

Caution!

Violence, abuse, double standards and the return of the repressed in the DVNLP

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Violence, abuse, double standards and the return of the repressed in the DVNLP

Thies Stahl, Hamburg, October 30, 2015; update January 17, 2020¹

The starting point of this essay is my criticism of the DVNLP, which has been expressed publicly and has not been commented on by its executive board so far. This criticism is part of a dispute between the DVNLP management and myself, which could not be conducted within the DVNLP due to wrong decisions of the board²³- which would have been more appropriate due to the difficult and partly very personal topics.

In the end, the DVNLP leadership considered this dispute to be dispensable - a political decision which it⁴ made seemingly irreversible by sacrificing two members in violation of the statutes.

But this discussion is by no means dispensable, not only because of the issues involved and, as I will show in the following, beyond the personal. This dispute is also indispensable to save the dignity and honour of the complainant who was "mistreated" by the association.⁵ Injustice remains injustice - even if it only came

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² See *"The Perverse Triangle as a Recursive Pattern in DVNLP"* .

³ See *"Background to abuse complaints"* .

⁴ "The General Assembly 2014 has been deceived and manipulated by the Board with incomplete and false information!" On 24 October 2016, the Hamburg Regional Court, in its *reasoning for the lifting of the interim injunction*, I am not allowed to say, pointed out that there were sufficient connecting factors for the statement in dispute, which was to be understood as an expression of opinion. There it is stated: "Moreover, the dissemination of the passage in dispute is likely to be admissible if only because the defendant was excluded from the general meeting".

⁵ The kind of mistreatment becomes clear in my texts: *"The perverse triangle as a recursive pattern in the DVNLP"*, *"Violence, abuse, double standards and the return of the repressed in the DVNLP"*, *"DVNLP abandoned by all good spirits? predetermined breaking point fascistoid-totalitarian slips and loss of self-control"*, *"The NLP and the madmen. The DVNLP corrupts its method"*, *"My beautiful delinquent German Association! DVNLP completes perpetrator-victim conversion"*, *"Perpetrator Association DVNLP - Silence, Denial and Repression"*, *"DVNLP + GNLC hide suspected sex offender"* and *"Psychiatry. Not funny"*, as well as *"DVNLP relies on lying managing directors"*, *"DVNLP lies. Chronic"* and *"For what crimes is the DVNLP pilloried?"*

about through an overburdened board. The same applies to his underground dealings with me: As initiator, founding board member and honorary member of this association and also as the one who brought the NLP to Germany, it was my duty to help the complainant in the DVNLP to her right.

The present treatise brings the debate, which has hitherto been conducted on a more personal level, to a stage where the issues that are highly explosive for NLP can be dealt with more appropriately. The fact that I did not initiate this decades earlier has to do, among other things, with the fact that some problematic aspects of NLP have only become clear to me in their entire scope through the abuse complaints suppressed in the association.

Before I present these aspects, here is a brief summary of the astonishing, barely comprehensible processes in this association. I had pointed out

- the suppression and cover-up of complaints about complained physical, sexual and emotional violence by DVNLP teaching trainers and coaches (31.03.2018: This refers to the former master course assistant XY and the "NLP-Professional" trainer SM, both of whom are suspected sexual offenders hidden in the DVNLP as teaching trainers; see my later articles) and of complaints about abuse of power and authority by DVNLP functionaries,
- the humiliating treatment of the DVNLP board of directors with the complainant, which denied her her statutory right to refer the matter to the competent bodies of the association and instead had her pathologised and criminalised by the DVNLP chairman of the board of directors, Dr. jur. Jens Tomas, and the association's lawyer Harms in communications that were not necessarily non-violent,
- the deception of the general meeting (MV) 2014 by the board of directors, which used the members present for a manipulatively staged show tribunal of totalitarian character - for "cleaning" the association from uncomfortable topics (violence and abuse in the association) and members (the complainant and I were previously removed from the MV in violation of the statutes and by force)
- the concealment from the deceived MA of the most important conflict partners indicated by the complainant, including three "NLP-professional" trainers: the chairman of the board, the "NLP-professional" trainer Dr. jur. Jens Tomas, the member of the Education and Training Commission (AFK), the "NLP-professional" owner Martina Schmidt-Tanger and the spokeswoman of the DVNLP regional group Hamburg/Schleswig-Holstein, Petra P., hid with their contributions the actual conflict partners, protected by the board of directors, behind deputy conflicts staged with publicity (namely XY, all three of them themselves and the "NLP-professional" trainer SM),
- the apparently spontaneously occurring amnesia of the lawyer Anita von Hertel, at that time together with me spokeswoman of the DVNLP's Mediation Section, for the principle of Western jurisprudence, "audiatur et altera pars", when she failed to refer in the manipulated MA to the "fundamental right to be heard" of two members who had been unlawfully (since neither one of the competent

organs of the association nor its sovereign, the MA, belongs to it) and forcibly removed from the MA

- the coalition of the complainant's "NLP-professional" coaching instructor, Martina Schmidt-Tanger, who, covered by the board of directors, used her office as an AFK member of the DVNLP and a DVNLP member within the association, who was denounced by the complainant and protected by the board of directors within the association, collegial-confidential mails for use in court - in a dispute which this DVNLP teacher trainer, a course attendant of one of my master groups, is now having with me *outside the association*⁶, because the DVNLP board of directors has prevented an *internal* arbitration between him and me in violation of the *association's* statutes,
- to the coalition of a DVNLP instructor, who, at the same time his prominent "Wing-Wave" instructor, supported the DVNLP member in this lawsuit against me with a private mail from me. This mail came from a correspondence in which she, a former Gestalt Therapy and NLP student of mine, the aforementioned current DVNLP teaching trainer, a former master course companion of mine, had outed a patient as her patient, whom she had *"treated psychotherapeutically because of a quite serious depressive decompensation" within the scope of her health insurance approval.*

DOUBLE-MORAL? The DVNLP member who was charged with a "real" psycho-diagnosis is a DVNLP teacher trainer who has been charged with violent crimes, but who is now unscathed in the association, while the member who is complaining is accused by the DVNLP chairman, the "NLP-professional" trainer Dr. jur. Jens Tomas, and his "NLP-professional" colleague, AFK member Martina Schmidt-Tanger, *was publicly declared* untrustworthy and quasi *mad* (further witnesses for the exact wording of this character assassination are still being sought) and excluded under the pretence of judicial and expert powers in the aforementioned MA.

The DVNLP members have apparently come to terms with these outrageous events in their association. These are the worst derailments, if one considers these processes against the background of the intellectual humanistic and communication theoretical roots of NLP and also the totalitarian-fascist excesses of past historical episodes. No one could wish for their return to a German communicators'

⁶ The judge in these proceedings suspended the proceedings against me in the summer of 2016 - after he had previously questioned the person concerned as a witness for over four hours and effectively forced the public prosecutor's office, by forwarding the relevant transcripts of the interrogation, to finally investigate, after many years, the numerous charges against several perpetrators from their three and a half decades of the worst experiences of violence. See also *Legal facts of the "Causa DVNLP"*.

association of today - just as little as that of a medieval way of dealing with "witches" and "heretics"⁷.

At least only a few members of the association have (publicly) outraged. And nobody expressed sympathy with the complainant, whom the board of directors had removed from the MA by force by a security service specially engaged for this purpose, in order to stage a perfidious character assassination in her absence and finally to have her judged by the unilaterally informed and deceived MA as a pest of the association in a quasi summary court of law - without her having been heard even once by the board of directors, by another body of the association or by its sovereign, the MA.

My first attempts to explain this mysterious lack of indignation and compassion in the DVNLP were

- The almost ninety members present in the MA are embarrassed to have been duped by their board of directors, including two members of the arbitration commission. In the arbitration hearing in March (which was again scheduled with the exclusion of the complainant) neither of them could understand how I could have come up with the idea of declaring them to be prejudiced because of their looking-away attitude: They seriously thought they could decide impartially on my remaining in the association, after they, like the other deceived members, had watched in silence how I, their (then) 64-year-old founding board of directors, and the petite complainant were forcibly removed from the MA despite existing membership rights - I, who wanted to help her to her rights as an honorary member of her association, like a criminal, with my arm turned on my back, and pulled her, no less humiliatingly, out by her hair to the door. (The additionally engaged security service consisted of three muscular men-in-black and one well-trained woman-in-black who was ready to jump, obviously trained for female head hair. The security officer of the congress centre, who himself does not look very weak, said in court that he had been wondering at that time what a huge threat this MV would be, which the board of directors would probably expect, for which he should hire four additional security people :-). The DVNLP's "Schutz-Staffel", a five-man team, pushed, shoved and pushed both of us, who were entitled to vote, down the stairs and out the front door - with the complainant, who had been "pushed out" in this way, hitting the pavement in front of the building. Even after I had informed the DVNLP-members by mail about the deception of the MV, critical comments were missing. The use of this type of "dull-brown violence" was not commented on, nor was the astonishing absence of any resistance by the MV participants against the self-empowerment and vigilante justice of their leader and his co-leaders.

⁷ Compare *"DVNLP deserted by all good spirits? predetermined breaking point fascistoid-totalitarian slips and loss of self-control"*.

- Many members fear the legal power of their "Dr. jur." chairman and his association lawyers. Using the example of the exclusion of two members with voting and speaking rights, which was contrary to the statutes, they had been shown how "professionally" the board of directors had prepared and secured the use of force, which was not only expected but also provoked, with formal legal tricks and angles.
- Most members confuse the two levels of the DVNLP conflict, namely the *content of the complaints* and the *DVNLP's handling of these complaints* and the complainant. The **content of the complaints** e.g. against the Master Course Companion XY is discussed in his court case against Thies Stahl, in which the person concerned testified publicly for more than two hours on 16.10.2015 at the Regional Court of Hamburg (the next hearing will take place in December - I will publish it on my blog)⁸. With regard to the **handling of the DVNLP's complaints** by the persons concerned and by the member Thies Stahl (both are analogous with regard to the actions of the Executive Board in violation of the Articles of Association), the Berlin Regional Court, which is responsible for the matter, made it clear in its decision of June 30, 2015: *"If, however, the defendant (DVNLP) delays the conciliation proceedings in such a way and thus ultimately prevents them from being carried out, it can no longer hold it against the plaintiff (Thies Stahl) for not carrying them out. At the time of the forcible removal from the MA, full membership rights would have existed because "in view of the fact that the arbitration commission to be convened in accordance with the statutes had not confirmed the exclusion decision of 24 October 2014, the membership rights of the plaintiff in the defendant continued until his voluntary resignation (on 11 April 2015). In addition "... the resolutions adopted at the general meeting of the defendant on 31 October 2015 are also already invalid for formal reasons, because the plaintiff was denied participation in the participation of these resolutions due to the previously pronounced exclusion.*
- For many members, the DVNLP is probably just a machine in which they put money at the top and from which the seals for their certificates come out at the bottom. Some people told me that they had long since resigned from the association internally. But they would not say this publicly, because their customers would demand DVNLP certificate seals.
- Members who wish to contribute to the content of this conflict are now in a difficult situation, as the Board of Directors has not had the conflict between the person concerned and the parties involved resolved within the association in a protected framework (arbitration commission or mediation), but has instead made it public outside the association - and no longer in the form of "members against members" but (shamed) "members against association function members". Therefore, members who wish to comment run the risk of either trivialising in public perception the offences of which the complainant accuses

⁸ Compare FN #6.

some DVNLP teaching trainers or the DVNLP's shameful treatment of the person concerned. When they speak out in public, they must fear not only being lumped together with those accused on both sides of the conflict, but also being associated with one of the many wrongdoings and monstrosities involved. Thus, most of the (about the incidents in the federation of me at least well-informed members) seem to remain in a kind of shock rigidity.

