operative agent formulating her "experience of reality" (so it is without). There was no hint of confusion in this caller's comments. There was no "not knowing"; and, there was no place for change. Her "knowledge" and her new experience were one and the same. Her experience of events was formulated (that is, derived by formula) from her reality system; and, accordingly, her experience of events mirrors her reality system. This mirroring is experienced as confirmation of her reality, reinforcing its permanence. Though this caller's reality assumably had its origin in her past sensory experience of bureaucrats, that experience generalized into a concrete conclusion, a matter of "fact", that formulates her new experiences, shaping them in its image, and finding confirmation in the (distorted) outcome. She operates, then, as a "closed system", with a "steady-state" reality aversive to anomaly.

STEADY STATE REALITY AND ANOMALY AVERSION

The psychological experiments of Bruner and Postman (124 p. 62 ff) illustrate how the tendency to perceive the usual and the anticipated characterizes the perceptual process itself. Bruner and Postman asked their subjects to identify playing cards that were presented for brief and controlled exposures. Some of the cards were anomalous, e.g., a red six of spades and a black four of hearts. Each experimental run consisted of a display of a single card to a single subject in a series of gradually increased exposures. After each exposure the subject was asked what he had seen. Two successive correct identifications of all of the cards ended a run.

Even on short exposures, all the subjects were able to present an identification which was usually correct for the normal cards. However, the incongruent cards were almost always identified without hesitation or concern as normal. For example; a red four of spades might be identified either as a four of hearts or spades. The card was immediately identified according to one of the categories prepared by previous experience. What shall we say? That they "saw" something different from what they "identified"? Or that, as instructed, they "identified" what they "saw". With extension of exposure time, subjects began to hesitate and become perplexed, demonstrating an awareness of anomaly, saying, for example, of the red six of spades "That's a six of spades, but there is something wrong with it — the black has a red border". (op. cite. p. 63) Further increase in exposure time (further exaggeration of the anomaly) resulted in further hesitation and confusion until, sometimes quite suddenly, most subjects made the correct identification, e.g., "That's a red six of spades!" However, a few of the subjects persisted in the application of their inappropriate categories, even at 40 times the exposure

time required to recognize normal cards. Those who were never able to make the requisite adjustment in their categories, and thereby in their perceptions, often experienced acute distress. One exclaimed "I can't make the suit out, whatever it is. It didn't look like a card that time. I don't know what color it is, now, or whether it's a spade or a heart. I'm not even sure now what a spade looks like. My God!" (Ibid.)

In this experiment we can observe how individuals deal with anomaly. Clearly we have the capacity to resist "seeing realities" existing outside our frame of reference. When bombarded by prolonged exposure to anomaly without changing conceptual categories sufficiently to identify the anomaly, Bruner and Postman observed subjects experiencing anxiety, irritation, anger, confusion, and self doubt. (Ibid.) Furthermore, in our experiencing the events of our life as "more of the same," we keep our reality system neatly in tact. Bruner and Postman's experiments demonstrate to me that we apparently have the cooperation of our psychological and our physiological part-processes in this work of maintaining the whole-process of our reality system; and apparently some of us are more adept than others in filtering out "extraneous," untidy realities, thereby keeping reality "straight". This collusion of our part-processes in the service of a frame of reference, the reflection of which we call reality, is fundamental to the notion of self-reflexive reality being developed here. Our perceptions (part-processes) are molded by the pattern of our categorizations, our representational systems (whole processes), such that we do not experience an objective reality distinct from our selves. We experience selected perceptions which we transform, which we birth into our representational system in the very process of identifying (naming) the perception. To the extent that our representational system molds our experience

into its static image, our experience is more of the same representational system — more of the same reality. If we keep the same frame, we play the same game.

STEADY STATE REALITY AND TAUTOLOGY

The process by which we compose our self/world experience into more of the same has the tight fit of a tautology, defined by the Oxford English Dictionary as: "A repetition (especially in the immediate context) of the same word or phrase, a repetition of the same idea or statement in other words: usually a fault of style". Our reality system is composed of patterns and categories of perceptions. When data fit our categories, we call them "factual;" and to be factual is to be meaningful and objective. We use this process of categorizing, as Watzlawick noted, to make meaning of our experiences, to make sense of our senses. Perception, then, is integral to the process of realization — a process by which we transform sensations into our personal meaning system, our personal reality system. In the most extreme expression of this paradigm of reality, personal reality is a process by which events become our re-presentation by ourselves, to ourselves, of our selves. As John Norris commented three centuries ago, "Our whole life is but a nauseous Tautology."

STEADY STATE REALITY AND IDEOLOGIES OF IMMUTIBILITY

This "nauseous tautology", this sense of stable sameness that pervades a reality system devoid of anomaly, reflects the sense of fixed and permanent reality that we inherited from the Greeks, with a little help from the Church

Fathers. The dominant influence in Greek philosophy depreciated becoming and exalted Being; and, correspondingly, depreciated relativity and exalted Almighty Independence and Absoluteness. Aristotle epitomized this orientation, maintaining that a being immutable and immune to influence is superior to a being that in any way changes or depends on other things. The very quality of changelessness was equated with perfection. In this Greek view, the highest Being is changeless, reflecting the general assumption that the only direction for perfection to change is toward imperfection. (Note the linear frame of reference.) The Church Fathers adopted this view, deifying independence, immutability and changelessness, setting the stage and providing the script for a steady-state, immutable reality. For God — or an individual — to change would be an ipso facto acknowledgement of imperfection: To be Godlike is to be impervious to change (Machoness is next to Godliness?).

The eternality of Greek, Christian, Jewish, and Mohammedan reality systems ordains that the only change available, and therefore the only choice available, is more of the same. Even change of this redundant variety was considered by Aristotle to be so unbecoming of God that he denied God's knowledge of such contingencies, on the sound observation that knowing cannot be independent of what is known. (89 p. 48) Christians and most Jewish and Mohammedan theists wanted a God who knew what was going on, and either ignored the inconsistency of Immutability knowing (experiencing) the mutable, or projected their paradoxical thinking onto deity, concluding God is paradox. Only a few Mohammedan theists dared to suggest that change in man must mean a change in God. (op. cite.)

This concept of an ultimate, changeless reality is reflected in the attitude that the only time scientific paradigms change is when they achieve a more accurate description of Nature. In this sense, the change from theism to

the scientific world view is, itself, "more of the same." The unspoken, formulative assumption, the unchanged frame of reference, is that God/Nature/Reality is Immutable and Unchanging.

Although Heraclitos viewed things as new each moment, only fragments of his teachings are available to us; and, there is little reflection of his thought in our Western reality system. The Buddhist tradition, especially the Theravada form, denied static substance underlying the flux of experience, and developed a great body of literature emphasizing interrelatedness and the process of becoming as the essence of reality (89 p. 49; 49 p. 7). Observe how the sentence, above, demonstrates precisely the process by which a reality system translates even alien systems into its own image (like the talk show lady above translated events into her preconceptions). It is the nature of language to perform this function for us. Even the process of becoming we translate into our philosophy of Being. I just said "... the followers of Buddha developed a ... philosophy of *becoming* as the *essence of reality*." This sentence literally reframes "becoming", a process, as "essence", and "reality", both of which are nouns, *not* verbs of process, as is "becoming". Both remain bastioned in the "person, place or thing" rubric, with the illusion of distinction from process which is the domain of the verbs. Changing our linguistic frame of reference, the language-based network of our reality system, we may create the possibility for new meaning: the followers of Buddha describe the process of becoming as the essence of realing.

STEADY STATE REALITY AND ETERNALITY

Fixity of reality in the present fixes the future, too, leaving little room for novelty. The future, fully formed, in the eternal mind of God, as it

were, lies in wait for us. However reformational St. Thomas may have been, he expresses this linear, fixed-future orientation when he speaks of events in time being like travelers on a road, who are unable to see the travelers very far ahead; whereas, someone stationed high enough (i.e., God in eternity) can see the entire length of the road and all its travelers. (Henri Bergson's phrase "spatializing time" fits this perception precisely). This view, with no room for ongoing creativity in the process of becoming, mirrors and maintains a world of stable sameness, a world devoid of anomaly.

STEADY STATE REALITY AND RITUAL

A viable alternative to our everyday reality can be a shattering experience, and who wants to be shattered? Certainly no one who is comfortable with the way things are. We tend to defend ourselves from being shattered. Within a society,* various institutions defend and support people from the potentially shattering passage from one state of being to another. Birth rites, puberty rites, marriage rites, funeral rites, all typically lend structure and pattern to change, infusing change with tradition, transposing into sameness the potentially transformational effect of new relationships. (To say that ritual is usually a tool in the maintenance of the cultural artifact of reality is not to say that it cannot be put to more creative use.) Religious rituals, holidays, and other seasonal events, such as sports, opera and other seasonal activities, as well as daily routines, daily news, familiar faces, familiar responses to familiar words, familiar gestures, familiar smells, familiar ailments, all these self/world artifacts and infinitely more, function to give

*Both "ourselves" and "society" can be thought of as "groups", i.e., relatively closed, rule governed systems. More on this as we proceed.

the future the simulacrum of the past, locating the present in a timeless, changeless continuum, forming a bulwark against cultural and individual transformation.

THE CREATION OF PARADOX AND THE THEORY OF LOGICAL TYPES:

LOOKING AT LOOKING AT WHAT WE ARE DOING

Given our mechanism of tautologizing our experience, can our experience at this moment of analyzing change and permanence in our reality be anything more than a review of more of the same? Can we, as participants in our world of everyday life, provide trustworthy, unbiased data about our world of everyday life? The epistemological difficulty of evaluating our knowledge of our reality system as a subject for our investigation of our reality system brings us face to face, again, with paradox, not unlike the Zen koan, "Can the mind perceive itself?"

It is not my intent to directly address this paradox, but to look closely at the nature of the paradox itself. Crucial to every paradox is a confusion of frames of reference. We can say of the paradox in question that the proper frame of reference for our investigation of our reality system — how it is formed, how it operates etc. — is the sociology of knowledge or the new science of subjectivity; and the proper frame of reference for evaluating the knowledge so derived is philosophy. (24 p. 22 f) Using the knowledge to evaluate the knowledge so derived generates paradox.

FRAMES OF REFERENCE, PARADOX AND CONFUSION

Early in their Principia Mathematica, (200) Alfred North Whitehead and

Bertrand Russell elaborate the Theory of Logical Types. They observed that there are collections of things sharing some common characteristic. These collections they call "classes". The "things" comprising a class they called members. They emphasize that a class is categorically different from its members, and warn that to treat a class as a member of itself is to create paradox. As they put it, "Whatever involves all the collection must not be one of the collection. Whenever a class is treated as a member, paradox emerges." (237 vol.1 p. 37)

In the case in point, paradox emerged when we raised the question of evaluating our reality system. Our reality system, by definition, (so far, anyway), involves the categorized collections of experiences which comprise our frame of reference. Our reality system is the "class", the "group", the frame of reference, and our experiences, the "members". To evaluate our reality system is to put the class (reality) in the category of member (experience), and put the member (experience) outside its frame of reference, thereby generating paradox. Russell enjoins us to keep the logical types separate or pay the consequences of confusion; (op. cite.) however, as we shall see, if keeping the logical types separate insures permanence, mixing them may well be the key to transformational change, with confusion a symptom of transition.

An examination of the word "confusion" in the Oxford English Dictionary confirms this link between confusion and drastic change, and reveals the fearfulness associated with both. In its early English usage (@ 1430), confusion is equated with dread and shame. In 1535, to quote Cloverdale, "In the O Lorde, is my trust: Let me never be put to confucion," (i.e., doubt and change?). In the same vein, and slightly later, between 1450 and 1530, confusion has the color of a curse: "To strength of oure fauthe and to confusyon

of heretykes." Confusion is further equated with "chaos" and "darkness", with "discomfiture, overthrough, ruin, destruction, and perdition". In 1303, (Could it have been on a roadside sign?) is written: "Serbe wonede here a dragon bat dede many men confusyun." That is, I speculate, the dragon made a transformational change in the arrangement of their members. In 1548, a chronicler notes: "Kynge Richarde percevyng them armed, knewe well that they came to his confusion." In its current usage, confusion is the "confounding or mistaking of one for another; failure to distinguish," *with the emphatic implication that there is a "one" and an "other", and transition is not only possible, but already is in process.*

The striking thing to me in the traditional usage of "confusion" is its association with shame, fear and drastic change. Disorientation, acute anxiety, and transition to a new state of being are so integrally associated in our language/experience as to have the same synonym: confusion.

It is noteworthy that the historical period when confusion was a curse was a period characterized by few significant innovations, by no second order changes, as reflected in the figure below, from E.O. Wilson's Sociobiology, showing the number of important inventions and discoveries, by century, from A.D. 1000 to A.D. 1900.

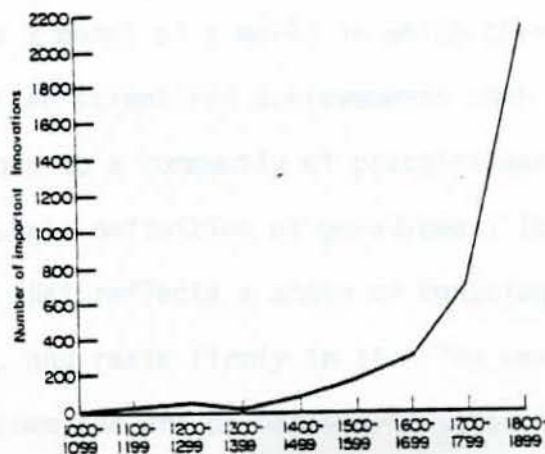


Figure 27-7 The number of important inventions and discoveries, by century, from A.D. 1000 to A.D. 1900. (From Lenski, 1970; after Ogburn and Nimkoff, 1958. Compiled from L. Darmstadter and R. DuBow Reymond, 4000 Jahre-Pionier-Arbeit in den Exakten Wissenschaften, Berlin, J. A. Stegert, 1904.)

The number of important inventions in our society to date is such that information, itself, is now the United States' major product. For myself and many others, this massively expansive upsurge of information does not mount up entirely in familiar piles, ever more of the same. The quote of deChardin's at the beginning of this work is appropo to this point. These inventions and discoveries reflect "an ascent of consciousness" — an ascent that is a co-manifestation of indepth transformation, as we shall see. Unsurprisingly, "future-shocked" confusion abounds in our time. Yet, even in the midst of what I see as a tremendous amount of data that is anomalous to the steady state, group-theory oriented paradigm of reality, those who are heavily invested in this paradigm do not perceive anomaly and can not conceive of change in their paradigm. When one is firmly "enparadigmed", the possibility of any major change in the paradigm is unthinkable.

Itiel de Sola Pool contributed the chapter "Behavioral Technology" in the compendium Toward the Year 2018, a 1968 edition of the Foreign Policy Association. At the time of his writing, he was a professor of political science at M.I.T. Here we have a man who has invested years of study to obtain his credentials; and, both his credentials and a prestigious position rest upon his adherence to the paradigm of reality shared by his teachers and colleagues. His writing reflects a model of a world in which there are what T.S. Kuhn calls "universally recognized scientific achievements that for a time provide model problems and solutions to a communtiy of practitioners." (124 p. 10 ff) (This is the essence of Kuhn's definition of paradigms.) Itiel Pool writes with a lack of imagination that reflects a state of consciousness in which everything has found its place, and rests firmly in it. "The next half century", he predicts, "may well become the era of behavioral science. If this happens, it

will be due not to any great new theory [perish the thought] but rather to the amplification of many small technologies." Pool is clearly of that bit-by-bit camp of thinkers who see their paradigm as the essence of truth, only awaiting gradual and inevitable amplification and refinement. Pool continues, making his point perfectly clear:

"It is a cliché that the social sciences are a hundred years behind the natural sciences. In this view, we are waiting for a Newton to burst forth with simple, basic, and powerful laws of human behavior, setting the social sciences off on the path of dramatic discovery that the natural sciences have followed for the past two hundred years. This notion is probably a misconception, the expectation an illusion... The advances that will give man more control over his social destiny include discoveries in neurology, physiology, genetics, psychology, and mathematics, as well as in the physics and chemistry that underly computer and communication technology." (op. cite.) Pool concedes that "new insights may also come directly out of research in anthropology, sociology and political science. (op. cite.)

Not a hint of a possibility of a new science, of a new paradigm, of revolution in any sector of understanding that might radically transform man's self/world view and society as well. He continues, " ... each of these discoveries and insights will *add* a little something to what we know [emphasis mine] about that vast complex mass of interactions called society". (op. cite.)

From deep within the bastion of academia, Pool proclaims that the possibility of a new way of seeing/knowing/being, of a new vision of "Reality" is an illusion. He expects everything to simply "add to what we know." Far from the lecture halls of M.I.T., I live in a world of confusion — confusion born of anomaly — anomaly of such proportions and patterns as to comprise an emerging new paradigm, and signal a cultural revolution in process. I experience an absence of the sense of clarity and commitment common to well fortified

networks which provide a "more of the sameness" for all experience, idealizing the norm and degrading the abnormal.

CHANGE OF FRAMED AND CHANGE OF FRAME:

FIRST AND SECOND ORDER CHANGE

Transition from normal to extra-normal, from one paradigm of reality to another, is categorically different from the bit-by-bit more of the sameness redundantly described by de Sole Pool. Just as "members" and "parts-processes" are of a different logical type than "groups" and "whole-determination of parts", change within a system is categorically different from change of the system itself. Watzlawick dubs these two types of change as First Order Change and Second Order Change, respectively. (237 p. 10)

Approaches to First and Second Order Change are profoundly different. Watzlawick observes that redundant, substitutional, First Order Change can be approached habitually, automatically, without thinking. This is usual. If approached consciously, with forethought, First Order Change becomes a matter of problem-solving research typified by information gathering. The questions and the answers, or at least the sources of the answers, are obvious. Typically, the research provides a "proof" of an "answer" already in mind. The experience is like solving a puzzle.

In Second Order Change, we are faced with Second Order questions: "What is information?" "What is data?" "What pertains?" "What is real?" Here, nothing is obvious, neither the appropriate questions nor the relevant answers, neither the causes nor the effects. Here we enter the twilight realm of creativity. Here our spirit moves across the waters, divining the evening and the morning of our days. Here, fruitful genesis. Here, confusion, the lowly cradle of new

realities. Here, the transition from the real to the possible. Here, in a circlement of flowers, the place where time is writ. And, as confusion can cloak the sacred place of creative union of light and dark, its opposite, certainty, can sire perdition, breeding separation of right from wrong; and, "right" empowered, sets out to destroy the "wrong" ... Hello Crusades and all you wars, holy and profane. Hello Nazism. Hello Fascism. Hello communism. Hello capitalism. Hello Second Horseman of the Apocalypse, "empowered to take peace from the earth, so that men slaughter one another."

