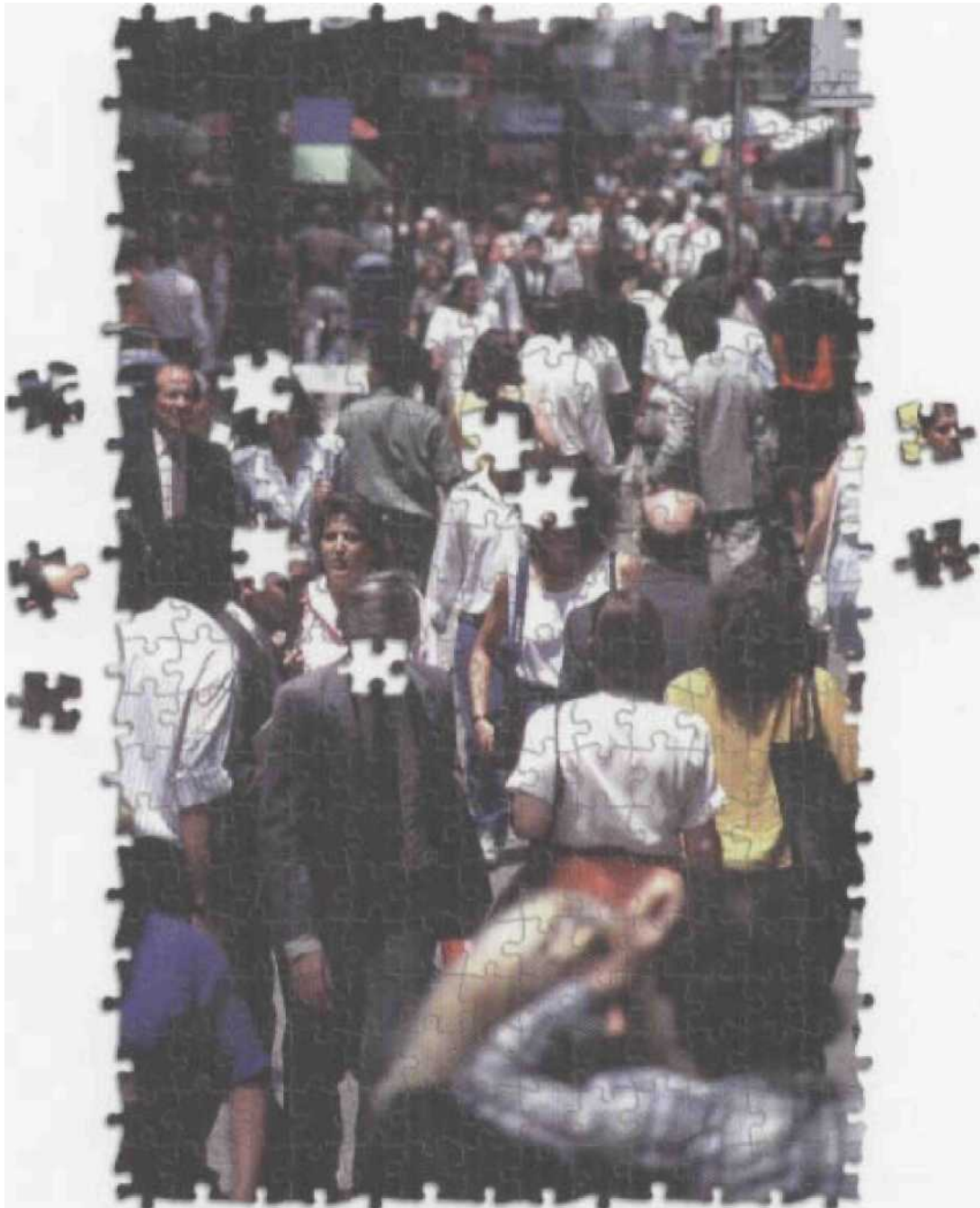# Figuring Out People
Design Engineering With Meta-Programs

L. Michael Hall, Ph.D. and Bob G. Bodenhamer, D.Min.

*"An outstanding contribution to this area which lies at the **heart** ofNLP/'*
Wyatt L. Womtsniall, Ph.D.

Figuring Out People

Design Engineering With Meta-Programs

*Deepening **Understanding** of People
for Better Rapport, **Relationships** and influence*

L. Michael Hall, Ph.D.
Bob G. Bodenhomer, D<Min.

"By Human Engineering 1 mean the science and art of
directing the energies and capacities of human beings
to the advancement of human weal. (p. 1)

"Production is essentially a task for engineers;
it essentially depends upon the discovery and the application of
natural laws, including the laws of human nature.

"Human Engineering will embody the theory and practice—
the science and art— of all engineering branches united
by a common aim—the understanding and
welfare of mankind, (pp. 6-7)

"The task of engineering science is not only to know,
but to know how." (p, 11)

Korzybski, 1921

Acknow ledgm ettts

No one gives birth to a new work without *a* great number of people who have supported the process. While this work came together very qmckly in just *a.* couple of months in early 1997, it grew nut of years and years of study, research, and training of the Meta-Programs.

We especially thank the following for their support.

From Michael;

- **Wyoit WoodsmoUj Tad Jamb,** and **Richard Bundle?** who first **introduced** me to the NLP Meta-Programs.

    yl Ann Buffo who devotedly read every word *of* the text in our ftrst drafts and provided much wise insight.

- *jessicn Hut!,* my daughter for putting up with all of my computer time!

- The inventor of e-mail—through which medium Boh and I have become good friends as well as co-authors.

Prom Bob:

- *Richard Spencer* whose vision introduced me bo.NLP.

- *Gene Roo?iq/$_t$* my first NLP trainer and inspiration.

- *Richard Bartdler* and *John Grinder* without whom NLP would not even exist

- *Tad James* who turned me on to Time-Lining and Language and the power they offer for personal change.

    g   Wtxxfemttll who along with Tad walked me through Trainer's Training.

    And moat importantly, to my wife *Linda,* whose love and continued support has encouraged me throughout thirty-lwo years of marriage and ministry.

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Table Of Contents

¥orezvord

by Wyatt L, Woodsmall, Ph,D.

Figuring Out People; Design Engineering With Mcta-Pragrams fills a **serious** void in the literature of Neuro-Linguistic Programming. Meta-**Progyams** allow us to understand human behavior and human differences. Even more importantly, they **reveal** to us how we may vary our own **behavior** and communicalkins to become more successful in relating to and changing our own, and other people's, behavior and models of the world.

        s are probably the greatest contribution the field of NLP has made to understanding human differences. Only by understanding and appreciating hum^n differences can we begin to respect and support other people whose **models** of the world differ dramatically from our own. Only by understanding human differences can we begin to replace animosity with **understanding** and antagonism with compassion. Only once we realize that other people are not just behaving the way that they do in order to .spite us, but because that *is* their fundamental pattern can we begin to replace conflict with cooperation, L'nfortunately, until recently there has been very **little** written in the field of NXP on this highly important area, I am excited about the authors' outstanding contribution to this area which lies at the heart of NLP,

I was already interested in the general area of human typology when I began my NLP training in 1981, I was trained and certified in the Myers-Briggs Type Indicator^ and had learned the Hnneagram PersonalUy Model from the Arica Institute before I came to NLP. I inquired curiously to *mx* if NLP has similar personality models and felt excited to find that it did.

1 first learned Meta-Pnjgrams in 1982 from my NLP teachers Anne Linden and Prank Stass t also had the good fortune to attend Roger Bailey's training on his JPU Profile. I then learned the Clare Craves Value Model (1984) from Chris Cowen and Don Beck. 1 was excited about all nf these powerful models to explain human similarities and differences and took every opportunity **that** I could to toll others about them.

Anthony Robbins was one of the first people I taught them to. 1 met Tony at a modeling training of John Grinder's in September of 1983. 1 £ot Tony involved in a modeling project that I was engaged in on pistol shooting for

the US Army, Ay Tony and 1 became friends, I taught him a|] of the NLP **Mast©?** Practitioner patterns including Meta-i'rograms and **values.** Later, I assisted Tony in teaching his first NlLP Professional Certification Training (Feb. 1985).

During the 5econd Certification Training (Sept. 1985), we added a Master **Professional** Track. There in Colorado, I taught both Meta-Programs and values and met my three most .senior students: Marvin Oka, Richard Diehl, and Tad James. Next, 1 taught a NLP Practitioner and Master Practitioner Training in Honolulu, Hawaii to a class that consisted of Tad and Ardie James, Marvin *Oka,* and Richard Diehl. 5oon all of these people felt as excited as J did about the Myers-Briggs*, Meta-Programs, and the Graves Values ModeL

Tad and Ardie began to use Meta-Pro^rams in their business with excellent results This led to the collaboration between the Jameses and myself to develop the Meta Programs and Values Inventory and the material on Meta-Programs and values that was published in *Time Line Therapy and the Basis ofPersonality.* My wife Marilyne and I have spent the last decade applying Mt*Ea-Pnogranis and values in business, performance enhance- ment, and therapy, Marilyne and I have recently finished a book on the application of Meta-Programs in business, *People Pattern Power,* and .i book on the applications of values to society.

I find it very gratifying to see Michael Hall and Bob Bodenhamer—who are two peopie J helped to train—become as excited as [am about Muta- Programs, It is even more gratifying to me that they have accepted my admonitions: "NJ.P does not end with John Grinder and Richard Bandler" and, "II is up to all of us to further advance the held" They have accom- plished this in this excellent bouk.

The authors have immersed themselves in NLP and Meta-ProgTams and also in General Semantics and the latest developments in cognitive psychology and therapy, It is refreshing to find that the authors are not just cocooned in the field of NLP, and that they have extensively studied the **Origins** of NLP in General Semantics as *well* as other disciplines that bear on NLP and its application in the real world.

1 have had the privilege of knowing both authors for several years and one thing that has impressed me about both of them is their integrity, their compassion, and their dedication to applying and expanding NLP into areas of the world where it has not traveled previously. This has not come easy Goth have made major sacrifices to pursue their interests in NLP.

While all too «ften readers may assume that somehow books **judi** happen, they don't. Nor is this bonk an accident. It has **resulted** from long, hard work and study and a great deal of sacrifice and dedication to the field of NLP on the part of both of its authors. For this they deserve our gratitude and thanks.

Figuring Out People is unique in several ways. First, it explains the origins of Mera-Programs and places them in the larger context of human growth and change. Secondly, it provides an in-depth discussion *of* Meta-Programs; and thirdly, it expands on the field of Mcta-Programs and makes a significant new contribution to the field- [will briefly touch on each of these points.

Figuring Out People has an excellent discussion on the origin and history of the development of Meta-Programs in NLR It also places some very important frames around Meta-Programs. Nl.P essentially involves a process of "de-nominalization" and the authors begin their study by denominalizing both "personality" and "Meta-Programs." They make the crucial point that Mela-Programs deal not with what people *are,* but with how **they/unction,**

Figuring Out People presents an excellent typology of Meta-Programs. You can classify people in many different ways. The critical question remains, "Is the classification useful?" We have only 5-to-9 chunks of attention and with 51 Meta-Programs to be considered, ii would be easy to get Lost The authors help *us* to avoid overload by chunking Meta-I'rograms- into five categories (i.e. mental, emotional, volitional, external response, and meta). This approach provides both a valuable contribution to the typology of Mela-Programs themselves and a very useful map to help us sort out these powerful patterns. For each of the 51 MeEa-Pro^rams they have provided valuable information on how to elicit and apply. The appendices to the book are extremely helpful, and I suggest that the reader familiarize himself with them nt the beginning, since they serve as an excellent guide to the text. Also they are invaluable for future reference in eliciting and utilizing Meta-Program.s-

Perhaps the most exciting part of *Figuring Out People* is the major contri-bution that it makes to the development and expansion uf Meta-Programs. I have already mentioned the significant contribution that the authors make in their new typology for Meta-Programs; this book also covers more Meta-Programs in more depth than any **othfit book** in NLP. Its value does not jusI slop there, however, Its virtues are not just *exp&n$wet&$s and comprehensiveness.* Perhaps its greatest virtue lies in the creative insights

of the authors Into the subject of Meta-Programs in general and into each of the **Meta-Frograms** in particular.

The authors challenge us bo hnlh understand and apply. And they continually give new avemits for further exploration and **study.** TIUH makes this hook so valuable. It is *truly generative* **and** will k'ild to Ihr 11 •• lll >-•i development* explication, and utilisation *of* even mom? patterns as we strive to understand and apply its insights. This is perhaps its greatest contribution.

WyattL   *Ph.D,*

Introduction

"People are not nouns, but processes."
(Kichard Simons, 1997)

"I give up, I just can't *figure him out!"*

"Why in the world does she act that way? You'd have to be a psychologist to figure it out."

"Why does my supervisor have to act so secretive about **office** memus? He's so paranoid these days. \ don't understand him."

"Co figure. I haven't a clue. When she gets into those moods of hers you never know what to expect.,."

"You're dnhig thai because you're **just** trying to get back al me!"

Figuring OUi people ... we all attempt it. Living in humaTi society pretty much demands it, don't you think? So we spend a good part of every day second-guessing people, mind-reading motives and intentions, psychoanalyzing without a license those with whom we live. We look for temperament patterns in them. We read books on "reading people," We attend relationship seminars. We do all kinds of things trying to *figure out people.* Yet what good does it do us? How effectively have we **developed** in really understanding the strange and weird world that people live in, and out of which they come? IJo you even have yourself *figured out?* Do 1 even know my own patterns and processes?

Beyond "Temperaments"

In this work, you will discover that we have moved far beyond all the models and instruments that try to figure people out by classifying **them** according to *types* and *temperaments.* Since the early Greeks with their model of the "four basic temperaments" (they called them "humours"), hundreds of models of *personality typing* have arisen. The author* base these types upon the. assumption that people walk around with *permanent fruits* inside them and that explains "why he is the way he is."

You will find none of that here*

Figuring Out People

Instead of beginning with assumptions of permanent inherent *traits,* we have opted for another assumption. We have opted for an assumption that Richard Simons, editor of Tin? *Family Therapy Nefrvarker* (March/April 1W7} summarized by saying, "people are not nouns but processes." Here we have looked, not at what people "are" in some absolute, unchangeable trait way, but *how people function.*

- *How* does this person think-and-emote?
- *How* does this person talk, act, behave, and relate?
- WfttfJ processes *and patterns* describe this person's style for sorting (paying attention to information)?
- *What mental operational system* docs this person use in remembering?
- *What human software* (ideas, beliefs) does this person use to think?

By focusing our attention on how peopJe actually function in terms of their cognitive processing (thinking), emoting (socializing ideas into their bodies), speaking (languaging self and others), and behaving (responding, gesturing, relating, etc) ive discover nnt what they "are," but how *they actually wark in any given context* or situation. The value of this focus? Recognizing *how a person works* enabled us *to figure out* their model of the world (their mental paradigm) that describes their internal "reality." This increases understanding and enlightens us about "where the person comes from,"

It also increases our sense of empowerment. Why? Because in knowing how I work, or how someone else works, enables us to evaluate and match that working.   /

- *How effectively* does this way of thinking work?
- *HotO well* dn 1 like this way of emoting/somaticing my ideas?
- *How desirable* do I find this way of talking and languaging?
- *How resourceful* does this way of sorting behaving actually work[7]

Dealing with such processes (i.e, how we sort information for relevancy) enables us to change, alter, and transform any process that doesn't work well When you (in your mind) deal with traits, things, the way people "are," then you think-and-feel more in terms of, "Well, that's the way 1 am!" "I'm just stuck with dealing with him, because 'that's the way he is/"

Wrong.

Here we start from EI much more? empowering presupposition, *"People not* ripi/Hs, *hut processes/'Cmxii* Alfred Korzybski said that when you take a word or label and stick it on a person and then use that deceptively alluring but tricky passive verb "Is/' you ereale *a* primitive form of unsanity Linguistically, you create *the "is" of identity,* "[*am* a failure." "She ts arrogant." "What can you expect from a bleeding-heart liberal?" "Communists are like that/' "She's heartless because she is a republican." "He's a Sanguine!" *"They ore* sado-masochiste." Etc.

Of course, our emphasis here goes against the history of philosophical labeling, psychiatric name-calling (currently called DSM-IV, Diagnostic and Statistical Manual of Menial Disorders), and psychological typing.

Yet we feel that *reducing people* to fit a category of *types, traits,* or *personality disorders* only blinds us to the rich diversity and uniqueness of the person. People operate far too complexly for us to so easily categorize, label, and classify; Nor do people tend to stay put when we put them into some word-box. They chEinge. They grow. They learn new and different ways of **functioning**—of "being."

People also tend to operate differently in different contexts. Most people, in fact experience themselves very differently in di lierent contexts. In such, we play out different roles, take on different personas, think-and-fee] according lo that context or frame-of-reference.

What model therefore allows us to take *CPtttZXt* itself into consideration? What model of the functioning of persons enables us to take learning, development, growth, and empowerment into consideration?

Years ago (1979) *Psychology Today* reviewed the domain of Neura-Linguistic Programming (NL1[J]) in an article entitled, *"The People Who Read People."* It surveyed a brand new field within cognitive-behavioral psychology and some of the models and technologies that Bandlcr and (Winder had developed for "reading" people. Later we (MH and BB) entered that field. We received extensive training, and began to write about it. When we later came upnn each other's writings, we decided to combine our writings about MffltfPBfW&tU as a way to figure out

This domain of "Meta-Programs" (software programs in people's heads about *Item** to think, emote, etc) got its initial start with Leslie Cameron Bandler as she and Richard interacted, Thev arose as Leslie did "textbook

Nl.P" (Wnodsmall, 1988/ p, 63) and discovered that sometimes processes didn't work. Ultimately she and Richard discovered that these "failures" brought to light **the** initial lisL o] NLP Meta-Pr

While Leslie invented **these** distinctions within the context of therapy, Roger Bailey and Ross Stewart then took them and developed Ihem for use in business (Woodemall, 1988, p, *33).* Next came Woodsmall'a expansion of them as he integrated them with Myers- ^riggs Personality Inventory From that came **the** now daasic work of James and Woodsmall (1988) in *Time Line Tiierapy ami the Basis of Personality,* Then Reese and Bagley (1988) applied the Meta-Programs **to** profiling people and to the context of selling, Shelle Kose-Charvet **(1995)** used them **to** highlight the kind of language within Meta-Programs that create optimum influence.

Building upon the NLP model of "personality" (along with foiTnulations in General Semantics, and development in Cognitive and Perceptual Psychology), we have **expanded** and extended the Meta-Programs in this most extensive and **exhaustive** work (to date) on Meta-Programs, Here we focus not on **what** people "are" in some static, permanent, fated, unchange-able way, but rather, we focus entirely on how people function. *As* a model of *huntfiii functioning,* this allows us to create a "personality" profile of ourselves and others in a way that alLows for growth, development, trans-formation, and empowerment, taking *CQtttcxt* into account.

So what? We now can team tu open our **eyes*** cars and SCOW©, and truly *ubservt* people functioning (thinking, valuing, believing, imagining, **emoting,** somatiding, languaging, responding, etc.). In recognizing their *processes,* we can begin *to figure them out* in that moment of space-and-time. In doing so we can then learn to deal with them according to how they operate as how they have structured their

Here then we have emphasized the ongoing functioning of people apart from getting into heavy theorizing or philosophizing about "human nature." Many will want to use this work for self-analysis and so we have provided a self-analysis check-list along with every Meta-Program presented. In this* way, one could use thiy book as a tool tor seJt-discovery and exploration, **agftin^** not to discover whal you "are," but *h&UJ you* **Work.** This model about how people actually do think, feel, act, perceive, process information, respond, relate, behave, etc then informs us about **how** we can stop doing what doesn't work and start doing what doew. Sanity sometimes beckons us in a most simple way!

For those already familiar with the **MLF** model, we have plowed some new ground as we have offered new distinctions: driver Meta-Programs, Meta Meta-Programs, sorting Meta-l'rograniF? according to facets of our "states of consciousness/' a Meta-Pi-ogram sorting grid, and much more. Welcome to I he adventure of discoverEng and figuring out—*how you opgTgte at mete-level that affects your evenjdu\{ ttfkl*

A Quick Overview qfNLP

The Neuro-Linguistic Programming (NLP) model pre-eminently addresses "the structure of subjectivity," In describing the process of *how* we use our nervous system (neurology and brain) to create our "model of the world/' which we then use to navigate life,

After our nervous system /brain inputs information from the world via our senses, we use those sunse modalities of awareness for processing ("thinking") and storing ("memory"). We designate these as Representational Systems (RS); by them we *re-present* to ourselves information about what we have *se&K,* heard/ felt, etc. VVJven WL- breaK down these Representational Systems of sense modalities (VAK for short), we have:

V   tor Visual: sights, pictures, images, etc.
A   for Auditory; sounds, noise, volume, tones, etc.
A_t —Auditory tons] (sounds)
K   for Kinestht^tic: sensations, feelings, etc.
O   for Olfactory: smells
G   for Gustatory: tastes
M   for Motor: kinesthetic movements

Thus, for example, notice the VAK modes that you use when you "think" about a snravvberr^ What "comes to mind?" Do you have pictures, smells, tastes, touches, or sounds? In what order? How specifically do you represent the information of a strawberry in your consciousness?

How do you *represent* a bowl of strawberries? Now continue to notice your modaltties a&you think about «i bi^ bowl of juicy red shawberries covered with cold whipped cream.

Two additional **distinctions** of these Representational Systems, *external* (^{e}) or *iutcnwf* ('), refer to die source of our data. *Remembered **information*** (^{r}) or *constructed (^{c})* distinguishes between how we constructed the information,

> ^{r} Remembered information (VAK}
> ^{c} Constructed information (VAK)
> ^{j} Internal source of information *(YDS,* transderivational search)
> ^{1} I eternal source of information (Uptime, sensory awareness)

A moment ago you probably *remembered* an actual historical time when you saw a bowl of strawberries. So you inputted that infoimation from ***inside:* If** you actually have a bowl of strawberries in front of you at this Lime—then you can get the sensory information in real time from the *outside.*

That gives us **the *prim&ry sensory systems, By*** them *we* have **modes** (or modalities) by which we can become aware of things. *Above* those **VAK** systems we have a meta-representation system. ("Meta" refers to something "above" or "beyond," hence a higher logical **level).** What t>ystem of awareness occurs there? *Language.* This symbolic system of words, sentences, phrases, etc, enables us to talk *about* our sights, sounds, and sensations and to abstract at a higher logical level. We denote this **meta-**represt'ntational system:

> —Auditory Digital (the language system, words, self-talk)

We have used *the **Ungwtgt** Representational Systems* throughout pur illustration to elicit your referents for strawberry^ The word **"strawberry*** itself functions as a label for the entire sensory experience. If we had used a more abstract term like "fruit/' some people might call forth and represent the sights, sounds, smells, sensations, and tastes of strawberries, but that term would have elicited **many** other experiences as well.

The domain below, or within **the** Representational Systems and the meta-**Representational** Systems of linguistics, refer to those *qualities, characteristics,* and *components* of the **modalities**—hence, **submodalities** (SBMD)$_r$ Each system has its own list of submodalities.

Vistiat Submoilttiities:
Location: close—far
Size: small-—large
Focus; clear—fuzzy
Structure: 3-D or 2-D (flat)
Tone: black-and-white—color
In/Out Associated—Dissociated
Motion: **elide**—movie
Shape: contour—form
Brightness; low—high
Contrasts: many—few
Form: panoramic—bordered

Auditory Sitbmodniitivs:
Location: source, direction
Volume: low—high
Tone: quality, style
['itch: low—high
Distance: close—far
Rhythm; fast—slow, smooth—uneven
Tempo: HILHV—fast
Duration: short—long

Kincsthetic Stfbmodalities:
Location: inside—outside
Nature: tactile—proprioceptive
Intensity: low—high
Weight: *law*—**high**
Duration,: short—long
Size of area: small—large
Frequency: often—infrequent
Shape: configuration
Movement: **none**—some—much
Texture: smooth—rough
Rhythm: pattern in movement

In our illustration of strawberries, submodalities play a central role in representation. Consider your own as we ayk the following questions regarding your VAK representstion±>:

- How large a **picture** do you **have** of the bowl of strawberries?
- Where da you see this **picture? (Immediately** in front of you, to your right, **left,** in the distance, etc)
- Do you have a clear, sharp focus or not?
- Do you have a 3-D or a flat 2-C postcard picture?
- Do you see the strawberries in color or as a black-and-white picture?

Already you undoubtedly **have** experienced the shift that occurs when you change the quality of your representation. For most **people,,** seeing a black-and-white picture of a strawberry evokes a different feeling from **seeing** one in color. *Distance a^so* plays a **significant** factor. **If** you **imagine** the bowl of bright red, juicy strawberries at the distance **of a block** away from you ... that probably **feels** less "real" or compelling than when you put your picture one inch away frum your mouth, does It not?

When a person makes a richly detailed set of representations about something, it tends to evoke more and more of one's neurology. So when you "turn up" all of your Representational Systems, so that you vividly see arid feel the bowl of strawberries, do you begin now to smell them and even taste them?

Submodalities (5BMD) SEEM to provide *the substructure* of our subjectivity—the place of "the building blocks" of human experience and the place where we code "the difference that makes a difference" (Bateson). But they do that only because they actually operate at a meta-level **(see *The Structure of Excellence,* Flail and Bodenhamer, 1999).**

Consider a motivation strategy. How do you motivate yourself to rend a book or study a work on human "personality"? What do you picture to yourself, say to yourself, in what tone of voice, what kinesthetic sensations do you experience/ how much do you have to repeat or increase one of these steps, which do you do first, second, and third, etc? When we sequence our Representational Systems with the appropriate SBMD qualities so that it enables us to do **something** from getting up in the morning, create something express friendliness, feel playful communicate effectively, manage a business, eat healthily, etc.—we have *a strategy.*

What strategy do you have tor *teaming* **as** you read? WiU you make internal pictures as you read along? Will you talk to **yourself**—repeating words and phrases, asking questions, and wondering about applications? Will you **feel** your **hand** and arm as you jot notes? What order will you do these things in order tu give yourself the richest learning possible?

In addition to the sensory and language modalities of ideas, understandings, beliefs, values and **decisions,** and their qualities, NLP also identifies and Lli^iinguJshes **syntax** This refers to the order and sequence ot Iheso qualities—the formula by **which** we put them **together** in create an experience. We cai] this order or **Structure** of the component pieces of modalities *a strategy* in **NLP** (Dilts, **ei al,** mi)).

Once we have run a strategy to create *n **mind-body** state afconscfeusfte$s$f* then our learning, memory, perception, communication, and behavior (LMPCB) in that state will function in a *state-di'pettdait way.* This means that while in a state of mind-body (the content and **structure ot Out** Internal Representations (IR) and the condition and quality of our physiology) we will tend to think, learn, remember, **perceive,** talk and act *according to* **fcfes** . The state governs and colors our processing.

If you get into a good *teaming st&te,* then your perception, memory, behavior, and feelings wit! accord with **that** neuro-linguistic state. You will look out and see the world via that learning. And if you get into a closed-minded state, then you will find yourself thinking, **feeling,** perceiving, and remembering in terms of closedness and **rigidity,** This will make learning, curiosity, openness, etc. very **difficult.**

What can we do about this? We can *interrupt* (disrupt, interfere with) the stats and its driving factors (our infernal RS and 5BM1J). Then we **can** *shift consciousness* to **redirect** our **brain-body** toward those **internal** representations that enhance our state, **and** therefore life. We do this by using modality and wub modality shifts, a wishing our brain to desired outcomes giving our brain specific VAK cues of more attractive "thoughts" like *the "me"* for whom this or that would not function as a problem; refraining the meaning (significance) of an event; altering the triggers (anchors) that set the brain to go off in a certain direction, re-anchor ourselves to new directions, etc- (Check out the Glossary Of Terms if you find some **of** these terms new.)

NLP specializes in *km to "run our own brain"* so that we can take charge of the cognitive-behavioral mechanisms that control subjectivity. What mechanisms control subjectivity? Namely IR (the internal representations

of **modalities** and subrruKialities that code ideas, understandings, beliefs, values, **decisions)** and *physiology* (quality and use of our body and nervous system}. To **facilitate** this, NLP has invented and discovered numerous human **"technologies"** and methods that **provide** specific patterns (program*) that enable us to manage our subjectivity with **greater** case and effectiveness.

Figure 1

Internal Ftaprefi&ntatonH (IRJ Formed from VAKOG C0fitdJh5 SBMD and produces alrataflles which driva behavior

IR (VAKOG)

Behavior (our walk, our talk)
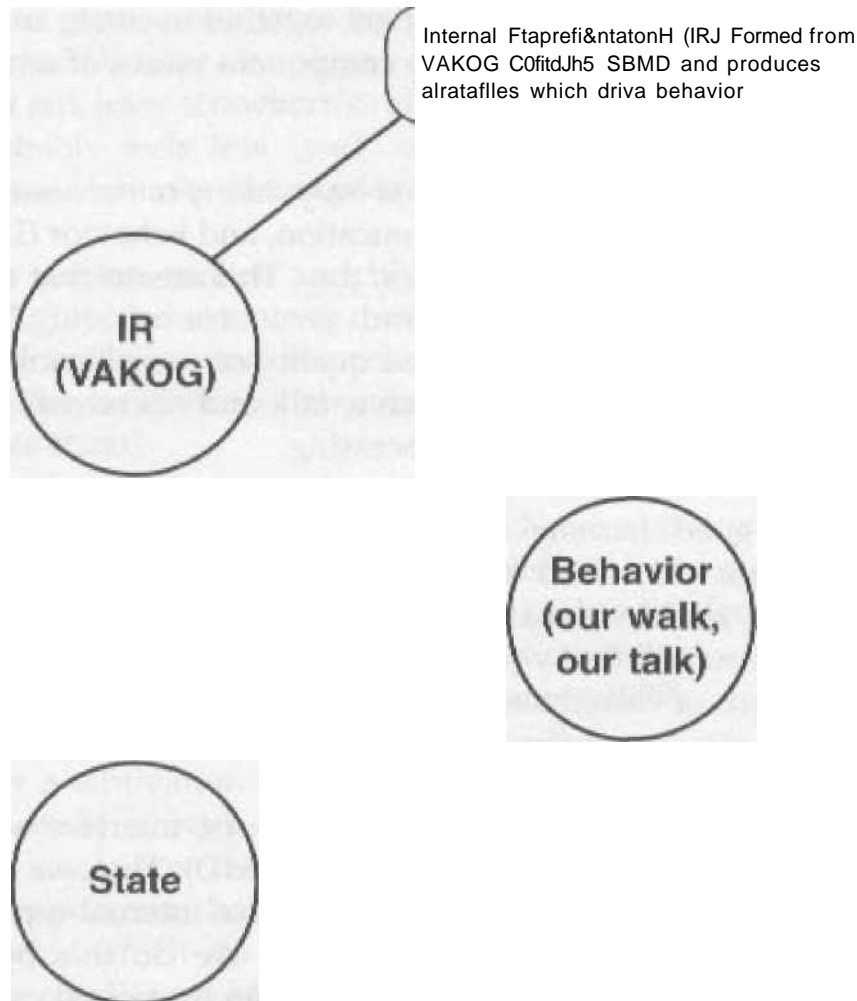
State

When all of these "mental/' "emotion*A*I," and physiological factors **combine**—we end up in a holistic mind-body slate of consciousness. *So* whik[1] we use another static nominalization ("state") for this dynamic experience of thinking, feeling, **choosing,** perceiving, etc., *a* state of consciousness ebbs and flows, moves, and expresses a gestalt—i,e. **an** overall configuration.

The Mrta-Move to Meta-Leivh/Meta-States

Within NLP, numerous models of logical level have arisen; I mm Bateson's (1972) logical levels of **teaming,** to the Meta-Outcome Model, Mela-Programs, and **Meta-States** (Hall, 1995, 19%, 1997).

For a set of distinctions, or levels, to operate in *a "logical" relationship* to each ether, the **higher level** must encompass the Inwer Level as a class encompasses* its members. A higher level also relates to, and functions as, the context *about* the lower it sets the frame. When we "chunk up" from a primary sensory-based level to **a** meta-level, we call that process *'g&Htg meln/'* or making a meta-move. When we do this we *abstract* from the lower level and generate a higher order of abstraction or conception.

And as you will shortly learn, *nil oftfie Meti-Progrflms **involve** this.* Therefore, they exist and function as *the frtwn.'-ofrvjvrenre* out of which we think-emote-speak-L\nd-respond. They exist as a meta-level to "regular" or primary thinking. Even right this minute—as you read this—you have various meta-level frames-of-reference working trying to make sense of this. These typically operate at that Level—outside of your consciousness awareness, Bui you can become aware of them. And you will—as you continue in this study *otfiguring out people!*

Conclusion

We trust that this basic introduction to the field of KLP Will suffice for understanding the following work on Meta-Programs, Apart from NLP, we have derived material from Cognitive Psychology in general, Gestalt and Perceptual Psychology, and Developmental ur Lifespan Psychology.

Parti

Introduction

*Understanding
ThePatterning
OfConsciousness*

Chapter 1

What Tn The World Do We Mean By Meta-Programs?

The Operational Programs That Run Your Programs

"There's software in thatthar head of yours!"
(Anonymous NLPer)

Consider *your Jjnnie-of-mind.* With what frame-of-mind have you started *TV*adijig this book? Have you accessed an effective frame-of-mind? Will it support you in this leading, understanding, **remembering,** and using? Will it mid ermine your efforts?

Each "Meta-Program" that we describe in this book specifies **a** wide range of frames-of-iTiind, Each therefore describes a *distinction* of *consciousness.* You can think uf them as making explicit the various and different frames-of-mind from which we operate.

Every person you meet today, that you engage in conversation, that you try to influence, or who tries to influence you, operates from aome *fr&me-of-tuind.* As such, that "program' that lies above and beyond ("meta") **their** specific words determines their perspective, way of valuing, style of thinking and emoting, and pattern of choosing and behaving.

Recognizing these Meta-Software programs in people's heads which conLrol and run their specific trame-of-mind, enables us to know^r how to more effectively **communicate** and relate to them, it empowers *us* to stop getting angry at their frame-of-mind as it equips us for *h&zo to effectively work with it!*

Origin of the Meta-Progratns

The domain of "Meta-Programs" (software programs in people's heads about *How* to think, emote, etc.) originated with Leslie Cameron Handler as she and Richard interacted. Wuodsma.ll (198S) says that early in the history of NLP Leslie went about doing "textbook NLP" (p. 63). As she did, she discovered that sometimes the NLP processes didn't work. **Why** not? Ultimately, sho and Richard discovered thtit these "failures" brought to light the initial list nf NLP Meta-Programs. (This suggests the powerful role of Meta-Programs, They can interfere with powerful change processes!)

Leslie first presented Me la-Programs in Chicago during a seminar Ann£ Linden, along with Steve and Connirae Andreas, participated in that seminar and first learned the model. 1 .eslie first invented the distinctions in the context of therapy, but **later** Roger Bailey and Ross Stewart took them and developed them for use in business (Wnodsmall, 19W8, p. .13).

Next came Woodsmau's **expansion** of them. He integrated them with Myers-Briggs Personality Inventory. 'Hien, while con dueting a. Master Practitioner training in Hawaii, Tad James hired Wyatt to teach him the Myers-Briggs*-[1] in order to become certified to use it as a personality instru-menk Later, they collaborated and co-authored the now classic 1988 book, *Time Line Therapy ami the Basis of Personality.*

Roger Bailey adapted the Meta-Programs as a "personnIity" profile (in his "LAB" **profile).** Later, Edward Reese and Dan Bagley 111 (1991) applied the Meta-Programs to profiling people in the context of selling. ShelJe Rose-Charvet (1995) used them to highlight the kind of language within .VIeta-Programs that creates optimum influence.

The Meta-Programs refer to those *programs* in our "minds'' that operate at a level *mctrt* to our **content thinking** and reifr to the sotting devices or patterns that we use in perceiving, paying attention to information, and inputting and pntjeessing the stimuli around us. **Jacobson** (1996) refers to I hem as the "programs that run *other* programs/' i.e, our behavior. As such they describe the *attitude* or *orientation* that we adopt in various contexts and situations.

When you think about the working nf a computer, computers use some sort *oi Operating* System *[08$,* perhaps a Disk Operating System (DOS) or, moro TVLontly, "Windows" as an operating **system*** Without such operating systems, we would find the computer useless in processing the information

we **want** it to process. Yet with an operating system, the computer runs ii highly functional system in merging its tnvn hardware {the materials that comprise it physically) and its software (the programs it runs) from word processing, mailing, spreadsheets, games, and the internet.

In an analogous way, *the human brain $a an information processing* **system has** its own hardware in our neurology, nervous system, brain, blood chemistry, neuro-transmitters, physiological organs, etc. (See Figure **LI),** All of **these** organic facets participate in inputting, **processing, and** outputting the energy manifestations of the world (in terms of "information" or messages). The human "software" consists of our thinking patterns, our ideational categories (we think and rea.son via "categories," Lakoff, 1987), our belief concepts, our valuations! significamsea (of values, these ideas that we treat as highJy significant), our "programs" for functioning, **etc.**

Peripherals
monitor
printer
scanner

Behavior
our walk,
our talk

Thinking Patterns
language, decisions,
memories,
values, beliefs

Meta-Programs

Figuring Out

To run our thoughts-and-emotions, then, WE need *a software protft&m,* so to speak, that provides instructions about how to process thoughts-and-feelings. Such software provides us, functionsLy, with **the** equivalent of a sort of *Operating eastern*—a system that connects hardware and **software** so that the neurology of brain-and-body can input **pxoce&Sy** and output the "information" of thoughts, **ideas;** beliefs, etc. Li **this** work, we call these

Defining These Meta-Progrtmis

By definition, WE define the *Meta-Programs* as those programs *above* the everyday thoughts-and-emotions that we experience. In terms of levels, the **everyday** thoughrs-and^emotions operate on tint: primary level as the content that describes what WL' think-and-feel. In these *content* **programs** we have-specific details and strategies. *Above* the content of our thoughts, we have nther thoughts-and-feclingy, ones that nperate more out-of-coiiscioLisness. These "programs" function as the sorting and perceiving "rules" that thereby govern how we think-and-emote. This software, like any operating **system** (OS) determines the structure of our thoughts-and-feelings, They direct *what* we sort for

An Illustration

For instance, consider a person's strategy (or program) for "reading." We begin with the stimulus of words in the form of a visunl external. ' I he little brown and white cat fought furiously with the dog ../' We then take those scribbles of ink on paper and use thEm to anchor *internal representations* of their referents. Csing past referents and constructed representations we "make sense" or words by seeing, hearing, feeling, smelling, and tayting as well as aacribing language to fl

The Meta-Program of *chunk size* (#1. See Figure 1,4) governs whether our mind goes to **trying** to understand "the big picture" in a global way or **whether** our mind goes first to receiving and inputting aJl of the specific details. Do you reoiU the color of the cat?

Recently I *{HB)* couldn't find the salt shaker in the cabinet. As 1 looked, Linda came over and picked it right out since it sat right diere in front of **me.**

"You are sick!" she said.

"No, I just see things globally. That's why I can't see the frees fur the foresV. You, on the other hand, can see each and every tree as you so choose—but will tend to not see the forest!"

For years, 1 (MH) thought I "was" a poor speller because I would consistently and regularly mis-spell words in articles, hand-outs, books, etc. Later I learned speed reading by just reading a book and found **that it** fame **fio** easily I tested at 35U0 words a minute at an Evelyn Woods rending course, I didn't understand how I could *Imth* read quickly and comprehensively *and* spell poorly. How could I see and recognize words *and* not see them?

When I later discovered that 1 operate at the global processing level—the mystery became clear. I simply don't sort for the details of spelling, I sort for the larger level meanings-
Today I fan (and do) spend time proofing texts and 1 can shift consciousness from the forest to the trees. Yet I do find it "work." Keeping my conscious awareness down at the tree level—and sometimes at the level of the bark—takes effort. Let a slip in consciousness and an "idea' pop in— and zoom! I take off for the abstract dimension of concepts!

The Meta-Program of *matching/mismatching* (sameness/difference #2) governs ivhether we read in order to see what we find the same or matching what we aJready know or whether we sort for differences and Link for what differs from what we already know. At a meta-processing level, matchers look to compare for similarities. Mismatchers search out differences.

For many years I (EH) would not share many of my new projects with my wife. 1 had learned early in our marriage that if I shared my new projects with her, she would find something wrong with them and "criticize" them. So after a number of those experiences, J just shut down. I decided I wouldn't share wilh her rather than get such negative feedback (not a good thing for a marriage!).

Then I learned about the Meta-Hrograms, I learned that her brain simply *svrts* **information** *this way.* Upon understanding how she processes for differences (mismatches), it totally changes my thinking and reelings. So the next time I presented some *nevs* wild idea and she sorted for how it wouldn't work(!), I just had to share my insights.

"You have lo find out what *is* wrong with something before you can look at what is right about it, don't you?"

"Why yes, doesn't everybody?"

"Weil, actually, no. But now that I know that 'sorting for differences and in is matching' simply describes how you think and process things—and that you don't mean to hurt me—I can hear it without **feeling** hurt!"

What a difference that made for our marriage]

The Meta-Program of *"Represtmtntwiwl System"* (#3) indicates w'hether we process information equally and appropriately with all c£ the sensory systems or we over-use the visual, **the** auditory, kinesthetic, etc.

Driver and Non-Driver Metn-Programs

!f we think of these responses and processing styles as existing along a continuum, then we can distinguish *(he degree or intensity* that a program governs our way of sorting, A *driving Mt:fa-Program* refers lo those software packages that we wiJl typically and habitually over-use. We will tend to have a structure in consciousness—yet *above* consciousness, that always **3ttd** inevitably gets uy to think of things in a certain way (e.g. in details, matching visual, etc.). Whenever we have a software operating system program that operates typically at one end of a conLinuuni or the other (in an extreme form)—we have *a driver* Meta-Program.

By way of contrast whenever our "mind" operates in the middle of a given continuum, or flexibly moves from one extreme to the other extreme of a Meta-Program, that Meta-Program **wifl** *not* operate as a driver, In this case, we would not feel driven by either response. We would experience a *flexibility of consciousness* that allows us to use either program structure depending upon the time, context, environment, purpose, etc, Cattell (1989) speaks to this,

> "Just as aU virtues come with vices, especially when carried to an extreme, persons who scone toward the extreme end on any temperament factor (even if on the seemingly more desirable pole) are apt to have adjustment difficutties." (p. 15)

Dc -No minaliz ing   " Persona tit/'

What do we mean when we **use** such terms as "personality/' "tempera-
ment/' "human nature," "constitutional drives/' "instincts/' "traits," etc.?
Do these weirds refer to *things* at a

Linguistically, and neuro-semantically, these terms all take the form of a
nominal**ization.** This means that they look like, sound like, and therefore
feel like *Q thing—an actual, tangible, "real" nttity **afsatttt** sort.* **Yet,** when **we**
apply thu old "wheelbarrow test" to such, we find that we cannot put these
scKalied *things* in the wheelbarrow (Dandier and Grinder, 1975)ᵣ

> [The wheelbarrow test enables one to distinguish **a** true noun from
> a false noun. Recause true nouns exist as tangible things (persons,
> places, and things), you could (theoretically) put it in a wheel-
> barrow. Not so with nominal]zed verbs. You can't put a relation-
> ship, seli-esteem, motivation, etc, in a wheelbarrow!]

So in truth, "personality/' "temperament/' "human nature/' Etc. do not
exist as "real" things. They exist only as *menial **cotisttttds*** and abstract
nouns. They exist only in the mind as ***ideas*** (ideational categories or labels).
This means that they function as somebody's understandings (a mental
process) about some other process. How can we understand what these
words mean and what referents they point to? Using the NILP Me fa-Model,
we begin by de-nominalizing the- nominatized verbs. We do so in order
that we can recover the actual referenced action (even a mental or "mind"
action) as well as the person who created that menial map (the **lost** perfor-
mative). Unin^ this allows us to examine the ideas for their merit, validity,
legitimacy, and usefulness.

As we begin this work about the functioning of consciousness on both
content levels (the primary everyday level) and **Structural** levels Ohe meta-
level where **Meta-Programs** exist), we want to clearly and thoroughly *de-*
tt&minaUze these terms. We want to brush away the thick mental fog that
usually arises with using such terms as "personality/' "temperament/
"traits/' etc. Then, as the fog of fuzzy definitions and vague understand-
ings evaporate in the ever-increasing morning light, we invite a sharper
relief of perspective as we specify with precision the actual processes.

The result? As a behavioriat and functionist model nf [J]"mind," we will **generate** a set of procedures for understanding *the **workings** of consciousness* as it seeks to struck!re itself and **its** mapping products **("thoughts/*** "emotions," "beliefs," "values," **etc*).** In the end we will find that we have fewer and fewer "things/' and more and more *processes.* Woodsmall **(1988)** noted that,

> "Our personality is developed as a toping mechanism. It overlies **out essence** and masks it Our personality needs to be seen for what iL is, Le. an arbitrary coping mechanism, *and* not for **what** we usually take it to be, i.e. **what** we think is must uniquely us." (p. 11*),*

> "Our personality is what makes each of us different from everyone else. It is the set ol patterns of behavior tJiat we **operate** out of habitually ,../'(p.5O),

This wil] shift our questions. We will ask fewer nominalization questions, **"What** is' human **nature?"** "What kind of a person is[J] she?" "What 'is' his temperament style?" Instead, we will shirt to more *process tfttesUons. "Ron'* does she run her brain in this or that context?" "What style of mental structuring does he engage in—big picture or detail?" "Does that particukir 'operating system' seem to work well in accomplishing that goaf?"

This approach essentially moves **away** from "typology/' and "personality" or "temperament" analysis in the old sense. Using these MeLa-l'rograrns, we will *not* discover what people *"are;" we* will rather discover how they function using iheir thinking, emoting, valuing, believing, perceiving, relating, commurueating, etc, powers. We will discover their operational style.

Consequently, if we find in ourselves or another *an operational atyit** that doesn't work very well—we can simply shift it and go "the other way/' We don't have to feel stuck, "Well, that's the way I am!" Tin just that kind of person." "Well, what can you expect from someone with her **personality** traits?"

Woodsmall (1988), who brought the typology of the Personality Inventory into NLP, frequently took a denominated attitude toward typology, one that accords with our work here. He wrote,

"typology is the study of **human** differences .,. A type, in reality, is merely a set of characteristics that a group of people have in common ..," (p. 2)

Here *we* primarily de-emphasize the whole concept of typology and follow **Lloyd's (1989)** approach.

