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### Submissions for this publication

Articles, news, views, announcements and items of interest to the therapeutic community are always welcome. Submissions can be sent via e-mail, on a standard compact disc or typed on one side of an A4 sheet. Files should preferably be submitted in MS Word format, although a wide range of file formats can be opened. If in doubt send it in.

All correspondence for the Editor should be addressed care of the NCP mailing address.

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## EDITORIAL

Welcome to the spring edition of your favourite magazine, Fidelity.

This year should see momentous things happening in the world of therapy as the Health Professions Council (HPC) have been charged, by the government, with regulating Counselling and Psychotherapy. This, of course, is going to affect us all but please, **DON'T PANIC**.

On page 25 of this issue, you will find a report from our Members Rosalyn Young and Ruth Naylor, on a meeting held by the HPC in Cambridge during January, which they attended on our behalf. Rest assured that the NCP intend to remain fully engaged with the HPC at every stage of this regulation process and to this end we are calling for Members to join a discussion group. This will operate by email in the first instance so don't worry about having to travel or lose time from your important task of earning a living. We fully expect that at a later stage we will have one or a number of "get-togethers" for group members.

It is important for as many members as possible to join this discussion group **BUT** we don't want it to become a typical committee thing that just talks around in circles. We want your thoughts on regulation and what it will do, or not do, for you, as a working therapist.

What will being on the HPC register mean to you?

Well, as we understand it at present, you will pay an annual fee (currently £73.00) that will give you a registration number. This number allows anyone to check that you are regulated (if you are not and you are using the title Counsellor or Psychotherapist then you are breaking the law) and also to make a complaint against you.

They will not provide the services that organisations such as the NCP provide, including cost effective insurance and Yellow Pages advertising, not to mention someone to talk to when you need a friendly voice.

Of course, you don't have to belong to any organisation when you register but, it will be much, much easier for your registration to do it en masse via the NCP, than to attempt to register as an individual. They (the HPC) have given us to understand that they will accept that anyone we have registered with us meets, or exceeds, the standards required to register; this saves you a great deal of work.

***On the matter of what we provide for you.*** On page 28 you will find details of a new block insurance that is even better value: plus it can offer cover for our Members in some EU states. It will also offer cost effective cover for those of you who practice other complementary therapies as well as psychotherapy etc.

There is much else that is happening which we will tell you about in the next issue; for now you can keep up to date by regularly checking our website.

For those few of you who telephone and *don't* leave a message, please do; we always return calls the same day but remember to speak clearly and leave your number.

Have a wonderful spring.  
David

## **It takes two to argue**

Although I had my fair share of arguments, I started to find ways of avoiding them more and more until nowadays they are almost unheard of. It was partly out of necessity and partly my non-confrontational nature but once I had discovered how to avoid all but the rarest arguments, I found it simple to pass this on and share it with my clients and anyone else who needed to know.

The majority of this article is about how to avoid being dragged into an argument by someone else, but I will also give a few tips on how to avoid starting them for those who've found themselves that way inclined as well. In life, it is inevitable, as long as we mix with other people, sooner or later one will pick a fight, and with a few simple tactics it's quite possible not to let any develop into an argument. This is far from a new idea. In Buddhism and yoga the principles have been the basic tenets from the beginning but have not, as yet, made it too far beyond the Buddhist culture. There are many stories passed on from teacher to teacher in each generation that have stood the test of time as they apply universally. The foundation there is overcoming our lower nature, and anger is a part of it as are greed and fear, but I am not dealing with those two here as well! In fact anger is one of the simpler ones to overcome as I hope to demonstrate.

Anger of course is the main cause of arguments, either by the person starting it or the person reacting to what someone else has said or done. You may well still feel the anger in these situations, but no longer have to act on it, but in fact the anger itself tends to decline after you find other ways to handle it. The regular Buddhist story is about taking away the personal connection with any perceived attack. The rain does not know or care who it rains on, and you can guarantee if you go out, sooner or later it will rain, and if you don't have protection you will get rained on. Now you don't blame the rain for picking on you, so accept you were unlucky that time and it was your turn. If it happens often enough you know you need to carry protection more in case it happens so that you no longer get caught. The same applies to animals. You don't get angry with a dog for barking or growling at you, as you know it's an animal and that's what it does and can't choose to aim it at you personally. Now, as anger is considered part of our more animal nature and possible to transcend, if a person attacks you verbally, then see it as their anger and animal nature and if it wasn't you they'd be almost sure to aim it at someone else as that is their nature, not yours. So instead of dropping down to their level and joining in, so the anger becomes contagious, do something else.

So, just as you don't blame the rain for raining on you or the dog for barking at you, don't get angry at the person for picking on you. They are at fault, not you. See yourself as being, not the victim but superior, as you are minding your own business and they are aiming their anger or ignorance at you, just like when someone cuts you up on the road. They don't know or care who you are, that's what they do and you are there now, next time it'll be someone else. But why get angry with them? You know there are people like that out there so sooner or later they're going to catch you. Now if that person does it regularly then you need another strategy. Most arguments occur within the, family simply because most other people can be let go when they become too much trouble. Family can as well but it's really a last resort. And family roles become very patterned or scripted, with certain people playing a particular role but the only scriptwriter you can be is you for yourself. You can only rewrite your part and the others may change indirectly as a result, but you can't change theirs directly. So the one who always gets you going may not do it now you've decided you've had

enough and will no longer react.

It's not anything complicated, just a few simple tactics and they just need practice to become easier and eventually natural. The relief in seeing they do work alone should be enough to do the same things again and lose the original pattern. And it's more of a passive strategy than an active one, i.e. not rising to the bait. In simple terms if you have a fire you can either leave it alone and go away to allow it to burn itself out, throw petrol on it to make it carry on or water to put it out. The water method is best of course as then there is the least possible damage, and of course emotionally the water would be to counter an attack with civility. How can someone keep a fight going if the other person won't join in? So depending on the level of their anger (or yours in reaction) you would deal with it by looking at the facts and not the person and, if you disagree with them, whether *they* are also angry or not, appear calm (i.e. whether you are inside or not) and treat it like a normal conversation. This alone diverts many potential arguments within minutes, as the person is so surprised not to get a reaction they quickly run out of steam but, even if they don't, keep going and remember if they are still provocative it's their problem not yours. And if you really think it may get nasty then take option B and leave the fire altogether to burn on its own. Their anger may remain but there can't be an argument. You can say 'I'll go in the other room until you calm down' or whatever, and as I said before anyone who continues such behaviour on a regular basis has a serious problem and you could consider leaving them altogether unless they get some help. Deep seated anger problems often need more than general tactics and a person can only decide to have therapy when they think they need it, and they often only will when their problem actually gets *them* into trouble instead of other people.

So just to look at the reactive tactics, you do not return attacks and do your best not to show any anger. Also imagine how you would teach a child. When they get angry or do something wrong, teachers and parents are supposed to understand them and use their greater experience and knowledge to help them. You wouldn't insult a child back who insulted you or call a pupil stupid if you were a decent teacher, and if you see your protagonist more as a child and act as you would to one (without being patronising as well) you will be more inclined to handle it in a constructive way. With practice you can separate your emotions from disagreements on anything, and learn to focus on the facts and not the feelings and insults. Imagine there are two ways to react to any example, and the first was the way that became an argument, then the second is a simple contrast. The calmer you are, that is as contagious as anger is and can only make things better. Using love and humour in response to hate and anger is also a principle of youth work, where many very inflammatory situations occur (I was a volunteer in a youth club for a few years as well as a teacher a lot longer) and it does work. As I said, it doesn't take a lot of thought what to do or say, just stick to the facts over the emotions and stay calm and leave if necessary as a last resort. It's very difficult to stay angry at someone who is being nice to you.

Apart from those couples who appear to enjoy arguing, who wouldn't want to change but their family would, there really is no benefit or purpose in an argument. A story I heard from a tourist in Thailand summed this up well. There the children are brought up as Buddhists and taught to transcend their lower nature at an early age. As such anger and aggression are almost unknown to them, and once a British tourist got annoyed with a shopkeeper there who cowered behind the counter not knowing what to do. It was so unusual for him to experience he had no idea what to do about it. It can be said anger can be useful if redirected to action, but then it stops being anger and becomes determination. It has been turned from a negative to a positive. So anger against cruelty will provoke action against that cruelty, but that will not be

achieved while you are still angry, it is a stimulus to something positive. But no argument would be. You can debate, discuss and contradict anything but it doesn't have to become an argument. However stupid you think someone is, or if they insult you, you needn't accept it personally. Another traditional story is about the yoga Master who came to lecture thousands of students in this. He asked them to come on the stage and use their worst insults and behaviour and he would show how to deal with it. After half an hour of the worst they could throw at him he remained impassive and silent, and the students in the audience were beginning to get angry and frustrated. Finally one asked why he was doing nothing when he said he would show them what to do. He explained. 'What do you do if someone gives you a present?' he asked. 'You take it and thank them' was the reply. 'Of course. So what would you do with an insult?'. 'Nothing. If you don't accept it it never reaches you. Why give yourself work when you needn't accept it at all?'. The lesson had been given.