Certainty manifests in Steady State Reality as belief and as proof that all data will conform to the foreordained pattern prescribed by the well fortified frame of reference — that all change will be First Order Change. Even that which is not known is postulated to exist in conformity with the known pattern, only waiting to be "discovered", an attitude typified in the work of de Sola Pool, quoted above.

REALITY IN THE CONTEXT OF THE SOCIOLOGY OF KNOWLEDGE

The relationship between human thought and the social context from which it arises is the arena of the emergent discipline which Max Scheler, a German philosopher in the 1920s called "Wissenssoziologie", the sociology of knowledge. (24 p. 4) The general problem addressed by the various definitions of the sociology of knowledge has been the extent to which thought reflects or is independent of proposed determinative factors. The sociology of knowledge builds on the work of German scholars who exposed themselves to what Berger and Luckmann describe as the "vertigo of relativity," (24 p. 5) painstakingly investigating the concrete relationships between thought and its historical situations. Three developments in 19th century German scholarship mark the

intellectual antecedents of the sociology of knowledge, namely the Marxian, Nietzschean, and the historicists.

THE SOCIOLOGY OF KNOWLEDGE AND THE INFLUENCE OF MARX

From Marx, the sociology of knowledge derived its root proposition — that man's consciousness is determined by his social being.* Also from Marx, the sociology of knowledge inherited some of its key concepts, particularly the concept of "ideology" — ideas serving as weapons for social interests. What concerned Marx was that human thought is founded in human activity ("labor," in the widest sense of the word) and in the social relations brought about by this activity.

In terms of the group theory based paradigm of reality, the composite of social relationships reflected in an individual's "labor" (including the relationship to the means of production) is the "whole-process" that formulates an individual's thinking about herself and her world, providing her frame of reference for reality/experience. I don't think we do injury to either the sociology of knowledge or to Marx in making the above statement, for students of the sociology of knowledge have been fascinated with Marx's concepts of "substructure/super-structure"; (24 p. 6) and this mode of thought is curiously analogous to the perspective of Group Theory — substructure relating to the components of the group (the part-processes), and super-structure relating to the frame of reference of the group as a whole (the whole-processes). For Marx, substructure relates to human activity and superstructure to the world produced by that activity.

(24 p. 6)

*Investigation of the chicken/egg aspect of this phenomena is a variety of "more-of-the-sameing" that does not interest me at this point.

THE SOCIOLOGY OF KNOWLEDGE AND THE INFLUENCE OF NIETZSCHE

From Nietzsche, the sociology of knowledge derived a mood, an orientation, what Berger and Luckmann call "additional perspectives on human thought as an instrument in the struggle for survival and power." 24 p. 7) An instrument for whom? Berger and Luckmann note that the sociology of knowledge represents a specific application of what Nietzsche aptly called the "art of mistrust."

The historicists who immediately preceded the emergent sociologists of knowledge, concerned themselves with an overwhelming sense of relativity of all perspectives on human events, that is, of the inevitable historicity of human thought. This concern was readily translated by the sociology of knowledge into "the social context of thought".

THE SOCIOLOGY OF KNOWLEDGE AND MANNHEIM, "THE RADICAL"

Mannheim's contribution to the sociology of knowledge is in his investigation of ideology, and his willingness, unlike Marx, to define ideology as more than a characteristic of one's opponent's thought. With Mannheim's development of the general concept of ideology, the sociology of knowledge is oriented to consider all human thought subject to the ideologizing influence of its social context. Mannheim expresses a ray of hope for transcending ideological confines by systematic analysis of as many as possible of the varying socially grouped positions, with the assumption that the object of thought becomes progressively clearer with the accumulation of different perspectives.

(24 p. 10. See also the sections below on the role of the observer in the change process.)

Of course, from the viewpoint of our monolithic, group-theoretical reality, we are still left with the difficulty of manifesting an analysis that is not simply a reflection of its frame of reference — its social context. This difficulty is precisely the domain of the educator/therapist. Mannheim believed that different social groups varied considerably in their capacity to transcend their narrow position. He was particularly hopeful for the group which he identified as the "socially unattached intelligentsia", a group Mannheim believed to be relatively free of class interests. Berger and Luckmann refer to this group as an "interstitial stratum". (24 p. 10) Mannheim also stressed the power of utopian thought, which, like ideology, produces a distorted image of social reality, but which, unlike ideology, has the potency to transform that reality into its image of itself. (24 p. 10) The hint at the possibility of change earned Mannheim's sociology of knowledge the label "radical", as distinct from Scheler's "moderate" formulation.

SCHUTZ AND THE NATURE OF EVERYDAY REALITY

Although the philosopher and sociologist Alfred Schutz did not elaborate a sociology of knowledge, he did broaden the focus of this new discipline from concerns about the ideological foundation of truth to concerns about the nature of everyday reality. He noted that "all typifications of common sense thinking are themselves integral elements of the concrete historical socio-cultural Lebenswelt within which they prevail as taken for granted and socially approved." (24 p. 16) These typifications of common sense thinking comprise the socio-cultural artifact which participants in the particular culture use as their referential reality ⁴gauge, their frame of reference. Schutz

points out that the structure of typifications of common sense thinking "determine among other things the ... relativity and relevance (of knowledge) to the concrete social environment of a concrete historical situation." (24 p. 16) The apparent circularity of these processes is precisely the point of interest to me. This house of mirrors is the playground of our subjective meaning complex interfacing with our world of everyday life.

THE MARCHING ORDERS OF DURKHEIM AND WEBER

In making their contribution to the sociology of knowledge, Berger and Luckmann follow what they call two of the most famous and most influential "marching orders" for sociology. They quote Durkheim's injunction in The Rules of Sociological Method: "The first and most fundamental rule is: consider social facts as things;" and from Weber's Wirtschaft und Gesellschaft: "Both for sociology in the present sense, and for history, the object of cognition is the subjective meaning-complex* of action." (24 p. 18) I suggest that these ideas apply as well to the therapist, the reeducator, the revolutionary.

REALITY SUI GENERIS

Berger and Luckmann concur that society does possess objective facticity, that society is built up by activity that expresses subjective meaning; and they conclude, "It is precisely the dual character of society in terms of objective facticity and subjective meaning that makes it 'reality sui generis', to use another key term of Durkheim's. Berger and Luckmann propose that the central question for sociological theory can then be put as follows: "How is it possible that subjective meanings become objective facticities?" (24 p. 18)

*Hereafter, the subjective meaning complex is referred to as SMC.

In other words, an adequate understanding of the 'reality sui generis' of society requires an inquiry into the manner in which this reality is constructed; and, knowledge of how reality is constructed is germane to our understanding of how reality can be reconstructed. This process, examined at the level of the individual meaning-maker, forms the subject matter of the emergent science of subjectivity; and the subject of this thesis.

A FORMULA OF REALING

The process of creating our everyday reality, our world of everyday life, is a self-reflexive process. Berger and Luckmann note:

The world of everyday life is not only taken for granted as reality by the ordinary members of society, in the subjectively meaningful conduct of their lives. *It is a world that originates in their thoughts and actions and is maintained as real by these.* (24 p. 19 f)

The familiar face of tautology shines through these postulates: tautology, as self-reflexiveness, appears to permeate the process of realing. The tautological meta script for realing, as I understand it, runs like this: Our subjective "Reality" (R_s) is the equivalent of our internalized, subjectified World of Everyday Life (WEL_s) which is a reflection of our deeply subjectified, automated, Subjective Meaning Complex (SMC_s) which, in turn, manifests in Action (A), which is the objectification of our Subjective Meaning Complex (SMC_o), by which we define our place in our World of Everyday Life (WEL_o), revealing and confirming our objective Reality (R_o).

The following is a rudimentary formulation of this process of self reflexive realing, with "_____s" designating subjectified, "_____o" designating

objectified, and "⌘" designating reflects, mirrors or represents:

$$R_s \text{ ⌘ } WEL_s \text{ ⌘ } SMC_s \text{ ⌘ } A \text{ ⌘ } SMC_o \text{ ⌘ } WEL_o \text{ ⌘ } R_o$$

The components of this formulation, especially the components of the Subjective Meaning Complex, will be explored extensively in the following pages; however, at this point, it's time for some housekeeping with regard to our group theory, steady-state paradigm of reality.

The steady-state, group theory paradigm shows us how a reality system maintains itself by eluding anomaly, molding perceptions and understandings into its own image. Recognition of the limits of this paradigm, and the limits for realing imposed by exclusive use of such a paradigm, reveals precisely the agent of transformational change — anomaly. Anomaly is anomalous to the steady-state model; and, in response to anomaly we move toward a paradigm that accounts for its own change.

GROUP THEORY, CLOSED SYSTEMS, AND FIRST ORDER CHANGE;
SYSTEMS THEORY, OPEN SYSTEMS, AND SECOND ORDER CHANGE

The categorical, group theory paradigm has its most useful application to firmly established, relatively static systems characterized by more-of-the-same, first order change. A chemical reaction in a sealed, insulated chamber characterizes such a system. There may be a high level of activity within the chamber; however, in this closed system, there is no communication (of activity, of information) between the inside and the outside of the chamber. Furthermore, there are no particles in the chamber that entertain both

interdependent relationships and independent relationships.

People, as individuals and as groups have the capacity for interaction, for affection, for communication, and for change that is characteristic of open systems. A house with a thermostatically controlled heating system illustrates a simple open system. The thermostat, in gauging the temperature in the house, functions independently of the temperature in the furnace. The temperature in the house, though dependent on the temperature in the furnace, is not totally dependent on the furnace. The temperature in the house is also effected by a window being left open, and by the temperature outside the house. The thermostat feeds back to the heating system the changes in the house; that is, the system is open to register and input changes in its environment. The heating system "processes" the input, and, if informed that the temperature is below the thermostat setting, the furnace is fired up, heating the house, till the thermostat registers that the set temperature has been obtained, and cuts off the heating unit. That is, the system is capable, not only of registering changes in its environment, but, also, of responding to these changes in a way that changes the environment of the system, registering these changes, and so on. Our sensory input channels yield us the capacity to function as open systems

With regard to group theory orientation, something more than grouping according to similarities seems to be going on in our experience. As Lewin emphasizes in Field Theory of Social Science, (138) there is also a grouping according to relationships of varying degrees of interdependence. Emphasis upon dynamic interdependence, as distinct from varying degrees of similarity, is fundamental to the systems approach to grouping; and, in this reconception, groups manifest as dynamic wholes of varying degrees of unity, composed of

members of varying degrees of interdependence. Having entered the realm of the behavior of wholes — of whole properties and processes — we note further that these dynamic wholes are, themselves, interdependent in varying degrees, as parts of larger systems, and so on. Being in relationship, these wholes are subject to change. This change, when viewed from the larger system, can be described as more-of-the-same, First Order Change. When viewed from the components of the sub-whole, the change is transformational (Second Order).

Alienated individuals, characteristically described as "closed", in fact function as relatively closed systems, with the energies vested in their member parts rather than in other people. Such people, as we can postulate from the group theory model, experience themselves as being stuck. Therapists may experience them as being "resistant" to change. Most of my clinical work has been with severely depressed, suicidal people. All of their energy is spent in the war between their member parts — an essential characteristic of depression. Even when they relate to others, the "others" in their life mirror and enact their warring parts. Like a heating system with a broken thermostat, their input processing subsystem malfunctions, rendering their functioning rather like a closed system.

THE FIELD THEORETICAL APPROACH

Kert Lewin's "field theoretical" approach to human behavior reflects concern about both the individual and the individual's social context. It is this orientation that Lewin brings to what he calls "reeducation", the theoretical framework for what has come to be known as "laboratory training", in which a group of people make their own experiences in and as a group the major

focus of the group. (18 p. 30) Carl Rogers estimates that this innovation represents "perhaps the most significant social invention of this century." (18 p. 30) Individuals in such a group are consciously engaged in creating their subjective meaning complex and their world of everyday life. Furthermore, the group becomes a part of the WEL% of the participant; and the awareness reflected/represented by the group becomes a "part" of the participant's SMC, affecting Action in and out of the participant's company of the group. In this open system, anomalous behavior becomes highlighted, via "feed back", rather than remaining unobserved, as is the case when an individual is closed to others. This openness to observation and to anomaly, via feedback, facilitates the transformational process, as we shall see again and again. In this process, the formative/transformational potential for "effective reeducation" is potentiated by individuals within a group enacting the observer and feedback roles analagous to the "interstitial stratum" in the larger social system. Of course, the issue remains of the relation of this transformed group to its larger social context.

For Lewin, "effective reeducation" is clearly more than more of the same: it is transformation of the individual *and his social context*. A colleague of Lewin, Kenneth Benne, notes:

The processes of reeducation are more complex than those of learning anew, as any action leader, therapist or teacher of adults knows from experience. They involve not extrinsic additions of knowledge or behavioral repertoire to the self or person but changes in the self and the working through of self-supported resistances to such changes. And since self-patterns are sustained by norms and relationships in the groups to which a person belongs or aspires to belong, *effective reeducation of a person requires change in his environment, his society, his culture.* (18 p. 30)

The processes of reeducation involve transforms in what Lewin calls a person's "cognitive structure", "values", and "motoric actions". (18 p. 31) Changes in cognitive structure imply for Lewin changes in the person's modes of perception, changes in ways of seeing the facts, concepts, expectations and beliefs with which a person thinks about the consequences of action in the world of everyday life. Alteration of values and valences include changes in a person's principles of what she should and should not do or consider doing, as reflected by her cognitive self-world view, and as represented by her beliefs. (18. p. 31) Furthermore, valences and values refer to a person's attraction or reversion to his and other groups and their standards, to feelings in regard to status differences and authority, and to reactions to various sources of approval and disapproval. (18. p. 31)

These factors are operative, though rarely addressed, in the development of scientific paradigms, as Kuhn noted in the final lines of his postscript to The Structure of Scientific Revolutions: "Scientific knowledge, like language, is intrinsically the common property of a group, or else nothing at all. To understand it we shall need to know the special characteristics of the groups that create and use it." (124 p. 210)

Additionally, reeducation involves changes in a person's "motoric actions", the "repertoire of behavioral skills", and changes in the degree of conscious (or intentional) control over physical and social movements. (18. p. 31) In short, reeducation effects transformation in the entire WEL/SMC/A system.

The components of the Subjective Meaning Complex described earlier are now expanded to include Lewin's Cognitive Structures, Valances, and Values, while Action (A), in our $R_S \neq R_0$ formulation, is inclusive of Lewin's "motoric actions".

THE SYSTEMS APPROACH: STATES OF CONSCIOUSNESS

In his pioneering work on a systems approach to states of consciousness, Charles Tart provides us with a working definition of a discreet state of consciousness (d-SOC), as "a unique dynamic pattern or configuration of psychological structures, an active system of psychological subsystems." (221 p.5) Altered states of consciousness can be defined as the variation of d-SOC's from some baseline state of consciousness. Tart further defines a discreet altered state of consciousness (d-ASC) as "a qualitative alteration in the overall pattern of mental functioning such that the experiencer feels his consciousness is radically different from the way it functions ordinarily." (221 p. 208) (I understand that in Sanskrit over sixty such d-ASC's are identified.)

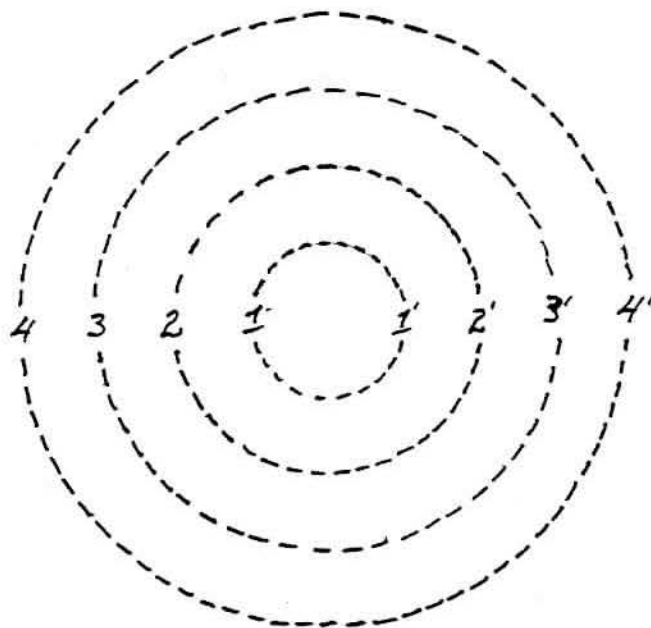
Remembering that the map is not the territory, I wish to provide the following rough, arbitrary, incontiguous, and incomplete deliniation of SOC's. (1) Sleep without awareness of consciousness — what, in retrospect, we call "dreamless sleep". (2) Sleep with limited awareness of consciousness. In retrospect this state is called dreaming, and is arbitrarily yet fruitfully comprehensible in terms of four processes: role (degree of physical activity of the dreamer in the dream), expression (noise/sounds made by the dreamer), feeling (varying degrees of intensity and varying emotions/sensations) and clarity (varying degrees of distortion, vividness, coherence, awareness of cause and effect, sense of direction). (51) (3) Sleep with full awareness: "lucid dreaming". The dreamer is aware that he is dreaming and can consciously shape the content of the dream. This state is marked by full feeling, full expression of feeling, and full shift from symbolic representation to realistic representation of life with his friends. (50 p. 11) (4) Cosmic Consciousness: this

state, transcending the boundaries of group, transcends the boundaries of language as well. (1') Waking sleep: aware without awareness of consciousness; an unretrospected state; automated activity in which one is "lost" in and identified with whatever he happens to be doing, thinking, feeling; roughly analogous to #1, above; without inner unity, real will or permanent I; acted upon and manipulated by external forces as a puppet is activated by the puppeteer: normal consciousness; (2') Self-Remembering: a state of non-judgmental, caring, self-observation; roughly parallels state #2 above; e.g., varying degrees of "role", "expression", "feeling", and "clarity", and varying degrees of unification of member-parts — the sub-I's such as Topdog/Underdog, Critical-Parent/Child, etc.; (3') Self Transcendence: roughly parallels state #3 above. There is, at once a fusion of actor/observer, a feeling of being outside the physical body, a sense of detachment, a state of non-identification. There is a fusion of self with world — with what was previously not self, such that the I-Thou monism is operative. Maslow enumerates characteristics of this state, describing them as aspects of peak experiences. (145, 146) As in the lucid dream, in self-transcendence, the "greatest attainment of identity, autonomy, or selfhood is itself simultaneously a transcending of itself, a going beyond and above selfhood". (146 p. 105) This is the SOC of generative consciousness. (4') See #4 above. As Wittgenstein concludes his Tractatus, "Whereof one cannot speak, thereof one must be silent." (253 p. 189)

Shall we give primacy to any of these States of Consciousness? That to which I give primacy is the capacity to move from SOC to SOC — to be able to range among these SOC's. There are times when I welcome dreamless sleep; and there are moments when I am perfectly content to be lost in washing a dirty pot,

and to be manipulated by whatever forces prevail, as in SOC_1 and SOC_1' . However, in my clinical experience, those people who do not range beyond these states experience themselves as entrapped by their situations, as having no choices, and as being powerless to effect change. In working with these people, I precisely give primacy to facilitating their capacity to move into states 2 and 2'; and, within these states, to develop the range and relation of dASC's that maximises their choices and their power. The dASC's in 2-2' are resources available to anyone. The task is to access and order these resources to achieve the desired outcomes. (This presupposition of Gestalt therapy and of Neurolinguistic Programming I discuss and exemplify at length in this work).