- DVNLP members who were not present in the MV and did not see and hear it for themselves cannot believe that this *predetermined breaking point of the NLP* was actually reached: Official representatives of the DVNLP (a communicators' association of humanist tradition and successor to Bateson and the Palo Alto Group) declare a member crazy and remove him or her from the community of their association, with the complete renunciation of communication, using dirty lawyer tricks and physical violence.

I think these explanations are all valid. But in order to understand the strange symptom of this "lack of indignation and empathy" in DVNLP, something else has to come into view and be named: This conflict, which is currently outsourced from the DVNLP by the exclusion of two members (the complainant and myself) and thus passed on unresolved to the following generations in the association, touches on issues that were and are tabooed and excluded from communication in this association - both consciously and unconsciously.

The exclusion of the topic "Power and Abuse of Power" by DVNLP chairman Jens Tomas and his advisor, AFK member Martina Schmidt-Tanger, who as a coaching trainer of the complainant is highly involved in the conflicts with other DVNLP trainers, was based on very conscious decisions, and probably also on a conscious political calculation of the association: Martina Schmidt-Tanger had informed her graduate about the accusations against DVNLP instructors that the association would not like to have "such a sex'n-crime story" on the table again, because people had thankfully forgotten the sex'n-crime story of Richard Bandler (his involvement in the murder of Corine Christensen, see below).

The decision of the board of directors to officially announce that "*there was no abuse in the association*" in view of several serious abuse complaints which were suppressed by the board in violation of the statutes is also to be regarded as a deliberate decision. Also the gagging of the persons concerned and the founding board of directors, who are standing up for their rights, by their unlawful exclusion from the MA looks like a very deliberate decision for the tabooing of the topics connected with the concerns of these members in the association: With the help of this deliberately planned, radical final conflict resolution - exclusion of important issues by eliminating the members representing them - the executive committee successfully prevented an internal and NLP-wide discussion within the association about the substantive, methodological and above all ethical questions raised by the complaints.

In doing so, an appreciation of the fact that the person concerned, as a DVNLP member in charge of the complaint, had made a great personal contribution to the development of this long overdue discussion was not taken into account: In order to

be able to formulate her complaints about the DVNLP teacher trainers concerned in an appropriate and fair manner, she had courageously revealed herself as a social pedagogue, trained group worker and lecturer with a doctorate for her own approach to group work, DVNLP trainer, "NLP-professional" graduated "Systemic Coach", owner and manager of a youth welfare organisation and a group work training institute at the same time being a skilled high-class and high-load whore specialised in difficult assignments.

According to her reports, she has asked all DVNLP teaching trainers and coaches of her DVNLP training levels Practitioner, Master, Trainer and Coach, which she successfully completed between 2008 and 2012, for help in getting out of a system of violence and prostitution. Instead of granting it to her, she reports, they have reached an understanding with participants in this system and thus contributed to a worsening of her situation, or in some cases directly participated in her exploitation and that of her children. She points out that all this happened with the sad effect that she has not seen her children for more than three (now four) years, because her former relationship and pimping system would have been supported by the perpetrators who remained unscathed in the DVNLP in having custody of her children withdrawn from her, whom she could no longer protect.

Assuming the correctness of her accusations, the DVNLP instructors and coaches she denounced would have to be unethical, unprofessional and even criminal mix-ups of her role as coach/therapist/trainer with that of freelancers, sex-party or gang-bang participants, pimps or business partners who have been seductively sexually acquired for the complainant's company, if their lobby association DVNLP would no longer protect them from facing up to their guilt, responsibility and obligation to compensate the complainant.

The DVNLP leadership's tabooing of the topics associated with the suppressed complaints is thus the result of a rather conscious weighing of interests and criteria, e.g. *"allowing a content-methodological and ethical discourse on the topic of power and violence in NLP"* versus *"being able to sell the method as 'guaranteed non-violent' certified NLP for a few more years"* or *"sacrificing two uncomfortable association members"* versus *"risking image losses of the NLP brand"*.

Outside the leadership, in the membership of the association, the tabooing of this topic seems to take place rather unconsciously - as an expression of a collective repression, which in my impression is accompanied by two mutually reinforcing tabooing tendencies - a general social one and a special one that only concerns the NLP community.

Civic double standards and the taboo of prostitution

The DVNLP is a large association that has arrived in the middle of German society, in which beliefs that generate violence and maintain civic double standards are no less widespread than in any other civic sports, shooting or other association.

Of course, this is especially true for beliefs concerning gender relations and prostitution. Such limiting beliefs manifest themselves, for example, in sayings like

"Yes, can you rape whores at all?! These are probably expressed preferentially by bourgeois dissociated libertarians, who of course do not come out as such, unless in a circle of drunken like-minded people.

From the belief system that structures the perceptions and actions in this social area of life, the thought "*Well, it was just a hooker*. He is happy to approach the unreflective citizen when he is confronted with the fact that violence has been done to a victim. This thought then has an emotionally pleasant sedative effect, especially when it occurs together with its twin, "*Well, it must have been your own fault*". Then a beginning indignation as well as an emerging compassion quickly subsides and peace of mind and peace of mind return - for now, until the next act of violence, which you read or hear about. This is to be expected, as it is part of the "occupational risk" of prostitutes.

To this system of hard and ruthlessly making beliefs probably also belongs "*Some are simply broken*" - a widespread belief about sex workers with a history of abuse going back to early childhood. This with the most important credo of NLP (the "achievement frame" formulated by Richard Bandler: Nobody is broken, everything works perfect! Nobody is broken, everything is perfectly learned and can be re-learned!) incompatible sentence, Martina Schmidt-Tanger, in her function as AFK member of the DVNLP, used it analogously in her dealings with the complainant, her former participant, who had been certified by her and me as a "systemic coach". In the relevant conversation, in which I was present as co-trainer of this training, Martina Schmidt-Tanger urgently appealed to her former participant that she should not make her abuse complaint against the companion of my former master course, which she had reported, public under any circumstances by appealing to the arbitration commission in the association. Because she may please respect her former NLP-professional colleague, i.e. me, and "respect his exposed position in the NLP field" and "not involve him in this". Therefore, she should please refrain from letting me help her in the association. (Martina Schmidt-Tanger had obviously forgotten at that moment that I was jointly responsible for the damage reported by the complainant as a result of my inattentiveness towards the said Master's course instructor, just as she herself had been jointly responsible for the damage reported by the complainant as a result of her inattentiveness towards a participant associated with the complainant's Hamburg violence system in the first modules of our coaching training course, which she had carried out alone).

She argued that the complainant would endanger my reputation, and thus that of her institute "NLP-professional", because such a complaint would certainly not remain in the association and we would then have another sex and crime story in NLP - and this just now, when, thank God, today's seminar customers would no longer know the story of Richard Bandler.

Martina Schmidt-Tanger argued that the complainant had to accept that the risk that there might be a "false memory" in her allegations (she referred to relevant studies and debates in the field of psychology, from which it would also emerge that *some* women with such a strong biographical burden are *just simply* sometimes also *broken*) would not come to any condemnation of the Master's course instructor in

question and that in this case something would "stick" to me and I could then "be associated with these dark topics". And if this would lead to fewer people coming to our "NLP-professional" coaching training, she would have to end her collaboration with me. Due to the differences in our value and criteria hierarchies that became clear in this conversation, I have ended my longstanding collaboration with Martina Schmidt-Tanger and her "NLP-professional".

One could think that the NLPers are superior to these kinds of beliefs, which limit people in their options and development chances and make dark topics even darker, since the majority of them are enlightened and often have therapeutic experience and have certainly already dealt with the topic of prostitution ("When, where and how have I ever been a freelancer/whore or pimp, or have I always wanted to be? And that therefore today's NLPers can deal with this topic differently than e.g. our parents and grandparents could only do it in 1957 with regard to the murdered Rosemarie Nitribitt (the younger ones probably have to google-n first): The bourgeois-double-moralizing, subliminally horny-aggressive public at the time, the police, the courts, the press and also the filmmakers who took up this prostitute murder, showed little or no interest in the real person Rosemarie Nitribitt - neither in the conditions of her childhood, for her rape at eleven and her sale to French soldiers at twelve, her youth and her current living conditions, still for her longings, plans and exit wishes as a 24-year-old adult woman. All these aspects of their being were not passed on as something that made up their person - they remained excluded. You as a real, whole person, as a complete human being was excluded in this way. It was reduced to what was interesting to the press and the public, the number and exquisiteness of her suitors, the amount of her love wages and her striving for wealth and luxury.

Rosemarie Nitribitt became the victim of a murderer, but also of a bourgeois double standard and the beliefs that encourage aggression. The double moral separates the systemically intimately intertwined "whore-free" unit of two people who initially meet each other with equal responsibility and equal value into one person who, with a wink and a pat on the back, commits an offence of the same name as a gentleman, and another who, depersonalized and dehumanized, ends up in the rubbish of bourgeois society as "just a whore" rubbish. (60 years later in the DVNLP, the complainant in the Lobby Association of NLP Trainers seems to have been a similar victim of this double standard: The DVNLP teaching trainers and coaches, who were accused of sexual violence in power-asymmetrical relationships, remain as cavaliers absolutely unchallenged in office and dignity, the complainant became, by additional abuse of power by the DVNLP office holders, first dishonoured and then, singing and tunelessly, "disposed of").

