

Journeys with Emergent Knowledge

A Facilitators Handbook

Matthew Hudson

Summer 2010 Version 1.1

The Law of AMRA

All the materials and information that constitute this e-book, my contributions to The Powers of Six and my development of Self-Alignment, have been created and developed with the sole purpose of aiding and assisting humanity to heal and better itself.

All of these tasks have been carried out with unselfishness and with no intention of receiving any remuneration in exchange. If however you have benefited from these sources and would like to express your gratitude for the benefits received. I would like to offer you a means to do so through the ancient Rosicrucian tradition of 'The Law of AMRA'.

The Law of AMRA is an ancient law, dating back to the Egyptian mystery schools. The following extracts are taken from the AMORC (Ancient and Mystical Order of Rosea Crucis) booklet, "Liber 888, The Council of Solace" to aid in defining this ancient law and its application.

"...The law simply consists of expressing gratitude, in one way or another, for any benefits one has received, with it being understood that such benefits do not necessarily correspond to material or financial gain..."

"...we must emphasize that it is never an obligation. This means that this law must be employed through one's own free will, without the least mental reservation..."

"... this law can be applied by helping persons in need or by taking time to comfort those who are suffering, by making an effort to improve our relationships and in general to better our environment by using our talents and abilities..."

"...If you choose to apply the law of AMRA by means of money, you can do so by making a gift either to one or more persons who you deem are in need; or to a humanitarian organization which will then use it in a positive way..."

However, if you do wish to donate directly towards the continuation of this work and aid in the ongoing costs of maintaining and developing The Self-Alignment, Powers of Six websites and materials. These donations are gratefully received via PayPal using the email address:

donate@self-alignment.com

May your inner truth assist you on all levels and guide you upon your path of happiness.

With best wishes for Peace Profound and may the divine essence of the Cosmic abide in you,

Sincerely,

Matthew Hudson

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Introduction for the First Edition

This e-book is brought together from my experience and research from a wide variety of sources: books, fragments of notepaper, emails, internet searches, videos and audio tapes, and above all of these from David Grove himself.

I had the wonderful and enlightening experience of meeting David through Caitlin Walker of Training Attention and then spending two months in the autumn of 2007 travelling through the UK and France with him. I experienced him working in therapy, delivering workshops, but mostly time was spent with the two of us chatting and discussing his ideas, like the day we enjoyed chocolate muffins and mascarpone on the beach in West Kirby (Wirral, Merseyside, UK) discussing the 4th Dimension and Emergent Knowledge. During these months I was taking notes, taping conversations, collating and deciphering the models and methods of his genius.

I truly hope that I've come close to his reality and provided an honest service to him and to you, my reader. Since David's transition from this world in January 2008 it is paramount for me to share this information and make it available to anyone who is interested.

At times during my research I have strayed from the Grovian path to gather more information when needed, like the use of Donald W. Winnicott's work which will be mentioned at times – there are just too many parallels between David and Donald to not mention him. Mathematics, energy theory, the space-time continuum and multi-dimensional realities are just a few of the other sources I have dived into to make my own sense of David's worlds.

This e-book simply represents my current understanding of Grovian Emergent Knowledge, I am not proposing to be any authority on the subject. Furthermore I believe there is no authority. I hold, and continue to do so, a keen interest, an open and focussed set of eyes and ears, plus a tremendous willingness to learn and share. I trust that this should be sufficient for most.

So take stock fellow travellers, enjoy the journeys this book will take you on – I have enjoyed the ride up to here and hope this will take many of you further on in your own journeys, wherever they may lead you.

With Best Wishes for Peace Profound,

Matthew Hudson, January 2010

IMPORTANT NOTE: This is version 1.1 of this e-book, please check www.self-alignment.com for the latest version.

Dedication

This e-book is dedicated to the spirit of David Grove. Who, in his time with us; healed, transformed and kindly shared his perceptions and understandings of the nature of humanity.

And Acknowledgements

This material would never have been possible if it had not been for the following people:

Everyone I have ever met, come into contact with or being aware of.

Thank you.

“COMMUNE with thyself, O man! And consider wherefore thou wert made.

*Contemplate thy powers, contemplate thy wants and thy connections;
so shalt thou discover the duties of life, and be directed in all thy ways.”*

Unto Thee I Grant

David Grove

1st Dec 1950 - 8th Jan 2008

David was born in New Zealand of Maori and European ancestry. He graduated in zoology at the University of Canterbury in 1972, and gained an MBA from Otago University in 1973.

While working in business in the USA he became interested in psychology. His professional development as a psychotherapist included a degree in Counselling from the State University of Minnesota and a study of NLP and Ericksonian Hypnosis. Subsequently his work in Clean Language, Therapeutic Metaphor, Clean Space and Emergent Knowledge has placed him as one of the world's most innovative psychotherapists.

Clean Language developed as a response to clients' subjective experience of phobias and trauma. It is a set of simple powerful questions that help clients fully explore and develop their personal metaphors for their experience. As the client learns more about their unconscious metaphoric world the metaphor typically begins to modify of its own accord, resulting in the relief or resolution of the problem. Clean Space and Emergent Knowledge use space and movement in addition to language to achieve similarly profound results

Emergent Processing – A Poem

*New and growing senses developing within my being,
Alive in a way not fully sensed before,
A fullness, a beingness,
The eternal moment of now.*

*How did I get here?
What journey ensued?
I went in and came out,
of a train, and a light bulb,
and the doorway to God,
To acceptance,
Complete,
Of all the above.*

*I was caught between worlds,
Always on one side,
In fear of the other,
And yet split,
Or torn,
Am I really on both sides together?
Not knowing and fearing the who or what was obscured,
Then just listening and seeing the outside as in,
Hearing at last,
The messages unceasingly offered.*

*Finding the joy in the Truth,
The humour and laughter of finding myself,
Becoming whole again.*

*The fear of oneself is all that there is,
And that fear of becoming,
and knowing just who you are.*

*That knowing of self,
of the truth,
behind all that there is,
The truth that is mine,
That created all this,
Now empowered to do what I will and I wish.*

*Unpicking the matrix,
Entwined through time,
By our ancestors, religions, laws and all,
Now unpicked and cleared,
And seen as it is,
Illusions and distortions keeping the matrix in-tact,
Just a self-made game in which we can hide,
Hoping and praying,
We can find our self again.*

Matthew Hudson

Preface

Over-Riding Concepts of Emergent Knowledge

- The language used is 'Clean'
- The language used is for facilitation
- Solutions come from within the client
- The client uses the space around them
- There are three sets of inner worlds/realities
- There is a core-self or 'Pristine' state that is accessible and attainable
- Our worlds are held within sets of boundaries

A summary of each of these over-riding concepts is given below; the specifics of each concept are the subject of this e-book:

The language used is 'Clean'

Imagine that when working with a client, we are metaphorically entering an operating theatre; we are washed and leave all traces of the external world outside of the theatre. In the context of therapy it is the client and their language and physical gestures that make up this theatre, therefore we only use what they are presenting and saying. The tools or instruments we use, i.e. our questions, are clinical. In fact their very construction limits the amount of influence they have on a client's world.

Doing this allows the facilitator to be 'Clean' in their language and behaviour, not influencing the client, only facilitating the client through their world.

The language used is for facilitation

The purpose of the facilitator's language is to ease the client into accessing the matrix (structure) of their experience. The language creates a context in which change can occur, it is facilitating and only delivered to assist the client in navigating through their worlds.

Solutions come from within the client

As this is the client's issue, the best solution for their presenting problem comes from their system. In this way it will be fully congruent with the overall ecology of the client.

The client uses the space around them

There is valuable information to be gained by asking questions of the objects and spaces around the client, rather than asking the client directly, also having the client physically move through and use the space allows new information/knowledge to emerge.

Another aspect of utilising the space around the client is that the client has the opportunity to take aspects of their problem and literally 'get them out of their heads' and place them in space. The use of space in this way thus becomes a facilitated process to enable dissociation.

There are three sets of inner worlds/realities

Our internal reality is made up of three sets of worlds:

- Our 'Primary World': the one that we are currently aware of.
- Our 'Secondary Worlds': those that we have experienced and through doing so have changed the nature of our being.
- Our 'Tertiary Worlds': those that contain our ancestral and spiritual sense of purpose and being.

There is a core-self or 'Pristine' state that is accessible and attainable

At the moment of our creation, we are untouched, we are perfect in all aspects and we have the experience of unity with the universe. This state of being is called 'The Pristine' and is re-accessible and re-attainable.

Our worlds are held within sets of boundaries

The three sets of worlds we are working from are all encased in boundaries that keep the information, memories, feelings that are held within them, safe and secure. These boundaries may be removed, shifted or strengthened during the client's journey.

Chapter 1 – Worlds

The Cosmological Metaphor

The metaphor that runs through this book is based around cosmology or 'Worlds'. A metaphorical 'World' as defined in this work consists of our:

- Memories
- Metaphorical Landscapes
- Data
- Images
- Dreams
- Voices
- Feelings
- Beliefs
- Values

All of these are then held within a spatial and logical boundary. Each 'World' has its own unique logical order and sense of scale that has the effect of maintaining the separation from our 'Other Worlds'.

We all live in world that is 'Real'; it is made up of matter and energy within space moving through time. However, how an individual understands and perceives this reality is unique. This inner reality or internal world, the one that we are currently aware of, is a self-created construct; created so our consciousness may make sense of the actual world. It defines what we know about our thinking and our feelings; it is our Primary World the one that we operate out of.

This Primary World filters our experience and we make decisions out of this world. We are the direct observers of this Primary World and we interact with it.

The Primary World

Our 'perception of reality' or our Primary World is the sum of our physiological and psychological filters developed consciously and unconsciously since the moment of our existence.

Because we live in this Primary World, making our decisions and categorising our experience, it is safe to assume that the richer or more developed our Primary World is, the more effective we can be in managing and interacting with the actuality of the real world. If our Primary World is a dark and unsafe place, then the real world will reflect this.

Ultimately then our ability to operate, through our actions and reactions in the real world is entirely based on the internal representation of our Primary World.

The boundaries of what we are aware of in the real world are constrained by the attention filters, set up in our Primary World. It is only when we expand our awareness outside of our current scope that we become aware of what is outside. I am sure you have all heard comments like:

"Looking back now, it was so obvious!"

"If only I'd seen that then."

"It was like I was wearing blinkers."

"It was always there in his voice, I just never heard it until now."

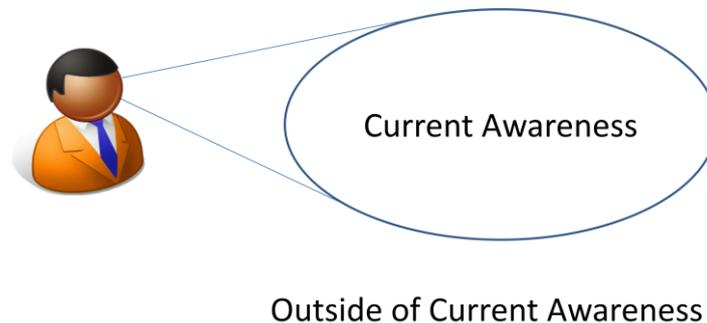


Figure 1

This experience is akin to having tunnel vision, where we become so focussed on particular aspects of a situation, we negate / do not even acknowledge other options and choices.

We are held within this Primary World, as a direct observer on the Primary and real worlds, this is who we are and what we know in the here and now.

The Geography of our Primary World

There are actually two observer positions within our Primary World. One is who we are now and the other is a 'doppelganger', the shadow of a younger '**you**'. This is the **you** before you became the person you are today.

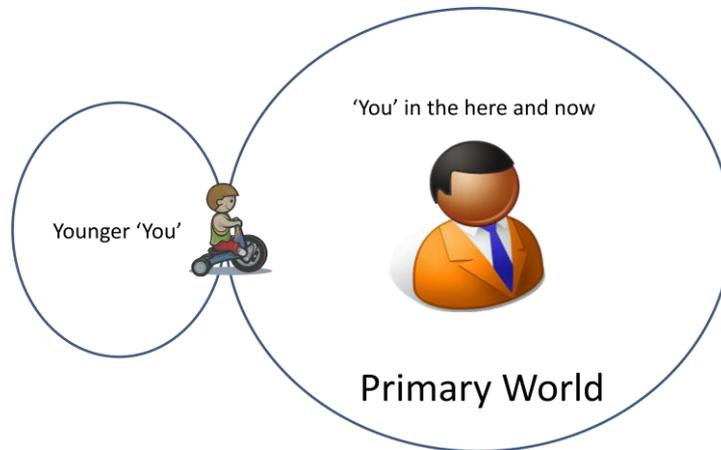


Figure 2

The space in between these two **you's**, defines the boundaries of the Primary World, (note that there is a boundary around the younger **you** this will be discussed later on in Secondary Worlds). The locus of control in this Primary World shifts between these two entities in an uneasy alliance. We are sometimes heard to say:

"I was beside myself with rage."

"I was out of my mind with worry."

"She made me feel like a child again."

It is through these worlds of primary and secondary knowing and the inherent metaphorical logic, developed through a line of younger **you's**, that creates the perceptual filters through which we experience the world. These filters cause our Primary World to be scaled incorrectly in relationship to the real world when we want to interact in it, thus causing the problems and issues that are unique to us all.

Secondary Worlds

These are the worlds that are created at points in our chronological life when we are forced, through an event, circumstance or a defining moment in our lives (usually trauma), to change our sense of being, our ontology¹ to such a degree we can no longer be who we were. Metaphorically the boundary conditions (rules and structures) that made up and protected our Primary World have been broken.

Donald Winnicott had his own idea about this concept. He said that when the environment impinges to this degree, it is an 'annihilation of being', hence that original 'beingness' can no longer 'be', and another has to take its place, one that has sufficiently developed to allow for this unpredictable event (impingement).

"Trauma is an impingement from the environment and from the individual's reaction to the environment that occurs prior to the individual's development of the mechanisms that make the unpredictable predictable." D.W. Winnicott

2

At this moment of creation, a new Primary World is conceived out of the metaphorical landscape of this younger **you** whilst in that defining moment.

These Secondary Worlds then become 'Lost Worlds', and our prior ontology (the beliefs and resources that used to be our Primary World) is held within them. It is as though the internal construct/set of boundaries had to break, as they could not contain or classify the new information that had impinged upon the individual. It is at this point we re-evaluate and build new boundaries, new constructions, and new categories to allow for this radical shift in our world.

These Secondary Worlds contain the information that we need, and can be helpful to us in resolving the problems in the here and now. However, we do not have direct access to them, they are outside of our Primary World.

Also held within these Secondary Worlds are aspects/fragments of ourselves that were split off and left behind (frozen in time) when the new Primary World was created. It is these 'lost' parts of us that communicate, through symptoms in the here and now. These symptoms are simply unsuccessful attempts from the mind-body at resolving the issue.

During the journey of Emergent Knowledge these parts of us are given the opportunity to communicate through other channels, the semantics or words we use, non-verbal gestures, visual metaphors, somatics or feelings and the scribbling and drawings of the client. These younger **you's** are already indirectly communicating through these channels. In fact before Emergent Knowledge processing nearly all of our general communication is from these younger **you's**.

¹ The science or study of being; that department of metaphysics which relates to the being or essence of things, or to being in the abstract.

² Boundary and Space (pg. 58) - (1967) 'Clinical Regression Compared with Defence Organisation'

This concept of being 'frozen in time' makes perfect sense when considering the moment of trauma, because this younger **you** stays back in that moment just prior to the trauma as a natural defence against the trauma of an unthinkable anxiety, hence it is a way of relating to reality without betraying the 'True Self' or 'The Pristine'.

The Pristine

When we are conceived or come into being we enter a Primary World that knows nothing except itself, it is in this state that we experience at a somatic level, omnipotence, that which is fully capable. There are many definitions of this state of being at-one-ment with the Universe; people can describe this as Enlightenment, True Being-ness or finding Infinity at the centre of the Self, Unitive or Non-Dual consciousness, some may even call this God. However here we shall call this state 'The Pristine', that which is untouched.

This state has no inside, no outside, no space and no time - just existence, just essence. Here there is no difference between the real world and the Primary World.

