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The Structure Of Magic II: A Book About Communication And Change



Synopsis

These seminal works in neurolinguistic programming (NLP) help therapists understand how people create inner models of the world to represent their experience and guide their behavior. Volume I describes the Meta Model, a framework for comprehending the structure of language; Volume II applies NLP theory to nonverbal communication.

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Customer Reviews

To even hope to understand and competently apply the teachings of Volume 2, as a prerequisite the reader would need to first: 1) study Virginia Satir, Milton Erickson, Noam Chomsky, Structure of Magic Volume 1 and the authors' own two volume set on Milton Erickson 2) take a course in NLP-based psychotherapy from a good instructor. Here Bandler and Grinder put it all together and demonstrate their model of psychotherapy. Volume 1 is about listening techniques; how to parse and analyze the client's speech to guide the therapeutic dialogue. Volume 2 builds on this in ambitious breadth, intending to formalize a method of psychotherapy that models the excellence of certain psychotherapists, and is reproducible and comprehensible. Staying with the mathematical approach first presented in Volume 1, the authors classify and group sentence fragments and words to find patterns, thus understand the client's internal psychology and then determine how to reply to the client, almost reflexively, based on these linguistic impressions. Reading this is tough going. This could be a textbook in an advanced psychology course from an academic degree program. It is really the fourth book in a series, with the two volumes of "Patterns of Hypnotic Techniques of Milton

Erickson", written the year before, being prerequisites. Many new concepts are presented in rapid sequence. Part 1 builds further on the "Representational Systems" of Volume 1 to prepare the reader for Part 2. Part 2 "Incongruity" and Part 3 "Fuzzy Functions" put the last pieces in place for the authors' method, and then demonstrate its application with examples. The authors have their own terminology and this makes their ideas all the more abstruse.

In Magic I we learned that maps differ from the terrain they represent, and that, if we trust a map which is in error, we may, if we're in Norway, for example, find ourselves falling headfirst into the icy waters of a fjord. Or if we're simply living our everyday life and we trust our representational systems, those systems of enchantment we received from our caregivers, we find ourselves instead in hot water. [page 3] These maps, or representational systems, necessarily differ from the territory that they model by the three universal processes of human modeling: Generalization, Deletion, and Distortion. When people come to us in therapy expressing pain and dissatisfaction, the limitations which they experience are, typically, in their representation of the world and not in the world itself. Bandler and Grinder expanded the term representational system to include the "five recognized senses for making contact with the world" -- seeing, hearing, feeling, tasting, and smelling. In addition we language words with which to describe the world which correspond to each of those five senses. We can see a pot boiling on a stove, hear the bubbling of its contents, feel the heat emitted by the fire under the pot, smell the cooking ingredients, and eventually taste the gumbo in the pot. Someone who has never cooked or ate an okra gumbo before would likely only describe what it looks like, a bunch green hexagons with seeds rolling around in the liquid. Someone who loved gumbo might talk about how good it tastes and how warm it makes one feel when it goes down. How the fil  when sprinkled on top give it an aroma redolent of the bayous and swamps of his youth.

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