Her contemporaries made "the nitribitt" (after all, she was remembered under this name for decades) into a non-person or non-person, a mere, very reduced symbol for the themes and feelings they repressed - such as for varieties of non-integrated horniness and for the readiness for aggression associated with their splitting off. Whether the way we deal with women who have sexually used their emotional-cognitive and physical abilities within the framework and as a requirement of their special profession and who have been harmed or even killed in the process, has

really changed since the Adenauer era, we, the German NLPers (not only in our reaction to the present complainant in the DVNLP) can easily find out: with a small, honest introspection with regard to our dealing with a special topic to which the second tabooing tendency in the DVNLP refers.

The "Who dunit?" taboo in the NLP community

This particular tabooing in the NLP community concerns the involvement of NLP co-founder Richard Bandler in the murder of Corine Christensen. Under "Richard Bandler Corine Christensen" you will find reports on the Internet, the knowledge of which is essential for an understanding of the following trains of thought.⁹

In order to check whether the term tabooing is appropriate, NLPers may introspectively recall briefly before reading on: *What did I think, if I knew anything about him at all, about this murder? Who did I talk to about this and how? In what way, if at all, have I thought of the person, the human being Corine Christensen? And in what way to Richard Bandler? With which thoughts did I (repeatedly) put this topic aside? If it has perhaps come back to my mind in between, or comes to my mind from time to time, how does it come to my mind?*

Corine Christensen was killed in November 1986 by a shot from Bandler's revolver. He and his friend James Marino accused each other in court of shooting and testified that they were the only ones present during the fatal arm length shot. Richard Bandler, like James Marino, left the Santa Cruz courtroom a free man in January 1988.

In the following we will not deal with this acquittal of NLP co-founder Richard Bandler. To accept him as correct and valid is his right of personality. It is to be about the consequences of a tabooing of this murder and the involvement of NLP co-founder Bandler in it, since this tabooing is accompanied by an exclusion of (learning) methodical and ethical questions that are important for the development of NLP.

Corine Christensen, a 31 year old business-minded woman, was not talked about then and is not talked about today in the NLP community. She did not appear as a person in her own right. Their whole, full humanity, with its own history and its own interesting and complex life, has been reduced to a few details, which are more of a sparse cliché than they describe a person who actually exists and has lived: All that remains is the image of a dead prostitute and cocaine dealer. The only thing that remains in her memory is that she was lying in her apartment with a bullet wound in her head next to the living room table that was smeared with cocaine and her blood. At the most, one or the other is still wondering what all was part of the "kinky" sex she is said to have specialized in.

⁹ Here is a compilation of the most important sites on the net: *Internet research-bandler-Christensen*.

If you do a little more research, you will find out a little more about Corine Christensen, assuming the reliability of the reports available on the Internet: Her father would have been a retired police officer in San Francisco and she would have been a family man with a large family. She would have been an "NLP student" if she had supplied Richard with coke and given him his weekly ration. She would have had a relationship with Richard's girlfriend, who would have wanted to prevent Corine Christensen from having a lesbian relationship with her. Corine Christensen would have done the bookkeeping for both Bandler's NLP and Marino's drug deals (all relevant documents would have disappeared from her apartment after the murder) and as an accomplished high-class whore, she would have looked after Bandler's V.I.P. clients, in addition to her own numerous clients (extensive "business" sound and other records of her johns would also have disappeared from her apartment). While Bandler would have soiled his clothes with the appropriate cleaning agent (Mr. Green, lemon) while making a temporary muffler from a household cleaner plastic bottle found in her apartment, Corine Christensen, probably in view of the threat she was obviously facing, would have written "Don't kill us all!" on a piece of paper found on her table before the fatal shot was fired.

Some of the reports available on the Internet suggest that the murdered persons' relationships with Richard Bandler, James Marino and other people who had apparently been part of their full, whole lives were complex and were not dealt with or were lost in the Santa Cruz trial. Corine Christensen, as a whole person, certainly made out more than what the press and the double-moral, prudish American public were only interested in, reducing Corine Christensen to a mere "dealing prostitute". The only thing that seemed to matter was the number and type of her suitors - and maybe the size and special features of her dildo collection.

Quite as hard, subliminally lustful-aggressive and narrowly excluding, as our parents and grandparents with Rosemarie Nitribitt, the NLPers may not have dealt with Corine Christensen in their memory of her. But unfortunately, I think it's similar.

I have often asked myself the questions suggested above for a small introspection and must admit that I also reacted in a rather bourgeois, double-moral, prejudiced manner at the time. When I think back, the "well, she was just a whore" thought was probably masked by the thought "good thing it didn't hit Leslie!" Leslie Cameron-Bandler had just divorced Richard Bandler when I met her in Santa Cruz in 1981 - for domestic violence, as Virginia Satir told us.

I remember probably having expressed a similar thought at the time in a conversation with Robert Dilts. On the train to our master seminar in Sylt in 1987 we talked about whether we should think James Marino, or, perhaps Richard, would have shot. "Who was it, what do you think? Who has done it?" Robert said, "Well, if it turns out today that Einstein was a pederast, I don't think that would hurt the theory of relativity either. That is, in retrospect, the "was just a hooker" idea was probably also present in this conversation - implicitly, conveyed by the reference to Leslie's well-being. In any case, we did not talk explicitly about the murder victim: We did not have Corine Christensen in mind, we did not mention her at all. So there is nothing handed down from her certainly as colourful as exciting and hopeful life,

from her as a person and her experiences, from which the NLP community could have learned anything.

The victim of this murder was and is still not seen, not "looked at" (to use a term from constellation work) in the NLP "community". About Corine Christensen, about her dreams and plans as an NLP student in direct proximity to his powerful and creative co-founder was and is no longer talked about. Also from Richard Bandler himself there is no known statement about Corine Christensen in the NLP field, no expression of regret that she did not survive the encounter with him and his friend Marino, no word about his relationship with her, or hers with him, or about what NLP and business plans and hopes for her life she had in working with him. Nor does Bandler speak about what he learned in his encounter with her, through her, with and from her, and how the encounter with her enriched his life. There is no obituary, no funeral speech and no "Sorry I couldn't prevent it" - only speechlessness¹⁰.

The taboo behind the taboo

The murder of Corine Christensen has been a taboo in the "NLP community" for thirty years - perhaps more precisely, the first layer of a tabooing. Because the question "Who dunit?" was and is still asked occasionally, but usually a corresponding conversation is quickly ended with the hint that Richard was finally acquitted and therefore he shouldn't be asked about it anymore and therefore shouldn't be bothered anymore. This whole issue is part of his privacy and not discussed in public.

But if there remains a feeling of unease and you think beyond the "Who dunit?", you inevitably come to the next, logically logical question. One that in the three decades since this murder I have never heard except from myself: "Who didn't prevent it? Who hasn't stopped him?" Once set, it is difficult to put it away or repress, because it is less likely to be rejected with a reference to acquittal and privacy. This is especially the case when they are asked in the form of "Who did not prevent it in which way? With this question, a deeper layer of taboo seems to become accessible.

If one assumes, as the available reports suggest, that one of the two is the actual murderer of Corine Christensen, i.e. is responsible for the murder by an active act, such as pulling the trigger, then the other is inevitably the one who did not prevent this act. Whether the more precise wording should read "could not prevent" or "did not want to prevent" can probably only be said by the person concerned, unless he or she includes the possibility of his or her own unconsciously motivated action. In this case, theoretically even the formulation could be correct, "at arm's length does not prevent the act of pulling the trigger, because he unconsciously did not want to prevent it.

¹⁰ The "Well, it was just a hooker" puts an end to any exchange of ideas that would allow even minimal learning - thirty years ago in relation to Corine Christensen just as it does today in relation to the complainant in the DVNLP.

The actual taboo in the NLP community thus touches the question of a possible or actual joint responsibility or guilt of Richard Bandler for this murder. If it wasn't him but James Marino who committed this murder, could Richard Bandler have prevented it? Couldn't he have used his Street Kid skills of quick-responding fists, which he often proudly mentions, and his exquisite hypnotic abilities of lightning-fast trance inductions and elegant double-binding suggestions to prevent his arm-length friend from taking a fatal shot?

The considerations connected with this question have, to my knowledge, not yet been made public in the NLP. I will try to sketch some implications and consequences of this tabooing of Bandler's involvement in the murder against the background of the fact that Richard Bandler, as an "icon of NLP" (a term recently used by an educated, mature man who has been a member of DVNLP for only a few years, never heard of the murder and never experienced it himself), is a very exposed and charismatic model for identifying learning from one. This is probably also and especially true because he is surrounded by the nimbus of the untouchable, superhuman and sometimes even devilish. (So Bandler jokes in 2008, not only the pope would rather not shake his hand because of his dreaded handshake trance inductions, but Satan would be afraid of him as well).

Bandler's role model status for the model learning of many NLPers and (even if rather secretly) DVNLPers is a fact - whether Bandler himself is aware of this fact and the responsibility that comes with it or not. And: His identification model-being is a fact, also independent of whether those are aware of this fact, who are psychologically occupied with their (secret) role model Bandler in such a way that they *cannot not learn* from him. I will come back to this in connection with some theoretical considerations and conclusions for the NLP of the future - and for the DVNLP after overcoming the current crisis and association leadership.

First of all, I will try a first answer to the initial question of this little essay: How does the strange "lack of indignation and empathy" in the DVNLP come about? Is there a connection between the tabooing of the topic "Bandler/ Christensen" and the mysterious absence of indignation and compassion with regard to the complainant who was treated in contempt of humanity by the DVNLP board and disposed of by character assassination?

The "black hole" of repression and taboo

At this point, before reading on, my NLP readers may please recall the result of the small introspective meditation I suggested above and ask themselves: *How were the persons Bandler and Marino represented in my imagination? Like their behavior and like the horrible events, the murder itself? Like the person, the person Corine Christensen?*

In the current crisis of the DVNLP there seems to be a return or revival of the speechlessness in NLP described above. As a side effect of the aforementioned tabooing and repression over decades, it continues until today, both on the side of Bandler and on the side of the NLPers who are oriented towards him and learn from him in various ways. As a repetition of the tabooing exclusion of Corine Christensen,

this speechlessness today apparently shows itself in a dull lack of interest in the person of the complainant and the contents of her complaints, above all probably in a lack of indignation about the degrading treatment of her by the association's management.

Corine Christensen could not be talked about in the DVNLP, because then the kind of Bandler's involvement in her murder should have been talked about. She was no longer regarded as a victim, who, privately and commercially entangled with him, died in close proximity to NLP co-founder Bandler in the haze of NLP. It was, in the terminology of constellation work, "excluded" from the community, the "field" of NLP. Pain, compassion, (co-)guilt, anger, shame, fear, disgust and whatever feelings, which were not metabolizable by those affected at that time, and which could lead to this kind of exclusion, were probably too strong - for Richard himself and for the people who remained in his NLP environment at that time, and probably also for those who had withdrawn completely either from his immediate environment or from NLP. Maybe also for Virginia Satir, who told us a lot in the early 80's about what made her sad about Bandler and Grinder. She died a few months after Bandler's acquittal. (I sometimes wondered if and how Virginia might have mentioned Corine Christensen, but unfortunately I didn't get the chance to hear her speak as freely about Richard and his way of being in the world as we were used to hear her speak at the time).

