

# History of Freedom Seminar and Neuro-Semantic Programming, Part I

by

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In this article, all male pronouns will apply to either gender

The nominal pronoun will refer to the first author.

The spelling of words is in British English.

In August 1979, I decided to end my General Medical Practice and do Hypnotherapy and Psychotherapy only. For me, this was to step into an entirely different professional and intellectual reality – how to help another person in a problem state [without the use of drugs](#).

To do this, Jennifer and I left the golden corn and golden wheat fields of rural Perth County and we came to live in Oakville.

I prepared myself for this by doing any number of courses and workshops on Clinical Hypnosis and Psychotherapy from 1974 to 1979. I became a student of the late Milton H. Erickson, M.D. of Phoenix Arizona<sup>1</sup>. After some 4+ years of studying, reading, learning and training I felt I was ready.

However, in the first week of practice I knew that [I did not have enough to do effective therapy](#)<sup>2</sup>. I did not an algorithm to invert a Depression or a simple Anxiety state. There was no one that I could appeal for help. If I appealed to my Psychiatric colleagues they would have commended me to use the available drugs. This however, was the very path I had elected to walk away from. Psychology has a way of dealing with mental health problems that intellectually was not in sync with the direction of my choice.

Jennifer and I knew we [had to research the answers](#) for our patient's problems.

It was to turn out that the years of 1979 to 1983 were [one of the most incredibly rich and productive phases of our clinical research](#)<sup>3</sup>. Initially, our focus of research was on ontology because part of our background was in Neuro-Linguistic Programming (NLP)<sup>4</sup>. NLP had described itself as the study of structure of human subjective reality. The most important thing was to delineate what was the structure of a problem state and by so doing to infract across it.

The first of the discoveries was about the [blaming by most patients and its apparent semantic link to the question WHY](#). It seemed to be a repetitive phenomenon not only with patients but also with non-patients, friends and associates as well.

It was crystal clear that if one could the blame the other effectively, then:

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<sup>1</sup> **Milton H. Erickson, M.D. of Phoenix Arizona** is known as the Father of Modern Hypnosis. It was by his research, papers, teachings and clinical work that brought Hypnosis back to the fore in Medicine.

<sup>2</sup> . . . [did not have enough to do effective therapy](#).

We knew this because we did not have the algorithm of therapy to unravel the problems. The only one we had was the algorithm to undo a flying phobia that was taught to us from Neuro-Linguistic Programming, NLP.

<sup>3</sup> [one of the most incredibly rich and productive phases of our clinical research](#):

However, our research has continued since then to ever deeper and more critical issues. It is as if there is no end to what one can discover and learn.

<sup>4</sup> Neuro-Linguistic Programming (NLP) is a field of study that John Grinder and Richard Bandler founded. It was a tragedy that their fruitful and seminal collaboration ended in a very adversarial and contentious manner.

1. one was exempt from responsibility<sup>5</sup>
2. it was from one's intolerance came the apparent warrant to blame the other.

Then we were to realize that this was linked to being “right” and by logical extension, the other party had to be in the “wrong.” It seemed as if the intolerance was a function of “wrong.”<sup>6</sup>

It was thus by these manoeuvres of induction that, without consciously realizing it, we were unraveling the language structures<sup>7</sup> of Alfred Korzybski's Aristotelian system of Cause and Effect, **A**. Initially we thought everything that we were discovering spun off question WHY<sup>8</sup>. In fact, WHY seemed to be at the pivot of everything. In turn our findings were published in the work *Don't Ask WHY?!*

Then, to our amazement, we found that just by teaching our patients the ill-formedness and consequences of those parts of the **A** that we discovered, our patients benefited. Logically, we found it difficult understand how this could be so. However, the benefits were verified in-the-experience of our clients. Then our teachings finally encompassed the full scope of language structures of **A**. Subsequently, we were able to unravel the full scope of the language structures  $\bar{A}$ . We did this by searching for the invert language structures of **A**. When this happened the core of the Freedom Seminar came into place. Its benefits-in-experience expanded into a set of twenty-three Universal General benefits and a subset of unique personal benefits<sup>9</sup>.