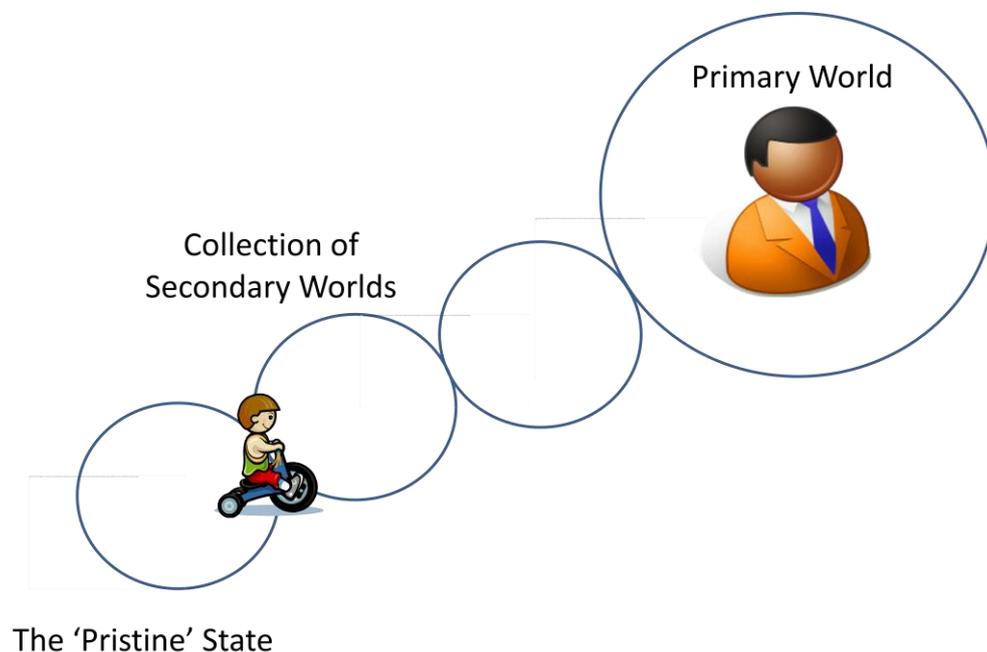


Figure 3

Our Inner World shapes us as individuals; our Primary World develops around the 'True' or 'Core Self' and determines our personality. This is all founded on very early somatic parts, feelings and functions.

The self or **you** in your present Primary World is, through your filters/boundaries, hiding you from your True Self, it could be said that this **you** is a 'False Self' keeping the True Self safe, (see the description about trauma on page 17 for more information about this).

This True or Core Self is our central self, the one at the core of our being. The one that existed before the real world made itself known to us, before we were impinged upon by our environment.

The Pristine is usually found between the ages of 0 to 5, after which time a person begins to lose their adjectival complement, or the phrases they come into the world with. Those phrases might

begin with “I am young and innocent” and they might change to “I’m afraid” or “I don’t know who to trust”.

Defining moments that knock The Pristine could be the first day of school or kindergarten or moving house early on. Also the arrival of a sibling might mean we are no longer the centre of the universe. Other earliest moments of trauma may simply include: being left alone in a cot with the light off, or stuck in a pram and not having any control over the perpetual movement, or hearing parents arguing and not being able to stop them, or even just a watching a curtain move for the first time.

When these moments arise, our internal representation of the world is not able to understand the real world, and we become scaled differently from the world around us. When we are forced to move outside of the world we know, our cosmology collapses because our world changes and through this it changes us.

During Emergent Knowledge processing, the client is directed towards discovering their Pristine. This is called ‘pulling back the person’. The purpose of pulling back **you** or another pronoun to find The Pristine is so that the client can build up a picture of their world in the Pristine and discover their ontology so that they can take it back with them to their Primary World, to the **you** in the here and now.

A Sense of Belonging and No Sense of the Pristine

David made the following reference regarding clients whom had no sense of their Pristine state:

Some clients may not have a sense of their Pristine. They are more easily traumatised because they have no sense that they belong in the world. This set of people may not have a sense of belonging to the family or culture they were born in to. They may have vivid memories of a time of great anxiety or that they were untimely born or unwanted. They may have never had the perception we are trying to find in the pristine.

*It is important to establish this characteristic of a client because when they are been pulled back they may need to go further than where the Pristine should be. They may need to be pulled back to the place ‘**from whence they came**’.*

This set of people who have no sense of belonging must however know what it feels like to belong. In order to say “I don’t fit”, they must have had the experience of ‘belonging’ or ‘fitting’ somewhere else to know that they don’t belong here.

The question to find out ‘*from whence you came*’ is:

“Where did you come from before you came here?” or

Through processing take the client back to whom they were before the Pristine.

Cosmological Orders

Moving a person back in time or space requires them to be in different positions within their self (not physically). There are different times in our life where we know what we know in that period of time only. Each time period is a cosmology. There are six main cosmological orders in a person's life:

- 1) The cosmology the client is currently in.
- 2) The cosmologies where the problems occurred.
- 3) The Pristine.
- 4) When the client came into the world.
- 5) Before coming into the world.
- 6) From whence you came.

Within each cosmology there can be different cosmologies where a person is caught up in a space that only knows what they know in that space from that perspective.

David wrote the following about the transitions between cosmologies:

When a person is moved from one cosmology to another, their mind changes, a different world is created and the person is re-generated – the genesis or beginning of their being is reformulated in each cosmology. When we pull out of one cosmology we can find a solution in the other. A different cosmology gives a person a different perspective. In one cosmology a sense of where a person comes from can be different to their sense of where they came from in another cosmology. Our view of our origin may be closer in the cosmology of us as a 5 year old, than in the cosmology of us later in life.

Problem domains and cosmologies are defined by boundaries. When a client is at the edge of their cosmology, they may need a push to get them through the edge to the other side where they will find themselves in a different cosmology.

Finding the edge may require several moves to adjacent spaces, looking for the right clues. To get through the edge will require either asking the right questions when clues arise (see next chapter on Navigation) or sometimes a directive from the facilitator such as:

“Turn around and face the other way.”

“Take a step, or move backwards.”

How Secondary Worlds Evolve

We begin our life with our first Primary World. However, this Primary World has to evolve and become more advanced and complicated to adapt and adjust to match the ever-changing new real world, both within the womb and once we are born.

Winnicott proposed that a baby has no distinction between itself and its environment (including Mother) during the first weeks of life, they are the same; the state of omnipotence continues but only intermittently, at first the baby wants food and a breast or bottle is provided. The baby's internal world wanted something and the external reality matched it, and the state of omnipotence continues.

However, there will come a moment when baby wants food. The baby makes all the successful noises and movements of the past, but food does not appear. The Primary World the baby once knew can no longer exist; the environment has impinged and broken the boundaries of the baby's world.

Here the baby is beginning to realise that it is separate from the external reality, it is becoming self-aware. Watch a baby observe and experience its own hands and feet as they move. The baby is becoming an individual, recognising there is an inside and an outside, with a limiting membrane in between (the skin).

This process of separation between the external world and the internal world is also a process of integration; where 'true integration' is defined as:

True integration is when the environment becomes permanently external; this is achieved once the individual has:

- Become orientated in 3D space
- A sense of finite time
- A sense of process
- A sense of scale

At this point we are fully aware of what is 'Me' and what is 'Not-Me'.

The evolving state, where the environment has a positive reflection on the individual's Primary World allows the boundary of that Primary World to grow and expand, providing safety and security. It is possible, therefore, for a highly positive experience to change the nature of our being. We may find love we never thought existed, we may have a spiritual experience, we may perform a random action in the world and suddenly realise our potential.

Taking the Emergent Knowledge journey takes advantage of this potential for positive re-alignment in the Primary World.

At the point where the environment has a negative effect, i.e. impinges causing a defining moment, we can no longer be who we were as represented by our internal world, this is the 'annihilation of being' that Winnicott described.

At the defining moment, you lose both the original **you** and the worldview that contained that **you**; it becomes a Secondary World obscured and separate from the new Primary World, which has been born in the mind the very next moment. This new world begins developing again with a new **you**, as an observer; you have effectively split.

That previous part that was safe and secure stays behind in what is now a Secondary World preserving the ethos of that era, the safety and security that the younger **you** knew. The new part develops a 'New World' and a new **you** to try and be better fitted for the real world that now exists, after the defining moment. This new real world is now categorised and filtered by this new development.

As this new Primary World begins to develop there are two observer positions that inhabit this world (see Figure 4):

- i) One in whose mind this world was created and is now 'frozen in time'
- ii) One in the here and now

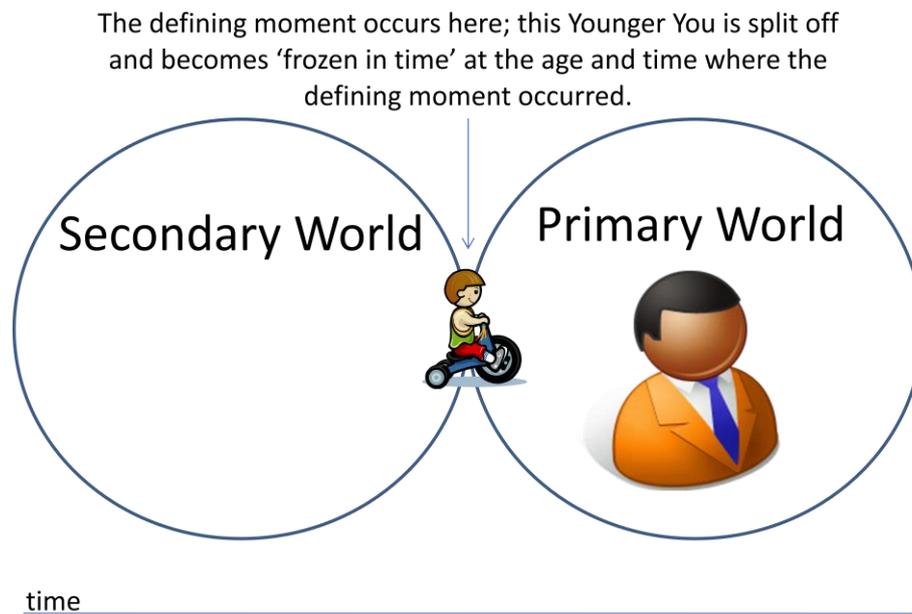


Figure 4

The consequence of this process is that we have a large part of our mental history and sense of being (ontology) unable to participate in the new world order.

These Secondary Worlds contain useful information and positive wisdom. However due to the structure of our model, the negative memory of that defining moment is having a greater impact (i.e. shielding us from the Secondary World) than the positive wisdom existing in the Secondary World.

This gets even more interesting when we consider that in our Primary World we wish to remove the negative symptoms / memory, however to the younger **you** held within that Secondary World, the negative symptom is not negative, it is all that **you** knows and it is the process by which that **you** is keeping safe and secure in that World. It is preventing that **you** from re-experiencing the trauma

again, this is the natural defence we discussed earlier regarding the unthinkable anxiety. We are effectively 'frozen in time' just prior to that defining moment.

This positive wisdom then, is cut-off from us or shut out from us, this is the wisdom (knowledge) that we don't have direct access to, as these Secondary Worlds lie outside the boundaries of our Primary World.

Each of these Secondary Worlds is controlled by a unique intelligence encased within, which is at odds with the Core or True Self of who we are today. This intelligence may come from several sources such as the younger fragments of ourselves, our ontological, ancestral and spiritual influences (see Tertiary Worlds).

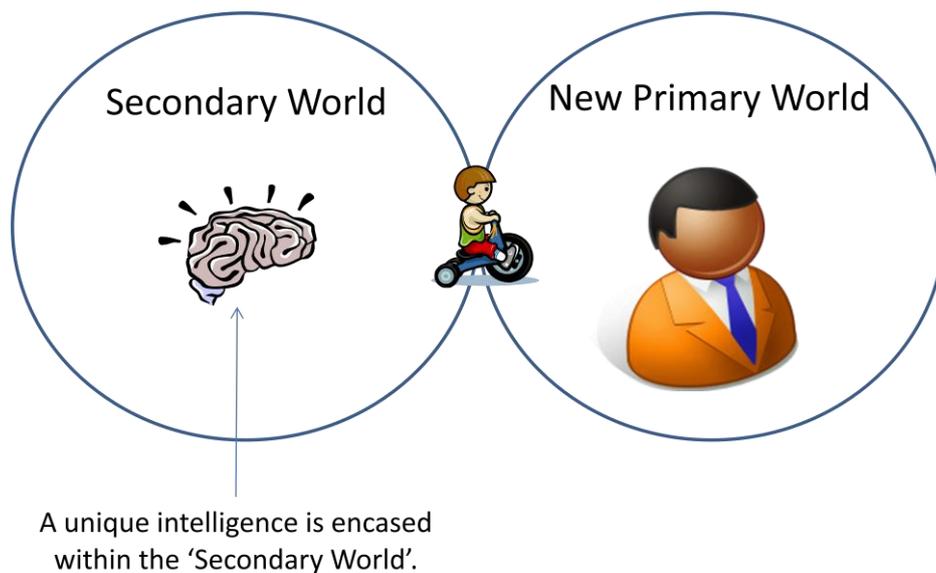


Figure 5

There are two boundaries shown in Figure 5:

- i) One encasing the world we are now in
- ii) One that defines the world prior to the one we are now in

After we have given up this Secondary World, or in some cases had it ripped away from us, it becomes a 'Lost World' and the **you** that is held within calls out; he/she begins to perpetually communicate to the outside world, until the message is listened to and understood.

Here we present some examples of the language people use to describe an emotional experience of when this occurs:

"I was beside myself with rage."

"I was out of my mind with worry."

"She made me feel like a child again."

In the first two of these statements there are two *I*'s, one that is experiencing the rage or worry and is outside of the second *I* in the here and now. Note the association into the state of 'rage' and 'worry' and the spatial dissociation from 'myself' and 'my mind'.

It may be useful to construct this as an *I* existing in the Primary World and an *I* which has become apparent from a Secondary World which has a thing called rage or worry in it.

In the last statement, the client has associated back into the child's world, within their body. In this state they may be feeling small, out of control or even humiliation. This is an example of when our internal world is incorrectly scaled to the real world.

A figure of speech used by a person to describe their experience is thus translated literally into its metaphorical equivalent.

Here is an example from one of my clients; who was experiencing problems of insecurity and embarrassment, especially when in the company of women. Through our discussion of his problem, he stated that *"It's like I think they are above me and hold some kind of power over me."* This left him feeling confused and anxious.

Taking a Journey with Emergent Knowledge we discovered an early Secondary World where he had just joined a new school in the middle of the school year. In the school assembly a question was asked of all the children, which he couldn't answer but he joined in and held up his hand anyway, to fit in; all those children with their hands up had to go to the front of the hall. He was confused as to why he was there; he was anxious about what would happen and as he began to blush and his safe and secure world broke apart, the teacher stood in front of him, towering over him. Demanding an answer as to why he was there, an answer that he didn't have.

It can be seen how the feelings held within this Secondary World are currently showing up as problems in the Primary World, and also how the scaling of the Secondary World has carried through to the Primary World. He was still seeing women as powerful and above him. It can be seen here how our Secondary Worlds exert at differing times an influence on our relationship with the real world.

When we are discussing our problem from the *you* in the Primary World, it is not that our perception of the problem is wrong; it's just that it is irrelevant. When a facilitator is asking questions like *"How do you feel about ...?"* they are of no or very limited value to the client, because that *you* in the Primary World doesn't have access to a useful answer from that position.

Tertiary Worlds

Tertiary Worlds contain a sequence of information originating and in existence prior to our life in the real world. There are three categories of Tertiary Worlds containing tacit information that can be difficult to access:

- i) Our ontological (sense of being) heritage; this information can be elicited by asking:
 - a. *"Where did you come from before you were born?"* and
 - b. *"What was the nature of your being-ness prior to birth?"*
- ii) Our ancestral heritage; this is the information we have inherited from our ancestral lineage.
- iii) Our spirituality, our cosmological sense of purpose and being.
 - a. *"What kind of purpose is the purpose you have now?"* then
 - b. *"What kind of purpose was the purpose before you had that purpose?"* run this question to the first or pristine purpose.

David Grove on Pulling Back and Defining Memory

(The following section is taken from some of David's notes and edited to be included here.)

Pulling Back Time and Space

The idea of pulling back is like the archer. In order for the arrow to hit its target with accuracy, the bow needs to be stretched and the arrow needs to be pulled back to just the right distance. The question is, how far do we pull back, in order to hit just the right spot?

Pulling back will find either the Pristine the place where they felt right, and were scaled correctly to their real world, or the time and space where the client was just before feeling bad. If the Pristine is not found, the client may need to move to six positions to locate *'from whence they came'*.

To arrest time and stop a person from moving forwards or falling into the effect of the problem, they need to find a different space from their problem space. This will place them in a more empowered position.

To move the client out of their problem space they need to find the space that is just before the time when the trauma occurred.

Moving time back will help move the client out of their problem space and will allow them to gather information from another perspective without complicating the issue.

When moving time back there are also elements of space that need to be considered. Time and space are interchangeable. When a person is traumatised in space they feel it in themselves. When they are traumatised in time as well, they may indicate this by reliving their experience at a certain time of the day.

The question that pulls time back is:

"What happened just before ...?"

The question that pulls space back is:

"Where did ... come from?"

The memories associated will be fixated so it requires perseverance from the facilitator as it will be very difficult to move time back because it will want to go forward.

When asking the questions to move time back, they may become overwhelmed and say *"I don't know"*. This is when the space questions would help the move backwards. They provide more information, and work like another observation point.

For example: If the client is asked *"Where did the man come from?"* and the client answers *"Well, the parking lot"*, then there is new information which resulted in the client being pulled back in time within their experience.

Pulling Back the Person

To pull a person back there are two ways that you can go – with the adjective or with the pronoun.

For example, if a client communicates something about themselves, such as *“I come from an alcoholic family”*, the usual line of enquiry may follow the adjective. In this case we would find out the evidence that they do in fact come from an alcoholic family and all the issues that are raised will be laid at the door of alcoholism and it will uncover a lot of family history.

If the pronoun is detached from the sentence and the line of enquiry follows the *I*, what will be uncovered is who that person was before they were part of an alcoholic family.

The question that pulls the pronoun back is:

“What kind of you were you before...?”

Tracing the adjective back provides information relating to the genealogy, tracing the pronoun back provides the ontology of the client.