Dc-Norninaliziiig "bArta-Programs"

In a review of a work in NLP on Meta-Programs, O'Connor and McDermott (1995) underlined some caveats. They simultaneously **suggested** ti new direction that we have decided to explore[1],

"Metaprograms are often reified into 'things' that live inside the person, instead of a description of a set of behaviours that are evoked in a certain context—a combination of context and action. They are not completely 'inside' the person. So it is interesting to ask: 'What sort of context brings out particular ways of acting that can be coded as metaprograms?'" (p. 79)

"We would like to suggest a way to look at metaprograms and similar behavioural patterns. We tend to think of metaprograms, **taJk** about them and write about them ... as if they exist inside P person. It seems to us the *context* is equally important, and that metaprogram patterns are a combination of context and particular ways the person has of deleting, distorting, and genera 1 \\?in£." (p. 78)

This warns against falling into *Hie nGtftimliZatkm trap* of treating Meta-FYo£rams as tilings. Part of the problem liey in the old typology thinking that we have all grown Lip with, and part lies in *the* fact that the term "Meta-Programs" itself as a noun (a nominaLi^arkm) describes a numinalized process•

Reading that we ultimately refer *to practises of "mind"* operating *in various Contexts* when we talk about "Meta-Programs," we must continually remind ourselves to denominalize. We must constantly think of them as behaviors—mental, emotional, vaiuational, sorting, perceiving; etc *behaviors.* Otherwise, we might fall into the same fallacy of thinking about them as things or static "traits." In this work we will repeatedly **put** the term back in verb-form: meta-programming, meta-processing, meta-sorting, meta-

attending, m^Ea-perce&ving, etc. This will assist us in avoiding taking a wrong Iurn by over-using**fch«**noun "Me La-Programs." **When** the language itself bamboozles us, we begin reifying the concept, treating these *Ways of Qrimting ourselves hi the world* **as** things, as entities, and Internal traits, as given substances, **etc**

WhaL danger lies in that? It deludes us into thinking of tho processes, nol as processes, but as things. And via "thing thinking" we begin to view the reference as if totally **Stable,** unchangeable, innate, a given, determined, **and fated,** To map out *the way a person processes information, sorts, orders, organizes, attends, etc.* creates a map fal&e-to-fact.

Lloyd (1989) highlighted die learning process and the role *that context* plays in the expressions of "personality" in his dissertation,

> "Roles, norms, and rules ait* learned widiin social situations or contexts via language and relationships. Just how semantics and social rulys are learned has been the continual Interest for cognitive and social psychology researchers," (p. 28),

"Personality"

We will **therefore** think **of** the nominalization "personality" as simply *the characteristic ways that a person typically behaves* in thinking, believing, valuing, emoting, communicating, **acting,** and relating. We will think of "personality" as a description of the overall **gestalt** that emerges from all of these particular *rv^poiw* styles.

Accordingly, we will work to avoid nominal izing and reifying "person-ality" as a thing, and especially ncil **as** El formulated entity in the person that drives them and makes them the way they "are." We ask the reader also to keep this tn mind in thinking and talking about these.' "programs" or patterns (oops, more nounified verbs!). Though awkward linguistically, we will yomutimes put the terms back into verbs, hence, programming, patterning, sortiiig, etc. This will assist us to avoid talking about what a person **"has"** or "is."

| As an aside, we have also adopted the General Semantics alii:in^ device *of E-Priming,* We do this to avoid the central unsnnity disorders that Korzybaki (1933/1994) consistently warned about, "the 'is' of identity" and "the 'is' of predication." So we have ***primed the*** *English* within this entire text (except for quoting from others) all of the forms of the "to be" verb (k, am, was, were, be, being, been, etc.). Sec- Bourland and Johnson **(1991, 1993)** for the E-Prime model, as well as Hall (1995).]

Accordingly, *"personality"* results from both a person's ***content*** programs **("Strategies")** that specify what *we* think, believe, valuta **etc** plus our **Meta-**rrograins that specify how **we** engage in thinkings sorting, believing **valuing,** etc. With both of these levels of functioning (what and how), any *behavior or response style* that we **perpetuate** and continually repeat will eventually habituate. They will habituate and then drop out of conscious awareness to become "an unconscious software program/' Or, to speak in a more behavioral language, it **develops** as "an unconscious ongoing way of processing or structuring information," This *patterning* describes the Meta-I'rngram.

We know that this habituating process occurs for our ***content*** programs (e.g-typing, driving a car, playing ball, expressing social skilly, looking friendly, reading, etc,), It also occurs for our meta-processing **styles.** How we structure information also habituates as our meta-level patterning **style.** When this happens, **the** unconsciousness at the meta-level makes **these** "programs" even more **powerful,** driving, and seemingly "solid" and "real."

The end result of this? Thu inner-and-outer dynamic behaviors that comprise what we commonly call "personality." These solidified and stable *tmys ofperceiving and processing* then seem an innate part of our **"temperamental"** nature (another nominalLzation that refers to our "temper" of mind or mental style). 'Temperament" refers to the "make-up" of mind, "the peculiar or distinguishing mental or physicul character" of it, Cattell (1989} wrote,

> "People respond to their perceptions of reality rather than to reality itself, and these perceptions are shaped through pant experience and do not readily alter, even in responses to here and now actualities/' (p, 71).

Accordingly, most people experience *a "Pseudo-Sttihility" feeling* about their "Self" which **leads** them to think that their so-called "traits" and "temperaments" exist as stable and real. This further **explains** why here-and-now

actualities all so often do **not** (and cannot) change that person's **Meta-Program.s** (and hence "personality"). Why not? **Primarily** because the person **fails** to recognize his or h tr *sense Gfpers&miity? stffbUtty* as thy result **Of their** perceptions and mental maps *about* the territory, rather than the territory itself,

Lloyd (1989) devoted his doctoral dissertation tn this very issue,

> "While trait theory posits personality as a product of a single under-lying static disposition, **state theory** views persona lily as a multi-factorial phenomenon which is **the** product of the total social environment.

> "In studies by Bern and Allen (1974) and Schweder **(1975),** it was found that people setf reported more behavioral consistency than was actually demonstrated. A conclusion that could be drawn, then, is that people have stable perceptions of **their** own behavioral responses even when their actual hth^vior is not stable." (p. 20).

What does Lhis mean? We will .ir^ue later that at *meta-covcephml trivia* **(Meta** Meta-Prog rams) about "self" we create *stable* identity perspectives about our self, about our self "traits," about "temperament," and person-ality and this explains the durability of such and our pyeudo-feelings of **a** more permanent self Ehan actually exists. This demonstrates the **Batesbn** (1972) principle that higher logical levels always *organize and drive* lower levels. In the chapter on changing Meta-Programs, we **will** suggest that when we change the higher level construeEinns, then, hey presto, the lower level experiences change!

Lloyd (1989) further noted the nature of these construetions as products of our linguistics and semantics,

> "What is being argued is that the terms **used** within personality research are **nothing** more or less than *constructs of convenience.* And it is the aim of this project to illustrate that the assessment of temperamental traits, by traditional **methods, is** significantly affected by specific **changes** in stimulus conditions." *(p< 114).*

For us this means that the domain of Meta-Programs exists as an open field. NIP and the cognitive/perceptual psychologies have only begun to identify numerous patterning sorts that people use in structuring theLr perceptions, The Metu-Programs we have identified here exist only as *co*ns(ructions.

The Meta-Program lists

The lists **of Meta-Frcrgran&a** in KLP have **generally** fo]lowed **the** original **List** by Leslie Cameron Bandler, and more recently the James and Wuodgmail (1988) format. From Lime to time, however, **individuals** have added additional ones to the list O'Connor and McDermott (1995) noted, "There is no definitive list, nor is there general agreement on criteria with which to compile such a list" As we neared completion of this work, we received Jacobsons **(1996)** book wherein he presented a three-fold classification very similar to what we offer here [Sec Appendix A and H),

We began with the James and WoodsjnaJl list and to that list have added cithers that we found in KLP literature as well as in other domains. We have tapped **into** the rich resources of Cognitive Psychology, Perceptual Psychology, and Developmental Psychology for other **structuring** and **patterning** styles which people use in thinking-emoting.

What *criteria* have we used to determine **whether** to include or exclude a **given** patttfming **format?** We have essentially used *ike cognitive psychokgy question of whether "mind" can sort or pattern the stimuli of the world* in a given way and whether this style seems fairly typical for human beings. Thus we asked ourselves:

- Does this distinction describe a way that humans can process, sort, and perceive Information?
- Doe* this distinction describe a "mental," "emotional," "volitional/' "self," "communications]" **response** to information or; stimuli?
- Dnes this distinction *typUJ&ty* identify *a* way that people structure their, internal mental maps **about** the world?
- **Does** this pattern assist us in **understanding** the different "operation systems" that people seem to use in sorting and perceiving?

In *The Spirit of NIP* **(1996), I** (MH) constructed a format for distinguishing Ihrsc processing/sorting styles. I Mn-t[1] Mjj^>iMrd lh.il **these classifications** arise from "going meta" to our processing. Using the traditional conceptual categories *oi* processing information, we have designed the following categories for this work:

- mental **(thinking),**
- emotional (feeling),
- conative (choosing/willing),
- communicational (speaking, responding},
- semantic/conceptual (creating categories of meaning)
  (see Figure 1^4, at the end of the chapter).

We recognize that these rive categories arise as purely linguistic and conceptual categories. From the start we acknowledge that they do not "really" exist, separate from each other. So we offer them simply as a way of classifying the multiple ways that we pattern and structure our niinking-ernoting. This model also posiK I he MeLi-Programs as existing as our ***meta-processing*** *levels,* In other words each of these areas of Meta-Programs functions as a class of Meta-Piograms.

 Ihe first four of these **categories** subsume what **NLF** has traditionally classified Lb the- *Mete-Programs.* The **fifth** category introduces a new distinction to **NLIᴶ**—*Mriii Mela-Programs,* These do not exist at the same logical level, but at a higher level. We will offer a full explanation about this distinction later.

hfata-Patteming Levels

Because these processes occur at a level **above** the primary **level** of everyday life wherein we do our *content* thinking and responding, they concern the structure of perceiving itseJf rather than the content of what we perceive. Thus Meta-Programs involve ***meia-l&el*** *functions.* The categories in **Figure** 1.2 suggest that we have a wide range of ways to pattern or structure our experience o/ the world. As **we engage** in mapping cognitively, emotionally, conatively, communicatively, and **conceptually** or semantkally—we thereby generate our personal "style" (or "personality").

Figure 12

Mela **Mela-Level**

Conceptualizing/
Semanticizing Style

@

Meta-lcvcl

Style of Cognizing

/EmotlngA,
I   Style *j*

Choosing!
\"   Style *j*

Communicating
Style

@ |

|

●(

@ |

Primary level

Person—procossing
information about some
content *about*

Event—
in **the** World
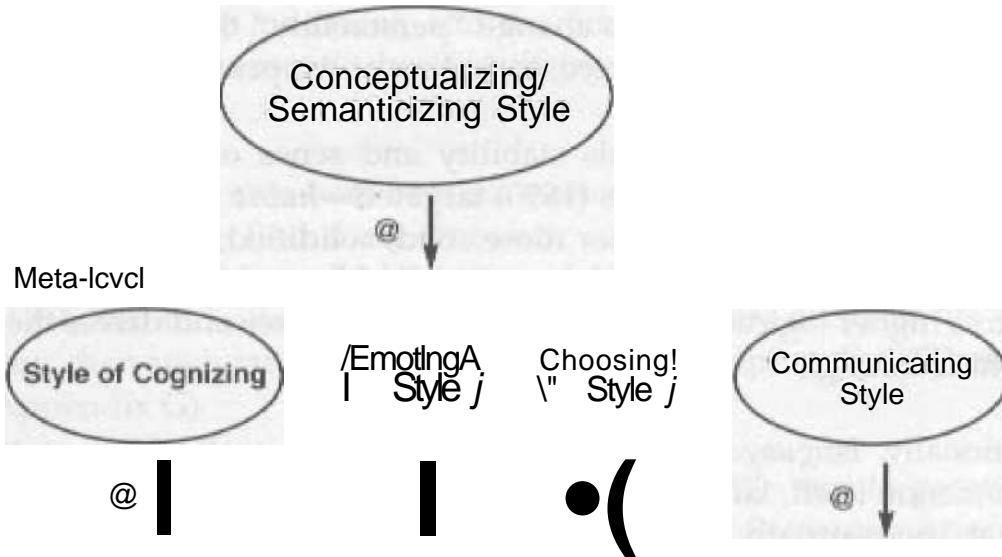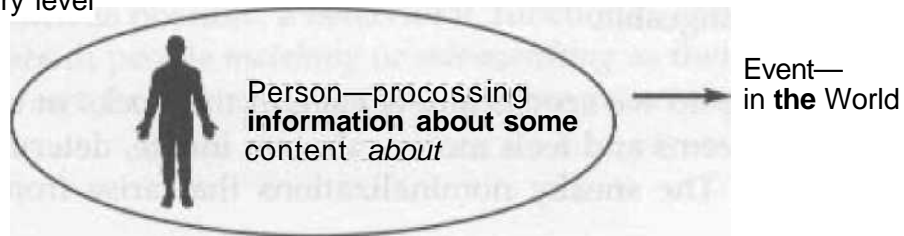
In this way our learned and cultivated style of patterning **develops** into a meta-level "reality" (constructed subjective reality) and we then *bring it to hear upon* any and all information processing [encountering and experiencing, see Figure 1.1). We aJso bring it tn bear upon all of our choices, our habituated style of choosing. At this meta-level, then, we experience this stable phenomenon that we call "personality" or "temperament." Sure it exists, It exists as *f!w way we have learned J> typically structure our perceptions mid*

Why "Personality" Feels so Solid and Ren!

"Personality" seems and feels *permanent,* stable, inherent, and given because this conception ("self") exists at a meta-level. This also explains why it seems more difficult to change "personalily" than to change some specific behavior, thought, choice, or feeling at I he primary level.

What *mechanisms* generate this stability and sense of permanence? The mechanism that William James (1890) targeted—*habit.* Repetition of a way of behaving makes the behavior more solid, solidified, firm, "real" feeling and unconscious. In this model, repetition habituates the process so tlitit it rises to a higher logical level and from there organizes and drives the lower level functioning.

Additionally, *language* generates this stab[lily as well. As a meta-level phenomenon itself, language enables us to *encode* higher level abstractions so that, perceptually, abstract language (like the numinalizations we mentioned earlier) *seems* (and therefore feels) more solid, permanent, "real/' and unchangeable.

What languaging do we specifically engage in that locks in our "person-ality" so that it seems and feels more and more innate, determined, static, and permanent? The sneaky nominalizations that arise from "Lhe is of identity":

> "I am a loser."
> "I'm just the kind of person who ..."
> "I'm Irish, that's why I get angry so quickly,"
> "I don't have much self-esteem; I never have/'
> "You're just selfish."

Examine this kind of languaging in terms of how it *maps experiences,* and therefore "reality." We take n piece of behavior (losing, getting angry, not esteeming one's self, etc) and we *identify our "Self* with that behavior. This complex equivalence of phenomenon that exist on different logical levels (behavior and some internal thinking-feeling about it) then generates a "self" nominalization that seems so static and unchangeable.

Some of this languaging takes an evaluative quality ("selfish/' "good/' "charming/' etc) and then using the violation of "the is of predication/' *predicates* (averts) that the evaluative quality exists as ("is") the person's essence! Here we have lost the ^valuator, the ewiluator's standard by which he or she made the judgment, and the time when this **process** occurred. Here aJso we have someone then *identifying their "Self* wilh the end results of that process.

We raise these concerns here because even within the NI P writings **about** Meta-Programs we find these linguistic violations. There you wilJ read about some people *"being"* Matchers and others *"are"* Mis-matchers; some *"un.>"* Options, and others *"are"* as Procedures. If there exists no "is" in the territory, then such talk indicates a false-to-fact mapping (See "There Is no 'is'" Appendix G).

In this work we aim to clean up such language. We aim to practice de-nominalizing continually and to adopt the General Semantics principle of E-Priming to avoid the "is" of identity and the "is" of predication. We will adopt, as much as possible, a behavioral, functional, and process language by talking about peuple *matching* or *nttS-TttStchtfig* as their favorite style, as choosing to **sort** *for options* or *seek the right procedures* as they adapt to the world.

Gontextualizmg the. Meta-Pattenting Styles

O'Connor and **McDsrmott** (1995) also urged that we *not* think of Meta-Programs only as inside a person, but as *an interactive relationship* between 3 person and his or her encounter of the world in various contexts,

> "Metaprograms are generalizations. They **may** be highJy context specific- In other words, just because a person is **highly** proactive at work, does not mean he is necessarily proactive everywhere. They may be reactive inhomt[1] life. Secondly, there are no 'good' or 'bad' patterns. It all depends on what you are doing and what you want to accomplish, fvietaprograms describe **behaviour,** not identity— what people do, not what they are. Very few people show these patterns in an extreme form, but wil] show a mixture not only across contexts but within contexts. As human behavior is always richer and more flexible than any generalizations coined to describe it, th^re are dangers (as with any psychometric test) of jmlliiir, people in boxes .nui i^innin;; HUMr ability tO Metaprograin patterns describe, not explain." (p. 77),

17

> "It seems to us the *context* is equally **important,, and** that metapro-
> gram patterns are a combination of context and particular ways the
> person has of deleting, distorting, and generalizing/' {p. 78)

Accordingly, we will describe these meta-processing styles in terms *o\ the
contexts tititt ttigg&B them.* This enables us to **put** the lie to such static irtis-
mapping as, "Well, Lhat's the way I am!" Now we can counter-example.
"When do you not think that way?" "In what environment would you not
process things in terms of X {matching, procedures, visual images, **etc.}?"**
"Imagine a con lex L in which you would shift from that style ..."

Horn Meta-Programs Can Develop into Mtta-States

While Meta-Programs do not involve *content* **thoughts** (i.e. what specific
big picture or details a person thinks about), they do involve *Structuring*
thoughts (gustalt or detail). Accordingly, such *thoughts* tend to evoke corre-
sponding emotions.

Yet the Meta-Programs operate at a rneta-level, to the extent that one of
these "sorting/perceiving patterns" initiates or induces one into a mind-
body state (that corresponds to its **Structure).** *Tc* that extent they can
generate a Meta-State*

A **Meta-State** refers to a mind-body state *of* consulousness involving
Lhough I^-feelings and physiology that transcends the primary state
comprised of primary though ts-and-emotions {fear, anger, like, dislike,
calm, tense, joyfuL miserable), It describes a*sttite-tibottt-a-sttte* as in "fear of
my anger/' "guilty about my joy/' "excited about my learning," etc. Hall
(1995,19%) developed this model from Korzybski's (1933/1994) model of
.second and third orders of abstractions, Bateson's (1972, 1979) levels of
learning, and NLP's process of "going meta,"

The *mechanism* of con^ciouynosM that enables us to build Meta-States in
the first place comprises our *self-reflexive consciousness.* This refers to how
our consciousness *reflects* **back** onto itself. When it does, it then refers to
(or references) its own former products. Via self-reflexive consciousness,
we think-about-our-thi nking, feel-about-our-feelings, etc. This mecha-
nism of reflexivity endows us with the ability to make meta-movLS to
higher logical levels. As we **feflexlvely** move **to** such levels, these experi-
ences eventually habituate and incorporate as our perceptual frames-of-
reference.

[Hxamples of self-reflexive consciousness in everyday life: fearing my fear (paranoia), **feeling** afraid of my anger (fear turned against oneself), feeling guilt}' for feeling afraid of my anger, feeling hopeless about ever changing my guilt about my fear &f my

As they do, the next step involves these meta-structures transforming into *CdtiCpiiS of consciousness* so that the state, metaphorically, begins to ***Ctigutf*** our primary states. As it does so, the canopy fillers all incoming information and **outgoing** perception/understanding. Then as these canopies of consciousness increasingly surround us, they generate more and more bttite-dependency **ofLMPBC** (Learning, Memory, Perception, Behavior, and Communication).

Eventually these develop into what we might call *"& Megu-Stifh'"* within which we find all of our other states embedded. The primary state operates as embedded within the larger context of the Meta-State, Perhaps also a larger order VIeta-State will embed another Meta-State into itself. As the Meta-States grow up into "mega-states"—canopies of consciousness that function as a pervasive psychic force penading alt facets of life—they seem tike and feel Jike "reality" to us.

To flesh out these concepts, imagine embedding alJ of your states with *\}avpftmce*. This largest canopy would then effect many other states of consciousness: self, negative emotions, positive emotions, fallibility. Appreciation wilJ then operate as a primary perceptual filter as well as a permanent character trait, belief system, and dispositional style for orienting oneself in tht? world.

Figure 1.3
Canopies of Consciousness/Meta-Programs

M-S

> **Reality**
> Orientation of
> 1-mhiiunlT-F

C Acceptance *j*

t l

P-S

of unclesired
thoughts-feel ings

about some
**experience
in the world**
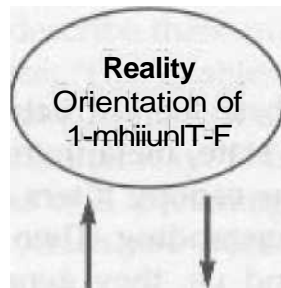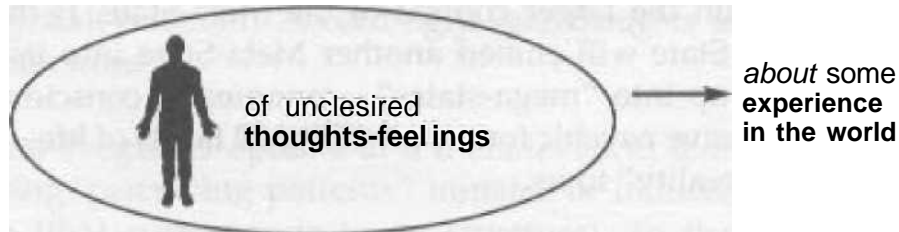
[Using our previous examples: fear of my fear generates the gestalt of "paranoia." Anger **at** my fear of my fear generates the gestalt of "anger turned against oneself;" or more **positively,** accepting **oneself,,** then appreciating one's acceptance of oneself, then highly esteem oneself for appreciating one's acceptance of **oneselfl]**

If **we** build **canopies of Meta-States** into the very structure uf our consciousness, then we do not have to access the state of appreciation, acceptance, or **whatever.** *Appreciation* would then operate as so much a part of our **structure** of consciousness that it would simply function as our way of perceiving the world- We no longer have to access the **state** oF respect for **people,** this **canopy** of consciousness simply governs all of our thinking-and-enioting. ll would then operate as the largest (or Mega-State) out of which we live.

Identifying   Canopies

As human beings we already develop **Meta-States** and canopies of consciousness—only we do not typically do so with appreciation, acceptance, respect dignity, or other resources; we do tt with **contempt** blame, fear, **anger,** dread, skepticism, pessimism, etc. As self-reflexive persons, **who** have already generated thoughts-about-our-thoughts and inevitably **experience** the habituafiun of our thought-fcelings, we already **operate** cut **of** mega-states and canopies of consciousness. Given this, we need first to discover our constructions to evaluate them for ecology. Then we can decide which ones to eliminate, transform, update, or build-

This understanding about **Meta-Prqgttjms** *transforming into Mela-States* explains the difficulty we have in helping **someone** who operates out of a **primary** state or a Meta-State embedded in ii **canopy** of pessimism. How do you help someone when everything you say and do gets filtered by the person through a **filter** of pessimism?

Optimistic, hopeful, encouraging, and helpful suggestions at the primary level inevitably get **filtered** out and re-interpreted. When we deal with someone in a primary state of **pessimism,** we will have enough difficulty **Interrupting** the **state and** shaking them uut of it Their state dependent learning, memory, perception, etc. will interfere with receiving messages of optimism.

Yet how much more does this hold true with the person who operates from a Meta-State of pessimism—a Meta-State that has generated **a** canopy of consciousness? Now we will find the pessimism very pervasive and thick **as a** set of filters. We will experience? that person as "thick-headed" and hard to get through,

ChangingMtfa-Program$

Can a person change his or her Mela-Programs? You bell The way we have learned up to this point in our experiences to structure and pattern our thinking *only* reveals and indicates how we have learned to do so—up until now. As a dynamic, tin-going process of patterning and structuring our **thoughts-emotions,** we can always alter that process, We have devoted an entire.[1] chapter to this after enumerating the Meta-Programs.

Figure 1:4.

\n Five Cithr^vn's^ and MetoJ

Truces ing	Fedtag	Choosing	Responding	Concept Utilizing,!¹ Semantirizing	Q
Cognitive/Perceptual	t n i			Kantian Cafegcries	
tfl Chunk SLH?	#13	*rom*		#40 VidueB *Lfc! of*	
	#14 hrame of Reference				
#2 Relationship		#2E		*Ml* Tfmper hi In^	
#3 Fep. System *VAKOAj*	**#1 S FfTKrtiiH<a3 Slati-;** ^ssoffa^frf/Dp'ssofi.-TffiJ **FeeHngfTkbtkhig**	#22	C'iimmunit-Jtiiiii StinLL-	*High SE*	
#4 !nt[h. ^ *UphmefDownlmst*		ModjJ Opcrjtors	CcnertJ Response	*Spn.ifv: Siilk*	
	fli 7 Convint^r / B^litwability s, Fprrs *Right,*	#24		*444* S *Bod\f/Minti/E mol iaus/Rales*	
Bluck-tiitd-Vfhite/ Continuum	Kmoliorul Direction	*t25* Ada f>iing to tMpcDtalinns *Pt^faJiim/Cift Skepticism*	#34 Work	Self	
W7 Scenario Thinking *R^t-O^t'^Wttnit-Cmif Optimists/Pessimists*	§19 Emolional Exuberance	Value Buying	#35	#46 ¹ʲi"unc" lenses	

Kesponsibilily

Experiencing/A uthanzmg

#47 m i n e" Ex.
fa ~TijHi'''fl'!iraugft "Time'

Ptople Convincer

#37 Cj>mp**letion/Oosuie**

#48 'Tune" Access

#9Focus Quality

#38 Social
Sfttrwd-Arifid/

#49 *lipjCi* **btrcn^lh**

#5U MoraliLy

Direction
Wkv/How
Origins

Sort
Puijt>r

#11   ty
Son
ArfatoteikrfJ

#51 C^iiisiLirnia] Sort
Caitseins/Linatr CE/Mutti-Cr/
PersonalCBfcxtcnwlCE?

?

#12 Communication
t!] Si>rt

$

14'rbffJ -^4 **nff** *log ttef*

•*2*

2

Conclusion

We know everybody doesn't *think* the **same way.** This explains why everybody doesn't *feel* the samt way or *value* the same Lhings. This, in turn, explains why **people** don't talk or act the same way. We differ—we radically differ in these **facets** of human functioning.

So why don't people behave, speak, value, feel, or think the same way? Because they use different thinking or perceiving patterns. We call these Metu-Programs, These Meta-Programs as human *oyvrdtional systems* exist at a logical level *above* our conscious level of thoughts and emotions. They speak about those sorting styles and processes that we have learned to use in thinking *about* things. This makes these programs, for tht.[5] most part, outside (or *above)* consciousness.

This cognitive-behavioral model of how people manage consciousness provides us with not only a reason why we so frequently seem to live in different worlds—but also how we come to do so. It also offers a beacon light of insight about **what** we can do about it. As men and women who inevitably map out and **construct** the realities we live in, we *structure* our conceptual worlds and then habituate those structures into OUT "Meta-Prograins." But no law exists that demands that we always, and only, structure information this way. We can choose to use different perceiving patterns. We can choose to create and live in different worlds!

Chapter 2

Meta-Programs
For Figuring Out People

*"You Can't **Figure** Somi'otw Out if Yea Don't **Know** the World Thru **live Ini***

In almost every area of lift:, whether business, personal relationships, family, children, etc., *getting along zivlt* with others plays an important role. ft plays as important a role as does intelligence, skill, aptitude, etc. in succeeding. And "getLing along well" with people, in part, necessitates having some ability in *figuring people out*

Vet what do we mean when we talk about trying to *"understand"* someone? What abouL them do we seek *to figure out?* Du we not search Tor understanding and mearung about their style of thinking-emoting, valuing, speaking, and behaving? When we don't understand someone (name-Ly, their thinking, emoting, speaking, behaving, valuing) we find it most difficult to relate effectively to them.

Why not? Because we just can't *figun' them out!* We can't figure out why they think that way! We can't figure out how in the world they could feel that way! As a result, we both feet misunderstood, disconnected, *out 0}* alignment, ḭ≻r on *different* channels. Yet *understanding* comprises one of the central values that we all want from relating to others.

So we need a model and method, for figuring out peopiej do we not?

As soon as we do *figure out people,* another problem arises. After we discover}U$t hawdiffmnily* they think, feel, value, choose, act, etc, we have to handle our differences. Learning to recognize how others differ from us comprises step one. Step two involves leamingTwtu *to accept, appreciate,* and *validate those differences.* A big job, wouldn't you say? Then conies step three: utilizing those *differences* in such a way that we don't let them get in the way of communicating and relating. This describes then the agenda for this chapter.

Figuring Out the Differences tliat Distinguish People

- Understanding the differences in people's sorting styles
- Accepting, appreciating, and **validating** those differences
- Using and working with those differences in communicating and relating

The NLP Presupposition

The Meta-Programs begin with the presupposition that, psychological Iy, we all come out of our own model of the world. We each have our **dwri** unique neuro-linguistic *Operating S\/y.lrm* for thinking-mioting, valuing, choosing, etc. Recognising how we inevitably bring our own *J&orli of meaning* with **us** everywhere we go in perceiving, understanding, and experiencing the world, the Meta-Programs provide a model for specifically understanding *hew this process zoorks.*

After we develop an understanding of the wide range that occurs in humans in information processing and sorting, **we** need to appreciate these different styles. Doing so allows us to accept and validate the differing Meta-Prngrams we find in others. This will cul nut ihe shock of "diifcrences," and our need to fight those differences. As we do, then we can use the basic cnmmunication pattern of *pacing-jtrtd-t&tding* as we listen and communicate; because, as we take the different Meta-Programs into account and dovetail them with nurown, we will utilize them rather than fight over them.

Korzybski's (1933/1994) aphorism, "The map is not the territory/' enables us to distinguish two **dimensions** of reality that we a I] navigate: the dimension of external reality (the wortd of energy manifestations) and the dimension of internal reality (human subjective thinking-emoting, believing, **valuing, etc_r)_r**

We live in *a* very complex world. To deal with it we *delf'lr* hundreds of **thousands** of bits of stimuli. We *generalize* the stimuli we process into **general** categories, and we *distort* other stimuli to create our own private internai worlds or understandings. These three processes **(deletion,** generalization and distortion) occur at both the sensory level (what we sense) and the linguistic ievel (how we talk about it to ourselves and others).
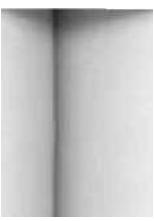
As you read this you have deleted lots of auditory and visual stimuli around you, have you not? Take **a** moment . . right now and notice .-. all of the sights, sounds, smells, tastes, **internal** dialogues, body sensations around, and in, you. *How* did you selectively *tune out* all of those stimuli? Equally interesting, how do you now tune into it when you so choose? Neurological!y you have the capacity for selectively hearing, selectively seeing, and selectively feeling- Can you now **shift** awareness of the toes on your Juft **foot?** That stimulus existed there the moment before I mentioned it—but did you have consciousness of it?

This *selective seeing, hearing, andfocitug* explains how we can live in the same world with each other and yet each have differing experiences, under- standings, feelings, and models about that world- ft explains why two witnesses to the same event can have **completely** different stories. Their **Stories,** in **fact,** may tell as much about them, and their mvn Meta-Programs, as about the event.

This understanding reveals a crucial factor about people. *We nil operate out of our own* **model of the world.** This world-model consists of our mental map about things beyond our nervous system. It consists **ol** our belief system and perceptual system. It identifies our internal subjective world—that inner reality.

We do not deal with "reality" **(the** actual energy manifestations "out there") but with the transforms of those energies. Our nervous system abstracts again and **again to** create our *map* of the territory, and that map consists of the only thing that we can know and deal with. These maps comprise our understanding *of* reality—our individual truth. *First level reality* (the external and "objective" world) differs from *the* **second** teafff *reality*—our subjectivity. Hmm *that* reality we operate as we do in the world,

To the extent that we can *identify another person's map of reality,* then to that extent can we begin to understand him or **her.** We can then use that under- standing to enhance communicating and relating. This entails conscious- ness of **language** patterns, belief/value filters, and style of **thinking.** In doing this we **niter** *into* their world and *pace* their **reality.** When we can do that, we can then more profoundly motivate, persuade, understand, and relate.

The second dimension involves our *neuro-semantic world.* We refer to this when we analyze the **difference between** ourselves and someone else ay, "Well, th£ difference IF **just** semantics." *The world of semantic** (wnrch, meanings, **etc)** exists purely on *the verbal level* of our inner subjectivity (hen i o, i leuro-sL'mantic, a product of our brain and **nervous** system). It dots **not exist** externally. It exists as "semantic **reality."** **Yet** thisneum-Hemanlifiil reality has led to not only arguments that create confusion, push **buttons,** and lead to unproductive states and ruined relationships, it has also led to wars between nations, **When** we confuse the territory (reality) and our map (subjective reality) of it we fail to recognize how differing processing **styles** influence **experiences** and emotion^.

Rational-Emotive Behavior Therapy **(REBT,** formerly RET) presents a cognitive schema of *tht ABCs of Emotion* (**md** Personality,* I his model asserts the same neurological fact, that the Activating events can only trigger Consequences of emotion and behavior within us. They do so as **they** activate and get processed through our Belief Systems (understanding, interpreting, meaning, appraisaL, perspective).

Out of this area of personal subjective reality we live our everyday life and underahind (or fail to understand) each other. If you work from the assumption that others process information, emote, value, **perceive,** respond, and **experience** reality in just the same way as you do, you will fail to realize the wonderful uniqueness of others. You will aho Lend to *project* your own model or map of the world onto them. This will, in turn, blind you to the many other ways that people think and **emote** This problem describes the key "reading" problem moat of us have and struggle with when we try to figure uut someone. We tend to "read" them through the filters of our own **patterns.** Vet in doing so we **see** precisely only what we have the ability to see—*wv* see only what we tend to typically see within.

Understanding Differing Processing Styles

The ways people pay **attention,** code, and process information ("think") describe their *"model qftke world,"* and create it. The ways penple do this falls into predictable patterns—Meta-**Programs,**

By learning these thinking, feeling, chousing, communicating "programs" that run **fee way** we interact and communicate (the Operating System in our bio-computer), we can identify *patterns.* In doing sn, this assists us in developing professional communication and relational skills. This

improves our ability to understand, connect, influence, persuade, **etc** It empowers us to reduce conflict and misunderstanding. It enables us to meet others (if their model of the world rather than wait around until they learn our language and patterns.

g   as "Channels" of Awareness

Whatever we communicate we say words using our entire.[1] physiology. This generates the two primary communication channels: verbal and non-verbal. Til is *output* of information also involves both *the content details* of oar message, and *the process $tyk.* of how we package that **message:** So as we communicate any given message, we do so (inevitably and inescapably) at many meta-levels. AL these process levels, we develop various patterns for how we process.

These patterns **operate** as filtering processes that distort, delete, and generalize **information.** **It** does this because we can handle only so much information at LI time. In a now classic paper. Miller (1956) said that typically, we can consciously only attend to five to rune variables **(7+*2)** at any given time. *As* our thinking-perceiving style habituates into our Metarrogram Operating **Style,** it operates as our unconscious filtering sort and thereafter structures or patterns nil **incoming** data.

When we go beyond the five to nine variables, our **conscious** mind overloads. No wonder our structuring and patterning of information so easily "goes unconscious" Consciousness cannot handle it. So we habitualize it into an out-of-awareness (meta) pattern. We learned the alphabet one small chunk at a time, then habitualized it. The same occurs with typing. When you try to recall the location of certain letters on the keyboard, do you think **of** them consciously? Not if you type well. Your "fingers" "know," **but** your conscious mind does not

Bagley and Reese **(1389)** explain,

> "Everywhere we look we see patterns. Patterns are so important to us that they form our reality. **Perhaps** you have gone through a formal receiving line where the protocol and patterning is 50 rigid that if you say anything other than the obligatory 'Hello' 'How are you?' Tm doing fine' you probably won't even be heard. The information won't sink in .., we **also** make decisions based on certain predictable patterns. In other words, we tend to make decisions In the same wav we have made similar decisions before.

> All this pattern talk lays the foundation for this important premise: people buy within their own **predictable** patterns. These patterns are principally based on **how** they mentally sort information. Therefore, when you are ahle to recognize **these** mental sorting patterns you are in a position to **understand** the required steps they go through **to** arrive at decisions. *Ifwhat you offer aligns **with how they decide,** then you have rapport nnd **you** are on your way toward satisfying their pattern needs as well an their outcome needs/'* (our italics)

Our Meta-Programs function as unconscious *percept no] filters* that structure messages and information. Each generates *a* "channel" of awareness— awareness of the chunk size, its relationship to other information, representational system, etc, (see Figure 2,1),

This now allows us to ask each other while we communicate, "What channel of awareness have you tuned into?" "Have you tuned in to the GlobaJ Channel? The Mismatching Channel? The Other Referent Channel?" Not knowing **what** *channel* a person speaks from, or to, or how to *channel surf* through the various possible .Vleta-Programs (i.e. channels of awareness), causes one to miss the program the other person broadcasts!

These unconscious filters as sorting mechanisms, however, eventually take on a lift[1] of their own. They habituate. As they do, we have less and ksn **awaifcnesa** of them. We take them for ejanted, We assume them as [J]"the right" and "real" way to perceive. We may even come to **think** it "wrong" to do otherwise By these Meta-Programs we formulate our representations and map out our reality.

Figure 2.1
Channels of-Azoareneas

Chunk Size
Relation Style: Match/Mism-alch
R[|iri:M:ril:itk[in 'ilylrf VAKO
Epistemo logical Sen: Sensors/IntultDrB
CaLsgory Sort: Black-and-whilatontinuLi-m
Explanatory $lyle: Opllmlst,'P£s*imlFtl
Durability Sort: Permeableflmpefmeable
Focus Stylo; ScroonircgfNon-screening
Philosophical Sort: "Why?ʲrHow?"
Reality Structure: AristoleliaiVNon-ArlBltrtElian

Mvtct icvcf Styles
w
Soiling
ofPaltirrnSng

Person #1

Person #2

-CONTENT-

Meta-Programs ns *a Means hi "Reading" People*

What specific patterns **determine** the way people think, value, feel, **speak,** gesture, behave, and respond? *How* can we learn to more effectively "read" these unique and personal patterns in others? *How* fan we "read" penple *and do aa* accurately?

Actually every day we all engage in this business of "reading" people. We do it incessantly! WL[1] want to *figure others cutl* Su we constantly make? guesses about what others think, **value,** want, and feel And we do so based on our assumptive[1] beliefs and understandings About "human nature." We do so because *if we* can figure out Ihe motives and intentions *at* others, the possibility of them tricking or hurting us lessens, and this will help us to avoid a **lot** of unnecessary pain and trouble. We? also make second-guesses about what they will do in the future, how they will respond if we make this or that response. We *do* all of this second-guessing based upon our prediction of what we believe about the person's inner nature underneath his or her roles and manners. We mind-read their deeper motives,

Also, every day we **Wtsgiiesa** and **jtffe*eadl** Why? Because of the complexity, layered ness, and mulli-dimensional functioning nf people, After all, how well do you "read" your own thoughts, emotions, values, motives, **beliefs,** etc.? Hnw well do you know your own structuring processes—**your** own thinking and emoting styles?

Ultimately, the *art* oJ figuring people out by reading their patterns involves EI very imperfect art. Yet we can improve and develop our skills in this area. We can learn how tti improve our calibration to the patterns at rneta-levels (the Meta-Programs}-

The Target of Reading People's Patterns

How do you attempt to *figure people, out?* **What** specifically do you pay attention to in order to make your evaluations? Do you focus on the clothes they wear? Their behaviors and gestures? Their style of eye contact? Your feelings about them?

"Reading" people also involves *meaning attribution.* What meanings do you give to these items? What serves as the basis of your appraisals? (Inevitably when we read another person we do so in terms of our own history, **meanings,** emotions, etc)

This list of things to "read" suggests reading levels- I can start outside at *your persona*—the roles and positions you play in society and in relationships. Yet such roles also suggest driving thoughts and feelings. So 1 can go deeper: to *your "personality" style*—your characteristic thoughts and emotions.

2.2

Persona	"Personality" Style	**Inner Person**	**"Person"**
Roles	Surface Though!E	Truer Thoughts	One's "Self
Positions	Emotions	and Feelings	beyond Thoughts
Clothes	Presentation	Values	and Emotion,
Outward StyJe		Beliefs	Speech and
			Behavior

Yet that represents only another level. 1 can go deeper I can go deeper than just your surface thoughts and **feelings** tu deeper levels that include *your deeper or higher values and belief,* inlo you as a "person/" What **comprises** you as a "person"? Certainly your cognitive-emotive style. "Reading" those patterns provides a more profound sense of having **reached** a fairly deep core level.

In day-to-day life we often live quite blind to each other. More often than we might suspect, we fail to truly realize what another experiences. How does **this** occur? In part it occurs because we operate from the pre*imposition that others think-and-feel *as we do.* We use ourselves as models for how **Others** think, feel, .speak, value, **gesture** nnd behave (or should!)- We catJ I his psychological mechanism "projection,"

The tilings we notice about others fall into two main categories, *verbal ami Wit-verbal* responses. The verbal category includes words, language style, predicates, and other facets of the linguistics that form someone's inner wortd. The non-verbal category includes such things as **eye-accessing** cues, **gestures,** breathing, sense of space, behaviors (roles), context, etc. While learning how to figure out people, we also learn to more accurately predict the **responses of others.** Thereby, we learn to predict their behavorial, communicational, and emotional responses more accurately. In such **"reading,"** we. want to move beyond the external roles and masks until we truly see the person in till their uniqueness **and** special ness.

*Distinguishing Content Programs and **Meta-Prograrw***

We all have **totg** of operational programs in struehiring our map of the world and these programs run our mental, emotional, choosing, communicating, and semanticizing and operate at two levels; content and **process.** Together they operate as our *strategies* that specify the structure of our subjective experiences.

A good example of how content and process programs interface shows up in our strategy for reading. Consider your own *rending **Strategy*** as you, even at this moment, read this. Notice how that you quickly and unconsciously look at the ink marks on this **page** and via those marks perceive English letters and words which, in turn, evoke various VAKO (Visual, Auditory, KinesLhetic, Olfactory-Gustatory) repressn Eation a and meanings. **Amazing!** Somewhere inside you you have some kind of a "reading program."

Yet you didn't have this program as a newborn. Your language development and use arose over time as a learned phenomenon. Unfortunate ferat children who grow up apart from human culture not only do not know how to read, they also don't know how to speak or process human language. "Knowing how to read a book" operates as *a teamed **StttikCgif,*** not an innate skill.

Consider the complication of this task. We have to translate ink marks into meaningful symbols and **then** let those symbols evoke **appropriate** representationy ⊲tnd meonings. In spite of this complexity, this eventually habituates so that we run this program unconsciously. Then we can engage in reading *without* consciously noticing the process. We just do it.

Our neurologic-ally stored *reading program* now operates at a level outside of conscious awareness (we **typically** use die spatial metaphor of *below* consciousness). Once upon a time we had to slowly and meticulously learn the eye-scanning patterns and associations between letters, words, meanings, etc. We had to learn to **start** on the left side and move to the right:

Yet over time, repetition made such eye-scanning programs drop out of awareness. Now, whenever we pick up a paper or book (a stimulus), we activate the existing program. This holds true for a great many other behaviors, e.g. riding a bike, skating, shaking hands, adding, subtracting, etc.

To "read" anything we have to know *the ps&tema* that govern the structure of what we wish to read. *Patterns* provide Lhis key. We can't read anything **without knowing** the organizing patterns. Reading means "to receive or **take** in the sense of by scanning, to study the movements of" (as in reading **lips),** "to understand the meaning of words or symbols, to interpret," If we **tVftxtt** to learn to read Hebrew, first we have to identify and learn the characters. Then we havt^ to recognize and reorganize our expectation that **the** pattern will move from right to left, that words consist of consonants (and in some Hebrew writing—little points and dots above and below the consonant **Utters consist** cf the vowel sounds).

,3

ran

Can ynu read *that?* Even after you **learn** the pronunciation of these letters and words, you then have to ask, **"What** does it mean?" This demonstrates our need for knowing *patterns* in order to read something. Without the patterns, such ink marks un paper make no sense at all. It conveys no "meaning" even to a searching receptive mind. With patterns, however, we can both articulate the expression and understand the significance. Via pattern recognition we bring order out of chaos, 5u with reading or figuring out a person—we come to understand a person by means of recognizing their patterns.

Figure 2:4

inter n»T craten n « DYTTK m a

| the | **and** | the | | God | created | In the |
| earth | | heaven | | | | beginning |

This holds true for medical doctors who leam to "read" symptoms of pain or distress in the human body. It also holds true for auto mechanics who learn to "read" the mechanical rue.s of cars. These professionals have developed a familiarity with how a body or a car operates (or **should** optimally operate) and the significance of various symptoms. So they km to calibrate their **attention** to specific expressions as cues, and have learned what meanings to attribute to them.

Reading" People to Figure thetn Out

principle holds true for developing proficiency *injigmiflg out people** When we face the chaos of the many cues in a person's communications and expressions, we need **a** comprehensive knowledge? of human *information processing* (their patterns), and the **significance** of such cues.

A *Meta-Pwgram* then **functions** at a level above or beyond the specific learning program. It does not deal with *content,* but process. *Metn-*Programs operate as *"about"* the content level, They function as messages or processes *abixti* that lower level. **The *Mete-Programs prescribe the***
s tee can pattern or structure the lower thought.

For instance, in **a** reading program, when some people read words (a visual external stimulus) they *hmr* the words in ilu-i r hi-iad. So they [J]'make **sense***
of the marks by "representing" the auditory information by hearing an internal voice saying **the** words,

Others **see** images of the words or the referents of the words. They internally represent the information using the visual modality.

Soil others get *sensations* about the words or their meanings. They use kinesthetic representations (body **sensations).**

Which system do you favor? If you know which representation system you primarily use, you know one of your Meta-Programs which we will shortly cover

Further, when some people read, they look for things that ***mstch*** what they already know. They pattern their attention lo ***nUttchiftg*** known knowledge. As others read, they look for what they do nut know and what stands out as different (they *mismatch).* Again, if you know your style in this area, you know another **one** of your Meta-Programs (#2).

