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Abstract

In this article some very fundamental presuppositions of NLP are discussed – its logocentric heritage. And in a non technical and introductory language the development of a first step to a new framework of understanding will be presented.

If NLP is an attitude which produces some techniques and models, NLP requires today some self-reflecting applications of these techniques and models to NLP itself. The aim I am intending is to undergo some fixations in the set of fundamental presuppositions in how to interact with the world and how the world is organized. An exercise in deconstruction and an introduction of the **DiamondStrategies** shows how it is possible to surpass the logocentric obstacles of NLP. The freezing fixations of hierarchical binarism should be deliberated for an open game not only for an increase of choices (Bandler, von Foerster) as still now, but for an opening of the structural horizon of frameworks for the self-production of complex choices.

This process of permanent reflection – deconstruction and diamondization –, the attitude to the *'reflective fundamentals'* , deliberates the whole corpus of NLP and enables processes and structures of a manifold of attitudes which enables to continue the revolutionary process of NLP.

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DECONSTRUCTION&DIAMOND STRATEGIES*

Rudolf Kaehr

„Everything is true: not everything is true; both, everything is true, and not everything is true; or, neither everything is true nor is everything not true. This is the teaching of the Buddha.“ Madhyamika Karika

DIAMONDS ARE FOR EVER

„For me, NLP is primarily an attitude. It´s a set of presuppositions about how to interact with the world and how the world is organized. And it is my experience, observation and belief that anybody who holds those presuppositions is a Neuro Linguistic Programmer, that all of this technology that has been developed in the world of NLP is the result of the application of those presuppositions to the world.
My primary goal is to teach the presuppositions within the context of whatever model or techniques we are studying. My interest is in people learning to perceive, understand and act in the world through the presuppositions that those techniques and models imply and require in order to be effectively used.“ David Gordon

Abstract

In this article I want to reflect on some very fundamental presuppositions of NLP – its logocentric heritage – and to present in a non technical and introductory language the development of a very first step to a new framework of understanding, questioning and cooperation for and about NLP.

If NLP is an attitude which produces some techniques and models, NLP requires today some self-reflecting applications of these techniques and models to NLP itself. The aim I am intending is to undergo some fixations in the set of fundamental presuppositions in how to interact with the world and how the world is organized. An exercise in deconstruction and an introduction of the **DiamondStrategies** shows how it is possible to surpass the logocentric obstacles of NLP. The freezing fixations of hierarchical binarism should be deliberated for an open game not only for an increase of choices (Bandler, v. Foerster) as still now, but for an opening of the structural horizon of frameworks for the self-production of complex choices.

This process of permanent reflection–deconstruction and diamondization–, the attitude to the *'reflective fundamentals'*, deliberates the whole corpus of NLP and enables processes and structures of a manifold of attitudes which enables to continue the revolutionary process of NLP.

1   About some Linguistics, Logics and Deconstructive Plays

1.1 Subverting the fixed play of opposites in endless chiasms

„*So the longing for a centre spawns binary opposites, with one term of the opposition central and the other marginal.*

Furthermore, centers want to fix, or freeze the play of binary opposites.

Derrida says that all of Western thought behaves in the same way, forming pairs of binary opposites in which one member of the pair is privileged, freezing the play of the system, and marginalizing the other member of the pair.

Deconstruction is a tactic of decentering, a way of reading, which first makes us aware of the centrality of the central term. Then attempts to subvert the central term so that the marginalized term can become central. The marginalized term temporaly overthrows the hierarchy.

And this play goes endlessly." *(Derrida for Beginners, 1997)*

Now, have a look on it! Our DiamondStrategies are a very simple but highly pragmatic and effective play of deconstructing our frozen thinking and feelings.