Alfred Korzybski proved in his work, *Science and Sanity*, that the language system of Cause and Effect, **A**, is insane<sup>10</sup>. This was a position that was powerfully

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<sup>5</sup> exempt from responsibility is of course known in the vernacular as “covering your arse.”

<sup>6</sup> **It seemed as if the intolerance was a function of “wrong.”**

When we thought about this, we could see the extreme consequences of intolerance as a function of “wrong.” History is replete with the burning of heretics who erred in their doctrinal views or erred at what thought that was done such a women who practiced allopathic medicine in the middle ages. If they were not burnt, then like Galileo, they were most cruelly persecuted.

<sup>7</sup> **language structures as a concept and as a tool in therapy is delineated in a 3-part series of articles, entitled *Language Structures, Psychotherapy and Hypnotherapy*.**

<sup>8</sup> **question WHY:**

Virginia Satir, the creator of Conjoint Family Therapy and author of PEOPLEMAKING in a keynote address condemned this questions as a “mind f \_ \_ \_ k \_ \_ g question. We entirely endorse her very fierce and rigorous conclusion about it. It is the only interrogative of the English language that we know that can drive parents into homicidal states.

<sup>9</sup> **Its benefits-in-experience expanded into a set of twenty three Universal General benefits and a subset of unique personal benefits:**

If you want to know what they are you find them in our web site:

<http://www.neuro-semanticprogramming.com/>

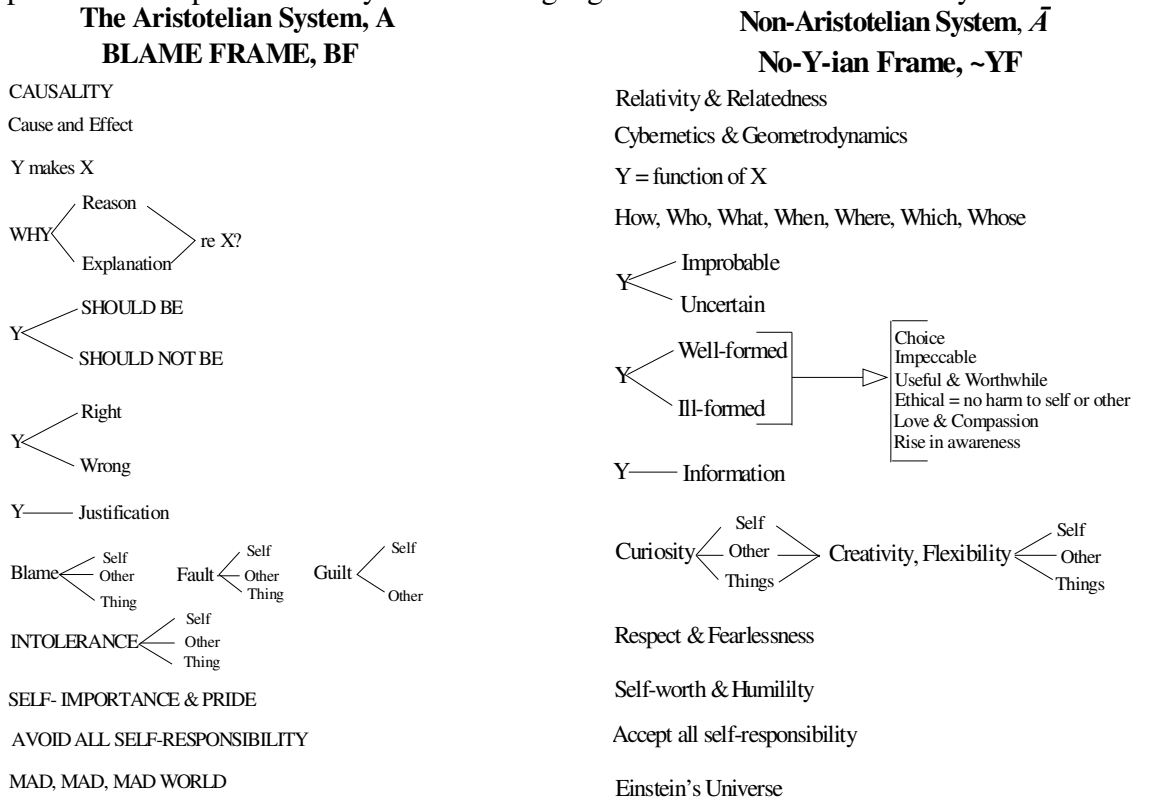
The unique personal benefits can only be accessed when the registrant to the seminar tells you what they are.