As it is shown again and again in constellation work, such exclusion can persist through the ages and generations. This is probably also the case in an organization, in an association like the DVNLP, just like in a family clan. Here such an exclusion apparently also works through the (NLP) generations up to the present NLP scene. There is the icon Richard Bandler, she has a place in the consciousness of today's NLPers, but the NLP learner Corine Christensen does not. It is collectively and over generations excluded from NLPers. (I come back to the fatal consequences of this exclusion in the NLP field, and especially in DVNLP, in connection with the problematic sides of learning on the Bandler model).

Now there are similarities between the victim, the complainant in the DVNLP, who was harmed in today's haze of the NLP, and the then victim Corine Christensen. The person concerned today claims to have been harmed by DVNLP teaching trainers and coaches with whom she was sexually and commercially involved and whose V.I.P.s she "took care of" on their behalf: The bourgeois social taboo of prostitution and the special NLP taboo of Corine Christensen together, as a "black hole of repression and tabooing", have probably had such a pulling effect that with the victim of that time the victim of today disappeared inside of him - both were and remained excluded, both are taboo today.

Just as Richard Bandler obviously could not protect Corine Christensen, so the DVNLP chairman of the board, Dr. jur. Jens Tomas, could not protect the complainant from the force of a will of destruction that probably came from several sides and conflict partners (and possibly even from within) - which in both cases would probably have been theoretically possible. In accordance with the duty of care of his office, Jens Tomas should have given the complainant a fair chance of mediation and settlement

in her internal association conflict with the members Martina Schmidt-Tanger and the then Master's course instructor and participants by setting up the association bodies "AFK" and "Schlichtungskommission". This was because the complainant was a member of the DVNLP and was entitled to expect that, in the event of a dispute between members and functionaries, the board of directors of this association would stand up for the equal treatment of members and for the integrity and dignity of their integrity and dignity.

The fact that the management of the association could not do justice to this claim seems to be an indication that, in connection with the complainant, the bourgeois-limiting "some people are simply broken" and "once a whore, always a whore" beliefs have probably prevailed among the most influential (association) NLPists - contrary to the basic assumptions of NLP that are certainly conveyed in their seminars. In other words, the DVNLP leadership could apparently not believe that someone with a biographical burden, as reported by the complainant, i.e. despite being born into a life marked by violent relationships and child and adult prostitution, after a successfully completed exit from these relationships and contexts and a consistent reorientation in life, could successfully reduce the residual post-traumatic stress and be psychologically "simply healthy". Her bourgeois limiting beliefs may not allow the insight that someone here has only learned the traditional craft of her mother's family business, a love service provider living in contexts of ritual violence and cooperating with paedophile circles. As a child, teenager and adult, the complainant learned this craft of her mother "from scratch" and, like other children in other family businesses, she has only "helped out" at home since her infancy.

Even if the denunciation of loyalty to her family and its employment tradition, violent relationships within and outside the family and multi-layered connections to the world of prostitution was certainly not easy for the complainant, it is nevertheless a completely normal possible change on the level of identity - a change with various readjustments of a 38-year-old woman on the levels of beliefs about God and the world, about people and about her own vocation, as well as on the level of special professional skills and skills that can be used in general. Apparently the DVNLPers could not believe that such a change is possible - even though they advertise such changes in their seminars and brochures as being achievable for everyone. We do not know whether the DVNLP leadership was not able to do this either because the force of the forces working behind the taboos in the association was too great, or simply because two of the conflict partners are "NLP-professional" colleagues of its chairman.

All we know is, "The person who breaks a taboo becomes taboo himself..." (Freud) and "Members who dare to break a taboo are therefore usually subject to severe sanctions, including exclusion from the community" (Wikipedia). Through her outing as the "V.I.P. sex all inclusive" supervisor of some DVNLP teaching coaches who repeatedly promised to help her out, the complainant broke central taboos of bourgeois society and the very special Bandler-Christensen taboo of the DVNLP - and was herself therefore tabooed (and excluded).

And we know: "If you touch someone who's off-limits, they become off-limits." Since I decided to prefer my touching connection to her and my commitment to help her with her justified complaints in the association founded by me to her right to denounce gross ethical misconduct without having to suffer renewed psychological damage by re-traumatizing a perpetrator-victim-repatriation, to further cooperation with my long-time colleague Martina Schmidt-Tanger, I also became taboo. (Several DVNLP-colleagues and old companions, with whom I had a stimulating exchange of ideas from time to time for decades, changed in their contact behaviour towards me and seem to have developed real fears. I hope that some of them will find their way out of their stunned taciturnity with the help of the thoughts of this treatise :-).

And we also know: The DVNLP leadership around Martina Schmidt-Tanger and Jens Tomas did not know how to help themselves other than to remove the complainant and me from the MV in violation of the law and the statutes and also with brute force. BUT, in contrast to Corine Christensen and thank God: Today's victim in the haze of (DV)NLP lives. The person concerned had to survive only psychic assassinations: Their excommunication (also called mental murder) by the violently communicating and acting DVNLP-leadership and the slander (which for good reason is also called murder). May this treatise contribute to a final and lasting failure of these psychological murder attempts by the DVNLP leadership.

In its blind acting the DVNLP has deprived itself of learning opportunities that are essential for the survival of NLP as an independent discipline and for the survival of this association. Because of the deliberate decision of his leadership to maintain the Bandler-Christensen taboo in the association, the complainant could not be perceived as a person and as a person in her own right in the DVNLP. And thus also not the significance of the substantive contributions of their complaints.

What the DVNLP could have learned from the complainant, and mediated about her complaints, is not discernible for its members due to the similarities of the scenic constellations of that time and today, since it is not even perceptible: Even before they could have registered the learning opportunities in question, they had already disappeared in the black hole of this suppression and tabooing. It swallows up any attempt at a conscious, critical or even somehow context-separating and differentiating engagement with the tabooed complex of themes.

A taboo is the ongoing exclusion of a topic or a complex of topics, i.e. the maintenance of an exclusion of this topic or complex of topics. The attempted inclusion of the excluded topic is a taboo break. Breaking taboos usually leads to the exclusion of the taboo-breakers (heretics and witches) and thus to a renewed, more border-hardened and border-hardening and now more complete exclusion of the topics concerned - the expanded knowledge of the fact, the content and the special experiences accompanying the breaking of a taboo are now also excluded. The image of the world and humanity of the respective community is becoming increasingly option-poor, narrow and rigid.

Here the DVNLP leadership has decided to take a real step backwards. As with the burning of books in earlier times, the DVNLP responsible persons sent the people through whom these learning opportunities would still have been accessible after

the books had gone up in smoke. Extensive written reports by the complainant were ignored by the DVNLP leadership. They describe in detail and, against the background of the question of the interaction of theoretical-methodological and all-too-human weaknesses in NLP, highly instructive the derailments of violent, problematically identified (see below) NLP users and DVNLP members. Also my treatises presented to the board about the consequences of abuses in power-asymmetrical relationships in NLP training and coaching contexts have, to speak further in this analogy, gone up in smoke. They contained suggestions as to how a responsible (DV)NLP should urgently reconsider the question of abuses of power in theory, ethics and pragmatism regarding the association's internal handling of them. Instead of entering into a dialogue with the complainant and with me within the association about this, enriching the options and the "culture" of this association, the DVNLP leadership has turned the wheel of history far back to the darkest times, when, after my unsuccessful pleas in the other direction and with the use of censorship and physical violence, it restored the status quo ante with regard to the "Bandler-Christensen" taboo.

This naive and obstinate refusal of the DVNLP leadership to think in the systemic-historical categories indicated here is at the expense of the possibility of a necessary redefinition of fundamental premises regarding the identity and transmission of NLP as a method, or even as a discipline in its own right. These relate above all to the specifics of "learning by model", which have not yet received much attention in NLP.

NLP learning on the (all too human) model

Though necessary and overdue, considerations of the problematic sides of this type of learning, which complements the format- and technology-oriented learning that is very much emphasized in NLP, have not yet been systematically undertaken by NLP practitioners to my knowledge. They can probably not be employed even under the conditions of the "Bandler-Christensen" taboo, because they would have to overcome the above-mentioned privacy argument regarding Richard Bandler's murder involvement. So I am not of the opinion that the murder involvement of the co-founder of a worldwide taught psycho-method is exclusively his private matter. Under the "Who dunit?" question, which is bindingly clarified by a court by means of an acquittal, it may be, but not under the "Who didn't prevent it?"

To stay within the analogy offered to me in 1987 by Robert Dilts: If it turned out that Sigmund Freud was a pederast, perhaps even accused by his daughter Anna, would that be his private matter? Probably this would be just as little private as his great theoretical turning point in 1897 regarding the aetiology of hysterical symptoms, when he abandoned the assumption of actual sexual assaults in order to start from the moment of mere fantasies and secret sexual desires of his patients.

With regard to the privacy claim of Richard Bandler's involvement in the murder of Corine Christensen, NLPers probably cannot avoid realizing to what extent they base their actions on consciously identifiable, systemic or other theoretical concepts (such as that of "requisite variety" in the case of power and control), as well as wanting to perceive learning as being based on the processing of apparently person-independent formatted techniques, or, as learning on the (completely and complexly

human) model, rather based on unconscious identification with the respective teacher and learning model - e.g.B. one of the founders of this method (in my case rather with the John Grinder of the 80s than my main NLP teacher).

This question, which is important for the acquisition of an appropriately trained NLP competence and attitude, is rather hidden in NLP, since Bandler and Grinder as "modelers" in their initial basic approach were concerned with making learning relevant for therapy and coaching more independent of the more unconscious processes of model learning based on identification with loved, admired or even idolised role models (Bandura) by means of the mediation of extracted and formalised models (here in the meaning of techniques/formats that can be carried out consciously and step by step).

Holistic identification learning is not so much about techniques as it is about attitudes - about ways of being in the world. Knowing the importance of this unavoidable way of learning, I went with my saxophone and violin learning children to concerts of "good models", whose way of relating to their instrument, the music and the audience I found aesthetically pleasing and congruent beyond all mere techniques. In this way I, myself just a drummer, tried to make this kind of learning possible for them on the model - as a well-deserved break from (also important) technical and practice-oriented learning.