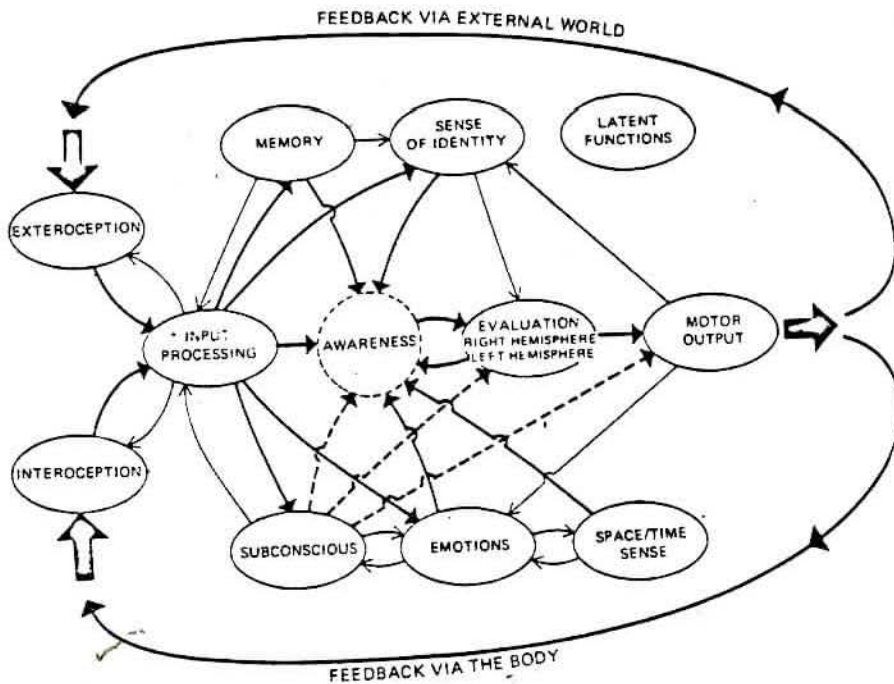
Movement from 1-1' to 2-2' to 3-3' to 4-4' appears to be characterized by the development of the capacity to experience self-world, to "observe" one's "self" from ever more expansive, more inclusive frames of reference, as depicted in the figure below.



The shift from one frame of reference to another is transformational; and the correlation of the "observer-self" and transformation change is a basic theme to which I shall return.

THE MAJOR SUBSYSTEMS OF CONSCIOUSNESS

In his pioneering book States of Consciousness, Charles Tart provides what he calls "an overview of consciousness as a functioning system". (221 p. 90 ff) I wish to represent here his "sketch" and commentary on the major subsystems of consciousness and principal information flow routes.



Major subsystems of consciousness and principal information flow routes. From Charles Tart, States of Consciousness, p. 90.

This figure sketches ten major subsystems, represented by the labelled ovals, and their major interaction routes. The solid arrows represent major routes of information flow; not all known routes are shown, as this would clutter the diagram. The hatched arrows represent major, known feedback control routes whereby one subsystem has some control over the functioning of another subsystem. The dashed arrows represent information flow routes from the subconscious subsystem to other subsystems, routes that are inferential from the point of view of the ordinary d-SoC (discreet state of consciousness). Most of the subsystems are shown feeding information into, or deriving information from, awareness, which is here considered not a subsystem but the basic component of attention/awareness and attention/awareness energy that flows through various systems.

A brief overview of a state of consciousness as a functioning system, as represented in this figure, can be described as follows: Information from the outside world comes to us through the Exteroception subsystem (classical sense organs), and information from our own bodies comes to us via the Interoception subsystem (kinesthetic and other bodily functioning receptors). Data from both sets of sense organs undergo Input-Processing (filtering, selecting, abstracting), which in turn influences the functioning of Exteroception and Interoception. Input-Processing draws heavily on stored Memory, creates new memories, sends information both directly into awareness and into our subconscious, and stimulates our Sense of Identity and our Emotions. Information we are aware of is in turn affected by our Sense of Identity and Emotions. We subject this information to Evaluation and Decision-Making; and we may act on it, produce some sort of motor output. This Motor Output subsystem produces action in the body that is sensed via Interoception, in a feedback process through the body. The Motor Output also produces effects on the external world that are again sensed by Exteroception, constituting feedback via the external world. Our Perception and decision-making are also affected by our Space/Time Sense. Also shown in this figure are some latent functions, which may be tapped in a d-ASC, but are not available in the b-SoC (basic state of consciousness). (221 p. 89 f)

To the extent that the Exteroception and Interoception sub-systems permit feedback, the major sub-systems of consciousness described by Tart depict an open system; hence, a system with the capacity for the "transformation in depth" illuded to by Teilhard de Chardin in the framing of this work. Tart's

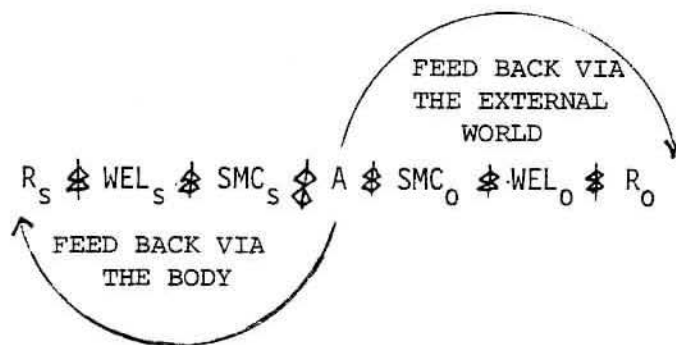
"sketch" delineates the Exteroception and Interoception feedback loops as the only gateways for all the other subsystems. Out of these subsystems, which I later refer to as (sensory) representational systems, we derive and experience our representations of realing.

Curiously coincidental with the desolving of physical, "objective", reality into more and more subtle sub-atomic component/processes (37) we find "subjective" reality dissolving into numerous component/processes of discreet states of consciousness, and these d-SOC's desolving into subsystems of consciousness (as in Tart's sketch) each component process of which comprises yet other subsystems, opening a boundless arena for investigation and creation — the arena of the new science of subjectivity. As the transformation of an individual's or a society's reality involves the desolution and resolution of the above component/processes, we shall explore this arena further.

A PROCESS-MODEL OF REALING

In the process of preparing this work, I experienced a compulsion to integrate, visually and verbally, the $R_S \otimes R_O$ formulation of reality-building with Tart's "sketch" of consciousness. I spent days reviewing the two formulations with this intent, and I began despairing that a comprehensive integration was not possible. I began to feel like I was forcing the data into formulations of such abstraction as to be irrelevant. Then, suddenly, I "saw" what Gregory Bateson calls "the pattern that connects". By folding the $R_S \otimes WEL_S \otimes SMC_S \otimes A \otimes SMC_O \otimes WEL_O \otimes R_O$ formulation upon itself at "A", Tart's formulation is simulated; and, by a 180° counterclockwise rotation of the top of Tart's formulation, the $R_S \otimes R_O$ formulation is incorporated, with

the feedback loops comprising the subjective and objective components of the World of Everyday Life. (I share these visualizations, not as substantiations of anything, but simply as description of my process.) The moment I "saw" the patterns, the correspondences were clear: Action (A) is equivalent to Tart's Motor Output; the Subjective Meaning Complex (SMC) incorporates Tart's subsystems of consciousness; subjective functions ($—_s$) designate Tart's subsystems of Interoception, the Subconscious, Emotions and Space/Time Sense. More specifically, the subjective sense of the World of Everyday Life (WEL_s) is equivalent to processes of the Interoception subsystem; and objective functions ($—_o$) can be understood to incorporate Tart's subsystems of Exteroception, Memory, and Sense of Identity, with the objectification of the Subjective Meaning Complex (SMC_o) specifically corresponding to Memory and Sense of Identity, and the objectified World of Everyday Life (WEL_o), relating to the processes of the Exteroceptive subsystem. Incorporating Tart's model into the $SMC_{s/o}$ as above, and incorporating the Interoception/Exteroception feedback loops, our revised $R_{s/o}$ formulation looks like this:



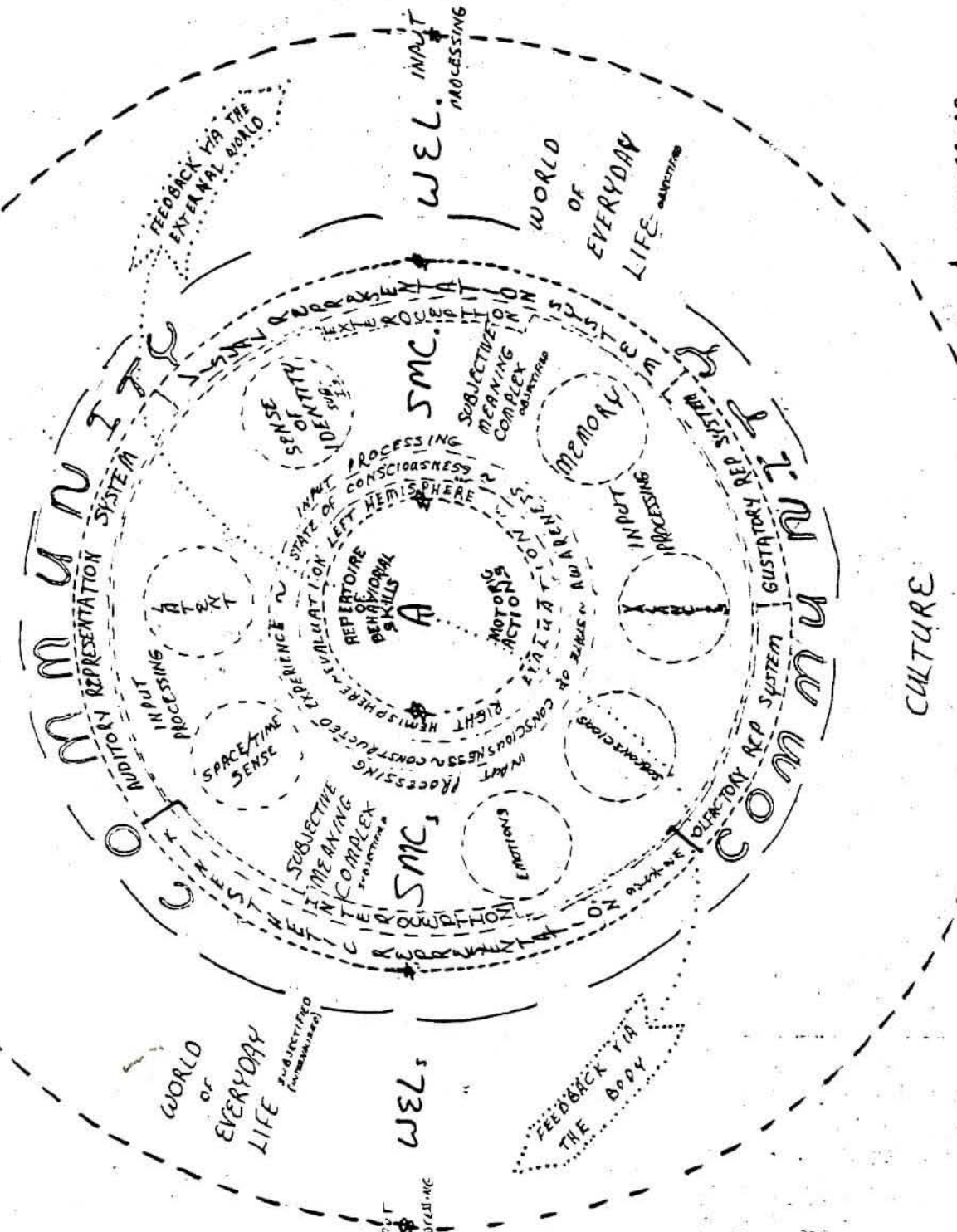
This elemental scheme can be expressed in terms of the subsystems of its subsystems, yielding the component/process model of realing in the following figure.

LANGUAGE

COMMUNITY
AUDITORY REPRESENTATION SYSTEM

COMMUNITY
GUSTATORY REP SYSTEM

CULTURE



MIRRORs

BROKEN LINES SUGGEST THE OPENNESS OF ALL SUB SYSTEMS

A WORKING MODEL OF SOME OF THE COMPONENT PROCESSES OF REALING

REALITY SUBJECTIVE

WELs

INPUT PROCESSING

WEL. INPUT REALITY OBJECTIVE

INPUT PROCESSING

WORLD OF EVERYDAY LIFE (subjective)

WORLD OF EVERYDAY LIFE (subjective)

FEEDBACK VIA THE BODY

FEEDBACK VIA THE EXTERNAL WORLD

As indicated by the dotted-line boundaries of the component/process in the model, each has the capacity to behave at times as a closed system and at times as an open system. (I am reminded of the Taoist aphorism, "That which lets now the dark and now the light appear is Tao.") Accordingly, there is (potential for) information flow between the subsystems, i.e., (potential for) generalization of changes throughout the system. Even so, I postulate that the more subsystems engaged by an intervention, the more effective the intervention in generating transformational change. (The weakness of this process model that concerns me the most is its failure to exemplify the flux of these subsystems into new amalgams with each shift in state of consciousness.)

Each of the elementary and composite processes specified in this working model function in the formation of reality systems. Accordingly, each, with varying degrees of accessibility, is a potentially fruitful site of transformational intervention. Interventions at the individual and at the social levels can be categorized and otherwise analyzed in terms of the subsystems accessed and modulated by the particular intervention.

A VIEW OF SOCIAL INTERVENTION THROUGH THE COMPONENT PROCESS MODEL

The Chinese cultural revolution provides a backdrop for a few examples on the social level of intervention. In terms of the Repertoire of Behavioral Skills and Motoric Actions (A), the populous was remobilized in various work projects such as projects requiring the urban intelligencia to participate periodically with the peasants in manual, agrarian collectives. Engaging in simple, manual (agrarian) tasks, itself, effects an altered State of Conscious-

ness, and, potentially an altered Sense of Identity. (I have directed vocational rehabilitation clients into horticulture programs to enhance their sense of themselves having an effect on their environment.) Co participation of the intelegencia with the peasants in a common World of Everyday Life can be expected to effect change in the Valencies between these classes.

Based on the axiom expressed in the model (i.e., as without, so within) we can postulate that massive participation in Tai Chi Chuan, specific sets of motor actions performed in unison (A), effects massive participation in the correspondent common discreet State of Consciousness. Furthermore, based on the powerful sense of rapport that is generated by seeing others doing precisely what one's self is doing (c.f. "Mirroring" in NeuroLinguistic Programming literature, e.g., 54 p. 37) I postulate that Valencies and Sense of Identity, are also commonly affected by this very specific common Activity.

Tradition (cultural Memory) was revised, with predictable transformative effect throughout the social system. (For a parallel on the level of the individual, note the psychotherapeutic intervention called "changing personal history" described on page 94 of this work.)

The arts can be understood as stylized, distorted expressions of one or more of the Representational Systems, as, for example, music is a specific stylization of the Auditory Representational System. As tools in the Cultural Revolution, the arts were used (almost) exclusively to model the new World of Everyday Life. Such use of the Rep Systems, particularly in theater and movies, are exceeding powerful tools of transformational changes, which utilize the three major Rep Systems (visual, kinesthetic and auditory) and the lintuistic representational system as well (which is of course auditory, except for non-phonemic sign languages). The movie or theater audience is typically in a

light state of trance and the Unconscious is open to (re)programming. (Regarding the use of the Linguist Representational System art-form of the story, note the section below on the Therapeutic Metaphor.)

Reorganization of communities from familial units to communal units, of course, potentially effects correlary changes in Valencies, Values and Sense of Identity.

Given the $R_S \otimes R_O$ model, it is predictable that these changes comanifest with changes in the Surface Structure of the Language, i.e., that those people who experienced (cultural) transformation use the language differently than they did prior to the revolution and differently from those who were untouched by the revolution. An avenue for further research in cross cultured psycholinguistics is to identify the above predicted linguistic changes and relate the pre and post transforms to the principles of linguistic well formedness as reflected in the Neuro Linguistic Programming Meta Model. (8 vol. I).

A VIEW OF PSYCHOTHERAPEUTIC INTERVENTIONS THROUGH THE PROCESS MODEL

With regard to interventions at the individual level, existing psychotherapies can be categorized arbitrarily according to the $R_S \otimes R_O$ subsystems primarily accessed. A large number of therapies address motor activity directly. Among these are behavior modification and the "body work" interventions such as Reichian therapy, BioEnergetics, Rolfing, Austin Patterning, the Alexandria technique, Hatha, Kundalini and Tantric Yoga, and Feldenchrist work. We can call these Motor Action Therapies (M.A. Therpaies).

The next concentric circle in the $R_S \otimes R_O$ formulation is Right/Left

Hemisphere Evaluation. Some of the M.A. Therapies, specifically Feldenchrist work, facilitate balanced hemisphere functioning and "body-mind integration", as does dance therapy. Art therapy and music therapy specifically intervene in the right brain-left brain functioning, emphasizing right hemisphere functions and deemphasizing the linear, rational left hemisphere functions, which are typically over developed in our culture.

The analytical psychotherapies (attempt to) intervene at the Cognitive Structure subsystem. Among such therapies are Existential therapies, Freudian and Jungian analysis, and Transactional Analysis. Interventions which can be characterized as advice giving treat cognitive structures (specifically, "being reasonable") with primicy.