By pulling the person back with the use of the pronoun, we are able to find who they were before they were affected by events in their life. This is different from pulling back time or space because finding out ‘who’ they were is not the same as ‘where’ they were or ‘what’ they were doing. They are finding out the very nature of their being, their ontology or their ‘I am-ness’.

To find who they were, they need to be pulled back to a time in their life when they felt right in the world – when they were scaled just right for the world or at one with the world. This time period is the Pristine.

The continued use of the pulling back to the Pristine, provides us with a history of the client, or the clients goals/problems, i.e. we can discover what was the first problem or the first goal the client had.

Defining and Building up the Memory

The pulling back questions have done the work of finding the time before the trauma or finding the Pristine. What needs to occur at this stage is to define and build out that memory so that the person has a complete picture of who they were before the trauma occurred. When working with the client's problem or goal, there will be no reference from the facilitator to the **you** or **I** (pronoun), and when the client is developing that part, they should also be free of their pronouns.

The questions that will do this are called developing questions:

"What kind of ... is that ...?"

"Is there anything else about that ...?"

What will happen is the person who is about to experience the trauma is put back into a context where they can look forward at the experience through a new set of eyes. These questions can be asked repeatedly until there is nothing left.

To build up the Pristine the questions go specifically to the pristine **you** or figure:

"What are you be wearing?" establishes the body of the person.

"How old are you?" establishes time.

Defining Moments

If it's a defining moment, the person will be able to describe their clothes and whatever else is there in intimate detail because these moments will be remembered. If they can't, then it isn't the Pristine and you may have to pull back further. Once the figure has been established, questions can be asked of the ground at this point as well.

The Figure and the Ground

While the focus naturally leans towards the figure or the subject dealing with the memory, it is important to also be mindful of the ground or the inanimate objects that the client mentions in their description of the memory. By treating the figure and the ground with equal importance you will not limit the resources available for healing, because the person in the memory may be the least resourced part of the experience. As well as pulling the figure back in time or space, you can ask questions of the ground and pull back time or space in that way. By asking questions of the ground, it will animate and vivify those elements and provide healing solutions.

For example if the person says that an experience occurred beside a lamp post, the question could be asked, *"Where did the lamp post come from?"* or *"What kind of lamp post is that?"* and it might take the client to a new observation platform and a different perspective on the experience.

The reason the ground is important is because when a person recalls an experience, they can often remember such exquisite detail as the pattern on the carpet or the wallpaper (when they can't remember most of the other years of their life). This is because parts or fragments of the person became embedded into that ground so that it is as much a part of the experience as the person is in

that memory. Asking the questions of the objects will bring them to life and the part of the person that dissociated or fragmented into that image will also come out.

Note: This section of David's notes was collated from 'A Emergent Knowledge Workbook'. This workbook is a collection of David's ideas and considerations, that he was beginning to bring together, over the last few years of his life. The inclusion of them here and throughout this work is my way of expressing my love and thanks to David. I am sure he would have approved of the free spirit in which they are now shared.

The Structure of Early Fragmentation

During moments of trauma, we become fragmented. We are left with the sense of this Inner Child holding onto the boundary of their world. However within that world there is also another aspect of self, the Outer Child.

The Inner and Outer Child

The geography of the Primary World is such that there are two observer positions. The first position is defined as the **you** who you are in the here and now. From this position we can see in the Real World and the Primary World concurrently.

The second observer position of this Primary World is usually located outside of the primary observer and can therefore be seen by the primary observer. This second observer represents half of an earlier **you** (the inner child) that was split off from an earlier Primary World. This part of us creates in his or her mind a metaphorical landscape or 'psyche-scape' that is better suited to the new real world conditions that exist after the defining moment.

The other half of this younger **you** (the outer child) remains encased in the prior Primary World, and cannot be seen from the primary observer position in the Primary World. This outer child is hidden in the Secondary World, and it is in the mind of this **you** who in that prior defining moment conceived the metaphorical landscape of the world you are currently in.

This is the **you** we want to re-connect with and bring back with us to the Primary World, to do this we have to go inside the Secondary World and develop and expand this world until this **you** is discovered and re-joined with the inner child.

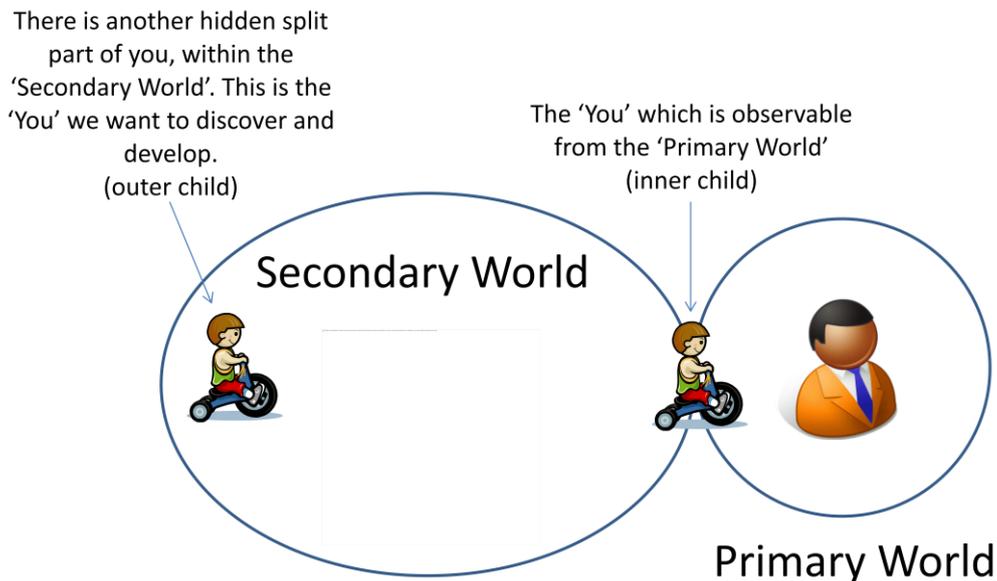


Figure 6

Primitive Agonies of the Inner and Outer Child

There are some primitive agonies that our pristine self or early **you** experienced, depending on how safe and secure we were at this time. They are ways in which our early psyche splits and keeps itself safe. It is very possible that the **you** held back in a Secondary World can cause these experiences to continue into our adult life.

There are five primitive agonies, described in Donald Winnicott's research³:

- 1) Going to pieces
- 2) Falling forever
- 3) Having no relation to the body
- 4) Having no orientation
- 5) Complete isolation, due to no means of communication

If a client is expressing symptoms similar to any of these, or their communication reflects a component of one, use this communication as the 'signal' and work with it, until it is able to free itself from its constraints.

³ Boundary and Space (pg. 58)

Questions to Elicit and Develop Our Worlds

This question takes a client into their 'Secondary Worlds'.

"What kind of you were you before you were this you?"

Developing the Sense of Self

These questions begin to develop the **you** in those Secondary Worlds

"What does / could / should / would that you know?" (note use of conditional statements)

"And what else does / could / should / would that you know?" (note use of conditionals)

"How old could that you be?"

"What could that you be wearing?"

"What does that you want to have happen?"

"Does that you have a size or shape?"

"What could that you be feeling?"

"Whereabouts in that body, is that feeling?"

Developing Other Elements in the Environment

These questions begin to develop the people and their relationships in those Secondary Worlds.

"Who could be around that you?"

"Who helped that you?"

"Who hindered that you?"

"What does / could / should / would that person know?" (note use of conditional statements)

"And what else does / could / should / would that person know?" (note use of conditionals)

"Does that person have a size or shape?"

"What could that person be feeling?"

"Whereabouts in that body, is that feeling?"

These questions begin to develop the objects and their relationships in those Secondary Worlds.

"What could be around that you?"

These questions begin to develop the space and objects in those Secondary Worlds, note the full use of 3-Dimensional space.

"What is 'in front of' / 'behind' / 'above' / 'below' / 'to the left of' / 'to the right of' that you?"

“And what is ‘in front of’ / ‘behind’ / ‘above’ / ‘below’ / ‘to the left of’ / ‘to the right of’ that ...?”

“Does that ... have a size or shape?”

“What kind of space is the space on the outside / inside of that ...?”

These questions elicit information pertaining to the client’s ontological heritage. This can also be achieved by dragging the client back to before birth through Secondary Worlds.

“Where did you come from before you were born?”

“What was the nature of your being-ness prior to birth?”

The Aim of Working with Worlds

In order to live and respond to the Real World, to the best of our abilities, we need all aspects (fragments) of ourselves to be re-united into our Primary World.

The overall purpose of this work is to create the context in which a client can accomplish this.

This 'United' state then, enables our Primary World to be scaled correctly to the real world and to have a good relationship with what the real world is. Donald Winnicott's interpretation of this 'United' state is represented in his definition of a healthy individual:

"The healthy individual does not become isolated, but becomes related to the environment in such a way that the individual and the environment can be said to be interdependent." D.W.Winnicott

4

We are not proposing that working with the Emergent Knowledge processes will make the real world ok; the aim is to make our internal representation of it healthy and therefore enables us to be effective in managing it. For example, you could be living in a disaster zone, where you have to adapt and interact to survive; after Emergent Knowledge processing the disaster zone will continue to be a disaster zone however your representation and response to it will have changed.

The objective then is to integrate these disparate worlds (Primary, Secondary and Tertiary) into one and for the boundaries between these worlds to disappear through the journey of Emergent Knowledge. In making this journey, the experience will allow us to shift and change the boundaries between the worlds. Also, the network created through this journey, allows these worlds to be acknowledged as separate and then we can re-connect and communicate with them, bringing them back into the Primary World.

Our Secondary and Tertiary Worlds contain wisdom and solutions to the problems identified by the **you** in the Primary World. This **you** is the least useful in resolving the problem, it has the least useful information that is needed to resolve the real world issues. The wisdom and solutions to these real world problems will most likely be found in the other worlds and therefore thankfully, does not rely on this **you** to come up with the solutions.

The emphasis is on the knowledge that exists on the inside of our Secondary and Tertiary Worlds, thus taking the stress and responsibility away from this **you** in the here and now of having to resolve this.

The solution is out there. With Emergent Knowledge we can discover it in space together.

⁴ Boundary and Space (pg. 46) -(1963) From Dependence towards Independence in the Development of the Individual

Chapter 2 – Space

Up to this point the reference to space has been about using language to move a person mentally or emotionally to a space in a time where they can view events from different perspectives.

Working with Physical Space

The idea of working with space, physically moving and using the space within a room, is that there is valuable information to be gained by asking questions of objects and spaces, rather than focussing on the client. This relieves the client of responsibility and gives the client different perspectives on events in their life.

Clients are able to ‘download’ information that they know, at certain points in the room. When they move to another space, they effectively leave behind part of themselves in the previous space. This way they are removed from who they were and how they felt in that time and space. They are in a different cosmology. Once they move, they are able to view who they were in that space, they now have a different view and therefore different information to download.

The notion of physically moving a person to a different position in the room where they can view events from different perspectives is called ‘Clean Space’. David provided the following information about ‘Clean Space’ and its relation to this work:

It can be very difficult to move someone to another space emotionally, but actually making the person move to a different position in the room can achieve the same objective, sometimes quicker or easier.

For example, a person may be in a position where the trauma is occurring and it can be difficult to move them emotionally from that space, but by just turning the person around they may find themselves in a different emotional space.

What also happens is that when a person is in one space, they are able to view another space as if it is a different cosmology, so they are not only able to view events in their life from different cosmologies or perspectives, but the space actually makes a cosmology tangible, so they can look back to a space and feel they are actually looking at that cosmology and the events that occurred in that time period, as they’re literally kept in that space now. Part of the person, their mental space or mental body stays anchored in each space so that when they get up and move, part of them doesn’t leave.

In this way information can be ‘downloaded’ into a space, giving the space knowledge that can be drawn on and developed when the need arises.

The Mission Statement

A mission statement is used as a focal point when beginning a session using spatial techniques. It is a statement written on a piece of paper and placed somewhere in the room. The client then stands in a position in respect to the mission statement.

The statement can be anything, it doesn't really matter. It can be a drawing or written statement that represents or symbolises the clients problem, goal, wish or need. The client may also choose an object in the room if that is more appropriate.

To help the client choose what to write, ask them:

"What do you want?" or

"Why did you come here?"

Sometimes they don't know. If they don't, ask them to put on the paper what the paper wants to have put on it, or write something that 'seemingly' has no relevance to them at all. This process takes the responsibility away from the client by dissociating them from having to come up with something.

One important aspect of the mission statement is also in the size of the paper, have a selection of sizes for the client to choose from, say 'Post-it' note up to flipchart/easel pad size, as the scale of the mission statement is important. Considering that some problems are bigger than others. It might be written in large letters or it might be so small that it's almost impossible to see it.

Once the mission statement has been completed, it is placed in space. The question the facilitator uses for this is:

"Place that where it needs to go." or

"Place that where it would like to go." or

"Place that where you would like it to go."

After the mission statement is placed in space, the client is asked to place themselves in relation to the mission statement. The facilitator may ask:

"Now, place yourself where you would like to be in relation to that."

Placing the statement correctly is as significant as having the client find out where to stand. The person may choose to have their back to it or they may even sit on. Some will have it so far away that they have it in the next room, as if it's something they could never reach, and others will have it just out of reach. Some may stand on it and then realise that it isn't really that close to them.

The mere act of processing these thoughts and making these decisions about the mission statement is a complete microcosm of how a person lives their life. All of their issues can come up in this one simple act.

The Space of A, the Space of B and the Space of C

Writing and placing a mission statement sets up a situation where there is an observer (the client at A below), the observed (the mission statement at B) and the space in between them both (C).

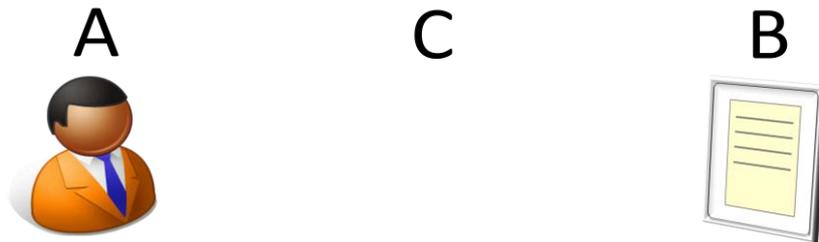


Figure 7

When the observer chooses the place they want to sit or stand in respect to their mission statement, this place and the space around them becomes the 'Space of A', this space holds who they are and what they know at the beginning of the session.

Throughout the session, the client needs to be returned to this position occasionally, because that is the position that defines the edge of their world, the problem boundary. They also need to go back to that position to end the session because when they are in a different position they may be in the state of mind where they are at a different age. Returning to the space of A will ensure they are in their right mental state, as a whole person.

The mission statement and the space around it is the 'Space of B' and the boundary of the space in between is the 'Space of C', the figure below shows this.

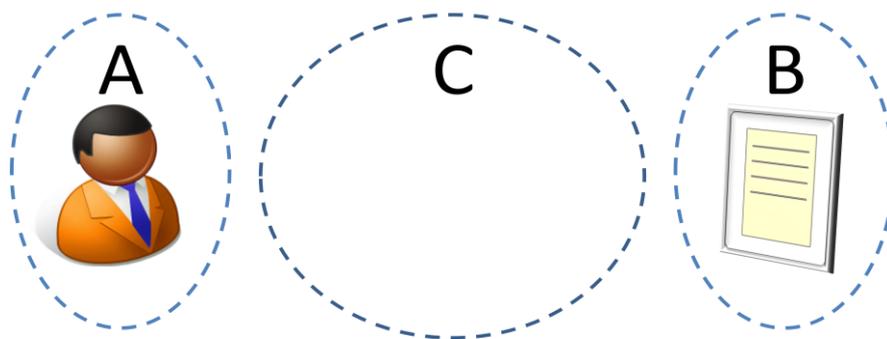


Figure 8

The facilitator can ask questions of the person (A), the mission statement (B) and even of the space in between (C), in the belief that space can hold information as well as the person or mission statement. The questions are not limited to only what the observer knows because information is valuable no matter where it comes from. If questions are only ever asked of the observer, there will be very interesting and useful information missed.

When the person is in the space of A, anything that they say about the nature of their problem could be irrelevant to the solution. Their information is not very useful in terms of solving the issues because they continue to have the same perspective on their problems as they did when they arrived. As long as the person stays in one position, their problem will always be configured in the same way. In the space of A, a person may hold a particular view of the world; that is only true as long as they sit there. But if they were asked to move to another space they are then equally capable of discounting everything they said in the previous position.

The concept of moving to another space is known as 'adjacency' because we are moving the client to adjacent spaces within their problem space. This problem space can actually be represented by expanding the 'Space of C' so that it contains both A and B. In reality this is the true basic structure of the problem, i.e. the problem space, its boundaries and limits are what is keeping A and B in this feud, it is what is stopping A and/or B from being resolved.