Meta-Programs then describe the structure and form of our information; and sometimes this plays a crucial distinction in learning and developing.

I (MH) once had a young adolescent as a client who had failed three grades and whose parents had **become** convinced that their son had *a* very low 1Q, When his parents brought **him** in, they brought in a three-inch stack of psychiatric **reports** indicating a trail of "'learning disabilities" all the way back to the first grade. He had been diagnosed as having hajf-a-dozen different problems.

As T began **working** with him, 1 asked about the color of his room- He didn't know. 1 asked about the room's shape. He didn't know, "What does your dad's voice sound like?" He didn't know. 'Can you imagine what Dnnald Duck's voice sounds like in your mind—can you hear him quacking out 'Are you dumb or something?'?" He couldn't—although he snickered nbout that line.

This big boy, 61" and 205 pounds and, of course, on the football team, simply *iwd no sights or **sounds M** his head. No* wonder he didn't "learn" academic information **very** well!

lurning to one area of skill and resourcefulness that I knew he had, F asked, "How have you learned to play football?"

[t turned out that his coach also had lots of trouble with him, Jim never seemed able to "get it" (the football plays) when the coach drew out the moves on the blackboard. The coach had to take him out to the field and actually *walk him through **the moves.***

Ah! Jim's learning strategy (and representational strength)—kinesthetics! So **1 gave** him some homework. He had to go home and make mental snapshots of his room, the house, the classrooms, his mom's face, etc, J also asked him to begin to make auditory snapshots of his dad's voice, Donald I Jack, two of his favorite songs,

Thereafter week by week for two months, our sessions consisted of his reports of the sights and sounds in his wnrJd. My questioning simply gave him the opportunity to begin noticing—noticing as he had never before. And as he began to "snapshot' and encode visual and auditory information—his grades "mysteriously" began to improve, It turned out that Jim didn't have *a* low JQ; he had simply not developed his visual and auditory modalities.

Accepting and Appreciating the Mctii't^{J}wgrtims

So what? What values accrue when you know Meta-Program!!;? How can Meta-Programs heip us **appreciate** all of the differences that we find in others?

1. *Conflict reduction.* As we recognize that people radically differ in their *patterns* for sorting, attending, processing, and making sense of **the** world, we *accept* Ihi? fart as a given, and **no longer aeed** to fight it! Further, when we stop wasting **enefgy** tin fighting their Meta-Programs, we can use this understanding of a person's style to more fully *understand* them in terms of their awn model of the world. Grasping the patterning style provides us insights into what they value, *how* they think, feel, value, etc. This **describes** a much more sane approach to inter-personal reality.

Whnt can we appreciate specifically about **differences?** The explanatory power **they provide. They** provide us explanations as to *how* others can see and feel so differently. In rending and **familiarizing** yourself with many of the Meta-Pnograms, you will prubtfbly experience what most do—a sudden awareness about a particular person, "Oh, that explains why they think that way!"

This *accepting and appreciating* stops us from needless conflict with people. Instead, we can *pace (or match) tkrir processing style,* which, in turn, facilitates Ihem feeling understood; and that generates a sense of rapport,

2. *Moralizatinn reduction,* Accepting differences in Meta-I'rograms further stops all of the ent-'r^y and conflict thaL we waste on moralizing about the "right" way tn think Ton shouldn't be so detail minded [" **"Why do** you always have to have a procedure? What's wrong with you?" "Me, me, me—you always reference off yourself. You shouldn't do that!"

As we more fully *accept and appreciate* another's "structure of subjectivity," we don't have tn "demonize." their style of processing informEition. Rather than fight Iheir style., we can appnxiato its values, and then simply match it in commiLn kitting and relating. This, by the way, will cut out most of the "resistance" that we encounter from people.

&   *Cammunicut ion flexibility.* 1 he result of adopting more acceptance and appreciation of **differences** leads to expanding our communications] flexibility. Understanding and pacing a person's way of knowing, perceiving, etc, empowers us **to** communicate in a way that optimally fits the other **person's** style. This empowers our message? to have maximum impact for that person.

4.   *Empathy development.* Such acceptance and **appreciation** ako expands our abilities of **empathizing** because it frees us up from an imprisonment in thinking that our way of **thinking** exists as the only right way to think. Recognizing and learning to appreciate other frames **of** mind and thinking increases our empathy for other viewpoints*

5.   *Prediction accuracy.* **Finally,** with expanded empathetic **understanding of** others, we have a means for more accurately "reading" and *predicting the person's responses.* We will be able to figure others out **because** we will have greater access to the kind of thinking that creates their reality.

Using the Meta-Programs to *Sec Patterns*

IF the ways we code **information,** pay attention, and process thoughts both *ilescri&e* our model of the world and *create* it, then the ways people perceive and sort, I all into predictable patterns. We can now look for such systematic and regular patterns in ourselves and others. First we need to develop conscious awareness **of** how people **attend** the world.

1.   One *at a time* If you look at the fu IJ list of Meta-Programs and aim **to** learn them *aU at once* you will overwhelm yourself. Instead, *aim to leans, them one at if time** We have provided several diagrams (Figures **1:1 through** 1:3) to assist in organizing our thinking and remembering of them. We have also designed a Sorting Grid (Appendix F) to assist learning. Begin by using it as **a** tool to ma lœ a psychological profile on yourself, and then others that you know well. This wiLI help you think about such processing patterns. As you take the Meta-Programs *one* at **a** time, practice it until you feel proficient in recognizing and using it

2.   *Cive yourself permission.* Do you have permission to "go mt?ta" and notice people's operational style? If not, give yourself permission to do so. Do you have **permission to** "go meta" **wWfe** *talking* with them? Do you fear that will seem rude or uncaring? If you get that kind of internal objection, **than** reframe it as representing a truly caring and considerate approach because it empowers you to understand them more fully.

3. *Use lots af open-^nded questions,* Open-ended questions especially encourage a person to express his or her Meta-Programs, As the classic question, 'Does this glass look half empty or Jig If full to you?," invites a person to indicate **a** typical way **of** perceiving, as do the *eh* citation **(questions)** that we have included with each Meta-Program.

4. *Use lots of Downtime questions,* These play a valuable role in eliciting Meta-Programs inasmuch as they require a person to go "inside" to access the required information. When we don't have certain **information** "on the tip of the **tongue/** we will tend to demonstrate our Meta-Programs. Downtime questions **obviously** depend upon both tlu^j content and the context. Examples of **Such** include the following: "As you think about your chfldhood home, what color was your room?" "How many stop lights do you go through when you drive from home to work?" "Name Lhe sixth number in your telephone number" "When you think of the tune of Mary had a. Little Lamb' and the tenth word of that song, describe the tonality at thai point."

5. *Hicit fully associated states.* Don't make the mistake of trying to elicit Meta-Programs with a persnn not fuJly accessing their experience.

h. *Prioritize the **Me£a-Pragmm&** and **look for** the drivers.* Remember that the Meta-Programs do not all carry the same weight of importance. Tluv will differ **according** to how a person uses and values them. So in *identifying* the Meta-Programs, also *prioritize* them in terms **of importance** *to that person* in that given context. Identify the person's VIeta-Programs which seem the most important and impactful (the person's driver Meta-Programs). Continually wonder, "What Meta-Program seems to exercise the most significance for this person?"

7, ***Practice*** *writing pacing statements.* When you fee] ready to use the information you have gathered about someone, practice **writing** *pacing staieuirtite* **to** match their **processing** style. This may do more to increase your communication skills **than** anything else.

Thus, if the person sorts by self in a strong way and mismatches with counter-examples (or with polarity responses), he will typically feel inclined to challenge yi>u vvilh "provoit-tn me" statements. This can spiral inLo a pointless matching of **wita.** Counter that with a pacing statement "You seem so good at knowing your needs thai only you can truly decide what's ultimately right." A communication like thai will pnee his me La-processing style **feat** structures his very thinking and emoting. It will also *validate* his style. Then, instead of fighting hjs style of thinking and deciding, you will utilize it.

With n visual and general sorter, keep your details at *6* minimum as you describe future possibilities vaguely. The person will then shape it into hiy or her own image: "With your great eye you can see how **you** could use this in your business to improve production." Hie person will also feel **respected** becausu you didn't bnre him or her with details.

As you learn to match a person's sorting patterns, you will not have to swim against the current of that person's bask **inclinations. In** this **way** you will add a turbo charger to your coinmu meat inn skills, We recommend that you firs! get acquainted with your own **Meta-Programs,** Doing so will deepen your own understanding of how you operate **at this psychological** level. It will also give you an appreciation for the value of these Meta-Programs, Then you will know just the **right** way *to* sell yourself on something you want. This will provide you with n i/Liston-i-made sdf-motivation program **that** will fit your own personality- **just** right-

Usingiwd Working with Mfta-Programs in Caiinitutiicattij}; ami Relating

\\ we **understand Meta-Prog^ams** as *sorting patterns* then how do we work specifically with **these** sorts?

James and **WoodsmtU** (1988), Rooney (1990), and others also describe Meta-Programs as "sorts" or "neuro-sorts/' This **betel** *sort,* coming from *computer terminology,* describes how **a compute!** organize information. **Using** this metaphor, the Meta-Programs create our "menial" functioning that then determines hnw we notice, organize, formulate, maintain, and chunk data **(messages)** as we make sense of things. Meta-Programs thus provide unconscious parameters, guidelines, and general rules that organize perception and thinking.

Phenomennlogically we experience our consciousness as simple and direct. Our thoughts see in so "real" and concrete to us. Our representations, values, beliefs, and memories seem so much 'the way it is." Yet behind our experience of this phenomenon there exists great complexity with regard to L i nsciousness. Bateson (1972, 1979) repeatedly asserted lhat **we** have no consciousness of the neurological median isms that **give** rise to our phenomeno logical sense of our consciousness *vt* reality (phenomenology itters to our sense of **and** experience with phenomen a at the sensory **level).** Quoting studies in perception, he showed that we usually cannot become aware of the medianinmn that create or cause perception—which explains how various perceptual "illusions" can so fool our nervous system. We know only what we "sense" on the screen of our consciousness as it ebbs **and** flows.

As the Meta-Pmgrams describe *patterns* for sorting out the stimuli that impact us, it provides awareness of *how* a pErson processes information at unconscious levels to create his or her subjective reality. What then? We can then *tsiatdi* the Meta-Pmgrams in communicating to access the **person's** neurologic^ circuits for processing information in the way that seems "real" to that person. Since one cannot *not* respond to one's own way of making sense of things—this makes the communication impactful indeed.

Rooney **(199Q)** writes,

> "... although the current state of research on Neuro-Sorts (Meta-lsmgrams) has not been extensive **enough** to be able to say how they originate, where they come from neurologically, or why **each** individual has the particular sorts they do, there *are* a few things that are known about them."

In the following sections, we have specified some of these things that we know about Meta-Programs, and suggested ideas about working with them.

Ho **it?** *do We Work with Metn-Progmms?*

1. By accepting Mcta-Programs as creating a general direction for consciousness. Meta-Programs differ from beliefs because they typically function in a far more general **way** than do beliefs. They function as a focus of consciousness rather than specify the content of a specific belief. Rooney writes,

> "They operate more as a direction, *a* tendency, a general guideline by which we select or through which we funnel and **channel** the incoming information that will later be formed into beliefs,"

2. By accepting them as contextual!!! dependent. A person may operate in a very *internal* way in one context of life (i.e. spiritually, going inside to find meaning regardless of what others say or *do),* while very *external* in another (i.e. in one's job, seeking direction and instructions from others). The contextual dependency of Meta-Programs suggests that while **we** will find them operating consistently within *a* given area, they will often operate very differently in another arena. While exceptions occur, expect *Mcltt Program consistency* within a given dimension. We need to always inquire about *the context* within which wo use a given Meta-Frogram, and the **contexts** wherein we don't use iL

Meta-Programs a]so depend on the cultural contexts. A style of sorting can habitualize for a whole giuup of people so that certain Meta-Programs may predominate for various racial, religious, familial, or political groups. This means that the percentages of people in a given country, society, area, generation,economy, educational institution, etc. may fa*, or a certain Meta-**Program** style for thinking, emoting, etc. **When** examining Meta-Pro&rams, take this into consideration. Does this thinking-emoting structuring style typically characterize any larger **groups** with whom this person **associates?** For example, the fundamental mindset, whether political or religious fundamentalism, opera ten from a perceptual category sort (#6) **of black*** and-white thinking. An extreme "liberal" will similarly use that kind uf thinking. Moderates, by definition, operate somewhere in the middle arid hence sort by **using** continuum thinking,

3. *By thinking of Meta-Programs as operating on a continutnn.* We do not exist as necessarily *either* this pattern *of* that one (either/or). While some people do process in a polarised way in one or two of the Meta-Programs, we generally fat! somewhere in between on the continuum. So we need to ask, "To what extent" or "How much" do I or this other person structure thinking or emoting in this or that pattern?

4. *By expecting Meta-Programs to operate iti a "state" dependent way.* This means that **out** use of a Meta-Program greatly depends upon our mental-emotional state at a given time. *A* Mela-Program can differ **accottiing** to our internal state (internal context), the situation (external) in which we find ourselves, and the amount of stress we experience. **Thus** we need also to ask about the person's state. How do we perceive in a stressful state versus a calm and relaxed one? How do we think-feel when in a *soda]* group versus working alone? When resourceful or unresourced I?

Typically, most people in a "stress" **situation** will experience it associatedly (#15). When this happens, you can count on the person taking things personally and engaging in other cognitive distortions such as Awfulizing, Catastrophic ing, Blaming, etc. Such association into the state of stress involves sending messages of "danger" or "overload" to the brain which then activates the fight/flight mechanism. When that happens, the **autonomk** nervous, **system** goes into high activation of defense. Yet in most modern situations, this response pattern does not serve us well! Yet if **a** person uses that *as* tbeir Me to-I'mgiam—-this will result **Knowing** how to "read" this provides us with the ability to choose to dissociate and to invite others to sort that way as we IK

5, *By refusing to moralize about MeIa-Programs.* Meta-Programs have notfiing to do with morality (i.e, "correct or incorrect/' "good or bad," "ri^ht or wronft"). No ethically "correct" way exists to filter information. Some of the VIeta-Programs will, in certain contexts, work much **more** productively than others. Yet these styles provide us merely with choices about how to process information nnd respond. They do not prescribe "the way things .ire/' much **le&s** "the way things should be."

They operate as sets *of distinctions we* can make about information. Therefore we do not view them as "true or false," but useful or not useful in *a* given context at a certain time. **The** human brain works in a far too niarvelously complex way for us to neatly categorize its functioning in such ways. The **Meta-Progranifl** simply provide UH with a useful tool for thinking *<.ji* human **behavior** (e.g. information processing with OUT neurology). Nor do we, in -\fl_P, use them as simply a new way *to* label and categorize people. If these **distinctions** enable us to more productively understand ourselves and others, then they have value for us.

6. *By expecting consistency, but not permanence..* When *we* structure information at a meta-leve] it endows our "sense" of self and reality with a consistency. It does this by **creating** ongoing coherent patterns. Though **flexible** and alterable, Meta-Programs do endow our everyday experience with n sense of stability. This may create the pneudo-sense of having an unchangeable *"*personality" or "temperament." Rooney wrote **about** this,

> "It" we operate as *internals,* spiritually, we will consistently function
> that way in all spiritual matters and at aL times."

It becomes a habit.

Habits, for all the bad press they get, do keep us consistent and regular. So with our meta-habits of mind- We inevitably follow patterns in how we process and. code information. This *form of patterning* gives UH a way to discover the paLtemed ways people think-

7r By attticiptitiiig that they wilt change over contexts and time. As we grow and mature, the way we pattern our thinking as we sort for meaning **changes.** These **do not** function as permanent, static "traits." They operate much more as s

For example, during a "normal" and healthy maturation from .1 child to an **adult** experience in life, we **typically** can **expect a person bo change** from referencing off of Others (external) to referencing off his or her own understandings, values, and beliefs (internal). This generally describes a healthy personal "centering-"

Lloyd (1989) devoted his research to this **subject** His dissertation, The Impact of Role-Expectation **Cognitions** upon Test-Taking/' **describes Ws expkwstiQai** into *Lite trait **hypothesis*** behind the construction of several psychometric- tests (Taylor-Johnson Temperamental Analysis, etc). He tested the trait theory presupposition Ihat the way *A* person "is" will **not** change over the years and **would not** change if you ask a person to take the test **while** in different states.

Yet the test-taking experiments showed the very opposite. People's scores move all **Over** the place: when they imagined taking the test as "my eighteen year old self," "as my current self/' "as myself at sixty," etc. In other words, Lho state (even accessed by imagination) determined the "trait."

In summary, since Meta-Programs describe our mental-emotional categories of internal **patterning,** they determine what information we will **use** and how **we** will **formulate** both our "world view" and "self-view." Knowing this empowers us **to** work with others calmly, thoughtfully, respectfully, and patiently. We have no need to take **offense** or anger about someone's particular Metii-Programs. This knowledge can also assist us in more accurately predicting the way another person will act.

Remembering that these programs do not exist as things or permanent traits enables us to not put people into conceptual boxes, Instead they enable us to em pathetically understand others in our relating and communicating. Remembering that people "are" *not* their programs, but merely express styles of thinking and emoting in various contexts at various times and can sometimes develop some really entrenched habits of mind-and-emotion.

Tools for Figuring Out People

Developing people-reading literacy skills necessitates several tools. What tools will you specifically **need** to figure out people using this model?

1.   Sensory awareness* Opening up your eyes and ears, and other senses, to the input that othurs constantly offer. Come into "Uptime" Put all of your "Downtime" **thoughts,** emotions, and filters on hold and shift aware-ness to only the stimuli before you. The more .skill you develop at attentive listening, the more skill you wil] develnp in figuring out people.

2.   Distinguish between descriptive and evaluative terms. This will prevent you from "reading" others through your patterns and **Biters,** As you distinguish between what you actually see, hear, sense in sensory awareness *(description)* and between Ihe values and meanings which come from memories, **values,** traumas, beliefs *(evahiative),* you can read without projecting **(mind-reading).** Ayk yourself, 'What does this descriptive element (language, £esture: behavior, emotion, etc.) mean to me?" to access your own meaning system so that you know it. Since all **evaluative** words and processing arises from our own model of the world, we need to constantly go meta, get out of content, and move into a descriptive mode,

.3.   Ptiif attention to linguistic markers. These identify the cues thai mark out how a person represents and formate their experience. Use this to gain insight into the person's operating model *of* the world. Many of the Meta-Frograms have cue w^{T}ords and terms that will alert you to their presence*

A visua] processor (#3) will use visual words (see, look, color, etc.) a kines-thetic pnxzensor will use feeling and sensation words {feel, heavy, smooth, impact, etc,)/ and one processing auditorially will use words of sound {hear, rings a bell, sounds right, etc),

*4.   Develop a comprehensive knowledge of **the** pntti'nis.* These prnvide you with the key to your "reading" as you figure out people. They enable you to organise the input offered to you in making sense of them. Learn, drill in, memorize, utilize, practice until you make them "second nature.' *Do* so until you make Lhem part of your own processing, until vou **Organize** them as your intuitions. As we must learn how lo make auditory discriminations to appreciate music and visual discriminations in order to appreciate art, so must we train our senses to note discrete Meta-Program distinctions.

5, Dex>elop clean kinesthetic channels. One of our tools for "reading" people involves the **felt** impact that another's words, gestures, and behaviors make on us, Yet to utilize this capacity necessitates put Ling ourselves into a calm **state BO** that we can cleanly note the impressions that stir our senses and emotions Mere kinesthetic **awareness** will not suffice. We must have **kinesthetic** channels *uricpnttittlmated* from our own emotions, emotional filters, and **predispositions.**

When people **generally** tnlk about taking a feeling approach to others, **they** usually refer to feeling sensitive about *11leir feelings,* rather than those of another, Yet that leads to mind-reading, projection, and outright hallucination about others' Thu emotions they think they hear, see and feel in others, arise from within themselves. This ability to distinguish between what we receive as *input from* **the** *outside* and *ivhnt uv generate z&tihxn ourselves* separates effective communicators from mind-readers.

6, Go mcta. Move to a meta-level, to the person's meta-levels of temperament, mental, emotional, relational, etc. processing. Continue to inquire, "What does this way of talking, acting, emoting, etc tell me about this person's uperationa] Meta-Programs in this context?" "What does this reveal about me and my Meta-Programs?"

7, *Keep your "rending" always tentative.* Test your conclusions and assumptions. Ask the person about their thinking, emoting, choosing, etc, Invite more information, and lest it against the person's overall configuration of traits.

Conclusion

NILP first offers us a way to ***mtitutge** cur own mind* and then it offers a model **for** *figuring out others,* Starting from the presupposition that we all inhabit **unique** and different worlds of thought, emotion, meaning, experience, etc., we seek to understand others in terms of their mental maps of the world. This also involves their metn-mapping **style** (the Meta-Programs), Accepting and appreciating these differences empowers us to pace their model ol the world rather than fight with them about it. What a much more enhancing **jwcess!**

In the following chapters, we have presented the most extensive list of Mcta-Programs to date. Yet this certainly does **not** exhaust the subject. Ln fact, we feel that it just barely begins to address this domain about how we sort, pay attention, and perceive.

Part II

TheMeta-Programs

Template Of Meta-Programs

The "Mental" Meta-Programs
#1. **Chunk Size:** *General'/Specific; Glohtd/Detail:*
   Deductive, Inductive, Ahdactive
#2.   **Relationship Sort:** *Matching/Mismatching;*
   Santenets or Difference/Oppo&U;

#3.   Representational System Sort:
   Visual/Au*dihiiy/Kiiiesthetic/Auditory-digitat*
#4.   Information Gathering Styte*
   Uptime/Downtime
#5. Epistemology Sort: *SertSQts/Itttuit&rs*
#6.   rerceptual Categories Sort:
   *Black-and-white**asContinuum***
#7.   Scenario Thinking Style:
   *Best-CasevsWorst-Cast'**Scenario***
   Tkb*iking;Opt**thrus**ts/Pens**teris**ts*
#8.   Perceptual Durability Sorb *Pernieablp/lm*
#9. **FocusSort:*ScreeTte^s/Non-scTS&TtBts***
#10. Philosophical Direction:
   Wlnf/1tow;Qn$'ws/5olut.itmProcess
#11. Reality Structure Sort:
   Arbtoie!iayifNon-Aristotelian(SfatkfProcess)
#12. Communication Channel Preference:
   *VerhtiKDigitai)/**Non**-Verhnt(Aiwlofiue),Balanced*

The "Emotional" Meta-Program$
#13. Emotional Coping or Stress Response Pattern:
   Pass*imty**/Aggression/Dissociated***
#14. Frame of Reference or Authority Sort:
   *hiivnuil/r.xtenml;Self-Referent/Othsr-Rvferen**t***
#15. Emotional State Sort:
   *AssQcia**ted/Dis$cck***:ed;Feeling/Think;ng*
#16* **Somatic Response Sort:** *Active/Reflcctim/Inactivc*
#17. The Convmcer or Believability Sort;
   L◄的**8j *Sounds, or Feels** Right; Makes Sense*
#18, **Emotional Direction Sort:** *Llni-directiounl/tVlitfti-direciionat*
#19. Emotional Intensity/Exuberance Sort: *Desurgency/Surgtma/*
   Timidity/Boldness

The "Volitional"

#20. Direction Sort: *Tmuard/Aitmy From, Past Assurance/ FuturePossibilities;**Approach/Avoidanct***

#21* Conation Choice in Adapting:
Qyyii&ns/Pvoctd11fes

#22,A*1.**111**Li**Iiim**S**mi:/;;*dging/Percewing,Cont**rolling/Floating***

#23, Reason Sort nf Modal Operators:
*Necessity'/Possibility/Desire.;**Stick—**Carrot*

•#24. Preference Sort: *Primary Interest—*
Th**ittgs/A C f**ivit** yfl n fn mm **Hon

#25. Goal Sort—Adapting to Expectations:
*Perfectimi/Oytiuuzatiy>n/Skcpt**idsfit***

#26. Value Buying Sort;
***Cost/Con**imti&tce/Qunli ty/Time*

#27. Responsibility Sort:
*Over-**Resfiansibis/Under-Rgspons**ibte*

#2S. People Convincer Sort: *Distrusting/Trusting*

The Extern a I "Response" Meta-Programs

#29. Rejuvenation of Battery Sort; *Extrovert, Ambiuerf, introvert*

#30* Affiliation and Management Sort:
im**Upenden*t/**thi**inPlayer/Mm**titgBT

#31. Communication Stance Surt: *Communication Modes*

#32- **General Response:** *Congrtieut/IncDngruciit/ Cotupetitivv/Coapi'mlhi'/t^{?}**tlorii**y/Meta*

#33. Somatic Response Style:
Active/RjcflectiVL'/Both/biacthe

#34. Work Preference Sort:
Things/Sifstt'fns/People/Infonmtthu

#35. Comparison Sort: *Quantitative/Qualitative*

#36. Knowledge Sort; *Motieiit**ig/Qmcept**ualiz**ing/Daiurnstvathtg/ ExpL'ticiuiiig/Aiithoriz**ing*

#37. Completion/Closure Sort: *Closure/Noil-Closure*

#38. Social Presentation: *Shrewd and ArtfulfCenuint: and. Artless*

#39. Hierarchical Dominance Sort:

The Meta Mcta-Programs

MO. **Va I u e Sort:** fc[1]*}1 itj t tonal* "Needs," Beliefs

#41. Temper to In &truction Soft: *Stroi sg- Wffi/C&mpliaft t*

#42. Self-Esteem Sort: *Comtitkmal/UuvimditiQual*

#43. SeIf-Con*11*dence 5ort: H*igh/Low*

#44. Self-ExpeHence Sort: *Mittd/EtttotiortfBoriy/Role*

#45. **Self-Integrity:** *Conflicted incongTVity/H&TtnovioUB Integration*

#46. "Time" Tenses Sort; *PastfPresentfFutitre*

#47. "Time" Experience: *In "Time"/Through 'Time"; **Sequential** vs **Rsmbltt** Sorting*

#48, **"Time" Access Sort:** *Random/Sequential*

#49. **Ego Strength Sort:** *Unslabk/Siabk*

#50- Morality Sort: *Wrak/StTO\ig Super-ego*

#51, Causational Sort: *CtiUsetess, Lilwnr CE, Multi-CE, Personal CE, External Cl\ Magical. C*

Chapter 3

The "Mental" Meta-Programs

*.ta*Programs in Thinking, **Sorting, Perceiving***
$1-12)

These Meta-Programs pre-eminently describe our Operational System for human processing of information. They describe how our **attention** functions m terms of *how* it attenda and processes information **cognltively** (mental UXICILrs. landing) and *ivhat* it attends. In this chapter we focus on those meta-level styles of inputting, processing, and outputting of information (messages, **"differences'***) that **have** to do with what we call "mind" or cognition. These facets of our operating system indicate *how* we have learned to **"run** our brain" and offer an understanding of the many thinking patterns that we can use to "run our own **brain/**[1]"

In the following, we will offer a brief description of each Meta-Program pattern with an elidtation question or process. In our seminars we typically devote lots of time for multiple **examples, demonstrations,** and **experiential** laboratories so that learners can develop **skill** in recognizing **and utilizing** such. Here we offer the model with some applications.

    L.   **Chunk Size:** *Gettdrtll/Sptwiftt:; Global/Detail; Deductive, Inductive, Abductivt*

#2.   Relationship Sort: *Msftching/MismaUMng", Sameness or Difference/Opposite;Agree/Disagree*

#3.   **Representational System Sort:** *Vistttil/Aitditory/Kini'sthetic/ AwtiUvy-Digital*

#4,   **Information Gathering Style:** *Uptime/Downtime*

#5.   **Epistemology Sort:** *Sensors/tiiftiitors*

  jT   **Perceptual Categories Sort:** *&fack-md-Yfh8e* us *Continuum*

#7.   **Scenario Thinking Style:** *Btst-Case* vs Worst-Case ***Scenario Thinking; Optinnsts/Pt'ssit)iistn***

#S.   **Perceptual Durability Sort:** *Permcxblffliupyrtsuntble*

#9.   **Focus Sort:** *Scrwiters/Non-scnrih-t^*

#10. **I'11**i**I*>sio**y**h** it.s**I Direction: *Why/HiW,* Qrigins/Solittion Proa**iss**

#11. **Reality Structure Sorb** *Ansfateliatt/Ndn-Aristateliftn*

#12. **Communication Channel Preference:** *Verbal/Now-Verbal; (Digitat/Anatogue), Batonved*

#1. Chunk **Size/Reasoning Style:**
*General Qttd Global/Specifks and **Details***
*Deductive, **Induetivz,** Abductive*

Concept: With regard to **the size of** the "chunk" of information that people prefer when thinking, communicating, **learning, etc,** we **generally** move from one of twu **bask** positions, with a third position taking a lesser role. Deductive thinkers start *glabuUy* and move downward, inductive thinkers start *specifically with the details* and move upward, and abductive thinkers use metaphors **and** analogies to think "on the side,"

Elicitation; "When you pick up a book or think about attending a workshop, what do you pay attention **to** first—**the** bi^ **picture,** book cover, or **specific** details about its value?" "If *we* decided to wt.irk together on a project, would you first want to know what we generally will do or would you prefer to hear about a lot **of** the specifics?"

Description;
1. Some people prefer **to** *$tari wish specific information* in very small chunks and then to induce upward to generaj **principles.** They go for *details* and feel moyt comfortable with this level and size of data. They **prefer** to "chunk" their processing of information in sequences that unable them to **then** induce up *thi> scalefhm specificity to abstraction.* A_s inductive thinkers, they say, "Give me the details and Lct me see what it **means** to me." This describes the technical and scientific attitude par excellence. A person who sorts in **a** highly specific way sees the trees, but not the forest.

2, By contrast, **other** people **prefer** to *start with the big picture* that encapsulates a ***more global*** outlook. They make sense of the world in terms of **their** overall frame. They want "the forest" first not the trees. They want a *g&stodt* configuration (the whole or overall pattern) in their information processing and then they can deduce downward to **the** small chunks. These deductive thinkers will say, **"Give** me your general concept or idea and let me src what that rationally implies." This describes the **philosophical** and artistic mind par **excellence.** A person who sorts globally will see the forest, but not the trees.

Consider **a vertical continuum** that **goes** from the smallest and tiniest of specific detail to the highest and most global perspective. The **ability to** move from specific to abstract describes the scientific form of intuition. Here a person ***chunks up* to** larger levels of information. The ability *lochunk down* to specifics describes the philosophical form of intuition. It enables ont> to apply abstract concepts, James and Woodsmall (198S) have created a

chart thiit provides **a model for** this vertical continuum which they have designated as "Hierarchy of Ideas." We have adapted that chart to **the** one that we **have** renamed **"Hierarchy of** Language on **the** Scale of Specificity and Abstraction" (Figure 3,1 p. 60),

3. Bateson (1972,1979) described a third style, *abAuction,* This refers to **not** moving up or down the scale of specificity to abstraction, but reasonEng "on **the side"** by means *of* indirect thinking models: **analogies,** metaphors, stories, etc. As thinking laterally; **or** "on the **side/'** rattier than going up (induction) or down (deduction) the scale of abstraction/specificity, Bateson (1979) used **abduction tn talk about how** *we* sometimes think about one thins [T]Y *thinking about something else,* He put it in contrast for addition) to induction and deduction. Abduction shows up when one uses slogans, proverbs, icons, koans, riddles, stories metaphors, poetry, myths, etc. to language **their** new **high level** abstraction (pp. 253-254). In lateral (abduc-*Vwc.)* thinking, we move (conceptually) to the side and think about examples. A person can do **this** before or after chunking up or down as well. **(See** "Marketing managers—Managers—F'inance **managers** in Figure 3.1 as an example of abduction).

Identification:

1. Global sorting/Deductive, Those who sort in a general way easily recall times they felt bored and **frustrated** by someone who seemed compelled to feed them **detail** upon detail they really didn't want or need. These who think more abstractly do *no* in contradistinction to those who think more concretely and **specifically.** They **begin** with high level abstraction* (princi-ples, ideas, concepts, beliefs, etc.) and *deduce downward* to specific. Those who sort generally will often believe, "If you keep your **eye** on the dollars, the pennies will take care of themselves." In global processing, we think in terms of the bi£ picture, our overall vision, the principle induced, etc.

2. Detail **sorting/Inductive,** Those who sort via specifics can recall the frustration of **dealing** with someone who seemed to talk "up in the air.' vaguely, and did not supply them important details of reality. People who aurt specifically often believe, 'If you keep your L[i]ye on the pennies, the dollars **will** take care of themselves." They begin **with** specific details and *induct' upward* to general principles and global conclusions.

3. **Lateral** *sorting/Abductive.* Not only do we reason through induction (the scientific mindset) and deduction (the philosophical mindset), but we also reason via analogy, metaphor, story, narrative, etc. (the poetic mindset). Here we think about one thing in terms of another. Batesnn explained that much of his creativity arose from his abductive thinking.

James and Woodsmall (1988) estimate that 15% of people operate from the Specific category, 25% from Specific with some Gk)baJ_f and 60% from the Global,

       g We can discover this pattern by asking, "What do you want first when you hear something new—the bi# picture or the details?" By jusl listening to someone giving lots (if specifics, details, and **sequenons^ usually** indicates a specific processor *M* someone talks in terms of overviews, principles, and **concepts**—you probably have a global sorter on your hands. Knowing how, and at whal **level,** a person **processes** information **gives** us important information about how to package our communication to that per.snn in an effective manner. **Yltgt** (1985) describes the language at the top of the scale as "meta-words" (p.

Pacing: To pace and cominunkYiLf tvilh someone who needs and wants details, give him or her lots of specific details, break things down **into** specifics- Use lots of modifiers and proper nounii. To communicate with someone who needs a more gestalt understanding first, talk in concepts, principles, and the larger **ideas** first. Skip the details when you start; you can go there later.

II you approach a gestalt processor with specifics you will likely bun.[1] and/or finish-ate him in the communication interchange. If you approach a detail processor with generalities you will likely create distrust and confusion because your communication seems too vague and unrealistic to that **person.** To develop into **a** tup-notch communicator, notice where the person starts on the specificity/absLraclion scale and chunk yuur information at that level.

The model and **questions** in two NLP models, the Meta-Model and the Milton Model, provide language **patterns** for moving up and down the hierarchy continuum in terms of chunk si2e.

REBT Cognitive Distortion:
Ah! Jim's learning strategy, which is also his '^presentationa1" strength in that he favors and over-uses a particular representational system. And yet by his global sorting, he. seems to over-generalize far ton quickly as he uses **too** many fluff **words,** non-referencing nouns, verbs, labels, etc, and so draws inadequate conclusions. In his case, he jumped to the conclusion, "I failed to make the team. I'll always be a failure. I can't ever do anything right!" A further problem with over-using the inductive reasoning pattern involves getting lost in details and losing our way.

Contexts of Origin; These patterns can arise from modeling parenting figures who demonstrated either global or detail sorting; parenting figures who misused either style so that the child learned to value the opposite; trauma experience with a teacher or authority figure wʰho forced a child tu "go global" or "Innk at the details."

*Further **Reading*** Bateson (1972, **1979)** Bandit (1985),

Self-Analysis:
   _ **Specific Inductive Sortizfg/GtobaJ** Deductive Sorting (Detail/General)
   ___Lateral Sorting or Abducting

Contents:
   _   Work/Career_____Intimates
       Relationships_____Hobbies/Recreation
                                     _ Other:_____
   ___Hi^h/Medium/Low level_____Driver MP: Yes/No

Figuring Oni

Figure 3:7

*Hierarchy **of language** on the Scale of Spec ifid fy and Abstraction*

The Chunking Up Process

World of Met*-level Aba tractions
fttiL' K.intian Cjli^.iries)
{Thi: Mete Weia-Prograttis and Mete-States)

Agreement

t

"wit.it doc titiit meaning mean u> ^.m? What*
(tfttl, example describe thte[1]*"*

"For what purpose,..?"

*"What fntcniiott tin **you** have in thin...?*
"What ditftts **flffe** *mean to*

t

When iMiUabing, ctiwjik up tu
C h k up *until* y-nu *%el A*

The Structures of intuition.
DedLtLivo Intuition: *thi-* ability to
teke a geniir&J principk[1] and chunk down
In ^pply ,ind *n-;l.\l\-* tp spedfit s

Inductive Intuition.: thii dH3it>^ to
dkasik »p *[o* lind **meaningSj**
and roliiHunships between the annall pieces.

The Chunking Down Process*:*

"*wtmtmmpht/nftmtet*?*"

specifiiwtllrduyou
(Use any Meta-Model specificity question)

More and Mew Specific Details
    Distinctions

The *World* of
High-level Absttactiona
control tower-level idea3,

Tin? Big Picture
The World of Attractions

t

The   e *methanism* liiat moves us
    into higher level aba tractions—
theMiltonMade!,

Using intuiting to gather/prexv^
i f i   live **hare** in the world of the
    Eind inio "Trpnce[ir]

Existtnci

Economy

t

CEO

Marketing Mana^on.—Financii

t

t

Unit

t

t

ArinnttistratiwSupport

t

The tatigua^e *medwuKm* that enables us to
move down the scale inti^ SpecificLty—*the*
Mftrt-Modei Those who j^athor inform.ition
by Sensing Live here, We **come out of trance**
when we move **hoe.**

(Edited from *Hittamhy ttf tfess*
Copyright 1987-1 W«,"Tad James)

#2, Relationship Sort:
Matchii\g/Mtsmatcktttg
          ea or Difference/Opposite

Conceptt We **generally** have one of two basic ways of mentally operating in *htnv we work* **with ami compare dala** when we first **confront** new information. We can either look **for** what matched what we already know—what we find *an* the same as our existing knowledge, or we can look for what differs or mis-matches our knowledge?. This Meta-i'rogrmn **plays** a dominant role in determining our overall style **of** thinking as well as our world-view.

Elicitatiou: **"What** relationship do you first see between what you do now and what you did last year?" "What do you pay attention to first when **you** walk into **a** room?" Or, put four similar pens on a table, two in the same pattern and two in a different order. Then ask, "WhsI relationship do you first notice when you view these four objects?"

Identification: How do you "run your brain" when you first **attempt** to understand something new? Do you **look** first for similarities and match up the new with what you already know? *Of* do you first check out die differences? Or do you first do one pattern and **then** immediately **do** the other?

1, *Sorting for sameness.* People who match, focus their attention nn how **things** match up in a similar way to previous experience. They tend to value security and want their world to stay the same. They will not like change very much and may even feel threatened by it. Sorting for sameness creates a conservativism within. They like regularity and stability and so can stay on a job for several years without feeling bogged down. As the rapid growth and change of information and technology speeds up, sorting for sameness can create stress and **difficulties.** (Estimated at 10% of die USA population),

2. *Sorting jot differences.* Those who mismatch will first notice the things that differ. They value **change,** variety, and newness. They will not like situations that remain static, but find them boring. **When** overdone, they will notice only differences, problems, and things that do not fit. This represents a fresher style **of** thinking in contrast to the more stable style of **sameness,** Difference sorters **will** notice the incorrectly hung picture. They also love change almost as a constant diet. "Change for **change's sake**—if for no other reason]" Use terms about change, "re-engineering," for example, and it sounds like music in Iheir ears. People who extremely mismatch **will** get excited abnut revulutionary changes (Estimated at 5-10%,), Imagine someone who mismatches **in an** extreme way marrying someone who sorts for sameness at an extreme level!

*3. "**Matching** with **Exception**"* describe those who first notice similarities, then send their consciousness to differences. They like things to remain relatively the same, but allow change that comes about gradually. **Generally,** they prefer *a* little change in life every two or three years and ran endure a major change every five to seven years. Such people live quite stable iiws and tend to adapt weJI (most people fall here, estimated at *555%*

4. *"Mismatching with Exception"* describes those who first notice differences, and then send their mind to similarities. Such individuals tend to **enjoy** change and variety, but not revolutionary change. They enjoy rearranging things. This may lead to changing relationships, jobs, homes, etc. fairly frequently to satisfy the desire for variety (estimated at 20-25%).

5. *Sorting far **Mtm&zm** mid differences equally.* This describes .i fairly equal sorting for both of these distinctions. Such people frequently say, "The more things change, the more they stay the **same."** They will seek both change and diversity in a pretty equal way (estimated at 5-10% }.

*FigtiH **3:2***

Matching	Matching	Balanced	Mismatching	**Mismatching**
Sameness	W/Exception	Equally	VWExceptions	**Differences**

: People who match will tell you how things took the same to them. They will focus on the things that remain **stable** Mismatches will talk about how the things differ You **will** hear them talk about the "new, changed, different and revolutionary" People **who** *match with exception* and people who *mismatch wills exception* will discuss how things gradually change over time. Listen for comparatives: "more, less, better."

Pacing; With those who match, emphasize areas of mutual agreement, security, what you both want, etc. and ignore differences, **especially** at first With people who mismatch, emphasize **how** things differ, the new, the different, the distinctions, even the revolutionary. Talk about adventure and development. With those who have a bit of both (cither pattern with exceptions) alternate your talk between things that match and those that mismatch.

Emoting: In communication, we often find those who mismatch difficult to deal with. This arises because ihey will ihink in mismatching ways to whatever we say! So their consciousness will constantly go to counter-examples of our statements. When we present an idea, suggestion, belief, etc., they will swish their brain to a mismatch representation **and CCHnebatik** with .• list uf *"Yes, but ..."*s to demonstrate why the idea will not work, or tacks validity. **Used** continually, this tan feel very frustrating! Sn present the idea as something that probably won't work-.ᵣ They wUt then mismatch thnt. They will more likely give you a list of reasons why it will) ᴶᴶ] have some serinus reservations abnut whether we can get this project out on time

Polarity; Sorters describe those who have extreme patterns of mismatching. These people will respond automatically with *the apposite* **nespwsfi** from whatever you desire. When this happen^ congruently and sincerely *play fhi'ir polarity!* In Uncle Remus, Brer Rabbit did this by begging Brer Fox not to throw him into the briar patch (the outcome that he actually wanted).

Langituging: When you **offer** a matching person something new they will typically respond with a similar]ty comparison, "Isn't this just like...?" They process first for similarities. Matchers generally feel quite comfortable with the tendencies to perceive similarities more than differences. When persuading *thorn,* play to their comfort 7one and emphasize the similarities between your proposal and their familiarities.

Statist in: More people use a matching sort than a mismatching which explains the success of standardized franchises across the USA. James and Woodsm^ll (1988) say that 5-10% use Sameness, *55—65'Y^* use Same with Exception, 20-25% u&e Difference with Same, and only 5-10°/: use Difference.

Contexts of Origin: Conditioned from the parenting figures who modeled matching or mismatching. If parenting figures misused either style, the child may have learned to value the opposite. Trauma experience with parent, teacher or authority figure who totally forbade child to disagree may Lead a child to develop a fear of mismatching, or to make a decision to **always** mismatch!

Further Reading: James and Woodsmall (1988).

Self-Analysis:
__Sameness Matching /Difference Mismatching

Contexts:
. Work/Career	__Intimates
__Relationships	__Hobbies/Recreation
__Sports	Other:_____
__High/Medium/Low level	_ Driver Ml': Yes/No

#3. **Representational System Sort:**
Visual/Auiit9iyfKjne$thetic/Auditoty-digitat

Concept; Brains "think" or create "thoughts" via the process of ***re-presenting*** sensory data (information), the "mind/' which we process via our external senses* Thus we "see" images and pictures, we "hear" sounds, noise, mubic, words, we "fad" sensations, movements, etc, MLP describes these *sensory systems* (if information inputting and processing of the representa-tional systems. They comprise the essential components of "thoughI."

Handler and Grinder (1975) also noted that people tend to develop *a "most highly favored"* ***representational*** *system* and use this for most of their "thinking." **Thus,** some people operate more in the visual system, others in the auditory system, others in the kinesthetic system, and yet others in the **auditory-digital (language)** system, (Too much reading, higher education, etc. can initiate one to mentally live more and more in a "world of words,") After BandJer and Grinder designated the sensory channel a person relies primarily on as one's most favored representation system, they identified **the** system one **most** uses to *access or reacces$ stored data* as the lead System They frequently will differ. Ay a **result,** a person coidd *see A* scene and recall it visually (lead system), but not realize that they use that process or have awareness of such-—only have *a feeling* of such (using their kineslhetic Representational System).

Etidtatiatu "When you think about something or learn something new, which sensory channel do you prefer?" "Which channel do you use most commonly?"

Identification: We can discover thLs pattern of human processing in primary ways- (1) by listening for the kind of *predicate** {verbs, adverbs, adjectives) *a* person ust^s and (2) calibrating to *eye-acceding patterns.* We can listen for visual, auditory and/or kinesthetk predicates, We can also observe a person's eye-scanning movements wherein eyes moving up generally indicates visuaJ access, down to the right for kinesthetic access, eyes moving horizontally on a level plane and down to the left as auditory access (see Appendix C).

h Visual re.pTesente.rs; People who process and organize their world visually usually sit up erect move eves upward when visualizing, breathe high in chest, use high **tones,** move quick, and use visual predicates (see, **tmagiite,** clear, picture, etc.). **Visuals** look at people and want others to look at them when they talk. In term.[1]; of" body types, many visuals appear as thin **<ind lanky.**

Those who sort by seeing tend to want "space" that they can see. So when you communicate with them, back off and give them room for seeing,

1. Auditory **repr&entersi** People who process and organize their world with sounds move their eyes from side to side when accessing information. Their respiration comes from the middle of the chest in a regular and rhythmic way. Many will have a gift **LIF** the gab, enunciate dearly, demonstrate EL sensitivity tn tones and volumes, sub-vocalize, not look at the person talking so **that** they can point their ear to hear better. In body type, they typically have *a* moderate form **between** the skinny visual and the heavy kinesthetic, sometimes a pear-shaped body: These processors will use more auditory predicates (hear, loud, sort, clear as a bell, sounds right, **etc.).**

3. Kmestheiic represented: People who process and organize things with their body sensations will move **their** eyes downward when assessing and use kinesthetic predicates (touch, feel, grab, warm, moves me, impact, etc.). They breathe deeply, talk and move slower, gesture a **lot,** etc.

4. Auditory-digital **represented** Laborde (1984) describes them as "the **cerebrals"** because **they** can "live in their heads" and can develop "a thick **filter** oi language between their sensory perceptions and their experiences.*"* Such **people** can live so much "in a world of words" that they have little awareness of pictures, sounds, or sensations. This puts them in "computer mode" in the Satir Categories (#31), WoodsmaJl had noted that such persons love lists, criteria, rules, meta-communicatinn, etc.

