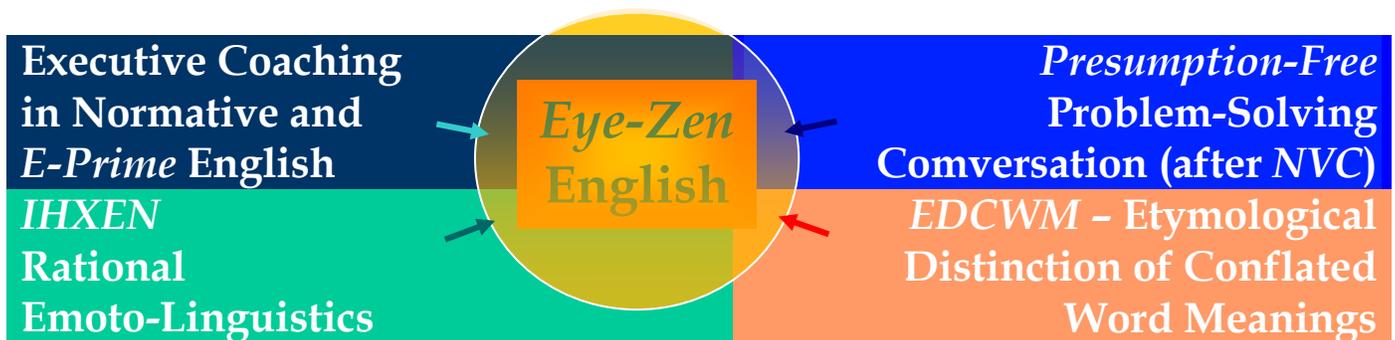
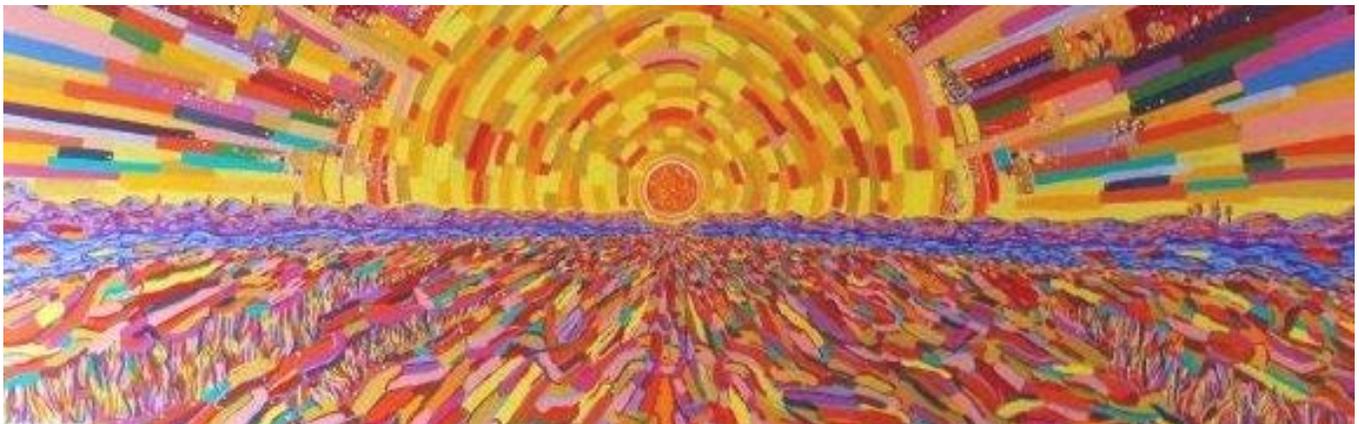


Starter Kit: Problem-Solving Conversation in 'Eye-Zen' English



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"Sunrise over Devastated Landscape"

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Problem-Solving Conversation in 'Eye-Zen' English: Connection and Accuracy through Attention to 'Psycho-Linguistic Truth'

This document outlines (A) the generic historical contexts in which problem-solving conversation often seems to become dysfunctional, (B) the premises/hypotheses supporting the practice of *IHXEN* I-statements, and (C) the basic tools of *Eye-Zen* English practice.