It's called 'reverse projection' in modern psychology, where someone else has a problem and you take it on as if it was your own. Just as clients are encouraged to own their own problems and not project them onto innocent others, they are equally encouraged not to take other's problems as their own and put them back on their doorstep where they belong. So someone else's anger, ignorance or stupidity (in your opinion) is their problem, and you feel good by seeing yourself as above them as you are not, rather than feel upset that they are. As you know the world has its share of all types of people then you can't expect to avoid them the whole time. By joining in you are actually dropping to their level and both of you suffer as a result and then frequently have the inevitable need for apologies and insecurity they may never speak to you again. These are the secondary consequences and more or less avoidable.

I hope I have presented things to be as simple as they actually are, I had my share of arguments although virtually all within the family for the reasons I gave earlier. But I got fed up and as they weren't likely to change I had to. And since then, with the rarest of slipups as we are all human and can't expect not to now and then, I have kept out of all arguments for a long time. I have seen this work with clients and on online discussions as a moderator, where new arrivals who don't fit in with the 'happy family' we have there are quietly helped into line and nearly all shown how to get on with others while discussing the most controversial subjects. If you feel anger as well then it's just an extra step to wait a few seconds before speaking and learn to act as if you're not. Soon the anger will start to subside as this can actually defuse it directly. Anger management is a separate area and often requires individual therapy as well. But actually avoiding it creating an argument is possible and like the anger the calm will spread among others around you and one by one, others will realise that if you can avoid arguing, then so can they.

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## ***Sich wiedermythologisieren –***

### **Remythologizing the Self**

**Patrick Jemmer**

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Let us start from the realization that “We live in a world of wonder, mystery and exquisite beauty of which human beings are in integral part” [1], where “Magic is hidden in the language we speak. The webs that you can tie and untie are at your command if only you pay attention to what you already have (language) and the structure of the incantations for growth ...” [2]. We, as thinking beings, have often been led to ask throughout our history “ ... what is the nature of the holding together of diverse things in a unified beauty and the recognition of this beauty by mind? Is it not ‘magical’ in the precise sense that the blending of the different and the identical as beauty, and the aesthetic response of mind to beauty in material things, is taken as real, yet cannot be described or invoked save ‘tautegorically’ by re-presenting the beautiful effect?” [3]. However, in this Twenty first Century, despite millennia of striving for answers amongst these blessings, “We live in the age of the blockbuster special effects movie, the airport novel, the TV soap. These are our modern popular myths. But do these stories fulfil the same role that myths and fairytales used to, of collectively guiding us through the journey of life? Are Tom Clancy, Seinfeld and The Terminator really expressions of the collective unconscious?” [4]. It is as a result of this that “We are facing a crisis of being with each other, and being within the world. The crisis of being must lead us to certain questions: what are we doing?, and, why are we doing it?” [1]. We find that “This is a time for a re-evaluation of all our practices” [1], and have to ask therefore how can we perform such a critical evaluation. Now if we follow Leach’s dictum that “culture communicates” [5] then “To understand culture ... one seems to need models of communication” [6]. However, impeding such modelling is the fact that “Image and thought are a unity” [7] and yet “The only true description of a language is the language itself. Anything else is just a game” [8]; and that therefore “ ... our goal is to overcome the duplicity of the literary word, to transcend the tragedy of thought without the word, to comprehend the whole word” [7]. We thus find that a real problem in philosophical enquiry is “ ... the maintenance of the human/nature dualism ... this distinction can be situated within a historical era ... [and] by situating this distinction we can recognise the role that language has played in preventing us from producing a constructive critique of our practices. Whilst we focus our critique upon our relationship with the environment, with nature, with society, with culture, and with language, we will maintain a position of separation and transcendentalism which will prevent us from properly situating ourselves within the environment, within nature, within society, within culture, and within language” [1]. We as human beings are constantly assaulted with the question that “ ... if human thought is a psychic and not just a material reality, then how can it act on reality and be influenced by things? How can the subtly differing inflections of the wind affect my mood? Or a pattern of shadows, or the interplay between sea and sky? Inversely, how is it that words which do not obviously resemble things can invoke things in such a manner that things become thereby more powerfully present, even in their absence, than they are present to us ‘on their own’? Unless my consciousness is an illusion thrown up by my brain – and what could it mean that the illusion is ‘there’? – is not this two-way intercourse between matter and mind a kind of ineffable, magical influence?” [3].

Now, “For Plato, truth and error are not only of the speculative order, but relate to virtue. He opposed myth (*mythos*) to argumentative discourse (*lógos*). Thus, while a ‘tale’ (the poet’s word) is satisfied to delineate contingent events, ‘science’ (the word of the philosopher and sage) looks to reason or the cause of things” [9]. Indeed the Greeks believed that “ ... to imagine a law (*nómos*) written in natural phenomena, frees the spirit and gives precedence to reason (*lógos*). This was the accomplishment of the Greeks at the dawn of western thought in their formulation of the ideal of the City and knowledge based on the analysis of facts and their coherent application to theory. From this perspective, as much political as scientific, the metaphysical idea of ‘nature’ (*physis*) took shape as the capacity for autonomous action, being regulated and balanced by a principle of order. Also formulated was the notion of ‘essence’ (*ousía*) which, given its invariability, could serve as the origin of secure knowledge based on universal principles (*archaí*) accessible to the intelligence by way of a language that was itself subject to logical rules” [9]. Buehler expounds on humans’ search to make meaning of this by saying that “Science can restrict the subjective qualities of myth and religion, but it cannot destroy their reality, since every human experience has a claim to reality. Cassirer gives the following example. In our scientific concepts we reduce the differences between two colors ... to a numeric difference [of wavelength]. But it is a very inadequate way of speaking if we declare number to be more real than color. What is really meant is that it is more general ... But to hypothesize number ... as the ultimate reality, the very essence and substance of things, is a metaphysical fallacy” [10]. And we are thus drawn into an intellectual trap, for “As Cassirer puts it, ‘ ... every philosopher believes he has found the mainspring and master-faculty of his own picture of human nature – Nietzsche’s will to power, Freud’s sexual instinct, or Marx’s economic politics – with the empirical facts stretched to fit a preconceived pattern.’ This leads to a strange situation in modern philosophy. Cassirer maintains that we have no real insight into the general character of human nature, despite a rich body of facts. But a wealth of facts (information) is not a wealth of thought (knowledge). How does man deal with facts, create them, and communicate? Man uses symbols to converse with himself and with the physical world. It is these symbols (language) that allows relational thought and judgment. It is this relational thought system that allows man to develop science. Science, thus, is not concerned with the ‘truth of things’ but the truth of propositions and judgments, i.e., the relation among symbols” [10].

At this point, we should be at pains to note that the “scientific revolution” was precipitated by “ ... a group of uncommonly religious men like Copernicus, Newton, Kepler, and (much later) even Darwin, who catalyzed that separation between our knowledge of nature and what we held in our hearts. All four of them either had religious careers or were contemplating such a profession. They were brilliant questioners, and they used the sharpest tools they had to search for what was holy. They had enough confidence in the reality of the sacred to be willing to look at it as deeply as humanly possible. This unflinching search led to our greatest spiritual awakening – the modern scientific revolution. It was a spiritual breakthrough, and I think that it is our failure to recognize it as such that explains so much of the loneliness and madness in our civilization, so much of the conflict and self-hatred ... The last four centuries of disconnect between what our elders told us and what we knew was true has been costly for our civilization” [11]. And herein lies the modern trap for “ ... people grow increasingly more attached to their machines, to the point at which deprivation of a phone, a computer, an electronic organizer feels much like an amputation, the severing of a natural extension of the body, [and] the [human-machine] boundary grows more ambiguous” [12] so that “ ... late twentieth-century machines have made thoroughly ambiguous the difference between natural and artificial, mind and body, self-developing and externally designed, and many other

distinctions that used to apply to organisms and machines. Our machines are disturbingly lively, and we ourselves are frighteningly inert" [13]. Thus " ... our civilization is completely dependent on science and high technology, yet most of us are alienated from science. We are estranged from its methods, its values, and its language. Who is the scientist in our culture? He is Dr. Faustus, Dr. Frankenstein, Dr. Strangelove. He's the maker of the Faustian bargain that is bound to end badly. Where does that come from? We've had a long period of unprecedented success in scientific discovery. We can do things that even our recent ancestors would consider magic, and yet our self-esteem as a species seems low. We hate and fear science. We fear science and we fear the scientist. A common theme of popular movies is some crazed scientist somewhere setting about ruining what is most precious to all of us" [11].