THE PROBLEM SPACE

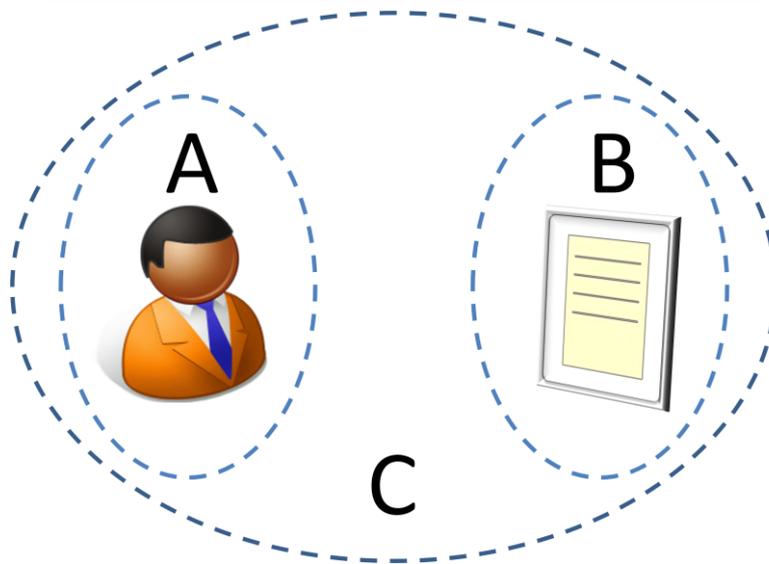


Figure 9

David Grove on Adjacency and Network Solutions

(Edited section derived from 'A Emergent Knowledge Workbook')

Adjacency

The practice of adjacency involves asking a client to physically move to a different space in the room, and then ask what they know in that space. Moving to adjacent spaces provides opportunities for new information to arise so that the facilitator can look for the clues that will help the client find the cosmological edge, and then move them through it to the other side where the solution spaces are.

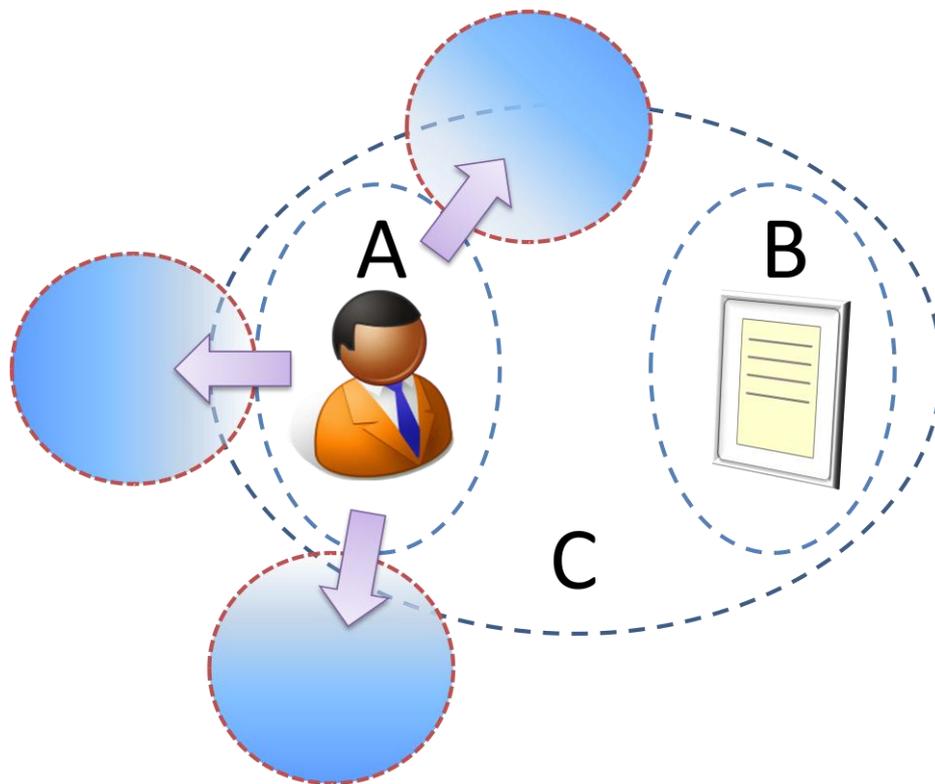


Figure 10

Clues may not arise immediately which is why adjacent spaces need to be found. A move of six or so spaces should uncover the clues needed to move on.

The notion of adjacency was developed out of emergence theory, viz. an idea that a network will find a solution faster than an individual. In other words the adjacent spaces and the knowledge within them hold the clues to the solution.

Network Solutions

Adjacency uses the notion of ‘networking’ to find solutions that resolve clients’ issues. Different spaces in a room will hold different information. When a client views another space and the information it holds, they are linking the spaces and the information, thus creating a network of information which, according to emergence theory, should find a solution faster than if one space is worked on its own.

The Six Degrees of Separation

The theory of the six degrees of separation comes from the study that showed that mathematically, among the billions of people throughout the world, there is a probability of finding a connection with any other person in the world through 6 other people. Therefore, it should take a facilitator, on average, six spatial moves to find the link that leads to a solution.

The key to the linkages are the weak links between the logical steps that one would normally take to find an answer. The weak links are like short cuts to the solution.

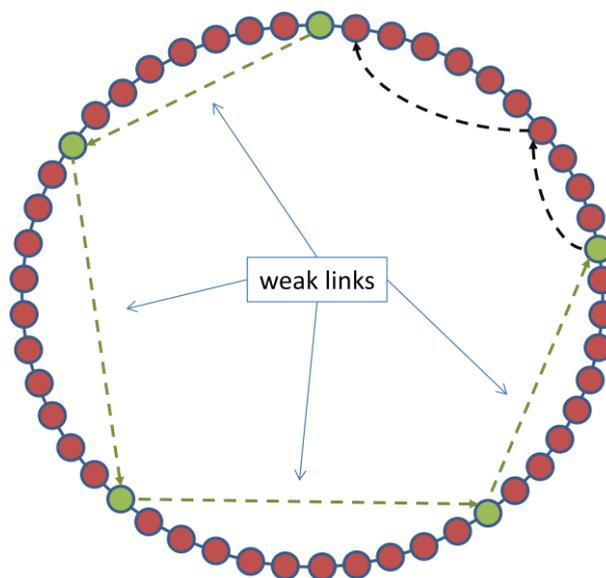


Figure 11

For example if there are 50 points on a circle, you would imagine you have to go through each point to complete the circuit, but if there are a number of weak links in the circle where one vaguely knows about another, then all of a sudden you can jump to a place where you only have two more points to reach the end instead of 40.

The weak links are the key to making the network phenomenon work. It's not what you think is going to work, but some offhand or obscure remark, which, if picked up on, could take a client to a perspective they haven't seen before. This could bring them closer to a solution than they might be if the most obvious line of inquiry were followed.

The movement between adjacent spaces coupled with the use of simple iterations, over and over, will allow the facilitator to merely guide the process and a network solution will occur.

Further Definitions – D, E and F

We have already defined 3 aspects of the Emergent Model:

A – The client or observer.

B – What the client is working on (problem / goal etc.), or the observed.

C – The space in between A and B.

There are 3 more important aspects that we will briefly cover here, to present the full model.

D – Is the ‘Potential Space’ that lies outside of the boundaries of A, B and C.

E – Is the Emergent Knowledge that evolves from anywhere except A.

F – Is the facilitator, whom is outside of the client’s process and content; note the use of a surgeon / doctor in Figure 12 to symbolise the use of ‘Clean’ language whilst in session.

THE EMERGENT MODEL

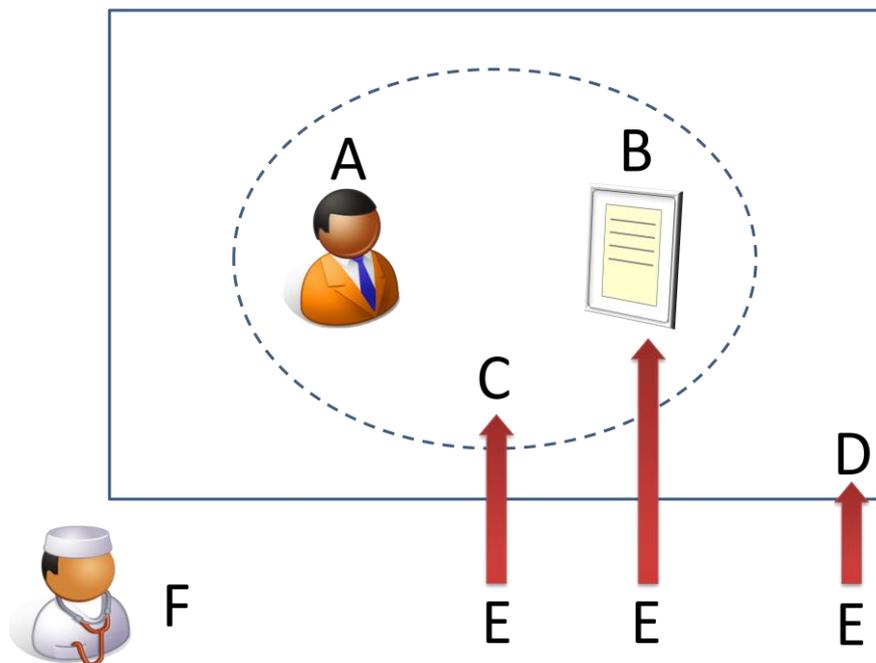


Figure 12

Spatial Awareness

A body (person) that has achieved true integration with its environment, will have defined its own inside and outside, plus the limiting membrane in between. As humans this is potentially our first spatial awareness, there is a 'Me' and there is a 'Not-Me' (i.e. the space around 'Me'). This provides us with a perceptual definition of 'inside' and 'outside'.

Once there is a body in space, there are six fundamental directions that the body can be aware of, that will clearly define a location relative to its locus of attention:

- i) In front
- ii) Behind
- iii) To the left
- iv) To the right
- v) Above
- vi) Below

All of these could also be generalised by the term 'around'.

For a true location to be perceived however there must be at least another body in space to reference against. Once the second body is placed in conjunction with the first, our awareness increases to include eight more spatial distinctions:

- i) Height(s)
- ii) Facing direction(s)
- iii) Angle of facing direction in relation to the other body
- iv) Angle of body in relation to the other body
- v) Distance between bodies
- vi) Size
- vii) Movement
- viii) Direction of movement

We are unconsciously aware of all this information with respect to our environment all of the time. Allowing the mind to become conscious of this information is now a key aspect of Emergent Knowledge, the process to elicit some of this information and calibrate them as necessary for the particular problem is called a 'Clean Setup' or 'Clean Start', this process is described in detail in Chapter 6.

The 4th Dimension - Time

We have provided an extensive breakdown of our awareness within 3D space, as well as this, we are also aware of time, or the factor that allows us to distinguish that a body within 3D space has changed in one or more forms.

It is this awareness that allows us to know when we are moving ourselves backward or forward in time within our own 'psyche-scapes', this may also take the form of recognising a physical direction in which time goes backwards or forwards.

Scaling

With all of the above awareness's available to us, we are thus able to recognise how we are scaled to our world, or how aspects of our world are scaled to us.

I mentioned earlier about the fully integrated human being, someone who has attained a 'United' state. This state could also be represented by an individual who is scaled 1:1 with their world. They are fully present and fully within their body, all fragmentations have been brought back into the here and now – the person is whole.

When an individual is not whole, or out of scale, they will experience the world as if from the eyes of a baby or child. Their experience will be limited by the filters that are still being imposed from an early trauma.

As discussed Emergent Knowledge processing aims to recoup all the *you's* from the past and integrate them back into the whole in the here and now.

Chapter 3 – Navigation

This chapter is based around assisting the facilitator to navigate the client in and through their worlds. The first barrier to this is the boundaries that encompass/encase those worlds. Just as the first explorers had no maps, neither do we and neither will the client. However we do have the following tools to aid in our exploration and thus assist in this navigational issue.

Navigation Methods

“Whichever way you go, you find something.” David Grove

There are a set of intervention strategies that facilitate a journey through our worlds.

- Internal worlds can be mapped externally by overlaying them into a room or a landscape, which has the effect of objectifying an internal phenomena into a real geographic space from which information is gained – this is done by having the client write or draw then place the pieces of paper in space around them.
- Using clean language and clean space allows us to navigate these worlds.
- Solutions are found at a different level than the problem is stated, by using simple dynamic rules that transform complexity into a route that can be navigated. The primary world is the level in which the problem is stated and the solution is found in secondary and tertiary worlds, which are at different levels to the problem.

“We can't solve problems by using the same kind of thinking we used when we created them.” Albert Einstein

Navigation Materials

As a facilitator using these techniques a range of materials should be acquired to allow your client the maximum choice when expressing themselves through writing and drawing:

A3 / A4 / A5 / Letter / Legal Paper

A selection of good dictionaries

Flip / Easel Chart Paper

Scissors and Sellotape / Scotchtape

Post It™ notes – Various Colours

Blue tak / Poster Putty

Pencils / Crayons / Coloured Markers / Pens

Index Cards

Writing about and Drawing our Worlds

The technique used to map out externally what the client is experiencing internally, is done through writing and drawing.

When drawing we are engaged in a 'Potential Space' activity (see later), we are not in the world of dream or fantasy and also not in the world of shared reality. This is a paradoxical 3rd place that is both these places at once. The special feature of this place, where play and cultural experience have a position, is that it depends for its existence on living experiences, not on inherited tendencies.

The drawings and metaphors are symbols, which are emerging from the 'Potential Space'. Using these symbols is a way of being in touch with the inner psychic reality of discovering the 'Core Self'. This is what Winnicott calls 'Creative Apperception'. This connection with our core being provides access to our innate inherited potential.

Structure and Function

The functional component of the client's problem is their story, that which is contained in the context of the words and the issues that are defined by the client.

It is the structural components of the client's world that are given form, when the client puts their world on paper, the form of the writing and drawings, where they are placed in space begin to illustrate the structure. The size of the paper chosen, the colours, shapes, scales, scope and empty spaces are all aspects of how this problem is constructed.

As a facilitator we are concerned only with what are the structural issues relating to this problem, and being able to distinguish them from the functional issues.

Complexity and the Client's Story

The following extract is something David shared with me, to help me understand what the client's story is actually doing, whilst also offering a cautionary note for would be facilitators:

Language that draws or seduces a client into a story complicates issues. This we call the tyranny of the narrative.

The temptation to want to take information that the client gives and ask for more details or to expand on it is natural, but harmful. The answers will cause a forward motif. They will take time and move it forward and then the problem space also moves forward in time. The problem then becomes more dense with information, and added to that is the facilitator's perspective on the nature of the problem, and this determines the facilitator's questions or lines of enquiry.

As more information is collected, the facilitator becomes part of the client's world. Questions then become iatrogenic by complicating or adding to the already complicated issue.

A good example comes from the playwright, Willie Russell, who says that to be a playwright you have to use very dirty language which is completely the opposite of clean language. He wants to put words out there that seduce people into his

story, so that you lose everything that you have and you become very involved in the play.

In Emergent Knowledge facilitation we are looking to do the opposite; hence the facilitator (F) is always shown outside of the clients worlds, the questions are about as clean as David could make them.

The Problem Space / Domain

The problem domain is defined when a client expresses a notion that they have a specific problem and they describe it with themselves as part of it. They are in a problem space, defined by a boundary. For this purpose we shall call this an egg-type problem.

THE PROBLEM SPACE

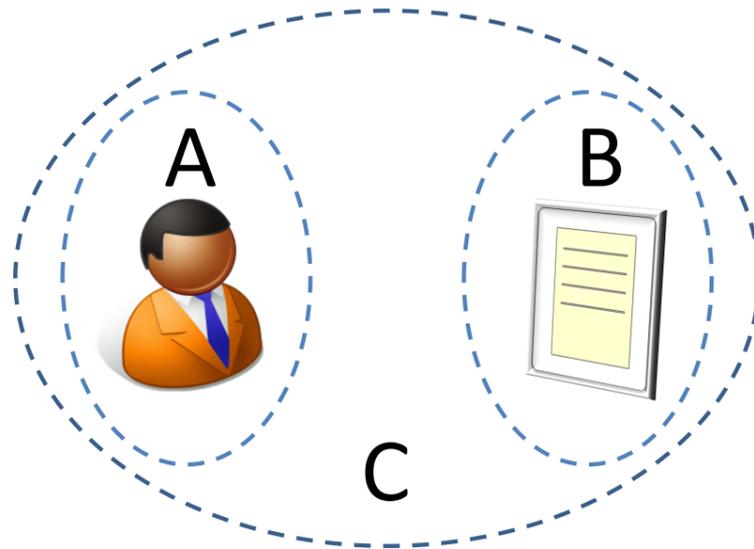


Figure 13

When the facilitator only works within the boundary of the problem domain, they will be looking for egg-type solutions. When a traumatic experience is the issue, and it is worked on within its problem domain, the issue may seem to be resolved and some healing will occur but soon the next issue will arise. It may be surprising that the resolution of the first issue hadn't had more of an effect on other issues in the person's life. Egg solutions will only solve egg problems. What is needed is a solution that encompasses all the eggs. This needs to come from outside the boundary, in other words and in a metaphorical sense, a chicken solution or even a farming solution.

To find the chicken/farm solution, the difficulty is getting outside of the boundary the eggs are in. The techniques of clean language and clean space will do this by either pulling the person back in time and space or by physically removing the person from the problem space (where they are sitting or standing in the room). A few simple questions to solve the egg problem would be:

"Where did this egg come from before it was this egg?"