Pacing; To match a person comrnunjcationally, use the kind of predicates **that** fit their favorite representational system. This enables one to "get *on* another's channel" and talk in that person's language. Expect confusion and responses as if you speak a foreign language **when** you mismatch someone's style^ If the person over-uses one: system, they wiU often respond as if amnesic and literally will nnt hear what you say.

ugz Listen for specific visual, auditory, and kinesthetic predicates. Auditory digital language involves Lists, rules, criteria, abstractions, nominaliza turns, etc.

Contexts of Origin: One's home of origin may have pul more value an seeing hearing, feeling, or saying words. The most significant persons may have valued one of these over the others, **Trauma** experience involving the tahnoing of one *of* these, "Be seen and not heard!" may lead a person to over-value the visual **chaiutd to** the auditory. Frequently, a child over-exposed to traumatic experiences will become overly associated into the kinesthetic mode. As a result, they may even shut down their visual and auditory inputting.

Further Reading: Handler and Grinder (1976).

Self-Analysis:
　　Vis ua I/A uditory/Kinesthetic/Auditory-digital (Language)

Contexts:
　　. Work/Career　　　　　　　　＿InlimaLes
　　＿Relationships　　　　　　　＿Hobbies/Recreation
　　＿Sports　　　　　　　　　　Other:＿＿＿＿＿
　　＿High/Medium/Lo*w* level　＿Driver Ml'; Yes/No
　　＿Cross Modalities: V-A, V-K, K-V, etc.
　　　Drivers

#4. Information Gathering Style:
UptfmefDoumtime

Concept in processing data,, a person can notice and lor us on **the internal** world of his or **her** own **subjectivity,** which we designs fa as in *"Downtiute,"* or can notice and focus primarily on the external world, which we designate as in *"Uptime/"*

Eiicitatian: "When you listen to a **Speech** or conversaL[on, do you tend to hear the specific sensory-based data (VAK) or do you go inside (Downtime) and listen for what the speaker means?" "Do you want to hear proof and evidence from the outside or do you take more interest in your internal thoughts about it?"

Itti'fjtificatioa; Uptime refers to having full sensory awareness of things in the environment and paying attention to what we receive from the outside. When listening, we process by *attending descriptively* to the other person's responses (posture, eye contact, gestures, etc) rather than hy our assumptions of those cues. When we operate from an Uptime state, we generate Little, information from within, from out of our model of the world.

Downtime, by contrast refers to going "inside" of ourselves, so to speak, and taking cognizance primarily of our own thoughts and emotions. To do **this** makes us "blind and deaf" to the external world. To do this means that we have accessed a "trance" state *(transittoin\1* from the waking state to an internally focused state) of internal awareness wherein our own images, sounds, words, sensations, etc., provide the most compelling data. In downtime, a person doesn't seem present. The person has "zoned out" and gone somewhere else. So we will see a minimum of eye contact, perhaps a staring off into space, a defocusing of the eyes, etc

You can expect Uptime and Downtime patterns to constantly alternate. If you try to listen to someone from a Downtime state, you will make assumptions bayed nn your own internal thinking and feeling and will more likely project onto the other rather than receive from the other. This represents, obviously, a fantastically poor listening strategy[

Pacing; Match your words to either the external or internal world depending on the person's state

Laugitaging; Usten for the difference between descriptive language of the outside world versus the evaluative **language of** the inside world.

Emoting! Uptime emotions will tend to correspond with the immediate environment. Downtime emotions will tend to lack correspondence to the environment.

Contexts of Origin: The frequency arises from modeling of parents or emotionally significant persons, or d is-identification from **them** if they used one of the patterns. **Trauma** experience of chaos, violence,, and distress so that child escaped via the **ioscape** of Downtime fantasies, dreams, hopes, **etc** or went into hyper-alert .state, always in Uptime.

Further Reading: **Dilts,** Dandier, and Grinder, DeLozier (1980).

Self-Analysis:
___Downtime/Uptime

Contexts:
   ___Work/Cueer   ___Intimates
   ___Relationships   ___Hobbies/Recreation
   ___Sports   ___Other: _____
   ___High/Medium/Low level ___ Driver Ml^3: Yes/No

#5. Epistemology Sort:
Sensors/Intuit&rs

Concept: There exists two key ways for **gathering** information from things: by either using one's Sfltses or by *intuiting* (This Meta-Program simply expresses a further development of #4). Those *who* use their *senses* primarily gather information about the world through empirical means—the sensory modalities. **They** use their capacities for seeing, hearing, feeling, smelling and tasting to deal ivith rnncrete and factual experiences. Using the Uptime access state, they tend to function primarily as **empiricists** and pragmatists (even positives).

I hose who use their *intuitions* gather information through non-sensory means—by their in-knowing of things. They look for possibilities, make **assumptions** about the meanings of things; look for relationships, and appraise larger significances of things. And because they approach things abstractly and holistically, they tend tn function as ratinnalists and vision- aries (even as pheiiomenologisls and constructivists). They will tend to do more **Downtime** accessing.

Eiicitation; "If you began to study a subject, would you take more interest in facts and their applications for the now or would you find more interest in the ideas and relationships between the facts and their **application** for the future?"

Identification: We can discover this pattern by asking, "When you listen to a speech or conversation, do you tend to hear the specific data given or do you intuit what the speaker must mean and/or intend?" 'Do you want proof and evidence or do you find it more interesting to explore your intuitions about it?" "Which do you find more important—the actual or the possible?" "Upon what basis do you make most of your decisions—the practical or abstract possibilities?"

1.   By *intuiting,* we gather information but primarily trust our intuition in determining the meaning. In so doing, we may not pay much attention to external observation. We may pay more attention to it later when it "pops up" in consciousness, *intuiting* moves us to use *ttte&iing* to determine facts, not vice versa; 25'Ki of ihe USA population operates in this manner The danger arises in *intuiting*—we may end up ignoring or disregarding sensory data that may conflict with internal intuitions! Intuiting leads one In think of one&elt as **imaginative,,** ingenious, and in touch with one's unconscious, Lntuitors often think of sensors as dull and boring, *intuiting* leads to possibility thinking, tolerance of complexity, appreciation of aesthetic and theoretical, autonomy, pattern thinking, Loving to work at a symbolic level, creative level, etc. The intuitive style will involve more evaluative language and labeling,

2.   By *sensing (sensors),* we primarily prefer to work with facts and known meanings. 7S% of **the** USA population use this style of perceiving the immediate, real, and practical facts of life's experiences. The danger that arises Jrom *sensing loo much*—we may disregard hunches, creative intuitions, dreams, wild ideas, etc. Sensing leads to thinking of oneself as practical, down-to-earth, real, etc. often think of intuitors as unrealistic,

having their head in the clouds, impractical *Sensing* leads to factual and empirical thinking, valuing authority and pragmatism, appreciates realism, order, goal-oriented tasks, etc The sensing style will focus primarily on descriptive, sensory-based Language.

Languaging; Listen for sensory based words in those who primarily operate from the sensor position, and for "intuition, possibilities," and concepts in Ihose who operate from Hie inluitor position- Accordingly, you may find (as we have) that more often than not intuiting persons will sort globally and. sensing persons will sort specifically.

Pacing: With sensors you communicate more effectively by using the sensory modalities, by being specific, detailed and explicit. With intuitors communicate with more abstractions, intuitions, and talk about possibilities as well as your overall frame.

James (1989) makes this interesting observation about intelligence tests,

> "Intelligence tests that are currently in use in the United States tend to be biased toward Intuitors, since a *sensor* needs to weigh all of the answers for a specific question in the test, while an *intuitOT* can often see at a glance which is the right answer. So on the Myers-Briggs, there tends to be a direct correlation between the score of the individual on the Lntuitor scale and his level of intelligence/'
> (p. 103),

RET Cognitive Distortions: The evaluative thinking and intuiting pattern, when ovtrr-done, can lead to Labeling and to Mind-Reading. Labeling i\lines from using too general, vague, and unspecified language that fails to keep the evaluation index to person, place, time, event, etc; mind-reading attempts tn intuit annther person's internal states, intentions, motivations, and thoughts without checking with the person for validation. When so intuiting, we should make our guesses tentative, avoid using "you" language, invite feedback, and present our **assumptions** gently.

Contexts of Origin: Same as #4. Valued, appreciated, and rewarded for either Sensing or Intuiting.

Further Reading: James and Woodsma11 (19HH),

Self-Analysis:
   Sensor Inputting/Inluitor Inputting

Contexts:
    __Work/Career_____Inrimates
    __Relationships_____Hobbies/ Recreation
    _Sports_____Other:
    __High/Medium/Low level_____Driver MP: **Yes/Nd**

#6. Perceptual Categories Sort:
Black-and-white vs Continuum

Concept: Some minds operate more skillfully, and/or have received more training, in discerning broad categories **whik** others operate with more sophisticated discernment within the gray areas in **between** the polar ends of a continuum.

Eticitation: "When you think about things or make decisions, do you tend to operate in black-and-white categories or does your mind go to the steps and **stages** that lie in between?" "Which do you value most?"

Identification: Black-atid-white thinking enables a person to make dear and definite distinctions. It motivates one to make quick decisions and to adopt a more "judgment" perspective. Continuum thinking, by contrast, enables one to discriminate at much finer levels, motivates one to make fewer judgments, and to adopt a more indecisive style.

Lattguaging: Continuum thinkers will talk about the gray areas, use lots of qualifiers in their language, and typically continually correct themselves **about** other possibilities. When over-done, they will **"yes,** but" themselves and end up continually in a **state** of indecision. Black-and-w-hite thinkers will apeak m B far more definite and **definitive** way, express far less tolerance, will feel tempted to speak dogmatically, and will typically talk in perfectionistic terms.

Emoting: Everybody tends to go to the black-and-white style of thinking when they experience a strong stress state. When we get to our stress threshold, the fight/flight syndrome kicks in a^ our aiitonomk nervous system withdraws blood from the brain and stomach and sends the blood

to our larger muscle groups for fighting or fleeing {see #13). This quenlly seems to bring out the all-or-nothing (survival Klii-) thinking pattern—thinking most appropriate for extreme situations of danger or threat.

Pacing: After identifying the dominance of one style or the other, **match** perceptual style that you find.

RET Cognitive Dintortimi: **When** the black-and-white categorical thinker over-does this **pattern** it can result in All-or-Nothing Ihinkjng. The dichotomizing style of thinking sorts the world *of* events mid people into polarities (good-bad; right-wrong; mind-body, etc.) which may not map out the territory with any accuracy at **all, Frequently** such things totally delete all choices in the middle

Contexts of Origin: All children begin their cognitive processes in terms of separating out and distinguishing the larger distinctions first (black-and-white, either-or). Piaget identified this as the *concrete [kinking stagt[1]*. Over time **a** child may learn, to make finer and finer distinctions and so develop the conLinuum thinking mode. Some physiological conditions of brain I unctioning can inhibit,, even prevent, a person from moving into the operational and posl-operatiunal thinking sUges. Trauma experiences can induce a person frequently into a fight/flight mode (#13). This causes a regression to more survivalislic thinking in a black-and-white mode.

Further Reading: Piaget (1934). Korzybski **(1941** /]994).

Self^AMalysis'.
___Black-and-white/Continuum Thinking

Contexts:
___Work/Career	___Intimates
___Relationships	_ Hobbies/Recreation
. Sports	_ Other;._____
_ High /Med i um / Low level_____	Driver MP: Yes / No

#7« Attribution Style:
Best-Case vs. Worst-Case Scenario Thinking
Optimi±te/Pessin1ists—l

Concept; Whether a person first looks at the problems, dangers, threats, difficulties, challenges of a situation or the opportunities possibilities, wonders, excitements, and thrill determines whether their mind goes first to worst- or best-case scenarios. Sorting for the best-case scenario orients one in an optimistic, hopeful, goal-oriented, and empowered way. Sorting for the worst-case scenario orients one in a pessimistic, negative, and prohlem-infused way. When overdone, pessimistic thinking generates feelings of hopelessness.

Elicitation: When you took at a problem, do you tend first to consider the worst-case scenario or the best? Does your mind go to problems and difficulties or to opportunities and positive challenges?

Identification'.
1. *Pt.^r!^u}ri$t$.* Those who first have their minds conditioned or trained to go to worst-case scenario types of situations turn into "pessimists" who think "negatively," Yet as their consciousness entertains prntlemH Bind difficulties, Ihey develop expert skill at quality control analysis, technicians for trouble-shooting problems, and proof-readers. When over-done., they can quickly and automatically attribute the "helpless" format on things. Sdigman (1975) summarized this in three "F"s: *personal, pervasive,* and *pgfTtl&ttent*—the problem relates to me personally fTm flawed/'), operates pervasively ("It affects everything in my life!"), and will do so permanently ("It can't change/').

Seligman'y research focused around two concepts: *controllability and piniL liability.* When anirnabi or humans conclude from a particular context that they have no ability to effect or control a result, and cannot predict results, they learn "helplessness/'

Sheila had an ideal family—*a* husband who loved her and three children. Then one day her husband left her and the family for another woman. These events triggered in Sheila old memories of her own father deserting her and her mother during her childhood. Three years later, her mother died of cancer At that time, her unde took her in. The divorce, her mother's death, and now her divorce alJ contributed in Sheila locking her mind into the worst-case scenario style of thinking. It fit her feelings about life. But then that style of sorting motivated her to look for the worse in everything! And that, in turn, led to a severe depression, dependency on others, and anti-depressants.

To experience healing from this, I (BB) worked with her to help her recode her painful memories so thai she could then undo the decision **to** see the dark side of things. Then we worked to **empower** hEr to look through the eyes **of** optimism.

2. *Opiimht*.* Those who have their minds conditioned or trained to go first to the best-case scenarios operate as the "optimists" who move through life with golden perspectives of **visions** and dreams. They can skillfully catch and present a vision, keep people motivated with a long-term dream, etc. In contrast to the negative and helpless frame, thinking optimistically activates an "empowerment" frame-of-mind. When over-done, this *style* can lead to viewing **everything** with "golden glasses" so the person lacks the capability to face a difficulty directly and honesIJy, Too much of this sorting and a person becomes motivated to deny problems.

LattgUGgtng *and Pacing:* Those who think pessimistically first will speak about **problems,** dangers, threats, difficulties, etc. Meet Ihem at that model of their world- Those who think **optimistically** will first talk about dreams, visions, solutions, ideas, suggest!ons, etc. Pace where they begin, then lead to the other side of the continuum. This develop*sflexibility **of***

Emoting: lhis pattern will obviously generate corresponding "positive," pleasant, and "up" emotions for the optimists and "negative/' unpleasant, even painful and distressful emotions for pessimistic sorters,

RET Cognitive Distortion: Those given to the problem-orientation mode of perceiving, when over-doing it, can end ***upfiltering out*** *the **positive*** to their own detriment and that of others. When this occurs in times nf high levels of stress, distress, and upset, it can Lead to *a* tunnel-vision that viewy the world through dark glasses. When a person does this, he or she will then **disqualify** and discount solutions, positive ideas, suggestions, resources, etc. as illustrated in the example with Sheila

Contexts of Origin: Modeling of and **identification** with parents and others can lead to the development of either style, Optimism or Pessimism. Overly sheltered and protected in childhood may lead to extreme development of rose-colored optimism; trauma experiences may lead to fatalistic pessimism. Physiological sensitivity to stimuli may lead to the "worst-case scenario" type of thinking—more awareness of what may go wrong (see #13 also).

Further Reading: Seligman (1975, **1991).**

Self-Analysis:
___Opt[mists {Best Case, Empowerment)/Pessimists (Worst Case, Helplessness)

Contexts:
  _ Work/Career_____Intimates
  ___Relationships_____Hobbies/Recreation
  _ Sports   _ Other:
  ___High/Medium/Low levd   . Driver Ml[1]: Yes/No

#8. Perceptual Durability Sort:
Pc rmeahkfl t upw

Concept: This Meta-Program addresses the **quality** at our mental constructs in terms of their *pernimbUUu or impermeability.* What kind of mental constructs do you create or build? Some people process ideas, thoughts, beliefs, values, etc. in ways that generate strong, solid, firm, and impermeable constructs (both as ideology **and** representation) while others process such with much more permeability. This means thai other influences (ideas, emotions, experiences) can permeate to affect the person's thinking.

Elicitatiaii: "As you begin to think about some of your mental constructs, your ideas of success and failure, of love and forgiveness, of relationships and work, of your personal qualities ,,, do you find the representations of what you know as permanent or unstable? How can you tell?" "Think about something that you know without a doubt—about yourself. Now Lhink nf something Ilia I you know but you know with doubts and questions^-. How do these sets of representations differ?"

Identification: Some people, in building their mental constructs, build impermeable ones, such that they seem,

> "not capable of being revised or replaced, no matter what new experiences are available .,. a person can tolerate a number of subordinate inconsistencies without discarding or modifying the overall construct" (Schultz, 1990, pp. 390-1).

These *impermeable construct people* typically move through life with rigid and ungiving beliefs and belief systems,

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Others build constructs that have the quality of high permeability. Such permeable constructs "are capable of bein^ **revised** and e*tentied in the light of new expaiearwies/' Cade and O'Hanlon (1993) describe this distinction about the range of permeability of constructs as *cognitive*

> ",.. this may be defined in terms of the large numbLT of independent dimensions available to be used in the drawing of distinctions at any time, can arguably be equated **with** flexibility, responsiveness, tolerance, understanding, creativity, etc." (p. 27)>

I (MH) met a client once who suffered from extreme fluctuations in emotions about herself. In response, 1 first elicited a full description of several **repeated** events in which .she felt especially' resourceful. Then I amplified and anchored those states. But as soon as we had finished, she couldn't *hold onto or* **maintain** those representations or feelinys. Other thoughts, memories, and feelings from other events would immediately permeate them and thereby contaminate her sense of resourcefulness.

This led me to question her *Perayttual Durability Sort.* Once she realized she had habitualized this permeability sorting pattern (a meta-level awareness on her part), she ran an ecology check on tt. Upon **realizing** how it sabotaged her, she decided to develop more flexibility of consciousness so that she could choose to create impermeability of her resourceful state. She then made that change. Thereafter, she be^an to experience more solid representations and feelings about herself so that she could live and maintain a more solid sense of herself,

Langitaging: Listen for terms and words of hesitation, doubt, questions, shiftingness, etc, to detect permeable constructs. Listen fur terms and words of sureness, definitiveness, "no question/' "undeniable/' **"absolutely/*** etc to detect impermeable constructs. Look also for the modal operators (#23) of necessity ('must") and impossibility ("can't") connected with impermeability and those of possibility ("can/' "will') connected with permeability.

Contexts of Origin: Degree of intrusion and respect for personal boundaries, including privacy, right to Lh ink-fee I and respond as a separate and autonomous person may lead one to creating solid representations in consciousness that persevere. **Chaotic** and rushed environments may have **provided** too little time for *a* child to consolidate representations. Taboos against thinking in certain ways, intrusive models who ripped up thoughts, ideas, ways of thinking may lead to over-permeable style.

Further Reading: Cade and O'HanJnn (1993) *A Brief Guide to Brief Therapy.* Schnltz (1990) *Theories of Personality.*

Self-An a lysis:
___Permeable Sorting/Impermeable Sorting

Contexts;
    ,, Work/Career_____Intimates
    _ Relation s h i ps_____H obb ies /R ecreation
    ___Sports_____Other:_____ _
    . High/Medium/Low level   _ Driver MF; Yes/ No

#9. Focus Sort:
***Screenefs/Noii*-sc*reeners**

Concept: The term "atimuJus screening" refers to how much of the environment a person characteristically screens out. When they do, they thereby reduce the environmental load of input stimuli as well as a person's arousaJ level to it. In this regard, people typically fall somewhere along *a* continuum between screening out *none* of it to screening out *a great deal* of it.

        When you think about the kind of places where you can study or read, can you do this everywhere or do you find that some places seem too noisy or have too much of other stimuli that prevents concentration?" "Describe your favorite environment for concentrating on something." "How distractibJe do you find yourself generally in life whether reading, playing, talking, thinking to yourself, etc.?"

Identification; This Meta-Program relates to how long it takra for a person to experience stimulus overload and therefore neuro-semantic "stress." Because we all have stress limits, none ot us can endure frequent and extremely high states of arousal levels without **going** into overload. In chronic stimulus overload our nervous systems reach their limit and fatigue sets in. Not only does physical tiredness result, but other defense mechanisms also begin to kick **lit**

1. *Non-screeners.* We call people who characterisetally do little stimulus screening, non-screeners. Their attention to the environment tends to operate in a diffuse way. They typically see, hear, smell, and **Otherwise** sense a great deal uf what goes on around them, They will *also* tend to *not* rank the various elements of a situation and so fail to shut out unimportant or irrelevant stimuli. As a result, they often experience places as complex and over-loaded with triggers for distraction. Mehrabrian (1976) notes,

> "Low levels of stimulus screening simply indicate less **selectivity** and therefore amplified arousal to different situations whether pleasant or unpleasant. We can say that non-screeners have a more delicately or finely tuned emotional mechanism. They are relatively sensitive to small variations in stimuli and may be put out of whack by **8*058** ones " (p. 60).

Since I (DB) operate primarily from the auditory sensory mode (#3), I find noise distracting and, at times, annoying, While teaching, if a student ruffles papers or clicks a pen, I wilJ typically tactfully ask him or her to stop. It bothers me that much. This sort even has affected me while sleeping—when 1 haven't screened out barking dogs,

2. *Screeners,* People who, more typically; operate in a selective way as to what they notice we designate ay screened They automatically and unconsciously rank facets of a complex situation so as to reduce the need to attend to everything in a dilfuse way. They move into an environment in a focused way by screening out the less relevant elements. A high level screener can screen out so much that he or she may come across as non-attentive, zoned out, and even uncaring. Autism describes an extreme state of screening.

By *way* of contrast with Bob, I {MH} screen so much that [can totally ignore all noises, voices, sounds, etc, while studying in *A* busy airport. I even missed a plane one time having become so totally engrossed in some book!

During my very first training with Richard Handler, I innocently clicked away on my lap top computer while sitting on the front row. It didn't bother meJ Richard attempted several tactful hypnotic (embedded) commands to get me to stop—I didn't "hear"this. Finally, he had to stop, look at me, and in his typical manner, tell me in no uncertain words to cut it out! Screensr or non-screener?

Emoting; In the same environment, those who *do* not screen will feeJ much more **aroused** (even stressed) than those who screen, Mehrabrian (1976) notes also,

> "What is **more,** the non-screeners' reaction to novel, changing or sudden **situations** lasts longer than that of screensrs." (p- 59)>

Typically, passives will tend tu screen less than aggressives inasmuch as they sort for danger signals in the environment (see #13). Look for signs of distractibility in those who do not screen and un-disturbabiJity in those who do;

> "Non-screeners **teach** the maximum tolerable arousal levels more quickly and more often than scrceners. This means that prolonged **exposure to** high-load environments tend to overwork the non-screeners' physiological mechanisms. Thus, stressful settings, which are often unpleasant as well as loaded, take a heavier toll among non-screeners than among screeners/' (p. 60).

Kcin-screeners also show a higher degree of empathy for others inasmuch as they feel **sensitive** to the emotional reactions of others. Mehrabrian says tinat "there is a slight tendency for women to screen less than men"

> *:* **Listen** for the non-acreener to value and talk more about "quiet, peace, comfort/' etc They wilJ complain about noise **preventing** them from thinking, **smells** overwhelming them, etc. The senxmer will value and talk about "excitement **adventure,** novel experiences and places/' etc.

Neurological indicators: Tor nonscneencrs who experience high **physiolog-ical** arousal, they also have peripheral va&oconstriction—namely, the capillaries in the hands and feel contract. This means that the skin temperature of these organs have n lower temperature than one's body temperature;

> "Highly aroused people are likely to have cold feet or cold hands-"
> (Mehrabrian, 1976, p. 60).

Contexts of Origin: Very similar to #8 with regard to contexts of intrusion or non-intrusion, time for thought and meditation or lack of it. Children begin life with seemingly little ability to screen out and so leam how to selectively attend. Most children need permission to screen, and adults can **easily** prevent them from doing so.

FitrtherReading: Meh r a b n a n {1976).

Self-Analysis:
___*No*n-screening Sort/ Screening Sort

Contexts:
___Work/C a rce r_____	Intimates
___Relationships_____	Hobbies/Recreation
__**Sports**_____	Other:_____
___High/Medium/Low leve]_____	Driver MP: Yes/No

#10. Philosophical Direction:
Why/How
*Origins/Solution*Process*{Philoavphkal'/Practical)*

Concept; How "minds" think in terms of **philosophical** dilution **alternate between** "why" did this or that happen and "what" does this or that mean in terms **of** origins and source.

Elicitation: "When you think about a subject (whether a problem or **not),** do you first think about causation, source, and origins (why), or do you think about use, function, **direction,** destiny (how)?"

Identification;
I.   fVfty people tend to sort for the philosophical past and so value (or over-value) understanding its origin and **source.** The assumption **thai** drives this mental software goes like this, "If I can understand where something came from, 1 gain mastery over it." m psychology, this shows up in what Bandler and Grinder have designated, "psycho-archaeology" as manifested in the Freudian **and fungian styles. (Glasser,** 1965, has provided **portraits** of this.)

When those who sort for *zohy* go to therapy—guess what they want to know? The why—**the cause** and origin of the problem[People who have experienced **traumatic** experiences frequently get themselves "stuck" in their trauma **state** and then generate PTSD (posMiaumatic stress disorder) because they loop around and around asking about "the why,"

2.   *HplD* people tend to sort for the use and purpose of things, They devote little attention (but some) to origins, they care mure about **the** "so what?" The *how* philosophical direction moves them into a more solution focus rather than problem focus. "What can I do about it?" "How can I **use** or respond to this?"
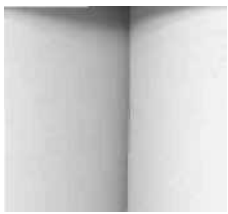
Langitaging and Personality: The why orientation *turns* a person ifito a philosopher (#21 perceiving) whereas the how orientation turns a person into a pragmatic who takes action in changing things (#21 judging).

Contexts of Origin; Which philosophical orientation predominated in the minds of one's parents and teachers? Did one identify and model it or dis-Lientify from that style of orientation? Trauma experiences tend to encourage peopie to look for reasons, origins, etc.

Further Rending: Letiming-Style Inventory, Kolb (1981).

Self-Analysis;
___Why—Origins/How—Function

Contexts;
    _Work/Career   ___Intimates
    ___Relationships   Hobbies/ Recreation
    ___Sports   _ Other:_____
    _ High/Medium/Low level _ Driver MP: Yes /No

#11. Reality Structure Sort:
ATistotcliai1/N011-Aristatetim1(StatkfProcess)

Concept: How "minds" **think** about the territory of "real fry"—whether in terms of something static, permanent, things, solid, eternal, etc, *tit* changing, processes, movement, etc, determines the kind of map they use in navigating life.

Eiicitation: "When you think about reality, do you tend to think about it as something permanent and tiolid made up of things or do you think of it as a dance of electrons, fluid, ever-changing, made up of processes?"

Identifications

1. *Aristotelian** People who think of reality as static adopt the Aristotelian view of things which enables them to view life from a macroscopic or microscopic perspective of physics. They live (mentally and conceptually) in a world tilled up with Things, Objects, People, etc. and so then talk primarily in terms of Nouns and NominaliiHtionH. This Leady them to reify

into **Things** (nominalizations). They tend also to use Aristotelian "logic" that shows up in *he* "is" of identity ('He is a failure") and the "is" of predication ("She is stupid"). Talking about the "ises", they live in **s** pretty solid and "frozen universe" wherein they can /eel stuck and view things as unchangeable,

2. *Non-Aristotrfum,* People who think of reality in terms of process have adopted a itione non-Aristotelian mindset and so view lift primarily from a sub-microscopic perspective of physics. This **enables** them to appreciate and use the quantum level. They conceptually think about reality as "a process reality" hilt of energy manifestations, hence processes, actions, etc. so that "things" **represent** a larger level macroscopic illusion of the nervous system, a **workable** and usable concept, but only that—a concept. In talking, they use more verbs, functional language, behavioral descriptions and so live more in a process **World-**

Longuaging *ami Personality:* The language of nouns and nominalizationf? generates for the Aristotelian mind a solid black-artd-white world (#6), encourages more concrete thinking (#1), and so leads to more judging (#21). The language of verbs and processes leads to more continuum thinking, how thinking (#10), more perceiving, fluidity in personality (flexibility).

Our public education system has powerfully contributed to the Aristotelian type of thinking. Such also permeates our culture even at the end of the twentieth century, The psychological community still **labels** using the **DSM IV.** If a person gets labeled as having "a panic disorder" and goes on the public dole, then lax dollars supports that style of living in fear. Korzybskj **(1933/1994)** posited what a Non-Aristotelian way of thinking-feeling and talking would look like, NLP has built upon this foundation. Thus the NLP response to a "panic disorder" turns it back into a process by asking, "How do you know when to **panic** yourself? How do you get your body to become filled with tear? What do you see, **say** to yourself, etc.? If you didn't do that, what would you experience?"

*Contexts of **Origin}*** Our nervous system induces us all first into the Aristotelian way of perceiving and thinking. So to shift this Mela-Program depends entirely upon education out of the Aristotelian set of perceptions that characterizes the "common sense" at the macro-level. That level defines the child's mind and the mind of the primitive* The Non-Aristotelian mindset arises from the world views encouraged by quantum mechanics, quantum physics (non-Newtnnian physics), 1 insteLnian thinking, etc.

Further Reading: Knrzybski (194]/*1994),*

Self-Analysis:
____Aristotelian Static/Non-Aristotelian **ProOBSS** Sorting

Contexts:
____Wnrk/Career_____Intimates
_ Relationships_____Hobbies/Recreati(>n
____Sports_____Other:._____
____High/Medium/Lnw Iavel_____DrivLTMP: Yes/NO

#12. Communication Channel Preference:
Verbals/Nou-Verbals:Analogue/Digital

    l; Information corner to us along two primary channels—the verbal and the non-verbal channel. *The verbal channel* **contains** ali of the symbolic system? that we have developed to communicate: language, music, math/ art, computer languages, etc, *The non-verbal* **channel** contains all of the sign cues that ariic[1] from our physiological and neurological state: breathing posture, muscle lone and tension, gestures, eye scanning, etc Bandler and Grinder {1976) described the verbal channel as containing caHfrvrf messages and the nnn-verbal **as** *atwh^kal* and *relationship* messages (p, 34). While both "channels" provide a multitude of messages andi data, some people tend to favor one channel or the other;

> ... in any set of simultaneously presented meMsages, we accept each message as an equally valid **representation** of the **person's** experience. In our model, no one of these para messages can be said to be more valid—or truer, or more representative nf the client—than any other. No one nf a set of paramessages can be said to be meta to any other member of its set. Rather, our understanding of a set of paTaniessages is that each of these messages represents a portion of the clients modet(s) of the world. When the client is communicating eungruentlv, ***MJI** ot tht[1] para messages matches, fits with, is congruent with each of the others, When the client is communicating incongruentty, we know that the modely of the world which he is using to guide his behavior are inconsistent." (pp. 37-3H).

Excitation; "When you think about communicating with somebody, what do you tend to **give** more importance to—*what* they say or *how* they say it?" "When you communicate, do you pay more attention to the words and phrases that you **use** or to your tnne, tempo, volume, eye contact, etc.?" "When you hear someone say something that sti'ms incongruent with how they express it, and you don't know which message to go with, which do you favor as the more 'reaj' message?"

Identification:

1. *VerbCfL* People who sort primarily for *what* another **says,** their language, terms, phrases, etc, hear and **Operate** more on the verbal channel **than** the non-verbal, The more a person uses the Auditory-Digital **representation** system (#3), the more likely he or she will also **favor** the verbal channel. Certain professions obviously overload this cli<inm:l: ι.ιwvιts, writers, bureaucrats. Those with the Emotional coping **style** of **"aggression*** (the "go at" stress response, #13J may also more likely favor the verbal channel than those who use the "go away from" stress response. The latter, with **their** focus on danger signals, will typically pay more attention to the non-verbal channels.

2. *Non-Verbal* **People** who sort primarily for *how* others talk will sort for lone, tempo, volume, pitch, breathing, etc They will tund to value and rare more for the neurological state that the **person's** physiology demonstrates than what the person actually says. More typically such individuals will distrust the verbal channet knowing how easily others can "just say words" to cover up stunt reality. Some professions obviously favor the non-verbal channels (e.g. acting, nursing, sales, **etc,).** When over-done they can jump to conclusions in mind-read ing and even telling others what they "reallv" think and feel. These individuals may also tend to favor the Intuitor's sort

3. *Balanced.* Those who take both channels as equally valid expressions of information and data (communication) will treat both categories as para-messages without favoring one over the other

and Personality: Those who favor the verbal channels want words and **will** tend to distrust their "senses" and intuitions when they pick up messages and signals from the non-verbal channels. You may hear them saying things like, "Just toll DM what ynu think or feel/' "Just take me a I my word." Thc-y may over-talk and trust talk and "talk" devices: debate, logic, discussion, etc. Those who favor **the** nan-verbal channel will say things like, "Those are just words, 1 want to see actions." "Your words say one thing, but your tone another"

People who consider that the **highest quality** information comes from behavior will develop a strong interest in their *people watching skilte* whereas those **Who** assume the highest quality information comes in language will develop more linguistic **skills,**

Accessing Meta-Ptogratnsi How **does** this Meta-Program affect your accessing of tL= linguistic markers (verbal) and physiology **(non-verbal)** that inform you about Meta-Programs?

Contexts of Origin; One'& favorite Representational System will play a role in Lhe development of this Mt?ta-Program, AJso if one could trust parents and teachers to back up **their** words with **appropriate** and congruent actions, one may come to favor the verbal channel. Disappointment and trauma surrounding the talk of adults may lead one to distrust that channel and prefer to "read" the non-verbal channels. Thus one's **learning** and experiencing history, with the role of language accurately or deceptively representing interpersonal reality, plays a crucial role.

Further Rending: Handler and Grinder (1975, 1976),

Silf-Anttlysi&i
  _ **Verba** I/Non-Verba I/Balanced

Contexts;

__ **Work/Career**	__ Relationships
__ Intimates	__ Hobbi es / Rec rea tion
__ Sports	Other:_____
__ High/Medium/Low level	_ Driver MP: Yes/No

Summary

As we move through life we *mentally* learn to make discriminations. We learn to first pi-ocess either globally or in detail; to match for sameness or mismatch for difference; to favor either the visual auditory, **kinesthetic,** or **language** system; *to* gather information from the world or intuitively from inside; to consider solutions or problems; to endure or fade away; to focus or distract; to wonder why or wonder how; to process things as static at the macro-level or as processes at the micro-level5, and to pay more Attention to the digital language system or the analogue system. In these "mental" categories (as **well** as others}, we learn to sort and pay attention to the information around us.

These first Meta-Programs now give us a dozen distinctions that we can make with regard to how our brains (Eind the brains of others) can process information cngnitively. Before proceeding to the next chapter, take some time to think through the following questions. Even better, get out a notebook and do some writing.

- What have you learned about your own style of "thinking" as you read through these descriptions?
- Which Meta-Programs have you discovered most powerfully drive your subjective experiences? How well dn they serve you?
- How much *flexibility of consciousness* do you have with these first twelve Meta-Prugrams?
- Have you learned to over-do any of these first Meta-Programs so that a given processing style creates problems or difficulties for you?

Take some time to go through this list of the cognitive Meta-Program 5 and imagine using the othtr side of the continuum to sort and process information. AH you do that notice what kind of a mental world that would put you in. Identify two or three people in your life that you know well. Now go through the list and identify their cognitive Meta-Programs, What does this suggest in terms of communicating with them?

#1.   Chunk Size: *General/Specific; Global/Detail: D&btCtiWi Inductive, Abthidice*

tl.   Relationship Sort: *MnttfimgfMismatchmg; Sameness or Difference/Opposite; Agree/Disagree*

#3.   Representational System Sort:

#4.   In formation Gathering Style: *Uptime/Downtime*

#5.   EpistenloJogy Sort; *SSTtSOts/hflildtQ^*

#fi.   Perceptual Categories Sort: *Btack-and-zvhite vs Continuum*

#7.   Scenario Thinking Style: *Best-Case vs Wor&trQtse Scenario Thinking; Optimiste/l^{j}t?iftin1l$t&*
       Perceptual Durability Sort: *Permeable/Impermeable*

#9.   Focus Sorl: *ScttSHers/Non-screensrs*

#10.   I'hiJuMiiphicaJ Direction: *WIiy/Haw; Origins/Solution Process*

#11.   Reality Strutture .Sort: *A ristoteiiatt/Nm-Afistotelian (Static/Process)*

#12,   Communication Channel Preference: *Verlwl/Ntm-Verhti; (Digital/Analogiw), BeltmL\\t*

A Brief M catalogue

Meta-Programs—as the Meta-Formats or iWnd-Code$
*informing Consciousness how to **process/fdrtruit** information*

My (MH) daughter Jessica asked me why I wanted to read the computer book, *WordPerfect Workbook.*

"To learn how to run the brain of my computer," I said, "The more I can *figure out* its brain and its program formats the better relationship 1 can have with it (!) and the more I can get it to obey my every command!"

"What docs 'format' mean?" she asked.

It indicates the form or style that the computer will put a document into— the form or shape of the paper size, the print size or shape, bold or italic/'

"We]I what if you don't format, dad?" she asked.

"Then the default settings run the show."

"Default settings?"

"Yes, the settings that the designer built into the computer's brain so that if you don't make a choice, you essentially choose to go with the designer's choices, thy default choices. See, when you push Shift-FS, the **computer** shows you all of **the** options about formatting the document's information "

"But when 1 look at the screen 1 don't see tiny format commands/'

"No, you don't, You have to push Fll to have the codes revealed. Shift Fll and we get the Reveal Codes screen. You remember I talked about the Mcta-Programs in NILI'7"

"Yes."

"Well, the Shift-FS in WordPerfect *us* the Format command operates as do the Meta-Programs operate in human consciousness. It moves one to a level where he or she can formal and pattern their information in a document form at whatever level (word, page, document) of specificity they choose. So via the Shift-F#, you can install new IVleta-Programs for the computer's head/'

"Neat!" she said, and then added, [J]Du **people** have a 5hift-F8 button **that reveals** their codes?"

"Well, no, not exactly," I said.

"What do you IIIMH with those hedge word* not exactly/ dad?"

"Well, if you know the formatting options available to Ihe **human** brain like general or **geStalt,** match qr mismatch, visual, auditory, kinesthetic, etc. then when you look at the way a person has formatted their information, you can easily recognize what default choices they work from in their formatting information."

"Neat. Could you ask questions, kind *reformatting questions,* to get a mind to format in a certain way?"

'Ton just jumped way ahead of me, you little sneak!.... Yes, you could. Suppose you asked, **'What** would the big picture about **that** idea look like?' Or, 'What specific detail would you iike that would enable you to under-stand that better?' Or, If you matched this with what you know, what **thoughts** wouJd come to mind?' If you played devil's advocate and mismatched **what** I just said, then what?' Each **question** would invite the mind to format in a certain way or move to a particular Meta-Program/'

"Neat. So, dad, when you Jook at the big picture of what you want to do for me this evening, and see what you really feel great about in fulfilling youi values of being a good father ...*"

Chapter 4

The "Emotional" Meta-Programs

Meta-Programs in Emoting and Sowutizirtg
(#13-19)

In this **chapter** we focus cm another set of Meta-Programs, those that describe how our cognitive (or mental) processes emote as it creates our "emotional" states of consciousness. These operating system patterns similarly affect the way v/e attend, input, process, and output information which, in nun, affect our "emotions/'

"Emotions" differ from mere body sensations (our **kirvesthetics** or feelings) in **that they** *involve some cognitive evaluation or judgment* At **the** mure **feeling** level ($K^{+c>|1}$-), fear, anger, excitement, lust, joy, etc all pretty much involve the ivmH' kind Lf physiological arousal, bio-chemical "juices," neuro-lrans-mitiers, and neurology. **What** separates these as *"e*motions" involve *the* s within them.

Thus, "emotions" (KincsthL'tic-meta, K^m) arise from and involve a valua-tion*] process. "Tositive" emotions indicate thilt *wefed **the** validation* of our values whereas "negative" emotions indicate **that** we *h't'i the disaiunting,* violating, and disconfiruiation of our vaJues.

Here we fully accept the neuro-iinguistlc understanding that Korzybski (1941/1994) developed in hyphenating of "mind-emotion/ "thought-feelingb," **"nemo-linguistics/'** etc. "Mind" and "body" do not, and cannot operate separately. Such elementalism maps out a false-to-fact comespon-dence with, the human nervous system. This relationship involves **processing** information in the cerebral cortex (and other places) and somatizing those evaluations throughout the whole **organism.**

> *[Elementatism*—**a** term in General Semantics that **describes** treating a holistic phenomenon like mind-emotions as if made up of separate parts or elements, *False-to-fact* in General Semantics refers to 0 **mapping** result. A mental or linguistic map inaccurately sketches out a. feature.!

Thus in "thought" we always have body sensations and neurology, and in "emotion" we always have "thought" as awareness, understanding ideas, concepts, etc. Always and inevitably we have, and can only have, *mind-body thoughfa-nnd-emotions-*When the cognitive facet predominates, then we have ***thougkt9-einotk£i$*** and when the somatic, feeling, neurological part predominates, then we have though*t-*

Ellis (1976) developed this holistic understanding of mind-body in these words,

> "Human thinking find emoting art: not radically different processes, but at points significantly overlap. Emotions almost always stem directly from ideas, thoughts, attitudes, beliefs ,,. and can usually be radically cha aged by modifying the thinking processes that keep creating them."

So as a person thinks—so he or she emotes. And when a person **alters** their thinking, he or she changes their emoting. This describes the cognitive-behaviorat mechanism in change.

#13. Emotional Coping or Stress Response Pattern:
   Pa$sivity/Aggres$vm/Di$scdaUit
#14. Frame of Reference or Authority Sort:
   Intenwl/Externak   Scif-Refcrenl/Othcr-Refcrmt
#15. Emotional State Surt:
   Associated/I")isswiated; Fedittg/Thinking
#16. Somatic Response Sort
   Active/Reflect ive/inactive
#1?. The Convincer or Uelievahililv Sort:
   Look?., Sounds, or Peek. Right: Mflfaa Srttse
#18, Emotional Direction Sort:
   Uni-directioiui!/Mutti-directiahat
#19. Emotional Inlensily^xubeTsnce Sort:
   Dies *itrgfn c$/S i trgpmy*

#13. Emotional Coping Style or Stress Response Pattern
Passivity/Aggression/Assertive

Concept: This sorting style specifically relates lo "stress" whether that stress takes the form of threat and danger (chronic or acute) or whether it takes **the** form of overload (chronic 0* acute). How dues **a** person *process* and/or sort for such stressors? Does Ihe person move toward it in order to confront and "take it on," or docs a person move away from it in order to   it?

The fight/flight or *General Arousal Syndrome* describes a neurologist **pfbeess,** cued by the conscious mind (via messages of "danger" or "overload), but run entirely by the "unconscious" mind (the autonomic nervuus system). It prepares physiology and neurology to access *A high level energy State* for fighting or fkeing. Via repeated experiences **of fight/flight, trauma,** distress, etc. we can learn to "turn it off" from consciousness. People who do this and make this their "driver program" fur so responding access *a dissociated state,* and when over-done, can create dissociative disorders of personality **(see** #l5 Associated/Dissociated.)

Elicitation: "When you feel **threatened,** or challenged, by some **stress** .,, do you immediately respond, on the emotional level, by wanting to get away from tt or to go at it?" Invite the person to tell you **about** several specific instances when he or she faced a high stress situation. Do you detect a "go at" or "go away from" response to it?

Identification: The "go at" and "gn away from" *emotional* **coping responses** arise from the fight/flight syndrome built within our very neurology. Consider these response styles of the Genera! Arousal Syndrome on a continuum from one extreme of passivity to the **other** extreme of aggression. Consider also how the person responds in various arenas: work/career, home, relationships, hobby, sports, etc.

1. *Those who respond aggressively go at their slreasurs.* More often than nut, they actually *like* challenges, stress, pressure, and adventure. Look for the automatic and immediate response of wanting to take on the challenge or stress. When over-done or when **given** way to with little thought, aggressive responders can turn into violent, dangerous, and ont-of-control persons. At high levels, people find them intimidating, threatening, and manipulative.

2. *Passive responders,* on the other hand, forever attempt to get away from stresses, confrontations, threats, and dangers. They want more than anything to make peace, to create harmony, and to make things pleasant and nice for everybody (Satir "P] act! tor/' #3]). When overdone, they transform into peopie-pleasers and door-mata and reinforce the **"go** at" responses of ethers (what we generaUy describe as "co-dependency").

Both styles **of** responding operate as *n function of stress **and** insecurity.* **Messages** eyed **to** the brain of "danger" nr "overload", **activate** the autonomic nervous system to go into these fight/flight responses. In long-term intimate relationships, we have found that perhaps as many **as** 90% of marriages involve opposite*. **"Thin suggests** that **we** typical[y vaJue and adore **the behavioral** traits of the opposite style and want to **"marry"** it.

3. [n the middle of such **a continuum,** we would have the tempering quality of *assertiveness.* Here a person has learned **to** stop fighting or fleeing and lias learned how to cope with the internal sense of **steess** by thinking and **talking** the **stress** out rather than acting it out. We will still **experience** the emotion of feeling an urge to either fight or **See,** but we will control (or manage) **that** urge, and not act on it. **Consequently,** we can maintain enough presence of mind in order to think and taLk out our **stresses**—a description of an emotionally healthy person.

Pacing: To pace and communicate with an aggressive responder, **take** his or her idea and wrestle with tl. **Explore it,** ask questions about it, have the person future-pace it, A person with the "go at" **Style wants** you to confront it, deal with it, and grapple with the ideas. Such people appreciate directness, forthrighmess, confrontation, etc. So affirm these qualities in that person.

To pace and. **communicate with a** passive responder, hear his or her ideas nut fully and completely, and never interrupt. Give verbal and non-verbal "go" signs **that** essentially say, "fell me more, I have **a** lot of interest in what you've got to say. I want to understand you and your point of view." Don't disagree directly or vigorously. Talk about the importance of finding harmony, peace, pleasantness and nkeness.