The State of Consciousness subsystem is a correlary of Input Processing, modulating ratios of input from Representational Systems. This subsystem, at the heart of the process of Constructing Experience, reflects discreet orchestrations of all the elements of the SMC, and manifests as an individual's Action and (experienced) World of Everyday Life. Among the therapies that address this entire gestalt are Gestalt Therapy, Psychodrama, Psychosynthesis, NeuroLinguistic Programming, and hypnotherapy such as in the work of Erickson. (9, 82) Of these, I will discuss Gestalt and NLP at length in the latter part of this work.

Some interventions primarily address specific components of the SMC; e.g., Primal goes for the Emotions, Freudian emphasizes the Unconscious, Encounter Groups play with Valencies. New Thought, Metaphysical, and Transpersonal interventions directly address latent processes.

The only psychotherapy I know of that intentionally utilizes, intervenes in, and alters Representational Systems (both neurological and linguistic) is

NeuroLinguistic programming.

Interventions at the level of Community include milieu therapy and other such "residential treatment" programs. Other interventions that can be tailored to the specific World of Everyday Life of particular individuals are recreational therapy, and vocational therapy.

All therapies can be analyzed, also, according to their intervening in an individual's feedback systems. Obviously, the M.A. Therapies develop an individual's Interoceptive Feedback System. Therapies such as those modeled after Carl Roger's early work are, almost in entirety, augmentations of the client's Exteroceptive Feedback System.

(Given that $SMC \otimes WEL$, this entire categorization reflects my biases and limited experience at the same time that it illustrates the $R_s \otimes R_o$ Paradigm.)

PARADIGM SHIFTS: THE TRANSFORMATION OF REALITY

I have explored the steady-state paradigm in which reality is considered in terms of ultimates, specifically, to be ultimately changeless. I have mentioned a theological correlary of this paradigm, a belief in a changeless diety. (Or identification of diety as that which is changeless). Truth of paradigms is not the issue here. Usefulness is. I suggest the usefulness of a paradigm of realing as a process in which we can experience our selves participating, creatively, in our realizations.

A shift from the steady-state paradigm to the process paradigm — a transformation of reality — seems highly desirable to me as it generates tools that can be used to reorganize our selves and our world. Furthermore,

such transformations are not only desirable and possible, but in process now! I wish to illustrate this paradigm shift, discuss the implications for psychosocial interventions, and describe in detail a few tools for transformational change.

The emergent process paradigm of realing facilitates recognition and reorganization of the subsystems in individual/social constructs of reality. As this is reorganization (first order change) on the paradigm level *formulative* of experience, it is transformulative (second order change) on the level of experience, constituting the transformation of the reality of the experiencer. This is the case with any paradigm shift, and is profound in and of itself. However, there is a quantum correlary of this shift from closed system to open system paradigm, as the following story illustrates.

Once upon a time, a man named Copernicus journeyed out of the planetocentric paradigm of his time. He proposed a new way of looking at our world — a view of our planet from the sun. The Heliocentric paradigm was born, revolutionizing earth bound realing. Soon, however, to the consternation of Copernicus himself, Giordano Bruno made the extrapolation that, if a view of earth from the sun is tenable and useful, so, then, is a view of the solar system from other suns, giving rise to an infinity of paradigms, all equally tenable and potentially useful, and (hark, my point) exhibiting the emergence of (scientific) paradigms that are (potentially) generative of new paradigms. We are not simply experiencing a single shift in paradigm. We are experiencing a shift into a new paradigm, the hallmark of which is its capacity to generate new paradigms!

To the extent that the paradigm-generating paradigm manifests, we can expect to witness a plethora of new and widely divergent, "mind-styles" and life styles. (I call the reader's attention to Nathaniel Lande's (131) documentation of just this phenomena.) We can expect these changes to manifest in the institutional components of our WEL, reflecting SMC changes in which we experience ourselves creating our reality. (These changes also can be characterized as a shift from an authoritaitian, centralized model to a participatory, decentralized model.) With regard to the SMC, we can expect (theoretically if not "really") the emergence of a profoundly, fundamentally, different experience of that very popular nominalization, "I."

TRANSFORMS IN THE INSTITUTIONS OF THE WORLD OF EVERYDAY LIFE:

TRANSFORMS IN THE FAMILY

In the family, transformation is evidenced by a shift from family as a *thing* with specific characteristics, such as patriarchal, nuclear structure and roles fixed by tradaition, to a *process*, familying. "Family of choice" is descriptive of this process, which is characterized by individuals discussing and working out their relations to one another and their expectations of one another, *deriving* contracts based on *mutual agreement*. This is a shift from family as ways of being together within a specific model of family to familying — ways of *modeling* ways of being together, not necessarily even being together in the same domicile! (Based on this understanding, we can see that President Carter's project of defining *the family* necessarily yields a first order, pretransformational outcome. Hello, establishment.)

TRANSFORMS IN EDUCATION

In education, the new paradigm manifests in student-centered curricula, in which the student defines learning goals and procedures, as distinct from having these fixed by institutionally defined programs. There is a deemphasis on grading (submitting work to authorities for evaluation). Transformational educating also is characterized by deemphasis on place (decentralization), hence, the "university without walls." Conferencing, an increasingly popular form of noninstitutional, new paradigm education, disperses state-of-the-art information, such as "The Dawning of a New Paradigm", itself. (Appendix 4) The home computer is emerging as a powerful and decentralizing technology for educating in the new paradigm. (161)

Perhaps nothing characterizes the emergence of the new paradigm so precisely as educational breakthroughs in learning how to learn. (14) Bandler, Grinder and Dilts have contributed immeasurably to this field with their discovery of visual and auditory cues that signal which representational system a person is using (Appendix 3). Additionally they have developed a calculus for recording an individual's strategies for learning, and a technology for installing these strategies in others. (8,9,10,11,54,55,76)

TRANSFORMS IN DISEASE INSTITUTIONS

In the realm of health, the new paradigm will manifest in the demise of hospitals, with their centralization and specialization and emphasis on disease care, coincident with patients' fortitude of responsibility for their bodies, thoughts and feelings, as if physical and mental health, "itself," exists outside ourselves, to be dispensed by doctor and pharmacist, as if our disease is not our self, but some alien evil to be exterminated.

TRANSFORMS OF HABITAT

With regard to habitat, the new paradigm manifests as "communities-of-choice" - *communities* in which the participants involve themselves with the second order work of designing ecologically sound and esthetically pleasing habitats. This is a categorically different process from dealing with the problems generated by the urban/suburban habitat. George Ramsey, a village architect at Georgia Tech, characterizing suburbia as an experiment that failed, suggests the village as a model for habitating in the twenty first century. (See Appendix 4)

TRANSFORMS IN POLITICS

In the political arena, the new paradigm manifests in the demise of the attitude that "what we need is the right man in the White House", and the demise of the attitude of "leaving politics to the politician." In the emergent paradigm, individuals, assuming the responsibilities and the powers of free action, identify their concerns, and align themselves in working-sized units of persons of similar concerns. Here, too, the home computer will play an important role, allowing individuals ready access to information, and ready communication with others of like concern. In this sense, the home computer will be a highly specific new media, replacing "mass media". (161, 224)

The dynamic of the (political) working units, similar to that of the new-paradigm family, involves individuals communicating to each other their interests and concerns, arriving at consensus, acting on the concerns, evaluating the action in terms of the outcome (with the understanding that the "meaning" of the action is the outcome it elicits), deriving a new consensus,

new action, and so on. Concomitant with this process is the formation of alliances between like-intentioned groups — a "networking" that facilitates unified action when appropriate. Involvement in this process facilitates "consciousness-raising" of the participants as distinct from the static reality generated by acting as if the political system is something outside of themselves. Suffice it to say that our current form of government is as inappropriate to our needs as most other 200 year old tools; and this applies to the governments of Europe, Japan, Russia and many other countries as well.

The alienation of the disparate segments of the world society, with individuals competing against individuals, class posed against class, and nation against nation, evidences that the new paradigm is yet to manifest (fully) in our World of Everyday Life. Our $R_s \otimes R_o$ thesis/model suggests corresponding "political" processes in our SMC, including corresponding processes that are yet to manifest. At this point I diverge sharply from Marx. I find it to be useful to empower myself and others with a paradigm that assumes (and discovers) the individual to have all the resources necessary to make any personal change. As individuals, we do not have to wait for the rest of the world to be different to experience our world differently, making *it* different, *ourselves*. This is *not* adaptation, but reformulation of self and world. This reformulation is the *sin quo non* of social transformation. The implication here is that there is a "political" process within the unified front presented by that most popular of all pronouns, that super nominalization, "I". How can this be so?

TRANSFORMS IN THE SUBJECTIVE MEANING COMPLEX

In the Judeo Christian tradition that enparadigmed Western Civilization, Yahweh proclaims, "The Lord thy God is One God;" and our egos proclaim in correspondence, "I, your Self am One Self." To think otherwise, for many people is frightful ... and, I suggest, holds great potential for transformational growth. To explore this potential, further examination of the SMC is fruitful.

The SMC has two remarkable distinctions. It has the capacity for intimate engagement with the World of Everyday Life, such that, in varying degrees in varying persons, alterations in the WEL comanifest with changes in the organization and functioning of the manifesting d-SOC of the individual, with corresponding changes in Motor Activity; i.e., we have varying capacities to be(have) differently in different environments. The SMC is equally remarkable in its capacity to present each amalgum of its components — to present each d-SOC — as Identity, as "I". What a nominalization! Furthermore, the experience and knowledge gained in a particular d-SOC can remain specific to that d-SOC, such that the various Sub-Identities can behave as if each is the only Sub-I, and act in ignorance or disregard of other sub-I's.

In the context of his work on "Identity States," in States of Consciousness, Charles Tart quotes Ouspensky's report of George Gurdjeff's ideas on this subject. (22 p. 64 f)

"One of man's important mistakes," he said, "one which must be remembered, is his illusion in regard to his I.

"Man such as we know him, the 'man-machine,' the man who cannot 'do,' and with whom and through whom everything 'happens,' cannot have a permanent and single I. His I changes as quickly as his thoughts, feelings, and moods, and he makes a

profound mistake in considering himself always one and the same person; in reality he is *always a different person*, not the one he was a moment ago.

"Man has no permanent and unchangeable I. Every thought, every mood, every desire, every sensation, says 'I.' And in each case it seems to be taken for granted that this I belongs to the *Whole*, to the whole man, and that a thought, a desire, or an aversion is expressed by this Whole. In actual fact there is no foundation whatever for this assumption. And the Whole never expresses itself, for the simple reason that it exists, as such, only physically as a thing, and in the abstract as a concept. Man has no individual I. But there are, instead, hundreds and thousands of separate small I's, very often entirely unknown to one another, never coming into contact, or, on the contrary, hostile to each other, mutually exclusive and incompatible. Each minute, each moment, man is saying or thinking 'I.' And each time his I is different. Just now it was a thought, now it is a desire, now a sensation, now another thought, and so on, endlessly. *Man is a plurality.* Man's name is legion.

"The alternation of I's, their continual obvious struggle for supremacy, is controlled by accidental external influences. Warmth, sunshine, fine weather, immediately call up a whole group of I's. Cold, fog, rain, call up another group of I's, other associations, other feelings, other actions. There is nothing in man able to control this change of I's, chiefly because man does not notice, or know of it; he lives always in the last I. Some I's, of course, are stronger than others. But it is not their own conscious strength; they have been created by the strength of accidents or mechanical external stimuli. Education, imitation, reading, the hypnotism of religion, caste, and traditions, or the glamour of new slogans, create very strong I's in man's personality, which dominate whole series of other, weaker, I's. But their strength is the strength of the 'rolls'¹ in the centers. "And all I's making up a man's personality have the same origin as these 'rolls'; they are the results of external influences; and both are set in motion and controlled by fresh external influences.

"Man has no individuality. He has no single, big I. Man is divided into a multiplicity of small I's.

"And each separate small I is able to call itself by the name of the Whole, to act in the name of the Whole, to agree or disagree, to give promises, to make decisions, with which another I or the Whole will have to deal. This explains why people so often make decisions and so seldom carry them out. A man decides to get up early beginning from the following day. One I, or a group of I's, decide this. But getting up is the business

¹ The analogy is to old phonograph rolls: we would say "programs" with a computer analogy today (C.T.).

of another I who entirely disagrees with the decision and may even know absolutely nothing about it. Of course the man will again go on sleeping in the morning and in the evening he will again decide to get up early. In some cases this may assume very unpleasant consequences for a man. A small, accidental, I may promise something, not to itself, but to someone else at a certain moment simply out of vanity or for amusement. Then it disappears, but the man, that is, the whole combination of other I's who are quite innocent of this, may have to pay for it all his life. It is the tragedy of the human being that any small I has the right to sign checks and promissory notes and the man, that is, the Whole, has to meet them. People's whole lives often consist in paying off the promissory notes of small accidental I's.

Gurdjieff's concept of rapidly alternating I's is similar to the systems concept of d-SOC's. Tart notes that each d-SOC/identity state has the following characteristics:

- 1) An overall pattern of functioning, a gestalt, which gives it a system identity and distinguishes it from other identity states;
- 2) [A composition] of structures/subsystems, psychological functions, skills, memories;
- 3) Properties not present in other identity states;
- 4) Stabilizing processes;
- 5) [The function of] a tool for coping with the world;
- 6) [The requisite of] an induction process to transit from one identity state to another, a requisite stimulus to bring on a new identity state. (221 p. 166)

These identity states have highly distinguishing characteristics, and have been variously categorized, for example, as Topdog/Underdog; in the Gestalt jargon, as Critical Parent/Child in Transactional Analysis, and as Super-ego/Id in Freudian terms. In my experience, Topdog Sub-I's, for example, are typified by being very *verbal*, speaking in "shoulds", and being generally critical, judgmental, and very angry with Underdog for not living up to Topdog

standards. Underdog Sub-I's typically agree with Topdog judgments, and express in weak and timid voice, and slumped, dejected posture. Topdog typically expresses with power, poise and erect posture. Underdog typically expresses with acquiescence, subtrafuge and sabotage, and may have little or nothing to say.

One d-SOC may "have the floor" to to speak, and may be making verbal claim to the "I", while another sub-I, acting outside the speaking identity's awareness, may be gesturing some contrary message, and otherwise work against the intent of the d-SOC which is, nevertheless, speaking for the whole person.

When another person speaks for me, without consulting me, and furthermore, misrepresents my interests, I am likely to be indignant and engage with the person overtly, if I feel I have the power to gain my interests by doing so. If I think I don't have the power or ability to bring about what I want, I may rebel, sabotaging the disagreeable program. With more of a sense of my power and purpose, I may struggle for reform, revolting against the agenda I feel to be forced on me.

This pattern of interaction manifests between the sub-I's of an individual, the members of a family or other group, between classes in a society, and between societies in the world community. That is, alienated sub parts overtly or covertly struggle against one another in an effort to carry out their particular program.

How is it that the myth of the I persists with such tenacity, particularly when it is responsible for prolonging turmoiled relationships? Tart answers with characteristic thoroughness. (221 p. 166 f) He notes that each person has a large repertoire of identity states and transits between them almost instantaneously. There is no lag time between states. Also, the states

share much psychological functioning in common, such as speaking the same language, responding to the same proper name, wearing the same set of clothes. Tart notes additionally that "all a person's ordinarily used identity states share in his culturally defined consensus reality" (221 p. 166), the WEL allowing for a wide variety of discreet states of consciousness within the cultural norms. (221 p. 166)

In our everyday lives, we are reinforced for behaving as if we are a unity; although disclaimers are understood, if not accepted, e.g., "I was drunk," (or "angry", or "jealous" or "depressed"), implying "don't blame (this) me for what that me did." Correspondingly, belief that one is a singular personality is bulwarked by chiche'-thinking describing action in a past identity state, e.g., "Something just came over me;" "I wasn't myself;" "I must have been out of my mind". So alienated can be the sub-I's, and so important is it for us, sometimes, to believe that we are "good" and "wholesome" that we deny elements of our own being and behavior. This pattern is glaringly obvious in clinical work in which the client denies as "self" the very sub part she enacted just seconds before. Tart notes of this phenomena,

"The two states are incompatable, so automatized defense mechanisms (Gurdjieff calls them 'buffers') prevent him from being aware of the one identity state while in the other. This is, in systems approach terminology, state-specific knowledge." 221 p. 167)

In summary, "normal" consciousness may actually consist of a number of d-SOC's, which, because of their overall similarities, and our difficulties in observing them, lead us to believe in our individuality, while our energies may be depleted by counteractions and disparities between our ignored sub-

identities.

It is precisely these dynamics of subjective politics that find co-manifestations in objective politics. As each sub-identity of an individual strives for pre-eminence, disregarding all agendas but its own, so do individuals, families, organizations, societies and nations typically pursue agendas that ignore or disregard the agendas of others in the same system. In our time, the politics of "freedom" to behave with such "independence" reaches its culmination, impelling us toward valuing of synergistic cooperation among the subsystems of our inner world and the subsystems of our outer world. Although second order change is already in process, what can we do to facilitate the process — to facilitate transformation of the steady-state paradigm characterized by the politics of authoritarianism and I'ism, with its impoverishing, deadly games of exploitation, domination, manipulation, sabotage and subversion?

UNILATERAL INTERVENTIONS AND MORE-OF-THE-SAME OUTCOMES;

TRANSFORMATIONAL INTERVENTIONS AND GENERATIVE CHANGE

It is probably quite true generally that in the history of human thinking the most fruitful developments frequently take place at those points where two different lines of thought meet. These lines may have their roots in quite different cultural environments or different religious traditions: hence, if they actually meet, that is if they are at least so much related to each other that a real interaction can take place, then one may hope that new and interesting developments may follow. (8 p. 10)

Werner Heisenberg

Second order change manifests with change in the relationship between the warring subsystems, as distinct from first order concerns with the ultimate rightness and supremacy of a particular subsystem. This working hypothesis has distinct implications for the design of interventions. Interventions that merely empower a particular subsystem (i.e., that merely reinforce the values, valences, and activity of a particular warring subsystem), without altering the pattern of relationships between the elements, generate "solutions" that contain the problem, as we discussed earlier in terms of group theory. Even if a different sub-I, class, etc. gains the ascendancy of power, the process and the structure of the relationships between the elements is not transformed, but remains more-of-the-same.

Marx observed of social processes: "Each new class [or sub-identity] which puts itself in the place of one ruling before it, is compelled, merely to carry through its aim, to represent its interests as the common interest of all members of the society [or individual], put in an ideal form: it will give its ideals the form of universality and represent them as the rationally, universally valid ones." (8 p. 210) It follows that such a class (or sub-I) will also give itself sanctions to enforce its "universally valid" ideals, as in the "national security" rationale of presidential action.