Let us play the game of the **DiamondStrategies**: *From the frozen habits of our hierarchical thinking and feelings to the endless flow of inventing and co-creating our futures in the open chiasm of systems of multiple opposites.*

1.2 Metaphors: Some pictures and linguistics

Not only philosophy is a question of language and languaging, the same we have for counselling, coaching and therapy. After *Sigmund Freud* Psychoanalysis is a *talking cure.* Our personal awareness is questioned by our concept of language and the ways of our languaging (Maturana). Language is not only a tool of communication it is more fundamentally the way of human beings live (Heidegger). We are living in (the cage/horizon of) of our language. We get some first freedom from/in it if we play the full and non-restricted game of language and if we are subverting for a first step the order of the given logocentric hierarchical view of language and life. We do this in language itself in using it in a different way.

Also therapy maybe considered as a talking cure we don't feel restricted to spoken language. Every way of making distinctions is considered as a way of languaging (Humberto Maturana).

1.2.1 Exercises

Let us begin with some very elementary statements of an elementary exercise:

1. There is now light without shadow. And there is now shadow without light.

There is no happiness without badness and there is no badness without happiness.

Even further: There is now left without right and there is now right without left.

And so on.

2. A rose can be red. And the Sentence „The rose is red.“ can be true or false.

„be red“ is a predicate of a noun. Predicates are for the sentences (linguistics), attributes belongs to things.

But left/right, true/false, light/shadow, sadness/happiness are not attributes or predicates there are opposites, polarities, dualities which depends from a point of view.

If you say „the tree is left of the church“ you don't say something about the tree or the church, but you are saying something about you and your point of view in respect to the church and the tree.

3. We are trained by our language to build sentences with subject and predicates so we give things names and some attributes.

We say: The rose is red.
          The wall is big.
          Life is expensive.
But also we say:I am happy.
          I am an alcoholic.
          I am a charmer.
          I am depressed.
In this sense we think ourselves as a thing which has some attributes. If I say „I am an alcoholic.“ I identify myself with this attribute. I am thought of as a thing with the attribute „*be an alcoholic*“.

1.3 Attributes, Behaviours and Identity

We are taught to use opposites as predicates or attributes and to affirm subjects to have predicates as if they were objects (things).

It would be much better to make a difference between things and humans. As living systems humans don't have attributes they have different *behaviours*. We can make a distinction between our „identity"(self, ego) and our behaviours.

(But caution: A new opposite! What's about domination, subversion, dissemination of the selves/behaviours binarity?)

Humans surely have some attributes too (black hairs, big nose etc.) but this has nothing to do with the fact to be alive, to be a living system.

If I say „*I as an alcoholic haven't drunk much to day.*" I make a difference between myself and my behaviour as an alcoholic. I am not identical with my behaviour. So I also can say „*I as a human, am for the time an alcoholic but now I will change my behaviour and I will not be an alcoholic at all but also not a non-alcoholic.*"

1.4 First Conclusion: Subversion and displacement

In our ordinary language but also in philosophical texts the two terms of a binary opposite are never of equal value. There is an asymmetry and hierarchy between the two terms. One is central the other one is marginal. So happiness is better than badness, light is better than shadows etc. And so on for man/women, form/content, spirit/matter, true/false. For NLP congruence is better than to be incongruent, associated/dissociated, trance/dis-trance and the deep structure dominates the surface structure, etc. The possible interplay between the sides or terms of the binary opposites is frozen and produce a hierarchical order in a semantic domain.

But we want to be free enough to choose (in) which system of order we want to play the game of life and we want to be free to play the double play of simultaneity of the both.

1.4.1 One first rule of polarities:

If one side of an opposite is weak, then the other one is weak too.

So, if you can´t be very unhappy, you cannot be very happy. And if you can´t be very happy, you can´t be very unhappy. Both belongs together like light and shadow.

1.4.2 Subverting the opposite

First we invert or subvert the order of an opposite. We look at the order from the suppressed point of view. How looks the world if we are subverting the hierarchy of our system of thinking, feeling, decision making etc.?