Laftguaging; Aggressive responders will tend to use the modal operators of possibility, while passive responders will use those of necessity. Those with the approach style (go at) think and talk in terms of possibilities, ideals, and hopes. They focus on what they want. People who primarily avoid (move away *boom),* will tend to thirds and talk more in terms of what they want to **avoid,** and about laws, rules, protocols and necessities that they feel pressing upon them (shoulds, musts and have tos).

Emoting: The fight/flight stress responses also relate to whether we typically associate or dissociate emotionalty. Fight/flight responses experienced in emotional association will show up in overt and **obvious** ways, We will **see** changes in **breathing,** skin **color,** eye dilation, etc. When we see a dissociated **fight/flight** response to high stress, the person will seem cold and unfeeling, unemotional, unaffected and not accessing his kines the tics. Such a person may have accessed the "computer mode" (#31). If the person gets stuck in that mode, then he or she will continually push awareness and expressiveness of the emotions aw,iy.

An assertive person may choose to go to computer mode and dissociate. The difference occurs in the area of choice. When you ask about the stress state, the person can access the kinesthetics and then make a choice to dissociate.

Contexts of Origin: This Meta-Program operates primarily neurologically in terms of **the** nervous system's sensitivity to stress. Nobody "is" a passive or aggressive person, ttach of us rather functions in a passive-aggressive way or in an aggressive-passive **way.** Physiological nervous system sensitivity (those who tend to move away from stress, conflict, distress, etc.) may have a more finely tuned and sensitive set of sense receptors, whereas those who move toward such do not find the sensory impact significant until much later. Modeling of and identification with significant persons plays a role in modifying these styles- Trauma experiences that induce states of stress can habituate arid become so chronic that a person moves to one extreme or the other of passivity and aggression, I (BB) have noticed that clients who struggle with tvhat feels as "uncontrollable anger" inevitably have a history of some kind of abuse. And more often than not, it occurred during the imprint period within the first seven years, although I have found a few who learned it during the modeling years (8-13) or the socialization years (13-17). Childhood experiences of permission and/or taboo about anger and fear can influence a person to one side or the other of this continuum.

Further Reading: Hall (1987).

Self-Analysis:
___Passive/Aggressive

Contexts:
   _ Work / Ca reer   __ I n t i ma tes
      Relationships_____Hobbies/Recreation
    _ Sports   _ Other:
           ium/Low level   _ Driver MP; Yes/No

#14. Frame of Reference or Authority Sort:
Internal/External
Self-Refavnt/Othcr-Referenf.

Concept: We have two fundamental ways in **evaluating** a person, situation, experience, or idea. We can do *so from within* our own frame-af-refeitnce *(*internal) or *from without* our reference (external). This sorting filter concerns how we posit our *hats ofjudgment,* which means where we put the authority of our judgment for taking action and making evaluations, whether from inside ourselves or outside? *Wko* (or what) do we use as a reference?

Elicitationt "Where do you put most of your attention or reference, on yourself or on others (or something external to yourself)?" "What do you rely on for your **authority?"**

Idtntificatimu
1. *Self-Referencing.* Those who operate *Internally* evaluate things on the basis of what *they think &s* appropriate. They **motivate themselves** and make their own decisions. They choose and validate their own actions and results. They may gather information from others, but they always decide on their own. Thus they live "from within" **(notice** similarity to #4). Such people operate *in a setf-referent* way and this enables them to decide within themselves and know within themselves what they want, meed, believe, feel and value,

2. *Other-Referencing.* Those who operate *Externally* evaluate things on the basis of what *others* think. They look to others for **guidance,** information, motivetion, and decisions. They have a greater need for feedback about their actions and results, and they can feel **losl** without guidance or feedback from others. They **live** "from without" and often opt for a style of "people **pleasing."** Some feel so dependent on others they live their life totally in reference to the values and beliefs of some other. These *other refemtt* persons need feedback and information from others to decide on what they know, understand, want, believe, feel and value.

Laitguaging; One linguistic cue to listen for involves the use of the word "you"[r] by *other-referent persons* when they **talk** about themselves, Self-referenting people tend to more directly use the personal pronoun, *″\′*

We can discover this pattern by asking, "How do you know that you have chosen or acted tight or that you **have** done a good job, chosen the right bank (right car, etc.)?" "When it comes to decision making, how do you generally go about it?" "What kind of information do you want in making decisions?" Listen for whether the person tells you that *he* or *she* decides or whether they get information from some Dtis&fe *source.* As an excellent follow-up question, ask, "Do you just know inside or does someone else have to tell you?"

Self-referencing people wiJI say, "I just know. I feel it. It feels right/' Other* referencing people will say things like, "My boss tells me. I look at the figures aJ^f Those coming from their own internal state will speak uf thrir own values, beliefs, and understandings. They will come across in an assertive and forthright manner. Those coming from some external source will speak of placating and pleasing others.

Pacing: In pacing and communicating with the self-referencing, emphasize that he or she will know inside. "You must make the decision—it belongs to you." "What do you think?" Help the person to clarify his or her own thinking. With the other-referencing, emphasize what others think. Give statistics, data, and testimonials from significant others. "Most people find this product or service very useful/'

The seJf-referencing use their internal (Yame-of-reference to decide which stereo to buy as they identify their own personal inclinations. The other-referLncing who use an external frame-of-reference care aboul the inclinations of other people and information from other sources (i.e, mass media, consumer reports, advertising). People who use an internal frame witfi an external che:ck or an external frame with internal check provide a more challenging pattern to discern.

Emoting: Those who do *self-referencing* also do lots of independent thinking and don't need the opinions of others for confirmation. They trust their own understandings, values, beliefs, desires, tastes, etc This results *In* the emotions of independence, autonomy, **confidence,** clarity, self-motivation, proactivity- Those who do *Qther^refi'tviwhig* fee] more insecure and trust others for validation. They feel more dependent upon confirmation by others. They generally appreciate dear-cut guidelines, prizes, feedback, recognition, etc. They can enjoy and participate as a team player more readily as well.

Statistics: The self-referencing frequently end up as entrepreneurs, leaders, and pioneers. They **blaze** new trails. Managing these self-regulating people involves communicating with clarity, about goals, procedures, or criteria, and then turning them luose. They dislike tight Hupervision. The other-referencing, in areas where external checks play a crucial role, excel because of their "program" to "go external" to get the facts and figures. Managing someone who uses an external frame-oI-reference goes much easier. Such persons generally take feedback and information from an outside source well, But they also need more praise, affirmation, and commendations.

Maturity: Through the **process of** maturation, we begin as babies and children by entirely using an external frame uf reference—referencing off our parents. As we grow, we develop rnore and more of an internal Ira me of reference as we come to feel more and more sure of our thoughts, values, beliefs, skills, tastes, etc. The majority of personality models views a mentalfy-emotionally healthy person as moving more and more to self-referencing without losing the abiJity to do other-referencing as needed.

Contexts of Origin: Modeling and identification with early models either grants permission or forbids (Litmus) it. 1 .evels of rewarding for one or the other style: self- or uther-refefencing. Cultural norms in the West tend to encourage and condition females to do other-referencing while encour-aging males to do self-referencing. McConnell (1977) quoted research on regional contexts (the north versus the youth in the USA) as having more fnternalizers versus **extemalizeia** (pp. 29^302).

1 itrtlwr Reading: lames and WoodsmaU (1988), Woodsmall (l9HH).

Self-Analysis:
_ Other-Referencing/Self-Referencing {External/Internal Frames)
_ Balanced in both Other-Referencing and Self-Referencing
___Other-Referencing wfth **Self-Referencing** check
___Self-Referencing with Other-Referencing check

Contexts:

__ Work/Career	_ Intimates
_ Rel a tionsh i *ps*	_ Hob b ies / Recreation
_ Sports	_ Other:
___High/Medium/Low level	__ Driver MP; Yea/No
___If Other-Referencing:	

Referencing off of who or what? Reference person or **group?**

#15. Emotional State Sort
Associnted[Dissociated
Feeling/Th inking

Concept: As we process data, we **cart** do it in one of two ways—assneiatedly or dissociated ly. With dissociation we think and process the data with a degree of "psychological distance" from the emotional impact uf the material. In a dissociated representation we will see our younger self in the **picture** rather than seeing **things** out of our own eyes. We will see, hear, smell and feel representations as if they stand "over there." We have stepped outside of the image **so** that we can think "about" things.

With associalinn we think and process the data by **experiencing** the full emotionaJ impact of our emotions. When we create an associated represen- ts Lion, we see what we would see if we stepped into the **movie.** Then we will hear what we would hear if actually there, smell, taste, and feel it as immediately present By stepping into the picture, we entertain the thoughts "of" the experience.

Elicitatiott: "Think about an event in a work situation that once gave you trouble ..." 'What experience surrounding work would you say has given you the **most pleasure** or delight..,?" "How do yuu normally feel while at work?" "When you make a decision, do you rely more on reason and logic, personal values or something else?"

Identification mrf *Emoting:* **Afl** we **observe** the eye-accessing cues, note to what extent a person engages in any kinesthetic access (see Appendix C)< If a person accesses the kinesthetic mode and stays there, you can assume that thev have entered into an associative mode. If he or she accesses kines- thetic awareness but does not stay, assume dissociation.

1. *Dissociation,* To identify dissociation note the emotional affect of the person—it will be mild, dull or bland. The person will have accessed the Satir communication category of the "Computer Mode" (#31)- He or she will talk *ttbot.it* an experience rather than of it. The person will operate more from reason and logic than emotion. This corresponds to William James' (1890) "tough-minded" category and associated corresponds to his *"*tender-minded"   category

2. Association. In associated representations we will feel (or re-feel) from a lull body state as if re-experiencing tht: sights, sounds, and sensations. This can range from a very light and mild emotional state to an extreme and exaggerated one. The more intense the emotional associating, **the** more changes will txzeur in ykin color, breathing, muscle tension, and all of the other physiological signs,

3. *A Chosen EaUmcc.* While we all tend to have our favorite way of experiencing data (associatedly or dissodatedly), a person can get stuck in one or the other and lose or not develop the flexibility of consciousness to choose whether to associate or not.

Pacing **and** *Langiiaging:* **Use** the language of association if you want to pace someone already there and the language of dissociation for someone not psychologically in an **experience.**

50% of the USA population makes up those who primarily orient themselves associatedly and **dissodtatedly.** In terms of gender use, 45% of women use Thinking or **Dissociation,** in comparison to 50% of men. A level of object!vity arises from this style and often arises from taking the third Perceptual Position, or a meta-viewpoint.

The thinking style of dissociation leads to a theoretical orientation, skepti-rism, empiricism, reality-testing, an experimental style, a good handling of **tnteHeetua]** realms (lectures, examinations, science, technology), and the values of order, achievement, dominance, and endurance. The emoting style of association leads to a more social, spiritual, nurturing, affiliating, and tender-minded style of life, with the values of caring, empathy, under-standing, and supporting,

RET Cognitive Distortion: When we experience a lot of distress, pain, trauma, and upset, *and* stay there so that we experience the ttate as chronic, we will almost inevitably fall into the cognitive distortion that 1'llis (1976) made popnJar with *Aivfitliziiitf* and *CAtastrophtzing** We use these non-referencing words (they refer to nothing real or actual in the world!) and thereby amplify our emotional pain. In Awfulizing we over-exaggerate a negative undesirable experience. We may also fall into the distortion called Emotionalizing. Ellis describes this as over-estimating the **importance** of emotions and moods, **assuming** that if we feel something, it must "be real." "I feel like a rotten miserable failure, therefore 'I am' a rotten miserable failure/' Emotionalizing leads us to victim thinking-and-feeling, disempowerment, impulsive and reactiveness, and impatience.

Contexts of Origin; This arises chiefly from modeling, identification, dis-identificiition with models, from the number and levels of traumatic experiences, skills or lack of them, for coping, cultural norms, permissions and taboos for either pattern. In the West, females tend to receive much more permission for feeling or associated processing while males receive more permission and encouragement for thinking and dissociated sorting.

Further Reading: Ellis (1976).

Self-Analysis:
__Associated/Dissociated (Thinking/Feeling)

Conlexts:
. Negative Emotions	Positive Emotions
__Present	
__Future	__Work /Career
__Work/Career	_Intimates
__Relationships	__Hobbies / Recreation
__Sports	_ Other:_____
__High/Medium/Low level	__ Driver MP: Yes/No

#16. Somatic Response Sort:
***imctive/Reflsctfoe/AcHve** (Low to High **Action** Style)*

Concept: Some people process information in a very active, quick, immediate, and impulsive way—the Active style. Others engage in the handling of information much more reflectively, thoughtfully, slowly, etc.—the Reflective style. Others do not seem to engage in information processing much at all, or at least with much reluctance—the inactive style.

Elicitatiatt: "When ynu come into a new situation, do you usually act quickly after sizing it up or do you do a detailed study of all the consequences **before** acting?"

Identification:
1. Active people orient themselves as doers. They make things happen. **Often** they act first, and think later! As entrepreneurs and go-getters, they certainly shape the world. And while they will **more** likely make Lots of mistakes, they also get tilings done, and make many more successes.

2- **Reflective** people tend lo study and ponder than to act. This makes them more passive as they sit back to con tempi ate before acting. The belief that motivates them **says,** "Don't do anything rash!" Those who have more of a mixture of both of these styles have a more balanced and healthy approach, Look for thum to operate primarily in the A_d and Computer (#31) mode,

3. Those who respond inactively neither study nor act, they attempt to ignore and avoid.

Pacing ami Languagiug: Pace in your communication to uach by appealing to the values of each.

Contexts of Origin: These include physiological wiring and predisposition, the extent to which the motor cortex has been conditioned to act increased by certain psychoactive drugs. Also **from** modeling, identification, and dis-identiheation with models. Children, generally wired for immediate "acting out" of cognitive awareness, must learn to slow down that process, "think," L-tc. Trauma experiences inducing fight/flighL (#13) may lead to **reactive** style.

Further Rending: Wood small (1988).

Sclf-Anahjsis:
___Ac rive/Reflective/Inactive

Contexts:
    ___Work/Career   ___In Lima tes
    ___Relationships   _ Hobbies /Recrea ri on
    ___Sports   ___Other:
    ___High/Medium/Low level   ___Driver MF: Yt^s/No

#17, The Convincer or Believability Sort:
Representation of Acceptants of Persuasion
Looks, Sounds, or Feeb Right and/or Makes Sense

Concept: Aw we process informaHem, we k i m to value different **qualities** and experience?;. This leads us to have different strategies for feeling convinced about the value, importance, or significance of something. **What Specifically** leads *us* to *accept* the? believability **of** a thing? Some people will believe in **something** and therefore make decisions to lake action about it because it *looks right* (V-), others need it to *sound right* (A^f); others believe when it *makes sense* (A$_d$) and yet others when *ft feels right* (K$^+$). **What** makes something believable to you? What convinces you?

Eticitatiott: Ask questions that presuppose decision-making. *"Why* did you decide tm your present choice **of** air?" *"Whit* helps vtui decide where to vacation?" "As you make a decision about where to vacation, *how* do you think about **such?** Do you see, hear, or create feelings **about** if?" "What lets you know that you can believe **that** a **product** feels ri^ht for you?"

Identification; Consider all of the different facets that go into the structure nf persuasion around a major purchase like a new can *How* do we go about gathering information En **the** first place for making this decision? *What* information do we need? *What sensory* si/steMfl do we use to think about it? *How often* do we have to think about it before the information seems "right?" *Yfe* here distinguish two sub-categories: convincer *Feprmertiaticm* and convincer *cfemottstWLtfatt.TwO* factors play a critical role in this Meta-Program. (1) Which mode of awareness do you (or another) use (VAK and A$_d$) and (2) the *ptoedse* of moving from mere thought to a feeling of convic-lion and persuasion, hlow many times doe?; it take in order for you to believe something?

Langtm$ing; Listen for the sensory-system predicates used and the process **of** time, quality, and repetition that the person refers to.

People who use *visual convinces* do things because their representations look right. When the visual qualities seem compelling, then they act. Accordingly, visual aids, diagrams, pictures, etc. assist the process (estimated in the USA population between 50 to *75%),*

People who use *auditory convinces* have a representation that sounds **right** They hear it as **dear** as a bell, What volume, pitch, voice quality, **speed*** style, etc does the person find most convincing? Here modeling the voice quality of one who they rind most convincing really helps (estimated between 15% to 35%).

People who use *atj auditory digital convincer* have a strong language representation (nr self-talk) which produces their feelings thai a choice seems logical, reasonable and makes sense. They like data, facts and reasons, What specific ideas, words, values, expressions, etc. most effectively **elicit** persuasion? Here, books, reports, pamphlets, letters of recommendation, etc. significantly contribute (estimated as low as 3% and as high as 15%).

People who use *a kinesthctic convincer* have a visceral representation of their choice that triggers the right tactile or internal sensations—it feels right. Here hands-on experiences have a significant imp.nL (estimated between 12% to 15%).

When communicating, present your information in the corresponding sensory channel, use appropriate predicates to "juice" up your descriptions, and to match their convincer strategy.

The Process Factor: Next, identify the factor(s) in the process that demonstrate the quality of *beliembitity* to the person. Ask, *"Haw often* does someone have to demonstrate competence to you before you feel convinced?" "How many times do you typically have to see, hear, read, or do something before you feel convinced about your own competency at it?" Does the convincer (or believability) occur (1) automatically, (2) over a number of times, and how many times (3) over a period of time and how long a time or (4) by consistency?

1. *AuiomatkaUy.* People with an automatic convincer comprise easy-sells and need little convincing inasmuch as they just assume bclievability **unless** proven **otherwise.** With their "program" of already tending to believe, they will gather some information and imagine the rest(!). The problem here lies in sometimes trusting too much and too quickly. (Estimated **at** 8% to 10%).

For years I (BB) operated in the automatic mode. Eventually, however, after purchasing too many products T **didn't** need and signing up for too many MLM programs, 1 have altered my Meta-Program to "a number of times." Experience? has a way of **encouraging** us to change our Me la-Pr doesn't it?

2. Repetition. Many people trust and believe only when they have had a certain amount of exposure to information, **experience,** etc. It seems as if it takes so many neurological "exposures" (thinking-feeling the information **Inside)** in order for the idea to solidify ©**sough** to seem "real" and believable. Sueh a person has a number of times *(3, 5,* 17, etc.) and will not feel persuaded until that number of presentations have occurred. This raises Lhe question, "How many?" *Pace* by using **repetition.** Speak to him or hor the number nf times that they require.

Consider this frightening thought—the great majority of people? can come to believe almost anything if repeated often enough in compelling representations[(Estimated at 50%.)

3. *Time Period.* Unlike the amount of exposure to an idea (as in Repetition), others need the exposure to occur over a period of "time," And this quality of "endurance over time" describes the factor that **allows** an idea to solidify in their mind. So for someone with a period of time convinces you will find that their sense of "time" **plays** the crucial element in their convinter; if it holds up over time and/or if a certain amount of time **passes.** Tad lames **(1988)** has suggested that we wait 10% of their "lime" (6 days if 60 days represents their period) and then say, "I've been so busy since the last time we **talked,** it seems like it's been two months, do you know what I mean?" (Estimated at 25%.)

4. *Never tor almost never, consistently **neverl).*** Some people almost never *accept* something as believable, As the reverse of the automatic truster, this person automatically **almost** always never **believes,** This person almost never gives anyone the benefit of the? doubt. This kind of person hardly ever **feels** convinced. You have to prove something to him or her every single time! Alluding to previous experience will not work with this one.

My, the stories f (BB) can teli about this one! I married a lady with this Meta-Program. Linda can give any salesperson a run for their moneyJ

{Put this person to work in doing quality control on things that you want to always check out afresh each and every time—like airplane maintenance!) *Pace* your language to him or her accordingly, "I know you'll never feel convinced that this represents the right time for you to do this, so **fch*** only way to know is to get started and find out," (Estimated at 15%.)

Contexts of Origim Same as #3, Significantly impacted by experiences of coming to trust as a child as well as by experiences »f belief in emotionally significant persons. Trauma experiences can undermine this process so that a person builds a belief system of categorically never believing in anyone.

Further Reading: James and Woodsman $988). Woodstnall (1988),

Self-Analysis;
___Looks right/SoLI ruin right/Feels right/Makes Sense

Contexts:
___Work/Caneer_____Intimate*
___Relationships_____Hobbies /Recreation
_ Sports_____Other:_____
___High /Medium /Low level_____Driver MP: Yes/No

Process:
___Automatic_____Repetition
___Time Period   __ Never (almost never)

#18, Emotional Direction Sort:
Urti-directionsl/M11hi-directitvin!

Concept; This Meta-Pn>gram relates Co *the/ecu? and diffusion of emotions.* It refers to directional quality of a person's consciousness in the Experiencing of emoting. When tome people emnte$_r$ they do so in *A* urii-directionaJ style, others do so in <\ mLIIti-directionsI style,

Elicitation: "When you think about a time when you experienced tin emotional stale (positive or negative), does that bleed over and af/ect some or all oi your other emotional states, or does it stay pretty focused so that it relates to its object?"

Itirtttificatiort:
1. *Multi-directianaL* When some individuals have a "down" day at work, their "down" emotions immediately and power Cully (associated I y, #15) affect every other area of life, The emotional state that relates to one facet of life has *a multi-dim:lhmnl way* of working out. When over-done, that pattern leads to moodinesy, instability, displaced emotions, and other forms of emotional instability. The person seems unable to keep the emotions about that one facet limited or contained to that area.

2. *Uni-directional* Other **individuals** do contain their emotions so that they emote in a direct and **singular** way *(tmi-directioiwt way}.* If such *A* person **feels upset** down, **angry,** joyful, contented, **etc.** at work, then they *keep those* feelings *cotitextualized* **to** that referent and do not let them bleed over into their relationships. The person will feel and associate **ilito** their in the area of reference of their thoughts-and-feelings,, but they **w** **not associate** them into other areas.

When balanced, this enables them to keep their emotions appropriate and con textuali zed. When over-done, this pattern leads **to** rigid ego boundaries, even multiple "personality" disorders.

Language and Emoting: The multi-directional sorter will tend to **displace emotions** from **context tQ** context and allow a strong negative (or positive) emotion a] state to **collapse** onto other states. Their emoting style operates in a diffuse way, without boundaries or constraints. The uni-directional sorter segments and sequences their emotional **states** so that this or that emotion *about* a particular situation stays contained*

Jane never seemed to know *what she feti* about anything in particular. Her feelings about work, her children, a friend, Bill, her ageing **patents,** her health, etc. seemed to entirely depend upon *the emotion of the day.* And, depending on that emotion, she seemed to color everything else by it.

By way of contrast, her husband Bill never experienced his emotions* in <• multi-directional way He could easily and **quickly** tell you what he felt about work, about his marriage, his hobbies, his children, etc. So if he had a bad day at work, he would **feel** upset, frustrated, angry, confused, or whatever *about* work, but then he would leave it there and come home and have a delightful time.

Jane didn't know how to think or feel about Bill's uni-directional focus and diffusion ot his emotions. "How can we have a till and then he go out and enjoy the kids riding bikes? He acts like nothing is eating away at him." Bill similarly didn't understand Jane, "How can she treat me and the kids so bad when she's had a falling out with her mother? Can't she leave that there, take a break from that and quit fuming and fussing about **It?"**

Contexts of Origin: Determined by permission (or taboo) fur experiencing and registering emotions according to which areas we view as acceptable and which as forbidden. A child may experience a home context where parents accept his/her fear, but rejects anger, etc. Modeling and identification with hnw parents and others separate or **fail** to separate facets of their emoting to keep them separate.

Self-Analysis:
___Uni-directionaI/Multi-directionaI/Balanced

Contexts:
    ___Work/Career   _ Intimates
    ___Relationships_____Hobbies /Kecreation
    ___Sports   _ Other:
    ___High/Medium/Low level_____Driver MP: Yes/No

#19. Emotional Intensity/Exuberance Sort:
Di'Si(*rgency/Sitrgency—Timidity/Bohiticw*

Concept: Cattell (1989) describes this as the boldness/timidity factor in emoting and notes that it involves mane of a constitutionally determined factor. It shows up in surgency and desurgency. It measures the emotional exuberance of a person from shy, timid, restrained, threat-sensitive tn adventurous, thick-skinned, and **socially** bokL

Elicitation: "When you think about a situation at work or in your personal affairs that seems risky or involving the public's eye, what thoughts-and-feelings immediately come to mind?"

Identification; On a continuum between low and high exuberance and emotional intensity, people can attend and **value high** levels and low levels.

1. *Surgency.* People who snrt for high emotional intensity seek out and enjoy dangerous types of experiences (rotlercoasters, haunted houses, horror **movies,** etc.). They often enjoy feeling fearful, They enjoy the limelight, center stage, attention, and receiving recognition, and so engage in more risk taking. They often think and act in *v^ry* creative **Ways.** Cattell
     writes,

"Their physical underactivity provides immunity to physical and social threats that others find noxious." (p- 136)

When over-done, this pattern can lead to antisocial behavior. When combined with concrete thinking, many behave like the "fools who rush in where angels fear to tread,"

"Their bold inattentiveness to danger signals and the press for excitemenL, in combination **with** low intelligence, inevitably resulted in poor and rash judgment- This combination often found in prisoners." (p. 141).

2, *Desurgciicy.* People who sort for low emotional intensity cling to certainty and predictability and develop neither criminal-like thinking nor that -which characterises creativity. With their low tolerance for fear and arousal, they protect **themselves** by going into a shell, fear attracting attention, avoid risks, secure themselves with routinized lifestyles, etc. When over-done, one can feel fear and anxiety driven, act likt a doormat for others, and experience a body full of nerves.

Langnaging and **emitting:** The timid and fearful lend to talk and feel in silent introspective ways, full of cares and worries, reflective of danger and risks, cautious, negative, and avoidant. The bold and risk-taking tend lo move forward in a cheerful, happy-go-lucky style, frank, expressive, quick, alert, talkative.

Contexts of Origin: Probably due to physiological factors and nervous system functioning- Yet also conditioned by experience **that** allows, permiIK, reinforces surgency or not. Long-term chronic trauma experiences can alter thinking-emoting, acting, blood-chemistry, and habitual way of experiencing life.

Further Reading: Cattell (1989).

Self-Analysis:
___Desurgency/Surgency/Ba1anced

Contexts:
    _ Work/Career   ___Intimates
    ___Relationships   ._ Hobbies/ReureLiIion
    ___Sports   Other:_____
    . High/Medium/Low Ieve!   _ Driver Ml[1]: Yes/No

Stminiciru

We all use our "body stuff" of kinesthetic sennations and evaluative emotions as *we* move through life. We "go at" and "move away from" experiences, information and people. We **feel** confident or insecure about doing so, we reference from what we think-feel or care more about what others thinlc-feel. We have an action style from low to high activity. We have a strategy for trusting or diytrusting. And when we emote—we do so in a focused and directed way—or all over the place! AH of this emoting comes out of *a* basic style of exuberance or lack thereof.

Now take some time to review and contemplate your "emotional" Meta-**Frograjns.** Which function as *drivers* for you? **Which *drive*** you too much so that you lack the flexibility of consciousness to shift to the other side of the continuum? What thoughts, beliefs, or values *drive* your "emotional Mcta-Imgrams"?

As you take second position to somebody with a different "emotional" Metn-Program, try it on fully and notice the different world it generates. What would you experience iJ you used this Meta-Program more often?

Finally, **contemplate** how you exist as so much more than your **emottQitS.** You *have* emotions and **you** emote, but you "are" not your emotions. These body correlations of your Lhoughts and values simply indicate what meanings you have attached to things, positive and negative. To what extent, however, have you *identified* yourself with your emotions? Do you now have permission to know yourself **as** a person who exists as *more* than your emotions? What stops you from giving yourself that permission even now?

#13. Lmotinnal Coping of Stress Response Pattern:
*Passivity/Aggn'tt**ba/Dissociui**ed*

#14$_H$ Frame of Reference or Authority Sort:
11rternal/Extenwl;Snif-Referent/Other-Refcrciii

#15- Emotional State Sort:
*Attocialcd/Dimacisit*erf; J*'ivliii^/TUntking*

#16. Somatic Response Sorb

#17. The Convincer nr Bel inability Sort:
Looks, *Sounds, or **Feels*** WJ^/?(; *Makes Seme*

#18. Emotional Direction Sort:
Uni-directitmal/Mnftj-directiona!
Emotional Intensity/Exuberarice Sort:
D&iiirgency/Siir$cm\f*

Chapter 5

The "Volitional" Meta-Programs

Mcta-Programs Involved \n Willing, Choosing, Conation
W20-2S)

We now move to those Meta-Programa that have to do with another focus of the attention of consciousness—*conation.* This term refers to choosing, willing, and attending our intending. We commonly speak about such in terms of our *"vrilV[1]*—what we *intend* to think, perceive, feel, and do, and what we then follow up with *attention,*

How we "think-emote" not only involves our *representation* ("mental/' "cognitive") and somatic body sensations ("emotional")—but alao our choice.[1];. How do we *direct* our thoughts-feelings? In what *direction* have we learned lo typically send our consciousness? How have we kvmicd to *adapt* ourselves in terms of our various life contexts (hoine, relationships, work, career, recreation, etc)?

What *"rules"* have we chosen to Jive by? Have you *decided* that the world operates by compulsion or desire? What facets of life do we find most pleasure in? *How* do we go about moving ourselves forward in fulfilling our desired outcomes (goals)? How do we relate to choosing our choices? How have we chosen to trust or distrust people in choosing to believe them or not? *HOW* **Wt** *"run our **brain**" in terms of our choices describes our operational* **system for deciding, opting, preferring, and focusing attention.**

    #20. Pirectiun Sorh *ToWGttl/Auxiy From, Past*
          Approach/AvoidiX}}\i•
    #21. Conation Choice in Adapting: *Options/Procedures*
    #22, Adiiptatinn Sort: *judging/Perceiving, C&thyltfng/Floating*
    #23,   Reason Sort of Modal Operators:
          Necessity/Possibility(Desire);Stick/QtrfQt
    #24. Preference Sort:
          PrimaryftJteres\—/\vpir/t[i]lace/tkitigs/Ai-twity/informaHon
    #25, Gual Sort—Adapting to Expectations:
          Perfectfeit**/Opti** nti-J *tion/Skepl* (Vis»i
    #26. Value Buying Sort: *CoztfCu*
    #27, Respunbibilily Sort **Owr-J**
    #28. People Convincer Sort: *Distrusting/Tnisting*

#20, Direction Sort:

*Toward and Away from, Past **AsstfranCefFuture** Possibilities Abroach/Avoidance*

Concept: With regard to *the **direction*** we move about the tilings we \alue, we have two general orientations and we can come to specialize in nne or tht other. Some people **have** a basic orientation of moving *Inward* their desired values. Others adopt a basic orientation of moving *away **from*** undesired values. Thus, ***pull values*** motivate some people **first** and foremost while ***push*** *values* primarily motivate others. *Pull values* consist of the positive **benefits** that will result and so they *attract a.* person **into** the future. ***Pusk*** *values* consist of the negative values **that** a person does *not* want. They create a sense **of** *aversion nwny fmm* the undesired,

Elicitatifltt; Ask "What do you want?" "What do you want from a relation- ship, or a job, etc,?" "What will having this do for you?" "What do you value of importance about.,,?" After you get an answer (usually in the form of a nominalization: e.g. love, peace, happiness, etc,), move to a **meta-leve]** and ask for the meta-outcome of thai. "When you get love, peace, and **happiness,** what **does** that mean to you?" (In doing this, we seek to discover the complex equivalence **between** behaviors and values.)

listen for ***toward*** **and** *awayfrom* values. "It means respecting each other and taking cane of each other" "It means not fighting and arguing with each other, nut feeling bad/'

Identification: People who move *toward what they want* have a *toward* motivation strategy in their consciousness. They move toward Iheir desired outcomes so that their goals *pitIt* them into their **future.** In other words, they use **a** *gQ at* response style toward goals and values. They feel motivated to achieve, attain, and obtain. **While** they can set priorities regarding these desired values, they have more difficulty in recognizing what they should avoid. They feel best motivated by carrots or incentives, nnt aversions.

People who ***move*** *awayfrom* what they dis-value, on **the** other hand, have a *move awayfrom* strategy that energizes them to avoid things that they do not want. They operate with a ronsciuusness, orientation, and focus on what they want *\oaomd* rather than what they want to approach. They primarily use a *go moay from* response style. They feel motivated to move awav

from, avoid, steer clear of, and get rid of disvalues and aversions. Accordingly, Lhey have more difficulty with goals and managing **their** priorities. They can get easily distracted by negative situations. They feel besL motivated by the stick (e.g. threats, negative aversions, pressure).

What **we** move toward or away from consists of our values. Accordingly, we all have both toward values and away from values. For some, one direction or the other will operate more predominantly,

Languaging: In those who *move toward values,* we will hear goals and specific **wants.** We wtll hear avoidances/ aversions, disvalues, etc. from those who *movs away fmm* tilings. People will communicate their values and disvalues in nominalizations (e,g. process worda that they have turned into static nouns). Listen for and distinguish inclusive and exclusive language- *Toward* language tends to *include* (i.e. gain, have, get, attain, **achieve)** while *awayfrom* language **excludes** (e.g, stay clear of, get rid of, stay away from, avoid, and don't need).

In responding to a question like, "What do you want in a good **relationship?"** those who rake *toward* orientation will say, "1 want peare, love, and happiness." Those wilh an *awayfrom* orientation will say, ᴶ"I don't want any lighting or trying to manipulate each other." Those who *move toward but with some invay from* would say, "1 want us to consider each other's feelings so we don't fight/' Those who *tmnv awayfrom with **a** little **toward*** will say, "We wont feel hurt by each other because we will have more of a sense of harmony,"

Pacing: To pace and communicate (e.g- negotiate, manage, relate, etc.) with a person who moves toward values, talk **about** what you can do that will help the person achieve his or her outcomes. Mention the carrots, bonuses, and incentives inherent in your plan or idea. Wilh those who ***move** away from,* talk about what and how you can help them avoid, Ihe problems they can minimize or put off, and the things that won't go wrong. I-mphasize how easy your idea or plan will make their life.

Emoting; Those whn *uwve away from* will tend to sort for past assurances and look for security, safety, and protection. Provide them with a history of evidence inasmuch as they want to rest assured about their choice as already proven over time. They seek more to solve problems than move toward goals. They don't feel moved by rewards and goals as much as by

avoiding evils. Those who *more toward* values tend to sort for future possibilities and so will think and fee] more in terms **of possibilities,** opportunities, excitements, passions, dreams, etc. They enjoy the **possibilities thai** lie **within** open-ended opportunities. They feel attracted to bigger risks for greater potential payoffs.

'This Approach/Avoidance sorting **category** allows us to make some distinctions regarding what n **person** wiiJ **took** for when seeking to buy or purchase **something,** Avoidance responders want to know what problems the product will take care. of. Goal-oriented people will experience Lho problem-avoidancL[1] approach as negative. They will want to know how a product will help them *attain* their goals.

Since everybody moves away from some things and toward other things, everybody has a *propulsion system away from "pain" and toward "pleasure."* What do you *(pr* someone else) specifically move away from? What registers neuro-Hemanlir;.i]ly as "pain" for you? What registers neuro-semantically as "pleasure" for you? That your "pains" may **comprise** another's "pleasures" alerts us to the fact Lhat we have much plasticity in human nature regarding what we condition in ourselves as pain and pleasure.

Statistics: 40% of the USA **population** uses the *toward* orientation whereas **40%** use the ***ttuxtif** from* direction. Another 20% have both directions Operating simultaneously

Context's of Origin; This emotional Meta-Program of Toward and Away From closely relates to the cnnational Meta-Program of Toward and Away from *$tft$$* (#13), yet it differs in terms of its reference. In the other Meta-I'fogratn, the energies moved toward or away from *danger and lit real,* here it moves toward or away from ***pnlt&s.*** Modeling significant persons **greatly** affects this, as does permission and taboos to do so. Irauma experiences can reorient **a** person into an avoidance mode.

Further Reading; WoodsmaJl (1988), Robbins **(1991),** Hall (]996).

Self-Analysis:
    . Toward/Away From (Approach/Avoidance)
___Toward and Away from F.L]ua!ly
___Toward with some Away From
___Away I'mm with some Toward

Contexts:
    ___Work/Career   ___Intimates
    ___Relationships   ___Hobbies/Recreation
    ___Sports   Other:
    _ High/Medium/Low level   .Driver MJ^J: Yes/No

#21. Conation Choice in Adapting:
Options/Provertures

Concept: When it enmes to dealing with instructions nr getting something done, we **have** *two* broad responding styles—the ***Procedures*** style or the *Options*style-

Elicitation: Ask *why* questions. "Why did you choose your car?" (or **fob, town,** bank, etc),

Identification:

1. *Procedures* People who orient themselves via procedures like to **follow** specific and definite procedures. They may not know how to generate such procedures if no one provides them. **They** work well at doing procedural tasks "the right way/' **They** fee! motivated when following a procedure and may have an almost compulsive need to **complete** a procedure. Thus the sense of closure (#37) **typically** will operate as an important value to them.

2. ***Options*** Those who orient themselves via options, on the other hand, work much better **at** developing new procedures and at figuring out alter-natives to a strategy, More typically, they will not work very well when it comes to following procedures they have already performed- If it works, they would prefer to improve it or alter it. Valuing alternatives and creativity, they would rather search for an innovative and different approach.

   ggg: After asking a "why" question, listen to the reasons given. If the person talks about chuosmg and expanding *options*—they express an options orientation. Listen for "possibilities, choices, reasons, other **ways,** alternatives, why tos." If the person tells you a story and/or gives you lots

of facts, but **doesn't** talk about choosing—that person has expressed a procedure orientation- They answer the "why" question as if you had asked them a "how to" question. The story they tell will explain "how" they came into their situation. Listen for such linguistic markers as "right way proven way, correct way, how to ..."

Pacing: As ynu pace and communicate with someone who uses the options program, talk about possibilities, options, and innovations. "We'll bend the rules for you to get this done/' Avoid giving fixed step-by-step procedures. Rather, play it by ear and emphasize all of the alternatives available to tliem. Allow them to violate procedures.

Tti pace and communicate with .someone who uses the procedures program, specifically detail a procedure for them that clearly takes them from their present state to their desired state. Give them ways of dealing with procedural break downs. Use numerical overviews, "five steps to effective negotiation/'

Contexts of Origin: Possibly the brain physiology involved in the special-ization of right *ox* left hemisphere enn predispose one to left brain sequen-tial tasks over right brain holistic and visual processes. Modeling and **identifying** with someone who effectively **uses** either styte certainly plays a role as does dis-identifying with someone who uses a style that brings hurt and pain.

Further Heading; James and WondsmaJ! (1988), Dilte, Epstein, and **Dills**

Self-Analysis;
___Procedure/Option/Both Option-Procedure

Contents:
      ___Work/Career_____Intimates
      ___Relationships   _ Hobbies/Recreation
      ___Sports   _ Other:_____
      ___High/Medium/Low level_____Driver MP: Yes */No*

#22. Adaptation Sort:
fudging/Bercmmg
Contrc&tmgfFloatirig

Concept: In adapting ourselves tn life, and to the information that influences our personal worlds, we can adapt in one of two broad styles—we move through life seeking to understand life on its own terms and HO just perceive it. Or, we can make plans to order, regulate, and control life's events. In the first *cast,* we just *jxrcdxse* and float along with things. Tn the second we *fudge* what we like or dislike, what we would like to improve, and the ideas we have to more effectively manage.

Elicitation: "Do you like to livy lift- spontaneously as the spirit moves you or according to a plan?" "Do you find it easy or difficult to make up your mind?" "If we did a project together, would you prefer we first outline and plan it in an urderly fashion or would you prefer to just begin to move into it and flexibly adjust to things, as we go?" 'Do you have a daytimer-type of calendar? Do you use it? Do you enjoy using it?"

Identification; Do we seek to **adapt** to the environment we find or do we seek to get the environment Lo adapt **feo US?** Those who *fudge ntui control,* desire (and attempt) to make life adapt to them. They live their life according to their plans, ideas, beliefs, hopes, and desires and so seek to make things fit and to bring order to their world (#25). They like closure, definite boundaries (i.e. rules, laws, procedures, etc.). dear-cut categories (#37).

Those who *perceiue-float* adapt themselves to life and reality by perceiving, observing, noting, and accepting. They flow through life in an easy and gentle way with less judgments about right and wrong, and less of a sense of violation about their plans. Typically they will do what they feel like at the moment and take a more philosophical attitude toward difficulties. They tend to like their options to remain open and may even avoid closure. They may have more difficulty deciding,evaluating, and taking a stand on things.

Huxley (1954) described the shift of consciousness that he experienced in an experiment with mescalin in *The Doors of Perception,* For him, it moved him out of his normal everyday thinking and sorting style to one that he described as "a sacred mindset." He interpreted it as having connected with "Mind at Large" so that *"ihu* reducing valve nf the brain and nervous system" shifted and he experienced a kind of out-of-body experience of just perceiving.

Figuring Out Peuple

"As I looked, this purely apathetic, Cubist's eye view #ave place to what I can only describe as the sacramental vision of reality. I looked at those **bamboo** legs, and did not merely gaze at them, bui actually *being* them—or **rather** being myself in them,,.- The mescalin taker sees no reason for doing **anything** in particular and I'inds most of the causes for which, at ordinary Limes, he was prepared to act and suffer, profoundly uninteresting."

: Listen for lists and schedules in those who fudge-act- They will frequently temi to also operate in a "Through Time" fashion—sequentially. Tlicy don't change their minds unless new data warrants it. Listen for ideas and terms indicating spontaneity, freedom, understanding, accepting, etc. in those who perizeive-float.

Pacttig: In pacing and communicating with someone judging-acting, **relate** to him or her with promptness, in *ai* organized and decisive way, focused on an outcome, etc. Talk about order, about getting and staying organised, becoming definite, resolution, structure., and commitment. In pacing someone perceiving-floating, communicate and relate in a spontaneous way without insisting on time schedules- Trame decisions as "keeping **atne'fi** options open," and avojd wrapping things up too quickly. Talk about die values of feeling free, open, flexible, waiting and seeing, keeping things open-ended and tentative.

Statistics; These patterns divide down the middle at 50%. Those who judge-and-control in their adaptation tend to operate in a decisive way, think **sequentially,** plan, use **"to**do" **lists,** function in a "left-brain" way, **etc** Those who perceive-and-floaL along in their adaptation tend to value and net with spontaneity. They like change, Eict impulsively, need autonomy, tolerate complexity well, function in a "right-brain" **way,** and **struggle** with personal **discipline.**

Contexts of Origin: This corresponds with one's experience of "time"[r] #47, #48). Beliefs and values about taking **charge,** controlling one's environment versus accepting, adapting to the environment greatly affects which way one choosey to primarily feel about these issues. Anthropologists have found entire societies that fall into one or the other extreme. Religion, political philosophy, etc. also effects this, J[J]rolonged **trauma** that generates a sense of Seligman's (1975) "learned helplessness" can nudge one to adopt the perceiving sort.

Further Reading: James and Woodsmali **(198&K** Seligman (1975, 1991), Huxley (1954).

Self-Analysis:
___Jud**gtrtgoantroQ** ing / Ferceiving-floating

Contexts:
 ___Work/Career   ___Intimates
  Relationships   ___Hobbies/Recreation
 ___Sports   Other:_____
 ___High/Medium/Low level _ Driver MP: Yes/No

#23, Reason Sort of Modal Operators
(Desire); Stick/Carrot

Concept'. How people language themselves makes alJ the difference in the world on their model *of* the wcirld and the experiences they generate from thai map. In linguistics, *Modal Operators* refer to those specific kinds of words that reflect the *mode* of **relating** and *Operating* that a person does in the world. Such words describe the kind of conceptual world one lives in and has mapped out. They reflect the *reasons* (necessity or desire) that a person acts as he or she does (e.g. their mode of acting or operating). These terms also indicate the limitations incorporated within a person's map— what they map as required (must), impossible (can't), nr not allowed.

In i person's **motivation** strategy, these linguistic terms show up in the auditory digital component They comprise the words we use to get us moving. The general category of modal operators include necessity, desire, possibility, and impossibility. These words shed light on the more abstract conceptual **states** of choice, freedom, **empowerment,** vlctimhond, obligations, and possibilities.

Elicftatiait: Ask, "Huvv did you motivate youfsdf to go to work today? What did you say to yourself that helped to get you moving?" Ask questions that presuppose motivation, then listen for Modal Operator words, and you wili detuct operations I Meta-Programs at work, "Why did you choose **your** present job?" "Why have you chosen this school or that schedule?' Notice if the person responds by giving you *a reason.* If the person gives no reasons, he or she more typically comes from a mode of necessity- he or she *has to* A "law" in their head demands it! If you get a reason, **it** will relate to possibilities, obligations, or desires.

*Identification and Langitaging: Necessity **words*** Include "must, have to, should," etc. These indicate that a person operates from a model of compulsion, control, law, etc. *"I* know I had to go to work." *Impossibility* **cwwda** include "can't, **shouldn't** must not/' etc, "Aperson shouldn't miss work or show up late!" These indicate that we have mapped out a taboo law in our world against various proposed options. *Possibility word** include "can, will, may, would, could," etc. These reflect an optimistic mode] where we view various options and a tternatives as possible. "Well, another day, another doliar " "When I get tu work today, I will work on ..." *Desire words* include "want to, love to, get to," etc. These arise from a model of the worJd as including wants, desires, and passions, "1 feel so lucky to get to go to work!" **Choice** *words* include "choose to, want to, 1 opt for/' etc. These indicate a mental map that allows for human will, intention, and choke. "I choose to go to work,"

These words arise from different models of the world. They also create differing emotional and behavioral **responses.** People who operate from the mode of *possibility* do what they want to do and so develop reasons. They look fnr new opportunities for expanding **their** options. **Possibility** people generally believe that they have: some (or a lot **of)** control over life and so fuel motivated to make choices and take action. *Necessity* people tend to look upon **life** as a routine or burden to which they have little or no choice. They often believe and therefore feel themselves stuck with their lot in **life;** and, **given** their model of limitation—so they act, BO they perceive.

Those who use ***both*** necessity and possibility words and operate from both models will feel motivated by *both* options and obligations. Think of some task you will do in the near future. Now say to yourself, (1) "1 must do,..." and then, (2) "1 can do..,." and now, (3) "I get to...." Which works best for you in terms of enhancing your motivation?

*Impossibility **words*** (e,g, can't, shouldn't) usually create personal limitations and feed a **passive** style of coping which severely limits a **pe&O&'s** responsiveness.