"What kind of egg was this egg before it was this egg?"

And, when transposing 'problem' for 'egg' in the preceding questions:

"Where did this problem come from before it was this problem?"

"What kind of problem was this problem before it was this problem?"

The client starts with a problem set, or a particular class of problems and the solution set will be in a completely different cosmology. This is how the concept of Clean Space works. It will move the person out of the problem domain.

We can elicit some information about how the client classifies their problems, once the client has written or drawn their statement, we can ask:

“What do you call that?” indicating towards the statement.

This also assist us when discovering the Pristine aspect of the problem, we would simply exchange the answer to the above question into either of the egg questions.

“Where did this come from before it was this?”

“What kind of was this before it was this?”

A client’s problem space is where they are focussed on the trauma and the events that occurred. When they begin to talk about the trauma they will be in a time period that begins just before the worst moment occurred. It is characterised by the use of words ending in ‘ing’ that keeps the problem ongoing.

David Grove on Boundaries

(Edited section derived from 'A Emergent Knowledge Workbook')

Nothing can really happen within this work until the boundaries are crossed so the journey of Emergent Knowledge is initially all about how to negotiate the boundaries.

The first part of the journey is to find a boundary. This will usually be the one that surrounds our primary world because that is what we know. We then need to locate an observing position on the boundary and to ask questions from that position.

As the observer of the boundary we do not know what is on the other side. The boundaries job is to prevent that information coming through to us. This process interrogates the boundaries until they confess their strengths and purpose.

As a consequence we can align with the purpose and existence of the boundary allowing the possibility of influencing its mandate and thereby uniting the separated worlds.

The boundaries keep information separate and hold the logic for discrete worlds in place. By doing this they let mutually opposing logical ideas coexist.

The boundaries control access to the information held within. They preserve and protect this information from being destroyed by other information that lies on the other side of the boundary.

So, what is the intelligence that sits within the boundary? This intelligence is under the control of the metaphorical landscape that resides within it/created it. The structure and function of this metaphor exercises the control, or is the vehicle by means of which the intelligence can control the boundary between these two worlds.

Boundary Phenomena

Boundaries protect the **you** and the world that are contained within them. Initially they will not be recognisable as a boundary, however as the work develops with a client the boundary will become more and more apparent. And by the time you have recognised it, you will notice that the client has been communicating this particular boundary throughout the whole session – and probably has been from the moment they walked in to see you!

There are a few common examples of boundaries that David proposed; he said that boundary metaphors can be something that is a separation for example:

- A line
- The horizon
- A wall
- A shield
- A stretching rubber membrane
- A glass enclosure

Clean questions are an efficient way to discover and interview the boundary metaphors.

Certain types of information can filter through the boundary from inside to out, i.e. from a secondary or tertiary world to the primary world. This is stimulated by the desire held within the secondary world to communicate. There are two triggers that play this out, exogenous and endogenous.

Exogenous triggers

Are where the stimulus is within the external real-world environment. These are situation stimuli that trigger a response that allows our secondary world information to invade the primary world.

Endogenous triggers

These come from our own thought processes that allow our secondary world to invade our primary world. Generated internally, the intrusive thoughts and feelings that are trapped in our secondary worlds want to get our attention.

It is these thoughts and feelings that are trapped within our secondary worlds that have as their prime objective to 'return back to the primary world'. But they are rejected, because they contain information that would disrupt the present primary world. There is a constant battle raging between the secondary world wanting to be re-united with the primary world and being rejected because the structure of the primary world cannot accommodate this information, without denying itself.

The end result of this happens in just a flash; it's suddenly there and causes us to respond in a variety of ways such as:

- To leave or avoid the environment
- To self medicate e.g. drugs, sleeping pills, alcohol
- To get depressed or experience fear and anxiety

Finding the Edges of the Boundary

Since problem domains and cosmologies are defined by boundaries we first look to locate the boundary. Once a client is at the edge of their cosmology, they may need a push to get them through the edge to the other side where they will find themselves in a different cosmology.

Finding the edge may require several adjacency moves, looking for the right clues. If the client presents a memory or references a space or object in one of their secondary worlds, we can begin to expand on their inner reality. The kind of questions we can use to do this are:

“What kind of space is the space around you?”

“What is around you?”

“Whereabouts is the ‘white jug’?”

This kind of questioning will begin to take the awareness of the client outside of itself, discovering and developing the ‘hidden’ information held within that world. As an example, take the last question above, this question will generate more information with regards to the location of the ‘white jug’, and in this case it was on a table. The questioning continued (note that the client is also drawing each aspect of their response as well, then placing each aspect in space in relation to the other pieces):

Client: It’s on a table

Facilitator: What kind of table is that table?

C: It is a thick heavy table, wooden.

F: Ok, draw that table. Whereabouts is the thick, heavy wooden table?

C: On the floor.

F: What kind of floor is that floor?

C: It’s a wooden floor.

F: Ok, draw the floor.

C: (during the drawing) There are just floorboards... and a hole, a black hole...

F: Is there anything else about a black hole?

C: ...Yeah, that’s how I got in here!

The client then expanded outside the floor to darkness and then outside the darkness to the walls, we could go no further than that, this was the boundary of the world. We could now begin to question the aspects of the memory individually, taking note of the ‘hole’ which is a clue to a ‘portal’ out of the world.

Clues to Find the Edges

As a client moves between spaces they are downloading information that will work for them on several levels. They are linking parts of their life by viewing events in the past from different perspectives separated out in different spaces. Thus a network of perceptual positions is forming. As this process develops the client in time will drop a clue that the facilitator should pick up on and make the next move towards or through the edge to another cosmology and into a solution space.

David provided us with the following clues and detail:

Sweet Spots

Some spaces will give the client particular insight. These spaces are called sweet spots. The client will have such a view of the world that they have a different perspective on the nature of their problem and they may continue to talk for long periods of time.

What to do: Wait, and allow the client to 'download' the new information, giving them time to process and consolidate.

Weak Links / Ties – See also 'Clean Answers'

Weak links are the off-hand comments or obscure gestures that might go unnoticed, for example, a word that's repeated or a wave of the hand. The client might believe that they mean nothing but, if the facilitator picks up on these comments or gestures, they might find that they lead the client closer to the edge of the cosmology.

What to do: Over-Drive the gesture or word (see Chapter 6 for more info on Over-Drive)

"What does that hand know?"

"What does 'it's damn stupid' know?"

The 'I' pronoun:

We have discussed the two observer positions within each world. However, in the course of the session, the client may answer questions from the third person viewpoint. When moved to adjacent spaces they may change this view and become the person in the memory / picture. When they do this, they will use the 'I' pronoun. For example the client may suddenly begin to associate into the event or memory, when they do so they will begin to say 'I' instead of 'the girl'. Take this opportunity to develop the secondary world looking for the edges of the boundary, windows and portals into another cosmology.

What to do: Develop the *I* and the world. Expand outwards.

"What kind of I is that I?"

"How old are you?" and *"What could you be wearing?"*

"What is around that you?" – find out what is around the answer to this, then expand out again and again until the edge of the world is found.

David Grove on Portals and Windows

(Edited section derived from 'A Emergent Knowledge Workbook')

Portals and Windows

A window from one world lets information in from another world in so we can see it, clues and information can flow through that window but it does not necessarily change anything. When we get to a portal we are able to cross over. A window lets you look in but does not necessarily act as an entry point, although, a window may trans-figure into a portal and allow access.

From the secondary world that we are engaged with we are trying to find a context within which there can be an exchange of information. The answers lie within, and these answers are as unique to us as the problems that challenge them.

To get through the edge it will require either asking the right questions when clues arise or maybe a directive from the facilitator such as

"Turn around and face the other way." or

"Take a step, or move backwards." will allow the client to pass through.

There are a whole series of phenomena, clues and sets of weird logic that exist on the boundary between two worlds:

- Clean Answers
- Stories
- Defining moment
- Hieroglyphics

Clues to Portals and Windows

Clean Answers (Weak Ties / Links)

When a client is asked a question there is sometimes and usually a moment just before they provide their linguistic response. In this moment, they may suddenly take a sharp intake of breath, or raise their hands, or do any of the other countless obscure gestures or noises that clients make.

These are 'Clean Answers', this is the intelligence in the secondary world communicating, note that these answers have an extremely short half-life, the astute facilitator jumps on them as soon as they occur.

What to do: Over-Drive the gesture or noise (See Chapter 6 for details on Over-Drive)

"What does that 'Hummph' know?"

Stories

We can go daydreaming into secondary worlds that are created by our imagination through reading etc. The story can be an agent that creates a secondary world.

A client may mention a story that they identify with. It may be a particular book, cartoon, movie or television programme. These stories are where the client disappeared to at a time in their life when they were experiencing trauma. The cosmology they are stuck in is on this side of the story. The facilitator can take the story and find out who the person is who was reading, watching or listening to the story. The time when the story was important to them is the edge that the client needs to move through in order to progress to their destination. They are in a Janus moment, when they can look back or forward from that time, either into the story or back to who they were before they went in to the story.

What to do: Ask

"What kind of you are you when you go there?" or

"Turn around, what do you know now?"

Defining Moment

This would be the memory of the incident, just prior to the trauma occurring the client will most likely have large chunks of the memory missing. The facilitator is looking to piece this world back together, however, not to have the client move forward in time though, as this would re-initiate the trauma.

What to do: Develop the 'I' and the world

"What kind of you are you?"

"How old could you be?"

"What could you be wearing?"

Ask spatial awareness questions about what is around, in front, behind etc.

It is also useful to take the client back in time, as the event especially if traumatic, could be re-stimulated.

“What happened just before ...?”

Hieroglyphics

The form and spacing of the letters, pictures and blank spaces on the paper can act as the portal into the other cosmologies. You may notice that there is an obscure way in which the client writes one word, or they may make taps on the page with the pen, double and triple underlines, smiley faces or unhappy ones.

What to do: Develop the word / strange markings

“What does that ... know?”

“Where could that ... come from?”

“What kind of ... is that ...?”

Potential Space and Playing

“Imagination is more important than knowledge. For while knowledge defines all we currently know and understand, imagination points to all we might discover and create.” Albert Einstein

The ‘Potential Space’ is the space outside of the ‘Problem Space’, this space also has its own set of boundaries, it could be considered to be an area of ‘freedom’, where there is no control and therefore is where the individual assumes responsibility, and develops self-control.

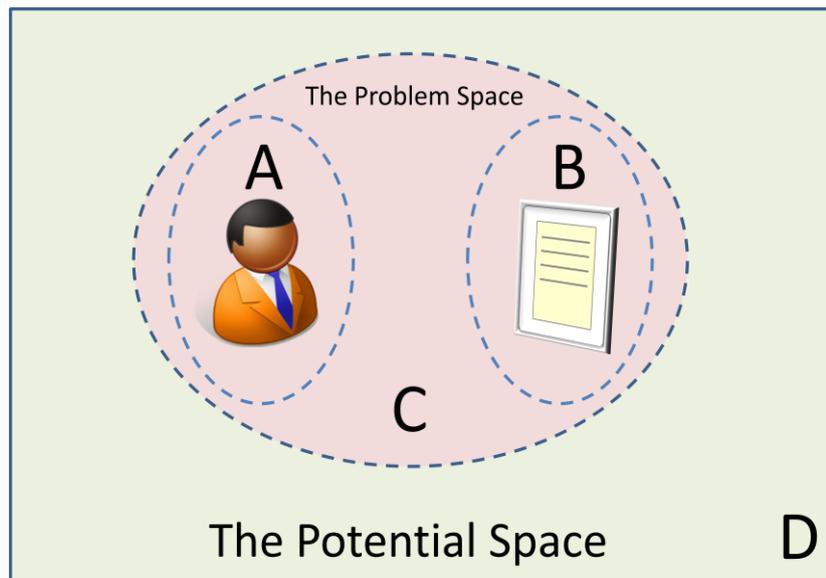


Figure 14

As the client shifts and moves the boundaries of the ‘Problem Space’ into the area of the ‘Potential Space’, this new set of boundaries gives form and meaning to each wider circle within which there is increased freedom of ideas and functioning.

Through the act of drawing and with a sense of play, the client is enabling themselves to access their ‘Potential Space’. Recent research work is showing that the use of ‘Play Therapy’ with children is very powerful, we are utilising a similar function of the human neurology with this work.

The ‘Potential Space’ is also concerned with symbols, the meaning of meaning and is the basis of creativity, where what is conceived of is then superimposed on the external reality, to be then found and discovered. This ability to create in this way, originates from the adaptation of need where external reality is imposed on what the infant conceives of.

In summing up then, we are looking to provide opportunities of expanding outside of the problem space into the potential space.

Summary

Navigation of the client's worlds is a truly rewarding process; new information and new insights will emerge. As facilitators we should be aware of how the client is describing their world now and their earlier worlds, their use of pronouns and location of feelings, their gestures and non-verbal language. All of these provide us with clues to aid our client in discovering even the smallest piece of information that once known, may dissolve the issue totally.

We have discussed boundaries and the clues to them that a client can give us and also techniques to aid in the development of the client's world. The next section will provide a theoretical background to the 'Over-Drive' process mentioned within this Chapter.

We have also taken our first step in having the client externalise their internal world by writing or drawing their answers to our questions. This is a key aspect of Emergent Knowledge and will continue to be developed throughout this book. This process opens the door to the 'Potential Space' of the client and therefore to a solution generated by the client's own system.

Chapter 4 – The Power of Six

“Meet my little friends the numbers” David Grove

Through the development of Emergent Knowledge, David began to notice a structure to the language clients used as they ran his processes. Asking a simple question repeatedly, provided some very interesting results. David observed clients in the USA, UK and in France and found that even across cultures the structures proved to be common.

The questions used were:

“What do you know?” and then

“And what else do you know?” five times and finally

“And what do you know now?”

1. The client on the first question will ‘Proclaim’ their problem.
2. The second iteration the client usually ‘Explains’ what was said in (1) Proclaim, this time it will most likely include their personal experience, the narrative of the problem.
3. With the third iteration, the client will ‘Reinforce’, just like the explanation in (2), although now they are moving to the global nature of the problem, they are ‘Expanding’ and ‘Reinforcing’. We also get a hint from them that this is enough, “Look, I’ve told you my problem 3 times now, it really is a problem!”.
4. The fourth iteration has the reinforcement of (3) at the beginning, but then we get ‘The Wobble’. There is a pause and then doubt enters in, (the facilitator should wait for the doubt), it will usually be the opposite commentary to what we have just heard.
5. Getting onto the fifth iteration really lets the client heat up on the inside, their world is shifting, how can they be stating two binary opposite statements in the same answer at (4)? The structure of their issue is collapsing. For intellectual processing the issue deconstructs; for physiological processing the client literally heats up, there is an exothermic reaction within the body. We are at a critical time here and the heat needs to be kept on.
6. Now we pass over into the sixth iteration, the edifice has collapsed, the structures that held the issue together are no more, these fell away at (5). What happens could be considered to be like the ‘Phoenix’ for out of the ashes comes new knowledge, reconstructed cognition, new awareness.
7. The ‘Pause’ or moment to consolidate – this is the 7th or Zero point.

This [six (+1) step] process is an epistemological exercise, one based on knowledge. As each step is taken the client experiences another kind of knowing. As humans we cannot not know something, so as soon as we have expressed our knowledge or our understanding, we are open to new knowledge and understanding developing about that knowledge.

This is an unending, infinite process of unending knowingness. The steps expressed by the 'Power of Six' are as follows:

- 1) Proclaim
- 2) Explain
- 3) Reinforce and Expand
- 4) The Wobble
- 5) Crash and Burn
- 6) The Phoenixity – that which arises from the ashes of its predecessor.
- 7) The Pause

We shall be using this six-step construct repeatedly during the later chapters, with respect to the already mentioned Over-Drive process and others.

A particularly interesting feature of the nature of the 'Power of Six' is that it operates on many levels, operating with a fractal or holographic nature. For example, when running six sets of six questions, each set of six questions will have a general theme of the nature of each single step within the process; (see the transcripts in Chapters 6 and 7).

Another interesting insight from Steven Saunders in this area is showing that the pattern of six with a pause to consolidate is a pattern we have all inherited through our culture and ancestors – this pattern is based on the seven-day week, so simply described in Genesis – The world was made in six days and on the seventh day God rested. The clues to this ancient pattern are still encased within the original names and symbolism of the days of the week:

Sunday – The day of the Sun, represents the self, one's personality and ego. It is our identity and our face to the world. The space of 'A'.

Monday – The day of the Moon, represents the unconscious, feelings and emotions – this is the reflected self. The space of 'B'

Tuesday – Tiw's day, the day of Mars, the god of war and agriculture. Representing the space of 'C'; where the war / growth between A and B takes place.

Wednesday – Woden's day, the day of Mercury, Woden/Odin held the power to bind or unbind a man's mind. This is the midpoint of the pattern and interestingly Odin is traditionally depicted with a raven on each shoulder and a wolf on either side of him, representing balance. Mercury, the "messenger of the Gods", the hermaphroditic intermediary between the Sun (A) and the Moon (B).

Thursday – Thor's day, the day of Jupiter. Thor, the God of thunder, whose hammer is able to throw lightning bolts. Jupiter astrologically represents the ability of the organism and the spirit to expand, and in Roman mythology also has the symbol of a lightning bolt and is the King of the Gods, bringing truth and intellect.