The problem is that such ruination is pernicious, and extend from the physical world to mental constructs, so that, in Horkheimer's words, "The more ideas have become automatic, instrumentalized, the less does anybody see in them thoughts with a meaning of their own. They are considered things, machines. Language has been reduced to just another tool in the gigantic apparatus of production in modern society ... [J]ustice, equality, happiness, centuries supposed to be inherent in or sanctioned by reason, have lost their intellectual roots" [14]. Thus if we cite our modern scientific Logos in its historical context, we are led naturally into the territory of mythology since " ...we can understand the hidden meaning and ground of a particular historical people as the Mythos. The Logos (discourse) of a particular historical people always conceals the Mythos. But ... there can be at least two kinds of Logos: (1) A Logos which denies its meaning and ground as the Logos or (2) a Logos which preserves and shelters its meaning and ground ... we live in an age, as in the former type of Logos, which denies its meaning and ground" [15]. In the modern age, this "denying its meaning and ground" manifests itself in the observation that "We've always loved good stories. From fairytales to Hollywood blockbusters, human society is almost be unthinkable without them. But are myths and legends just simple entertainments to pass the time? Or do they exert a powerful pull on our minds and in our lives? And are we at risk of losing this, in our contemporary world of mass marketing and homogenisation? Have stories, like sneakers, become branded?" [4]. And, if this is true, we must surely ask "How do we deny the meaning and ground, our Mythos, in our particular historical age? ... we do so by failing to recall that we are claimed by Being to take up things in a certain way ... The discourse of our particular age is dominated by the 'mathematical,' which, as Heidegger [16] points out in *Question Concerning Technology*, is 'that "about" things which we already know. Therefore we do not first get it out of things, but, in a certain way, we bring it already with us' ... The technological character of our everyday discourse (*gerede*) doubly conceals the Mythos our age, because it denies that it is a Mythos at all. Yet, the 'enframing' of our technological epoch is itself a form of revealing and concealing; it, too, is a form of *poesis*. By claiming it holds the sole access to 'Truth,' it marginalizes other means of seeking truth as *Aletheia* – truth as revealing what has been concealed, the revealing-concealing advent of Being" [15]. And the problem is multiply compounded in our modern age where "Other forms of revealing-concealing which send us on our way include poetry, art, history, religion, etc., all of which find themselves in our age defending themselves and attempting to legitimate themselves in the face of science. In other words, when we understand 'Myth' in this way, we are not speaking of something that is 'false' or 'untrue,' but rather, we are speaking of that which is the meaning and ground which is taken up into language with our everyday discourse or Logos. Science is not the only means of taking up our Mythos into language – in fact ... it holds the danger of holding itself as the sole arbiter of sense-making, of revealing, of *poesis*" [15]. Humankind's dilemma under these circumstances, then, is

this: how do we “comprehend the whole word” and thus “the whole world,” and in so doing rediscover the “Hagia Sophia ... the ‘climax of this transformation of nature, revealing the glorious character of the material world’ ... a process that is and always existed. The Transfiguration [which] made visible the eternal procession between God and Sophia through man” [17].

The partial answer to this is that Humankind does, and has done so, through the arts of language, myth, magic, religion and science, for “Religion, science and art are all pictures of experience, symbolically created to give meaning to life. So thought Ernst Cassirer. [18] They were the emotion-laden, unmediated ‘language’ of experience, which couldn’t be interrogated for a more primary intellectual meaning. And as to where they came from, the ultimate ground of their representation, one couldn’t ask: that was extending everyday attitudes into areas where they didn’t belong” [19]. So, in order to progress and gain insight into “the ultimate ground of representation,” we need “To properly situate ourselves within the world [and to do this] we must emphasise ourselves as bodies in a worldly context and analyse our relationship with particulars within the environment, nature, society and culture of which we ourselves are integral particulars” [1]. The end-goal of this is the development of a “new science,” a “joyful science, [which] enlightens and leads us to restoration of [the] brotherhood of peoples” [7]. Now you may, or may not, agree with Young, who claims that “I think we’re in a golden age of storytelling and I think that there is great wisdom even in action movies. Stories tend to reflect human experience, stories that are very, very popular often reflect something quite profound about human experience. The fact that we have so many movies, so many more channels or opportunity to see films and dramas and more television, you know cable channels and all of this to choose from, I think has really led to a kind of flowering of the literary imagination” [4]. Regardless of your position on the “magic of cinema” in the modern world, you must nevertheless acknowledge its influence, and in the light of this we go on in the rest of this article to investigate the relationships between language, magic, myth, religion and science. In doing this we always bear in mind that “To look at the work simply as a treatise on the origins of human language or even as a cosmogony is to ignore the fact that it is a poem, characterized by devices of poetic speech ... “ [7], and that thus “ ... this story reads like a novel: and [that] in any case, doesn’t the word history itself, which designates a succession of facts through time, also encapsulate the word story: a tale, a fable, an imaginary account?” [20]. And in pursuing this investigation we seek to discover “How it came about ... [that] myth could take the place of history, and feed both fiction and utopia, that fiction in the form of dogma of various kinds could take the place of science, that science could progressively dominate fiction, that history, in eliminating myth, could itself become a science, at the cost of a ruthless battle between the imaginary and the real – a battle whose outcome, even today, remains unclear ... “ [20].

First it is useful to try and understand our ancestors’ methods for “comprehending the whole word” and through this “the whole world,” whilst remembering that these were “people who were quite incapable of telling the difference between fact and belief or between knowledge and unsupported convictions” [21]. Moreover they had no understanding that “Meaning does not occur apart from, or independent of, human beings. We can’t see, hear, feel, smell, or taste ‘meaning’ in the world. It does not exist there. It exists only and solely in the functioning of a given human nervous system. Or, if we want to talk about ‘shared meanings,’ then it exists as the shared significances and associations that lots of humans experience with regard to the same referent or object” [3]. Now we must recall that “Languages exist in some kind of space, that of the known world, but equally, when the imaginary intervenes, that of an unknown and invisible world. Languages exist in time, in historical time, but

equally in mythological and utopian time” [20]. We can follow this up with the observation that “To begin with in Greece, *mythos* and *logos*, narrative and reason, were synonymous – they began to be distinguished when history separated itself from false tale or rumour, ethical religion from scandalous tales about the gods, and philosophical abstraction from mythological personification” [3]. We must therefore muse on the meaning of the ancients’ mythologizing “... and many conflicting answers were supplied. Myth was proto-science (Comte); it was language without abstraction (Tylor); it was the deceit of metaphor (Max Müller); it was the trace of the subconscious (Freud); it was the detritus of an archaic humanity which confused subject and object (Lévy-Bruhl), or it was rather the work of a strictly rational classification and grasping of contradictions, albeit in concrete terms...” [3]. Furthermore we can now forge another link in the chain myth–language–magic–religion–science with the realization that “Mythology ... as Cassirer noted, ‘is from its very beginning potential religion,’ [and] can be understood as a function of language ... The nineteenth-century linguist Muller described mythology as a ‘disease of language’ in just this sense; language deforms thought by its inability to describe things directly. ‘Mythology is inevitable, it is natural, it is an inherent necessity of language ... [It is] the dark shadow which throws upon thought, and which can never disappear till language becomes entirely commensurate with thought, which it never will” [22]. We could say that “Myth is the speech and the imaginings of the psyche. It is our way of experiencing ourselves from the inside out” [23]. And so in trying to make mythical meaning in the natural world “You juggle with shifts in meaning, with metonymies, metaphors, antiphrases, comparison of antonyms, ... metatheses, epentheses, and goodness knows what else. Everything is grist to your mill” [20]. In this way “Different themes and myths are born, grow, die and are sometimes reborn, in direct correlation with the changing picture man has of the world. These myths and themes will often overlap and intertwine, when not opposed by one another (the notion of contradiction is however alien to myth)” [20]. We thus realize along with Greimas [24] that the “... connection between signification and the real world is completely arbitrary; however, signification is in itself not arbitrary since language tends to follow structural rules. Humans are therefore caught in a system of rules and deep structures that bear no relation to the real world [25], and we can therefore understand Greimas’ struggle “... to find the ‘deep structure’ of all narrativity ... the formal elements in a narrative that create implicit (if not always consciously recognized) oppositions ... he wishes to find behind any ‘manifestation of narrativity’ a *‘fundamental semantics and grammar’* ... “[25]. We shall return to the formal analysis of myth below. And we may well ask “So who are the privileged bearers of this utopian and mythical current of thought which develops on the fringes of science and history, but nonetheless permeates them? They are precisely the ... lunatics in love with language. That’s who they are, the sort of dreamers who have the gift of mistaking their dreams for reality” [20]. Now “A dream is a product of the unconscious, but it can also be something constructed by a conscious subject. With dreams, as with lunacy, and this is particularly apparent when it comes to language, there is no clear dividing line. One is indeed dealing with a continuum, for ‘there always exists between theory and delirium, between an empire builder and a deranged mind a degree of connivance which takes in its share of paranoia’ [26]. And more generally, without going as far as pathological excesses, is there a single linguist, a single poet, who isn’t something of a logophile, something of a sorcerer’s apprentice with language or individual languages?” [20]. So, in our desire to understand mythical language and the language of myths we are led to the understanding that “Myth blends in with a message and denies its own existence through its apparent subordination to the content of the ... signifiers. When we become aware of myth, it shifts” [27]. And “Therein lies the nature of myth when the message is read as the meaning rather than a form of communication making