Such words typically indicate taboos, as in "I can't stand criticism," We can translate this as, "1 don't give myself permission to stand or tolerate criticism." In these kinds of psychological *enn'ts* we have a map that precludes certain concepts. They differ significantly from physiological*,™'is. "1 can't lift a car." "l can't fly'"

Desire words lead to more motivation and drive—unless they map out wild and unrealistic dreams. In that case they lead to disappointment disillusionment, and frustration.

Pacing: When packaging your communication, match the person's Modal Operators, which inevitably will operate as a powerful motivator for that person, or subtly provide reframes by suggesting other Modal Operators-

RET Cognitive Distortions: The person who operates predominately by *necessity,* when over-done, can get into *Should4ngand Must-'mg* which Ellis has humorously designated as Musterbalion Thinking, Such Should-ing and Must-ing puts lota of pressure on oneself and others and can evoke resentment and resistance. Too much Should-in^ generates lots of unnecessary and inappropriate shame, guilt, self-contempt and other similar unresourcufuJ states. In RET literature, people who live by these cognitive distortions can then move into a belief state of *Demamiingness* on self, others, and the universe. This, in turn, then feeds an attitude of *Entitlement* which then deepens the disappointment, disillusionment, and depression. As a map-making style, it makes for poor adjustment to the constraints of reality.

Contexts of Origin: This valnational Meta-Program operates primarily as a languaged phenomenon. It probably arises first of all as a reflection of the kind of language used to motivate us by parents and teachers, "You have to listen to me." "Think about what you can get from this experience/' Trauma and hurt can drive a person away from the world of possibility and desire as a maneuver to protect oneself from disappointment. Strict and overly disciplined homes and communities can evoke one to adopt the necessity mode and impossibility mode.

Further Reading: Bandler and Grinder (1975), Ellis (1976),

Self-Anaiysis:
___Possibility (Desire)/Necessity (Impossibility)

Contexts;
   ___Work/Career   _ Intimates
   _Relationships   _ Hobbies/Recreation
   _ Sports   _ Other:.
   _ High/Medium/ Low level_____Driver MP: Yes/No

#24. Preference Sort:
Primaryhitenst—Peopte/Piac?/Things/Activity'finfonttation

Concept* I'eople have preferences regarding their interests. When we ask about a *person's favorite way* to **take a** vacation, most favored kind of work, OHL[1] of his or her top ten experiences in life—*we* will typically evoke the **person's** Meta-Program of preference. Primary **interests** fall into categories *of people* (who), *piaa** (where), *things* **(what),** *activity* (how) *information* (why, what information), and *time* (when).

Elicitativii: "What would you find as really important in how you choose to spend ynur next two-week vacation?" "What kinds of things, people, activities, etc. **Would** you wLint present for you to evaluate it as really great?" "[th]Iel3 me about your favorite restaurant." This value filter identifies those factors that WL[1] esteem and choose as most cruciaL This provides information about a person's specific carrots.

Identification: Some people **care** mnsl about *who* they experience something with (people), *where* they go for the experience (the **location** or place), the *things* that it involves (objects or things), the kinds of behaviors and *activities* that they do there (activity), **or** the kind of *data* that they obtain or experience (information). This sorting style Iliads **to,** and **Suggests,** one's **values** and choices.

1. *People.* Those who prefer people as their primary vaiue cane most of all about *who.* So they talk (sometimes incessantly) about people: what others say, think, feel, do. They can fall into the habit of gossiping when they over- do this preference. They relate well socially, but hate to experience a (one- ness, turning it into "loneliness,"

2. *Place.* They have geography and location on the mind! *Wwre* really **counts** as of supreme importance. So they find lots of meaning in terms of the environment—'what they see, hear and feel in that content. Thev gener- ally take Ints of pride in their "places" (home, office, garden, shop, etc.) in terms of locality, layout, furnishings, etc.

3. *Things.* These people focus on *what* lies in their environment: posses- sions, money, **food,,** surround ings, etc. They tend to take pride over both tangible tilings (house, car, clothes, etc) and intangible things (degrees, status, security, power, etc). They tend to seek to find meaning and happi- ness via these things, Positively, this means that they will take care of things* Negatively, this suggests that they will do so to the neglect of people. They will "love" people by giving and/or using thmgs.

4. *Activity.* People with this preference focus on the *how* of a process or set of actions primarily. They ILktf doing things, going places, feeling the Tush nf activities. They prefer liveliness und motion **and** strongly dislike "just sitting around" **type** of activities. Boredom really puts then oll.

5- *Time.* James (1989) includes "time" HS a part of the activity category. Gut WE separate it here, as many others do, Those who value any of the many meanings and categories of "time" **(see** Bodenhamer and Hall, 1997), can endow this semantic-conceptual reality with lots of importance. It shows up in such beliefs as, "Time *is* money," "Time is a commodity." "Don't waste time." This person wants to know "How much time will it take?" "How long will we stay there?" *"When* will we return?"

6. *Information.* Those who prefer ideas *(Vie why and what* of information) sort for things in terms of what they **will** learn, from whom, the value of the information, how they can apply it, etc. RathLT than where, with whom, and when these people care about the learning experience[1] that they will experience.

Pacing ami Langiwging: Listen for **and [natch** back the specific kind of preferences that the person offers.

Contexts af Origin: Since we can give value to all of these experiences, and do, we undoubtedly develop our sorting style from our own experiences of pleasure and pain with them, as we also model those significant ones in our life.

Further Reading; Woodsmali (198K).

Self-Annlysis;
__**People/Places/** Things /Activity/ In formation
____Combinations of such:_____

Contexts*
____Work/Career   __Intimates
__Relationships   __Hobbies/Recreation
____Sports   _Other:_____
____High/Medium/Low level   _ Driver MP; Yes/ No

#25. Goal Striving Sort—Adapting to Expectations:
*Perftctkmism/Optimizatitm/**Skepticfeft!***

Concept: People differ in how they think-feel and then choose to go after their goals. Some process goal-setting and reaching in a *perfection style,* others do so in an ***optimi&titm** style,* rind yet others avoid the whole subject as they try to **step** aside from it and choose to *not* set goals (a goal itself!).

Elicitation: "Tell me about *a* goal **thai** you have set and how did you go about making it come true?" "If you set a goal today to accomplish ificance, how wouJd you begin to work on it?"

Identification:
1. *Perfectionism Sorting.* Going for **"perfection'"** ({lawlessness) turns one into a perfectionist who tends to never feel satisfied with his or her performance. They can always see a flaw in their performance and the performance of others! Because they set their goals unrealisticaily high, they constantly stay frustrated. They view the *end-product* as their criteria for moving toward their goal and tend to discount the joy and **challenge** of getting there as part of **the** process. By setting extremely high goals and criteria, people who use this style tend to treat themHelves and others with harsh judgment for anything that falls short. Often they fall into procnistination as a protective device.

Perfectionism frequently involves a future orientalion **that becomes** excessive. I (BB) used to live that way, 1 lived so much oriented toward my future that I misled a **lot** of the present And as I held a belief against ever attaining satisfaction {in order to leave room for improvement), 1 generally lived in a state of continual frustration and dissatisfaction! Eventually this led to burnout—a good burnout that got me to change my goat sort Meta-Program.

2. *Optimizing Sorting.* Those who move forward toward their goals optimizing operate more pragmatically. They simply do the best with what they have, and let it go at that They also set goals in small steps so that they can appreciate little stages of success along the way. For them, half the fun involves- **the** *process of moving toward a goat.*

As 1 (BB) recovered from my burnout, I came across **this:** "Wht^n planning a vacation, enjoy the packing as much as the actual vacation!"

An extreme optimizer can adopt such unrealistic "positive" Lhinking-feeling that he or she wili deny and/or ignore real problems and constraints.

& ***Dtftxtkt** Sorting.* Those who avoid goal-setting and **achieving** think-and-feel pessimistically and .skeptically about the whole subject So they choose to avoid directly thinking about the future or taking effective action to give it birth. Expecting only the worst to happen, **they** refuse to participate in managing themselves and their objectives through time.

4. *fatalist Sorting.* Those who adopt this style aim primarily at relating to goals only in terms of "facts," They do little of the dreaming, desiring, and hoping of the optimizing style, they reduce it to the bare-bone facts—the pure sensory-based world.

L&tguaging: This Meta-Prngram enables us to predict when a person will stop in his or her efforts (i,t\ persevering), and the manner in which the person will set goals, strive for them, and recognize meeting them. This program shows up whenever we invite someone to talk about a goal objective, dream, or possibility. "Tell me about a goal that you have recently set for your&elf." "Tell me about an instant when you motivated yourself by setting a goal." "If we did a project together, would you lake more interest in getting started, maintaining during the middle or wrapping it up?"

Those who operate perfectionistically begin projects well. But then they often gel bogged down in details and/or caught up in negative emotional states (e_rg, frustration over flaws). They talk a lot about the and product and *yet* block themselves from getting there The end product never seems good enough for them. Optimizers seem to flow alnng a lot better, and ironically, produce higher levels of excellence because they do not aim at getting it **"just** right." The skeptical defeatists treat goal-setting talk as worthless and useless and will tell stories of how it has never worked or caused great disappointment.

A note about the term *"realistic"* People in each category assume themselves as. the only "true realist!" What else could we expect when, after all, each uses his or her "reality strategy" (model of the world) to define the "real?"

Pacing: Once you know a person's style of moving toward a goal, match it in your communications about an objective you want to offer him or her.

-r Expect to **see** and hear lots of excitement, passion, and motivation in the optimizers, wild-eyed expectations and/or total frustration in **perfee*** tionists, and skepticism and negativism in those who avoid goal-yetting.

Contexts of Origin; How we actualize our valued goals and go about fulfilling them describes a learned phenomenon. We learn this via modeling, instruction, pain and pleasure that dther rewards or punishes our first feeble efforts, and the language we use to articulate supporting beliefs. Trauma experiences can knock a person out of **the** running so that he or she becomes skeptical about the whole process. The **more** shoulds, musts, and have tos that a person uses in motivating themselves (#23), the more likely she or he will aim perfect! on isticaJly.

Further Reading: Woodsmall (1988).

___PerfecHonisttc/Optimi7ing/Skepticism

Contexts:
    ___Work/Career_____Intimates
    ___Relati unships_____Hobbies/ Recreation
    ___Sports_____Other:
    _ Hi^h/Medium/Low **level**_____Driver MP: Yes/No

#26* Value Buying Sort:
Cost*/Convertknce/QuaU*

Concept: When it comes to purchasing and deciding to purchase, we typically sort for four primary values, These tend more often than not to the forefront of consciousness: *cast, convenience, quality, and time.*

Elicitatiott: "What dc you primarily concern yourself with—the price, convenience, time, or quality, or some combination of these when you consider making a purchase?"

Ask the person to imagine two-triangles sitting on top of each other (Figure 5:1). Let each end stand for each of these factors of cosi, rime, quality, and convenience. This double-triangle diagram can help one sort out and decide about how to prioritize these things. "Now put a dot at the place

that represents *where* you **fed** that you put must of your concern in the double-triangle/' Dnin^ this brings to the foreground of awareness the trade-offs between these values. It also assists a person to avoid feeling victimized if he or she whimsically changes their mind later and **then** expects another to have guessed it! "What do you primarily want?"

Figure 5.1
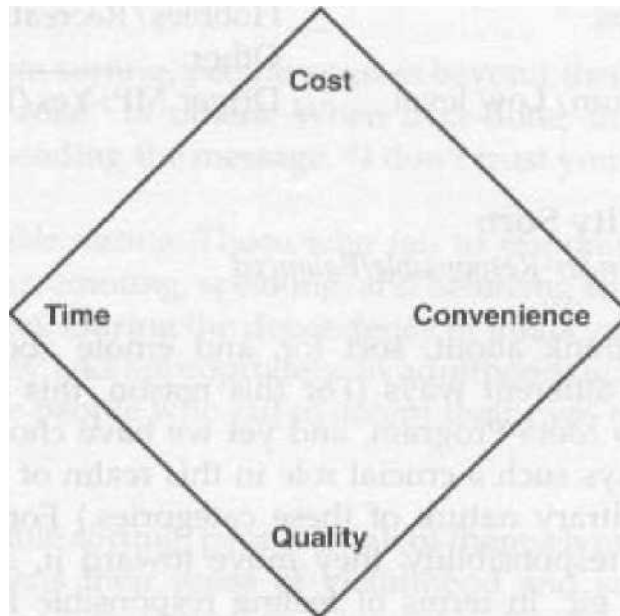
Identification: Some people mainly concern themselves with (and focus on) the price, others focus **principally** on the **convenience** factor, others on quality, and **yet** others on the time factor, or some combination of these. These *values,* applied to purchasing, often **conflict** with each other While we often mention cost as the chief, or only, purchase decision factor, a **person** could process and sort for his or her values anywhere on a continuum involving these factors, A list of **convenience** and comfort features can quickly override the first-mentioned cost factors.

Pacing: Onco you know the priority of values between cost, convenience, quality, and time, match the persnn in your communications.

Lnttgitaging: Listen for words indicating these values.

Contexts of Origin: How we learn to value one of these experiences over the otiier in our choosing to buy something undoubtedly arises from those from **whom** we learned, the value system encouraged by the contexts of **religion,** culture, social status, etc. Negative trauma experience with cost, quality, and time can make these "sore spots" that we may not carefully guard against.

Further Reading; **Reese** End Bagley (1988),

___Cust/ Convenience/Quality /Time

Contexts:
    _   Work/Career_____Intimates
    __Relationships   _ Hobbies/Recreation
    __Sports_____Others_____
    __High/Medium/Low level_____Driver MP: Yes/No

#27. Responsibility Sort:
Over- R&ponsibtv/Under- Respcn sibie/Balanced

Concept; People think about, sort for, and emote about *the concept of "responsibility"* in different **ways** (For this reason, this operating system operates as a *Meta* Meta-Program, and yet we have chosen to put it here because it also plays such a crucial role in this realm of choices. This also illustrates **the arbitrary** nature of these categories.) For those who Jove, desire, and want responsibility, they move toward it, and view actions, speech, emotions, etc in terms uf feeling responsible for things. Others dislike, do not want, and find the concept aversive. They may have much pain associated wiLh the idea of "responsibility." So they move away from it, either by ignoring and not noticing it, or by thinking of the opposite— how others have responsibility for things—even their own thoughts, emotions, and behaviors,

ElicHution: "When you think about having and owning responsibility for something in a work situation or personal relationship, wha! thoughts and emotion* occur to you?" "Has someone ever held you responsible for something **that went wrong** that felt very negative to you?" "What positive experiences can you remember about someone holding you responsible for something and/or validate you as 'response-able'?"

identification: The *ability* to *respond* describes **a** bask human **power.** As a concept, this ability to respond divides into two areas: responsibility *for* self—for thinking, **emoting, speaking** and behaving, **and** responsibility *to* others. The first describes *"accountability,"* the second describes *"relationship,"* In the first, we own and accept ourselves as accountably for our responses. This describes our "circle of response" or our "power zone" (the zone where we truly have "the ability to do" something). The second describes how we relate to others in terms of how we speak to them and treat them. Tills describes our "circle of **Influence*** *trfth* others.

1. *Over-responsible sorting.* Those who assume too much responsibility take on earetaking roles. They *excel* at problem solving, sympathizing, caring, and wanting to **make** things better. Over-Jone they can play out co-dependent roles to someone who cups out on his or her responsibilies. Such persons, more frequently than not, fail to distinguish between response-ability *for* things in their arena of response, and response-ability *to* oilier people.

In over-responsible sorting, people aggress beyond their circle of response into the "power, zone" of others, When over-done, this comes across as intrusive and as sending the message, "J don't trust you to be responsible/'

2. *Under-respaiwibh' sorting.* Those who fail to respond **appropriately** for their own thinking, emoting, speaking, and behaving tend to rely on others to take care of them. During the dependency of infancy and childhood, this nperates effectively and **appropriately.** In adulthood, infantile dependency continues in some people who fail to accept their own response-ability for themselves.

In under-responsible sorting, people think of themselves as dependent and needy. This deepens their sense of victimhood and so easily turns into blaming and demanding. When over-done, they live from a state of entitlement and hold others, government, etc. as responsible *for* their happiness.

3. *Balanced.* Those who appropriately accept and assume the ability to respond for themselves and *to* others. They look to, and use, appropriate context markers to let them know when to **give** and when to receive.

Lttnguaging, Emoting and Pacing: Over-responsible people tend to *care* too much and get into care-taking and co-dependency relations. They typically talk about the problems and hurts of others, and do so associatedly. When they feel the need, they then assume responsibility for others—which ironically weakens those in need. The under-responsible tend to want ^uch care, define it as "being loved," accuse and blame if it doesn't come, and do not know the feeling of true independence or inler-dependency.

In my (BB) experience, I've noticed that the *intensity* of co-dependency directly correlates with how much an individual goes second position to others.

Contexts of Origin: Since we do not have the high level concept of "responsibility" at birth, it develops through the years as we mature We all .start out under-responsible, totally dependent upon caretakers. Here family, cultural, and racial style plays an important part, as do the values from these sources as well as religion, **politics,** school; etc.

Trauma can send a person either way in hciw one runs hia or her brain about "responstbility/' One **can** play the victim and refuse all responsibility or one can play the great rescuer, care-taker, and adopt *a* messianic complex to save the world.

One form of dysfunctional parenting involves training children to take care of and feel **responsible** for the emotions of the parents. If the child buys it, he or she will grow up and adopt two toxic **beliefs:** (1) My worth lies in my ability to perform for others and please iheni. (2) I will get someone to !ove me only if I take care of them and become responsible for them.

Further Reading: Hall (1989), **Beattie** (1987).

Self-Ann lysis:
___Over-respons*t*ble/Under-responsible/Balanced

Contexts:
 ___Work/Career_____Intimates
 ___Relationships_____Hobbies / Recreation
 _ Sports   _ Other:
 ___High/Medium/Low level_____Driver MP: Yes/No

#28- People Convinccr Sort:
*Distruntitig/Triisting—Parnnoid/Na*t

Concept: **Growing** out of how "minds" process *evidence* and therefore experience a state of feeling convinced (#17), this Meta-Frogram addresses the same processes—only in terms of the way our Operating System applies this to *people* and in terms of *whiting* to them. Some people use a thinking-feeling pattern of distrust, others of trust

Elicitation: "When you think about meeting someone new, do you immediately have a sense of trust and openness to the person, or thoughts and feelings of distrust, doubt, questions, jealousy, insecurity, etc.?" "How do you typically choose to relate to a person, or a group of peopfe, before you know them very well—with trust or with caution?"

IdeMtiftcation:
1. **Distrusting.** People who immediately question, wonder, **fed** a little (or a lot) **defensive** will hold back, **explore,** make sure abnut the person's motive, intentions, **Sttid Style Mn** v will **typically** adopi .1 pilous, guarded, defended position, and do not immediately trust, They will come across as unfriendly and not very approachable (which then becomes a self-fulfilling prophecy—proving their belief!).

2, *Trusting.* People who immediately trust, **feel** connected, **and** act trustingly quickly move out to people and will even embrace the stranger. Typically, they will come across as warm, friendly, interested, and outgoing. When over-done, they will naively trust **anything** people say—which then allows them to get manipulated and taken advantage of easily

Languaging ami Personality: The distrust orientation forms a person so that he or she will move out into social situations and new relationships very cautiously, never feeling convinced about the other's motives or intentions. When difficulties arise, they con **quickly** access a state of "abuse," feeling controlled and manipulated. This will then deepen and prove the importance of distrusting other*. The trust orientation as an Operating System causes one **quickly** and immediately to reach out to others with warmth, charm, and sometimes **naivety.**

Contexts *of Origin:* Erickspn'a (1959, 1968) model of the psycho-social stages of development details the trust/distrust stage as occurring between two and five years of age and primarily concerning parents and early emotionally significant persons. Did they behave in a **trustworthy** way? Could the child trust the provider's words as accurate representations of the world and of the behaviors that they would then do? 1 .ater traumas of betrayal, violation of trusts, etc. can also generate the distrust program.

Further Reading: lirickson (1959,1968),

Self-Analysis:
___Distrust/Trust Orientation

    ___Work/Career_____(ntimates
    ___Relationships_____Hobbies/ Recreation
   ..Sports_____Other:
    ___High/Medium/Low level_____Driver MP: Yes/No

f

Figuring** Out **Ptapit

Conclusion

Every day we all make hundreds of *choices and decisions* about how to think-and-feel and how to act as we move through life,

- Should I approach or avoid this or that?
- Do I want options or a clear and specific procedure for advancing?
- How can I make this event thought, or person fit into my reality?
- Or how can I enjoy this experiGnce and observe it moro fully?
- Do I have to go to work or do I get to?
- Musi I act kind and thoughtful, or shall 1 so choose?
- What facets of life shall f give my primary interest to?
- Shall I set some goals for what I want today?
- How shall f set this or that goal and "make it happen?"
- What should I focus on when 1 buy this product?
- Shall I own and claim responsibility or would **1 prefer** to reject such?
- Should I trust people or treat people with caution?

This conative dimension of consciousness obviously intimately **Involves** our thoughts-and-feelings. Uollo May said that when we break down the old word "will" psychoanalytically, *we* find two processes—*intending and attending.* In *intending* we consider what we want, desire, like and value and so focus our consciousness on that object. In *attending we* do the directive work of noticing our consciousness and constantly nudge or swish it back to our intention.

#2U. Direction Sort *Toward/Away Front, Past **Assurance/Future** Possibility*;

#21. **Conation Choice in Adapting:** *Options/Procedures*
#22. Adaptation Sort: *Judging/Perceiving; Controlling/Floating*
#23. Reason Sort of Modal Operators:
  ***bfectBsiht/FQssfbttity(Desire);** SiickfCarrot*
#24. Preference Sort:
  ***Primary** Interest — Peapfe/PhKt/rkhtgs/Actiuity/irrfb motion*
#25. **Coal Sort—Adapting tn Expectations:**
  PerfertionfOptiinizatianfSteptiasm
#26. Value Buying Sorh *Coti/Cmvcntence/QtialttyfTinic*
#27. Responsibi1ity Sort: *Over-RespoiisibU/Undsi^Respons**ftte***
#28. People Convincer Sort: *Distrusting/Trusting*

Chapter 6

The "Response" Meta-Programs

*Meta-Programs in **Outputting,** Resolding, Communicating*
(#29-33)

We defined a "state of consciousness" as first involving the *attention* of consciousness involved in such components as "mind," "emotion/' and "will," A state also involves a meta-level patterning and structuring that displays its *products.* Thus we not only "think" in terms of what we notice and input, what we process and internally structure, what we incorporate in our body (somatize), but alsn in terms of what we *output.* Don't you?

Don't you pay attention to things (your input)7 * Don't you take those thuuyhts-and-emotions and build an internal world with them? Don't you then emotionally experience (somatize) these things in your very body? And don't you pay attention to *how you come across* in your talk, gestures, and behaviors?

This last question suggests that we also sort for, and have awareness of, our social context. It suggests also that WL[1] pay attention to (use our recursive awareness of) the effect that our output has on others as we communicate and respond.

Thus our operating system, as any computer operating system, has an active and *recursive* interface. This word "recursive" means that the information that *results* from one stage in our processing then becomes *the input* for the next stage. Using this systems language implies that human consciousness in its sorting operates as a system.

Depending on what kind of operating system a computer uses (e.g. DOS, Windows 3 1, Windows 95, OS2, etc.) *how* that system outputs its structures and patterns radically governs how then,, in rum, one works with it.

In the human Meta-Program operating system, we output in the way we talk and communicate, how we somatize, act, behave, gesture, how we interact socially, etc. Thus with Ihese Meta-Programs, human consciousness rLMchus further and further out to take- in more and more of its environment.. This implies thai "mind" and human processing and stirring docs not uccur in just the brain.

Should we think in this way about consciousness? Should we **not,** as **philosophers** and psychologists have for centuries, postulate "mind" as existing solely in the head, or at least inside the body? Modem philosophers in the field *of* systems, like Gregory Bateson, think otherwise,

Bateson (1972,**1976),** Jerome **Stunner (1990), and** other **theorists** emphasize "mind" as located not only **inside** the skull of an individual person, but also systemically **Into** the immediate physical and cultural environment of the person. To think of "mind" as **transcending** the brain may offer such a radically different perspective, the reader may have to suspend his or her judgments to give this facet of "mind" an open **hearing.**

Batesnn (1972) asks **about "mind" and** "self" when he uses the illustration of a blind man with his walking stick,

> ",,, ask anybody about the localization and boundaries of the self... consider a blind man with a stick. Where does the blind man's self hegin? At the tip of the stick? At ihe handle of the stick? Or at some point halfway up the stick? These questions are nunsense, because the stick is a pathway along which differences *am* transmitted under transformation, so that to draw a delimiting **line** *acros?* this pathway is to cut off a part of the systemic circuit which determines the blind man's locomotion.

> "Similarly; his sense organs are transducers or pathways for information, as also are his axons, etc. From a systems-theoretic point of view, it is a misleading metaphor to say that what travels in an axon is an impulse/ It would be more correct to say that what havels is a difference, or a transform of a difference." (p, 316).

> "The total self-corrective unit which processes information, or, as I say, 'thinks' and 'acts' and 'decides/ is a **systetti** whose boundaries do not at all coincide with the boundaries either of the body or of what is popularly called the 'self or 'consciousness'; and it is

important to notice that there **are** *imrftipk* differences between the thinking system **and** the 'self as popularly conceived,... The network is not bounded by the skin but includes all external pathways along which information can travel." (p. 319).

I (MH) mentiuned this aspect of "mind" as a *cultural construct* in my dissertation (lyyftd) and suggested that it leads us to think about our "self" and our consciousness in *a* very different way. **Normally,** we think of the "self" and "mind" as inside our heads rather than as part of **the** walking stick or as part of our cultural constructs. Brunner (1990) wrote,

> "It is man's participation *in* culture and the realization of his men hi I powers *through* culture **that** make it impossible to construct a human psychology on the basis of **the** individual alone… Clyde Kluekhohn used to insist, human beings do not terminate at their own skins; they are expressions of *a* culture. To treat the world as an indifferent flow of information to be processed by individuals each on his or her own terms is to lose sight nf how individuals are formed and how they function. Or to quote Gerte again, 'there is no such thing as a human naLure independent of culture,'" (p, 12),

#29• **Rejuvenation of Battery Sort:** *Extrovert, Ambivwt. intrtrvert*
#30. Affiliation and Management Sort; *Independent fleam*
#31. Communication Stance Sort; *Communfcaii&K Modes*
#32. General Response:

#33. **Somatic** Response Style:
#34. **Work Prefert'ncc Sort:** *ThhigsfSystems/PttipkAI[>'rmation*
#35. **Comparison Sort:** *Quantitative/Qualitative-*
 Knowledge Sort: *Mud\rH*
 i ', .• .̃ ii\ •i J i it jg/Au I fronting
#37. Completion/ClosureSort:*CiosurefNarj-Chmtre*
#38, Social Presentation: *Shnwd fjffii Arlftil/Genuint? and A rtlcss*
 Hierarchical Dominance Sort:

#29. Rejuvenation of Battery Sort;
Extrovert, *Amfrivert,* ***Introvert***

Concept: How peopk process their thoughts-arid-feelings about their social experience with others, especially in the context of needing to "renew one's battery/" identifies this Meta-Program. In this regard, WE tend to sort for experiencing lots of lime with peopk[1] (extrovert), lots of tune away from people and with self (introvert), or a balanced mixture of the two (ambivert),

Jung described the *introvert/Extrovert* category as an attitude preference. It begins with an awareness of whether we pay attention to ourself or others, whether our attention moves inward or outward. "What attitude do vou take toward the external world of people as evidenced by your behavior?"

Elicitufiott: Extroversion **and** infraversion refer to a person'is desire, need, and enjoyment of experiencing other people and social environments or solitude when down., discouraged, negative, or stressed. We can discover this pattern by asking, "When you need your batteries recharged, do you want to get with others or get away by yourself, or can you equally recharge your batteries in either situation?"

Identification:
1, When it comes to the context of wanting to experience some mental-emotional rejuvenation, encouragement, support, and personal renewal, some people primarily rum their attention outward to others and so have an *extrvverted style* of relating when stressed.

2, Others turn their attention inward, get off by themselves when they need to deal with their stresses, negative emotions, demotivations, etc, **Thus** they adopt a more *introverted style* under stress.

3, Those who can do either, equally, have an *amhiverled style.*

James and Woodsnruill (1988) say by ***introverting,*** a person tends to have fewer friends but deeper relationships, reflects before acting, enjoys working alone, scores high on aptitude tests, loves concepts, values aesthetics, and looks to self for causes. By *extroverting,* a person has lots of friends and acquaintances, but usually not many deep relations. They look outside of themselves to others or the environment for causes, and may even fear aloneness[r]

Pacing and *Langitnging:* Listen for their values of needing people for encouragement and validation, or if thev value doing such themselves. Listen for self-referencing and other-referencing when it comes to the context of feeling dnwn and needing a shot in the arm.

Emoting: The context of this Meta-Program occurs when a person feels down and wants to move to. feeling better, Does the experience of interacting with others recharge their batteries or expend them?

Each feels most comfortable within the given realm. Those who *introvert* enjoy the peace in his or her own inner world of personal thoughts and ideas. They experience such as solitude. The extreme introverting style enjoys a reclusive style, 25% of the **population** adopt this style. Because thev attend to ideas, concepts, **thoughts,** they often have a greater depth of concentration and introspection. They view extroverting as shallow and inauthentic.

Those whu *extrovert* prefer the company "f others and so love crowds, parties, events, etc. 75% of the population adopt this style. **Because** they love people, they tend toward a **sociable,** action-oriented, and impulsive style involving high social adjustment skills, talkative, gregarious, outgoing, etc Typically, **these** people experience the aIoneness of solitude as the **distress** and pain of loneliness.

Contexts of Origin: **Some** neurological studies suggest innate factors that predispose a person toward a more shy and retiring style versus a more engaging styie. Yet that doesn't entirely explain this program. How significant persons modeled social interactions, skills, whether they make it a joy or a living hell, powerfully conditions one toward extroversion or introversion.

Further Reading: James and Woodsmall (198W).

Self-Anafysis;
___Ex trover t/Introvert/ Ambivert

Contexts:
    ___VVork/Caneur_____Intimates
    ___Relati onsh ips_____Hobbies/Recreation
    ___Sports_____Other:
    . High/Medium/Low level_____Driver MP: Yes/No

#30. **Affiliation and Management Sort:**
*htdependent/Tea*w? Pia*yer/Ma>*in^T

Concept! **This** Meta-Program **refers** to how a person **processes anil** handles the **experiencing of working** with other people in a task-oriented situation. How does he or **she** want **to experience himself** vis-a-vis the group? **People** generally process **this** question in forms of staying *independent, team pht}i'm&,* **or** *managing.*

This Meta-Program relates primarily to any context that involves getting a (task accomplished and so it has significant applications in the context ol business. It provides valuable information for determining a person's suitability for self-management, working a* a team player, and/or **managing** others. It **ateo** provides insight intoa person's flexibility in inter-personal relations. DœH Iheir consciousness naturally go out with **interest** *to* the success **of others,** do they desire to **assist** them, etc.?

EUcilaticm; Ask the following **three questions successively in** the **following** order:

> 1. "Do you know what you need in order to fuel and function more **Successfully** at work (or at this task?)"
> 2. "Do you know what someone else needs in order to feel **and** function more successfully?"
> 3H "DO you find it easy or difficult to tell a person what he or she needs to do to succeed?"

When you ask these three questions in this order, various patterns may **result** Self and others, Self only. **Team** Players, **Others** only, Self but not others.

Identification:
1. *Self mid others* (**managing**) will answer "Yes" to .ill three. They do so because **they** process, value, and orient themselves by *managing* both self and others. They know what they need to do to increase their **success*** know what others need to do, and don't hesitate to say so (estimaled at 60% to 80% of the US population). Often these **managing** types, with their 'take charge" attitude (!), will assume that others should have and use the same principles and values that they do (see judging #22).

2. Self only (independent workers) will answer "Yes, mi, no." This describes those who process, **value,** and orient themselves *independently.* They have the capacity for management in Lh̃? fact that they know the strategies for succeeding, but they do not want to **manage** {estimated very low, 1% to *2%).*

3. *Others only* (dependent workers} will **answer** "No, yes, yes-or-no/' They tend to wait on the **boss,** the system, a spouse, etc. to tell them what to do. They may intuitively lack awareness about what to do, or not trust their own judgments, or function by a passive and waiting operational style. Typically, once given instructions, they do not **hesitate** to take action, bureaucrats also will answer "No, yes, and yes/' (estimated at *6%* to 7%).

4. *Si-if but not others* (potential managers) will answer "Yes, yes-or no, no/' They know what it will take for others to succeed, but they feel hesitant and inhibited, from intruding or getting involved in such communications. Various beliefs, values, experiences, lack of skills, **etc.** could hold them **back.** This means that they typically do not even desire to manage (estimated between 15% and 20%),

5. *Team players* will answer, "Sometimes/ sometimes, sometimes." This describes those who process, value, and orient themselves via a *team playing* mode. Depending upon the *c*ireumstances and contests, they may or may not want to play a manager role, but may want to co-facilitate the success of the group as a whole.

Languagiug: By using the following open-ended question, we can discover a person's need for affiliation, team playing, or independence "TeH me about u work situation where you felt the happiest. When and where did that occur? What factors contributed to your sense of fulfillment?"

Emoting: Independent persons like to do things on their own. They also like to assume and take responsibility tor their own motivation and management They score high on self-control and discipline (Self-referencing,#14). Those who operate from a polarity response will sort for independence because "they can't be told anything." *Team players* like the camaraderie that comes with working as a team and doing something together. They like the terms and concepts of togetherness, "family," "jusl being around people," etc. *Management players* enjoy the supervisory mle of directing and guiding people.

Pacing: Pace your communications according to the person's sort.

Contexts of Origin: The debate continues about \vhether leaders come wired that way from birth or not. To date we have no evidence of "born" leaders. HLTC the style of social action in **early** life, the thoughty-and-emotions surrounding such, identifying or diaidentifyiiig from such models seems to primarily create this way of sorting. Obviously, trauma **experiences** can provide a strong stimulus to stay away from trying to work with or through people!

Experiences ^arly in one's career may help to solidify this Meta-Program. The person who experiences a great deal of satisfaction Lhrough **working** on a team or in management will undoubtedly **attach** a lot **of** pleasure to such, ITie same may occur if one experiences a positive role model in this area.

Further Heading: James and Woodsmall **(1986^**

Self-Ana lysis:
___Managemenl/Tndependent/Dependent/Potential Manager/
    Team Player

Contexts:
___Work / Career_____	Intimates	
___Relationships_____	Hobbies/Recreation	
___Sports_____	Other:_____	
___High/Medium/Low level_____	Driver MP: Yes/No	

#31. Communication Stance Sort:
Blamer, *Placater,* ***Disttsder,*** *Computer, Leveter*

Concept: Virginia Satir noted tinat com muni cation involves both content and style. She distinguished five styles or modes of communicating that we now designate as the "Satir Communication Categories." The basic stylistic modes of communicating in her model involve lour typically ineffective and non-productive stances, although on occasion we may put them to good use. These involve *placating, blaming,* ***COfttputfag,*** and *distracting.* She designated the generally healthy mode as *leivting.*

Elicitation: "How do you typically communicate in terms of placating, blaming, computing, and distracting, or leveling?"

Identification:

1. *Placating* refers tn soothing, pleasing, pacifying, and making conces-sions. When £i person "has" to please ht shows an addiction to the approval of others. **Emotionally, ptecaters** feel frightened that others wil] get angry, go away, or reject them. **So they** talk in an ingratiating way, trying always to please, fnrever apologizing, and never disagreeing. Verbally their words aim to agree**fflftd**please. The placating posture seems **to** say, "I'm **helpless** and **worthless.* Kacators** wriggle, fidget, lean. Like cocker spaniel puppies, they desperately want to please.

To try *the placating stance* on—orient yourself to think-and-feel like a worth-less nothing. Aim to act like a 'Yes Man." Talk as though you can do nothing for yourself and as if you *musi* always get **approval.** Tell yourself, "I'm lucky just to be allowed to eat/' "1 *owe* everybody gratitude/' "I feel totally responsible for everything **that** goes **wrong*** "I could have stopped the rain if I only used **my** brains, but I don't have any/' Agree with all criti-**dsm** made about you. Act in the most syrupy, martyrish, bootlicking way I hat you can.

Imagine yourself down on one knee, wobbling a bit putting out your hand in a begging fashion, with head up so your neck hurts and eyes begin to strain so in no time at ail you'll get a headache. Talking from this position your voice will sound whiny and squeaky. You wont have enough air to keep a rich, full voice. Then say, "Oh$_r$ you know me, I don't care/' "Whatever anybody else wants is fine with me." "What do i want to do? T don't know. What would you like to do?"

After Vines turned twelve, hi* father died. Vince then saw his "incompe-tent" mother flounder and so he came to take over the responsibilities of rearing his two younger siblings. Then at fifteen, he spent a couple days **away** from home with a friend.

Upon returning home, Vimze discovered an empty house. His mother had moved without his knowledge so he returned to an empty house and no food. In that traumatic moment he decided, "If 1 ever get married, no matter what happens, I will not lose the relationship or closeness to my children."

Later when Vince married, h<?? held true to **that** decision, After thirty-one years his **wife** died. At that time, his twenty-nine-year-old daughter moved into the business and took uver maintaining **the** office nf his auto body shop. Recently, Yincc discovered that **she** had embezzled $35000 from the business. In her long history **of stealing** and **writing** bad **checks,** Vince had always bailed her out—his belief and decision about "family" demanded it.

Vince sorted using the Metil-Program of placating with his **daughter.** Coming out of his limiting belief, he would do anything **to please** her to maintain the **relationship.**

Getting well for him meant learning how tn shift to the Computer and l^eveler **modes** when setting limits, problem solving, and discerning the boundaries of responsibility.

2, *Blaming* refers to Ending fault, dictating, and bossing. The Warner **acts** superior and sends out the message, "If it weren't for you, **everything** would be all right/' Blamers **feel** that nobody cares about them. Internally blamers feel **tightness** in muscles and organs which indicate rising blood pressure. A blamer's voice is usually hard, tight, shrill, and loud.

To try on *the hlamer stance*—adopt a loud and tyrannical voice; cut L-very-thing and everyone down; point with your finger accusingly. Start sentences with 'You never do this, you always do that, why don't you ..." Don't bother about an answer. Treat any **answer** as unimportant Take more interest in throwing your weight around rather than finding nut about anything.

Hlamers breathe in 1 title tight spurts, holding their breath often. This makes the throat muscles tight. A first-rate blamcr has eyes that bulge, neck muscles and nostrils that stand out; they get red in the.[5] fact:, and their voke gets hoarse. Stand with one hand on your hip, the other arm extended with index finger pointed straight out. Screw up your face, curl your lip, fJare your nostrils, call names and criticize. Then say, "You never consider my feelings/' "Nobody around here ever pays any attention to me," "Do you always have to put yourself first?" "Why can't you think about anybody but yourself?" Btamers use lota of parental words: **never,** nothing, nobody, everything, none.

3. *Computing* refers to taking a detached attitude tn your emotions. The computer focuses on responding in a very correct and reasonable way that shows no **Semblance of** feelings. He responds **calmly,** coolly, and as collected as Mr Spock of *Star Trek,* **the** ideal model of computing. In computing your body will foci dry and cnol; your voice wiU sound monotone and you will use abstract wurds. Typically **people** yet into this stance tiut of fear oi Lheir feelings.

To try on *the. computer stance,* use the longest words possible (after one paragraph no one continues to listen anyway). Imagine your spine as a long heavy steel rod. Keep everything as motionless as possible. Let your voice ^u dead, **have** no feeling from the cranium down. "There's undoubtedly a simple solution to the problem." "It's obvious that the **situation** is being exaggerated/' "Clearly the advantages of **this activity** have been made manifest." 'Preferences of this kind are rather common in this   /'

The dissociation of the Computer Mode may offer a valuable stance for defusing someone when you don't need your emotions to get in **the** way. In this mode, **"play** anthropologist" or scientist and use a lot **of** big vague words. To the indirect criticism, "Some people really don't know when to stop **talking,"** **respond** in full Computer Mode, 'That is undoubtedly an interesting idea and certainly true of some people/'

4. *Distracting* refers to responding in an unpredictable way that always alters and interrupts others and oneself. *The* distracter will cycle rapidly among the other patterns and constantly shifts modes. Whatever the districter does or says has no relevance to what anyone else says or does. His internal feeling will involve dizziness and panic The voice often takes on a singsong style, one oul of tune with the words and which goes up and down without reason. It focuses nowhere. The distractei will alternate between blaming, placating, and leveling and will then move into irrelevance. This makes for the relational pattern of "crazymaking" (common to "borderline" cases).

To try on this *distracting stance,* think of yourself as a kind of lopsided top, constantly **spinning*** but going nowhere. Keep **busy** moving **your** mouth, body, aims, and legs. Ignore questions, or come back on a **different** subject. Start picking lint off the other's garment. Put your knees together in an exaggerated, knock-kneed fashion. This will bring your buttocks out and makes it easy for you to hunch your shoulder*.

5. *Leveling* represents communicating and relating in an assertive way so that one's words and actions straightforwardly, directly, and forthrightly expresses one's true and **honest** state. A genuine leveling response cominun(cafes messages congiuently **so** that one's words matches one's facial expressions, body posture, and voice tone. This makes relationships non-threatening, more caring, and capable of true intimacy.

Pacing', Except for leveling, these patterns **reveal** a mismatch between the way the person feels on the inside and the way he expresses it in language and behavior As a guideline, two persons using the snme Satir stance will go nowhere in their communications. So, except for the Leveling Mode, do *not* match the Satir **Mode** coming at you. When you match a Satir Mode it will intensify it. For an extensive use of these stances, see *The Structure of Magic—II* where Handler and **Grinder** relate Ihem to representational systems and the Meta-Model.

Contexts of Origin: These communicating stances develop from our social imprinting by significant persons and the pain and/or pleasure attached to them.

Further Rending: Satir (1972), Bandler and Grinder (1976).

Self-Analysis;
___BIamer/Placater/Computer/Distracter/Leveler

Contexts:
   _ Work /Career   _ In tima res
   ___Relationships   _ Hobbies/Recreation
   ___Sports   _ Other:_____
   ___High/Medium/Low level_____Driver MP: Yes/No

#32. General Response Style:
***Cangrueiiﬀtn*eoi*i^ruet?t/Cornpetitwe/O^operative/Pokrity/Mei*a*

Concept: When we respond to people, things, information, and events we can do so in various ways according to Lhe style and the energy expended: *congntrntly, mccngruentiy,* **ttmpetitmfy** *cooperatively,* with **pakrit$***t* or a *me.la* response.

Elicitation: "When you come into a situation, how do you usually respond? Do you respond (1} with a sense of feeling and acting congruent and harmonious with your thoughts-and-feelings or, do you **respond** with a sense of not feeling or acting congruent and harmonious with your thoughts and feelings? (2) Do you respond with a sense of cooperation with the subject matter, or a tee! ing of disagreement? (3) Or, do you prefer to go above the immediate context and have thoughts about the situation?"

Ideulificatiotti
1. To *c&ngTUentty* respond means to feel in accordance with something. A congruent response to a serene nature scent:, seen ;is a quiet place of green grass and bubbling brook, would consist of feeling relaxed and calm. The response fits the nature and quality of the internal state representations.

2. Conversely, to respond *mcongruentty* involves thlnking-and-feeling one way while responding another. This *out uf byric* response style means that our response does not fit our representations or state. So if we look at the calm scene and feel angry, our incongruous response indicates that we have another mode! of the **wotld** in nur head vying for attention.

3- A *competitive* response involves processing an experience, thought, and emotion in terms of comparison and competition: " Who do I evaluate as the best, the first, ahead, etc.?" A competitive responder might get excited, "] bet I can relax faster or more completely than you can'"

4. A *cooperative* response involves thinking in terms of assisting and helping other people to share the experience. "How can I make this a more pleasant, enjoyable, resourceful experience for everyone?" The competitive response patterns thinks in Win/Lose terms, whereas the cooperative response pattern thinks in Win/Win terms,

5, A *polarity* response refers to flipping to the opposite pole of a choice or response. To a serene scene, one may respond with more stress and tension. The mind might entertain thoughts of danger, "The peace can't last; this isn't real![1]" It processes the opposite (it Mismatches, #2) and so the person reacts. Since the polarity Meta-Program describes a person automatically responding with an opposite response to the one you may seek to generate, *playing **polarity*** offers an option. Here use the Brer Rabbit approach. When Brer l'ox threatened him, Brer Rabbitbegged that above al] things he would not throw him into the briar patch, Of course, he did.

6,   The weto-respon&e refers to processing information at a higher level by going *above* the immediate content and having thoughLs about it. "I find it interesting to realize that the images of that calm scene look fuzzy, and not quite clear. If we make the pictures with a sharper and mnre image, that would make for less serenity."

The more flexibility we have, the more we can produce all of these responses a(our choice, People **with** less flexibility **will** often get stuck in one or two of **these** response[1] styles. Strong-willed persons who tend to do polarity responding tend also to adopt a competitive and comba live style so that they compete (#41),

Pacing: Match the person's style of responding before you attempt to lead to a different **response.**

Ltatguaging: Listen for the language of congmity, cooperation, or competition, polarity ("yes, but …"), and meta ("above, about").

Contexts of Origin: "typically tv« learn how to respond given how we have been socially conditioned **to** do so. Further, pain and trauma experiences can contribute to us adopting the thinking pattern of incongruity, competition, and polarity a* coping responses of protection.

*Further **Reading:*** Bandler and Grinder (1976).

Self-Analysis:
 _ Congruity/Incongruity/Competitive/Cooperative/Polarity/Meta

Contexts:

__Work / Ca*reex*_____	Intimates	
__Relationships	. Hobbies/Recreation	
__Sports_____	Other:	
__High/Medium/Low level_____	Driver Ml[1]: Yes/No	

#33. Somatic Response Style:
Actizv (mictiveJ/Rcf

Concept; We saw this Meta-Progr^m before *as* applied to our feeling responses to the world (#16). Here we apply it to *the nock} context* as we respond to people and events, As such, we can do so in various ways according to the style and the energy expended: *actively (proactirely and ly). reflectively (inactively),* or ***both***

r

Flicitatioti: "When you come into a social situation (a group, class, team, family reunion, etc), do you usually act quickly after sizing it up or do you engage in a detailed study of all of the consequences, and then act? How do you typically respond?"

Identification!