<sup>10</sup> **insane** was the term used by Korzybski to mean insane. Satir's opinion about the question WHY which is pivotal in **A** most surely confirms the insanity of the system of **A**.

corroborated by Bandler and Grinder in their work, *Structure of Magic*. They applied a fine genteel but deeply cutting turn of language about **A**. They described the system as **semantically ill-formed and unacceptable**. We were, in turn, quite sure it was insane.

When he concluded that **A** was insane, Korzybski proposed that there had to be its opposite, the language system of the Non-Aristotelian system, **Ā**. Quite logically this language system would be the conduit to **human sanity**. When you read *Science and Sanity*, you will sense his immediate and determined search for the language system of **Ā**. In this, he was to admit that he failed. In *Science and Sanity*, he goes on to express the wish that some day a student of his would do so. We were to do this for him in the work *Don't Ask WHY?!* It was published in 1991.

It was to take us some four years from 1979 to 1983 to work out all the language structures of **A**, as indexed below. Once this was done, it was only a relatively simple matter to find the inversions to the language structures of **A** to get the language structures of **Ā**. We took about a year and a half to do this, from 1983 to 1985. For us it is a unique pleasure to present to you the languages structures of both systems below:



These two frames are very powerful determinants of human ontology<sup>11</sup>. They act as powerful **generators** of the ontology of **every person on this planet**. For this, we designated them as **Meta Paradigms**. We did so, since all the elements of any Natural

<sup>11</sup> Ontology was component of ancient Greek Philosophy. It was the study of the fabric or structure of human subjective reality. It is clearly that today, neither Psychiatry or Psychology has any interest in this very critical discipline.

Language, religion, philosophy, law, culture, art, politics, science, race, family would be constrained in their operation by the language structures of these two respective systems.

At a formal level, we were to realize that as Meta paradigms they operated on a secondary set of big blueprints that at one functional level were our semantic paradigms of life. We called them the **General Paradigms** since **all** the members of a societal or national group would share them. They are:

- |  |  |
|--|--|
| Race & the History of the Race           | Family and the History of the Family     |
| Language and the History of the Language | Religion and the History of the Religion |
| Politics and its History                 | Culture and its History                  |
| Law and its History                      | Societal system and its History          |
| Military system and its History          | Science and its History                  |
| Myths, Legends and Traditions            | Civilization and its History             |

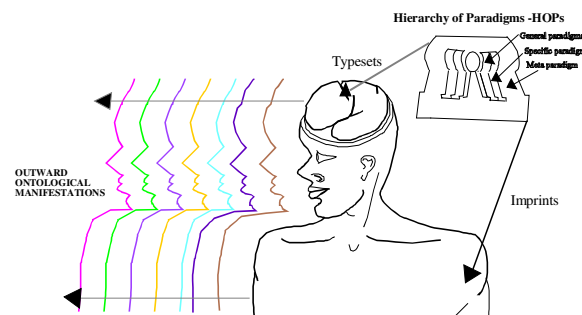
Of course today with the mass migration of people, there are very few national groups that are truly homogenous, where homogeneity is defined as **every** member of a society or national group having the same general paradigms. Today, we can only think of such a nation as the Himalayan nation of Bhutan as a truly homogenous nation. Japan would like to think of itself as one. Certainly it is today fighting most vigorously to retain her national identity as a homogenous society. Alas the tides are against her.