Similar to my children, many NLP learners who attended Richard Bandler's "Edutainment" seminars for a change from the technical and practice-intensive NLP business. Mediated by their one-man-show character and by the many intensive and theater-like "consumer trances", induced by the "nested loops" of his entertaining, humorous and hypnotically captivating stories, Richard Bandler regularly becomes a projection screen for the power and omnipotence dreams of his fans in his seminars. Due to his charismatic, expressive, often funny and scene-living narrative style and despite, or perhaps because of his fixation on the role of the eternally youthful "Haudrauf" rebel, he is a walking invitation to unconsciously formative learning on the model.

Sitting in his seminars in 1981, 1985, 1986 and 1995 and watching all his videos over the decades, I have laughed heartily about many of his sketches and his countless, always amusing and entertaining stories - but with increasing inner objections against the scenarios of violence, threats and subjugation that frequently occur in them. The participants in Richard's seminars sometimes felt like my then six-year-old eldest son and his friend when they were first allowed to watch Bud Spencer and Terence Hill's "Four Fists for a Hallelujah": Totally spellbound, both of them, alternately alone and with each other, were so identified with the heroes of the wonderful beating scenes in this film that it threw them across the room, almost synchronously with their "models" in the film, over all the armchairs and sofas - the "deep trance identification" version of model learning without formal trance induction.

The extent to which Bandler and (probably less so) Grinder themselves have increasingly come over the years into the position of admired or even idolised role models, from which they, "disenchanted" them, had ousted their role models Perls,

Satir and Erickson, has so far not been reflected upon in NLP. Grinder and Bandler only pointed out at the beginning of the 1980s that this kind of learning would easily lead to "superstitious" behaviour, since useless elements of the strategies in question, which were to be mapped in the learning process, would be learned along with them. However, the problem that learning on the model often involves taking on clearly unwanted elements was only anecdotally pointed out: For example, they liked to tell about the "Deep Trance Identification" experiments of one of their early NLPers, who unconsciously and unintentionally took over Milton Erickson's facial paralysis while learning his hypnotic abilities - carelessly he had got himself a wheelchair for his Milton study trances, as his model Erickson was sitting in one.

Whether with or without formally induced trance: The adoption of different and perhaps unintentional aspects and levels of complex and multi-layered behaviour is automatically and inevitably part of the process of unconscious, holistic learning on the model. This is especially true if the model is a controversial idol - and even more so if it is (as Richard Bandler probably is for many DVNLPers) *secretly*.

Incorporation, sorting, assimilation and elimination

Responsible reflections on how to deal with the fact that the founders of the in NLP itself became the object of holistic, primary process-identifying transfer of competencies would have to include ethical criteria and practical instructions on how learners can separate what they want from what they do not want and how they can not assimilate what they do not want after a good chewing process, but rather, at the end of their mental-emotional digestive process, eliminate it and leave it behind (to use the language of Fritz Perls).

For most NLPers, the more strongly in rejecters and admirers polarizing NLP co-founder Richard Bandler is probably the more important identification figure. As an impressive example of a charismatic-imposant invitation by Bandler to unconsciously shape the model of learning posture and being in the world, I remember how he once showed his students the "right" attitude towards a client in a seminar, with expressive facial expressions, gestures and tonality: *You change into an 18 feet high dragon* (Richard straightens up in a menacing and impressive way) *and you look down onto your client and you say* (in a loud, deep, rutting voice), *"Your ass is mine!"* (*You turn into a six meter tall dragon, look down at your client and say, "Your ass belongs to me!"*)

Each trainer's sketches, favourite stories and metaphors contain aspects of his or her mindset, themes about himself or herself as a whole and his or her particular way of being in the world, which should not be "just" unconsciously learned and incorporated by the participants. Like all participants of psycho-seminars, the participants of Bandler seminars do well to reflect thoroughly after the seminar, and preferably together with others, what they want to take over permanently from the identificationally by them already carried out slap on the wrist activities of his non-verbally impressively staged "Your ass is mine" metaphors and from the threat and submission scenarios of his stories - and what not.

For some of his seminar participants and video viewers, it might be useful to have explicit instructions on how they can leave behind what is not to be taken over after enjoying a Bandler seminar or video - analogous to how, as a cinema-goer after an action film, one leaves behind the chasing style of driving or the violent, fist-like mode of conflict resolution when one gets into the car for the drive home or goes into a fight with his boss the next day.

Some DVNLP teaching trainers, for example, who appear today in the reports of the abuse complaints suppressed in the association as questionable "heroes" in scenarios of violence, threats and subjugation constellated by them with the complainant, would certainly have needed such guidance and help for sorting.

Unfortunately, these DVNLP teaching trainers and coaches will probably no longer receive such help and will continue to act out their power and violence issues uncorrected, since the complainant together with her detailed reports have been "disposed of" by the DVNLP board of directors and are now no longer available to the members of this association as feedback for the urgently needed learning processes: Some DVNLP instructors and coaches were deprived of urgently needed correction chances - and apparently especially those who are most dangerous for their trainees and coachees.

Dissociation and integration in model learning

We all know holistic and unconscious model learning from our families of origin. One adopts a behaviour, an ability, an attitude or attitude, e.g. from the mother or father. These takeovers remain mostly unconscious and simply add up to the whole wealth of our abilities, attitudes and identity. Sometimes we became aware of elements of this learning process perhaps because mother/father said to us, "you are doing that (almost as well) as your father/mother". In such a well-functioning triangulation, what has been learned from the model and what has been taken over by it is consciously and unconsciously "ecologized", i.e. well integrated into a flexible whole of its own.

If there is no free communication about the results of the learning transfer, i.e. if the role model cannot be spoken about freely with regard to all important aspects and implications of his or her behavioral, attitudinal and behavioural role model status, there is no space for a cleansing, sorting and integrating exchange about what has been learned. This is the case when the model as a person, or certain topics or aspects of her history, are tabooed and excluded, i.e. excluded from communication. This is the case, for example, in a divorce family with a father who is excluded from the mother-son community and who is no longer (or only pejoratively) talked about in the "remaining family". In this constellation, the probability is high that the son identifies with his excluded father and then unconsciously, and often almost lifelike 1:1, adopts those behaviours, attitudes and positions of his father about which, in this example, his mother, if she mentions him at all, speaks only dismissively.

In the world of constellation work, the identification-based adoption of patterns of posture, attitude and behaviour, also called identification or (partial) pattern representations, is even more unconscious in the case of an excluded learning

model, and therefore perhaps sometimes faster and more accurately than it already is in the case of a non-excluded member of the reference system in model learning. Above all, it is less well integrated into the mental system of the learner. The son will only be able to live what he has learnt and continues to learn in the mother's world if he is taken over by the "excluded father" model. Expressed in NLP terms: the son will form a Jekyll-and-Hyde-like dissociation, i.e. he will live what he has inherited from the father in mindset modes, physiologies and specific contexts that are separate from his other learning experiences inherited in more conscious identification with the mother. He may, as dissociated symptom behaviour in certain contexts, produce sudden "raps" or "dropouts" in which he "does not recognise himself" - and his mother at first does not recognise him either. But when her gaze, perhaps after self-critical reflection, has become a little more systemic and softer, she recognizes in her son the father she has excluded, whom he represents in rather unconscious loyalty by faithfully adopting corresponding patterns of his behaviour and his being on the road in the world, which are usually exaggerated as in a parody.

If one accepts the presupposition that similar identification processes exist in organisations like the DVNLP in the case of excluded persons who are important for the system, and also that Bandler can be regarded as excluded from this association (see below), one must probably assume for many NLPers similar problem-creating identification processes (Hellinger's "identification", Varga von Kibéd/Sparrer's "pattern representations") as the boy in the divorce family analogy goes through in relation to his excluded father.

It is probably true that the Bandler model learners in the context of DVNLP are only limitedly able to exchange their learning experiences in the Bandler context with other DVNLP learners, and real Bandler fans rather only "conspiratorially". For Richard Bandler is indeed marginalized in the DVNLP in several ways: on the one hand by the tabooing of his involvement in the murder of Corine Christensen, and on the other hand in connection with the non-recognition of his seminars by the DVNLP. This is justified on the one hand by the fact that Bandler's seminars do not correspond to the DVNLP guidelines with regard to their duration and contents, and on the other hand by the fact that Bandler is viewed very critically by many DVNLPers because of his power, street kid, rebel and violence attitudes which he likes to show and because of the violence affinity of many of his teaching stories. For many DVNLP members, the "dark themes" associated with his performances and stories, such as power and abuse of power, addiction and violence, subjugation, threat and intimidation, and also deep mistrust (e.g. of being robbed) have an excluding effect on him.

A clear indication of an at least partial exclusion is that in this association, similar to that of NLP co-founder John Grinder, there is almost no mention of Richard Bandler at all: In the official DVNLP brochure "Denkweisen" (ways of thinking) both NLP founders are treated as if they had only lived until the end of their collaboration (in 1981 in Santa Cruz I could still see them in the same program, but already not on the same stage). There are no statements about their activities in the last three decades and it is concealed that Bandler has unsuccessfully sued NLP co-founder Grinder and many other well-known NLPers, that NLP is his sole intellectual property, that

Grinder at the founding congress of the DVNLP in 1997 asked its members for donations for the legal defense against Bandler's claims and also that the GANLP as one of the DVNLP predecessor associations had explicitly warned against Bandler's seminars. Also, the fact that there is an international NLP society of Richard Bandler, which is older than the DVNLP, belongs to the larger "territory", which is not shown in the official thinking "NLP map" of the DVNLP. In this association, one rather dissociates oneself from Bandler and his NLP-Society, his not quite taken seriously "fan club", so that an openly expressed weakness for Richard Bandler within the DVNLP is "politically not quite correct".

The strongest exclusion of Bandler from the DVNLP naturally corresponds to the fact that in this association, as in the NLP society, his involvement in the murder of Corine Christensen is not discussed. The fact that this was and is tabooed and Bandler was and is being excluded in the course of this tabooing is something that the NLP activists have probably done just as consciously as it "happened" to them unconsciously. I myself can find examples of both in my behaviour in the three decades since this murder: Often in seminars I have made a very conscious decision not to address this topic. But often I simply "forgot" (repressed) it, as for example in the interviews for the 1994¹¹NLP article in the magazine "Der Spiegel", in which I did not talk about Bandler's murder involvement and the legal peculiarities of his acquittal in the USA - which perhaps contributed to the unusually clear pro-attitude of this article.

Considered in the light of the divorce family analogy of the excluded father, the NLP co-founder Richard Bandler, who still claims to be the sole father of NLP (he speaks of the books written together with John Grinder, as well as Connirae and Steve Andreas, as the "books he wrote"), is probably a special identification figure especially for those male DVNLPers for whom he is rather a secret idol. The complainant's detailed reports, which were suppressed in the DVNLP, about the behaviour of the DVNLP teaching trainers and coaches whom she had reported to the police more than suggest such a secret identification with Bandler's side that has an affinity for violence.