A - The Personal-Professional Context

1. Every person with a sense of identity has moments when he/she feels tempted to lie, present a situation in a self-servingly biased way, or practice other forms of dishonesty
2. After trying a form of dishonesty, we may benefit from practising it for a period of time, but its legacy leaves us in conflict with a very ancient and highly revered set of social ethics - those contained in the principles of honesty, empathy, and integrity
3. If therefore we indulge in a dishonesty, we become needful of relationship with someone we trust who has the wisdom both to explain how such indulgences jeopardize society's well-being, and therefore in due course our own, and also to help us grow perspectives and practices by which to have more creditable social relationships, and thus grow in self-worth
4. We may be able find such a person in a parent, other kinsfolk, a teacher, friend, boss, mentor, coach, or doctor; but, if we lack belief that such a person can be found, we will fail to grow in one or another of the qualities of honesty, empathy, and integrity
5. Virtually all of us have shortcomings at certain moments in one or another of these qualities
6. If a way can be found to become aware of and bring into the present those patterns of reaction which manifest - at different times and in different contexts - as one or another of these shortcomings, then our lives will become both more vital and more vitalizing.

B - The Premises/Hypotheses¹ of Practising *IHXENs*

1. "*I have 'X emotion' now*" is a form of I-statement, i.e. one for whose verity we have responsibility; and its acronym, *IHXEN*, can be conveniently pronounced 'Eye-Zen'
2. When we limit 'X emotion' to an honestly chosen noun or noun phrase, we have begun practising linguistic authenticity so that this is both unmistakable by others and in a way that *IHXEN* practitioners have found preserves, in any circumstance, relationship connection
3. By practising *IHXENs*, or better still, [IHXEN Exchanges](http://www.authenticcoaches.com/PayOff.html)², one learns mental, and in due course, 'emotionally natural', ways of selecting and interpreting language that help one both maintain connection with others and grow in perspective and problem-solving skill

¹ The ambiguity in using both the word 'premises' and the word 'hypotheses' reflects the fact that these points appear to me to have been proved in the situations in which I have applied them. Nevertheless, they may require empirical testing to support their application in significantly different settings. To explore this for yourself you can refer to <http://www.authenticcoaches.com/PayOff.html> for a narrative of one success facilitated by *IHXENs*

² <http://www.authenticcoaches.com/IHXENPartnering.html>

4. If one chooses to develop *IHXEN* proficiency, s/he will in due course be rewarded materially, spiritually, and relationally by his/her investment
5. Although becoming proficient in *IHXENs* requires changing often deeply ingrained habits and, in the present era, often also to 'stand on one's own' psychologically, anyone can – whenever formerly successful approaches to solving one's problems seem to be destined to fail – acquire the essential spiritual strength available for and from formulating an *IHXEN*
6. Further practice of *IHXENs* creates opportunities for additional insights, capabilities, and relationships in whatever field of activity one chooses to 'plough' by resort to *IHXENs*.

C - The Basic Tools of *Eye-Zen* English Practice

To put *Eye-Zen* English into practice one first requires facility with a vocabulary of 'emotion nouns'. Following is a non-comprehensive list:

A List of Emotion Nouns

Awe, joy, rue, ease, hope, bliss, hurt (see Note 1 below), love, need, rage, dread, grief, guilt, jealousy, mirth, peace, poise, pride, trust, shame, shock, scorn, stress, want, woe, thrill, angst, fear, zeal, alarm, anger, anguish, boredom, caution, challenge, concern, contempt, delight, desire, disgust, dismay, distress, envy, fury, fatigue, horror, hurry, panic, passion, pleasure, pressure, regret, rancor, relief, resolve, sorrow, surprise, torment, triumph, upset, worry, tension, trial, yearning, approval, assurance, confidence, dilemma, confusion, defiance, distraction, elation, ignorance (see Note 2), impotence, intensity, interest, jealousy, misgiving, potency, suffering, gratitude, confusion, dejection, exhaustion, frustration, obsession, vexation, ambivalence, despondency, expectancy, anxiety (see Note 4), difficulty, hilarity, perplexity, solemnity, tranquility, agitation, excitation, apprehension, concentration, contemplation, disconsolation, trepidation, curiosity, fascination, indignation, irritation, protestation, satisfaction, anticipation, equanimity (see Note 3), vulnerability.