1. The *socklly active* person immediately takes action. He or she will aggress toward the person or event, either out of a sense of threat (aggression) or desire (toward valuta). If too **active,** this person can respond impulsively and unthinkingly. Action-oriented people tend to make **lots** of mistakes. They also tend to score Iok of **successes*** They talk fast, they think fast, and they act fast They like to get things done and they like to "take the bull by the horns," When well-balanced, they operate as **proactive** persons. More typically they operate in a self-referencing way. Pace them by "fust get up and do it" "Go **for** it" Overdone and the impulsive energy can lead to *reactivity.* Well-balanced and modulated, it can lead to the resourceful state of proactivity. **(Estimated between** 15% and 20% of the US population.)

2. The *socially refle&mt* type of person likes tn study and think prior to taking action in reference to groups. They can even let things **go** for a **long** time without taking any action at all- They feel more inhibited about taking **action** out of fear of making a mistake. They usually feel less confident and more insecure. When overdone, they may procrastinate to their own detriment and turn into an *inactive.* We rarely find the inactive in the forefront of the business world. These typically operate m an other- or external-referencing style (#14). They work best in contexts that demand more thought and reflection. (Estimated **between** 15"/. and **20%** of the US population.)

3. *Socially balanced.* People who *utilize both styles* in a balanced way eagerly pursue their goals in group **contexts** with sufficient reflection about them. They take time for analyzing feedback before they move forward. (Estimated between 50% and 65% of the US pnpulation.).

Contexts of Origin: Very similar to the emotional response pattern (#16)« That Mete-Program described the way one has somatized his or her **responses** while this Meta-Program one focuses on responses to the social and work environment.

Further Reudittg: WoodsmaLJ

Figuring Out People

Self-Anatysis:
  _ Active/Reflective/Both

Contexts:
    ___Work /Career_____Intimates
    ___Relalionships_____Hobbies / \lrc neat inn
    ___Sports_____Other:_____
    ___High /Medium /Low level_____Driver MP: Yes/No

#34. **Work Preference Sort:**
ThirigsfSystems/People/'Information

Concept: When we engage in "the significant activity" of work, career, vocation, etc we operate with preferences about what to work with: ***things, systems, people, information*** (this Meta-Program **relates** closely to the affiliation filter, #30),

Elicitation: Use the same set of questions as in the affiliation sort (#30) or fay inviting a person to share some work situation wherein they felt the happiest or most pleased.

Identification',
1, *Things.* Those who primarily orient themselves **toward** working with *things* will talk abouL **such** rather iJian people, **ideas,** or systems. They will seldom focus on people or their feelings, but on the task—en getting a job done, accomplishing goals, and the end result of a task completed.

2, *Systems,* Those who orient themselves toward working with *systems* think and care primarily about processes, inter-relationships, cause-effect relations, plans, and procedures. They too don't care so much about people or their feelings as the functioning of the system, how things work, etc.

3, *People.* Those who primarily orient themselves toward working with *peoph** focus on the thoughts, feelings, and well-being of persons. They like people, interact well aocia Ely, have we I [-developed social skills, love to talk, want to help, etc.

Contexts of Origin: This Meta-Program arises as does the emotional sort for preferences (#24), and applies specifically to work and task oriented situations.

Further Rending: Woodnmall **(1988).**

.

Self-Analysis:
___Things/Systems/People/Information

Contexts:
___Work/Career	___Intimates
___Relationships	___Hobbies/Recreation
__ Sports	_ Other:_____
___Hi^h/Medium/Low lev d_____	Driver MP: Yes/No

#35. **Comparison Sort:**
Quantitytiw/Qtmlitafive

Concept: This Meta-Program informs us about the nature of the comparisons that we and others use in comparing things. It arises whenever a person's consciousness moves into the process of deciding between two or more nptions. We then make comparisons and we do so in two broad ways: quantitatively and qualitatively-

EUcitatxan; "How would you evaluate your work?" "How would you evaluate things in your relationship?" "How do you know the quality of your work?" "Upon what basis do you say that?"

identification: Listen for whether the person speaks about *quantity* (numbers, times, amounts, etc.) or *quality.* Does the person prefer quantification research and validation or qualification?

1. *Quan!ification Sorting.* People with this style will reply to questions by giving numbers, ranks, order, measurements, standards, etc. "t came in first in production this week," "1 brought up my standing 4% this month," Here the person's consciousness goes to external standards, empirical see, hear, and feel indicators (sensors #5), and because they start with concrete details/ they will think and reason inductively (#1).

2ₗ *Qualification Sorting,* People with this style of processing will reply with words indicating and referring to *the quality* nf the experience: Rood, better, poor, bad, excellent, etc. "1 am doing very well, thank you." "We have never felt closer or more loving." Here their consciousness ^oes to internal factors, meanings, principles, etc. (intuitors, #5). And because, they start at the global level, they will think and reason deductively or sbductively {#1).

Ltinguaging: When a person makes a comparison, die .Vleta-.Ylodul
that we can **challenge** vagueness by asking, "Compared to **what, to** whom,
to what standard or criteria, etc?" In response, people will present *their
favorite kind of comparing* (qualitative or quantitative) and the standard that
they use. "I'm doing just as good as two wary Ligo" provides **a quality**
("good") and a quantity measurement (two years ago) up **against** the
critcriti **of** one's past self. "I'm doing **as** good as one can expect given the
circumstances" presents onJy qualitative comparisons ("good/' "expect")-
"Next week I will feel much better" compares a quantity (next week) with
a future self using **a** qualitative standard ("better"), "J'm doing better than
most people my ^{a}S^e ^{use}& th^e standard of others.

Contexts of Origin: Here right-and-left brain physiology patterns **may**
contribute to whether we like working with and measuring effectiveness in
terms of external **numbers (Quantitative)** or internal meanings **and**
emotions (the Quality of the experience). Obviously contexts that validate,
approve, confirm, **reward** and /or punish one or the other will **greatly** affect
the **sorting** pattern we prefer.

Self-Ami lysis:
___Quantitative Sorting/ Qualitative Stirting

Contexts:
      _ Work/Ca reer_____Lntim ates
      ___Relationships_____Hobbies/Recreation
      ___Sparta_____Other:
      _ High /Medium/Low level_____Driver **MP:** Yes/No

#36. **Knowledge Source Sort:**
*Mcdelmg/Ctm cephtalizing/Demo i i strut ing/Experienc b ig/A u fhoriz **big***

Concept: This Meta-Program provides **information** about how a person
derides that (s)ht? can do **something** and where (s)he gathers the data for
that decision. Similar to the Convincer Mela-1'rogram (#17), this one does
not address *how* **a** person knows and feels something as true, but the
of that information.

EUcitation: "What source of **knowledge** do you consider authoritative and must reliable?" "From where would you gather reliable information that you can trust?" "When you decide that you will do something, where do you get the in formation to do it from?"

Identification: People differ **Lnthal** they gain life knowledge via modeling, conceptualising, seeing it demonstrated, e\periencing it, **having** it authorized by an authority.

1. Those **who** gather information via *modeling* look externally to those **who** have both **a** knowledge base (beliefs, ideas, understandings) and the ability to produce,

2. Those who use *conceptualizing* as their **program** for gathering information do so by studying, researching, thinking, talking, etc. Such individuals tend to have a strong internal dialogue and seli-referenting **styi**

3. Those who use *demonstrations* as the source of information feel most impressed by what they see or experience. While the modeling filler copies and reproduces a model, demonshvition involves a less personal and more distant style of learning—as in a classroom demonstration rather than a personal model

4. Those who use *experiencing* as thei r style tend to gather informa tion self-referentially using their kinesthtzric system. Information seems real when it comes from "having done it."

5. Those who use an authority figure (study, school, scholar, **etc.)** to *authorize* information believe **that** if an authority source says so, that confirms it. They obviously use an other-referendiig mode (#14) to &ei?, hear or **feftl** valid external originating information.

Langungiugi Listen tor words and terms designating models, concepts, demonstrations, experiences, or authorities.

Contexts of Origin: We can, and do, obtain information and knowledge from each of these sources; positive conditioning within each of these realms strengthens and reinforces it as a sorting pattern just as negative conditioning through pain imd deprivation can make any one a taboo area.

Further Reading: Wuodsmall (198ft).

Self-Analysis:
___Model ing/Conceptualizing/Demonstrating/
Experiencing/ Authorizing

Contexts:
   ___Work/Caree r_____Intima tes
   ___Relationship?_____Hnbbies/Recreation
   ___Sports   Other
   ___High/Medium/Low level_____Driver MP: Yes/No

#37. Completion/Closure Sort:
Cfos u rc/Nm i-Closure

Concept: Whenever we process information, we sometimes complete it and sometimes we do not complete the information processing. Sometimes wo run out of time, sometimes we don't have enough information, sometimes the information doesn't even exist. Whatever the reason, this Meta-Program addresses the subject of how we handle *closure* and/or the lack of closure. DCJ we have a high drive for closure or a low drive? Does our operating system allow our mind-emotions to live comfortably with an unfinished gestalt?

You may also want to look for comparisons and relationships w[T]ith closure and non-closure with "In Time'" and 'Through 'Time" (#47). Typically, Lhose who sort "time" via the "In 'Time'" mode will tolerate non-closure better than thoae who do so by the "Through Time'" mode-

Elicitatiam "If, in the process nf studying something you had to break off your study and **leave** it, would you feel okay about this or would you feel it as disconcerting?" "When someone begins a story but doesn't complete it, how do you feel about that?" "When you gel involved in a project, do you find yourself more interested in the beginning, middle, or end of the project?" "What part of a project do you enjoy most?"

Identification: The experience and concept of *closure* relates to cur *tipn sprl* (#22) in how we move through the world—making life adapt to us or ourselves to it. This Meta-Program focuses on the internal experience of living with something unfinished, whereas the adaptative Meta-Program focused more on one's style *of* adaptation.

1. *Non-closure* **styte.** People who enjoy and perform better in the beginning and middle of a task, project, relationship, etc do not seem to **need** closure as much as those who enjoy and feel more completion in bringing a project to completion. Listen for how *a* person talks about completing or not completing something. Listen for levels of anxiety in both.

Richard Bandler often utilizes open loops in the way he puts together workshops and **presentations** This refers to sharing a story or metaphor at the beginning and not completing it until the end of the presentation, tn the middle he will offer the central data hi.[1] wants to communicate. We describe this structure as opening a loop. Some people find themselves more highly influenced by suspended open loops than others. It will have less effect upon those with the non-closure **style,**

1. *Closure style.* Those who live in compartmenlaliz.ed worlds tend to want everything neatly wrapped up atlhe end of the day {high closure feelings). They will think in more definitive, black-and-white ways (#6), Opening and suspending a loop will most powerfully impact such persons,

Contexts of Origin; Which value did our family, cultural, religious, polit-ical, and racial context value and reinforce—closure or non-closure? Significant pain and confusion in early life can elicit either program in a person. Then everything **can** seem ns "unfinished **business-** without closure. This can result in a person staying constantly and perpetually over-involved with "the past," "old hurts/' resentments, and the **like,** Or a person builds the opposite program; he or she may bring premature closure when no need exists to do so,

Further Reading: Hall (1996c)

Self-Analysis:
___Closure/Non-Closure

Contexts:
___Work/Career   ___Intimates
___Relationships   ___Hobbies /Recreation
___Sports   _ Other:_____
___High/Medium/Low **level**   _ Driver MP: Yes/No

#38* **Social Presentation:**
    mid Artfui/Gniuini' and

Covcept: **Cartel)** (1.989) describes those who move through life with an **Operational** ay stem, in relation to other **people** and social **grottps,** as artless, warm, spnntaneous, and naive, and those who move in a shrewd, artful, **and** socially "correct" way.

Elicitatian: "When you think about going out into a social group or out in public, how do you generally handle yourself? Do you really care about your social image and want to avoid any negative impact on others so that they recognize your tact, politeness, social graces, etc.? Or do you not really L\ire about any of that and **just** want "to be yourself/' natural forthright, **direct,** transparent, eleZ^{7}"

Identification:
1. *Sktewd and artful.* People, who in their social presentation really care about the impressions they mak^ on others, and want to insure that they create nn negative impressions, value the image they create in the minds of others (other-referencing #14), This motivates them to value politeness, tact, etiquette, protocol, etc. and to **strongly** d is value too much self-disclosure, expression of thoughts and feelings., spontaneity, etc. Such people usiinlly hnve lots of social ambition. When over-done, such persons can act very manipulative, "political/' setfish, etc.

2. *Genuine awdrtrHess.* People who disvalue the whnlt* **social** presentation think of it as play acting, "not being reaj," "being *a* fake/' or hypocritical, prefer to "just let things hany out," have little or no social ambitions, more resilient to disappointments with others, can come across as artless and crude in their social manners (or **Jack** of them) (self-retLTencing,#14). When over-done, **a** person mav behave rudely and inappropriately in public; he or she may even develop an anti-social style.

Languagingand **Personality:** Which set of values does the person highlight and talk ahoul the most? These operational system procures leads to the social butterfly, the politician, and. the socially adept or to the sncially crude and rude, the artlessly forthright person who always speaks his or her mind.

Contexts of Origin: "These styles typically arise fmm modeling **and** identification with early role models, parents, teachers, etc, who showed a positive portrait of the importance uf social adeptness, or dis-identifkation Irom hypocrites and manipulators, and/or modeling within an anti-sncial group of rebels.

Further Heading; Cattell (1989).

Self-Analysis'.
Shrewd and Artful/Genuine and Artless

Contexts:
_ Work/Career	Intimates
__Relationships	__Hobbies /Recreation
.. Sports	Other: _ _ ^ _ _ _
__High / Medium / Low level	_ Driver MP: Yes/No

#39. Hierarchical Dominance Sort:
Pawer/Affil iatwi ifAdi ieverttin t

Concept: When David McClelland of Harvard developed (he McClelland Model he looked at three central aspects of human interacting; power, affiliation, and achievement. This model describes how people handle experiences of dominance. Joseph Yeager (1985) used it to construct the "Yeager Power Grid."

This Meta-Program relates to how a person adapts to the power moves of others (one-upmanship, put-downs, hossineas, etc.). ll describes the style a person uses in handling power (or not handling it), Yeager connects this to the passive-aggressive program (#13) using a l-to-10 scale, 1 for passive (like Charlie Hrnwn), *5* for assertive (like Snoopy) and 10 for aggressive (like Lucy or Attila the Hun),

Elicittitiott; "Hvaluate your motives in interacting with others in terms of your motivational preferences between Power (dominance, competition, politics), Affiliation (relationship, courtesy, cooperation) and Achievement (results, goals, objectives) and using 100 points as your scale, distribute those hundred points among these three styles of handling "power"

___L^Jower (dominance, competition, politics)
___Affiliation (relationship, courtesy, cooperation)
___Achievement (results, goals, **objectives)**

Total: 100

Identification:

1, People who *sort for power* operate fully a$ "a hierarchical animal" (Yeager, 1985, p. IK}), and value the experience of dominating, competing, playing politics. When they feel satisfied in this pursuit, they feel combinations of superiority and satisfaction. They think Win/Lose. When overdone, they think, "It's not enough thai i win ,LL others must lose/' (Arrila the Hun),

2, People who *sort for affiliation* operate by managing relationships by turning uit **courtesy** and cooperation. They value and care more about creating and maintaining good relationship with others via thoughtfulness. They think in Win/Win terms.

3, People who *sort for achievement* cane most ol all for getting things done, practical results, etc.

Languagfag and *Personality:* Listen for the words indicating one of these three aivnas in the context of social groups and organizations.

Contexts of Origin: The value and style that predominated in the way one's parents and teachers operated in the family and school may predispose one to likewise sort Did one identify and model this style or did one distdentify from that style of orientation?

Further Reading: Yeager (1985), McClelland (1953).

Self-Aimhfsis:
___Power/Affiliation/Achievement/Balanced

Cnntexts;
_ Work/Career_____Intimates
___Relationships_____Hobbies/Recreation
___Sports_____Other:_____
___Hi^h/ Medium /Low level_____Driver MP: Yes/No

Conclusion

Our operating systems do not occur in a vacuum, but in a sncio-pulittcal, spiritual, and personal *context.* **Given** OUT self-reflexive consciousness which always, and inevitably, reflects back unto its own thoughts-and-emotions, and actions, our interactive responses in the world comprifies a large clement of "mind." The more **expansive** mode] for understanding "mind" and thuse Meta-Programs invites us to consider our "mental-emotional" processing and sorting in terms of *people, tasks,* **communicating,** etc-

What have you learned about your own sorting style for perceiving with regard to these facets of consciousness? Which ones operate ao **strongly** in you that they *drive* your everyday experiences? Haw well do your Meta-Programs in the social arena serve you?

#29. **Rejuvenation uf Battery Sort:** *Extrovert, AtttbiCtt% intnmert*
#30. **Affiliation and Management Sort:** *independent/Team P*
#311 **Cnmmunication Stance Sort;** *Communication*
#32, **General Response:**
   Polarity/Mt'ta
#33. **Somatic Response Style:**
#34. **Work Preference Sorh**
#35. **Comparison Snrt:** *Qitiin!iiiit!;r/Qti<}l<lii!iw*
   Knowledge Sort: *Mvddi*
   ***Experkndng/Au**ihvming*
#37. **Completion/Closure Sort:**
#38. **Social Presentation;** *Shrewd nnd Artfitl/Grnuiut? and Artless*
#39. **Hierarchical Dominance Sort:**

Chapter 7

The *Meta* Meta-Frograms

s about Conceptual/Semantic Realities
Idcality/Sctf/"Time" etc.
' (#40-51)

Not all Meta-Programs occur on the same meta-level Some occur at **a** *meta* te the Meta-Frograms themselves, We here offer this new distinction in NLP to distinguish between those Meta-Frograms that occur just one logical level up with regard to our thinking, information processing, sorting, attending, etc, **and** those that occur at two levels up.

We (JL'taiSed this model **and** distinction in Chapter 1. Here we now describe it more fully. **With** thin further extension of the Meta-Programs model, we can answer such questions as:

- How do "values" (a nominalization) relate to the Meta-Programs?
- How do "beliefs" fit into this model?
- Where do we put the Kantian categories (time, space, causation, **etc.)** with regard to human perception?

In this chapter we look at the Meta-Programs that lie *meta* to 3LI nf the other Meta-Programs **(MMP);** These *exist above and beyond* all of the specific Meta-Programs,

#40.   Value Sort: *Emotional "Needs," Beliefs*
#41,   Tempe(to Lnsirueti on *Sat*t: 5*l rm ig- Will/Cotttp!in* 1*ll*
#42.   Self-Esteem Sort: *CottdiUonat/Uuconditioual*
#43.   Self-Cnnfidence Sort: *High/Low*
#44,   *Se\(-*Experience Sort: *Mind/Emotion/Body/Role*
#45,   Sel£-1ntegrity: (J*nijlicted hleongniity/Harmanious Intcgm(i••>*i
#46.   "Time" Tenses Sort: *Past/Pre&nt/Fuiure*
#47.   "Time" Experience: *In "Time[1]'/through "*
       S&pitntiat Vt Random Sorting
#4H.   "Time" Access Surt:
#49.   ligo Strength Sort:
       Morality Sort: *WcnkfStrong   p $*
#51,   luis.iiimi.il Sort: *Causeless, Linear CE, Mutti C£,*
       Persona! CE, *External CE, Magical, Correlational*

***Meta-Progrums** Meta to **the** Mela-Programs*

In Chapter 1 we began this work suggesting the computer metaphor of information processing as one analogous in some ways Lo *the. neurological information processing* that occurs in humans. The output of our human "software" (on the "screen of our consciousness") results? from neurologic a I inputting of billions of stimuli in the **environment** as processed by the human nervous system and brain.

This metaphor suggests the existence of, at least, two separate dimensions of consciousness and perception, namely, **how** consciousness-perception *forms* and how it finally *expresses* itself.

First, consider **the** end **result** of Meta-Program distinctions in the form that oLIr "thnughts" lake. This refers to how our *processing* manifests itself by its focusing of "attention" and "perception" on the "screen of consciousness" (Figure 7:1, column 4 p. 159). It does this by formatting our perception according to the Meta-Program a (big/small; matching/mismatching/VAK/etc). Thus every thought and *every* perception has *a **Mete-Program** code.* We have already **sorted** for whether something matches or mismatches, globally or specifically, etc.

Though! always conies out in some Meta-Program configuration, It can do no other. That we usually lack consciousness of it merely speaks about it operating at a level ***meta*** to the content of our thought,

Second, consider *the source* from **which** Lhe Meta-Program distinctions arise. As the Meta-Program focuses, shapes, forms, and formats *perception*—the ongoing dynamic process of neurological information processing—it does so according to various conditions, constraints, and categories.

In other words, our operating system (the Meta-Programs) arises and conies from previously forma fled categories. Think of the Meta-Programs themselves ⫷is an expression of a dynamic mental-emolitinal process wherein we engage in "focusing, attending, thinking, and information processing," Think of this *stream of cognizing the world* and "attending" as having both a style, format, and form (as articulated in the Meta-Programs) *and* prior conditions and constraints from which it arises.

This, separates the Meta-Programs into those *prior* to the dynamism of "mind" that attends and perceives. It, secondly, separates those that format the attending *nftenvard* as it shows up on "the screen of consciousness."
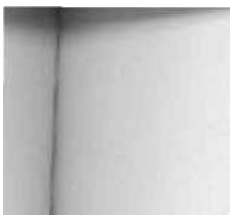
Those that attend afterward comprise the majority of the Meta-Programs as detailed in the previous chapters (Chapters 3-6). Those that describe the *prior formatting* of perception consist of those conceptual, semantic categories that constrain consciousness, ft does this before it begins to operate—constrains it to operate according to its conditions. This consists of those Meta-Programs that concern such categories as "time/' "self," "values" etc.

Figure 7:1

Prior To ...	Attending/Perc&lving	Format	Result
Conditions out nf which attending curries: **Categories** Constraint	Work of corwe-uiusness in focusing, noticing smiting, processing ,..	Form of thought MFof Match/Mismatch, etc.	"Thought"
Meta MP	**Consciousness**	Sorting the MP	The **and** product of Thinking

First, we turn this model upright *so* that it takes a vertical position. Then we have two meta-levels to the primary leveJ of consciousness *about* things in the world 'out there" beyond our skin.

To recognise the recursiveness of consciousness, we have built into this model the recognition **that** thought-and-emotion always and inevitably *reflects back onto itself* (the arrows going up and back down, sec Figure 7:2 p, 160). Thus as the Meta-Programs governing our thoughts habituates, this solidifies as a mental-emotional "farm." This format then develops into a Meta-]^Jrogram and later on as a *Metti* Meta-Program. The place of "values" arises because by "giving a **form** (format) of thought" (global, matching, visual, whatever) repeated occurrence—values it as useful, significant, real, etc, and then this "valutiring" and "valuational" process results in the nominaliz&tion "values/'

Figure 7:2

THE NEURO-SEMANTIC STATE   *

/

Values
Catego
Conditions

Occurs Above the Meta-Programs   \\

NEUROLOGICAL PROCESSING {MPs)

The Operating Syatam: The Meta-Programs (MP&} descritig our style of
thi**nWng/atlflndl**ng/sorting

Primary level   *f~+*   ^\ ® (about) — N - Out in
of consciousness   (A   the world

Person ——► Thoughts
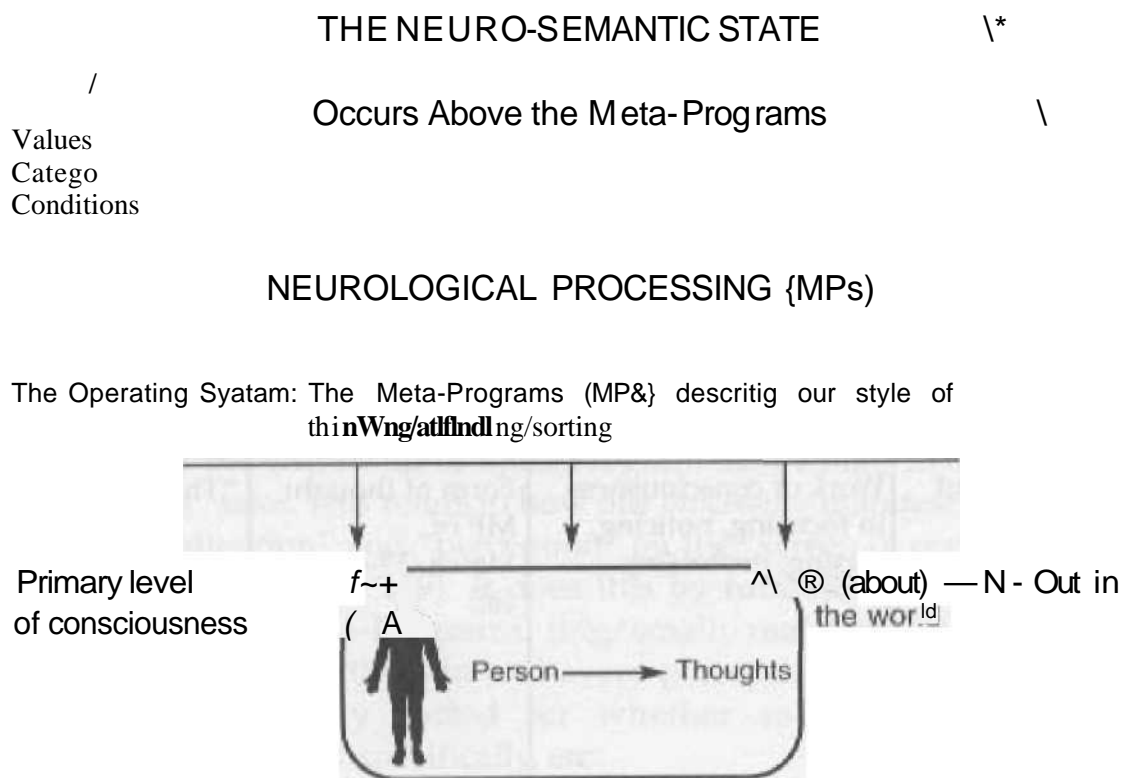
TheSignificanceofDistinguishingMeta-Program(MP)mdMdaMeta-Programs(MM.P)*

By distinguishing Meta-Progmms from Meta Meta-I'rogramsj **(MMP)** we
articulate a **distinction** that exists between the levels at which a **"sorting
program"** cÆin operate. What significance does this have?

1. The MMF will have impact more pervasively on the entire perceptual
system than the Ml[7]. Higher logkal levels **always** drive, modulate,
organize, and form the lower Sevels (Hall, 1997a). So, the place for us to go
in order to do more pervaaivc change, consists of tht.[1] higher logical **levels,**
to the Meta Meta-Programs involving a person's values, "time" codings,
"self codings, etc.

2. The MP, via habituation, creates/generales the MMF. This provides
another insight intu why a person valuta/believes what they believe,
namely, it has habituated to a higher logical level. It ai&o warns that we
should run "ecology checks" and both time-and-space index the Meta-
Programs lest we empuw er them (through habituation) to turn into values,
beliefs, and identity structures.

[To time-space index ^ve check the coordinates **of** *when and where* an event occurred, Since Einstein, the elemental] am of "time" and "space" as **separate** elements has given way to **the** modern recognition that every event occurs at some place in some time and that we do nut and cnnnot have "time" apart from "space" nr "space" apart from "time ' Hence, Einstein's formulation of **the** time-space continuum within which all cvt-nis occur]

3.   This **further** distinguishes between the realm of neuro-linguistics (at the MP level) and the realm that we have chosen to call ***neur&sem&ntks*** (at the MMP level). The Meta-Programs Lhat we have so far explored (Chapters 3-6) have primarily concerned how we code, pattern, and format consciousness. The *Mcta* Meta-Programs involve another layer or Level of conception that brings to bear upon the fabric of consciousness itself.

#40. **Value Sort:**
*EmotionalNeeds/Belief*Sys*tews*

Concept: **Our values** (a nominatization *for valuing)* arise from, and **lake** form **from,** our thoughts, ideas, and understandings about what we deem as *important* (e.g, significant and meaningful). Via our valuation thoughts we appraise various things,, people, **experiences,** qualities, ideas, etc. as of importance in living life according to our map about life as we should live it.

Our "values" as *abstractions of importunes* arise (at a meta-level) when we think **thoughts** of "value, importance, and significance/' *about* certain thoughts. In other words, we bring a state of "value" **to** our representations of a person, place, thing, event, idea, etc. and thisenergizes and intensifies those representations. We then experience Meta-States nf appreciation, joy: concern, love, desire, etc, *about* these noniinalized abstractions (i.e. **Our values).**

WhaL we appraise as a "value/' we also believe in (another meta-level structure). We believe in *the importance and significance* of Lhe "valut," and so we give ourselves to the value, **trust** in it, and act on it. Consequently, our beliefs-about-values organizes us in how it **structures** our life and endows life with meaning.

Structurally, a "value" contains a two-Level phenomenon. To the primary level thought we first have it in some Meta-Program format (global/specific, VAK, match/mis match, etc.). Then to the Meta-Frogram format we have a thought of *importance and significance* about il.

Conve-rsely, every Mela-Program we use regularly and habitually, *uv indue.* Does a person think globally? **Then** expect that person to perceive global thinking as valuable, Docs a person mismatch? Bet on that person valuing the ability to sort for differences. Does a person move away from values? Anticipate discovering that they actually have many reasons and motivations for engaging in such thinking! Our *vnhtes* arise, in part, from our Meta-Prugrams themselves, especially our driver Meta-Programs.

Figure 7:3
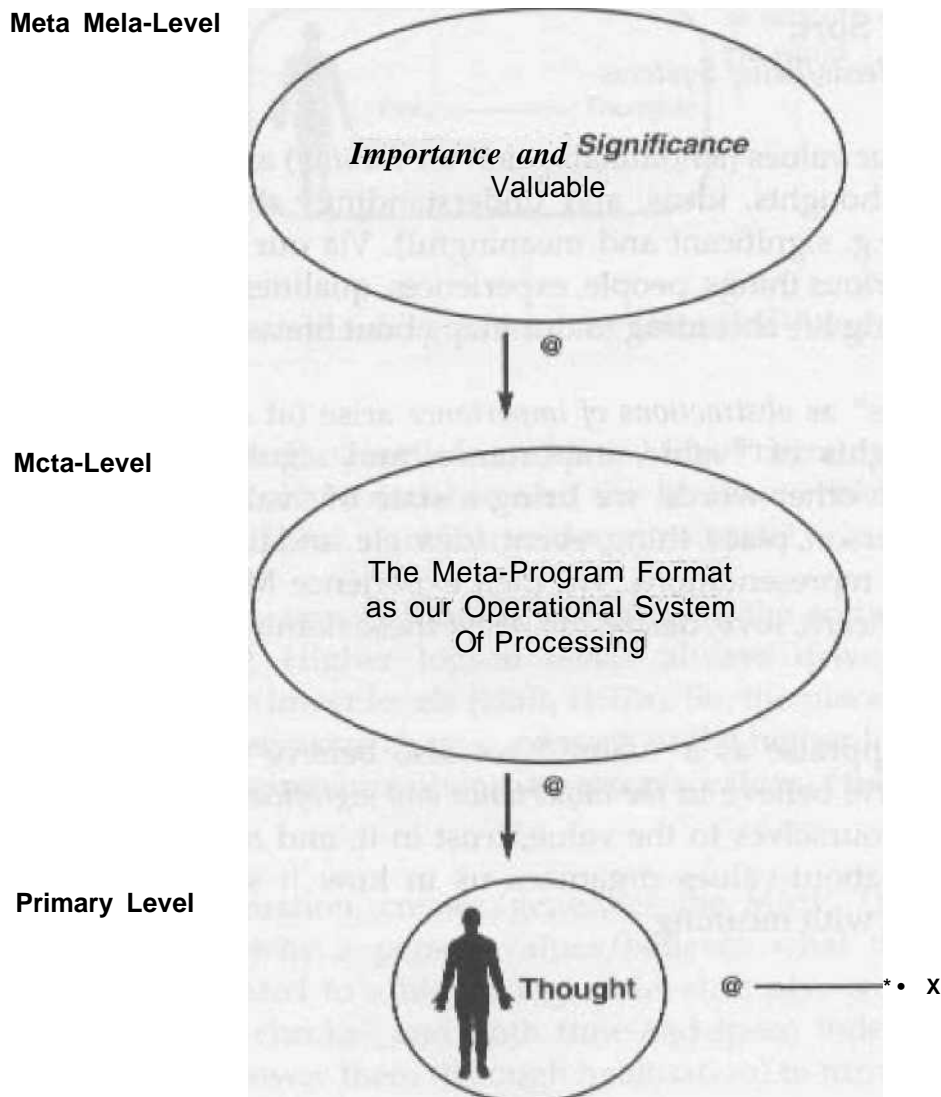
Eticitation; As you inquire about anything, ask what the person thinks valuable, important, or significant about that (king, whether a job, relationship, idea, etc.

Identification: Maslow (1950) created a hierarchical Hat of emotional values that included: survival, security, love and affection, belonging, self-esteem and sell-actualization. These do not exhaust the possible list of motivating values that we may adopt in life. Many other nominalized abstractions serve as "values" for humans: power, control, achievement, affiliation, transcendence, ease, **pleasure,** romanee, sex, knowledge, religion, harmony, challenge, etc. Whatever we believe holds significant?—we transform into a value: politics, physical fitness, confrontation, non-confrontation, children, volunteering, reading, etc,

Utngttagingi **To** listen carefully to the nominalizations of abstract values that people believe and value alerts us to their "values/' To do this, plant **the** question in your mind, "What motivating value does **this** person reveal within or behind his or her words?" Then listen for *the value words* and those that imply values. Ask yourself, "What dn I sense from these words and expressions, that holds value for this person?" "What values seem most central?" 'What **values** does this person seem to go toward?" 'What values does he or she move away from?" Note how the person's values match with their style of Passivity and/or Aggression,

Pacing: To pace and communicate with a person in an influential and persuasional way, *appeal* to the person's values. People cannot but jiespond to their own values! Laborde **(1989)** describes a person's value words as "the correct passwords to [the other's] reality."

Emotingi Values inherently cany a Lot of emotional impact. The nominalizations that summarize the valuing process function as anchors for inducing one into his or her valuation state. Look for the person to emotionally associate when speaking about his or her values.

Contexts of Origin; Cienerally we learn to value whatever brings us pleasure and protects us from harm and pain. We also learn to value anything that fits with and supports any Meta-Program that we have already installed. Every Meta-Program, as our operational system, provides a value. Global thinkers value the big picture, detail thinkers value specifics, etc. We adopt many values also due to the family, cultural, religious, political, and racial contexts within which we live—unless we disidentify with it

Figuring Out People-

Further Reading: James find WoodsmaH (198S). Andreas and Andreas (1937),

Self-Analysis*.
___Toward Values/Away From Values

Contexts;
  ___Work/Career_____Intimates
  __**Relationships**_____Hobbies /Recreation
  _ Sports   _ Other:
  __Hi^h/Medium/Low Level_____Driver Mi^J: Yes/No

Make a list of one's hierarchy of values:

Value List

Power	Control	Affiliation	Safety-
Dignity	**Love**	Peace	Understanding
Control	Actualization	Sex	Romance
Fouling good	Achieving	**Status**	Optimism
Independence	Competence	Equality	**Intelligence**
Connection			

The "Self Semantic Constructions (ML-45)

Central to our processing and sorting of information He several *semantic concepts* that foundationally define and determine our experienced "reality/' Among these we have nur sense of *"self* as a person, our sense of "self" in terms of our efficacy, confidence, skill, our self-definition that we create via our experiences, etc.

None nf us ever leave home without our "self" filters. We take these meta-constructions with us evervwhere we go and use them as perceptual filters. This enables us to use **almost** every experience, conversation, and interaction to both express our "self" and be influenced as a "self."

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#41. Temper to "Instruction" Sort:
Strong- WUl/OoTttpli&nl

Concept: This meta-level Meta-Program relates to how we experience ourselves when face-to-fane with someone *"ieH&fg" us* something. How do we relate and **respond** when **another** person provides us **information? How do** we relate and **respond** when another person mandates, orders, and instructs? Do. we **have a** natural tendency to comply, to question, or to resist such information? If we imagine *a* continuum between the extremes ot complying and resisting, then we have this Mufti- Program lhat relates to our style of "being told" something. Imagine a continuum between **highly compliant and** highly strong-willed,

Elicitation: "Can someone 'tell' you something?" "How do you think and feel **when** you receive 'instructions?'" "How well can you 'tell' yourself to do something and **carry** it out without a lot *of* internal resistance?"

Identification: A person whu comes from the sorting style of stnong-will has **a** very difficult time "being told **anything-**" When someone begins to use any kind of communication that "tells" (orders, instructs, informs, etc.), he or she will have an almost immediate and automatic response within to resist. They do not like "being told" at **all** By contrast, a compliant person responds just as immediately and **automatically *by*** complying in a pliable, receptive, open, and sensitive way.

We *can* idmtiry these patterns by simply noticing whether, and to what extent, a person bristles in a context where someone lelta, orders, demands, forces, *d\c,* In this "temperamental" factor, people fail along a continuum between extremely compliant to extremely strong-will. Most people will lie somewhere in the middle.

For the strong-willed, various belief niters can arise and gut in their way thereby interfering with the **reception** of information, A strong-willed person will lend to read "telling" as "cuntrol/' "manipulation," "memory of a trauma of some vntruyivt' person/' "insult," etc

Pacing: To pace and communicate with **a** strong-will person, avoid all direct frontal "telling" styles. In fact, set it in mind to *not* tell Ihat person anything. Instead, replace telling with suggesting, hinting, prodding, planting idea seeds, playfully **teasing,** etc. Move to using the indirect communication skills. To pace and communicate a compliant person, on the other hand, just express your thoughts directly and straightforwardly.

Languaging: Linguistic markers fur the strong-willed by temperament: "Why do 1 have to?" "1 hate it when people tell me what to do." "1 have a problem with authority figures," "I'm not going to jump through your hoops," Linguistic markers for the compliant: "Sure." "Whatever you say." "How high do you want me to jump?"

Emoting: The strong-willed will experience lots of emotions of "resistance"—dislike and aversion. They will "feel" put-upon, forced, "controlled," manipulated, etc. The compliant person will experience much kinder/gentler emotions even in contexts whene someone truly imposes their wilt upon them.

Contexts of Origin: Those strong-willed *"by temperament"* tend to have an innate disposition toward nut "being told," They probably also experience and define thtnr "Self" in terms of choice and wiJ] (see #44). Tci therefore preclude iheir choice feels like a basic violation of their Self, Those strong-willed *Inf trauma,* experience boundary intrusions once too much, reach a threshold, and make a decision to "not be Eold.ᴶ Those strong-willed *b\f belief have* simply made up their mind about this or that subject and have "closed the store."

Further *Reading:* Dobson (1970), Hall (1987,1990).

Self-Attaiysis:
___Strong-willed/Compliant

Contexts:
    ___Work / Career   ___Intima tes
    ___Relationships   ___Hobbies/ Recreation
    ___Sports   ___Other:_____
    ___High/Medium/Low level_____Driver MP: Yes/No

    Strong-willed by
    Temper_____Trauma   Belief

#42. Self-Esteem Sort:
 Self-Esteem/hm*Self-Esteem

Concept: One of our mnst basic modalities of awareness involves that which deals with *OUT "sense of our self"* Our images, concepts, ideas, verbalizations, and **definitions** of our self pinpoint a core area from which we do our thinking, processing, sorting, and valuing. Because these more abstract understandings of our conceptual "self" usually occur "below" (or "above") the level of awareness, they therefore operate "outside" of consciousness. This makes them more difficult to access, but not impossible.

For the sake of distinction, we here use these terms in the following way. *Self-esteem* refers to the valuation of worth, dignity, and being-ness to our ontologies I self. *Self-confidence* concerns our sense of competency regarding our skills, abilities, and doings. *Self-efficacy* refers to our sense **of** effectiveness or empowerment in using our consciousness to effectively deaJ with the world- *Seif-canscienee* refers to our sense of self as a moral or ethical being regarding right and wrong, etc. When we confuse, mix and fail to distinguish between these conceptual facets of "self," we create identity confusions that unnecessarily complicate our sense of self.

Here we use ***&if*e$t&m*** to **refer** to our sense of worth (esteem, appraisal of value) in terms cf how we "rate" ourselves. This may fall along a continuum between extremely worthless (rotten) to extremely valuable (low to high self-esteem). One may make this evaluation (mental appraisal of value) based on temporal and conditional factors or upon unconditional factors (conditional self-esteem *or* unconditional **self-esteem).** In either case, one's esteeming or not-esteeming of one's being-self (personhood) arises from one's *belief and* value about human being-ness as a person.

By contrast, our *self-confidence* refers to our sense of competence regarding our *feelings* of capacity, ability, experience, and pride that we can *do* certain things with skilJ and ability. We have *faith* **(fldenoe) tffltft** (con) ourselves. Self-confidence then obviously operates conditionally and arises from our experiences (positive and negative), **training,** beliefs, relationships, etc.

When a person suffers from low self-esteem ***and*** tries to build that mental appraisal of self as a person upon the foundation of one's competen- cies^—he or she links their right to self-esteeming upon temporal condi- tions. This puts them on a treadmill of achievement and establishes the belief, "I will become okay as a person or human being *if I* achieve enough,

accomplish enough, etc- or *ivhen* I do." This then establishes that person's "self-esteem pmject." **Yet** because il posits human "worth" and "dignity" conditionally upon external things, it leaves one unable to ever feel sure or confident. And with that construction, one may Lose the right to **esteem** oneself of value and dignity.

Further, this process tends to promote states of self-contempt and/or **egotism** as well as the idea that *people* as human beings must "earn" the right to treat oneseli as valuable and **inherently** worthwhile as a person. This confuses person with beha vior. By contrast, to posit our self-value As *a given* enables us to think-and-feel in a self-forgetful and **unpretentious** way. IL creates d *healthy center of value and dignity* from which to live Eind act.

Elicitation: "Do you think of your value- as **a** person as conditional or unconditional?" "When you esteem yourself ay valuable, worthwhile, having dignity, etc do you bast: it upon something you do, have, or possess, or do you base it upon a given, i.e. your inherent **humanity,** m/idi: in God's image and likeness, etc, ?"

Identification: Listen for how a person thinks-feels about their seJf as *a person* and as *Q doing* (human being/human doing). Do you hear conditional factors,? Does their ability to esteem their self go up and down according to their fate or experiences?

Pacing: Appeal to someone's inherent and innate self value and dignity to reinforce the person who operates from unconditional self-esteem. Appeal to the factor/s that will expand and provide a richer and more resourceful experience.

Lattguagiug: Listen for statements of conditionality or unconditionally.

RET Cognitive Distortions: Cognitive problems can arise when a person gets his or her 'fill" of conditional self-esteeming. It can also occur when environmental circumstances prevent a person from reaching and fulfilling all of the conditions for esteeming the self of value. When such occurs, one can kill into thinking **patterns** of emotionalizing and **personalizing.** Also, **a** weak sense of personal values and boundaries can lead to personalising. Here a person interprets the words, behaviors and events of others as having something to do with their worth whiteness, value, lov ability, etc. as a human being. This results in negative self-rating that Kllis has warned against.

Contexts of Origin; As a meta meta-**level** conceptualization this
as most of these in this arena, arises from the belief and value systems we
experience, from the various groups in our life. The languaging that we
receive from our caretakers especially *p\t\y* a crucial mle in whether we
have **heard (and** therefore formulated, structured, and patterned our
consciousness) conditional or unconditional **self-valuing.** Almost every-
body receives an unmeasutable amount of conditional self-worthing via
Iheir experiences in school, sports, **life with peers,** etc. Almost any hurt or
trauma experience can undermine our ability to esteem our self of uncon-
ditional value, worth, dignity, lovability, **etc;**

Further Reading: Hall (1991, 1995, 1996), Nathaniel Branden

Self-Analysis:
  _Conditional Self-Esteem/Unconditional Self-Esteem

Contexts;
  ___Work/Career   ___Intimates
  ___Relationships   ___Hobbies/ Recreation
  . Sports   Other: _____
  ___High/Medium/Low lcvel   _ Driver MR Yes/No
    (if conditional)

#43. Self-Confidence Sort:
Low Setf-Qonfidcnce/High Self-Confidence

Concept: One's *faith* ("fidence") in (or with, "con") our *nbilitks* or *sklUs* to do
things lies at the heart of the phenomenon that we call *self-confidence.* This
differs from self-esteem. It refers to more of an emotional/experiential
factor **of** sell, whereas self-esteem refers more to our mental appraisal or
rating of our self as a person. Self-confidence addresses what we can do.
Til us it focuses on human doing-neas rather than human being-ness-

Elicitatian: "As you think about some of the things that you can do well
and that you know, without a doubt, you can do well and may even take
pride in your ability to do them **skillfully,** make a list of thnse items/' "How
confident do you feel about your **skills** in doing **these** things?" "How have
you generalized from these specific self-confidences to your overall sense
of self-confidence?"

Identification: Everybody who lives a fairly normal life has lota of things that he or she can do with confidence, from the simple tilings like making one's bed, cooking a meal, going ᵗᵒ work, dressing, to the more complex, like playing an instrument doing complicated math, fixing an automobile, typing, programming a computer, **etc.**

Those who may filter things *pessimistically* {#7} may not "count" many, if not most of their confidences, and focus only on the things thai they cannot do well and so devdop low self-confidence about almost everything. Those who seek to achieve their goals via a perteclionistic .style (#25) may also create an overall sense of law self-confidence,

Langttagittg and Emoting: Those lacking the feeling of self-confidence will feel unsure, indecisive, confused, etc. They wil] talk about their doubts, questions, "not knowing," etc. Those with a healthy dose of self-confidence **believe** lhat they can learn, and so fuel confident, sure, definite and will talk in that manner. Those who over-do the confidencing may exaggerate it to the point of foolishness &o that they egotistically present themselves as a know-it-all]

Contests *of Origin:* One's feelings of faith and trust in one's skills obviously arise from the experiences of life. Taking on too much too quickly can undermine both the developmental process of learning and feeling good about learning to develop skills. Too much criticism and too harsh criticism too early, can also knock Lhe spirit and motivation out of a person. Modeling by significant **persons** about how to self-validate one's skills also critically affects this Meta-Program.

Further Reading: Hall (1985, 1989),

Self-Analysis:
___Low Self-Confidence/High Self-Confidence

Contexts:
   ___Work/Career_____Intimates
   ___Relationships_____Hobbies/Recreation
  _ Sports   _ Other:
   _ High/IVled i u m/Low level_____Driver MP: Yea/No
    Self-Confidences in what?

#44. Self-Experience Sort:
Mind/Emotiotj/WiU/Borfy/RaleorPosition/Spirit

Concept: People differ in their concept of "self" and the factors that they use and factor into their self-definition. What and how a person define him or herself, plays a central role in the self out of which they come—and the self that they use at the meta-meta level.