We also realized that additionally there was a class of **unique and personal** paradigms. We called them the **Specific Paradigms**. These paradigms can take any one of an indefinite number of variations such as:

- I must be punctual.
- People must respect others.
- No one is to make a fool of me.
- I must be sure I am the centre of attention.
- Things must be the way I want it to be.
- We must always be serious.
- etc.

It then struck us that the operation of all these paradigms and especially the ontology it generated had somehow to be **coherent-to-context**. Perhaps it was circular but we realized that this could only be if they all formed a coherent whole by the governance of an overall operating system on all the secondary paradigms, General and Specific. It seemed so obvious to us that the Meta Paradigm of either **A** or **Ā** discharged this function. We called the entire set, the **Hierarchy of Paradigms, HOPs**.

Ontology therefore unfolded out of the HOPs in the manner that we were to diagram below:



Each coloured line in the diagram represent a unique ontology such as:

I am angry.  
I feel blue.  
I am so afraid.  
I feel so green.  
I am in a magnanimous mood.

In turn, we then realized the HOPs were in fact the epistemological engine<sup>12</sup> of our ontologies. It is our Epistemological Operating system, EOS. Its counterpart in the world of the computer sciences is DOS, Disc Operating System.

Then one year, I think it was in 1994, my secretary came into my office to tell me I had a phone call from Mystique, Connecticut. I accepted the call. Across the phone came an incredibly mellifluous baritone voice:

*My name is Roland Roye Fraser<sup>13</sup>.*

*We have never met.*

*I am ringing you to thank you for giving to NLP the Philosophy that it never had.*

It was out of this gambit that I formed a deep and fine friendship with Roland Roye Fraser. At that time, I did not know that he was one of the top trainers in the field of NLP. From what he shared with me I inferred that he was Richard Bandler's intellectual *éminence grise* and in time I discovered that he was his personal confidante.

It was with Roye, that:

1. we were to work out that it was **not** the Meta Paradigms that were the defining operators upon all the other paradigms but their respective Virtual Philosophies. They are Virtual because, like Christianity or Western Civilization, no one can enunciate what their respective philosophies are. They cannot because they are virtual.
2. we were to co-share the trademark to Neuro-Semantic Programming in the United States.
3. he was to be the only person to date<sup>2009</sup> upon whom we have conferred the certification as Trainer in Neuro-Semantic Programming.

From 1985, we taught our patients the semantic ill-formed consequences of **A** and the well-formed consequences of **Ā**. Over the years, our central teaching expanded to other critical domains concerning other structures of ill-formedness and well-formedness. We called the composite whole, the **Freedom Seminars**. It takes three days to do the

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<sup>12</sup> epistemological engine is a transformation system by whose operation you will unconsciously and automatically know to know to be in a given context. You do not have to labour to know to know how to be at a pub with some friends. How you are will be significantly different to the way you will be when you walk into the residence of the Governor General of Canada for her premier diplomatic function of the year.

<sup>13</sup> **Roland Roye Fraser.**

It is to our deepest sorrow and regret that Roye has now passed on.

entire seminar. To our continuing amazement there were incredible benefits for our patients that unfolded out of teaching the **Freedom Seminar**.

It was Richard Bandler who taught us that:

If a thing happened **once**, it is an event.

If it happened **twice**, it is a coincidence.

If it happened a **third time** it is the work of the devil.

If it happened a **fourth time**, it is the work of God.

If it happened a **fifth time**, it is you!