reference to someone else ... Myth is constituted by the form of communication. It neglects historical, socially constructed perspective and privileges a natural order of understanding" [27]. In other words, "Myth is ... a form that provides understanding derived from, but beyond denotation and connotation. The veracity of meaning is embodied in the framework of communication" [27], and we note that in all the cases mentioned above, where story and logic began to diverge " ... the 'critical' turn against myth failed to reflect that it was in large part substituting the protocols of a *written* culture for those of an oral one" [3]. We can make the comparison that "In a somewhat parallel fashion, the abstract concept in philosophy concerns something delimitable and precisely repeatable, like a passage of writing. This tends to insinuate the idea that behind the processes of nature lie regularly operating forces rather than capricious and quasi-wilful ones, as mythology often suggests" [3], although we do also recognize that "Pictures, to be sure, are more imperative than writing, [since] they impose meaning at one stroke, without analyzing or diluting it" [28]. Now in this context we find that Detienne " ... notes that in terms of written culture there is a great difference between the hieroglyphic imperial worlds of Egypt, Babylon or China and the phonetic alphabets of Greece, and, we can add, Israel. In the case of the former the graphic is linked to secrecy, elitism, centralisation and bureaucratic control. We are talking about the records office. In the case of Greece, by contrast, remarkably few public records were kept and democratic procedures remained predominantly oral. Phonetic writing was, here, an exoteric instrument which made news more publicly available and allowed greater ease of access to collective memory" [3]. However on closer examination we might say that " ... in this connection Detienne perhaps exaggerates the differences between oral and written cultures: in so far, as he says, that oral narration constantly obliterates older versions, it can also exhibit a bias towards the paradigmatic and atemporal, and tends gradually to distil certain stable features of a tale which survive all retellings, like Mr Punch and his club" [29]. In contrast to this " ... the moderate alphabetisation of Greece and Israel actually assisted the more syntagmatic aspect of orality: a record of earlier versions of a story or of earlier oracular predictions can serve to bring about a consciousness of non-identical repetition which swerves away from the mythical sense of a repeated static foundation towards one of an irrecuperable loss of origin which can only be saved by eschatological recovery [29]" [3]. We can extend this discussion by noting that "In *Language and Form* Cassirer wrote that language and myth began as one, originally standing 'in an indissoluble correlation with one another, from which they both emerge but gradually as independent elements ...' Language also bears within self, from its very beginning, the power of logic ... Myth develops into art and the development of written language leads eventually toward mathematics and science, although in poetry language still has its original power. 'The greatest lyric poets, for instance Hölderlin or Keats, are men in whom the mythic power of insight breaks forth again in its full intensity and objectifying power'" [30]. So we can go on say that "If we can see philosophy growing out of mythic thought in Greek history, the difficulty arises about just how we are to then distinguish philosophy from religion, as the two later coexist but are distinguished from each other. Socrates talks about the gods all the time, and it is not clear why he should not be regarded as a religious figure rather than a secular philosopher. As it happens, the relatively easy distinction between religion and philosophy in Western history occurs because of the historical accident that the religion of people like Socrates and Plato later ceased to exist. The old gods of the Greeks, Egyptian, Babylonians, Phoenicians, Romans, Celts, Germans, Slavs, etc. were later entirely replaced by one old religion, Judaism, and two new ones from the same tradition, Christianity and Islam. It is now possible to say 'religion' and mean one of those and to say 'philosophy' and simply mean 'that Greek stuff' (*falsafah* in Arabic), where the religious side of Greek thought just need not be taken seriously" [31]. The importance of this is that "Cassirer considered all forms of

intellectual activity creative. As a symbol-creating animal, human being is the product of a new mutation in life. Science, language, art, religion, mythology – they all are man-made worlds, expressing the creativity of spirit, or mind, itself. In this capacity they help us to articulate our experience and our knowledge. Symbolic forms have great creative powers but they can also be destructive ... When intellectual, ethical and artistic forces lose their strength, mythical thoughts start to emerge and pervade the whole of man's cultural and social life” [30].

So, in conclusion, if we were to ask “Has Hollywood bought the rights to the collective unconscious?” [4], we could answer with a heroic “No!” – *if* we accept, and act on the understanding, that “Not to have a story is in fact not to be human, that one’s disconnected from one’s actual being. So we have to in some ways continue to re-mythologize ourselves, that is, we have to continue to stay in touch with our imaginative life and begin to construct if you like and renew the stories that we’ve had of who we are” [4] – “For it is when our metaphors obtain to a reality greater than lived reality that myths, monsters, and madness are born” [12]. And in learning to “re-mythologize ourselves” we must each learn that the whole struggle is about “ ... language on the boundaries, language about language, about ‘access to the power to signify’ [13]” [12], and that in this way we can each become a “Langwiz’d of Is” – “ ... a writer and a rewriter, a reshaper, an appropriator, a refigurer ... [using] language ‘self-consciously spliced’ ... [eschewing] ‘an original language before violation’” [12], to create an unfolding, enfolding logo-myth “in which everything is always that which it is only because it becomes that which it is not” [32]. We will thus be able to use our Psycho-chaotic, and Neuro-linguistic, tools to change core beliefs and values from those indoctrinated by the prevailing religious or scientific ideologies of our society, and fill the resulting “vacuum of choice” with empowering personal logo-myths which lead to true psychic freedom and power [33]. And this is the true creative nature of modern language, myth, magic, religion and science, melding to form a holistic unity, a “mascirelgic” for the new Millennium.

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## **A response to last issue's article Impossible Request**

I was disturbed by Rosalyn Young's letter in the Winter 2007 addition of "Fidelity". Not by her actions which were quite proper, but by the solicitors' request and the fact that the only ones who were to suffer would be the victims.

It is correct that practically all professional 'Codes of Conduct' and the like include a requirement that notes be taken. However, they also usually require that the best interests of the client be foremost. It is true that there is a requirement for client confidentiality, but this can never be absolute. Courts (and some others) can order that notes etc are disclosed and no professional body would require its members to ignore a Court Order.

In this instance, I am sure some compromise could have been reached, if only for the sake of the victims, probably with the intervention of the Ethics Committee. There could have been negotiation with the solicitors as to how detailed the notes could be, and certainly some level of anonymity could have been maintained by giving the

victims code numbers rather than names. The code numbers could have been held separately from the notes in case it proved necessary to identify a particular victim at a later date. True, the Court could demand the release of the identities if it saw fit but then the solicitor could have sought to oppose that request if there were sufficient grounds. Equally the solicitors could ask the Court to withhold disclosure of the notes themselves if there appeared to be grounds.

It seems to me that the solicitors were being over cautious in defending their own position, while the victims suffered due to lack of therapy.

Had I been in Rosalyn's position, I feel I would have given the therapy without taking notes, if that was the only way I could have given it, and thrown myself at the mercy of the Ethics Committee for failing to keep notes. I doubt if any Ethics Committee would take action against a practitioner who acted in this way for the obvious good of the client, and if one did I would not want to be in that Organisation

Mary Llewellyn

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Large Groups were often seen as important components of therapy in the large psychiatric hospitals. They were described as adjuncts in terms of both psychotherapy and or sociotherapy. Having been involved in Therapeutic Community Practice during a considerable period of my career, I thought perhaps the following extract might be of interest to some members of NCP.

Lionel Kreeger writes on leadership in his book, *The Large Group (Dynamics and Therapy)*: "Another problem concerning leadership of the large group centres on the capacity of the group for throwing up the mad or bad leader. One of my favourite stories by James Thurber, 'The Owl who was God', satirises this theme, and I would like to conclude this introduction by quoting it verbatim. (Note the election of the leader on totally inadequate grounds, the expulsion of the rational sub-group consisting of the red fox and his friends, the infectivity of the deification of the owl, and the dangers of identification with the blind leader.)

### **THE OWL WHO WAS GOD** **by James Thurber**

'Once upon a starless midnight there was an owl who sat on the branch of an oak tree. Two ground moles tried to slip quietly by unnoticed. "You!" said the owl. "Who?" they quavered, in fear and astonishment, for they could not believe it was possible for anyone to see them in that thick darkness. "You two!" said the owl. The moles hurried away and told the other creatures of the field and forest that the owl was the greatest and wisest of all animals because he could see in the dark and because he could answer any question. "I'll see about that," said a secretary bird, and he called on the owl one night when it was again very dark. "How many claws am I holding up" said the secretary bird. "Two" said the owl, and that was right. "Can you give me another expression for 'that is to say' or 'namely'?" asked the secretary bird. "Two wit," said the owl. "Why does a lover call his love?" asked the secretary bird. "To woo" said the owl. The secretary bird hastened back to the other creatures and reported that the owl was indeed the greatest and wisest animal in the world because he could see in the dark and because he could answer any question. "Can he see in the daytime too?" asked a red fox. "Yes," echoed a dormouse and a French poodle. "Can he see in the daytime, too?" All the other creatures laughed loudly at this silly

question, and they set upon the red fox and his friends and drove them out of the region. They then sent a messenger to the owl and asked him to be their leader.