Friday – Freya’s day, the day of Venus, the goddess of love, beauty, and fertility. Bringing into being, manifestation.

Saturday – the day of Saturn, signifying rest and contemplation. Saturn also represents our limitations, our restrictions, yet he is also our inner mentor and teacher. His lessons are manifested only over time, after which we go through inner rebirth and enjoy spiritual growth.

The reader is advised to visit www.powersofsix.com and www.holigral.net for the latest information on this area of Emergent Knowledge.

Chapter 5 – Emergence

As a general rule Emergence is about changing the observer and the observed.

David once described Emergence as:

The emergence of knowledge via spatial and other transformations, are thought experiments that take an issue or context and subject it to a series of observational perspectives. The purpose of which is to construct a metaphorical identity of the knowledge and its relational knowledge set, structural support and provenance.

There are a series of questions based on the 'ABC' model that bring a series of new spatial perspectives about the knowledge. For instance a spatial transformation of 'B' rotates the idea through 3D space. The idea of turning information on its side is a meta-view that reveals the systems architecture that holds the knowledge in space.

Emergence provides the context and process for the problem to 'give up' its structure, to allow us to experience and work with the problems system / network of knowledge nodes. Further processing allows the system/network to self-organise, i.e. develop a network solution.

"If we and past aeons of scholars have not yet begun to understand the power of self organization as a source of order, neither did Darwin. The order that emerges in enormous, randomly assembled, interlinked networks of binary variables is almost certainly merely the harbinger of similar emergent order in whole varieties of complex systems. We may be finding new foundations for the order that graces the living world. If so, what a change in our view of life, and our place, must await us. Selection is not the whole source of order after all. Order vast, order ordained, order for free. We may be at home in the universe in ways we have hardly begun to comprehend."
Stuart Kauffman - *At Home in the Universe*

Network solutions are 'Bottom Up' solutions; they come within the system, not from outside the system, as in 'Top Down' solutions, which are provided by a 'Superior Intelligence'. Consider this to be parallel to the following:

Imagine we exist in a world where we do not yet know about 'kettles'. Notice the difference in experience between touching the kettle and learning it is hot, and someone telling us the kettle is hot.

To allow a 'Bottom Up' solution to emerge, the 'Problem Space' or 'Problem Domain' has to expand out into the 'Potential Space' where a solution to the issue exists.

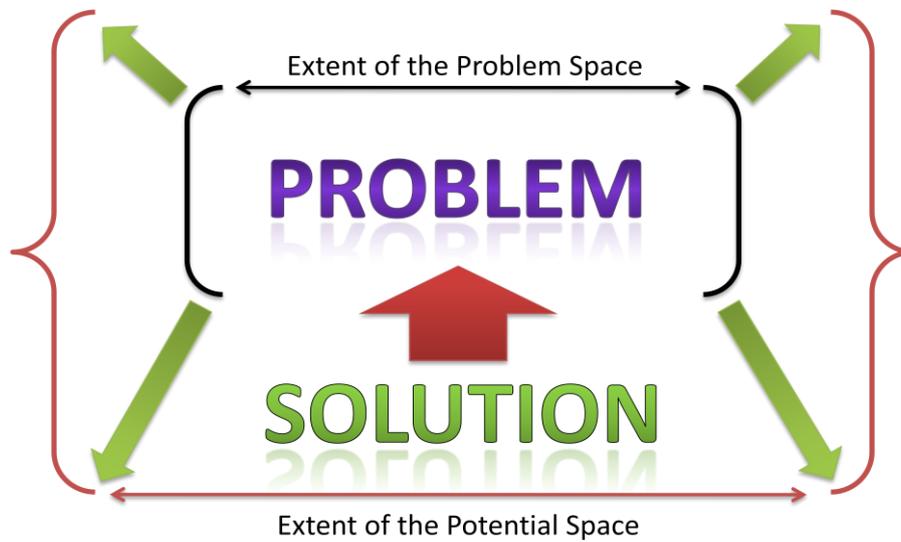


Figure 15

This and the following chapters will introduce a new approach to expanding the boundaries of the client and therefore the opening up their 'tunnel vision'. This approach has at its core, the theoretical/philosophical construct of the 'Power of Six'. I will provide more detail on reiteration and its purpose, the various styles of applying the 'Power of Six' to develop increasing amounts of nodes and knowledge within the client's world/network to allow their system to self-organise.

Reiteration

One major feature of Emergence is the reiteration of the same question. When questions are repetitive in this way, it is predictable what the next question will be so the client isn't involved in trying to outguess the facilitator or influence the next question.

There are considered to be the 3 basic types of iteration:

- i) Iterative – simply asking the question again, “And what else ...?”
- ii) Ordinal – Numbering the iterations, “What is the 1st thing ...?” ...2nd ...6th thing?”
- iii) Cardinal – Create a class or set, “What are 6 things ...?”

The purpose of this is to develop a schedule within the problem. The iterations also bring the client to new understanding as per ‘The Power of Six’. They bring time into the space adding another dimension, therefore providing a basis for developing process within the system. As time is developed, the ‘Me’ begins to split apart from the ‘Not-Me’, and the path to true integration of our being begins.

These three types of iteration each have their own purpose and use.

- i) Iterative: Provides the client with an acknowledgement of what has just occurred and nudges them into a new ‘psycho-active’ space to find out what else is there. This style is used most of the time when eliciting information on a one to one basis.
- ii) Ordinal: Provides the client with an implied series, if there is a 1st thing there is going to be more. This is used intermittently with the client, however the clients language may point to the use of this style of question, i.e. they may state “The first thing I noticed was ...”. This is mostly used on a one to one basis.
- iii) Cardinal: When running through a process, a person or set of information will emerge, this question, allows for a rapid download of that node. This is also an extremely useful way to work with groups and still manage a one-to-one connection.

Scheduling the Un-Scheduled

When a client lives and exists within their problem space, they are at risk of having the problem reinforced either from the environment or from the structure of the problem itself. The problem becomes a self-fulfilling prophecy. We are living in its pattern and therefore we are living and breathing proof of its truth, however we are not the pattern itself!

Reinforcement literally means to 'add force to, intensify'. There are two types of reinforcement, positive and negative, we could be reinforcing the problem state or reinforcing the expansion of the problem domain into the potential space. We will briefly look at un-scheduled and scheduled reinforcement.

Un-Scheduled Reinforcement brings Oppression

It is considered that the un-scheduled nature of problems, i.e. when we are not sure when the problem will come again, as it has an intermittent nature, brings about the intensification of the problem state, sometimes to very undesirable ends. We can live in fear of the thought of the symptoms appearing, and not the symptoms themselves, i.e. if I don't drink, I will remember the pain, feel depressed and want to hurt myself.

Scheduled Reinforcement brings Relief

Running an iterative process on the problem, allows time, structure and process to enter into the problem domain. It is during this stage that the problem starts to give up its hold on its boundaries, and as they diminish / expand outwards, new information leaks in offering potential solutions.

The old pattern or process cannot exist alongside the structured scheduled steps the client is experiencing. Also the use of drawing and writing down the answers, shows the new knowledge emerging which cuts through the old linguistic, verbal patterns of the client, and therefore opening the door to the 'Potential Space'.

A story David shared with me to explain these concepts, describes two experiments on chickens. In the first experiment, when the chickens pecked for food they were randomly shocked (unscheduled); the chickens eventually stopped pecking for food and died. The same experiment was performed again. This time, however, the chickens were shocked every 4th time they pecked (scheduled). The chickens continued to eat the food and, strangely enough it seemed that they could live with the scheduled shock, even though the shock was more frequent than the random shocking.

As well as the repetitive delivery of the questions, the facilitators' use of rhythm assists the client in scheduling their world, and developing a process that can take them out of their world.

Stimulating Emergence

The phenomenon of emergence can be initiated and stimulated by the use of various processes. The underlying structure of some of these processes has been discussed in this and previous chapters.

In the next chapter I will introduce the processes we will be running for elicitation of knowledge from within the clients system. This will generate knowledge/information from three points: A, B and C.

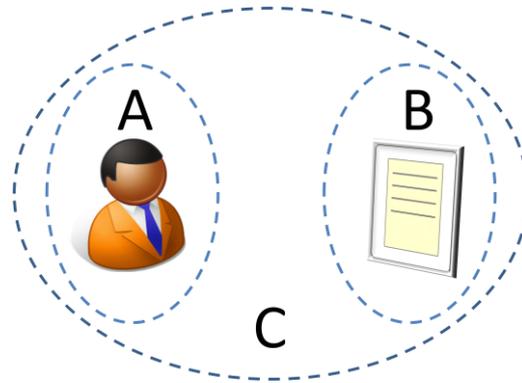


Figure 16

Searching for knowledge from within 'C' will usually bring new nodes into the network, i.e. another 'B' will be created and placed in relation to everything else.

Questions directed to 'B' and 'A' are also prone to creating new nodes as well, as a facilitator be aware of your clients language and notice when new classes/sets of information or experience emerge. These can be placed on new sheets of paper and placed in relation to everything else.

Chapter 6 – The Basic Processes of Emergent Knowledge

The Basic Ingredients

We have already met our client or the observer (A):



Figure 17

And our mission statement, problem, goal or the observed (B):



Figure 18

We will now be learning some of the more advanced Emergent Knowledge terms and processes that can be applied to the above. We will also present the 'Basic Formula' that can be applied immediately as a therapeutic technique.

As we discussed earlier, the space of 'A' holds who the client is and what they know here and now. Its separation from 'B' is how the space of 'C' comes to exist. It is proposed that the space of 'C' is what keeps the client at 'A' from resolving the problem or achieving the mission at 'B'.

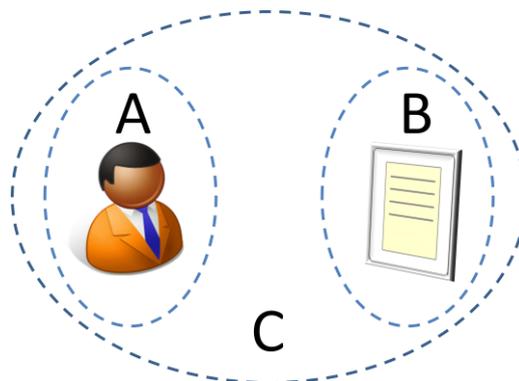


Figure 19

As the facilitator we may now ask questions of 'A', 'B' or 'C' in the belief that not only does the client have information about the statement, but so does the statement itself, as does the space in between.

The Basic Processes

The Clean Setup or Clean Start

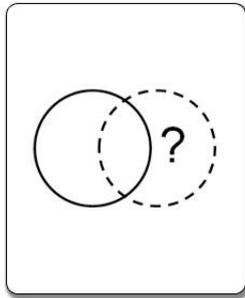


Figure 20

What is the Clean Setup?: It is a series of questions relating the spatial / psychodynamic space of the client and their 'Mission Statement', that are re-iterated either in sequence or as the facilitator requires, until a positive answer to all of them has been received in succession; if a client states that themselves or the statement is not right, the client should physically move themselves or the statement to suit.

Purpose: To make the space psychoactive and elicit from the client their spatial organisation.

The list of questions that are asked of the client is:

"Are you in the right space?"

"Are you at the right height?"

"Are you at the right angle?"

"Are you facing the right direction?"

"Is that in the right space?"

"Is that at the right height?"

"Is that at the right angle?"

"Is that facing the right direction?"

"Is that the right distance between you and that?"

Once a positive answer has been received from the client for each question in succession, the client and the problem are considered to be in a state called the 'Substantive'.

We feel it necessary to mention here that the attentive facilitator will notice that although the client has said "Yes", they may have actually made a gesture, nodded or shifted their body position slightly before or whilst giving their verbal response, this is to be considered a 'No' and the questioning and moving of the client or problem is continued in a way that acknowledges the 'no'.

The Substantive

The definition of substantive from the Oxford English Dictionary is:

- a. Of persons, nations, etc.: That stands of or by itself; independent, self-existent, self-sufficient.
- b. Of immaterial subjects: Having an independent existence or status; not dependent upon, subsidiary to, or referable to something else.

We can see below how this definition relates to our problem space. Initially A and B were caught up inside the space of C, however during the 'Clean Setup' process A and B are pulled out of the constraints of C, they effectively come to stand on their own. One does not affect the other whilst in this state. It is as if both A and B have provided all that they are able to at this time, they can now rest and be separate for this moment.

THE SUBSTANTIVE

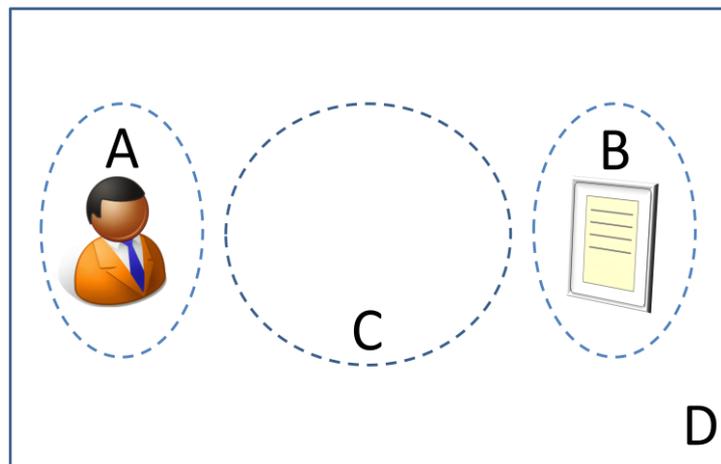


Figure 21

We are aiming to achieve this stasis in the system through the 'Clean Setup' process.

In Figure 21 it can be seen that both A and B, and the space of A and B have extended out of the confines of the space of C. It should be noted that through doing this, they are now directly resident within the space of D, the potential space.

Over-Driving

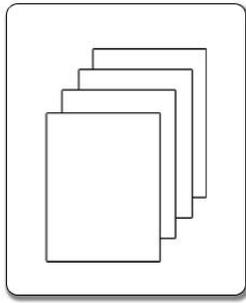


Figure 22

What is Over-Driving?: It is a simple question asked of either the observer (A), the observed (B) or the space in between (C), quite simply it asks, *“What do you know?”*

Purpose: To break or pass through the boundaries of A, B and C into D and to schedule the world in such a way to allow new Knowledge to emerge.

As the Over-Drivers are fundamentally driving the Knowledge in the system, they are run as an iterative process, thus each question is asked six times.

The Over-Driving questions can be directed at either A, B or C.

Questions to A

“And what do you know?”

Questions to B

“And what does that know?”

Questions to C

“And what does that space know?” with facilitator gesturing to space

As this is an iterative process there are 3 ways of running the Over-Driver:

- i) Iterative
 - a. *“And what else do you know?”*
 - b. *“And what else does that know?”*
 - c. *“And what else does that space know?”*
- ii) Ordinal – from 1st to 6th
 - a. *“And what is the 2nd thing that you know?”*
 - b. *“And what is the 2nd thing that knows?”*
 - c. *“And what is the 2nd thing that space knows?”*
- iii) Cardinal – Global or Large Chunk
 - a. *“And what are 6 things that you know?”*
 - b. *“And what are 6 things that that knows?”*
 - c. *“And what are 6 things that that space knows?”*

When the client is working with paper and writing or drawing out the problem and/or their worlds, the information that emerges with each question or at the end of a set of iterations, is usually acknowledged with the use of the 'Upload' process which is linked directly with the Over-Driver see the next process.

The iterative, ordinal and cardinal use of these processes is given for a thorough description. Listen to your client, their evolving network/landscape will determine which of these styles to use.

Uploading (Direct Connection with Over-Driving)

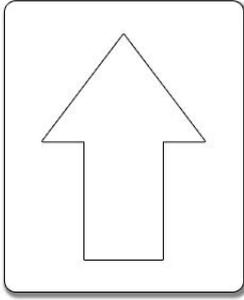


Figure 23

What is Uploading?: It is a process whereby the client writes or draws the answer to the Over-Driving or Download questions on the mission statement or onto new sheets of paper.

The instruction is simply: *“Ok, so put that on there.”* or variations on this.

Purpose: To make sure the existing and new knowledge is recognised, that it has residence (an address), a source. It puts the knowledge in relationship to everything else. It allows A to release and let go of the information. It saves the facilitator and client from having to remember what has been said. It short-circuits the linguistic patterns people have, when they tend to ‘talk’ their way out of situations and it also provides another channel for the **you** in the ‘Secondary Worlds’ to communicate, via the drawing or semantics on the paper.

This process can be interlaced with the Over-Driver process in the usual 3 ways:

- i) Iterative
 - a. *“And what else can go on there.”*
- ii) Ordinal – from 1st to 6th
 - a. *“And what is the 2nd thing that can go on there.”*
- iii) Cardinal – Global or Large Chunk
 - a. *“And what are 6 things that can go on there.”*

Meta-Driving

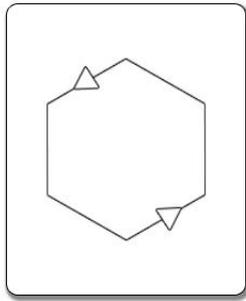


Figure 24

What is Meta-Driving?: It is an instruction from the facilitator that moves the client's attention, usually spatially.

The instruction is simply: *"Move to another space."* or variations on this.