I draw a parallel between this postulate of Marx's and Gurdjieff's analysis of the behavior of sub-identities, and I concur fully with both of them on this point. (Indeed, it was my hope in this work to identify just such correspondences in individual and social processes; and my WEL obliges nicely in manifesting the ideas of Gurdjieff and Marx.) To summarize this point, transformation in an individual or an association of individuals seems to involve more than an ascendancy of a component part, for this amounts to a first

order change. Second order change occurs with change in the way the components relate. Transformational change is facilitated, then, by engaging the components of the system in communication and by generating feedback subsystems such that components, from sub-I's to social classes, access immediate feedback about their environment and the effectiveness of their actions. Fully developed Feedback Subsystems, essential in personal and social transformation, correspond to the observer component processes, for example, to the Adult in the Transactional Analysis Parent-Adult-Child model.

Social transformation, i.e., revolutionary change, manifests with a populous who manifest an enlarged sense of their own human identity in a historical context. Such persons, accordingly, enact a paradigm that is anomalous to the paradigm entrenched in the present by virtue of its apparent identity with the past. The new paradigm emerges concomitantly with an enlarged Sense of Identity and with fully functioning Feedback and Observer Subsystems—functions potentially performed by Manhiem's "interstitial class," and by the work-groups I describe in the section on Political Transforms. The home computer, with its facile interfacing via telecommunications, provides precisely the technology for such social Feedback and Observer subsystems.

If only one part of a particular nation feels itself involved in the struggle for social change, struggle for revolution is abortive. When an entire people feel they are fighting against the past and for the future of humanity, social transformation flowers. When the entire company of sub-I's disengage from the struggle for ascendancy, and engage in creating consensus, then individual, and hence, social transformation is in process.

According to our SMC \S WEL postulate, we manifest in our World of Everyday Life the same characters and dynamics that we experience in the sub-identities

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According to our SMC \S WEL postulate, we manifest in our World of Everyday Life the same characters and dynamics that we experience in the sub-identities

of our Subjective Meaning Complex. Consider a person whose SMC is characterized by oppressed and oppressor identity states, i.e., by "Underdog" sub-I's who overtly abdicate power to their authoritarian Topdog Sub-I's, and covertly sabotage Topdog's plans, just as Topdog sabotages Underdog by devastating criticism. And consider further that this person's sub-I's engage in the popular game of Victim, Rescuer, Persecutor, with its typical "musical chairs" exchange of roles, all the while remaining mystified (confused in its most nonproductive manifestation) about these internal politics. Such a person plays Topdog/Underdog and Drama Triangle (as the Victim-Rescuer-Persecutor game is called) with the sub-I's of his SMC *and* with the people in his WEL. The politics of the SMC reflect and are reflected in the politics of the WEL, as characterized by the American proletariat who traditionally abdicate power to father-figure, Topdog politicians with hopes of being rescued by the "right man in office", then become recalcitrant and vindictive when too little is done for them. (It's never possible to rescue enough, as the group theory paradigm shows.) In summary, intrapersonal politics mirror interpersonal politics in function as well as in outcome; and when the functioning is of a closed system as described above, the experience is of too few choices. (In my clinical experience, every severely depressed person was engaged in precisely the variety of interpersonal politics described above.) As the functioning of intrapersonal and interpersonal politics mirror each other, we can expect to be able to generate psychosocial interventions which function identically in the SMC and the WEL — i.e., in systems of sub-identities and systems of groups of individuals and in groups of groups, etc. As the "closed system politics" is characterized by "too few choices", the desired outcome of interventions, obviously, is to open the system to new and satisfactory choices. In general

terms, and, whether applying to an individual or a society, psychosocial interventions that effect transformational change facilitate the development of a meta-system/system interface that provides feedback from the meta position, and facilitates communication between subsystems, as exemplified by an observer component/process which can be now part, now meta-part, generating new frames of reference, and, accordingly, generating new and appropriate choices.

I wish to illustrate this generative process by describing two psychotherapeutic techniques. In the process of both Gestalt therapy and NLP, an initial step is to (1) develop the conflicting sub-I's, giving them full expression (c.f., the Gestalt "empty chair" technique and the NLP technique of anchoring. See page 94 for more about anchoring). Next, (2) the client's Observer Sub-I, developed covertly in step (1), is now overtly developed. When working in the Gestalt model, I typically invite the client to sit in my chair as I vacate it. My chair is already an anchor for the way I have been modeling the Observer role, specifically, being empathetic with both of the warring parts, being non-judgmental while providing feedback about the effects of the behavior of each on the other, and encouraging each part to express what it wants for itself and of the other. I instruct the client to address the warring parts she has just been expressing. In doing this, I say something like "Now sitting here (as I get up); and being that part of you who is wise and loving, that part of you who knows and understands both of these folks (gesturing to the two empty chairs which are now visual anchors for the two warring parts), that part of you that cares about both of these parts; and just observing what comes to mind to say to these parts about what's going on here ... and telling either or both of them anything you'd like for them to know."

In the NLP technique of collapsing anchors, the conflicting parts (the "the way I am" part and the "the way I want to be" part) are each anchored; i.e., each is distinctly linked to a different specific stimulus (e.g., a touch. For more about anchoring, see page 94), corresponding to step (1) above. The two stimuli are then "fired" simultaneously, potentially also simultaneously with the programmer's suggestion of "an emerging resolution of the conflict". In that moment of experiencing both parts at once, a new Observer part is created, analagous to step (2) in the Gestalt Process.

"Observer" is not a part of NLP language: it is a part of Gestalt language. In terms of the NLP paradigm, "Observer" is a biased characterization of a part that also feels and hears. It is important to me to clarify that the Observer is not the Sub-I that criticizes our behavior. This is the Sub-I variously called "Topdog", "Critical Parent", "Pig Parent". Criticism, judgements, unsolicited advice, all characterize the messages from these sources. These messages tend to polarize participants, as distinct from the synergizing effect generated by empathetic, respectful, matter-of-factness. These latter qualities of feedback characterize a transformative Observer, and ameliorate the recalcitrance and the harshness typifying Sub-I's in polarization.

The Observer paradoxically provides feedback from the new frame of reference, creating the new frame of reference in this process. The Observer is both Who^{te} and Part and, accordingly, generates second order change by the nature of its being (i.e., by definition). The Observer functions to maintain the system as open, undergoing first order changes in relation to its environment, and generating second order changes within its reference system.

To facilitate our understanding and developing transformational inter-

ventions, let us return directly to the arena of transformational change, the representational systems, specifically to linguistic representational systems.

LANGUAGING: THE STRUCTURING OF PROCESS

Reflecting the interplay of language as structure and language as process, Michel Foucault writes of ...

The moment when language, arriving at its confines, overleaps itself, explodes and radically challenges itself in laughter, tears, the overturned eyes of ecstasy, the mute and exorbitated horror of sacrifice, and ... remains fixed in this way at the limit of its void, speaking of itself in a second language in which the absence of a sovereign subject outlines its essential emptiness and incessantly fractures the unity of its discourse ..., the place where language discovers its being in the crossing of its limits: the nondialectical form of philosophical language. (Language, Counter Memory, Practice p. 48)

My right hemispherical self throws outrageous tantrums at the threshold of language, as you may have noticed by the peculiar (if present) structure of this paper, which, like all languaging, reflects the compromise potential makes with expression in the duel between simultaneity and sequence.

Diatribes of Right Hemisphere

Curse this translation of life into line,
Of experience into neat and ordered rows of words,
Each demanding its own rite de passage,
Its own silent slice of time,
Forcing its own fragmented point of view,
So simply one after the otherishly
Beading bit by bound bit,
Straight from past to future,
While life bursts out in floods of total all-at-onement,
Springs forth in ever-all-fulfillment,
Stretches, shakes, and shatters form —
Instantaneous, illiterate,
And is no respecter of lines.

(Thank you, Righty. I love your enthusiasm. You really feel victimized by Lefty, huh? And thank you, Lefty, for your fine cooperation with the wording. Together, now)

The definition by Rappaport and Gill (1959, p. 157-58) of psychological structures exemplifies and clarifies this intimate interplay of structure and process:

Structures are configurations of a slow rate of change ... within which, between which, and by means of which mental processes take place ... Structures are hierarchically ordered ... This assumption ... is significant because it implies that the quality of a process depends upon the level of the structural hierarchy on which it takes place.

It is noteworthy here that "structures" themselves, are defined in terms of processes — patterned processes "of a slow rate of change." What about overt behavior? How can activity, itself, be understood as structure? Hartman (1952, p. 88-91) observes:

In well-established achievements, ... [motor apparatuses] function automatically: the integration of the somatic systems involved in the action [rendered an unconscious structure], is automatized and so is the integration of the individual mental acts involved in it. With increasing exercise of the action, its *intermediate steps disappear from consciousness* ... *Not only motor behavior but perception and thinking, too, show automatization.* ... It is obvious that automatization may have economic advantages, in saving attention cathexis in particular and simple cathexis of consciousness in general ... Here, as in most adaptation processes, we have a purposive provision for the average expectable range of tasks. [emphasis mine]

What, then of the process of languaging? It, too, is an activity with intermediate steps that disappear from consciousness. Discovery of these lost

steps can lead us to the deautomatization and reformation of the process of languaging, when this is therapeutically advantageous, as we shall see. With this destination in mind, let us delve further into the mystery of languaging.

LANGUAGE: MODEL OF FORMATION
AND TOOL OF TRANSFORMATION

In Tart's "sketch" of the ten major subsystems of consciousness, I indicated that the interoception and the exteroception subsystems stand in a potentially meta-relation to the other components of the SMC. Further elaboration of the model for realing depicts language in a potentially meta-relation to Interoception/Exteroception. As I am, after all, languaging in this moment of writing, and you are languaging in this moment of reading, I deliniate our sensory representational systems (SRS) in conjunction with deliniating our linguistic representational system (LRS).

We can attend to the play of language in the complex mirroring of our SMC and our WEL; even so, our attending itself, is language-ridden. "The Language of Natural Science does not simply describe and explain nature, it is part of the interplay between nature and ourselves," Heisenberg notes. (90 p. 107) "What we observe is not nature itself, but nature exposed to our method of questioning." (op cit) With language, we feed back to ourselves the reality presupposed by our language. Language structures and reflects the structure of our knowing/being. With language we represent to ourselves our activity, our awareness of our subjective process, our experiences in the everyday world, our "reality". In short, language is a model of our realing, an explicit replica of our frame of reference. Language is meta to our realing,

formulating it, and is identified with our reality, confirming and maintaining it. Accordingly, changes in languaging effect/reflect transformational, second order change in our $R_s \rightleftharpoons R_o$ formulation and experience of realing.

Although our experiences are rooted in our senses, language, for better and for worse, has the power to override these lower order representational systems. Language is a representational system of representational systems; and as a reminder that language has this overriding power — the power to "arrest an arrow in its flight," as Foucault puts it — I call to your attention that, until this moment, you were not aware of the sensation of pressure you now feel in your seat, of the sounds you now hear, of the texture of this paper, the spaces between the letters of these words, nor even that you were reading. It is the grace of language that she traps us without our knowing it (and so much of our knowing is her trapping, particularly our "knowing" of how things should be). In our construction of realing, our sensory representational systems need not rely upon primary sensory input, but can orchestrate according to a consensual program gestalted by language and rendered automatic, subconscious. The sensory representational systems have the capacity to transform sensory input from the WEL. The linguistic representational system has the capacity to transform the sensory representational systems such that the WEL reflects only what shines in the self-reflexing light of language. In precisely this way are we capable of getting out of sync with nature, becoming dis-eased individuals in a dis-eased society, a society which, as Capra noted in the introductory quote, "does not reflect the harmonious interrelatedness we observe in nature." Thorough-going linguistic representational system override of sensory input channels can impoverish the realing system by minimizing input (feedback), and increasing the possibility for distortion and

alienation. Hypnotic d-SOC's and acute schizophrenic d-SOC's are extreme examples of the power of the linguistic representational system to thoroughly dominate sensory data and the world of everyday life. As a client of mine explained, "The voices told me my sister was the Devil, so I killed her." The hopeful point for me in this is that, if we can create alienating reality systems, we can create wholesome ones utilizing the same process.

Language is a representation of the map of the territory of our experience. For each of our sensory channels there is a corresponding representational system, a sense world model, which structures the incoming data. Of these five input channels, our visual, auditory and kinesthetic systems are most highly developed as representational systems. The action of these functioning systems is informational; and our reconstructed experience presents itself to our consciousness as reality. This process of representing is an extrapolation from the raw, primary sensations, abstracting them into a formulation, a map of our world. As we experience the map and not the territory, by altering the map and/or the mapping, we transform the (subjective) experience of the (objective) world.

Language not only parades reality. It also presents us with the capacity to shift frames of reference viz a viz our experience, even, for example, to language about language. The patterns we follow in representing our WEL to ourselves are the patterns suggested to us by language. People do not process language consciously, yet language profoundly shapes experience, conscious and subconscious. The nature of language is such that we can observe, talk about and change our linguistic processing. With its capacity to talk about itself, language presents us at once with a formidable tool and a formidable task. With language we create our world: with language we can recreate it.

We use language to trick ourselves into thinking that processes of which we are a part are objective phenomena independent of ourselves (Poole addresses this point in Toward Deep Subjectivity). We do this, for example, when we think of information, whether political, religious, scientific or otherwise, as some *thing* with existence outside of ourselves, rather than a process of which we are a part. It seems paradoxical to speak of the process of "treating processes as things" as a trick we play on ourselves, given Durkheim's serious injunction to sociologists to "consider social facts as things" (see page 39). As we seem to be dealing with paradox, we can expect to find confusion of frames of reference.

Within the frame of reference of a participant in a (social) system, for the participant to consider information to be a thing is to nominalize the process in a way that limits the choices the participant has viz a viz the information. (See pages 93 f for a definition of nominalizing.)

For the social scientist, or any individual in a position of observer, to consider information and other social facts as things is to place in awareness the process with which reality is generated, namely treating social facts as things. (Note that "social fact" is a nominalization.) By concensually treating process as thing, participants create culture, religion, science, etc., (WEL) and, by the same process individuals generate "personality" (SMC), limiting WEL/SMC in common (cultural) and specific ways, which is fine as long as the participants feel like they have enough (i.e., "good") choices.

As indicated earlier, paradox signals potential for transformation (movement between frame and meta-frame of reference: reframing). For an individual within a social system to treat the social facts (processes) of the system as things, including the meta-social fact that realities are built by treating

social facts (like language) as things, engages the individual with a transformational process/tool.

Culture and personality can be useful; however, in the process of nominalizing, people often use language to impoverish themselves of a sense of process and integrity and leave themselves feeling alienated and powerless — subjugated by their world. To proceed with our example, "information" is a nominalization of the verb "inform", a verb kin to reform and transform, a verb meaning to put into form or shape, to structure, to furnish with directions as to action (Oxford English Dictionary). The process of becoming informed is the process of *our* becoming. Accordingly, to nominalize this process is to nominalize our own growth process, limiting our "growth" to change within the "informational system." "Freedom of information" then becomes the freedom of those we empower to furnish us with directions as to what actions to choose between. Information, then, functions to keep people in formation. Such "information bound" people often experience themselves as being stuck. Linguistically, they tend to nominalize excessively and frame their world in terms of what they *have to* do (e.g. "I can't stand Ford so I *have to* vote for Carter"). "Freedom" at this level is a nominalization of the process of selecting between the "informed" choices. "Freedom" at the meta level is a nominalization for the process of freely being — the process of creating — what Bandler and Grinder call the level of "generative change". This frame of reference typically is represented linguistically in terms of what the speaker wants to do/be, and is marked by a judicious use of nominalizations.

In summary, taking responsibility for the informational process involves creating choices. Languaging patterns information. Self determination of

linguistic patterns effects self determination of information which effects/
reflects self determination of self formulation.

INTERVENING IN REPRESENTATIONAL SYSTEMS

Throughout this work, the concept of paradigm — of frame of reference — has been developed as the formative part of our reality construct. The transformation of reality hinges on change in our frame of reference, in our representation of reality. This concept now will be elaborated, with special emphasis on therapeutic (choice-generating) interventions at the referential level, with consequent transformation of reality, at the experiential level.

Neurolinguistic Programming (NLP), the new psychotherapy developed by Grinder, Bandler and others, synthesizes cybernetics, linguistics (transformational grammar, general semantics, and psycholinguistics), communications theory, psychology and neurology. Rooted in Gestalt and cybernetics, NLP deals with whole systems, rather than treating a symptom — a particular part of a system — as a problem in itself. A key concept in NLP — a concept that we have been exploring in this paper — is that we program ourselves via our senses (neurologically) and via our language (linguistically): hence, Neuro-linguistic Programming.

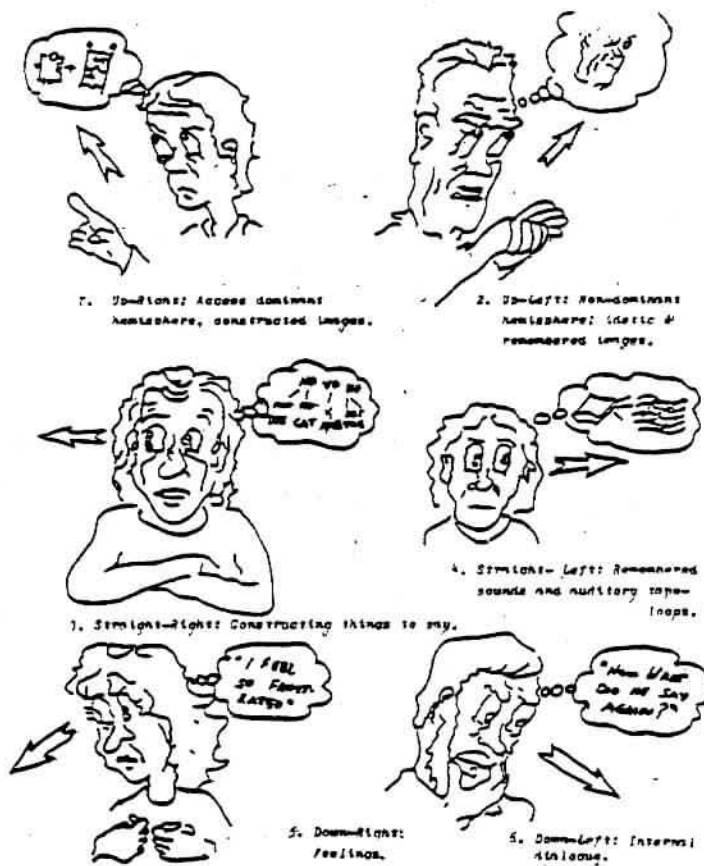
This systemic approach is identical with the gestalt therapist's concern with a client's process, as distinct from the client's specific complaint. Attention to process provides data about the client's behavioral system. Attention to process means attending to the client as a whole person — not attending to the client as if the client were only the client's words. The client is also "speaking" with intonation, with rate and with pitch of words, with gestures, with facial expressions, with posture, with eye movements, with particular

styles of breathing, with modulations of facial color, nostril aperture, lip protrusion, and more. As process, as system, a person expresses multiplicity with simultaneity.