Also deconstruction is not simply a method, Derrida gives us some „general strategies of deconstruction":

„*In a traditional philosophical opposition we have not a peaceful coexistence of facing terms but a violant hierarchy. One of the terms dominates the other (axiologically, logically, etc.), occupies the commanding position. To deconstruct the opposition is above all, at a particular moment, to reverse the hierarchy.*" (Positions, pp.56-57/41).

1.4.3 The double gesture: displacement

Second we take both side of an opposite as of equal value. And we begin with an exchange relation between the terms of the opposites. The order relations (hierarchy) are introduced later as a chosen and therefore necessary frizzing of the interplay of the terms.

„*Deconstrucion must through a double gesture, a double science, a double writing, put into practice a reversal of the classical opposition and a general displacement of the system. It is that condition alone that deconstruction will provide the means of intervening in the field of oppositions it criticise and which is also a field of non-discursive forces.*" (Marges, p. 392)

1.4.4 Chiasm: the double game of the opposites

congruent incongruent good bad

congruently incongruent and
in congruently congruent
congruently congruent
congruently incongruent

closure thesis of description

1.5 Second Conclusion: (neither–nor–): sovereignty

You for yourself as a person you are not the one side and not the other side of the opposition (dichotomy, duality, polarity, alternative). You are neither A nor not-A (B), you are able to reject the whole opposition.

You can behave as if you were identical with one of these sides – but it´s always your behaviour and not your identity. You can be identified with one of this sides but you are not identical with one of these sides. You have the freedom of choice to be one of the sides (to be identified temporally with one of this sides of the opposition) and to change the sides. Both sides are of equal value (light/shadow).

But you are neither the one nor the other. You can reject the whole alternative of the situation and that is your *sovereignty*, your subjectivity, your ego. Purely deliberated from all possibilities you are yourself as the pure potentiality of choices.

1.6 Third Conclusion: (both–and–): richness

Because you can chose between the both sides of an opposite, you can not only oscillate between them, you are able too to take them both at once. So you can have – or if you want to be identified with them – you can be both at once and now you are rich because you have the experience of being both. This is your great richness to be or to have all your possibilities at once. Not one after the other on a sequentiell chain but all together at once in the parallelism of a network.

That's all you – all that is you: both at once (and much more).

And much more: because you have all four positions for you (position, opposition, neither – nor, both – and). So to fulfil your real richness you need also the perfect poorness – that's the freedom to be poor or to be rich and neither rich nor poor and both rich and poor at once. And so on…

And Thinking and feeling: Thinking/Feeling – there is no feeling without thinking and there is no thinking without feeling etc. Don't stop the game here. You know it is endlessly. But you remember too that we are not playing a philosophical and deconstructive but a very pragmatic game of effectiveness (for counselling, consulting, coaching, therapy…).

And here is the high moment too where you can *reject* the whole Diamond Strategies of thinking and feeling and choose an other pathway of (re)organizing your life…

2   DIAMOND STRATEGIES: FIRST

2.1 Step one: Position

Describe your state of the moment with a good, short but precise statement. It´s your statement of position, affirmation, it´s your starting point of the game. This sentence can be of all sorts of meaning. It must not be a hard problem statement or a strong limiting belief sentence etc. Also it must not be a statement of a negative situation. All sentences are of equal value if you think it´s your starting sentence. (Diamond Strategies are more than an existential general problem solver.)

Go with your personal starting statement as deep as possible into your emotional and/or cognitive state. Ask yourself about your state formulated in your first starting statement. Elaborate the semantical and emotional context of this statement. Take your last (your best) sentence (statement) of your exploration of your feelings and thinking and write it down.

(It would be very good if somebody else would ask you this questions and would write it down for you. Also it is helpful to mark your position on a plane.)

2.2 Step two: Opposition (Subversion)

Create the opposite of your state and of your belief statement, of the sentence which describes your state most concrete.