Verbal Arson, real torching and (yet) biting barking dogs

Threat and submission scenarios are often found in Bandler's edutainment stories. There are also repeated reports of questionable "interventions" and "slips" in his seminars, such as that he would occasionally take out a knife or a pistol in the seminar in order to comply with his client's wish that he should "take something" away from them (e.g. some symptom). Or like that of Bill O'Hanlon, who recently told in an interview that he left the NLP field in 1977 after Richard threatened a psychiatrist at an NLP conference to break his arms if he did not immediately pack his tape recorder again.

¹¹ <https://thiesstahl.com/presse/>

There are also references from Richard's books, in which he sometimes suggests tangible threats or even real slaps as time-saving therapeutic interventions that motivate change, or quotes, such as the one from a session published on DVD in 2010, in which he laughed, but with a serious undertone, and threatened his client that he would punish him ("I will punish you!").

These kinds of "interventions" all seem to have in common a wink of the NLP co-founder's eye, a meta-message, with which he qualifies his threat-containing messages as a kind of "We'll pretend for a moment" or "It's just a game" - like dogs fighting each other in a playful way, non-verbally telling each other that biting is a game and then perhaps later, with other non-verbally qualifying messages, warning when it turns serious.

A well-known American NLP trainer of the first hour, with whom I recently corresponded on these topics, expressed the astonishing opinion against the background of his clinical-therapeutic experience, "Richard often threatened people, both in seminars and out, and both directly and indirectly. I have always understood this to be a way of protecting himself from having to take action - that the threat would not have to be carried out to do that"/"Richard has often threatened people, inside and outside seminars, directly and indirectly. I have always understood this as a way to protect oneself from being forced to act - that the threat to do so need not be carried out."

However, the question then arises as to whether this always works or whether there was or is some kind of threshold, the crossing of which renders this security mechanism ineffective and threat or violence scenarios become reality. Or, to put it another way, is it possible that there are conditions under which, if they are met, a metaphorically speaking, only barking but a biting dog can become a biting dog? If there are or could be such conditions under which this is likely or even certain to happen, all parties involved should learn about these conditions. In responsible acting NLP circles these should also be named and made the subject of a theoretical and ethical discourse.

This discourse certainly includes a careful examination of Bandler's "street kid" side (Virginia Satir once called him that), which has been rather overdue in NLP. Richard flirts with her extensively in his seminars in countless, sometimes very amusing stories. His usually rather well-behaved NLP students have been throwing themselves away with laughter for decades, when Richard repeatedly tells about how he beats up other people, preferably psychotherapists or psychiatrists (beating the shit out of them) or hits them in the face with his fist, as for example in minute 2:32 in a seminar video¹².

In this short video, it is easy to assume that he is not so precise with the truth, because while he is bragging, he also gets lost in the dates: Fritz Perls died in 1970

¹² *Bandler seminar video*

and did not "use Richard as an editor". Instead, the publisher Bob Spitzer, whose son received drum lessons from Richard, gave Richard his films and begun texts for editing long after Fritz Perls' death.

But as in this video, I know Richard to be so congruent in his narration that I have often wondered, "Should I believe this or not?! As a participant in his seminars (1981 Santa Cruz, 1985 London, 1986 Holland and 1995 Cologne) I have the impression from generations of his students and video consumers that they believe most of his stories of violence and consider the "forms of intervention for interpersonal situations" described in them as real alternatives.¹³

If Bandler's case "From fun to serious" slips occur, their possible conditions of origin should be known to all NLP learners, especially of course to those who identify themselves with Bandler and the heroes of his violent stories in his seminars or while watching his videos. For the respective internal "final acceptance" of their model learning processes, they should know that there is a risk for themselves, just as there is for their model bandler, which is associated with fictitious threat and violence scenarios: It can happen that the threatening and subjugating gestures and actions evoked in his stories and lived by him on stage in a sketch-like and violently impressive manner lose the character of narrated and physically expressed analogies and metaphors and, in the course of a process similar to "Losing Quotes" or "Broom, Broom, Been There", turn into actual acts of threat and violence.

So there are cases conceivable, for the learner as well as for his model herself, in which the border between an entertaining story and reality is not so clear and above all no longer stands or can be held. This happens first in the identifying, dreamlike experience (see above the guys it throws over all the sofas and armchairs when they witness and carry out the activities of Bud Spencer and Terence Hill) and then in the actual acting and acting in reality. There are several aphorisms in the NLP field, among others by Milton H. Erickson, which deal with this limit and its surmountability - but for a positive development: "When you can dream it you can do it"/"If you can dream it, e.g. in an identifying trance, you can do it", or, "You pretend it and then you master it"/"You pretend it and then you master it. According to this principle, which is very cultivated in the technique of the "Behavior Generator" in NLP, everyone can easily build up a robust and solid behavioral repertoire on the foundation of identifying adoptions.

I am also responsible for the fact that the DVNLP has not discussed the probable conditions for Bandler's "From fun to serious" slips, or the incidents in which such slips actually occurred. For I myself have witnessed several cases of such threatening actions by Bandler that crossed the border to independence and - in the end - kept silent about them. In this way I, like probably many others in this way, have contributed to the fact that there is no exchange and thus no knowledge about the

¹³ I added the last three paragraphs on 11.08.2016.

conditions under which Bandler's slips were more likely in the past (and hopefully not in the future).

For an NLP seriously mediating association, a responsible handling of its history includes to enable an exchange about the conditions of Bandler slips and to keep a knowledge about the reported, actual slips of its iconic co-founder available for study purposes. The DVNLP was to maintain, in addition to the association portrait and the association chronicle, a kind of database of events surrounding the dazzling person of Richard Bandler, which are otherwise only spoken about behind closed doors and mainly by people who are in danger of identifying with him in a problematic way. Such knowledge should be collected and kept available in a DVNLP responsibly dealing with the person of NLP co-founder Richard Bandler - as a preventive measure, because nobody should become a DVNLP teacher trainer if he or she knows nothing about these things.

Since I, as a person historically involved in the spread of NLP in Germany, have contributed to making Bandler a taboo subject and therefore feel jointly responsible for the lapses of some DVNLP instructors reported by the complainant, I will start here and report on my experiences with Richard Bandler. I will also make very concrete additional suggestions to the DVNLP below as to how an NLP association can avoid such problematic bandler identifications in the future, as they have become clear in the suppressed reports of the complainant.

Conditions for Slipping

After my personal experience with Richard Bandler, I can try to name conditions under which, in my opinion, he was in danger of crossing the line between threat as the punch line of entertaining stories and as a real and actual choice. These seemed to me to be fulfilled when he found himself in a situation where he had to get the impression that someone was stealing from him or withholding what he thought was his right, or someone was allying himself against him with someone else with whom he was already in conflict on these issues. In my experience, there was no need for evidence to fulfil these conditions, and fleeting evidence due to misunderstandings or too quick conclusions on his part seemed to have been sufficient.

So he let me know at the end of the 80's that he was "pissed off" about the fact that I had not paid him any royalties for my then very well known "Frog Book", and that he would also make this clear to me with "powerful arguments" (I unfortunately forgot the exact wording) when the opportunity arose. In Europe we wouldn't do it that way, I told him back that we would quote the sources cleanly in our books, and well.

That was a long time ago, today Richard is certainly more relaxed about this topic, for example in London 2010, when he spoke more conciliatory about Anthony Robbins: Tony would give him "credit" today, at least in footnotes. Back in 1995 I heard Richard on a tape of his trainer training in Munich, when his anger went through with him, saying that "*others* (he was explicitly talking about Anthony Robbins) are *making millions with my NLP and stealing from him!* He shouted this out in one breath with his anger that I - he mentioned my full name - had "*stolen from him*" a fortnight earlier in his Cologne DHE seminar. He had, as you can clearly

see in the tape recording, mixed his anger at me with his anger at Anthony Robbins. I.e. a candidate for a good creation condition for Bandler's "From Fun to Serious"-slip is to be mistaken by him for someone else (I have earned well with NLP over the decades, but probably not millions like Tony Robbins).

Another good condition for crossing an "impulse control boundary" seemed to be, probably a similar phenomenon of confusion/context overlay/displacement, also that if Richard had reason to think someone was working with John Grinder. In 1985 in London, after a dinner with topless service in a Thames houseboat restaurant, there was a meeting with him in a back room where he had invited us European people interested in working with him. In the middle of the conversation Richard, out of the blue and himself, with quick steps towards him, building up threateningly in front of him, shouted loudly and forcefully at a colleague from Belgium: *"When you work together with John Grinder, I'll buy the house near your institute and I'll kill you!"* (*"If you work with John Grinder, I'll buy the house next to your institute and kill you!"*) But that too was a long time ago. Today, after his successful trials against Grinder and the other US NLPers, he has worked through the Grinder issue and hopefully found peace with John Grinder.

In 1995 in his DHE seminar in Cologne, all the slip-up conditions apparently came together opposite me: He had known me since 1981 as a "more grinder than bandler" student, and also as an NLP book author who refused to give him the required "franchise royalties" and whom he suspected would make millions with his work, like Tony Robbins. On top of that, his staff (I had told one of his bouncers that I was going to go to NLP seminars again after a long time, e.g. I had just been with Connirae Andreas in her New York core seminar and was about to attend a time line seminar with Tad James) whispered something to him that made him believe that I was a spy on behalf of Tad James and Connirae Andreas and wanted to steal his intellectual property. (I had in fact signed his "licence agreement" only for DHE, but not, as requested by him, also for NLP, about which he could keep his anger in check for the whole first four days of the seminar).

He jumped up on the fifth day of the seminar in a rage that broke out of nowhere, took threateningly fast steps towards a participant sitting directly in front of the stage, a former student of mine who had just asked a critical question (interestingly enough, the same one I had asked Richard in 1985 - see my preface in his book "The subtle difference"). Richard, standing on the edge of the stage, built himself up "18-foot-high" dragon-like in front of this participant and shouted at him with expressive facial expressions with "Cause you are an asshole! (see the transcript below).

In spite of his (murder) threat, which was not very well explained in this seminar by Richard to a journalist present, what the consequences would be if something negative was written about him, in spite of his hint that he would kill people with

undetected poisons, I¹⁴published a literal transcript of this incident, also the article of this journalist which appeared¹⁵in the magazine "connection".

Richard's London lawyers tried in vain (they wrote to me with injunctive relief) to prevent the publication of the Connection article and only managed to destroy my transcript published in the then CompuServe NLP forum and the whole paid-for forum.