'When the owl appeared among the animals it was high noon and the sun was shining brightly. He walked very slowly, which gave him the appearance of great dignity, and he peered about him with large staring eyes, which gave him an air of tremendous importance. "He's God!" screamed a Plymouth Rock hen. And the others took up the cry "He's God!" So they followed him wherever he went and when he began to bump into things they began to bump into things too. Finally he came to a concrete highway and he started up the middle of it, and the other creatures followed him. Presently a hawk, who was acting as an outrider, observed a truck coming toward them at fifty miles an hour, and he reported to the secretary bird and the secretary bird reported to the owl. "There's danger ahead," said the secretary bird. "To wit?" said the owl. The secretary bird told him. "Aren't you afraid?" he asked. "Who?" said the owl calmly, for he could not see the truck. "He's God!" cried all the creatures again, and they were still crying "He,s God!" when the truck hit them and ran them down. Some of the animals were merely injured, but most of them , including the owl, were killed.

MORAL: YOU CAN FOOL TOO MANY OF THE PEOPLE TOO MUCH OF THE TIME'

Reference: Lionel Kreeger. The Large Group. Dynamics and Therapy. Maresfield Library. [Karnac]

David Doble [daviddoble@hotmail.com]

## *The James Braid Society*

The society is non-profit making and offers an open invitation to therapists to come along to one of its monthly meetings, whether members or not.

Annual subscription is £20 plus £7 attendance fee to cover the cost of the room, but visitors are welcome to come twice before joining to "try out" the club by just paying the £7 entrance fee.

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### **Dates for 2008:**

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**This NCP accredited** seminar will be held at the Holiday Inn Basildon 15 minutes from the Dartford Tunnel in Essex on 17<sup>th</sup> and 18<sup>th</sup> May 2008. **The seminar fee is £180.** Special hotel rates are available for delegates wishing to stay overnight.

On completion delegates will receive a certificate of competence enabling registration on the register of trauma. This seminar also qualifies as 16 hours CPD.

For more information or please visit my website

[www.positivehealth.gbr.cc](http://www.positivehealth.gbr.cc) or [telephone 01245 426414](tel:01245426414).

Bill Bliss is an integrative therapist with a successful private practise in Essex. He is a member of NCP & registered as a supervisor. He is also a member of the Hypnotherapy Association, the General Hypnotherapy Register and the American Council of Hypnotist Examiners and as a member of the British Association of Counsellors and Psychotherapists works within the ethical guidelines therein.. Bill has worked in welfare and counselling for over fifteen years. His specialist interest is post traumatic stress. He has worked with military and rescue services personnel as well as members of the public who have experienced traumatic events.



## Beyond NLP representational systems

I want to argue that neuro-linguistic programming (NLP) representational systems are partial and outdated as a theoretical construct. Before I launch into my critique, I would just like to say that I have a great deal of respect for the art of NLP and I use some of the techniques regularly in my therapy practice. I also teach NLP as part of my hypnotherapy course. I do think matching and emphasising similarity builds rapport so that will remain a presupposition here. However, recognising that NLP techniques bring about effective results with clients does not mean that those results come about for the reasons NLP practitioners think they do!

A core part of neuro-linguistic programming theory is 'representational systems' (or 'rep systems' for short). These cognitive systems, it is claimed, are formed around our senses. The rep systems are: visual, auditory, kinaesthetic (internal and external feelings), olfactory (smell) and gustatory (taste).

One of the most reliable pieces of evidence for these rep systems is said to be 'linguistic predicates'. A person who is accessing their visual rep system will, for example, use language such as 'I see', '*watch* out' and 'an eye for an eye'. Someone accessing their auditory rep system might say '*music* to my ears', 'stop *banging* on', or 'I *hear* what you are saying'. The kinaesthetic rep system might result in 'get in *touch*' or '*hands on* approach'. Likewise for the olfactory rep system e.g. 'come up *smelling* of roses' or 'I can *smell* a rat', and gustatory rep system e.g. '*taste* of success' or 'it left a *bitter* taste in my mouth'.

NLP practitioners argue that we can use rep systems to build rapport and/or influence people, for example in therapy, education or business. I notice NLP even seems to have made its way onto toilet roll packets where the visual, auditory and kinaesthetic systems of buyers are aroused (or perhaps I am applying NLP *post hoc*):

"However your bathroom is decorated, there is a gentle tone of Andrex for just the right finishing touch. Available in white, warm natural, gentle pink and aqua. Tuggable, huggable softness"

Some NLP practitioners even go beyond cognitive representations and their linguistic predicates and venture into personality theory. They suggest there are 'visual people' and 'auditory people', etc. because they have a predominant rep system. Some go further still to suggest anatomical, physiological and perhaps genetic predisposition by asserting, for example, that 'visual people' are thin and breathe at the top of their chests, while 'kinaesthetic people' are big and breathe deeply.

I think the vacuum into which this kind of pop-psychology nonsense spills comes about through a genuine and well-meaning desire to do well for our clients and to make the complex world of psychology and therapy reducible and more manageable, and ultimately more speedy. NLP is made welcome in a culture of quick fixes and brief therapeutic interventions. It is understandable but we need to resist oversimplification.

Linguistic predicates may well be interesting, even beguiling, but that doesn't make so-called representational systems real or even useful theoretical constructs. There is a much more magical and useful story to tell if we use the insights of social constructionism (Burr, 2003) and discourse analytic methodology (Wetherell, 1987). I believe the sensory talk of clients highlighted by NLP is just a small part of something

much bigger - discourses. Social constructionism and discourses are quite complex but it will suffice here to think of discourses as recurrent patterns and repertoires of speech. As well as using discourses based around the senses, our clients will use many other discourses.

An analysis of client talk will indeed confirm that the sensory language highlighted by NLP appears here and there. It is present in some of the examples I give below. However, it does not appear all that frequently. Many a freshly trained NLP practitioner will know the feeling of not being able to routinely rehearse matching the sensory talk because there simply is not enough of it.

What I have found is that my client's talk is filled with numerous other discourses. I explore 5 examples of client discourses below which I suggest are just as pervasive and useful for rapport building as the 5 sensory ones in NLP. There are many, many more. I also offer some examples of how a therapist/counsellor might synchronise their own use of the discourses to build rapport and initiate change.

1. **Building:** 'it's like talking to a brick wall', 'I want to build bridges with my family', 'castles in the sand', 'keep a roof over our heads'. An NLP practitioner would argue that in response to 'talking to a brick wall' a therapist should recognise the auditory rep system being used and say something like 'that *sounds* like hard work'. It seems just as reasonable to say instead 'do you have any *concrete* examples?'. And what are they going to say in response to 'keep a roof over our heads'? Which sensory rep system does that belong to (unless we make tenuous links)?

I will not point out more examples of sensory discourses below as they are easy to spot and subject to the same criticism. The sensory discourses are a partial story and there will always be overlap because discourses are not 'real' categories or brain or mind structures; they are creative analytical units, their validity measured mostly in terms of their real world utility. Other phrases for synchronising the building discourse are: 'we could do some foundational work first', 'new level', 'could you build on this?' and 'paving the way'. Interestingly, therapists like to talk about 'building' rapport - something which no doubt steered my attention towards this discourse.

2. **Gardening:** 'throwing stones in glass houses', 'call a spade a spade', 'my brother is as thin as a rake', 'he's leading me up the garden path', 'thorn in my side'. The therapist might use metaphors such as 'sowing the seeds of change, growth, blossoming, bearing fruit and reaping the harvest', 'branching out', 'going back to your roots'.

3. **Medicine:** 'nearly gave me a heart attack', 'taste of his own medicine', 'painful', 'bitter pill to swallow', 'it makes me sick', 'she drip-feeds me information', 'blood is thicker than water', 'I'd give my right arm' and 'might give myself a hernia'. The therapist could use words and phrases such as: 'care', 'recover', 'recuperate', 'what does your heart say?', 'developing a thick skin', 'monitor', 'calibrate' and 'injecting humour/enthusiasm, etc'.

4. **Railway:** 'backtrack', 'fast track', 'railroaded my ideas', 'end of the line', 'signal' and 'tunnel vision'. The therapist might say: 'on the right track' and 'try to enjoy the journey as well as the destination', 'what do you think might be the engine that's driving this problem?', 'light at the end of the tunnel' and 'full steam ahead'.

5. **Religion:** 'heaven knows' or 'God knows', 'It's hell', 'it's like there's a devil on one shoulder saying one thing and an angel on the other saying the opposite',

'confession' and 'on my gravestone it will read...' The therapist might talk about 'forgiveness', a 'healing light', treating one's body like a 'temple', 'soul' and 'spirit', 'testament to', 'in service of', 'praise' and 'singing from the same hymn sheet'.