We now share with you five testimonials from our most recent Freedom Seminar. According to Bandler this would more than adequate to constitute the valid evidence for what is being claimed here. You do not need thousands of such testimonials. However, in fact, we have over 8000 such comparable testimonials:

**FEEDBACK** - Freedom Seminar 3, 4 & 5 April 2009-04-07

Debra Gomez-Ditiz  
NAME

Tuesday, April 28, 2009

At the beginning up until pretty much the end I felt I wasn't learning anything. Things of not common interest to me. But at the end, without realizing it I felt different. Differently about myself. I can speak in a different manner. I see things and people differently. I think differently.

**FEEDBACK** - Freedom Seminar 3, 4 & 5 April 2009-04-07

Luwana Bozilo  
NAME

Wednesday, May 06, 2009

So, at the beginning I was about to stop, but I decided give myself a chance, on the second day, I felt something was changing inside of me, (these were such a good feeling). I could open my eyes and see what was happening with me, because I had my eyes closed for so long and I didn't realize that.

Now I really know I can not look back and but keeping moving forward

**FEEDBACK - Freedom Seminar 3, 4 & 5 April 2009-04-07**

Wednesday, April 15, 2009

SNEZA

NAME

The Freedom Seminar I attended allowed me to realize that "it is" All up to me! how I allow others to treat + influence me, how much of "me" I gave away so very easily for the sake of making everyone happy.

This life is "MY" life, and the seminar has given me strength + power to make decisions, life plans ACCORDING to ME!

The Blame-frame part of the seminar opened up my eyes in regards to how other were using Blame + guilt to control me.

I feel empowered and self sufficient, because "I AM" and "I CAN" be all that I want. It really is up to ME! In the future I ~~hope~~<sup>will</sup> to be participating in the other seminars.

FEEDBACK - Freedom Seminar 3, 4 & 5 April 2009-04-07

Monday, April 13, 2009

NGreen

NAME

Dear, DR Chong,

you have change my life. you are the angel, I was the dead person. you brought my feelings out, & I am the new NGreen now. I was a slave for 25 years, now I took out the demon out of my life.

Now I am full of Confidence, I can take my own decisions. I know how to say "No", now. you saved me, my kids & my family,

Thank you very much, we will never forget you, whole our life. we are lucky that God sent us to you.

FEEDBACK - Freedom Seminar 3, 4 & 5 April 2009-04-07

Cassandra Bazos  
NAME

Wednesday, April 08, 2009

I've learnt that there is another way to think & act that is different than the way I am right now. With Jennifer's help I have been able to identify what type of people my husband & I are and to be able to change the way that ~~we~~ we interact on a daily basis. I have learnt that there is an alternative to asking why all the time. With Dennis' help I have discovered what my biggest problem state is right now & who the cause of it is. I also had the chance to meet some new people who I can relate to because they are going through similar situations.

We propose to go beyond the minimum requirements as set by Richard Bandler and we offer a sixth testimonial:

Feedback  
Freedom Seminar, 9<sup>th</sup> - 11<sup>th</sup> January 2009

Gage Jull  
Name

- 1/ Very valuable
- 2/ I am happier, more patient with my kids
- 3/ Improved focus
- 4/ I am <sup>more</sup> able to effect change.
- 5/ I am more @ peace.
- 6/ My insights are keener and sharper
- 7/ My communications skills are better /stronger
- 8/ Has synthesized many things I knew with several things I didn't into a more cohesive understanding of the universe

It is only now<sub>2009</sub>, that out of our discoveries and what our students has taught us that we now know the Freedom Seminar **CANNOT** be something that is reserved only for our patients. We are now agree that it is for the all the people humankind whose lives are condemned to:

**FEAR and ANGER**  
**ANGUISH and FRUSTRATION**  
**PAIN and SUFFERING**  
**WOE and TEARS.**

in any one of an infinite number of variations and semantic forms.

We are pleased to say that there are more and more people that are coming to be us to co-share with us this endeavour.

**References:**

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