The neurolinguistic programmer and the gestalt therapist observe these particulars, the patterns in which they manifest and the inter-relationships of the patterns. Though this sounds overwhelming to do with intent, Bandler and Grinder stress that competent therapists interact on the basis of these data, awarely or not. Of course, we all take these data in, to varying degrees; and the more we pattern elements of our own behavior after the behavior of another, the more a feeling of connection, rapport and trust are generated. This "mirroring", as it is called in NLP, allows the therapist to generate anomaly within the client's representational system, generating transformational change. Thus the therapist facilitates the client into new experiences.

NLP also provides explicit tools for establishing rapport verbally. Simply by attending to the clients language, particularly the verbs, the therapist can determine the client's "primary representational system". The person who speaks of understanding in terms of "being clear", "getting the picture", "seeing what you mean", etc., is operating out of a visual representational system. The person who speaks of understanding, for example, in terms of "getting a feel for", "getting a handle on", "getting in touch with", etc., is operating out of a kinesthetic frame of reference. (These are the two most popular primary rep systems.) Following our example of expressions of understandings, the auditory person will use terms like, "I really resonate with that!", "that rings true", "I hear what you mean", etc.

Furthermore, by observing the client's eye movements, the therapist can determine which representational system the client is engaging in a given moment. The following diagram describes most right handers; and a mirror image depicts most lefties.



By "matching predicates" the therapist speaks the same language as the client, and the client feels understood, facilitating rapport and trust. Thus the therapist is enabled to present anomaly *from within the client's frame of reference*. For example, a therapist may intervene in a client's languaging, and generate anomaly in the following way:

Client: "I have no choice in this matter."

Therapist to Auditory client: I *hear* you saying you have no choice. Try *saying*, "I *don't resonate* with any of my choices." How does that *sound* to you? Does it *ring true*, or no?"

To Kinesthetic Client: You *feel* like you have no choices.* Try this on.

*Say this to visual or auditory persons, however, and the likely response is "What do you mean I *feel* like I don't have any choice. I *don't* have any choice!"

Say: "My choices don't *feel* good to me." How does that *fit*?

To Visual client: Let me *see* if I understand. You *see* yourself as having no choices, right? I invite you to *picture* your situation like this. "I don't *see* a single choice I like." Now *see* what it's like to say that.

These interventions invite the client to experience the anomalous data in their primary representational system, where it receives their fullest attention; and anomaly, attended to, is transformational.

The new frame of reference suggested by the therapist in the above example represents a shift in the client's SMC, specifically, in the Sense of Identity, from a d-SOC of powerlessness and helplessness ("I have no choice") to the slightly empowered position of having choices and not liking them, as distinct from the more empowering recognition of benefits (secondary gain) derived from the limited choices (E.g. "As long as I don't have any choice, no one can blame me for what I am doing."), which is distinct from the even more empowered position of recognition of having limited the choices one's self. The ultimately enriching frame of reference is that in which individuals recognize themselves to be creating desirable choices.

SEMANTIC INTERVENTIONS IN GESTALT THERAPY

Mindful that the gestalt therapist attends to analog (body) as well as digital (verbal) language, I wish to focus now on concerns with semantics in gestalt therapy. My acquaintance with these concerns comes primarily from my training with Eric Marcus, M.D.

For the gestalt therapist, as for the neurolinguistic programmer, words signal an individual's self-limiting process, depicting precisely how the individual builds lack of freedom into his or her World of Everyday Life.

For example, a few of the words that I'm hypersensitive to from gestalt training are "have to," "should," and "can't".

Use of "have to" clearly signals a sense of choicelessness as we noted earlier. In gestalt therapy, the client is encouraged to experiment with saying "I choose to work on my thesis," for example, rather than "I have to..." Typically, we enjoy the sense of choosing — in small doses. Change in use of words can reflect a change in self-world view — change from powerlessness and alienation to centerdness, integration and power. In my work as a vocational rehabilitation counselor, people who are not working — people who have never worked — often tell me that they *have* to get a job. Of course, I'm not at all convinced of this; and by being very dense in comprehending the client's explanations, I get a thorough description of the forces the client is successfully overcoming by not working; and I begin my work of framing the client's experience of himself or herself as a person with power and choice.

"Should's," too, signal a schizm in self-world view. The use of shoulds (as in "I really should get a job — after all I'm 30 years old now.") implies "On the one hand, this is the way I really am; and on the other hand this is the way consensus reality prescribes for me — the way I should be." (The empty chair technique quickly elicits and clarifies this dynamic.) Typically the "should" energy is more than counter-balanced by the client's dissentives for change. "Wanting to" and "trying to" also often cloak and propagate a sense of ineffectualness; however, in these expressions, the user at least owns choice and intent, if not power.

Of course, the ultimate expression of powerlessness, and, therefore, irresponsibility, is "I can't." I received a phone call from a young lady client who has been very much under the thumb of her mother. I had arranged

with the client to attend a training program in another city, a plan which the mother first supported, then undermined, then supported, then attacked. I had worked with the mother, and had no hope of her changing, and my only hope for the daughter was in her leaving her mother. As I said, the young lady called and reported that she was coming home, that friends of her mother's were there with a car for her, and that she was going and that the staff were telling her that she can't go. I told her "On the contrary, you can't stay there. If your mother wants you to come home, you have to come home, don't you. You really don't have any choice but to do what your mother wants." "You mean I can go?" "I mean you can't not go. You have to do whatever your mom wants you to do." "I can't talk any longer. I'm late for class." Being told that she can't go and that she can't stay, the client was thrust into making a choice, even though she continued to frame her behavior in terms of what she can't do and what she has to do.*

The "I can't" response is almost always an "I won't" in disguise. A problem for the "I can'ters" is, while avoiding responsibility for their lives, they also actually experience themselves as having no choice and no hope — except to be rescued. Simply facilitating a client to substitute "I won't" for "I can't" sometimes results in a dramatic change in the client's posture, tone of voice, sense of self; for change of language changes frame of reference, changes experience of self and world, and changes reality. As Eric Marcus notes, "a won't statement implies *options* and therefore responsibility for choices. Responsibility is a fundamental concept in Gestalt — responsibility for action or lack of action." (143 p. 23)

*For elaboration of this type of intervention, called "paradoxical injunction" by Jay Haley and others, see Haley's "Uncommon Therapy."

Let us turn our attention now from linguistic intervention of this narrow variety to a linguistic intervention of great breadth.

NEUROLINGUIST PROGRAMMING: THE METAPHOR

To understand himself, man needs to be understood by another. To be understood by another, he needs to understand the other.

Thomas Hora

According to astrological lore, we enter now the Age of Aquarius, the age of knowledge of the very old and the very new. As we explore in this work techniques for inducing transformation, much of the technology I will now describe is very new, being made explicit only within the past five years. (Bandler and Grinder published The Structure of Magic I in 1975.) Yet, one of the most powerful of tools for inducing change is as old as the story of woman and man. It is with stories that we instruct our children: it is with metaphor that prophet and priest, shamen and philosopher have molded the experience of their listeners throughout time.

The comments of one such philosopher, Michel Foucault, touch upon the timeless poignancy of metaphor, "the language within language."

Speaking so as not to die is a task undoubtedly as old as the word. The most fateful decisions are inevitably suspended during the course of a story. We know that discourse had the power to arrest the flight of an arrow in a recess of time, in the space proper to it. It is quite likely, as Homer has said, that the gods send disasters to men so that they can tell of them, and that in this possibility speech finds its infinite resourcefulness; it is quite likely that the approach of death — its sovereign gesture, its prominence within human memory — hollows out in the present and in existence the void toward which and from which we speak. But the *Odyssey*, which

affirms this gift of language in death, tells the inverted story of how Ulysses returns home: it repeats, each time death threatened him and in order to ward off its dangers, exactly how (by what wiles and intrigues) he had succeeded in maintaining this imminence ... And when, as a stranger among the Phaeacians, he hears in another's voice the tale, already a thousand years old, of his own history, it is as if he were listening to his own death: he covers his face and cries, in the gesture of a woman to whom the dead body of a hero is brought after a battle. Against this speech which announces his death and which arises from deep within the new *Odyssey* as from an older time, Ulysses must sing the song of his identity and tell of his misfortunes to escape the fate presented to him by a language before language. And he pursues this fictive speech, confirming and dissipating its powers at the same time, into this space, which borders death but is also poised against it, where the story locates its natural domain. The gods send disasters to mortals so that they can tell of them, but men speak of them so that misfortunes will never be fully realized, so that their fulfillment will be averted in the distance of words, at the place where they will be stilled in the negation of their nature. Boundless misfortune, the resounding gift of the gods, marks the point where language begins; but the limit of death opens before language, or rather within language, an infinite space. Before the imminence of death, language rushes forth, but it also starts again, tells of itself, discovers the story of the story and the possibility that this interpenetration might never end. Headed toward death, language turns back upon itself; it encounters something like a mirror; and to stop this death which would stop it, it possesses but a single power: that of giving birth to its own image in a play of mirrors that has no limits. From the depths of the mirror where it sets out to arrive anew at the point where it started (at death), but so as finally to escape death, another language can be heard — the image of actual language, but as a miniscule, interior, and virtual model; it is the song of the bard who had already sung of Ulysses before the *Odyssey* and before Ulysses himself (since Ulysses hears the song), but who will also sing of him endlessly after his death (since, for the bard, Ulysses is already as good as dead); and Ulysses, who is alive, receives this song as a wife receives her slain husband.

(62 p. 53 ff)

A therapeutic modality implicit in verbal therapies and made explicit in NLP is that of metaphor. Freud had his sexual symbolism as a way of decoding dreams and fantasies. Transactional Analysis has its host of

characters — the little professor, the pig parent, the adaptive child and others. "Each therapy or system of psychology has its metaphors (in the form of vocabulary) which for some individuals is capable of conveying some measure of what their experience of the world is like." (76 p. 8) As map is not territory, metaphor is not the experience itself, but a way of talking about experience. (76 p. 9) In this sense, whenever we communicate verbally, we communicate metaphorically, bearing experience over into language. (Metaphor is from the Greek, "meta", over, and "pherein", to bear or carry.)

It follows that our verbal communication as representational of our experience, is *incomplete*. A sense of completeness, of meaning, is added by the listener, who takes what he hears and represents it in terms of his own experience, (76 p. 9) which is a creation/reflection of his individual model of the world. However, no two world models are alike. Thousands of experiments on perception and individual difference reveal significant neuro-physiological differences between all of us, (76 p. 10) and we all build our models out of a rich variety of individual experiences and generalizations, evolving our own unique model of the world. As David Gordon concludes, "By understanding that all communication is metaphorical and based on unique experience we alert ourselves to the fact that it is also incomplete and that it is the listener who fills in the holes." (76 p. 11)

Obviously complete understanding of another can not be attained. Where does that leave us as professional communicators and agents of change? Fortunately, such complete understanding is not necessary to facilitate change; and, we potentiate more complete understanding of each other simply by understanding that complete understanding is not possible — that our models of the world are necessarily different from those of any other human beings.

Fortunately we do not have to stop at this point, however. Indeed, the similarities in our modeling are as profound as the differences in our models. "The similarities ... of greatest use to us in developing and utilizing therapeutic metaphors are those which describe patterns of *how* people communicate their experience of the world." (Ibid p. 11) It is precisely the similarity in these patterns that allowed Ulysses to hear his own story in a tale already a thousand years old. These patterns and processes, common to all languages (Ulysses was not even among his people when he heard his story), are the "language before language" which Ulysses struggles against as fate itself — struggles against by "singing the song of his identity and telling of his misfortunes." And it is these common patterns in the way we describe our experience and the common process of telling our tragedies, that are confirmed and dissipated by our Ulyssean tales of woe.

So very often, the person who experiences being stuck in cycles of tragedy finds solace in recounting his tragedies; but, the solace lasts only as long as the telling of the story, such that, the energy invested in telling the story is the energy invested against death itself (hence, our "speaking as not to die"). Yet, the telling of the story confirms and ~~pro~~petuates the pattern of the story at the same time it fends off the story's end, which the teller equates with death. Now death, like life, is a nominalization of process. That is, as a *thing*, death finds its existence *only* in language. Foucault arrives here, too, when he concludes that "death is undoubtedly the most essential of the accidents* of language : from the day that men began to speak toward death and against it, in order to grasp and imprison it, something

*Nominalization is the way we do this accidenting.

was born, a murmuring which repeats, recounts, and redoubles itself, endlessly, which has undergone an uncanny process of amplification and thickening in which our language is today lodged and hidden." (62 p. 55) The reconnection of this "language of today" with its primal source is something I take up later in terms of reconnecting the Surface Structure of language with its Deep Structure. Another means of intervening in the client's loop of story-telling/story-living is *with story itself*, which brings us back to the use of metaphor. Let us look at how this is so.

As we hear another's tale, we relate it to our own experience, our own model of the world, as a means of making sense of story. This process of going back through our world models in order to make sense out of our experiences is called the transderivational search ... it is precisely this process of correlating sensory input with one's world model that makes metaphors so powerful as agents of change. (76 p. 17) When, as therapists, we relate a story to a client, the client will initiate a transderivational search to correlate the story with his (typically undesirable) experiences — this as an inevitable part of the meaning making process. Thus the therapeutic metaphor initiates either conscious or unconscious transderivational searches, with two profound potentialities. In the process of hearing our own story told in another's story, we achieve a position meta to our story-selfing with all the transformational implications noted in the development of the Observer part. The transformational impact of this process can be like the experience of Ulysses "when, as a stranger among the Phaeacians, he hears in another's voice the tale, already a thousand years old, of his own history, and it is as if he were listening to his own death: he covers his face and cries." (62 p. 54)

Clearly it is imperative that the client not be left simply with the demise of the old way of being (the suicidal person is already at this point!), which brings us to the second profound potentiality of metaphor — that of generating new personal resources, new ways of being, by integrating the personal resources and enhanced world model the client needs in order to be able to handle the problem with which he is grappling. (76 p. 18)

Metaphor, then is an effective tool, if "it meets the client at his model of the world ... preserving within it the relationships and coping patterns which operate in the 'real' problem, and ... if it provides a solution to the problem." (76 p. 20) The use of metaphor is a particularly powerful means of reframing a client's behavior as valuable and useful *in the appropriate context*. The challenge for the therapist becomes learning to appreciate the potential usefulness of any emotion, behavior or experience. (I discuss reframing in detail further along (pages 98 ff). (For more on metaphor as a therapeutic intervention, I recommend David Gordon's excellent work Therapeutic Metaphor. In this text, Gordon uses the Meta Model of NLP to make explicit and accessible the technique of metaphorical intervention. For more about the Meta Model see the next section.)

NEURO LINGUISTIC PROGRAMMING: THE META-MODEL

Human language is a way of representing the world. Transformational Grammar is an explicit model of the process of representing and of communicating that representation of the world. The mechanisms within Transformation Grammar are universal to all human beings and the way in which we represent our experience. The semantic meaning which these processes represent is existential, infinitely rich and varied. The way in which these existential meanings are represented and communicated is rule governed. Transformational Grammar models not the existential meaning, but the way that infinite set is formed — the rules of representations themselves.

(8 Vol. I p. 37)

Language has its significance in its systematic representation with words of sensory representational input. Though we have no ongoing awareness of the extent to which language structures our reality, we can attend to some of the complex interactions between effects of particular semantic representations of our WEL and our experiential construct of reality ($R_{s/o}$), as we just did in our discussion of Gestalt therapy. We have identified language as the model of our reality, a Meta Model. In NLP, "(This) ... Meta Model is based on the premisis that words are meaningful only in that they anchor in an individual some internal sensory representation or experience." (54 p. 26) Words, representing the Surface Structure of language, are an objectification of the SMC (SMC_o). This internal sensory representation or experience, anchored by words, comprises a subjectification of the WEL (WEL_s) — the Deep Structure of language.

Unlike the sensual representational systems, the linguistic representational system (LRS) has a distinct and accessible objective component. The Surface Structure of the LRS is available to anyone who cares to attend to what is being said, as we just observed in the context of Gestalt therapists' attention to use of should's, cant's, etc. A person's use of language can impoverish her reality, and simply by talking (more-of-the-saming), a person can maintain impoverishment.

For all of us language users, our languaging deviates from our sensory experience in patterned ways. When we wish to communicate our experience of the world, we form a complete linguistic representation of our experience: this is called our Deep Structure (8 vol I p. 35). As we begin to speak, we make a series of choices (transformations, hence "transformational grammar") extracting from the Deep Structure of our full experience the limited form

in which we communicate the experience. In this derivational process, transformational grammarians tell us that our Surface Structure deviate from our Deep Structure in universally characteristic ways. (8 Vol I p. 37) The model of these deviations is thus a model of a model: a Meta-model. The linguistic mechanisms by which we accomplish these deviations, either creatively (generating choices for ourselves) or restrictively (limiting choices for ourselves) can be identified as processes of Generalization, Deletion and Distortion. These Meta-model mechanisms function to impoverish our choicefulness when we mistake our derivational (Surface Structure) model for the Deep Structure, from which the Surface Structure derives, and when we mistake our Deep Structure for Reality.

Even the world accessible to us through the limitations imposed by our senses is a world of infinite richness and variety. It is our models that are finite and, possibly, impoverished to the point of our feeling stuck, trapped, and without choice — without choice within our model of the world. Within our model of the world, we make the best choices available to us. Another way of saying this is that human beings' behavior makes sense when taken in the context of the choices available within the world model generating the behavior. This approach to people who continue to cause themselves pain is more fruitful than treating the people as if they are sick, crazy or bad. The task of the therapist is to enable the person with an impoverished world model to reconnect with the rich and choiceful realm that lies beyond our Deep Structure. A first step in this process is challenging the Meta-model mechanisms of impoverishment: Generalization, Deletion and Distortion.