I cannot emphasise enough that these are not examples of representational systems. It is true that my examples could be worked up as evidence of even more rep systems but I urge NLP practitioners not to rob themselves of the chance to learn something new by shaping new knowledge to fit old boxes. I doubt a proliferation of rep systems would impress most ardent NLP practitioners anyway because they are convinced of the central role of the senses and their influence on language.

I have not yet seen any explanation in NLP as to why our first access on the world through our 5 senses would necessarily mean we go on to choose language that is sensory based. It seems quite a leap. When the early NLPers worked up the idea of linguistic predicates they could quite easily have chosen a different focus and perhaps conjectured that 'gardening' or 'building' representational systems exist in our heads and guide our language! What NLP has discovered is 5 discourses amongst hundreds that routinely appear in the therapy room. Perhaps the NLP originators should have listened to the therapists they modelled a little more closely. Also, interestingly, they modelled excellent therapists such as Milton Erickson and Virginia Satir and excellent academics such as Gregory Bateson but they didn't model clients. If they had, they would have noticed the richness and variety of their talk and the opportunities.

Of course, as well as providing opportunity, there may be times when we avoid synchronising our language with clients. If a client is using negative language we wouldn't want to collude in the name of rapport. If they are using positive language within a discourse, we wouldn't want to spoil things with negative language just because it fit the overarching discourse. As well as avoiding negativity and collusion, we need to maintain our vigilance for the usual concerns of therapy, such as avoiding unrealistic expectations. So, for example, if a client is using the medicine discourse, we could say we will 'diagnose' and 'treat' them but this would be to put rapport building ahead of ethical considerations.

Another variable is that clients sometimes find this synchronisation, especially where it is punning, rather 'cheesy'. It could annoy someone if overused when they have become sensitive to it. This is no different to any other rapport-building, however; whatever the technique, rapport-building is always a balance between sounding interested, emphasising similarity and investing and sounding 'false' or manipulative. As usual, therapy is an improvised and complex dance but having these repertoires at hand and dropping them in here and there can work wonders.

As I develop my approach (currently running under the title 'Discursive Empowerment' on my hypnotherapy training course) I would urge anyone who is interested to try it out. It does take some practice. This is, perhaps, best done outside of client work so that we fully invest in our clients rather than in creativity until it becomes more natural. Discourses are initially easier to spot when we can listen without needing to follow a client's story, stick to an agenda or perform other tasks, e.g. when watching TV. I would love you to share your experiences with me.

#### References

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Burr, V. (2003) *Social Constructionism*. London: Routledge (or the older 1995 edition - *An Introduction to Social Constructionism*)

Paul Peace is a Chartered Psychologist, hypnotherapist and hypnotherapy trainer. He also practises psychotherapy, coaching and EMDR. He may be contacted through his website: [www.training-hypnotherapy.co.uk](http://www.training-hypnotherapy.co.uk)

### **(EFT) Emotional Freedom Techniques Professional Training.**

International Licensed Trainer: Irene Lambert KFRP MSNLP LNCP LTAMT

2 <sup>nd</sup> May 2008	Accredited EFT Level 1 Course Paphos, Cyprus
3 <sup>rd</sup> & 4 <sup>th</sup> May 2008	Accredited EFT Level 2 Practitioner Training Paphos, Cyprus
5 <sup>th</sup> May 2008	Muscle Testing Practical Workshop Paphos, Cyprus
17 <sup>th</sup> May 2008	Accredited Emotional Transformation L1 Derby, Derbyshire
5 <sup>th</sup> & 6 <sup>th</sup> July 2008	Accredited EFT Level 3 Practitioner Training Derby, Derbyshire (leave 6 months between L2 & L3)

The contents of the EFT courses are approved by Gary Craig and The AMT.

Full details of these courses, CPD hours and further training:  
[www.willowtherapy.co.uk](http://www.willowtherapy.co.uk)

**For course bookings contact Irene on +44 (0)1332 863 290**

### **THERAPY BOOKS FOR SALE**

Some examples of titles:

**Uncommon Therapy:** The psychiatric techniques of Milton H. Erickson by Jay Haley

**The Therapeutic Relationship** by Petruska Clarkson

**Scripts and Strategies in Hypnotherapy** by Roger P. Allen

**Counselling Couples in Relationship: An introduction to the RELATE approach** by Butler and Joyce

**The Path: Autobiography of a Western Yogi** by Swami Kriyananda

...and lots, lots more! All in very good condition.

Please contact Dido Denman at [didodenman@hotmail.com](mailto:didodenman@hotmail.com)

## **ACCREDITED MERIDIAN ENERGY THERAPY TRAINING**

Tam and Mair Llewellyn have been teaching EFT TAT & BSFF with the permission of the developers since 2000. Tam & Mair are both EFT Masters and are passionate about teaching

**Emotional Freedom Techniques – Level three training course**

26<sup>th</sup> & 27<sup>th</sup> April – This is an AAMET accredited course the content of this course has Gary Craig's approval. Pre-requisite of this course is a level one and a level two EFT course. This course requires you to doing CPD following completion.

**Emotional Freedom Techniques – Level one training course**

1<sup>st</sup> June – This is an AAMET accredited Introduction to EFT course the content of this course has Gary Craig's approval.

**Emotional Freedom Techniques – Level two Training Course**

2<sup>nd</sup> & 3<sup>rd</sup> June – This is an AAMET accredited Level two Practitioner training the content of this course has Gary Craig's approval.

**Tapas Acupressure Technique – Two day practitioner**

2<sup>nd</sup> & 3<sup>rd</sup> August - This is an AAMET accredited two day Practitioner training. It leads to the AAMET practitioner certificate and can be used as a first step in study towards TAT Life Professional certification

**Be Set Free Fast Technique - Practitioner Training**

4<sup>th</sup> August - This is an AAMET accredited one day Practitioner training.

Please email [Training@TickhillClinic.com](mailto:Training@TickhillClinic.com) or telephone 01302 743113 for details

For more information regarding Tam & Mair visit: [www.Tam-Mair-EFT.co.uk](http://www.Tam-Mair-EFT.co.uk)

## **Book Review**

### **Healing Scripts. Using Hypnosis to Treat Trauma and Stress.**

Marlene E. Hunter MD

I found this book to be extremely useful and very easy to read and understand. The author has used a similar technique to that employed by Ernest Rossi in many of his training books – that of printing the script on the left side of the page, while having the explanation of the purpose each suggestion is serving on the right side of the page. This allows the therapist to not only understand what to do and say but also to know *why* this is being said in this particular way and what the effect on the client is likely to be.

Marlene Hunter covers not just Traumatic Stress and related conditions in this book. She also has scripts relating to pain relief, panic attacks, depression, grief and all manner of subjects which any therapist is likely to come across at any time. There is

also a section at the end of the book on working with children suffering from trauma, something that will be very useful to many.

The thing that comes across very strongly in this book is the fact that Dr. Hunter recognizes that people suffering from trauma find it very difficult to trust anyone, sometimes not even themselves, so she treads very carefully during all the procedures outlined in this book, always making sure that the client is in full control of what transpires during a session. She asks permission to do certain things, reiterates that the client still wishes to proceed if something has been previously agreed and makes sure that the client returns to full consciousness feeling empowered.

All the scripts in the book can be tailored and altered according to each client's particular needs and, although some of the scripts are tried and tested ones, there are enough new ideas there for any therapist to find the book an asset.

***Healing Scripts*** is available from: The Anglo American Book Company Ltd., Crown Buildings, Bancyfelin, Carmarthen, Wales. SA33 5ND. E-mail: [books@anglo-american.co.uk](mailto:books@anglo-american.co.uk) [www.anglo-american.co.uk](http://www.anglo-american.co.uk)

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## Peer Group Support

Belinda Richards, from Swadlincote, Derbyshire, is interested in forming a Peer Support Group. If you are interested and live within travelling distance, her phone number is: 01283 216141 and her email address is: [belindarichards@yahoo.co.uk](mailto:belindarichards@yahoo.co.uk)

### Peer Support Groups.

In one of the world's spooky quirks of timing, an article about getting together and supporting each other was in Fidelity just at the time when I was beginning to organise a support group meeting in our area.

I had looked around to see if there was anything in my area, and when I found nothing, I thought I'd start one myself and see how it went.

To start with, I checked on the NCP and GHR websites for local practitioners, and sent out an email asking if there would be interest in such a meeting. I also checked previous contacts in work, and emailed them too – although not GHR or NCP registrants, these too are front-line health workers, dealing with people face to face, often needing to call on therapy skills to assist those people they come in contact with in their fields of work.

Mr Broom at the GHR was very helpful, and sent out facilitator documents to assist with running the group and keeping note of attendance – this may prove useful as a means of demonstrating required CPD should the registrant be audited by the HPC later on.

After finding a healthy response to my emails asking about interest, the first meeting was arranged to be at my house for an hour around the lunch break time, with teas, coffee, and biscuits provided and a small donation was asked for from each attendee to offset the costs of these.