Purpose: To shift the client's locus of attention and therefore create separate nodes in their network.

Here we will be investigating Spatial Meta-Drivers, however there are many other Meta-Drivers that have been investigated, and we're sure there are many more yet to be imagined, see Chapter 8 on the future of Emergent Knowledge.

During this section we will mainly be looking at moving the client (A) through six spaces, however we could also do this with:

- i) Six directions
- ii) Six heights
- iii) Six angles
- iv) Six distances

Or a mix of them all, it may seem at this point a little odd to shift the clients' angle, but this becomes very apparent when working with a client on a tilt-board or even better a gyro-scope or the Holigral Ark Angle. We could also direct these instructions at (B) the mission statement.

Example Questions to A

The First Space

"Find a space in the room."

"Find a space you can be in, in relation to that."

"Find a space you would like to be in, in relation to that."

"Position yourself where you need to be in relation to that."

The Subsequent Spaces

"Find another space in the room."

“Move to another space ...” Etc.

“Keep moving until you find the right space.”

Example Questions to B

The First Space

“Find a space in the room where that can go.”

“Position that where it needs to be.”

The Subsequent Spaces

“Is there another space that could go?”

“Do you want to change the position of that?”

“Now where does that go, in respect to everything else?”

Notice that alterations to the position of B are done through choice here. We could also instruct A to change where B resides.

“Move that to another space.”

“Change the position of that.”

See Chapter 8 on the Future of Emergent Knowledge for other ways in changing B’s position.

Downloading

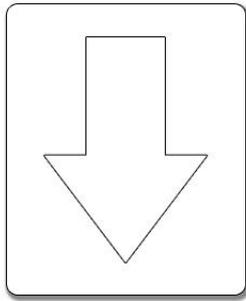


Figure 25

What is Downloading?: It is a direct question to either A or B, that brings the client back to the 'Now' to consolidate their learning.

The question is simply, *"So what do you know now?"* or

"And what do you know now?"

Purpose: Signifies the end of six iterations within the evolving network. It also confirms and consolidates the knowledge that A has acquired and brings it back home to A so that A can process it and self-organise.

We can also run this process on B to consolidate, however this is an optional process.

"So what does that know now?"

Once this information has Downloaded, the use of the Upload process will allow that space to hold the new information. It can be written or drawn on the existing papers or on a new sheet, (follow the client).

The Basic Formula

These simple processes can be used in isolation when required in therapy, or they can be grouped together into specific algorithms to be run as integrated therapeutic processes.

Probably the simplest of these formulas is the 'Clean Network' or 'Basic Formula'.

Starting

Invite the client to create their 'Mission Statement', place it in space where it belongs and then place themselves in relation to it.

Applying a Formula

1. Run a Clean Start
2. Over-Drive A (with Upload)
3. Download A
4. Meta-Drive A
5. Run parts 2, 3 and 4 five more times
6. Download A

A full transcript of this process is provided at the end of the chapter.

The Basic Formula in visual form:

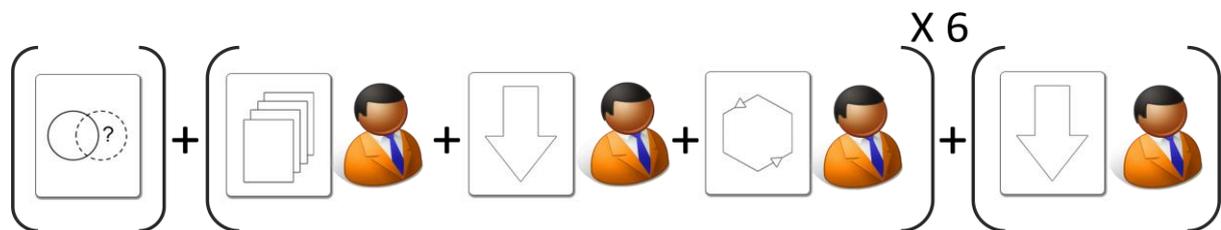


Figure 26

This particular formula over-drives, downloads and meta-drives 'A'. The same formula can be applied to 'B', although not within the same iteration. We recommend keeping each iteration as simple as possible, enabling the client to add their own complexity.

We are also limiting ourselves to the Power of Six algorithm with regards to the spaces that the client is working from, i.e. the client is moved through six spaces with six iterations (36 pieces of knowledge) + 6 Downloads within the main section = 42 pieces of knowledge. Douglas Adams would be proud!

The clients language in each space will reflect in a fractal/holographic nature the Power of Six stages, this is a wonder to observe and is also a rock to hold onto, for when the client is in the 4th or 5th stage and is beginning to really 'heat up'; as a therapist we may of attempted to shift them out of the problem, but as an Emergent Knowledge facilitator we are keeping them on the boil! Know that as they continue to move on, their liberation awaits them in their 6th step.

and just be here for a while, see what is going on. Guess I am kind of afraid of what I'll find though, I'm worried that things may not turn out to be like I want them. It is weird, I don't feel the love for A. I once felt, but when I think of her and who she really is, I feel such kinship, such admiration. But it is almost like putting her on a pedestal, or maybe even like Midas, I've touched her - or she has touched me - and now she has turned into gold - to be admired and venerated, but it is no longer with real warmth, real closeness. There is a distance I can't seem to bridge

And what else do you know about that?

I have this pattern of relationships for a long time. I start out being madly in love, then at some point, I don't realize it at the time it happens, but I find myself distancing myself, cause I need to survive. I kill myself by losing touch with myself and with her, and then I rebel and withdraw. Its either me or the relationship. I just don't know how to be close.

And what else do you know about that?

It's okay to want. But what I avoid is change. I want to keep things perfect, I want to keep them just as they are, I don't want anything to happen to this close new relationship, to this wonderful feeling of closeness and intimacy, to this magic of infatuation. So I try to freeze her and me both. But I can't, freeze her. So I get desperate, I try to anticipate, I have to go on my understanding of her, to be able to predict and forestall or prevent or pre-empt. That's not easy, so I focus on that more and more, in the mean time lose track of both her and me as we are both changing, maturing, circumstances changing. Actually I am not maturing much, still feel like a boy often, trying so hard to please. I can, make time stand still, at least I think. I did it for myself I think. I am not developing new friends, I mean making new friends. Strange choice of words, developing. How do I grow older? Or just old? Guess that's another thing, I secretly want A to be my mother, take care of me, and be responsible for me. That's not all I want though, it's just part of me that wants that, at the same time I really resent any semblance of A acting like my mother and telling me what to do. She isn't though. Or sometimes she may be, but I kind of set her up to do it.

And what else do you know about that?

So I need to chill out, no, I need to melt. I want to meet A again. As she is. I want to stop controlling the world. Instead how about just responding to what it brings, and then we'll see where that leads. That's a scary thought, but it is kind of exciting too.

So now what do you know?

I think part of my wanting to be more assertive was because that's what my image of A prescribes. I need to do that to please her. How about I just am here for a change. I don't really need to do anything. Of course there are the practicalities of life and responding to them is one thing (that I haven't done very much of actually) but within the relationship, I don't HAVE to be this or that, or more this or that, or less of the other; I just am kind of curious what is there, in actuality. It's been a while since I really kept a sustained focus on what is really happening around me.

What does that know about you?

I am not sure I understand. What comes up: that knows I am often scared, or I feel scared. That also knows that I can thrive in freedom that the freedom itself is very validating and well, freeing. It knows I have it in me, I can do this.

And what else does that know about you?

That knows that in actuality there is very little solid substance to freeze. It is all fluid and changeable, and it is the fluidity that gives it permanence and substance. I don't have to artificially create that

And what else does that know about you?

It knows that it contains the fullness of life that I have been craving - and fearing at the same time

And what else does that know about you?

It knows that I can be a small dependent child, I can be a strong adult man, I can be a selfish asshole, I can be a considerate partner, I am all those things, and all those are contained within me, those possibilities

And what else does that know about you?

It knows there is a universe within as well as without

And what else does that know about you?

It knows I am ready for this, although I tell myself I may not be. I may feel fear, and I may run, but I am ready and I can stop and experience and come back to this experiencing again and again

So now what do you know?

It's important to let go of preconceived notions of what is important. What's important is not the content, what is important is the process. I've known all this, but it has never come together like it is now

And is there anything else about that?

It gives a feeling of release, of openness. I find myself breathing deep, and I realize that physicality is an important aspect as well. This is not just all a cognitive thing; it plays out in the physical world

And is there anything else about that?

I wonder if the porn thing was just another way of freezing things, keeping them the way they are, living more with notions than with actual experience. I don't just wonder, I know it is related

And is there anything else about that?

I used to have a disdain for the physical, now the sacredness of it is starting to make sense

And is there anything else about that?

Yes, here also I can be real. It is accepting and appreciating the physical, not fighting it or shaping or creating it artificially.

And is there anything else about that?

It goes further; it is not me accepting it, as if there is a divide there. I want to experience life physically as well as spiritually or intellectually

And is there anything else about that?

That's what makes it complete, the spiritual, the intellectual, the physical, they are not different, and they are IT

So now what do you know?

that I can open up to life, this goes way beyond being this way or that way, or even being a good partner. It's not about being good, it's about living

What do you know about that?

I know book things about that. I know acceptance, I know the concepts, and I know the ideas behind meditation. I know it all as disembodied ideas

And what else do you know about that?

I know I also have had experiences that are just process, beyond judgment and evaluation. In aikido, in music

And what else do you know about that?

The judging, the evaluating is one way that I get away from living. So is being swept up by fear

And what else do you know about that?

You learn to sit and crawl before you learn to stand and walk. Time really doesn't exist, there is no hurry, and there is no taking your time.

And what else do you know about that?

It's not good how it is, nor bad. It just is.

And what else do you know about that?

Somewhere the values come in to. But values are not there to evaluate with, they are there to steer or give direction. They are there to be experienced as well

So now what do you know?

Live, in the world, and sustain life or support life, protect life

What does that know about you?

I'm part of life

And what else does that know about you?

I have all the potential within

And what else does that know about you?

I am as I am, as perfectly flawed and as flawlessly perfect as that is

And what else does that know about you?

I can't be any other way than I am, and I am. I wanna say fine or perfect or acceptable, but none of those judgments fit, so i'll just say I am.

And what else does that know about you?

And as I am, so are others around me. I can know that too

And what else does that know about you?

I can actually live this way, I have that ability to wake up, to stay awake, to remain alive, to let go of the artificial delusional world I created where all I ended up looking I saw limitations and condemnations

So now what do you know?

That I am ready to start learning, ready to be a beginner again

And is there anything else about that?

It's exciting, scary, exhilarating, humbling, it's all of that and more

And is there anything else about that?

It will be a learning that is not dependent on words, but all of experience can come together in it. Words can be part of it, but they can't grasp it or contain it. I may thus never understand in words, but I can fully understand in experience

And is there anything else about that?

There is the trust that it will all come together

And is there anything else about that?

This is like what I have thought meditation is about - living and meditating are really different ways of speaking about the same thing

And is there anything else about that?

That means inner and outer space are really one. Congruence in the universe

And is there anything else about that?

Congruence is not limited. I am the other, the other is me. This is the oneness of experience, of the universe, of living and death, of I and thou

So now what do you know?

I am with Alice, she is with me, we travel together, and we are one. I have my experience, she has hers, and we can freely share.

And what is the difference between what you knew at the start and what you know now?

I was dying, now I am starting to live. I knew I was dying, there were only limitations and limits around me, and they were closing in. Now I know that there is experience, that there are no limits. There will be fear, hope, joy, pain and all those things and more. There is also boundlessness, a letting go. There is life.

Chapter 7 – Further Processing

We hope you now have some experience of the 'Basic Formula', so we will present some more formulas for you to experiment with and hopefully in time move on to developing some of your own.

6 'B' Starts or 6 Versions of 'B'

1. Clean Setup
2. Over-Drive B (with Upload)
3. Download A
4. Upload A onto B (once)
5. Meta-Drive B
6. Meta-Drive A
7. Run 2, 3, 4, 5 and 6 five more times (use new sheet of paper)
8. Overdrive A (with Upload)
9. Download A
10. Upload A
11. Contrast and Compare

This may seem a little convoluted at first, however it is really simple, read through the transcript for the specific questions and use of the Meta-Drivers.

6 'B' Starts Transcript (excluding the Clean Setup)

What would you like to focus on this session?

The release of 3 years work to the public domain

And what do you know about that?

This work is the culmination of my hard work grown out of the conceptual ideas of another, who has passed on

And what else do you know about that?

It is too important to leave it wasting away in a folder on my hard-drive. It holds no intention of any monetary return whatsoever.

And what else do you know about that?

The public domain shall do what it will with the material. It is to be shared and developed. It is intended to become a sourcebook for newcomers to the field of EK.

And what else do you know about that?

I don't want it anymore - it has been with me too long.

And what else do you know about that?

I feel there will be repercussions for sharing the material - from others who wish to monopolise on this material, who have no sense of community or a world EK fraternity in which we may all belong.

And what else do you know about that?

It will happen

And what do you know now?

The document just needs a few final touches before the first edition can be made public.

And what would you like to focus on now?

The few final touches

And what do you know about that?

This transcript is one

And what else do you know about that?

To check feedback from a variety of sources and include/update where necessary

And what else do you know about that?

To find the relevant place to launch the document from

And what else do you know about that?

To retain a place in which interested people may contribute and become share their experiences

And what else do you know about that?

For it to be released from me and become a community document - with not just my name on it.

And what else do you know about that?

That should be all the changes necessary for a first release: later releases and changes will be documented.

And what do you know now?

Release is imminent

And what would you like to focus on now?

The results of releasing this material and the intentions behind it

And what do you know about that?

The fundamental intention is to help others become free of their issues in a way in which they can manage themselves; in timeframes which are relevant for them and provide the tools so they may in turn help others. To bring to the EK community a document that does not publically exist yet, and open up channels of debate and growth to aid in the furthering of this material.

And what else do you know about that?

It is hoped that people will share their experiences on the www.self-alignment.com forum, so others may benefit from messages and changes people are making.

And what else do you know about that?

The benefits people are experiencing and getting from the www.powersofsix.com site and the Iterator are great. So this is an advancement of that. I believe that the giving away of this material is paramount to the quality of the changes people will make. Their contract to do the work, is with themselves and no one else (except the one point about doing some good in the world if you want the material)

And what else do you know about that?

It is time there is a furtherance of good will and kindness in this world. A time for us to heal ourselves and, our brothers and sisters.

And what else do you know about that?

Once we can let go of the troubles of the past we face today, we can look to the future and develop a new world which is free of the tainted past.

And what else do you know about that?

Nothing-ness... there is a freedom available to mankind -if he is able and willing to look inside and then release the reasons not to be it and in doing so, becoming the freedom itself.

And what do you know now?

Freedom is FREE

And what would you like to focus on now?

There is a peace inside of me now - a quiet, still place

And what do you know about that?

it encompasses my whole being and feels good

And what else do you know about that?

It sparkles from the top of my head and connects with the matrix of human kind

And what else do you know about that?

My heart connects in another matrix

And what else do you know about that?

My hands and feet join in now

And what else do you know about that?

There are no words

And what else do you know about that?

There is light, there is knowingness, there is oneness

And what do you know now?

In freedom we all become one

And what would you like to focus on now?

Becoming whole again is the goal of personal journeys of EK - Becoming whole again with mankind comes afterwards - Then the Universal Whole

And what do you know about that?

In becoming whole again - there is no longer external control. One manages themselves and their environment freely and is truly accepting of others, in this people are free to be and do what they wish to do. In wholeness, this means that being-ness and doing-ness is not tainted, it is pure. The fragmented, see this as losing their power, and a world of pain and troubles. In truth the release of the past, means one no longer has to repeat and act out the misdemeanours of our past and our ancestry. We can just be in the eternal moment of NOW.

And what else do you know about that?

NOW

And what else do you know about that?

There is only the moment of Now - everything else is a memory, an impingement from the Now, that the physical universe holds onto, or is changed and retains the impression of it.

And what else do you know about that?

There is an expanse of space around me - it is open, it is accepting and giving, it is reflecting the world around.

And what else do you know about that?

I trust in the heart of mankind. We are healing already.

And what else do you know about that?

This is a route to wholeness - it is appropriate now and through emergence, it will become something new and be appropriate later...

And what do you know now?

This is not for me to be attached to anymore.

And what would you like to focus on now?

It is for the world

And what do you know about that?

It is for mankind

And what else do you know about that?

It is for development

And what else do you know about that?

It is for sharing

And what else do you know about that?

It is for experiencing

And what else do you know about that?

It is for those who now want to release themselves

And what else do you know about that?

It is to be released to now

And what do you know now?

The feedback will come and it will grow from there

What is the difference between what you knew at the beginning and what you know now?

It is no longer my document - it is a free document for free development

The Issue Buster

This process was developed by Steven Saunders of the Holigral Network. It is a very powerful process, that develops A, B and C, pulls back the history of B and then rebuilds B with the new knowledge obtained.

“And what (else) do you know about that?” (six times)

“And what do you know now?”

“And what (else) does that know about you?” (six times)

“And what do you know now?”

“And is there anything else about that?” (six times)

“And what do you know now?”

“And where could that come from?” (six times)

“And what do you know now?”

“And then what can happen?” (six times)

“And what do you know now?”