Our language gives us a lot of possibilities to build opposites: logic, grammar, semantics, word games, phonetics, writing etc. It´s not only negation, you also have inversion of all sorts of order in a sentence or between sentences, dualities, reflections, mirroring and many other method of translating a statement into it´s opposite. Don't hesitate to build your own opposite of your starting point.

2.2.1 Example

Position: „Nobody loves me."
first opposite: „*Everybody* loves me."
second opposite: „Everybody *hates* me.",
third opposite: „*Everybody* loves *you.*"
etc.

I would like this one as a nice opposite of „Nobody loves me.": „I love anybody."

A new opposite of „Nobody loves me." could be „Everybody hates me." What are the connections between the position and the opposites? You are discovering a Semantical Field of statements between position and oppositions.

2.2.2 Questions

1. How do you feel with this statement „*I love anybody*" in contrast to the first „*Nobody loves me*"? Go deep into this state of „*I love anybody*". Where at your body do you feel this state most intensive. What are your thoughts, pictures, feelings, emotions…? Describe it.

2. What do you feel now about your first statement „*Nobody loves me.*" from this new point of view? Describe it, go deep into this new state of feelings etc. and write it down.

Change your positions and feel what happens when you are changing from your position to the opposite of your position. Play this transition game so often till you feel and think very concrete the profound difference of both. You see, they have nothing in common, there are really different. One could be heaven the other one hell. There is no fuzziness or mediation or sublimation between them. They are strictly separated like the (strictly) „true/false" of logic.

2.3 Third step: (neither–nor–): sovereignty

Change between your two states (position vs. opposition). Take position and all feelings for the one, and then take all feelings and surely also all thoughts for the other one.

Change and feel what happens when you are changing from position to the opposite. Play this transition game so often till you feel and think that both are equivalent (like light/shadow). Then you will feel immediately that you are free from both: you are not the one and not the other. Formulate a good statement for this position and write it down.

You as a subject, as a person you are neither this nor that. This insight and this feeling, that you are not identified with one of the sides of the opposite is your third position. Here you are free, you have the most possible distance to all of the world (the shit and the goodies of this world – and all other worlds too). Go into the feelings and thoughts and affects of this state. Describe it etc. Then, how do you see the two other positions, how do you feel them? Go back to the first and to the second. Describe what you are feeling in this transitions. Which do you like most? Play the game till you feel all three positions as equal. All three belongs to you.

But this is not all we can do. We can also have the opposite of this distance and sovereignty of the 'neither – nor'. It is the forth position of 'both–and–', an overwhelming experience.

2.4 Forth step: all of that at once – pure richness

Now you have often changed your positions and you had have very strong and tremendous feelings and insights in this three positions and transitions. You will discover that all this belongs to you. And not only one after the other but all at once. You are all this at once. You are both position and opposition. Both light and darkness at once.

Describe this enormous feeling, go into it etc. And go back to the three other states and feelings. Go around your 4 positions. Formulate a good statement to this new position.

Then you make the complete trip: you go around the 4 positions in at least 6 primary steps, you have 24 permutations of your primary steps– that's your universe of experience(s) for this first step within the Diamond Strategies. I have named this brilliant experiences some years ago *EmotionalSurfing*.

2.4.1 Remarks

1. Now you have 4 positions for you and for your first (problem) state: (position, opposition, neither–nor, both–and). You have 4 good statements (or space of semantical explorations with 24 permutations of it) for you – and you can freely change between all of them. All 4 positions are „true" at once – and none of them is the ultimate truth for you and anybody else.

From a logical point of view you would have to decide for one truth. But life is not logic and you can have a network of propositions, positions, points of view, feelings etc. which are often logically fully contradictory but are opening a new space of exploration and a horizon of simultaneous possibilities.

2. You see I don't belief in classical logic for handling with complex and reflectional situations. On the other hand it is not enough simply to make statements about non-classical thinking and its logic. We need as in classical logics a formal and operative framework and its formal systems.