After the initial and expected quiet of first meetings, conversation then flowed very well – so well that time had to be checked to avoid a colleague being late for an appointment. It certainly appears that NHS nurses, and therapists and counsellors in private practice indeed do have much in common, and the opportunity to network and discover not only who is in the area, but who specialises in what and can assist with particular issues, proved most useful.

On the strength of the first meeting, more have been planned for through the year.

I hope this may inspire colleagues to either attend peer support themselves, or if there is none in your area at this time, to organise and run a support meeting yourself. There may be colleagues in your area who are feeling a tad out-on-their-own, and may welcome the opportunity to meet colleagues, chat, swap ideas, drink tea! Being the facilitator doesn't mean you are running the whole show – an agenda can be useful to keep momentum going if it sticks at any point, but otherwise just sit back and allow the ideas and conversation to flow!

Colleagues can contact me by email: [postmaster@timefor.org](mailto:postmaster@timefor.org) or by phone 07906 260310 for more details and to express interest and a map will be sent out for new folk joining in.

© Rosalyn Young  
RMN, MNCP, GQHP, PICT APT(Acc)  
Feb 08

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## **Report on Listening Event, Health Professions Council (HPC), January 24<sup>th</sup>, Cambridge**

Rosalyn Young, MNCP  
Ruth Naylor, MNCP

We went to this Listening Event on behalf of NCP and here is our brief report which we are putting as a series of Q&A.

### 1) What's happening with Regulation of Psychotherapists now?

At present, psychotherapists are voluntarily regulated by organisations such as the NCP, the BACP, and the UKCP and its sections. The Government wants this voluntary regulation to change to statutory regulation. This change will bring psychotherapy and counselling into line with psychologists and other health professions which are statutorily regulated. For example, the Government regulates nurses by statute through the Nursing and Midwifery Council (NMC). And by the end of 2008, in Law (by statute) anyone working as a psychologist will be regulated by the Health Professions Council (HPC).

The current timescale being worked towards means that after 2009/10, anyone wishing to work as a counsellor or psychotherapist will only be able to do so if they are signed up and regulated by the HPC. This is backed by Law, and the titles 'counsellor' and 'psychotherapist' will be

protected titles, meaning that it will be an offence for anyone to call themselves by either title without being registered with the HPC.

## 2) How does HPC as a regulator work now?

The HPC is responsible for :

- (a) registering and annually renewing registration to practice for 180,000 people in 13 professions;
- (b) periodically auditing professionals as regards their Continuing Professional Development;
- (c) assessing a professional's Fitness to Practice in the case of complaints by the general public, employers, or other professionals; and,
- (d) monitoring over 425 education courses which offer training to meet basic registration standards.

You can see that these are functions which NCP already does. The differences between what NCP and HPC do are not completely clear at this point in time. What's important as far as our members are concerned is that people on the NCP list and courses accredited by NCP are accepted onto the new HPC register without having to upgrade their education and training – in other words, that the standards NCP applies are equal to or superior to those the HPC will be applying.

## 3) Who will develop the standards for Psychotherapists and Counsellors?

Developing the standards for these two titles will take time and there will be a working group set up in the summer of 2008, managed by the HPC and NCP has been invited to send representatives. This HPC led working group will carry out an extensive, collaborative consultation with the general public and with professionals who are in any way involved in service delivery. HPC sees the process as being 'professionally led'. There are many questions to be addressed, ranging from differences in educational requirements to different approaches to clients, issues about innovative practices, and so on. There will be time over the next few months for you to let us know what standards issues are important to you, so that they can be raised effectively in the working group.

## 4) What experience does the HPC already have with regulation?

Today, the HPC works with 180,000 people in 13 professions. These are:

Arts Therapists ,  
Biomedical scientists,  
Chiropodists & Podiatrists,  
Clinical scientists,  
Dieticians,  
Occupational Therapists,  
Operating department practitioners,  
Orthoptists,  
Paramedics,  
Prosthetists & Orthotists,  
Physiotherapists,  
Radiographers, and  
Speech & Language Therapists.

The HPC applies the same processes to every profession, and these are clearly spelled out on their website <http://www.hpc-uk.org/>

#### 5) What can NCP do now?

The NCP can prepare for changes on three fronts:

- a) each individual member can take steps to be ready for the changes;
- b) each accredited training course can review their offerings comparatively with those approved already by HPC for other professions, as applicable; and,
- c) as a whole, the NCP can decide what role it wants to play in the new regulatory environment, and can take steps to lead in these areas. There is some thought that the NCP could remain very relevant for its practitioners, speaking up for registrants, keeping abreast of developments within the field of psychotherapy, offering update courses, and so on.

#### 6) What does the HPC expect of practitioners?

Each year, HPC randomly picks registrants to be audited from within a specific profession. The schedule is published – July 2008, Chiropractors and podiatrists are being audited; October 2008, it's the OR people. In 2009, 7 professions will be audited. Because the people are chosen at random, every practitioner must be prepared to be audited as regards their competence – in other words, each and every practitioner must be ready to 'demonstrate competence through CPD'. CPD is viewed as a way to learn, develop and keep up to date in the profession. CPD is also seen as a way to keep working 'safely, legally and effectively'.

Whilst it sounds a bit magical and could be arbitrary, it isn't. There are specific standards. Also, professionals don't have to turn over their records, they simply have to fill in a CPD profile form that HPC provides, and send supporting evidence along with the profile form.

Professionals on the HPC register of any profession must do the following things:

- a) Maintain a continuous, up to date and accurate record of their CPD activities;
- b) Demonstrate that their CPD activities are a mixture of learning activities relevant to current or future practice;
- c) Seek to ensure that their CPD has contributed to the quality of their practice and service delivery;
- d) Seek to ensure that their CPD benefits the service user; and,
- e) Present a written profile containing evidence of their CPD upon request.

#### 7) What else happened at the Listening Event?

We were sitting together, so we got put into the same discussion group. Two things were debated within our group:

- a) how do people do CPD without having it cost the earth?
- b) There is a current suggestion from the Government that standards be upgraded every 5 years by considering doing in-depth assessments of individual registrant's competence (based on the model for physicians, surgeons, consultants in medicine). This is open to debate and we and staff on HPC would ask how this makes

sense for psychotherapists? Or for psychologists? Especially where the knowledge base of a psychotherapist, for example, for a Jungian psychotherapist, would not be changing very rapidly?

We think the first question is directly relevant to NCP members right now, and that the second question will of course be debated amongst the regulators and the Government as well as with professionals. We offered to the meeting that doctors wanting 5 yearly re-examinations might show some need within their profession, that may or may not be demonstrated by the higher level of doctors being struck off, but that this would not necessarily be a need for the other professions, where it is noted that the level of strike offs is much lower, as the HPC's own figures testify.

CPD does not have to mean spending money. Here are some examples for ways that HPC registrants can meet their CPD obligations.

Set up a group of like-minded people in many professions from your area, and meet once monthly to do a 'book club' on any number of issues that are relevant to ethical care, working with clients, practice management, supervision, and so on. Or, read widely in your field, and make note of how this impacts on your practice. Attend free lectures that are given at your local university.

CPD does not mean endless paperwork. One woman, who is part of HPC, described keeping a shoe box of notes which she looks through monthly and summarises in a diary. Another person keeps notes on the computer in the calendar feature.

Please will you let us know your thoughts on these issues? If you have any questions, if we have left anything unclear, please do let us know.

Thanks!

Ros and Ruth

*Note from Ed. Our sincere thanks are due to Ros and Ruth, who undertook to attend this meeting on behalf of NCP members. Anyone who would care to join a discussion group (initially by email) about regulation and the HPC please contact them via the headquarters email address.*

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Holistic Insurance Services are pleased to advise that we are working together with The National Council of Psychotherapists to provide specialist insurance cover for practitioners of psychotherapy.

**About Holistic Insurance Services:**

Holistic Insurance Services was formed in 2002 to specialise in providing insurance cover for complementary therapists. We now insure over 15,000 therapists from a variety of Associations and disciplines.

We pride ourselves on our personal service and aim to offer as wide a list of therapies as possible within a premium which we believe to be excellent value.

Our policy provides a comprehensive package of insurance covers, with a long standing and secure insurance company.

Our staff receive specialist training so that the needs of our clients are fully understood and we aim to provide a same day turnaround for the issue of all documentation.

In the event of an incident occurring we are here to talk to you and offer the advice that you need, at what can be a difficult time.

**The policy cover:**

The malpractice, professional indemnity, public and products liability sections are written on a "Losses occurring" basis, so as long as cover was in force when the incident happened, then subject to the policy wording, terms and conditions the claim will be dealt with by insurers.

The basic policy includes the following covers for your business:

**Malpractice and Professional Indemnity**

The policy provides cover up to the limit of indemnity against legal liability for damages, where compensation is sought by a client if you have made unintentional errors or are found to have been negligent – irrespective of whether there has been an injury.

Also included is:

Retroactive cover for previously insured periods  
Libel and slander/breach of confidentiality cover.