“And is there anything else about that?” (six times)

“And what do you know now?”

An Example Issue Buster Transcript

What would you like to focus on this session?

Getting motivated to lose weight

What do you know about that?

I have used every diet possible but have always regained weight as soon as I stopped

And what else do you know about that?

I am sick of dieting. Why didn't I get better genes?

And what else do you know about that?

I start out motivated in the morning but by the afternoon I find myself eating something not in the diet and then it all blows up

And what else do you know about that?

I should do more exercise to help with the weight loss plan

And what else do you know about that?

I hate how I look when I am overweight

And what else do you know about that?

I am going to get very unwell and maybe die if I do not do something soon

And what do you know now?

That I will continue to be unhappy with myself and unhealthy if I do not do something

What does that know about you?

That I have a choice lose weight and be happy and healthy

And what else does that know about you?

That I have lost weight in the past so I have been motivated

And what else does that know about you?

That I do know what is good for me and how great I felt when I had lost weight

And what else does that know about you?

I have to be more diligent than some other people due to my genes and also the slowing of my metabolism due to age

And what else does that know about you?

I have the will power to diet when I choose to

And what else does that know about you?

I am probably just sick of the struggle of the yo-yo with my weight

And what do you know now?

That I have used will power in the past to lose weight and it is my choice about what I now do

Is there anything else about that?

I have done it before so I can do it again

And is there anything else about that?

I know how difficult it is to stick to a diet so maybe I need to get some type of support as it seems to be getting harder for me to stick to a diet at the moment

And is there anything else about that?

I am sick of doing this so I need to really have some sort of maintenance plan so I do not have to keep doing this

And is there anything else about that?

I have so many other issues overwhelming me at the moment it seems hard to concentrate on losing weight

And is there anything else about that?

I am probably using food to comfort myself

And is there anything else about that?

That if I do not lose weight it will create more worries for me

And what do you know now?

That I have stresses in my life which are making it more difficult for me to concentrate on losing weight

Where could that come from?

Some of the stressful situations are from without such as financial crisis family problems, but a lot are from within worrying about my job and my health which are also related to being overweight

And where could that come from?

From not being financially, physically and emotionally fit enough to take control of these issues

And where could that come from?

From not losing weight and being confident in my decisions

And where could that come from?

I am angry with myself for being in the situation at this time of my life

And where could that come from?

My resentment towards others for not doing their share and giving more input

And where could that come from?

I believe I deserve better than I have got

And what do you know now?

That I cannot rely on others and I have to stop being angry with myself about it

And then what can happen?

I can let go of the anger and resentment

And then what can happen?

I can be free

And then what can happen?

I can make my own choices about what I want

And then what can happen?

I can let others go that have not been supportive

And then what can happen?

I can be scared of being on my own

And then what can happen?

I can accept these people as they are and not expect anything from them. We can just be

And what do you know now?

That if I keep going I will remain angry at myself

Is there anything else about that?

I need to release this resentment

And is there anything else about that?

I am angry at being let down by others I gave so much they could have done more for me

And is there anything else about that?

I never realised how angry I am

And is there anything else about that?

That maybe I am so angry with myself and others I am hurting myself

And is there anything else about that?

This anger is keeping me stuck

And is there anything else about that?

I have to let go of my anger and others

And what do you know now?

That I am very angry and resentful and I need to release this and then maybe I can release some of my weight also

And what is the difference between what you knew at the start and what you know now?

I am amazed that I have discovered that underlying my lack of motivation to lose weight is anger and resentment

Note: when running this process I begin with the Clean Setup.

Chapter 8 – The Future

“What’s emergence without a future? An oxymoron!” Dr. Ian Johnson

It would be wrong to not expect a future with Emergence, by its very nature it will develop and encompass other areas and expand upon its own delivery and application, in ways we are unable to conceive of at the present time.

Here are some of my own developments, including things David mentioned and pieces that I have picked up along the way.

Warp-Drives

Whilst talking with David, he mentioned to me that as well as meta- and over-drivers, he thought there may be a Warp-Drive as well. An interesting concept, but we never had the chance to take this conversation further and now in his absence, he has left the possibility and discovery of it to us. I now believe that I may have discovered what the Warp-Drive is and its application.

The majority of David’s Emergent Knowledge processes were run on the client’s initial statement, which is represented in the Emergent model by ‘B’. There are however several sets of questions that lend themselves to creating new ‘B’s with each iteration. For instance the question:

“And where could that come from?”

When run as a ‘Power of Six’ process, i.e. asked six times, each iteration of the question will create a new ‘B’. The usual protocol is to have the client write down each answer on a new sheet of paper and place it in relationship to everything else.

I’ll present a live case as an example:

Sophie, has already represented her issue and we meet her here mid-process:

SOPHIE: If I understand I can say this - yes... if I am ok everything is ok... I know myself... and this is very important

MH: Ok - and where could that come from? [1]

SOPHIE: I have remembered myself and this gives me my power...

MH: And where could that come from? [2]

SOPHIE: At first I remembered myself, then it could bring me my power...

MH: And where could that come from? [3]

SOPHIE: I have said "my university"... or I can say that it could come from this conversation. Errrrr... I am confused?... I don't understand anything

MH: And where could that come from? [4]

SOPHIE: I have said that I loved sun, music, it is from being natural born

MH: And where could that come from? [5]

SOPHIE: Maybe from my parents

MJH: And where could that come from? [6]

SOPHIE: So I can have a chance to live

MJH: So what do you know now?

SOPHIE: I know that I can create very nice sculptures, I can feel what I want, I can communicate, it is necessary to give a chance to life and living

Notice that there is an emerging development of the history of the issue, and the use of multiple B's aids in the emergence that occurs.

In this e-book I have presented David's labels for the six (+1) stages of the Powers of Six:

- 1) Proclaim
- 2) Explain
- 3) Expand
- 4) The Wobble
- 5) Crash and Burn
- 6) Rise from the Ashes (The Phoenix)
- 7) The Rest Point

The standard usage of the gnosis (over-driving) style question is directed to a single B and provides an opportunity for B to reveal its secrets.

"And what else do you know about that?"

The diagram below shows how this information is forming around the locus of attention.

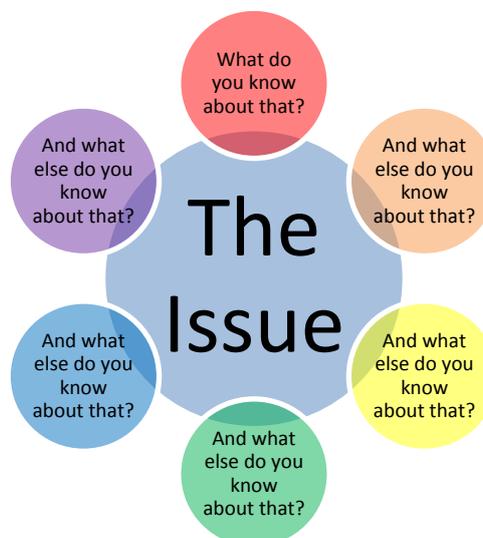


Figure 28

However, I have begun using the multiple B process with the standard over-driver question:

“And what do you know about that?”

Represented here visually:

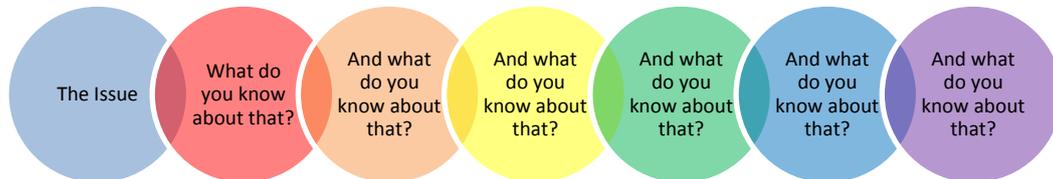


Figure 29

This use of this Warp-Drive method of questioning creates some very interesting results. Most clients are swiftly removed from their original issue. They rarely come up with “I don’t know” as an answer. Through this rapid extraction from the issue, they become so engrossed in the new information, that they are unaware of the deeper knowledge that is emerging and its relation to the original issue. This however becomes clearly apparent later in session.

I am proposing here that we can stop using the ‘else’ questions in Emergent Knowledge. This allows the client to decide internally whether to add more to the original issue or develop the new information emerging. This area of work does require more research, hence the availability of ‘Warp-Drive’ processes and standard processes on The Powers of Six website, under ‘The Iterator II’.

Using NLP or Emergent Knowledge

During a training session, a participant ran through a full ‘power of six’ exercise. He initially started out the session focussing on a business venture he was about to embark upon. During the session, at the end of the Reinforce set of six (stage 3), the focus moved from the business venture to the conflict of values between what he wanted for himself and what his parents wanted for him. The following stages of the session brought out new information and a way forward for the client, in which to develop the business in a way that was going to fit in with all areas of his life.

A bright NLP’er in the group contested that the same result could have been achieved if we had ‘just used a simple neuro-logical levels process’. We agreed that the neuro-logical levels may have been a useful process had we known that the ‘real issue’ was actually about a conflict of ‘values’. However, it was only through running the power of six process, that the client discovered for himself what the ‘real issue’ was, and resolved it in his own way – with no inference or interference from the facilitator.

More Meta-Drivers

Meta-drivers shift the client's locus of attention, in Chapter 6 this was done by having the client physically move to a new space or move the subject of their attention (B) to a new space. Here follows other methods for shifting the locus of attention. I am sure there are many more than what is presented here:

Spatial A:

Tilt-board

Gyroscope (aka: whirly gig), Ark Angle ([link](#)) and Zorb Ball

Spatial B:

A large tent (six sided)

Spinning table (six sided)

Auditory:

Music

Kinaesthetic:

Constraints

Visual:

Blindfold

Colours

Images

More Over-Drivers

Somatics

When a client is experiencing a particular physical sensation, the following questions may be asked iteratively:

“What’s there now?” or

“What’s happening now?” or

“What’s that?”

Use of ‘Conditionals’ when Uploading / Over-Driving

It has also been discovered that using the conditional statements can provide access through the boundaries and elicit some previously hidden information.

- *“What (else) can go on there?”*
- *“What (else) can’t go on there?”*
- *“What (else) could go on there?”*
- *“What (else) couldn’t go on there?”*
- *“What (else) would go on there?”*
- *“What (else) wouldn’t go on there?”*
- *“What (else) should go on there?”*
- *“What (else) shouldn’t go on there?”*

Chapter 9 – Finer Distinctions of the Question Structure

Developing Questions

There are many developing questions within Emergent Knowledge and to remember them all specifically may be a little difficult. So, after careful deliberation I have dissected each type of question into a separate class and each part of the question into a subset.

Classes

What

Who

Where

How

Subsets

For all of the classes above there are some definite question subsets that can be integrated within them. As an example the question:

“What do you know?”

‘What’ is setting the client up to go and search for an answer.

‘do’ is a conditional statement.

‘you’s is a (pro)noun and specifies the source of the knowledge.

‘know’ is eliciting the new information that emerges once the question is asked.

We could therefore change the conditional statement from ‘do’ to ‘don’t’ or any of the other major conditionals:

Positive	Negative
Do	Don’t
Can	Can’t
Could	Couldn’t
Should	Shouldn’t
Would	Wouldn’t
Does	Doesn’t
Will	Won’t
Must	Mustn’t
Is	Isn’t
Are	Aren’t

Figure 30

The (pro)noun should be referenced purely as a noun, since this could be relating to a space, person, object or even a clients gestures or behavioural cues:

(Pro)nouns
I
Me
You
Myself
Person
Object
Space
Feeling
None (gesture)

Figure 31

Once we accept the variety within the (pro)noun variable, we also need to reference the clients attention somewhat, i.e. is the facilitator asking for information from 'this' cosmology or 'that' cosmology, or just the (pro)noun itself? I call this subset the Directors:

Directors
(none fully associated)
This
That
The
Your
Their

Figure 32

With this collection of subsets within the question, the question can now be shown as:

"What [conditional] [director] [noun] know?"

And although, it is not the clearest sentence in this form, it does generate a multitude of question sets:

"What could that you know?"

"What does that know?"

"What should this person know?"

"What must that space know?"

Be aware that the director questions will either keep your client associated into their cosmology or take them out, so if they are regressed and associated and you suddenly ask, a 'that' question, they will have to dissociate from their current experience, to answer the latest question.

In the standard question sets from David with Emergent Knowledge, the conditional 'does' is used predominantly, although I have discovered that opening up the conditionals to include these larger sets, can allow large parts of the clients world to open up.

We are now in a position to look again upon the existing ‘Clean Language’ questions with this alternative insight.

“How old [conditional] [director] [noun] be?”

“What [conditional] [director] [noun] be wearing?”

“What [conditional] [director] [noun] want to have happen?”

“[conditional] [director] [noun] have a size or shape?”

“Where [conditional] [director] [noun] come from?”

The source of this information [conditional], [director] and [noun] are provided from distinct areas:

[noun] is given by the client

[director] is usually given by the client – however the facilitator holds the responsibility to manage the association/dissociation of the client when using these questions

[conditional] is provided by the developing map of the clients landscape as well as the facilitators knowledge and experience

Moving on from here:

Time

Sometimes we are looking to take a client back into their past worlds, therefore a time function is required to accommodate this, including the future:

Time
Is
Was
Were
Before
Are
After

Figure 33

“What kind of [noun] [time] [director] [noun] before [noun] [time] [director] [noun]?”

This sentence leads us onto several constructions that we already touched upon in this work:

“What kind of you were you before you were this you?”

“What kind of problem was this problem before it was this problem?”

Space

With respect to a clients body / observer position, there is a 3-dimensional world and information is accessible in all areas of it, to elicit this information the following ‘spatial’ subset has being devised:

Spatial
In front of
Behind
To the left of
To the right of
Above
Below
Around
Inside
Outside

Figure 34

“What [conditional] be [spatial] [director] [noun]?”

“Who [conditional] be [spatial] [director] [noun]?”

Thus allowing the following questions to emerge:

“What is in front of you?”

“What could be below the table?”

“What is inside the white jug?”

“What is outside of that room?”

“Who is around you?”

Senses/Perceptions

Our experience in any moment in time is made up of millions of bit of information, see Appendix A for a list of usual and unusual senses/perceptions (note that this is not a complete list and is by no means true for everyone, however many people express some or most of these senses during this work). A helpful list to get started however is:

Perception
Feeling
Seeing
Hearing
Smelling
Tasting

Figure 35

“What [conditional] [director] [noun] be [perception]?”

“Whereabouts in [director] [noun] is [director] [perception]?”

Therefore:

“What could that you be feeling?” – ‘happiness’

“Whereabouts in that you is that ‘happiness’?”

Appendix A

Psyche-Scape Perceptions

Visual Sense

- Sight
- Colour
- Motion (Exterior)

Auditory Sense

- Sound
- Pitch
- Tone
- Volume
- Rhythm
- Sound Direction

Gustatory Sense

- Taste

Olfactory Sense

- Smell

Cutaneous Sense

- Pressure
- External Temperature
- Pain (including itch and tickle)

Kinaesthetic Sense

- Internal Temperature
- Muscular Tension
- Physical Energy (Personal Weariness, Etc.)
- Body Position
- Joint Position

Vestibular Sense

- Balance
- Gravity (Self and Other Weights)
- Motion of Self

Organic Sense (Visceral)

- Organic Sensation (Including Hunger)
- Heartbeat
- Blood Circulation
- Cellular and Bacterial Position
- Saline Content of Self (Body)
- Moisture (Self)
- Endocrine States

- Level of Consciousness

Emotional/Intellectual Sense

- Personal Emotion
- Self Determinism
- Emotional State of Others
- State of Relationship (Affinity)
- Level of Communication
- Perception of Conclusions (Past and Present)
- Perception of Imagination (Past and Present)
- Awareness of Awareness
- Awareness of Not-Knowing
- Awareness of Importance and Unimportance
- Awareness of Others

Abstract Senses

- Time
 - Transition of Time
 - Timeline Motion
- Scale
 - Personal Size
 - Relative Sizes (External)
- Awareness of Location and Placement
 - Objects
 - Spaces
 - Location Itself
- Solidity (Barriers)
- Fields/Magnetic
- Compass Direction

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Glossary

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End Notes for an Emerging e-book (First Edition)

Thank you for reading this e-book, I hope that my efforts have proved worthy and you are satisfied with the material presented. Your feedback on this e-book would be greatly appreciated and if you have any ideas or thoughts which would add to and enhance this material, please let me know.

The GREAT thing about this been an e-book is that it can easily be updated and reissued within a relatively short time period. So expect more emerging versions of this in the future.

Use this book wisely – and together we can heal mankind.

Back When I Was Young

*Back when I was young
Parts of me still hang
A future path, undefined
While these parts of me are held behind*

*To the fore
To the here and now
Experienced again
Re-wound*

*Shaken - Stirred
Upset & confused
The growing up again has just begun
Old feelings, words and states of mind
Are felt
Then blow away*

*Did we hold on to remember?
To relinquish control?
To be safe and secure in a cruel world?*

*Now
Stepping out into sunshine
Blue skies and change
These old eyes are renewed
and see a new world
Experienced again
"Don't take it away!"
... and release ...
It's a passing phase
As the young fills its space
On the inside*

*To grow and be whole
To be in the world
or not here at all*

Matthew Hudson