As the Buddhist motto at the beginning shows there is a field of possibilities which can surpass our linear thinking strategies. But this Buddhist statements are formulated all in the framework of logical connectives (and, or, non, true, false). This is not necessary – in the framework of *polycontextural logics* we can go beyond this logical formulations and limitations. This should be developed for NLP in a other paper.

2.5 Next Steps in the DiamondStrategies

We can play this game even further and we can build and construct networks of Diamonds. Because you can take all of the 4 positions as a new starting point for your quadruple (4) of questions and statements and feelings and insights and then ask the 4 questions again. Mostly you need more semantical and emotional space than only this primary 4 positions. But remember – it´s long ago, you always lived in a one point universe. You have seen and lived your life from one and only on point of view and therefore you described and organized it with one and only one logical framework.

With this game you have deliberated yourself from your *fixation on one point of view* in describing, reflecting, feeling, deciding, organising etc. your life, your future or your organisation or your company.
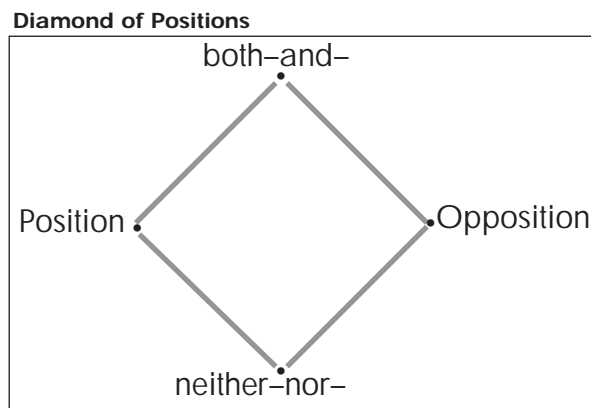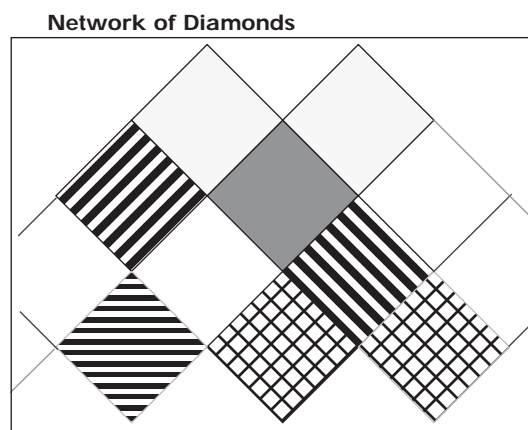
Diagramm 1 **Diamond of Positions**

both–and–

Position

Opposition

neither–nor–

Diagramm 2 **Network of Diamonds**

3   DIAMOND STRATEGIES: SECOND

3.1 Opening for existential futures: Enabling vs. disabling

You have surely produced some great ideas, insights, feelings and wishes for your future in applying the Diamond questions. This we can develop further with an other great strategy of (simple but powerful) questions.

All of the four positions of the first Diamond Strategies can be asked about the future possibilities, about their perspectives, about their horizon of new behaviours, etc.

You can ask: What opens me this, what enables me this, which are the new possibilities for me, what new chances are opened by this state, position etc. for me.

In contrast to the Core Transformation Questions (Connirea Andreas) we don't ask „What is *good* for you?" because this is a question about attributes and not about behaviours or processes. With our questions of enabling/disabling we open new horizons of possible behaviours and of futures.

3.1.1 Example

1. Position, Affirmation: „I live for working good."

2. Opposition, Duality: „I work for living good.

or

1. Position: „Nobody loves me." „I have no reason to live here."

2. Opposition: „I love anybody.", „Life is the reason to me for loving all."

3. Neither – nor:

Neither „I live for working good" nor „I work for living good".

4. Both at once: (both – and –)

Both „Nobody loves me." and „I love anybody."