Generalization is defined by Bandler and Grinder as "the process by which elements or pieces of a person's model become detached from their original experience and come to represent the entire category of which the

experience is an example" (8 vol I p. 14). We learn to function in the world by generalizing, as we discussed at length in our considerations of group theory. We group our experiences by generalizing them; and these generalizations are essential to our learning — especially to our learning automated behavior. As children we learn that by turning a water faucet clockwise, we get water, and eventually, we generalize to all faucets, saving ourselves the effort of continued experimentation — a useful limitation of behavior. A child may be bitten by a dog and generalize this experience in a way that impoverishingly limits her range of choices of behavior with dogs, for example by generalizing that dogs are dangerous and to be avoided. Each generalization makes sense in its context, and is either useful or restrictive.

Another mechanism we use to cope with our world is Deletion. "Deletion is a process by which we selectively pay attention to certain dimensions of our experience and exclude others" (8 vol I p. 15). We noted this process earlier in our discussion of response to anomaly. Deletion is a means we have of avoiding anomaly, and, thereby, avoiding change. Deletion allows us to attend selectively: I hear myself speaking to myself (my internal dialogue) as I write, and I filter out the sound of the cars going by, the sound of the refrigerator, etc. With this same mechanism, I can filter out messages of discontent from my partner, impoverishing our relationship. Typically, the clients I have worked with in psychiatric hospitals delete their participation in bringing about their unhappy situations, which is to say, they have an extremely impoverished experience of their self/world.

The third principle modeling process is Distortion. "Distortion is the process which allows us to make shifts in our experience of sensory data" (8 vol I p. 16). With this tool, we can fantasize future situations and

prepare for them. By misrepresenting Reality, we create art, fiction, science: a painting, a poem and infrared photography are each distortions that enrich our lives. The same process/tool can be used to create an impoverished SMC/WEL. If someone questions me about what I say; and I conclude that they don't care enough about me to listen closely enough to understand me, and I respond with irritation; then I limit my potential for new (potentially anomalous) information about myself and about the questioner. I impede intimate ongoing communication. This particular distortion is an example of a subset of distortions called Complex-Equivalences. (See II.C. in Appendix 1.)

While learning to use the Meta-model, it is helpful to pay exquisite attention to one's own experience, noting those points in the conversation in which it is necessary to go inside to tap one's internal experience in order to understand the given communication (i.e., initiate a transderivational search). It is at this point that a Meta-model violation has been made, and a Meta-model question is used to elicit further information from the client, enriching the interface between the client's Surface Structure and Deep Structure, and between the client's language and experience, rather than the therapist's filling in the gaps with his own experiences. As the therapist becomes aware of Meta-model violations in the client's speech, the question arises "To which violation shall I respond first?" Dilts and other NLP instructors recommend starting with the deletions*, and, accordingly, I will review this major class of impoverishing processes in detail.

Dilts defines deletions as "occurring wherever an anchor (neurolinguistic link) between some object, person or event has been left out of the surface

*Communication in NLP workwhop with Dilts and others.

structure an individual is using to describe his/her experience". (54 p. 27)
For example, the sentence, "I am depressed" deletes all the connections with the object, persons or events associated with my depression. The therapeutic intervention involves eliciting specifics: "Depressed with whom? Depressed when? Depressed where; i.e., where in your body do you feel what, specifically?"

Another type of deletion involves omitting the Referential Index — the object, person or event referred to in the Surface Structure. E.g., "They don't give a damn." Response: "Who doesn't give a damn about what?" E.g., "That's just the way it is." Response: "What is the way what is?" E.g., "It doesn't make any difference." Response: "What doesn't make any difference to whom?"
The Referential Index bears correlation with the idea of "Frame of Reference" developed in this paper. With regard to the phenomena of mirroring or shifting frames of reference. Dilts notes:

The referential index is an important class of anchor, especially where the referent "I" is involved. A neuro-linguistic programmer will be interested in determining where there is *symmetry* with respect to referential indices and when a referential index *shift* occurs. Symmetry occurs when the relationship between the individual and another referent are interchangeable ...; for example, "You're not paying attention to me when/because you're not looking at me." → "I'm not paying attention to you because/when I'm not looking at you." (54 p. 28)

Regarding referential index shifts, we are familiar with the traditional psychological expression "projection" — the phenomena of an individual's ascribing to someone else qualities or characteristics that the ascriber wants or diswants in him/her self. Dilts notes, in terms of NLP, "When an individual is talking about him/her self by assigning properties to other individuals or objects, it is called referential index shift." (54 p. 28) E.g., "I want a

job taking care of children." → "I want to be cared for (treated like a child.)"
E.g., "People are untrustworthy and out to get whatever they can." "I am un-
trustworthy and out to get whatever I can." As more than one paranoid con
artist has bemoaned to me, "I do and do for others and they turn against me." →
"Others do and do for me and I give them the shaft."

Yet another class of deletions is deletion of comparatives, which Dilts
defines as occurring "when a referent of a predicate comparing two experiences
is deleted, (i.e., good-better, best, more-less, most-least.) (54 p. 28) E.g.,
"I'm the greatest." Response: "Greater in what? Greater compared to whom?"

Deletion occurs also, with the use of verbs which are unspecific as to
the details of the action. E.g., "He really bugs me." Response: "What, speci-
fically does he do that bugs you? How (where) exactly do you feel when he
does this?"

Another means of limiting our sense of choice, and thereby stabilizing
and impoverishing our realing is the process of nominalizing, defined as:

A class of anchors which stand for actions or ongoing pro-
cesses, that, because of the position in the syntactic
context (as a noun), may distort the action into a static
entity, deleting the objects or individuals responsible for
the activity. (54 p. 20)

Dilts invites us to compare the following sentences (op cite):

- a. ✓ The carpenter built in the room.
- b. The tension built in the room.

He suggests the programmer's response to be "who's being tense about
what? Building how, specifically?" (op cite)

Dilts notes further:

When a programmer identifies a problematic nominalization, his/her most effective strategy would be to reframe the nominalization as the action it is indicating. E.g., I can't stand her insensitivity. Response: Her not sensing what about whom? Sensing how, specifically? E.g., They don't allow the freedom I need. Response: Your being free to do what? Free how? E.g., This headache is ruining my life. Response: Your living where; when; how; with whom? (54 p. 28)

In summary, by using the Meta Model in these ways, the therapist accomplishes two essential tasks: eliciting information, and reconnecting the client's language and their experience. Once again the information sought and obtained is not simply information about the client's "problem", but information about *how* the client organizes his or her experiences. For more about the Meta Model, I refer the reader to Appendix Two.

NEUROLINGUISTIC PROGRAMMING:

CHANGING HISTORY

Memory has a vital role in the process of realing. By remembering, by recreating the SMC/WEL* of past events, we recreate our pasts in our presents. Until we (subjectively) change our personal history (Memory), we continue to live it out, predetermining our present and future. Our personal experience is a personal construct of our momentary perceptions; and, our personal histories are sets of these perceptions about past experiences. These sets of perceptions about past experiences can be altered (33 p. 109-117), thereby changing personal history.

The precise NLP technique of changing personal history involves the specific use of a broadly applicable NLP technique called *anchoring*. Leslie Cameron-Bandler, one of the discoverers of the anchoring technique, makes the

*Distinguishing between SMC/WEL and SMC ✕ WEL, I use the former to indicate SMC and WEL as a unit — a nominalization. The latter usage emphasizes the reflective nature of the relationship between SMC and WEL. The former treats of structure, the latter of process.

following observations:

In the same way that certain external stimuli are associated with past experiences and can recall them, so can we deliberately associate a stimulus to a specific experience. Once this association has taken place, we can then trigger the experience at will. It works in the same way that language does. If I ask you to remember a time when you felt very confident, a time when you felt truly satisfied with yourself, my words send you on a search through your past experiences. As you access various memories congruent with being confident and satisfied with yourself, various aspects of these experiences come into the present experience ... Thus by bringing up a memory (an internally generated experience) we reexperience many of the same feelings which occurred when that memory was formed. Anchoring utilizes this natural process by making a deliberate association between a stimulus and a specific experience. (33 p. 102)

We are already familiar with this phenomena in our everyday lives. We respond with one discrete set of feelings when we hear the national anthem, with another when we see someone give us the "finger", and another when we smell a particular perfume. These are examples of some aspect of our present environment triggering a past experience such that our feelings are congruent with that past experience. The NLP developers explain:

We learned that by deliberately inserting some discreet stimulus such as a sound, a touch, a specific visual input or even a smell or a taste while a person is fully in touch with an experience, the stimulus then becomes associated with the recalled experience. So much so, if the timing is good, that reinducing the same exact stimulus brings back the feelings of the recalled experience. This procedure is called "anchoring". The specific inserted stimulus is referred to as the "anchor". The anchor then can be used to trigger the associated experience again and again. In order to anchor a response successfully you should follow the following rules: 1) Have your subject access the desired experience or induce it as powerfully and fully as possible. 2) Insert your stimulus at the

moment of fullest expression or most intense response. Timing is crucial! 3) Be sure your stimulus can be recapitulated exactly. (33 p. 103)

The use of anchors brings into play a subject's previous experiences such that these experiences can serve as resources in present and future experience. With this orientation to anchoring, we can return our attention to transforming the past — changing personal history. The anchoring technique most useful in this procedure is that of touch, i.e., associating a specific intense experience (of the client's) with a touch of specific placement and pressure. The procedure for changing history given below is essentially verbatim of the procedure as presented by Cameron-Bandler in her workshops and in her text. (33 p. 109-117, except for my remarks, which are bracketed.)

- 1) Anchor the unwanted or unpleasant feeling. [The subject is clear that the change desired is a change in himself. The therapist may need to facilitate the client to this point from the common starting point of 'I'd feel OK if only she ...,' and other such fruitless modes of realing.]
- 2) Use this anchor to assist the client in going back through time, finding other times when he or she felt 'this' way.
- 3) When exaggerations of the expression are noticed, stop the client and have them see the full experience, noting their age when the experience took place. With each exaggerated experience, establish an anchor so you can get back to the specific experience if needed. These anchors can be auditory [E.g., the client's age in each experience can serve as an auditory anchor for that experience: 'Remembering now the experience when you were 12', or kinesthetic (a touch). Visual anchors are effective only when the client's eyes are open, viewing the anchor.]
- 4) Once the client has identified three or four such experiences, release that anchor and bring them back to the present.

- 5) Ask the client what resource he needed to have in those past situations for them to have been satisfying experiences. Be sure the resource is one which influences the client's behavior and subjective experience. The point is for the client to have been different and thus to make new learnings by eliciting different responses from the other people involved in that past experience. Once the needed resource is identified, assist him in accessing an experience where he genuinely exhibited that resource fully. Anchor it.
- 6) Using the resource anchor [5], have the client go to each of the already identified past experiences and change history using the added resource. You can use the anchors which designate each of the three or four experiences to assist the client in going directly to them. When he is satisfied with the changed experience, have him nod and then proceed to the next one. (If the client is not satisfied with the new outcome produced in the old experience move back to step 5). Get another resource or a different resource more appropriate to the specific past experience, then proceed on to step 6) again.)
- 7) Have the client remember the past experiences with no anchors to discover if indeed those memories have subjectively changed.
- 8) When past experiences have been changed, have him futurepace. That is, to imagine the next time a situation similar to the past ones is likely to occur, suggesting he take the needed resources along. Use no anchors. This is a way of testing whether the changes have generalized.

As Cameron-Bandler observes (op cite), "This process gives the therapist a way of knowing what result he is going for, a way of getting that result and a way of testing the attainment of that result;" and, I add, a way of doing all of this within a single therapeutic session.

NEUROLINGUISTIC PROGRAMMING:

REFRAMING

Having identified the frame of reference as the cite of transformational change, I wish to present the NLP technique of reframing.* This technique is particularly powerful in generating transformational change when secondary gain is an issue. "Secondary gain" refers to the benefits to an individual who suffers "primary" loss on some front. For example, an individual may be receiving Social Security Disability Insurance Benefits. These "benefits" are the secondary gain the individual accrues for being disabled. Engaging with this individual to facilitate their employment requires dealing within the threatened loss of these "secondary" benefits.

As the $R_s \& R_o$ model implies, every behavioral system grows out of (reflects) its particular context. People and computers are like each other in that neither is stupid, only *limited* — limited to recognize some things as data and not recognize other things as data, and limited by the ways the limited data can be used.

I find it to be most useful to postulate that we are all programmed to act in our own best interests; however, typically, our interests, like our identities, are more or less difuse — not singular. That part of me that guards my secondary gains is acting in "my" best interest when it sabotages the efforts of another part of "me" to make primary gains. The NLP technique of reframing addresses these "parts" of the sub-I's, and effects a change in frame of reference — the essence of transformational change. In so doing the NLP programmer acts upon and confirms the postulate that each individual has

*It is noteworthy that the NLP practioner, in utilizing any intervention, operates within a state of powerful rapport with the client. I refer the reader to Bandler & Grinder's treatment of matching predicates, mirroring, and pacing in The Structure of Magic. (8)

the resources for transformation.

The following is a narrative of a reframing session in which verbal communication from the client is deemphasized; and non verbal cues are closely attended. For example, the programmer may synchronize the verbal instructions with the client's breathing, speaking only on the client's exhalation, establishing powerful rapport.

STEP ONE: MAKING CONTACT WITH THE TROUBLED PART

Just going inside yourself, right now — it might help to close your eyes — and contacting that part of yourself that's responsible for the problem — that part of yourself that you wish was different. I want you to contact that part and thank it for being there for you ... acknowledging to that part that you understand that, somehow, it's doing what it thinks is best for you, doing what it's learned to do to take care of you ... just thanking that part, now, for serving you the best way it knows how

STEP TWO: ELICITING COOPERATION

Asking that part now if it is willing to communicate with you ... if it is willing to cooperate with you ...

STEP THREE: IDENTIFYING THE SECONDARY GAINS

... and tell you just how it is serving you ..., what it's doing for you.... Signaling that it's willing by nodding your head ..., and allowing that part to show you now how it's serving you Nodding when you are given this information. Thanking that part for its cooperation, and asking it if it is willing to consider new ways of being that will provide the same service ... signaling that it's willing by nodding your head.

STEP FOUR: DERIVING NEW WAYS OF BEING

Thanking the problem part and telling it that you will return.
Remembering now a time when you felt creative ... just taking your time now to remember that time when you created something, and felt very satisfied about it. (Severely impoverished people may respond, "I never felt good about any thing I did." At this point the therapist can challenge the Universal Quantifier Meta Model violation (see Appendix Two). E.g., "Nnnneever? Eeeever?" Or the therapist can facilitate the client's creation of a creative part. E.g., "Thinking now of the most wise and creative person you know, and just going to that person now ... and asking them...") asking this creative part to come up with at least three ways of being that will serve the interests of the troubling part *and* be acceptable to you ... taking all the time you want for this work ... three new ways ... nodding when you're finished. Not something your conscious mind has to figure out. Just letting your creative part present to you the new ways ..., nodding when you have them. (Important to come up with at least three ways, NLPers stress, as two ways present as a dilemma.)

STEP FIVE:

Returning now to the part that was troubling, and checking out each *one* of these new ways. Asking the troubling part if it agrees that the new choices are at least as effective as the original way. (If it has reservations, thank it for its information and go back to the creative part with the new data, (step four) to derive new or altered ways that fully address the problem part's concerns; and then check

these out with the troubling part till at least three ways are acceptable.) Now ask the original part if it is willing to take responsibility for generating the new behaviors in the appropriate contexts. Nodding if it does. (If it does not access a part that will.)

STEP SIX: ECOLOGICAL CHECK

Now check out the new ways with all your parts ... send your messenger self throughout your realm, announcing the new ways and inquiring if any part has reservation about any of the proposed new ways. (If yes, back to step four till three ways are developed that are acceptable to all parties. If no, on to next step.)

STEP SEVEN: FUTURE PACING

Recalling now the last time you were in the problem situation. Run the movie of that time to just before the problem developed. Identify the cues that the problem is about to erupt. Now try out each new way in response to these cues ...

The above type of reframing is identified as "Separating Intent from Behavior." A second type of reframing, called "Contextual Reframing" (33 p.131f), accepts all behaviors as useful in some context. In this process the behavior is held constant and the context is varied until three or four contexts appropriate for the behavior are identified. The steps are the same as above, except step three becomes establishing the useful context and step four is necessary only if the part generating the behavior can not identify any appropriate contexts. In this case, the creative part is accessed to generate possible appropriate contexts. In step five, the part accepts responsibility

for generating the behavior in only the appropriate contexts.

For elaboration of NLP technologies for transformation of reality, I refer the readers to the works of Bandler, Grinder, Cameron-Bandler, Dilts, Gordon and De Lozier, and to the training offered by their association, Not Limited, Inc., Division of Training and Research, Santa Cruz, Ca.

CONCLUSION

Meaning is not something we find.
It is something we do.

The grandiose objective I express at the outset of this work is to explore the nature of what we call reality — how it changes, if at all, and how it stays the same. In the course of this exploration, I frame reality as a process in which we play a creative role — as a tool which we develop and use, as distinct from something that happens to us. I depict a model, a paradigm, of self-reflexive realing; and, I allude to the departure of this process-paradigm from the philosophical and theological paradigm of steady-state reality. I suggest that the process paradigm is reflected in and is a reflection of the emergent sociology of knowledge and the new science of subjectivity. I propose that the process paradigm finds correlation in the paradigms of modern physics and certain ancient eastern and western paradigms. (Capra does an excellent job of depicting these correlations in his Tao of Physics (37). See also, for example, The Kybalion (19, 125) and the work of the contemporary process theologians (49).) Also, the manifestations of the process paradigm in our SMC § WEL are indicated.

My thesis is that reality is a construct, built by its users; and, as such, it can be reconstructed, that is, transformed, using the identical tools that are used in its original construction. In terms of practical applications of the process model, it remains to observe these formulative processes and present them in a way that they can be learned and put to conscious, or at least intentional, use. I propose that the developers of NeuroLinguistic Programming have done precisely this; and I make explicit a few of the NLP tools for transformational change.

It appears to me that the technology for the transformation of reality now, for the first time, becomes accessible to an entire culture. In this I share Carl Sagan's excitement (201 p. xv).

Had we been born fifty years earlier, we could have wondered, pondered, speculated about these issues, but we could have done nothing about them. Had we been born fifty years later, the answers would, I think, have already been in ... By far the most exciting, satisfying and exhilarating time to be alive is the time in which we pass from ignorance to knowledge on these fundamental issues; the age where we begin in wonder and end in understanding. In all of the 4 billion year history of life on our planet, in all of the 4 million year history of the human family, there is only one generation privileged that unique transitional moment: that generation is ourselves.

How long is such a transitional moment? And do we reach the end of wonder? I wish to respond to these questions, and to conclude this work, with an observation made by the biologist Lyall Watson. (27 p. 15)

Off the coast of Japan are a number of tiny islands where resident populations of macaques have been under continuous observation for more than twenty years. The scientists provide supplementary food, but the monkeys also feed themselves by digging up sweet potatoes and eating them dirt and all.