This list is expanding as the experiences included in *Authentix* coaching sessions grow in variety and we acquire insight as to both the personal and collective implications of each of the more than 100 emotion nouns that now make up this list and the means to find, with that information, our individual ways back to equanimity. Because cultural presuppositions relating to the desirability or undesirability of emotions abound, most people learning to put *Eye-Zen* English principles into practice require explanations for at least the following 4 states of being:

1. **The 'emotion' of hurt.** The word 'hurt' is the present tense of a verb, as in "You hurt me when you say/do this". It is also the past tense of the same verb, as in "I hurt you yesterday" or "She hurt me last week" or "He hurt her when he said that". Can the word "hurt" also serve as an emotion noun in an *IHXEN*? If you think it cannot, what word would you substitute here to signify the sense of 'an emotional wound so recently experienced as still to feel raw'. It is a pain many of us habitually deny or ignore by switching quickly, and often irrationally, to forms of usually either jocularity or anger, or else of sarcasm, or the particular variants of cynicism prevalent in our sub-culture.

Sometimes we are able to switch our hurt in to non-jocular humour – although we usually can only do so after the pain has subsided and only then after much practice!! After alerting you to the emoto-linguistic deficiencies of colloquial English, an *Authentix* coach can show you how, sometimes, you may be trying to solve problems that, in truth, no longer exist.

2. **The ‘emotion’ of ignorance.** Is ignorance a state of being? Obviously it is. Is it, however, an emotion, or is ignorance emotionless? Including ignorance in a list of emotions may be surprising to some, depending on how emotionally aware one is. But what is clear to most is that in a world in which learning is a necessity, curiosity is a valuable, even necessary, instinct/emotion for us all to have on occasion. Yet sometimes people do appear unwilling to learn. In that context, ignorance can be conceived as a mood of denial of natural curiosity. Be that as it may in any particular instance, many people are unaware of having lost, in some situations, the natural curiosity that, as children, we all once had. This usually arises in childhood when adults around us, themselves under stress, resort to trying to entrain us – before we are ready – in the ways by which they were entrained to express, or else hide, their emotions. We may then learn to ‘stuff’ our natural curiosity in self-protection.
3. **The ‘emotion’ of anxiety.** Anxiety is a term one can use to distinguish, objectively, a real fear from a similar emotion that another, who is aware of additional data unknown to us or forgotten by us, can help us to recognize that we are only experiencing the ‘echo’ of a past trauma. Distinguishing, by empirical discoveries, anxiety from fear empowers a person to gain release from a mood that is contaminating his or her worldview. For example, jealousy is probably derived from the more archaic word “jeal”. Does that suggest jealousy might often be accompanied by the physical feeling of a “cold shoulder”, one that has become “stuck”, and thus is technically a mood? A coach or psychotherapist can usually help a person consider evidence that, if truly objective, will empower him or her to “let go”, by degrees, of a mood of jealousy on the ground that it is “out of present time”
4. **The ‘emotion’ of equanimity.** Equanimity is the state that exists, often precariously, between pleasant and unpleasant emotions. As such, equanimity may sometimes be thought of as a politically and socially correct state of being to aspire to. If so, we would become inclined to believe we have equanimity when, upon reflection, we might find we were actually indulging in a mood absent of curiosity, i.e. ignorance. True equanimity is a rarely experienced state³ – one not to be confused with the unanimity of tribal feelings.

The meanings of many words commonly used in conversations about spiritual principles are often conflated among English speakers. That leads, of course, to misunderstandings. Yet such conversations are necessary if we are to raise the average level of emotional maturity among people born or educated in English-speaking cultures. I hope the chart on the next page, one which was inspired by the writing of Marshall Rosenberg, author of “*Nonviolent Communication: a Language of Life*”, will make this clear. It offers a schematic identifying the passages each of us make past the major obstacles to realizing emotional maturity:

³ The narrative at <http://www.authentixcoaches/IHXENPayOff.com.html> describes an instance of true equanimity

Lifetime Passages to Emotional Maturity

Level of Self- and- Other Insight	Stage of Emotional Maturity:	<i>Emotional Slavery</i>	<i>Emotional Outrage</i>	<i>“Responsible Freedom”</i>
	Dominant Psychological Priority:	Freedom Now!	Entitlement Now!	Balance <i>(When I Can ...!)</i>
	Commonly Difficult Stages	➔		➔
	Rationally Mature Citizen			Responsively inter-dependent via empathic authenticity
	“Average” Western Adult		Anti-dependently reactive to others’ feelings in unreasonably presumptive styles of entitlement	“Residual Rebel”
	Every Child	Dependently reactive to others’ feelings	“Residual Child”	“Residual Child”