3.2 First Step: Enabling vs. disabling

Take one of the 4 positions of the Diamond, go into the feelings etc. Then ask one of this questions about enabling/disabling. But don't wonder what happens!

1. If you are in a brilliant and wonderful mood and feeling and thought (in love, a good job, a brilliant decision etc.) ask yourself:

„What am I disabling me with this feelings?"

„What is the negative (the shadow) of this great positive feeling?"

„What is closed for my future with this wonderful state (decision)?"

Write down your answer, say A. Then continue the questioning „What am I disabling with A?" Answer B. And so on.

2. Otherwise for the negative feelings, for the shit of life:

„What enables me this disastrous shit of life for my future?"

„What new insights comes up in this terrible darkness?"

Write down your answer, say A. Then continue the questioning „What enables me A?" Answer B. „What enables me B?" And so on.

3. You can also *freely alternate* your questions about enabling and disabling.

„What enables me A?" Answer B. „What am I disabling with B?" Answer C. „What am I disabling with C?" Answer D. „What enables me D?" Answer E. And so on.

4. The *neither–nor–* of enabling and disabling

„What neither enables nor disables me A?"

5. The *both–and–* of enabling and disabling

„What both enables and disables me A?"

3.2.1 Remarks

1. *Contexts of relativisations*

If you are in some emotional, cognitive, decisional deadlock you can also make the experience of relativising your situation and to go more profound if you ask:

„What is next of this brilliant core state, what goes beyond this state, feelings, decisions, etc.?" or the opposite „What in the darkness of my disaster could even be more disastrous for me than my disaster just now?"

2. *Multiple and chiastic core outcomes*

If you ask yourself (or somebody else asks you) this questions repeatedly and alternatively often enough you reach at a point of satisfaction, of (your) highest level. Then you are at your plateaux and here there are no new pathways. This is called a *core state*. But remember you have not only one core state but at least 2 (position – opposition) but mostly the famous 4 and even more if you go through the network of the Diamond Strategies.

You can make at least 3 very new experiences:
1. Chiastic exchange: EmotionalSurfing
2. Simultaneity: Novelty
3. Re-Solving

4   TOOL BOXES out of the DiamondStrategies

Now you have some insight into the Strategies of the Diamond thinking. For your purpose you can now freely combine the different questions of the whole DiamondStrategies with each other and build some *tool boxes* from the simplest to the most complex ones.

For beginning, learning and training, you can take the following elementary sets.

1. Take one position and apply to this position the enabling/disabling questions.

2. Develop from a position the contra-position, the opposite.

3. Develop from a position the contra-position, as in (2) and then apply to this position and opposition the enabling/disabling questions.

4. Develop from a position the opposite, and then the (neither–no–) and the (both–and–) of position and opposition.

Next step would be to develop the following settings.

5. Develop (4) and from them the network of some Diamonds.

6. Take (3) and ask at all 4 positions the enabling/disabling questions.

7. Now you know how to make more combinations at your will.

5   Diamond Attitudes: Towards Trans-NLP

Trained now to use the DiamondStrategies as an interplay of Groundings and Horizons you can develop your own Diamond Attitudes beyond fundamentalism and relativism.

1. There is no necessity to be identified with the grounds or with the futures, neither with the grounds nor with the futures, nor with both at once or none of them. What seems to be a ground may become a future and what seems to be a future may become a ground. Both chiastic movements are simultaneously changing the meanings and relevancies of grounds and futures: grounds of futures and futures of grounds.

The *DiamondStrategies* enables us to train the art of living in between of grounds and futures and its connectives--the dance over the abyss of emptiness and wholeness; the charm of the chasmXthe chasm of the charm; the schisms of chiasms.

2. Technically you are able now to deconstruct all the techniques (i.e. Anchoring, Submodalities), sets of presuppositions ("The map is not the territory."), models (i.e. Concepts of Modelling, Meta/Milton Model, VAKOG) and modellings of NLP in the pathway of this deliberating tiny exercise.

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