But since I felt at the time that Richard, as an essential NLP identification figure, had to face this kind of feedback, I posted the transcript in one of the non-censurable psychology newsgroups on the Internet. That's how I incurred his enormous wrath: A fortnight after this incident in Cologne, he announced in the trainer training in Munich (according to a literal transcript of one of my students present there), *"I'm gonna go visiting him in his house one of these days. He's gonna open the door and I'm gonna grab him right by the nuts. Then I'm gonna go, 'How were they hanging? I discovered the best way to get somebody's attention when you have a hold of their nuts, squeeze.'" "Did you mean that seriously with Thies' nuts?" "The next time I will see that mother fucker he'll be lucky if he has a pair of!" / "I will visit him (he had mentioned me by name in the sentence before) soon at home. He opens the door and I'll have him by the balls in a second. Then I'll say, "Where were they hanging?! I found out the best way to get someone's attention is to grab their balls - and squeeze them!"* (A few sentences later the interposed question of my student: *"Did you mean it seriously with Thies's balls?"*) *"Next time I meet the son of a bitch (mother fucker), he'll be lucky if he still has his two.*

Being at the top of Bandler's enemies list was an experience I don't necessarily want to repeat. Even though it was sweetened a bit by the spontaneous mail from Steve Andreas, who explicitly and heartily congratulated me on my courage to have published this transcript.

When I then heard that after my "Shouting in Cologne" (as it was called in the internet discussion then) with Richard there was another one in London and he now apparently had his new favourite enemy there, I was a little relieved. After my Cologne experience with Richard in 1995, I had been told by the girlfriend of a certain Shaun McNamara and other people close to him that he had been found dead after a similar shouting with Bandler in Munich 1994 in Oakland/San Francisco after a drug party. His arms and legs would have been tied with duct tape, he would have taken LSD and traces of duct tape would have been detected in his mouth. The police would have assumed that it was an accident and would have closed the investigation. Before that, she had asked one of his friends if she knew a Richard Bandler. Shaun would have sent a fax to Tad James reporting about the incident in Munich. According to this report, according to his girlfriend, Richard and Shaun had

¹⁴ Link: Transcript Bandler in Cologne (1995)

¹⁵ Link: Bandler in Connection 1995

already raised their fists when it came to Bandler's "license agreement", which Shaun refused to sign for him - both accused each other of theft. Shaun would have told Richard, "Did you pay anything to Virginia!?" and when he was thrown out of the seminar by Richard's people, he would have said something to Richard like, "I'm going to make things really hard for you! When I then learned from a source that seemed reliable to me that Richard and the therapist who uses LSD in his work, where the party took place, would supposedly know each other, I felt uneasy: I kept thinking about his threats in the Cologne seminar that he would now kill people with "untraceable drugs" (see the Connection article).

So when I started to look around, coming out the front door, I was reassured that these events around Bandler and Shaun McNamara, and his tragic death, were surely just a coincidental similarity to my situation with Richard. But there were similarities, e.g. that I had signed Richard's "NLP and DHE license agreement" with "only insofar as DHE is concerned" even partially. "He is the only one who didn't sign the licence agreement", I heard Richard in the Cologne seminar, still rolling angrily before him, say on the tape recorder, after he had shouted after my shocked and pale student who had been "folded up" by him, whether he wanted them to finish this "outside the door or rather in court".

This is a very personal experience with Richard Bandler. It is about the force of the threat scenarios that Richard is charismatic and convincingly able to build. And it is about (communicative) violence and the borderline between consciously used strategies on the one hand, in which Richard explicitly allows violence and threats, e.g. to "test his work" ("I test my work!", he justified his loss of control in Cologne when he returned to teaching), and on the other hand about the human-all-to-human running-out-the-rudder of such interventions, analogies, metaphors and stories that imply violence or incorporate threats.

These reports for the proposed DVNLP knowledge base of Bandler slips could be can be supplemented by reports from (the alleged ten) people who were present at the 1994 Bandler-McNamara-Shouting in Munich, or at the 1995 trainer training in Munich, from which a former participant brought me a tape with Bandler's threat quoted above (which presupposed from the wording that my physical integrity would be over by the time he met me the next time - no wonder that I looked for suspicious characters in my surroundings for a while).

About Bandler's 1995 in Cologne with unpleasant consequences demonstrated hypnotic abilities on me I will report here only briefly - combined with the warning I have given over the last decades to participants who asked me whether they should go to Richard in the seminar. *"Yes, I have seen him do wonderful work with people, he is an exquisite hypnotist and his participants can benefit enormously from him. But: Under no circumstances tell him that you did your training with me or that you know me. It is best not to mention any names, i.e. neither Thies Stahl, John Grinder, Tad James, Connirae Andreas nor Anthony Robbins. Because then it's "Don't mess with Richard!"* Sometimes I would add: *"In 1995 I sat down in his seminar, in the middle of the group he was hypnotizing for hours, and thought I knew all the hypnotic speech patterns and tricks. Think. He had 'given me one', hidden in the*

nested loops of his many stories (not all of them create good conditions for everyone!)".

It took me a few months at that time and above all a lot of luck to recover from his toxic hypnotic feat, e.g. the right information at the right time from the right person: A few months later, I told a well-known American NLP trainer about my Richard-in-Cologne experience and that I had strange heart pains afterwards, which I had checked cardiologically without finding anything. He told me something about some "heart viruses" that people close to Bandler had supposedly gotten sick and died from. That sounded somehow unbelievable, but... while I kept listening to him, I spontaneously went into a trance, and it was like scales fell from my eyes and ears: I suddenly could remember which stories Richard told which of my then current negative beliefs about myself (difficult life situation after divorce etc.) and which of my then current negative beliefs he had about myself.) trial-and-error and then, with a reinforcing effect (not disturbing the flow of the stories for the others, but perfectly fitting for me), took up these in further stories and artfully embedded them in his nested loops, always suitably analogously marked, anchored and "stacked" in my direction. He had actually hit me "in the heart" and obviously packed everything into a masterfully installed amnesia. He has convinced me that it is better for me to watch his always stimulating seminars on video and not to sit in the middle of his seminar anymore.

Is there a "Bandler Style"? Original and counterfeit

Back to the topic of identifying adoptions and to the topic of learning the NLP method, or important basic attitudes, by identifying with impressive models.

Identical transfers are always distorted images in the learner. As mentioned above, this is all the more true in the case of excluded models, due to the lack of relativity and integration of what has been learned. The traits, aspects or characteristics of the model that are devalued in the learner's belonging and reference group are likely to be depicted, caricatured or satirised in the person of the learner in an overly clear manner. Formulated in the analogy of the divorce family used above: If the mother judges the father to be aggressive (and perhaps thinks of some of the things she has experienced as biting and hurtful), the son may start to fight with his schoolmates, humiliating them in an aggressive way.

According to the complainant's reports, a similar distortion up to cartoon-like exaggeration apparently also took place in the learning processes of some of the DVNLPers who had been identified with Bandler's violent side. She reports on scenes in which they smirked at the physical and sexual violence and coercive acts of threat and subjugation they had committed, and said that what they had just done would have been *true* "Bandler Style". They would have said this with a peculiar pride, similar to what one might expect from the son in the divorce family analogy, when he is called to account and thinks of his father with a light, secretly loving smile, whose honour he has defended in this very special way. This can be a tender little smile of deep loyalty and love - even if it is a gross and persiflaged behaviour, with which he honours his marginalised father.

So to make it quite clear: "Doing it Bandler Style" does not mean that the DVNLPers in question have done something that they or I would say Bandler has done. If the perpetrators apparently claimed to have done something "Bandler style", it only means that they have lived out their own personal fantasies about their idolised role model Richard Bandler, and not necessarily or necessarily seen him actually do what they have. But, and the DVNLP has to know this, out of compensatory loyalty to the NLP co-founder Bandler, who is not honoured in and by the association because he is tabooed and therefore not really seen.

Such distortions in the imaging process of model learning do not happen because - in this case - Bandler would have offered such distortions of himself to imitate in a 1:1 scale. They happen because the model learning processes of his seminar or video learners cannot be integrated as well as necessary into the learner because of the reflective and corrective exchange about his person, his procedures and his underlying attitude that does not take place in DVNLP. Thus, a non-integratable "learning on the model" can lead to dissociations in the course of which the violence threatened and executed in his stories, which Bandler probably uses more as metaphors or analogies to illustrate the attitudes and opinions of an NLP practitioner that he finds important, lose their metaphorical character in the learner. In this way, learners can become "jekylls" in which a "hyde" is created that actually acts out this violence. So simple, laughing thigh-slapping minds in Bandler's seminars can run the risk of taking things as literal instructions and then acting out their own violent version of a "Bandler Style" to their clients and participants - poorly or not integrated with the skills learned in DVNLP seminars and of course poorly or not integrated, as not really learned, with the many subtleties of Bandler's exquisite hypnosis and NLP skills.

The use of physical, brutal and sexual violence in dealing with the complainant seemed to be a legitimate continuation of rather verbal therapeutic interventions by other means for the DVNLP members reported: If a coach or trainer, who is unintegrated with Bandler's violence affinity, strongly focused on power and control, or additionally even with Anthony Robbins' "Bum-Bum-Karate" side, the "18-Foot-Dragon" instruction, which he may admire, in addition to his possibly limited NLP skills, is not sufficient for a successful therapeutic session and he has reached the end of his technical possibilities, one can imagine how fast he regresses to the "red level" (see "Spiral Dynamics") and falls back on the simple, beating and fist-legal interventions of this level - i.e. on the use of the threat and/or even violence, which Bandler likes to talk about again and again and which he sometimes even simulates. Unfortunately, the complainant's reports suppressed in the DVNLP contain several such examples.

Risks for future generations of (DV)NLPers

I have pointed out the existing risk for the participants of DVNLP-certified seminars that the hushed up derailments of the DVNLP instructors and coaches, who were reported and not harassed in the association, will be painfully repeated. In order to clarify the danger of the occurrence of dissociated, non-integratable "Bandler Styles" under the current taboo conditions in the association, I have used the divorce family

analogy and borrowed the concept of "personal conscience" from constellation work.