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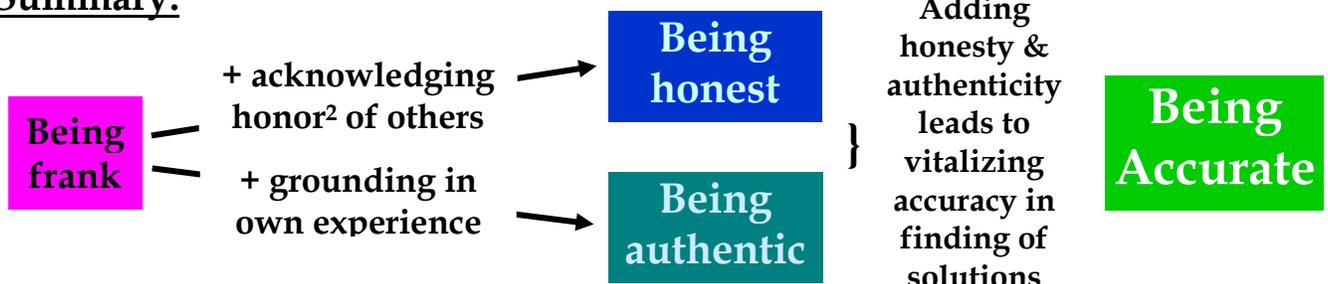
Negotiating our individual passages through the major obstacles to emotional maturity is so challenging that we often become stuck in them. But my coaching experience has taught me that success can be facilitated by introducing certain psycho-linguistic ideas. Specifically, I believe that a set of distinctions between the meanings of the words most commonly used in English conversations about relationships and spirituality can help us clarify a healthy passage through each obstacle. I further believe that the most useful such distinctions will be of words describing relationships. I also believe the distinctions will be most culturally powerful if they grounded in derivations that reflect why the words were originally found necessary to bring into the language from a predecessor language; the necessity would very likely have arisen from an extremis of either one or a group of highly intelligent but also marginalized people.

In English, the most significant predecessor languages are the Latin, French, German, and Scandinavian languages. I therefore offer, in the table appearing on the next page, distinctions between the meanings of the often conflated words ‘frank’ (Germanic), ‘honest’ (French), ‘authentic’ (Scandinavian), and ‘accurate’ (Latin):

Distinctions of **Intent** in *Eye-Zen* English

Intent of Articulator	Save Own Time	Be Honorable in Eyes of Others	Present Self Fully	Avoid Misleading	Save Other's Time
To be frank	Highest priority of articulator: relieve his/her own feelings	Lowest priority	Medium priority: articulator knows that being open presents current self	Medium priority: articulator wants to avoid reaction that he/she is keeping secrets	Low priority
To be honest¹	Low priority	Highest priority: articulator seeks to polish his/her reputation	Lowest priority	High priority - articulator wants his/her word accepted	Medium priority: articulator knows words affect lives
To be authentic	Lowest priority	Low priority	Highest priority: articulator needs his/her view considered	Medium priority: articulator wants his/her direct experience known	High priority: articulator knows inauthentic messages waste time
To be accurate	Lowest priority	Medium priority - articulator wants his/her data conveyed without error	Low priority	Highest priority of articulator is to contribute to surfacing truth	High priority - articulator knows inaccuracies waste time

Summary:



¹ Honesty: discipline of avoiding either inaccuracy or deception and of being reciprocally open about intents

² In theory, everyone's spirit is honorable unless found consciously guilty of intending otherwise

The meanings of the words ‘valid’, ‘logical’, ‘reasonable’, and ‘rational’ are also very often conflated, so the following table will also be useful to *Eye-Zen* English practitioners:

Distinctions of **Intended Voice** in *Eye-Zen* English

Goal of Articulator for Receiver’s assessment of message:	Articulator: <i>“I want my message assessed as ...”</i>			
	<i>...valid”</i>	<i>...logical”</i>	<i>...reasonable”</i>	<i>...rational”</i>
Articulator’s typical purpose:	Deliver a judgment or verdict	Persuade, or motivate, to a point of view	Maintain, and hopefully also develop, affinity	Educate or enlighten from disabling denial/ignoring
Criterion for articulator’s choice of word structures to convey message:	Receiver will... <i>REACT</i> <i>by quickly judging the thought articulated as conforming with a value system the receiver has automatically been taking as a given</i>	Receiver will... <i>REACT</i> <i>by quickly judging the thought “It sounds OK”</i>	Receiver will ... <i>RESPOND</i> <i>to what he/she perceives as a mild challenge: to re-cognize the idea articulated as a logical extension of his/her existing beliefs (or at least indicative of the articulater being harmless)</i>	Receiver will ... <i>RESPOND</i> <i>to what he/she perceives as a strong challenge: to gain freedom from beliefs the articulater appears to have proven have now become either enslaving or debilitating</i>
Qualities, skills, knowledge required of articulater:	Detailed knowledge of the specifics of the receiver’s value system	Fashionable, vernacular literacy	Empathy through narrative relevance &/or pertinent technical literacy	Courage, insight, patience, persistence, dedication to verbal truth
Articulater exemplars:	Alpha male (or female) boss	‘Run-of-the-mill’ politician/author	FDR, but also most of us at our social bests	Gandhi, Einstein, Mandela
			Churchill, Kennedy	

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The historically well-known figures I have chosen as exemplars of the meaning/spirit I sense to be implicit in the words ‘reasonable’ and ‘rational’ are my personal choices, of course. If you should have any doubts about any of the exemplars, I invite you to reflect on the reality that there is always a titanic struggle occurring between would-be insisters of what “**the**” truth is. In

the current era, scientific purists who champion the idea that truth can be made up of statements that are universally true based on the repeatability of observable tests proving their validity are ranged against religious purists who champion the idea that only by privileged access to the Divine or some other authority can one be sure one knows what 'the truth' is.

Both types of purism seem to me to be 'dyed' in a wool of particular needs for psychic security, and many of us, not excluding myself, are no doubt 'dyed' unconsciously. My choice, therefore, of exemplars in the table implies no intent to identify myself in one or the other of these fundamentalist camps. Each protagonist of a particular meaning of the word 'rationality' seems to me to be offering us a valuable but incomplete aspect of whole truth. We guide our efforts to 'be rational' both by our senses of what the data is of which we have clear observation, including the sensory data we have of other's presences (unanimity through 'science') and by what we can consciously recall of our own inner personal presentiments of truth. If, therefore, you think my selection of one or another of the exemplars of rationality I have cited in the table is ill-chosen, I hope that will not deter you from considering the three criteria in the table by which I chose them and then applying the same criteria to make your own choices of exemplars.

I hope you will do this in conversation with either a close friend or an [IH Xen Partner](#)⁴ because then you will have the benefit of enlarging your sense of what the idea and value of rationality are; and then we will all be growing in our capacities to offer accuracy and find rationality in the service of each other! But, in any event, let me now summarize: **We can raise the level of connection and thus accuracy⁵ we achieve in our problem-solving conversations by applying the 4 tools of the Eye-Zen English Starter Kit:**

1. A vocabulary of emotion nouns for use in making honest *IHXEN* I-statements,
2. A means of recognizing 'stuck states of being' - in both self and other,
3. Distinctions between the meanings of four commonly conflated 'adjectives of intent', namely 'frank', 'honest', 'authentic', and 'accurate', and
4. Distinctions between the meanings of the adjectives of 'intended voice', namely 'valid', 'logical', 'reasonable', and 'rational'.

When applied with genuine honesty (a discipline defined in the table on page 5), these 4 basic tools can be of assistance to anyone wanting to solve problems in virtually any field of human experience. But there are yet more advanced psycho-linguistic tools in *Eye-Zen* English. Some relate generally to the language usages which are generally adopted by English speakers customarily held in some degree of establishment prestige around the world. Others are self-tailoring to the needs of each of us as individuals. Still others take advantage of the experience of practitioners in non-violent communication. One responds to the ideas of what has become known as [E-Prime English](#). All rely on one's interest in equanimity and in being honest with one's [use of the words 'need', 'want', 'interest', 'preference', and 'desire'](#). Such tools can become available to you. I trust you will find the four basic tools of this booklet helpful.

⁴ <http://www.authenticcoaches.com/IHXENPartnering.html>

⁵ The word 'accuracy' is not the same as the word 'precision': 'accuracy' derives from Latin roots meaning 'toward a state of caring' whereas 'precision' derives from Latin roots meaning 'before cutting (something) off'.