This uncomfortable practice continued unchanged for many years until one day a young male monkey broke with tradition and carried his potato down to the sea where he washed it before eating it. He taught the trick to his mother, who showed it to her current mate and so the culture spread through the colony until most of them, let us say 99 monkeys, were doing it. Then one Tuesday morning at eleven, the hundredth individual acquired the habit and, within an hour, it appeared on two other islands in two physically unconnected populations of monkeys who until that moment had shown no inclination to wash their food.

To the "hundredth one" in each of us, and to the "hundredth one" that each of us is to the rest of us, this work is offered.

*Being patient with your
personality is a difficult and
wise thing, and a sign of true
spiritual humility.*

Roberto Assagioli

APPENDIX 1

Additional postulates of Group Therapy as delineated by Paul Watzlawick
in Change. (237 p. 5 f)

1. Variance in sequence of combinations of members does not vary the outcome: "there is changability in process but not in outcome."
(p. 5)
2. A group contains an identity member (or an identity process) such that when the identity member is combined with any other member, the result is that other member; e.g., $0 + 5 = 5$. An identity member acts without making a difference.
3. Each element of a group has its reciprocal or opposite, such that when an element is combined with its reciprocal the identity member results, e.g., $5 + (-5) = 0$; a marked change, but the result is a member of the group — the identity member.

APPENDIX 2

THE META-MODEL

THE META-MODEL

The meta-model was developed by John Grinder and Richard Bandler to identify classes of natural language patterns as a means to help increase the flow of information between human beings. The basic premise is that words (surface structure) are meaningful only in that they anchor in an individual some sensory representation (deep structure). During the codification of sensory experience into words (as an individual speaks) and the process of decoding (as a second individual listens and transforms the auditory stimulus into his/her own sensory representation) important information can be lost or distorted. Deletions and distortions of experience may also occur within an individual as he/she codes sensory experiences.

The meta-model provides an identification of linguistic patterns which could become problematic in the course of communication and a series of responses through which two individuals may use to insure more complete communication. Attention to non-verbal gestures and behavior and to context will also greatly enhance the unambiguous transference of information.

I. Gathering Information

A. Deletions

1. *Simple Deletion*: when some object, person or event (noun phrases or noun arguments) have been left out of the surface structure.

e.g., I'm really uncomfortable.

Response: Uncomfortable about what specifically?

2. *Lack of Referential Index*: when an object or person (noun) that is being referred to is unspecific.

e.g., a) They never believe me. Response: Who specifically never believes you?

b) That doesn't matter. Response: What specifically doesn't matter?

3. *Comparatives Deletion*: when a referent is deleted during a comparison (i.e., good-better-best; more-less; most-least).

e.g., It's *better* not to force the issue.

Response: Better for who? Compared to what?

B. *Unspecified Verbs*: verbs which are not entirely explicit where sometimes the action needs to be made more specific.

e.g., He really frustrates me.

Response: Frustrates you how specifically?

C. *Nominalizations*: when an ongoing process is represented as a static entity in a way which may distort its meaning.

e.g., I can't stand her insensitivity.

Response: Her sensing what about whom; and how specifically?

II. Limitations to an Individual's Model

A. *Presuppositions*: when something is implicitly assumed in the other person's communication which may, if taken for granted, cause limitations to a person's choices about the experience.

e.g., If you knew how much I suffered, you wouldn't act this way.

There are three presuppositions in this statement: 1) I suffer; 2) you act this way; and 3) you don't know.

Response: 1) How specifically are you suffering? 2) How specifically am I reacting? 3) How do you know that I don't know?

NOTE: There are a large number of different types of presuppositions that can be identified. For a listing see *The Structure of Magic* by Richard Bandler & John Grinder.

B. *Modal Operators of Possibility and Necessity*: statements identifying rules about or limits to an individual's behavior (i.e., possibility=can/can't, it's possible/impossible, will/won't, may/may not; necessity=should/shouldn't, must/must not, have to, etc.).

e.g. 1) possibility: I *can't* relax. Response: What stops you?

2) necessity: I *shouldn't* let anyone know what I feel about that. Response: What would happen if you did?

C. *Complex Equivalence*: when two experiences or events come to stand for each other but may not necessarily be synonymous.

e.g. She's always yelling at me . . . She hates me.

Response: Does her yelling at you always mean that she hates you? Have you ever yelled at anyone that you didn't hate?

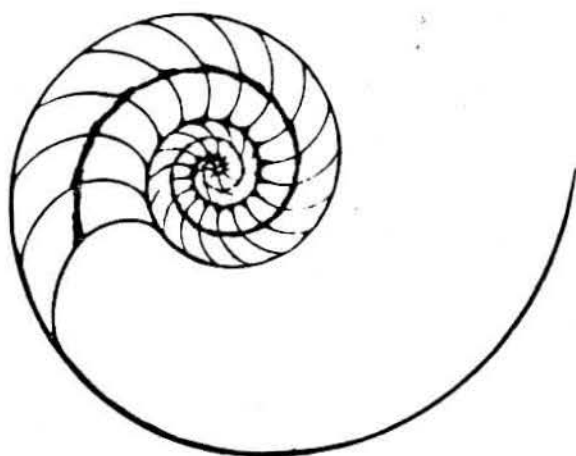
III. Semantic Ill-Formedness

- A. *Cause-Effect*: when an individual makes a causal linkage between their experience or response to some outside stimulus that is not necessarily directly connected, or where the connection is not clear.
e.g. This lecture makes me bored.
Response: How specifically does it *make* you bored?
- B. *Mind-Reading*: when an individual claims to know what another individual is thinking without having received any specific communications from the second individual.
e.g. Henry never considers my feelings.
Response: How do you know that Henry never considers your feelings?
- C. *Lost Performative*: Statements and judgments that an individual considers to be true about the world which may be generalizations based on the individual's own experience. (Lost performatives are characterized by words like: good, bad, crazy, sick, right, wrong, true, false, etc.)
e.g. It's bad to be inconsistent about what you think.
Response: Bad for whom? How do you know that it is bad to be inconsistent?
- D. *Universal Quantifiers*: Words which generalize a few experiences to be a whole class of experience (characterized by words like: all, every, always, never, etc.).
e.g. She never listens to me.
Response: She *never* listens to you? How do you know that she *never* listens to you?

APPENDIX 3

Illustrative of the growing concern and application of new paradigms of reality, the announcement of the Fifth International Conference of Transpersonal Psychology is here appended. This is a minute example of the proliferation of paradigm versions now underway. Kuhn notes that by proliferating versions of the paradigm, crisis loosens the rules of normal puzzle solving in ways that ultimately permit a new paradigm to emerge. (124 p. 80)

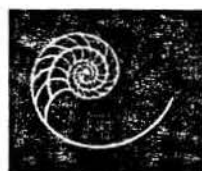
**THE FIFTH INTERNATIONAL CONFERENCE
OF TRANSPERSONAL PSYCHOLOGY**



THE NATURE OF REALITY
DAWNING OF A NEW PARADIGM

BOSTON • NOVEMBER 9 - 14, 1979

THE NATURE OF REALITY DAWNING OF A NEW PARADIGM



There seems to be an increasing feeling among psychologists, psychiatrists, anthropologists, sociologists, and members of other related disciplines that their fields have reached a stage of profound conceptual crisis. The old scientific models have failed to provide satisfactory solutions of or even approaches to the urgent problems we are facing on the individual, social and global scale. In addition, the traditional paradigms have not been able to account for and accommodate a vast amount of seriously challenging observations from many independent areas and sources.

Many psychologists and psychiatrists have been aware of the fact that there exists a painful gap between their fields and the great spiritual traditions of the world, such as various forms of yoga, the Tibetan Vajrayana, Taoist meditation, Zen Buddhism, Kabbala, or alchemy. Western scientific approaches to religion have been superficial and unconvincing and the wealth of knowledge in the ancient and Oriental systems of consciousness exploration have not been sufficiently acknowledged. Similarly, open-minded anthropologists have been aware of the inadequacy of the Occidental approach to such phenomena as shamanic experiences and practices, trance states, spiritual healing procedures, aboriginal rituals, or the development of paranormal abilities by certain individuals and entire social groups.

However, the failure of the old systems has not been limited to data from other cultural frameworks; equally serious challenges have emerged from our own clinical and laboratory research. It has become increasingly difficult to ignore or negate a priori the data from modern parapsychological studies on the basis of their incompatibility with the traditional paradigms and belief systems. Many respectable scientists have accumulated data on telepathy, clairvoyance, astral projection, remote viewing, psychokinesis, or psychic diagnosis and healing that might offer important clues for a new understanding of the nature of reality.

Another critical challenge to the existing paradigms are the observations from psychedelic research. They essentially validate much of the ancient, aboriginal and Oriental knowledge of consciousness and present many specific problems for Western scientific disciplines. The existence of archetypal phenomena, ancestral and phylogenetic experiences, elements of the collective unconscious, past incarnation memories and various forms of extrasensory perception are just a few important examples. These observations are not limited to psychedelic sessions; psychedelic substances appear to be just powerful catalysts or amplifiers of mental processes and none of the phenomena they induce are exclusive for the drug states. Essentially the same experiences have been reported in Jungian therapy, hypnosis and many of the new experiential psychotherapies, such as the Neo-Reichian approaches, Gestalt practice, primal therapy, guided imagery with music, and various forms of rebirthing. Under laboratory conditions, similar phenomena have occasionally occurred in the context of experiments with biofeedback, sensory isolation and overload, sleep deprivation and the use of kinaesthetic devices.

The traditional paradigms have not only failed to cope with these challenges, but because of their conceptual limitations and rigidity have become serious obstacles for scientific progress. It does not seem to be exaggerated to compare the present conceptual crisis in the above disciplines to that of physics before the advent of Einstein's theory of relativity and quantum theory.

The objective of the Fifth International Conference of Transpersonal Psychology will be to engage in an interdisciplinary discussion of the major conceptual controversies and explore what appear to be viable alternatives to the old ways of thinking and the traditional paradigms. Special emphasis will be put on the recent exciting convergence between quantum-relativistic physics, neurophysiology, mysticism, and modern consciousness research. Another important aspect of the conference will be the demonstration of new techniques of transpersonal psychotherapy and a review of films and slide-shows with transpersonal orientation.

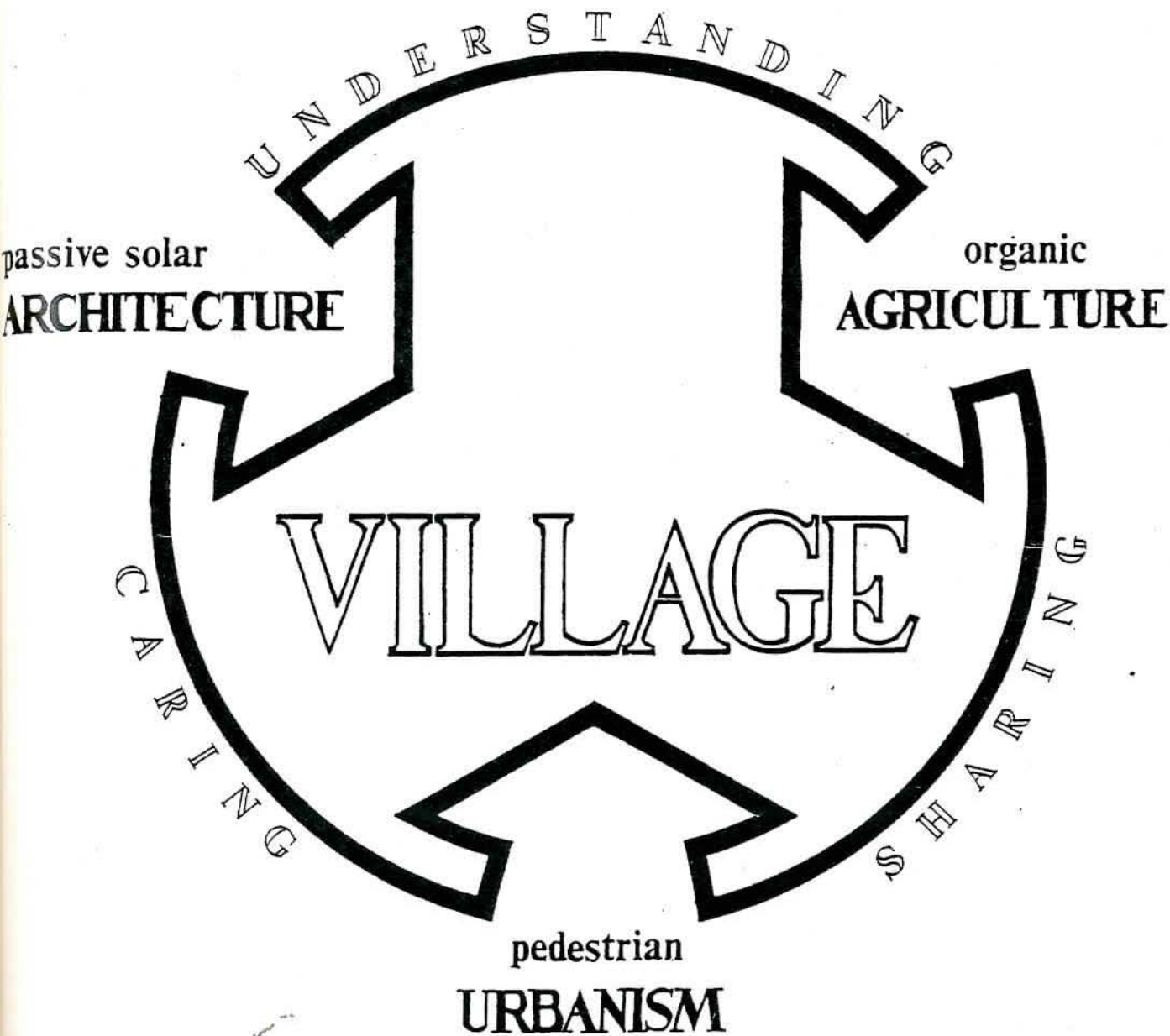
APPENDIX 4

Demonstrative of the process paradigm's manifestation in our
habitating, I appendicize the following:

NATURAL HUMAN HABITAT

G.H. Ramsey - Founder & President

Concept & design recorded Aug. 1, 1979



JOIN

1000 People to build a Self-Sufficient Community
CLUB of 1000 Inc. PO. Box 38134 Atlanta Ga 30334
\$10 per year: Jim Collier, Atlanta 377-1429 Jack Wright Athens 549-6666

Next Meeting:

AMERICAN VILLAGES

In every aspect of life we Americans have choices. We are endowed with the richest natural resources, and a constitution which protects our search for life, liberty, and the pursuit of happiness. Our choices may reinforce or demean our personal integrity, our national well being, and our founding concepts of freedom. Our choice today will determine our survival tomorrow.

As Americans we may choose to purchase carrots grown 3,000 miles from our home, or to grow them locally. We may choose to construct three story buildings from local indigenous materials with local labor; or we may choose to construct high-stress highrises which employ expensive prestressed materials produced by distant labor forces. We may choose to drive 25 miles from our home to our work, or we may live within walking or bicycling distance of our work. We may choose to build cities (our daily human habitat) so ugly, polluted, crime ridden, energy inefficient, dangerous, and tension filled that we must escape to second homes, T.V., alcohol and daily drugs of one type or another; or we can build cities so beautiful, so unpolluted, so safe, and so filled with human love and understanding that we need not escape from ourselves.

Americans, through their own efforts, using their own energy - that energy supreme - can fulfill their American dream, or they can just keep on dreaming.

These are our choices.

INTRODUCTION - A VILLAGE OF 100% MULTI-USE ZONING

The altruistic intent of the Club of 1000 is to foster, promote, research, and encourage by example a new energy-efficient environmentally-sound growth pattern in the United States.

It is the Club's firm commitment and conviction that the employment of more efficient energy systems within our urban, food production, transport, construction, and personal lifestyle patterns will result in a higher quality of life and a more pleasurable and enduring nation.

The Club anticipates and welcomes growth in Georgia, but believes the urban and rural energy form of this growth is critical to the state's survival and economic competitiveness.

With the optimistic belief that the nation may solve its major problems by changing the form, context, attitude, and scale of its growth pattern, the Club's foremost commitment is to demonstrate the dynamic energy efficiencies and lifestyle improvements that are possible through the reduction of distances between home, work, and food sources.

Multi-use zoning is the foremost category of energy efficient communities. Its principles of design are perfectly applicable to the retrofitting of American suburbs and business districts through urban infill.

The Club of 1000 is fully cognizant that the greatest American problem is obtaining energy efficiency within its cities, but current zoning-building-growth concepts preclude urban energy efficiency, as well as a sane or safe human urban environment. It is our commitment therefore, to demonstrate a model of human community which is energy efficient, pleasurable to experience, maintains a low tax base, is safe, and is vigorously competitive with its produce. This model for energy efficient communities is called Village.

THE CLUB OF 1000

CHARTER: August 10, 1979

The Club of 1000 is a non-profit Georgian Corporation formed specifically to organize 1000 participant members who, through a democratic advocacy planning process, will plan, develop, and build a self-sufficient pedestrian solar agrarian village.

Money paid to the Club is for the sole purpose of acquiring a single share of the Corporate ownership (limited to 1000 shares and limited to one share per household or individual) which will provide the purchaser the right to:

- 1) Participate and vote (1 share, 1 vote) in the planning, development, building and operating of the Village and all the affairs of the Corporation either through representative elections or through a direct voting on issues in corporate open meetings and later through town meetings.
- 2) Own 1/1000 of the Corporation and all its holdings.
- 3) Own or permanently lease a 2000 square feet lot upon which the participant member (purchaser) will build a living-working unit at his or her own expense.
- 4) Own or permanently lease approximately a ^{1/2 corporate} 1/2 acre organic food plot. Plots may be used for other purposes -- orchards, domesticated food animals, etc. Clusters of plots will be arranged by group function -- animals with animals, vegetables with vegetables, etc. These plots, although privately controlled must be arranged in patterns that lend themselves to corporate or private leasing by others in the event that the owner prefers to lease rather than produce. These lots are not attached to the 2000 square feet village lot, but are located by soil, water, and production advantages. The total surface of these plots is not to exceed 47% of the total land area (see physical description).
- 5) Select a dwelling-working unit by order of membership purchasing. If one is the 6th person to purchase a membership then he or she will have the 6th choice of the 1000 lots, etc.

Shares of stock may be sold on the open market at any time but may not be sold to another holding share owner.

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