**Public/Products Liability**

The policy will provide cover up to the limit of indemnity against legal liability for damages in respect of accidental injury to a third party person and accidental loss of or damage to Property not owned by you.

With both of these covers the cost of legal representation to defend an action is included.

For both of these covers the standard limit of indemnity is £2,500,000; however we can increase the limit up to £5,000,000.

### **Legal Helpline**

The policy cover includes a legal helpline, if you require advice on any matter either professional or personal.

### **Commercial Legal Expenses**

This section is written on a "Claims Made" basis, which means that the policy must be in force at the time a claim is made against you. The cover includes legal defence costs in respect of disciplinary hearings with a limit of indemnity of £500,000; and a limit of indemnity of £100,000 for legal/accountancy costs incurred as a result of an Inland Revenue or VAT investigation.

### **The Premium:**

The annual premium is £55.00 for a limit of indemnity of £2,500,000. These figures include Insurance Premium Tax at 5% and our administration fee.

As NCP members have a common renewal date of 1<sup>st</sup> January annually, for members joining the insurance scheme midway through the year the following premiums will apply:

1 <sup>st</sup> January to 31 <sup>st</sup> March	£55.00
1 <sup>st</sup> April to 30 <sup>th</sup> June	£41.25
1 <sup>st</sup> July to 31 <sup>st</sup> December	£27.50

### **To take out insurance cover:**

Please call us on 0845 222 2236, or email us at [info@holisticinsurance.co.uk](mailto:info@holisticinsurance.co.uk) .

Should you require any further information please feel free to call or e-mail us and we will be more than happy to help you.

Holistic Insurance Services 183a Watling Street West, Towcester, Northants NN12  
6BX

[www.holisticinsurance.co.uk](http://www.holisticinsurance.co.uk)

Holistic Insurance Services is authorised and regulated by the Financial Services Authority

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**BHMA 25TH ANNIVERSARY CONFERENCE**  
Medicine as if people matter: Patients, Practitioners and Places  
Date: Friday 18 & Saturday 19 April 2008  
Venue: University of Westminster, London

**In association with the University of Westminster**

This conference is a gathering for all who have an interest in healthcare. The conference's themes include: sustainable healthcare; taking care of ourselves, our

community, our world; participation and engagement; citizenship and the co-creation of health.

**Highlights:**

Patients Association President and campaigning journalist Claire Rayner will be opening the conference, to remind us why at a time when medical technology seems all powerful, medicine as if people matter is more important than ever.

**The first afternoon of the conference is FREE and open to everyone** and will focus on the surroundings in which we practice, and how important they are for enabling person-centred healthcare. Keynote presentations are to be given by **Dr Sam Everington**, *GP, Bromley by Bow* and **Dr David Reilly**, *Lead consultant physician, Glasgow Homoeopathic Hospital*

**A main feature of this first day will be an exhibition of entries to the BHMA-Nutri Centre Good Practice Award 2008 - Healing Spaces in Holistic Healthcare.** This award is open to organisations whose surroundings reflect how architecture, interior design, the use of sound, light, colour, or new ways of using healthcare space creatively can empower holistic healthcare and co-creation. For those wishing to enter, details can be found on the BHMA website at [www.bhma.org](http://www.bhma.org) The closing date for entries is 31 January 2008 and entrants will receive up to two free places to the Conference.

**Saturday's theme** is patients and practitioners, and how to make people once again our healthcare systems over-riding concern. **Professor Bob Sang** will talk about patient-led initiatives such as the Expert Patients Programme, **Jan Alcoe** about her own experience of empowerment and recovery, **Chris Johns** about mindful healthcare practice.

Don't miss this opportunity to celebrate the BHMA's quarter century of promoting holistic healthcare. Add your voice to the growing number who believe sustainable healthcare means delivering medicine as if people matter.

For further information contact Diana Brown on 01278 722000, email [admin@bhma.org](mailto:admin@bhma.org) or visit [www.bhma.org](http://www.bhma.org)

**Helen McCarthy**  
**Marketing Consultant**  
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**Helen Tel: 07979 815 411 Web: [www.bhma.org](http://www.bhma.org)**

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## **Seven Principles which attract and sustain abundant success**

**1** Allowing the Universe to manifest. Knowing yourself who you are, cultivate time for stillness and make time for connection to the inner essence of your being. Spend time in nature listening and sensing the harmony of life. This going past inner chatter makes the connection to abundance and to creativity. Learning to be in stillness allows for the flow. This allowing presupposes self acceptance and a sense of deserving. It is our human nature to be connected to the abundance of the universe. Not by hard work or trying to do things. When we realise the going is hard then there is some resistance - the brakes are being applied somewhere. We need to drop defensiveness, resistance and embrace freedom. When we are connected to our true self it frees up the whole system. If we become aware in our stillness we may discover we were struggling rather than just allowing for the free flow of life, energy, love and joy. Acceptance of life creates ease, that does not mean that we might not aspire to higher things. Taking responsibility for our life means we have the ability to respond which may mean creating opportunity to learn and grow. Learning frequently comes from unexpected happenings or from the midst of a problem answers or solutions come to us. Almost as a forgotten name pops into our mind unbidden.

**2** Giving. In our willingness to give what we are wanting, we discover this facilitates the dynamic exchange which creates abundance. In giving, we receive. The balance of this is essential to manifesting whatever we are wanting to create. This circulation of life energy is what keeps us alive. In truth giving is the same as receiving if we stop the flow of either we slow down or stagnate in life. In giving we plant the seeds of life which can grow and multiply. Loving to give increases the energy behind the giving. Whatever you are wanting give, if you are wanting joy give joy, give healing if you are needing healing. Many of the most beautiful gifts we give are free. The gift of appreciation, a smile or of genuine care, these are all amazingly powerful gifts. No one even needs to know of most of our ways of giving, a wish for another's health, a silent prayer. Wherever you go, joyfully decide to take a gift of love, a flower, or of compassion. Remembering that in this dynamic exchange to receive openly willingly and happily. Choose creative ways to circulate the wealth of giving through whatever channel is available to you. In doing this we can truly know that abundance is flowing.

**3** Making the right choices. This expands the second principle of the dynamic exchange in giving and receiving. This third principle asks us to consider the impact or the ecology of our choices on others. We are familiar with the saying, 'You reap what you sow'. Ask yourself what am I sowing. This sowing needs to be thought about, not just a knee jerk response to some sort of conditioning, rather more to an assessment of the here and now of our life. Bringing into consciousness our choices from here on in enables us to make intuitively right decisions. This listening mode will make us more aware of the fact that today's choices, our current thoughts, create our future. Asking for guidance, listening and paying attention to what is happening also enables us to learn more effectively from our past experiences. Taking time to create these opportunities to learn can be very liberating.

**4** Wanting, dreaming, visualizing, and intention energises action. What we put our attention on increases, it literally ignites energy to fulfil our dreams. Intention is the power behind manifesting, it is a commitment to something or someone. When we intend there is deliberate purpose. When this is within the balance of physical, mental and spiritual laws we experience a sense of knowing it will work out right. This

needs to happen without any real attachment to the outcome. Attention is in the here and now and intention is something we are wanting for our future. It is this combination of attention and intention which is so magical.

**5** When we experience passion about beauty, life or whatever we are enjoying, in that moment we have a really strong powerful connection to the Universal Source. As we experience joy and fulfilment in our profession we naturally ensure success. These strong energetic links attract clients and new contracts. We receive guidance because we are also more open to listening. Instilling passion, wonder and joy into our times of imagery and adding other senses facilitates the effectiveness of our dreams. When we are eagerly anticipating expansion, our emotions are our guidance system. When we enjoy positive happy emotions we are in harmony with the source of growth. When we are happy, what we have already asked for has an open channel through which to flow.

**6** Cultivating genuine appreciation, love and gratitude for what we have, of how things are right now, assists the continual expansion of happiness. This state of mind needs to encompass each part of life, as well as enjoying ourselves and our own life. This state of being is about awareness and satisfaction in the here and now. No one holds us apart from what we want - only ourselves. Be willing to deliberately reach conscious appreciation and contentment. Feel and savour this higher vibration, when we practice this, we recognise and notice lower frequencies. Whilst we are in a state of appreciation we open the door and let abundance in.

**7** Practice the art of forgiving and releasing past hurts. When we experience anger, upset feelings acknowledge these, we are accountable for how we react. Holding onto resentment or wanting revenge hurts us inside. We cannot ever know how or why someone really did something. We can only be responsible for our own life, and how we react now. Sometimes, interestingly enough we can find ourselves in the same position as that person, or in a similar situation, this can then give us the needed lesson or insight. Deepak Chopra frequently exhorts us to relinquish the need to judge. Forgiveness is an essential part of manifesting an abundant life. Cutting the ties which bind you to that person or situation is a worthwhile and liberating experience. Letting go of the need to judge frees up our unlimited powers of attraction.

**This article has been extracted From Mary Llewellyn's course entitled "Secrets of Our Success"**

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