This risk of repetition must be considered even greater if one looks at the situation over several generations, i.e. perceives the situation in the light of the concept of "collective conscience": If one assumes that the exclusion works through the generations of DVNLP training candidates, up to the NLP students of the NLP students, who have never met the excluded themselves, one must assume that this danger of the occurrence of problematic dissociations of generating identification processes will rather become even greater, because they will take place completely past the consciousness of the participants, d.h. the risk of their occurrence is higher because, according to the experiences in constellation work, they are no longer recognizable as unconscious effects of the collective conscience for today's participants as identifications with the former system members Bandler - also Christensen. And that means:

Not only male DVNLP members who know Bandler and those who don't know him anymore are in danger of unconsciously repeating patterns of being in the world of the excluded Bandler, but also female DVNLP members can, completely unconsciously and even without ever having heard of her, represent coping and being patterns of the excluded NLP student and business partner Corine Christensen - and thereby put themselves in great danger. If there is such a thing as collective conscience in fields like the NLP community as a whole or the DVNLP organization, it is very likely that the present complainant, who has been excluded from the consciousness of the (DV)NLPers, will not be the last one to repeat this aspect of Corine Christensens' fate in her succession and to suffer serious damage in the haze of (DV)NLP. The continued tabooing of the topics connected with the persons Bandler and Christensen in the DVNLP, and the exclusions of their persons maintained by them, make such repetitions likely.¹⁶

Here briefly for those readers not familiar with these concepts of constellation work: In the case of existing, own relationship and learning experiences with the excluded person, such as with the father in the analogy of the divorce residual family (or with the NLP co-founder Bandler in the "founder-disposed or -liberated" DVNLP), one speaks of the loyalty movements of the "*personal conscience*". This means that system power which guarantees the affiliation to the system of the excluding mother (DVNLP) as well as to the system of the still living, excluded father (of the NLP co-founder Bandler) in the larger social system (of the larger NLP field). The personal conscience acts as a binding force to the people still living and present in the same space-time coordinates.

¹⁶ This is all the more the case since a new board of directors is in office on 28.10.2016, after the "DVNLP case" was not dealt with under the old one. See "*The NLP and the crazies. The DVNLP corrupts its method*".

In the case of a story only about distant stories (e.g. a Bandler Society-trained NLPer recently told a lecture evening about Bandler, who he personally did not know, nothing else but the story often told by Bandler himself, in which he had threatened a psychiatric inmate who thought he was Jesus to nail him to two beams - accompanied by a sinister facial expression and threateningly swinging an imaginary hammer), dry mentions or in the course of a complete forgetting of scarce or no longer existing direct relational knowledge of the child, or the children of the child (of the NLP students and students of the students) about the excluded person, one rather speaks of the loyalty movements of the "*collective conscience*". This refers to the system force that causes a system (a clan, a community, an organisation or a professional field) to be loyal to the excluded former member by ensuring that the excluded, no longer mentioned member is represented by a later member of the system, without the awareness of all those involved. This force tries to ensure that a level of differentiation and integration of interaction and other capabilities - and thus of the already achieved development possibilities of the relationships within the system - is maintained. As a systemic force, it achieves this by unconsciously taking up again, partially representing, the patterns of behaviour and experience of the persons excluded at that time, already developed in and for the system, by a present-day "post-born" - quasi as a chance for the further development of these patterns, which are "put on ice" or "on standby" by the exclusion, spoken in metaphors.

The collective conscience of a system thus preserves and protects the degree of complexity, differentiation and integration (already achieved) in this system. It does this by giving the system in question, by claiming a "post-born", the chance to increase complexity through differentiation and integration, which it had already had in the previous system state, i.e. at the level of complexity and integration achieved before the exclusion, but which it could not (yet) use at that time - among other things as a consequence of this exclusion. The collective conscience provides for the development of the whole system and by ensuring the growth and development of its constituent relationships at a level already achieved before.

For the NLP community in general and the organization DVNLP in particular, this means This force immanent in the system, which bypasses the consciousness of the persons involved today, ensures that a later one (here the complainant) represents the former, excluded member of the system (Corine Christensen), in order to protect the one living today, who is in a confusion of roles (trainer, coach), psychotherapist, john, pimp, drug supplier, business partner and call girl) to offer system members the chance to make things better in exactly the same place where Richard Bandler and Corine Christensen (with Marino and probably some other unknown V.I.P.s from the circle of Bandler's NLP trainees, clients and business partners) have failed in their attempt to develop personally as participants in a learning community living in peaceful co-existence and in fruitful mutual exchange, with increasingly healthy contact boundaries between them. At that time Corine Christensen fell out of this learning and growth community, today the complainant in the DVNLP. Who it will affect tomorrow is not yet known - one only knows that, viewed from the perspective of collective conscience, the probability of repetition of this pattern in DVNLP is high.

In its unsystematic and amateurish handling of the topics and persons of this crisis, the DVNLP has gambled away the learning opportunity contained in the current DVNLP crisis for the present and also for the future conflict partners, the necessary but so far probably not achieved level of differentiation and integration in the NLP field of the role expectations, claims, regulations and collisions connected with training, coaching, psychotherapy, business, friendship and addiction interests (money, drugs, violence and sex).

The present system member, the complainant in the DVNLP, represented the then system member Corine Christensen, who had been excluded by murder and silence, too briefly for the association and its members involved in the conflict to have really learned anything. Then, as is usually the case with (by means of model representation) the burden of the alien life on the post-born, she herself was excluded in the same way and no longer mentioned. Like Corine Christensen in the (DV)NLP field, she and what happened to her is now hushed up in the DVNLP. The injustice done to her is not acknowledged, there is a certain emotional numbness, an astonishing lack of empathy and indignation.

The collective conscience preserves the learning opportunities - the people concerned must seize them themselves. They can do so if an outsider recognizes the effect of the collective conscience from the outside. The DVNLP did not have this advantage of assistance from an outsider with a systemically trained view. Those who want to remove taboos, exclusions and exclusions from within a system are also excluded, even if they are, like me, founding board members and honorary members - for too long I have helped to maintain and stabilize this system through my own silence.

Thank God today's exclusion of the complainant was not connected with a bullet from a revolver, i.e. initiated by a murder or accompanied by one, but "only" by an official character assassination and an excommunication with a soul-murdering effect. So there were only attempted murders, which the person in question survived because she is stronger and of greater integrity as a person than her conflict partners in the association, who hid behind the highly entangled board and AFK members Jens Tomas and Martina Schmidt-Tanger.

Future participants of DVNLP seminars and clients of DVNLP coaches should be warned directly and very explicitly at this point: If you are under the spell and influence of unethically acting DVNLP teaching trainers and coaches, who blur the boundaries between service-professional and selfishly emotionally and sexually exploitative encounters, you may decide to assert yourself with the help of love service activities and skills in which you not only involve the respective trainers and coaches themselves, but also their (V.I.P.-), there is no mercy in the association like the DVNLP, which is characterized by violent bourgeois double standards, when conflicts arise: Under the current conditions of tabooing, i.e. under the current management of the association, it is to be expected that the learning opportunities for the DVNLP system, in this case opened by you, will again not be used and you as a person will be disposed of without a sound and fury - like Corine Christensen at that time and like the complainant who has been lost in the DVNLP today. To

complete this metaphor: under the wheels of some DVNLP members, who then, as the suppressed reports of the complainant suggest, committed hit-and-run crimes in a cowardly manner, well protected by their lobbying association.

Those readers for whom the intergenerational notion of a collective conscience is not connectable may simply see the danger that persists in the DVNLP in the light of the above-mentioned divorce family analogy. In my opinion, this already sheds sufficient light on the danger, so that the association is well advised to take note of it. The acceptance of the concept of collective conscience only makes it clear that the danger into which the DVNLP has gotten itself through its policy of tabooing is by no means diminished by the time that might otherwise heal all wounds: The more unconsciously for all those involved, i.e. the more carried by the collective rather than the personal conscience, the more powerful the violence expressed in the dissociated "slips" will become. (Those who are familiar with constellation work will certainly immediately think of the perpetrator energy of some of the post-holocaust survivors' offspring, who identify with the Nazi perpetrators who, in addition to their victims, are also excluded and not regarded as human beings).

And the more comprehensively the (DV)NLP community (the speaker mentioned above did not learn of Richard's involvement in the murder of Corine Christensen from his Bandler Society instructor) is kept in ignorance, the more likely it is that the next overrated NLP student will go blind, but more unerringly repeats the fate of Corine Christensen and today's complainant - and that the next NLPer who identifies with Bandler's violent side, metaphorically speaking, reaches for the hammer to nail someone to the cross (or does other, similarly bizarre things, which are extensively mentioned in the suppressed reports of the complainant)

Opportunities for the NLP and the DVNLP

An opportunity for the association to deal responsibly with the dangers and risks described here is, of course, to take note of the trains of thought in this treatise and to put them up for discussion among the members.

Another would probably be to admit to the guilt that the leadership of the association has incurred through its actions and the members through their looking away and not acknowledging the injustice done to the complainant.

All other opportunities arise from the countermovements to taboo and exclusion, i.e. from acts of inclusion of the excluded. For example, the DVNLP could set up a database in which personal seminar reports on the seminars of the founders Richard Bandler and John Grinder would appear - with the request to also share critical comments, e.g. on revealing arguments and disputes in the seminar or on slips of the seminar leader. The DVNLP could also set up a working group in which the fundamental differences in the work of Bandler, Grinder and Dilts could be named, discussed and researched, or one that would deal specifically with Bandler's stories, the scenarios of violence and threats they contain and the danger that these might become independent - and develop corresponding proposals for prophylaxis.

The association's management could decide to take the courageous step of not only having NLP concepts and formats queried in the written Practitioner, Master, Coach and Trainer Testing in the future, but also to encourage future NLP practitioners to actively engage with the NLP founder Richard Bandler. The rule could be that candidates are expected to know the publicly available sources of his involvement in the Christensen murder and ask them to write "reflection essays" under the following suggestions:

- Discuss in spirit with Richard about his "18-Foot-High-Dragon" proposal for the relationship with your coachee. From which aspects is it a sensible proposal? Among which a dangerous one?
- Imagine Richard Bandler writing a letter to Corine Christensen. What does he write? Let your imagination run free and write in the first person.
- Bert Hellinger tells of Canadian Indians who know no word for justice. Asked what they do with their murderers, the chief answered him, "they are adopted by the families of the victims. Imagine if the court had not simply acquitted Bandler and Marino, but had sentenced them both to be adopted by the Christensen family. Describe typical family gatherings, e.g. at Christmas or Corine's birthday. Describe their atmosphere and the dialogues Richard and James had there with Corine Christensen's parents, siblings and other relatives.
- Explore your imagination: With which actions and verbalizations did the nonmurderer of Corine Christensen try to prevent her murderer from killing her? And: With which, e.g. hypnotic formulations using hypnotic language, could he perhaps have made it?

The results of such essays could be collected and evaluated by a trustworthy working group composed of members from different NLP schools and orientations, so that the DVNLP, as well as the NLP community in general, would have a kind of ongoing feedback from the field about the extent to which the necessary, further disaster-preventing inclusion of the excluded has been successful, that means to what extent the DVNLP members would no longer have to taboo and repress - and then hopefully be able to express sympathy again and be outraged about perceived injustice.