Elicitation: " As you **think about** your thoughts, emotions, will, body, roles, and positions that you experience in life?—which facet or facets of yourself seems the most important, real, or valid?" "Do you think of yourself primarily as a thinker, emotional person, chooser, in terms of your physical looks or body, in terms of your roles and positions, or what?"

Identification: We can take any one of these facets of self, or a combination of them, or none of them, and conceptually define ourselves in terms of them. Korzybski (1941 **/1994)** constantly argued against *identification* with anything ay if that thing or process existed as "the same as" our neuro-semantie and neuro-linguistic label. The more Associated a person (#15), the more likely the person might use feelings to define themselves as a feeler The more Dissociated (#15), the more likely they might over-identify with their thoughts. The more they sort for choice (#40) in the strong-will continuum, the more likely to identify with their will. Others define themselves primarily via their jobs, roles,, experiences, degrees, etc.

Lattgittiging and Emoting; Listen for the facet thai may play more of a role in a person's self-definition. Does the person seem to identify him or herself with any of these facets?

Contexts of Origin: Again, as a high-level conceptual construction about one's self-definition, this sorting program grows and develops from the lower level Meta-Programs, Where a person finds pleasure and/or pain, one tends to create their constructs. The languaging one receives from significant others also plays a critical role. What did others say that entered into the formulation? How well did the person screen it out or suck it in without any screening (#9)? With whom did a person identify or dis-identify?

Self-Anatysis:
 .. Mind/Emotion/Will/Body/Role/Position/Spirit

Contexts:
___Weirk /Career_____Intimates
___Relationships_____Hobbies/Recreation
_ Spurts   _ Othn-;
___High/Medium/Low level_____Driver MP: Yes/No

#45. SelMntegrily
Conflicted bicongruity/HorrnaniPUs Integration

Concept: How do you sort regarding living up to your values? How do you think about your ideals, and especially your ideal self, and then evaluate how well, or how poorly, you live up to those ideals? This awareness gener- ates a sense of self-integration, or its lack. This involves feeling conflicted and incongruous with one's highest self.

Eticitation; "When you think about how weu or how poorly you live up to your ideals and in actualizing your ideal self, do you fuel integrated, rongruous, doing a good job in living true to your values and visions, or dn you fuel torn, conflicted, un-integrated, incongruous?"

identification: Cattail (1989) SEiys that this factor in "personality" works "conextensively with Krickscn's sense of identity" and that it

 "grows out of the recognition that one's attachment, values, and
 beliefs tend to endure over time. It observes how well one is living
 up to personal ideaJs. Failing to live up to personal ideals results in
 self-degradatioiv shame, or anxiety." (p. 278).

L Those who experience the comparison between their ideals and ideal self with their actuaJ experiences as congruous and fitting fee] that they have "self-integrity/' This provides a strong sense of self-acceptance and centering. It enables one to even more effectively devote mental and emotional energies for actualizing one's values and visions.

2. Those who lack that sense of congruence feel inwardly torn and at odds with themselves. This frequently leads to the expenditure of lots of internal energy conflicting nnd fighting with oneself, negative emotions, negative judgments of insult toward one's self.

m

and Personality: Congruity **shows** up in personality and language when all *of* a person'^ talk and behavior fits his or her values- The person speaks, sounds like, looks like, and behaves like they **have** a good solid grasp on themselves, their values, their ability to handle the problems of reality (#49), etc. The conflicted and incongruous shows up in all kinds of forms of incongruity—they say one thing but live another.

Contexts of Origin: This Meta-Program derives less of its presence to *the.* past and more to ongoing and current experiences. The more "dysfunctional" the early life experiences, the more difficulty one may have in even recognizing and knowing the meaning of self-integrity and self-actualization.

Further Reading: Erkkson (1959, 1968), Mallow (1954).

Incongruency/CongruenL'y

Contexts:
  Work/Career_____Intimates
  Relationships_____Kobbies / Retreation
  Sports_____Other:
  High/Medium/Low level _ Driver MP: Yea/Mo

The "Time" Semantic Constructions {#46-47)

lmmanuel Kant (1787) identified "time" as one of the *a priori* categories that all humans experience:. It exists innately within our species. How we process "time" determines how we understand "time" as a concept at various meta-levcls, how we experience it at the primary level as events and rhythms, and hnw we respond to it. The characteristics that we represent about *oar* understandings of this concept include such qualities as direction, duration, orientation, continuity, etc.

#46. "Tltne"-Tense Sort:
PastfPreset:$/Futune

Concept: Inasmuch as we can sort and distinguish between *CVCHtS* that have already occurred, those that now *occur,* and those that will occur, most humans in most cultures sort for three central *"time" zones.* These show up in the linguistic tenses as well as the temporal tenses of the past, present, and future. Conceptually, a fourth kind of "time" occurs—the atemporaL How does the person have his or her "timeline" coded in terms of past, present, and future? To what extent do they have one of the "time" zones coded and represented as right in front of them?

Elicitation: "Where do you put most of your attention—on the past, present, or future? Or, have you developed an atemporal attitude so that you don't attend to time' at all?"

Identification and Lnngitaging:
1. *Minding the "Past."* People who live a lot of time in the "past" "time" zone think about what they have experienced and what those experiences or events meant to them, 'l'hey use a lot of past references and past tenses in their language. History seems to carry a lot ot weight for them, as does tradition. This person corresponds to the "feeler" in the Myers-Briggs* instrument.

2. *Minding the "Present."* Those who live in "today/' in the "now," have a more present-tense orientation in the way they talk and reference things. When overdone, the person may live "in the now" to such an extent Lhat he or she fails to think consequentially of future results or goals. This person corresponds to the Myers-Briggs* category of "sensor." Jung labeled them "sensors" because they prefer to use their senses in the present moment,

3. *Minding the "Future/'* Those who live in the "future/' conceptually, focus primarily in the use of future tenses and references. When overdone they project themselves and their consciousness so much into the future that they fail to make plans today for that desired future. These people correspond to the Myers-Briggs* "intuitors" inasmuch as they forever attempt to intuit about tomorrow and the future.

4. *Not minding "time,"* The atemporal category describes those who live outside of a "time" consciousness. Sometimes they correspond to the Myers-Briggs[0,1] "thinkera."

Pacing; Speak to the   time" tense that predominates in the person's language patterns.

      gl This depends **entirely** upon whether the person has his or her "lime" representations coded associated I y or dissociatedly and to the specific meanings (positive or negative) that they give to "time/'

RET Cognitive Distortion; If a person gets stuck in the future "time" zone, or overly w^rorries about future events, this can encourage one to "Prophesy the Future." This cognitive distortion, like mind-reading, involves jumping to conclusions about life, others, fate, the universe, God, etc. The person speaks about what "will" happen in the future—without any qualification, without **tempering** it in any way, in on all-or-nothing way.

Contexts of Origin: **Time"** represents another high level construct that grows according to how one thinks and feels about past events, current happenings, and possible future events. Cultural, racial, religious, and family definitions about "time," about which "time" zone one "should" live in, has permission to live in, etc. also critically affects trus operating system. Trauma tends to keep most people locked into the "past" trying to finish an event that finished in a way that they didn't like.

Further Reading: James and WoodsmaH (1988). Bodunhamer and Hall (1997a).

Self-Analysis:
___Past/Present/Fu tun?/Atemporal

Contexts:
   ___Work/Career   ___Intimates
     Relationships   ___Hobbies/ Recreation
   ___Sports   Other:_____
   ___High/Medium/Low level   Driver MP: Yes/No

#47. "Time" Experience Sort:
In "Time"{Through "Time"
Sequential OS *Random Sorting*

Concept: How we code our sense of hi stork a I "time" **and** its duration from event to event over a period of "time" creates our representational **image** or icon of it. This typically **takes** the form of a "time-line" of some **sort** (Other configurations do exist: circles, photo alburns, boomerangs, etc. Yet the "lint,-" seems more typical than not for people of most cultures as noted by Bandler, **James,** Woodsmall, and others.)

This *line metaphor* leads us to either perceive our "time-line" as moving through us so that we feel caught up *in* it. This describes the *"In "Time"'* *processing style* and leads to experiencing "Hme" in an associated way. This means experiencing "time" as an eternal now, ever-present, all around us, and ourselves as forever participating in it-

If the "time-line" does not go through us, but stays apart from *us,* so that we live *out* of "time", then we have a *"through time' processing* style. If we sort it ay outside of us, and at some distance[1], then we have a more objective, clear, meta-position to "time." I (MH) wnuld have called this an *"out of time"* processing style. These facets of our processing refer to the way that we store our memories.

Eficitation: Use the traditional NLP time-line elicitation question to identify a person's style of processing this concept of "time,"

> "As you take a moment to relax, and feel inwardly calm, allow yourself to recall a memory of something that occurred sometime in your past ... And something else from long ago ... Mow think of some event that occurred today .., and another .,, Now think of an event that will occur, one of these days .,. and another future event ... As you now stand back or above those 'time' places in your mind, point to the direction of your future, and point to the direction of your past >.."

Identification:
This Meta-Program enncema how we "measure" our sense of "time" past, present, and future in our brain. How do we code this concept? How do you t^U the difference between events that have already occurred, those now occurring, and those that wiJl occur?

1. *Tkwugh "Time."* **People** who use a *through "fiwv"* way of **storing** their memories do so from lell Lo right, *or* up to down so that, for them, "time" has a continuous coding along a continuum. This line may extend in a "long" or "short" way, but it operates as sequential **and** continuous **so** that the person has an awareness of "time's" duration, They typically have their memories dissociated. "Time," for them, seems linear in that it has Length, This corresponds to the **MyetS-Brigga^** "judger" inasmuch as we judge or evaluate "time" as *we* organize and sequence it.

Those with the *Through "Time" Style* tend aIpn tn sort things sequentially. They will typically go by-the-book, like structure.[1]; in life, hence rules, **protocols, and** procedures ("clocks" that keep "time"}. They also approach thinking, deciding, buying, etc. in a basic systematic manner They will appreciate a well-established presentation sequence. Again, this, corresponds Eo Myers-Briggs^ "judger."

2. *hi "Time."* People who **use** an *in "time"* style store their pasts behind them and their future in front of them, Whether their time-line extends from front to back, or up to down, tt will go through their body so that they will end up *in* the line. They will typically code their memories EIS associated and will not have much awareness of the duration of events. Such persons- will tend to more easily get caught up in "the eternal now/' so that they will not know the **"time"** (chronological 'time"). This style corresponds to the Myers-Briggs* "perceiver."

Those with the *In "Time"* style tend to sort things out more randomly They often go off on their own tangents and **seemingly** have leys regard for 'time" constraints, As they more randomly sort, they enjoy bouncing creative ideas around, making new connections and insights, brainstorming, etc. They will frequently seem tangential, all over the place, interrupting and asking off-the-wall and out-of-sequence **questions.**

Pacing and *LunguagittRi* Listen for sequential kind of words, terms, and phrases in those who use the *Through* **"Thw"** coding. Listen for randomness, chaos, and tangential terms in the in *"Time"* processors.

Emoting: The *Through "Time"* processors will express themselves more objectively and dissodatedly or with emotions appropriate to the event *In "Time"* processors will come across with more associated and primary emotions as well as inappropriate emoting.

Contexts of Origin: These programs arise to a great extent from our cultural experiences in community. Generally, we think nf *In "Tim?"* a9 an expression of Ea&tern consciousness and *Through "Time"* as an expression of Western consciousness. In more recent history, the West has been characterized more and more by assembly lines, schedules, day-timors, etc. The Meta-Program of options/procedures (#21} significantly contributes to this, so does right and left hemisphere dominance, and associated /dissociated (#13).

*Further **Reeding:*** Bodenhamer and Hall (1997)

Self-Analysis:
_ In "TimeVThrough "Time" (Random/Sequential)

Contexts:
   __Work / Career_____Intimates
   __Relationships_____Hobbies /Recreation
   __Sports_____Other:
   _ High/ Mudium/Low level_____Driver MP: Yes/No

#48. "Time" Access Sort:

Concept; This Meta-Program relates to how we *access* our memories of the past and functions as a sub-category uf how we store or code "time" itseJf, Two overall patterns prevail: those whn use a random accessing style ₍ind those who use a sequential accessing **style.**

Elicitation and Identification: Use the "time" accessing questions as in the previous pattern (#47)ₕ

1. *Random Access.* Notice if a person randomly accesses his or her memories. Do they easily jump from one memory to another? Do they have their memories stored in an unconnected way so that they can quicldy and directly jump across boundaries of time, subject matter, and people? This describes *the random access style.* In this style, a person organizes memories by comparing different events that occurred at **different** times. They move to a meta-level position and hold two memories simultaneously.

*2. **Sequential** Access.* This style results from having coded one's memories in a linear and connected way. Accordingly, the person does not move from one memory to another in a random way, but in a highly sequenced way. They may view the event? on their time-line as the cross-ties on a railroad track. Such sequential storage tends to make it more difficult to access memories—the person has to start somewhere else and then move linearly urtbl they get to a memory.

LangungingfPacing: WL[1] can assist thy person with accessing by saying, "imagine your past as a photo album and that you can now flip back through the pages of your history and allow just your unconscious mind to surprise you as your past history unfolds one memory at a time."

Contexts of Origin: Same as #46.

Further Reading: Bodenhamer and Hall (1997).

___Random Accessing/Sequential Accessing

Contexts;
 ___Work/Career   ___Intimates
 ___Relationships   ___Hobbies/Recreation
 ___Sports   _Other:_
 ___High/Medium/Low level_____Driver MP: Yes/No

The Concept of "Reality"

Consider a word like "reality," The problem we have with it involves how it operates mulb'-ardmally, i.e. at so many different levels of abstraction. *Muki-ordimility* refers to a linguistic distinction that Korzybski (1941/1994) developed that Bandler and Grinder did not bring over into the Meta-Model (see Hall₍ᵣ₎ 1997a, 1997b). It refers to a nominalizatiun that has only a very general meaning, but which specific meaning changes given the level and context of abstraction. Here we use the term to designate Øe world that exists apart from us, beyond our nervous system, "out there/' ajid not directly subject to our wants and wishes.

#49. Ego Strength Sort:
Unsttibk/5tabtr—KeactivefPrcactive

Concept: Freud **originally** defined the "ego" as a set *&£* cognitive and perceptual functions that serve adaptive purposes as we learn to cope with our environments. The ego moves nut into voluntary movement at **its** command for the task of **preservation** and effectiveness. Cattell (I4fr9) writes,

> "The ego is a problem-solving structure that mediates; between needy and the environment ... it recogniiies tension that signifies existence and the strength of an inner need ../' [p. 40).

Inasmuch as we **generally** define [J]"intelligence" as the ability to make accurate discriminations, this also lies partially at the heart of "ego Strength."

Elicitatiott: "When you think about some difficulty arising in everyday life, a disappointment, problem, frustration that will block your progress, etc., what usually" comes to your mind? How do you fed **about such** events? How do you typically respond to internal needs or external hardships? Where do **your** mind-and-emotions go when you faee a problem?"

Identification: Along a continuum of the strength or energy of one's "ego" to rise up, identify reality for whatever one finds, address it, etc. we find people ranging along a continuum. On one end we find those who have almost no ability to look reality in the face, accept it on its own terms, and expend the energy to deal with it. On the other end we find those who have lots of ability to face and address reality. Those on this end can "fact* the facts' of life as they find them and do so instantaneously. They can do so without wasting time in feeling angry, upset, frustrated, depressed, or whining.

1.   *The [Instability Sort.* Those whn easily and quickly feel frustrated by the **tiniest** little annoyance become unstable in the face of difficulties. They can perceive almost anything as a "difficulty," worry and hut about it, feel insecure, unstable, emotionally distressed, etc. This generally describes how we all responded during Infancy and childhood and the childish coping style of throwing tantrums, raging whenever frustrated, not toler-aLin£delays,etc.

2.   *The Stability Sort.* Those who take a more philosophical altitude toward life and progress toward any worthwhile goal know that this will involve

expecting and accepting problems, road-blocks, problems to solve, etc, Tn the face of such undesired occurrences, they stay calm, cool, unruffled, and objective. They immediately go into problem-solving in **a** matter-of-fact way without wasting a kit of time fuming and fretting. HlJis (**1075**) writes,

> "The world has **great** difficulties and injustices, but you don't have to whine *or* make yourself furious abouL them."

Langtttiging ami Linoting; Expect to find kits of associated negative emotions in those who operate from low ego-strength. They will delay and procrastinate, hate and guilt, and contempt themselves, others, life, etc. **They** will feel panicky, **act** impulsively and inactively, and quickly alternate **moods.** Expect to hear and see more objectivity flexibility, imd a problem-yoking orientation in those who **operate** from a highly developed ego-**strength. They** work patiently, with endurance, and avoid all of the melodramatic drama characteristic of the other side of the continuum. They acknowledge the problem without undue delay and confront it even with a sense of mastery and pleasure,

Contexts of Origin: Physiological determinants concern neurological well-being and normal brain developing so that *a* person can move through the Piagetian cognitive development stages. Those who suffer from developmental delay or retardation comprise individuals **who** cannot move beyond **the** concrete thinking **stage.** This limits their ability to go into formal operational thinking, and higher levels of cognitive **development** They **live** their lives at the concrete **thinking** stage, or earlier, and so experience very **little "ego** strength/' Brain Lesions, cancers, and damage can put any of us back into that place. Trauma, especially chronic or acute tnuima situations (e,g. war, rape, molestation, sexual abuse, etc.) can so overwhelm a person'5 coping skills, and reality testing **abilities,** that one can experience much instability in terms of ego strength. Lack of good role models or deficiencies in education, good support ^roup, etc- can also make for instability. Good ego strength arises **through** Learning, discipline, skill development, support persons, etc.

*Further Reading:*Cattail (1989),

Se&f-Att&lysi&i
  _Unstable/Stable?

Contexts:
    __Work/Career   __Intimates
    __Relationships   __Hobbies/Recreation
    __Sports   Other;_____
    __High/Medium/Low level _ Driver MP: Yes/No

The Concept of Morality or

Another seemingly Innate, and therefore *a priori,* category in the "mind" seems to torn prise nur inescapable ability to evaluate behavior in terms of **ethics** and morality. This kind of "knowing" related Lo knowing about the *quality* of our actions and their effects and consequences on others. Do we behave in a "good" or "bad" way in terms of the societal rules and spiritual beliefs that govern our culture? These Meta-Programs concern the "spiritual" in humans, "conscience/' morality, etc,

#50. Morality Sort:
Weak/Strong Super-ego

Concept: How people sort for issues and concerns that fall into the category of right-and-wrong, morals, ethics, etc. differ, Some see, hear, and sort for moral issues everywhere and all the time; others seem to operate as if such categories do not exist. Freud defined the "super-ego" as an internalized set of rulea that enables us to process for "tightness" or "wrongness"^{J} of a behavior.

Eiicitation: "When you think about some misbehavior that you engaged in, what though ts-and-lee lings arise when you realized that you had acted in an inappropriate way that violated legitimate values?" "When you think about messing up, doing something embarrassing, stupid, socially inept, etc., what thoughts-and-feelmgs flood your consciousness along with that realization?"

identification: The proneness toward guilt, innocence, righteousness, worthiness, etc. describes this *Met a* Me ta-Program. Some people sort for guilt, wrongness, badness, shame, and worthlessness in every action; others seem to never sort for such things. **Along** a continuum we can plot an anti-social lack nf conscience to guilt-proneness or conscientiousness.

I. *The Unconscientious Sort.* Those whn have a weakly developed super-ego tend to not recognize or sort for true guilt—the violation of a **true** moral standard. So they disregard obligations, rules, ethics, morals, etc. They Jive self-indulgently, naricissisticaUy, disrespectful of morals, choosing whatever they find expedient for their immediate goals. Others can't depend on their moral consciousness to do "the right tiling." Over-done, this leads to the criminal mind lacking any "conscience," hence sociopathic.
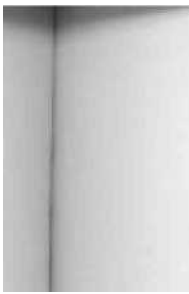
2, *The Conscientious Sort.* Those who have a well-developed super-ego sort for tht[1] lightness or wrongness of events, especially those that truly fulfill nr violate genuine **moral** standards, **lliis** internalized moral consciousness results in creating individuals who have a high level sense of responsibility (#27), personally disciplined, **having** a strong sense of duty, staid to itnmediate pleasures to do wrong, moralistic, etc. When over-done, the conscientiousness can create a guilt-pruneness so that any mistake or expression of fallibility evokes within diem feelings of badness, wretchedness, condemnation, etc,

Langttaging and Emoting: The unconscientious can lie, cheat, misbehave, undermine moral standards, etc. and do so without any "pangs of conscience." They seem to have little to no internal guidance system about morals. They develop a "personality" that we label amoral or antisocial. Once they have constructed a way of thinking-feeIing and acting ("personality') designated as the "antisocial personality" (DSM IV), they seem callous to hurling others, lack any sense of empathy for the distresses of others, seem almost unable to learn from their own mistakes, lack appropriate fear, and may develop beliefs that validate their tight to take advantage of, or hurt, others. The conscientious will talk about doing "the right thing," the "responsible" act of doing what they say, etc. They will tend to have a strong sense of spirituality or religion and believe that right actions play an important role in the universe. Those, who over-do this adapt a "self-righteous" style, sometimes in a fanatical and rigid way, develop a distorted view of self, and fail to see their own fallibilities, Others who over-do it develop obsessive-compulsiveness in their focus on orderliness, cleanliness, etc.

Contexts of Origin: This represents another high level construct that arises almost entirely dependent upon the contexts of culture, politics, religion, family, etc. Some neurological studies suggest genetic deficiency in those who later develop sociopath ic ways of thinking-feeling and living, indicating a predisposition to such. Pain and pleasure conditioning factors in early childhood surrounding the moral training of recognition of the rights of others, respect for human life and property, development of empathy, etc. obviously play a crucial role. The stereotype of the Obsessive-Compulsive cleaner that arose from the field of psychoanalysis suggests someone who may have felt "dirty" via some form of sexual abuse-

Further Reading: Kohlberg ('1980).

Self-Analysis:
___Lfnconscientious/Conscientious—Weak/Strong Super-ego Contexts:

___Work/ Career_____Intimates
___Relationships_____Hobbies/Recreation
___Sports_____Other:
___High/Medium/Low level_____Driver MP: Yes/No

#51. Causational Sort:
Cavsetess, LinearCauseEffect(CE), Multi-CE, PersonalCE,
ExternalCE$_f$Magical,

Concept: How does a person think about the "cause" of an event or experi-ence? What brings something into existence? Does inexplicable magic direct Linear cause-effect as in mathematics and physics, does a whole range of contributing factors, or does nothing actually cause other things, at best, effects exist only in a correlational relationship to other events?

EHcitation: Ayk any question lhat involves some kind of causational presupposition, "When you think about what caused you to work at the job that you work at, how do you explain that?" "What brought the current situation of your]ife to exist as it does?" "What makes people behave aw they do?" "How did their relationship get into that state?" "Why did you get divorced?"

Identification: This Meta-Program addresses the possible ways of how we relate to the conceptual category of "causation" and existence. As a higher level *Meta M*eta-Program, it grows out of *Frame ofReference sort* (#14) where people *ref&vntially* think-feel in terms of self or other (external). It also grows out of the *Responsibility soft* (#27) program. Now moving up Into this "reality" *Meta* Meta-Pfogram, this one focuses on how we relate to the concept of causation itself and the conceptual explanations that we invent to orient ourselves in the world.

Andreas and Andreas (1989) refer to the? concept of this Meta-Program (without identifying it as such) in their presentation of "The Naturally Slender Eating Strategy." Someone said, "You're *lucky* to be so slim. I'm just not that kind of person. I just don't have that body type." Here the client viewed sJenderness or being overweight as the result of genetic accidents over which she had no control. So as she operated from the Meta-PrtJgrain of *external c&itsttkm,* she shifted to Other-referent (#14), at least in the context of eating. This had a dramatic effect on her Strategies. When she

food/' she telt cumpel Iyd Lo eat (V K). **"She** did not consider whether she **was** hungry or full, whether the food tasted good, how it wouJd affect her if **she** ate **it, or anything** else/' {p. 122).

1. *No cavsatbtt.* This describes those who think that no causation exists, and so no explanation of processes. These people live in ft world that does **not** makt sense in terns of cause-effect, consequences, etc. Things just **happen,** No intelligence drives the world, only total randomness and chance.

2. *Total and absolute Linear CE.* Those who live at the other end of the **continuum** of "cause" believe in a closed-system world where everything results from direct and immediate causatinn. Their **style** of thinking works really well in the "hard" sciences of mathematics, physics, chemistry, mechanics, etc. It works very poorly in the "soft" sciences of human behaving, politics, economics, communication, etc. ThLs fits more with Lhe Aristotelian sort (#11).

3. *Multi-CB-* Those who think of "causes" operating in an open-system think **systemically** about "cause" recngnizing that almost **always** n multiple **of** contributing factors **come** together to cause various effects. They cart think above the linear level and move into higher logical levels where gestalt of configurations arise, This fits the thinking processes of the Non-Aristotelian sort (#11).

4. ***Personal CE.*** People who think in terms oi their role in causing, affecting, and influencing things. Generally this entails the **Selftfeferfcnt** (#14) feeling sort and the Balanced Responsibility Choosing sort (#27), although when over-dons, moves towards over-responsibility.

5. *External CE.* People who think that they p]ay no role in causing, affecting, or influencing things come from the Other-Referent position of feeling (#14), the under-responsibiiity conation sort (#27) and therefore unduly empower circumstances, events, environment, genetics, etc. as the controlling factors in life as in the Andreas' story.

6. *Magical* Those who live in a magica I world believe that ***everything*** arises as "caused" by something, namely by forces and/or entities beyond this worJd or this dimension. Therefore they tin ink superstitiously about how to adjust and/or appease these powers *of* the heavens (the stars and constellations), angels, demons, gods, ancient persons, saints, etc- For them, ritual repetition of various secret knowledge holds the key to causation.

7. *Correlation,* In addition to the causation continuum, some also assume that many so-called "causes" actually exist only as correlations. That children typically gain weight during their time in elementary school as they grow mentally does nut mean that weigh! causes greater intelligence. We can correlate the relationship of these diverse factors of experience without reading 'cause" into them.

Source of Origin: Arises to *A* great extent from the philosophies about cause and "why" presented and believad among parents and teachers, also in the larger cultural **environment**

Further Reading; Munshaw and Zink (1997).

Self-Analysis:
  _ Causeless/Linear CE/Multi-Ct!/ Personal CE/External CE/
    Magical/CorreUtiona I

Contexts:
    __Work/Career_____Intimates
    __Relationships_____Hobbies/Recreation
    _ Sports   _ Other:_____
    __High/Medium/Low level_____Driver MP: Yes/No

Gimettisim

Not only do we have Mela-Programs by which we sort for things, but we also have programs **WIa** to those programs. Of the number we have addressed here, only values and "rime" had previously appeared in listb of Meta-Programs. Yet as analysis shows, these appear at a higher logical level than the other Me.ta-Programy, though they frequently grow out of thu other Meta-Programs.

#40. Value Smt: *h.?>;a!unuil "Sitvik," HrHtfti*
#41. Temper to Instruct inn Sort:
#42. Self-Esteem Sort: *Conditional/Unconditional*
#43. Self-Confidence Sort: *High/Low*
#44. Self-Experience Sort: *Miiid/EtiltttitHl/Iiodif/Rale*
#45. Self "Integrity: *ConflictedIncongruity/HarmoniousIntegration*
#46. "Time" Tenses Sorl: *Pa$t/PtiS&it/Futuf£*
#47. "Time" Experience: *In "Time"/Through "Time";*
    St'tfitcuiin!F$RandomSorting
#48. "Time"' Access Sort:
#49. Ego Strength Snrt: *U*
#50. Morality Sort: *W'eak/SfrongSuper-ego*
#51. Cannational Sort: *Causeless, Linear Cause Effect (CE), Multi-CE,*
    *Personal*CE*ExternalCE,Musical,Corretatiotud*

Part III

Utilization

DesignEngineering WithMeta-Programs

"By Human Engineering 1 mean ihe science and art of
directing Hie energies and capacities of human beings
lo the advancement of human weal," (p- 1)

"Production is essentially a task **for** engineers;
it essentially depends upon the discovery and the **application** *d* natural laws,
including the laws of human nature.

"Human Engineering will embody the **theory** and practice—
the science and art—of all engineering branches united by a common aim—
the understanding and weifa re *ai* mankind." (pp. 6-7)

"The task of engineering science ia not only to **know,** but to know how." (p. 11)
(Korzybski, **1921**)

Chapter 8

Context And Meta-Prograins

The Context Determines the RaaUty

Throughout this work we have emphasized the critical importance of *context.* In fact, in Part IJ_r after evt^ry singLe Meta-Program, we provided a checklist for noting various contexts. We did that **purposely** and yet **without** any explanations, In this chapter we now want to explore the concept of context a little further and nffer some theoretical understandings about *how it plays such a crucial role* in the experience and structuring of our Meta-Programs.

The Critical Role of Context

In the field of Cognitive Psychology no "thinking" occurs without a context. Remember, *we* use the term "thinking" holi&tically to designate all Forms and expressions of human consciousness: perceiving, emoting, **somatizing,** valuing, believing, etc.

Consider this idea for a moment and let its obviousness register. To say that thinking *aluwys* occurs in a context may at first glance **seem** so obvious that it may seem unnecessary to mention it. But try to imagine **a** thought without a thinker. What would that **cohsi&t of?** Try to imagine *thinking* occurring—apart from any and all contexts of "time," space, culture, environment, people, physiological state, etc.

Okay, now that we have put the idea of contextless thinking uut of its misery, we can direct our consciousness to ask a set of more sane questions.

- *Ri)W* does context affect "thinking?"
- *What* contexts tend to initiate *what kinds of "thinking?"*
- *How* do contexts of contexts affect thinking?

Context and Contexts in NLP

In the field of Neuro-Linguistics, we especially highlight the role of context. We do so usually by describing it in terms of *frame* (as in frame-or'-reference). **Yeager** (1985) puts it most succinctly;

> "Thinking occurs within a context, purpose or frame of reference that is unique to the individual. If you don't know the context of another's thinking, many **things** can seem illogical.... When you think of what you want for dinner you think in terms *of* the context of where (location), with whom or when (time) or even in terms of good nutrition (biochemistry). These are all contextual factors. Yet the definition of a context is typically subjective ...

> "Some people think of time mostly in the **past** tense. Others think in the present tense ... This characteristic is *a tearwed preference ami it 'frames'* the range of behaviors .„ possible within that subjective Context. In this sense, a context is a set of limits that defines what is and, reciprocalty, defines what is nnt at issue.

> "Context is a stabilizing reference point that Locates **whgre** you are or are not in your subjective world. If an individual habitually thinks in terms of precedent **(the** past tense), it will be difficult for the person to imagine 'possibilities' (future tense) if history isn't 'imagined' into the 'changed future.'" (pp. 23-24).

Yeager's description leads us to realize that *our titeta-Progravis function OS our thinking contexts.* Consider the significance of this. When we speak about these "programs" ("thinking" sorting styles, our operating system for how we use our nervous system) that lie **meta** *to* our primary level thinking—we essentially identify the contexts for thinking, our "thinking contexts."

This leads to a set of most important questions to ask ourselves or any person with whom we communicate:

- *Within what context do you do your thinking?*
- Within *what* frame-of-reference does your thinking occur[7]
- As you think about things right now—do you use a global or specific frame?
- Do you **use a** match or mismatch frame?
- Do you use a past, present, or future frame?
  etc,

Why do we describe these as *most important (fusstkm?* Because if we do nnt know a person's frame-of-reference for their "thinking'—we will not understand their meanings, emotions, or responses! We will not know[r] or understand the person's *stabilizing reference point.* Human thinking always, inevitably: and *inescapably* occurs within Home frame. And[r] in that frame, the "thinking" (emoting, perceiving, behaving) makes perfect sense! II functions *"logically"* to that internal frame.

It only seems *illogical* to other **frames.** Do you think-and-feel that someone's way of thinking seems really illogical? Then you do so *from* a different frame of reference, from a different model of the world.

Korzybski for this reason always hyphenated the word "psycho-logical" (psycho-logics, psychologist, psycho-logicians, etc.). Most people **find** this a very strange use of the word. He did so to underscore itiaL *the "logics"* that occur within any given psyche (neuro-psychic organism) operate logically within that context. Yeager (1985), again, describes this by saying that in NLP "subjectivity is unavoidable which makes it reality' (p. 17).

So, our Meta-Prngrams comprise not only our context thinking, but also our psycho-logics, Do you now know your *psycho-logics?* Do you know, or do you know how to recognize the psycho-logics of those with whom you do business, relate, have fun, etc.? When you find and identify their Meta-**Ptaeiams,** you have a very solid clue to their context thinking and psycho-logies. The next step? To pace and work with those psycho-logics.

Meta-Programs as Role Inductions **into** *Various Contexts*

Personality "role" theory has long assumed and described these same processes. How[r] we experience ourselves, others, our thoughts and emotions, how we express ourselves, the skills and resources available to us, or not available to us, depends on *the rote?* that we have learned to play (or not learned to piny). In social psychology (including **sociology;** anthropology), the function of various *role inductions* in culture serve as those "context markers" that rue a person (or anchor oru?) to shift Meta-Programs, Such role inductions occur as rituals and ceremonies, special places and events, belief systems, social institutions, etc.

So the context thinking *we.* do via pur Meta-Programs simply describes *hinv* we think, attend, and sort information *in reinfion to our environment* in terms of the roJcs that it invites us to play. This iXWffiM that as we identify more fully the *internal* contexts that we bring with us, and brin^ to bear upon our experiences, we gain greater awareness of how our Meta-Programs induces us Into various rples.

Use the context of global thinking and you. play more of a philosopher or artist's role. Use the context of detail thinking and you play the roie of the inductive scientist. Whatever thinking context you briny to bear on things creates the ability and induces you into certain roles,

Examine your *drive?* Meta-Programs in terms of this, Dn you use the judging adaptation operating system (#22) more than the perceiving sort? What role does lhal induce you to play in life? The critic! How well does this serve you? Do you move through life using the extrovert battery rejuvenation sort (#29}? What roles does that get you to play? Do you likJe playing Ihese roles?

What roles can you *not* play? What roles do you nol play very well? What rales would you like to use in order to experience more effectiveness in this or that facet of life? What Meta-Programs would assist you to do precisely that? And conversely ...

The Roles and Experiences We Have Played—Create Our Meta-Programs

If we think in either-or terms, we generate the unanswerable chicken and egg question about which came first- But if we think in terms of recursive loops in an interconnected system of thought-and-experienoyand-thought then we can easily recognize that *the contexts of life* can and do invite us to "think-emote" in certain ways. Then, out of those contexts we develop our operating systems for running our brains (our Meta-Programs). Then, consequently, we take our thinking-contexts (our meta-IeveI concepts and semantic psycho-logics) everywhere we go. We never leave home without them!

Given this, no wonder our *Significant EtttOtiOTtitl Experiences of Pnin (SEEPs)* inevitably play a powerful role in the development of our Meta-Programs. *Jrl what context* did vou first learn to "run vour brain?" In what interpersonal contexts did you first learn to use your nervous system to abstract information from the stimuli of the world? How healthy or unhealthy, how respectful or disrespectful, how validating or how toxic, how empowering or limiting, etc. did you find those first contexts?

Bateson and **associates** {1972) noted that a person grows up in a schizophrenic environment where they receive double **messages** constantly on the order of "1 love you, you stupid, worthless bastard!" And within that context, the person receives discontinuing messages about their own perspectives, *and* they leel that they cannot step outside of the frame (go meta) to mt:ta-comment about the "crazymaking." Then, that person has a powerful context within which to learn to run their brain schizophrenically. Ft makes sense. The person does not have "bad," "corrupted/' "weird," or "flawed" psycho-logics, His or her psycho-logics work perfectly fine.

Every day they wake up and run their brain according ta those same thinking-contexts. They use the same opera ting system for making sense of things. Their Lhintang-emoting and behaving operates systematically and regularly in an orderly **way.** It may not work well when they leave that original environment, ft may sabotage their sense of well-being, their ability to function in the world outside that environmenL It may make their internal thoughts-and-feel ings a living hell, but it works logically *according fa their psycho-logics.*

This highlights how we all inevitably internalize contexts as we move through life^ Not only does the schizophrenic *interfhifizi'* his or her early family contexts so that such contexts then operate as the structuring formats of consciousness but so do we all. We make our *mental ttiiips* about life, others, the world, self, etc, via the contexts that we have internalized. To a great extent these create and influence our Meta-Programs.

A Context for Burn-Out

Now, for a personal story, I (BVJ) grew up as a middle child in the family and we lived in a financial state of poverty up in the mountains of North C arolina. My father had to work constantly to keep us alive, so from my perception I got very little attention. In that context I learned early that if 1 excelled in performance, dad would yive me ,i dollar for an "A," which really impressed me. "That's a lot of money for a poor mountain boy!"

As the years passed 1 also learned, as I hired myself out to local farmers, that hard work brought lots of reward, financial, as weU as the reward of compliments and verbal validation. Though younger than the other boys in the community, I soon made an much money as they did simply because I worked as much and even more than they

Now **that** I look back on those experiences I can see dearly the Meta-Programs that [created and that developed. First, I moved through time with a judger orientation (#22 "personality") **always** evaluating myself and others in terms of "how muth I work produced" (#13 **aggfigssive,** #20 toward). I moved **thlOUgh** life trying to make the world adapt to me than adapting **fee** it. This developed the value of receiving attention (and love) through work, productivity, effectiveness, s?tc

Later when I moved into the pastorate, this mountain boy preached grace, but he lived a **life** of work. He continued to work extremely hard to get "attention" (and love), and cnuld not say "no" to requests, even ridiculous ones, because at some unconscious level he believed that people would not love him if he did. Apparently, I took my 'hard driving Type-A judging style[1]" wilh me everywhere I went! So, at the age of 46 I found myself suffering from "the burned out" syndrome.

Since **that time** my own Meta-Programs have changed tremendously as ▬ recent retesting score on the Myers-Briggs Type Indicator[1]* has confirmed, I have moved from a high level "Judger" (49 points in L990) to a low leveJ score (15 points in **1997).**

How to Explore Your Own History for the Origins of Your Meta-Programs

What *contexts* of learning have you grown up with? How has your contextual Lhinking played a role in creating the psycho-logics of your current Meta-Programs? What inter-personal *contexts* have you experienced, endured, grown up inside, coped with, etc.? To what extent have you internalized a "toxic" context? Have you "left home" physically and externally, but has that early home context so internalized that you now take it with you everywhere

To discover such contexts, use your own biography. In Nil F we talk about the **feet** that we all, inevitably and inescapably, to make sense of language, experiences, events, etc. do a TD5 (Cransderivational search) to our referential index. In other words, we "go inside" and use our "library of references"—our memories, experiences, and references. These internal contexts then **provide** us with "meaning," "significance," association; etc. No wonder they play **such** a formative role in generating our Meta-Program!

Elicit your own *library of references* by telling your story to a **trusted** friend, tape **recorder,,** therapist or journal. We highly recommend that you gel the story in written form in some way or another so that you can then return to it repeatedly Then you can examine ;t from second position (as an **observer** watdiing yourself) mther than from **Eksi** position. You can examine it as a "text" or narrative. I hen, a$ you step-back from it you can more **objectively** examine the Meta-Programs that it **presupposes***

Imagining New Contexts

What context have you never experienced ... yet? What context have you not yet experienced, but if you had—and had fully experienced—it would have created a whole new way of thin king-arid-feeling within you? Suppose you had grown up in another century, in another culture, in another social class, in another race ,,, Suppose you had received ail of the loving and nurturing you wanted. Suppose you had received unconditional self-esteeming from parents, teachers, and others. **Just** suppose ...

1/ we inescapably *internalize contexts*—then we do not stop doing that at the age of eighteen or whenever you left home. We continue to do such. So, given this human tendency, nurture your mind-and-emotions, your very soul, on some delightful, wonderful, and resource-laden contexts in your imagination.

In doing so, you can *design engineer* the kind of contexts that will empower you to internalize new **contexts** for new Meta-Programs. Design engineer this positive and enhancing thinking context by modeling one that you **hav«** read about (perhaps the biography of some creative genius who you highly admire) or fully imagine it.

Another **powerful** transformational tool for redesigning your thinking **contexts** (i.e. Meta-Programs) involves *storytelling*. When we tell our **personal,** family, cultural, and racial stories—we in essence tell about the formative contexts that have molded and formed us. The stories of human community formulate both *what* and *how* to perceive. They provide both primary and meta-level values and sorting patterns.

Given **this** rule of stories, (shared stories, real, and mythical stories), how have you been *storied?* Who storied you? What stories did they tell you? How empowering have you found those stories? What story could you enter into, tell yourself and others, and use as a thinking context that would give you a whole new lease on life?

Conclusion

Meaning always occurs and arises from contexts—personal and internal or offered by a culture or environment. Without knowing contexts—we cannot understand the meaning of anything. To understanding and figure cut another human being, we have to develop an understanding of the contexts out of which that person came, the contexts that he nr she has built inside their consciousness, and the contexts that they live in.

To work with a person (even ourselves} once we take context into consideration, then we can develop a working understanding of which contexts we need to address and transform in order to transform ourselves.

Chapter 9

Changing Meta-Programs

*Learning to Become a **Different** Kind of Person*

The **NLP** model pre-eminently highlights the plasticity of human nature and consciousness. We have "programs," but WL[1] do not have programs so written in stone that prevents us from altering them. We can alter them, hi fact, in the normal process of growing up—we do.

What the NLP model offers, and what we have attempted to make explicit here, concerns *the processes* **whereby** we can consciously, intentionally, and effectively transform the way we think-and-feel and therefore the very structures of what we call "personality."

*In other words, we **always** have options **about** what operating system to run in our tlimits &B software for how to ihink-fee! and respond. We **always** have options if we know haw to think about those options.* Of course, without knowing how to even think about options, alternative Mela-Programs, different thinking patterns and thinking context, different psycho-logics—without them we have no sense of choice.

Using **Meta-Levet** Processes for Making the Shift

Dilts **(1990)** suggested using of the mela-position to demonstrate that we can take a person to a meta-level on their time-line to alter a Meta-Program. From the meta-position we can access resources and transfer resources back into memories to alter the thinking context we have incorporated. The mrta-position provides *ft <pnce* different from "the problem space," and offers one from which to shift submodalities, build enhancing identity beliefs, reimprint, change history, etc. And doing these things enables us to alter oui* Meta-Programs. Dilts wrote,

> "tn a way, the reimprinting context provides ynu with a means to change Meta-Program patterns and sorting styles. For instance, you can easily influence a person to be en *time* or ***through*** *time, away from* or *toward* or sort by *the present to the past* or *the past to the fit hire,* or *the present to the future.* You can have the person sort by *self,* by *others,* or *conlexl." (p. 137)*

How to Determine what Meta-Programs to Alter

Why would a person want to change: a Meta-Program in *a* given context anyway? The primary reason—*doesn't work very **well.*** In the **Meff-SfefteS** *Journal* (March, *1997),* I (MI f) wrote the **following** about creativity and the Metti-Programs. This illustrates that for the skill or Fitrstegy of *creativity,* Meta-Programs work exceptionally well while others prevent it.

"Several styles of sorting for **things** or **processing information** (called 'Meta-I'rograms' in NLP) significantly impact the state and strategy of *creativity.* Those **people** who we most quickly deem as creative have the .Vieta-l'rogram of operating in the world by sorting for *'Options'* (rathtT than 'procedures'). **They** also sort for *'differences[1]* when they think, perceive, notice, etc. (rather than for sameness')-

"To run one's brain by asking for, looking for, and valuing alterna- tives or opIions obviously tunes one for generating even more new and different things. To run one's brain by sorting for 'the different/ for what doesn't fit, for the out-of-the-ordinary, etc., puts one Ento an orientation that has **a** greater probability of creating something new and different.

"Another Meia-Program that enhances creativity involves operating from an authority sort *of 'self-refrwjice'* **(rather** than other-reference), '['his one enables a person to operate from *an inner locus of control/authority* rather than 'other-reference' (and external locus of control). By doing so, this contributes and supports a 'creative way of living, thinking-emoting, **and** responding since the person 'knows within' what he or she likes, values, appreciates, dreams, etc.

"The other-referent way of sorting tends to put us into an orienta- tion where we care too much for pleasing others, **getting** their approval, conforming to their values, not-conflicting by presenting something too different or weird, and fulfilling their criteria. By way **of** contrast,, if you sort self-retLTently, this enables you to bring forth the new and wild and different ideas and imaginations that otcur within *without* worrying about what others think or whether others will like or approve. Ytiur vision and excitement carries ynu forward rather than the aceoJades Irom the approval of others/' (pp. 5-6).

A Meto-Programs Change Pattern

Robbins **(1986) 9*ya** that one way to change a Mehi-Program involves "consciously decidiiTj^ to do so." Yet because most of us never give a thought to die **mental** software, wo simply don't. This means **that** we must first recognize our operational system, and use that awareness as an nppor-I unity for now choices. Since a Meta-I'rogram informs our brain **about** *what to delete*—if we move toward values, then we delete awareness about what we move away from. If we sort for the details, we delete the big picture. By directing our awareness to what we normally delete describes how we can shift focus and change our operatiny systems.

The Pattern:
1. Identify tits. Mutn-Program that currently governs your sorting, processing, and attending. Specifically identify- when, where, and how you use this VIfin-Program th;il does not serve you welJ and how it undermines your effectiveness in some way.

2. Describe fully the MefthPwgr&itt you would prefer to Iwve. **What** meta-level processing would you prefer to "run ynurperceiving and valuing?" Specify when, where, and how you would like this Meta-Pruyram to govern your consciousness,

3. Try it out. Imaginatively adopt the new Meta-I^J^rogram and then pretend to use it in sorting, perceiving, attending, etc. Notice how it seems, feels, works., etc. in some contexts where you think it would serve you better. Even if it seems a little "weird" and strange due. to your unfamiliarity with looking at the world with that particular perceptual filter notice what other feelings, beside discomfort, may arise with il.

If you **know someone** *who* **uses** *this Meta-Program, explore with* **ti&m their experience until you** *cms* **take second** *position* **to** *it. When* **you** *can, then step mio that posit ion fully 6c* **that you can see** *thi> world out* **of that person's Meta-Pr&grsm** *eyes, hearing* **what** *he or she hears, self-talking as be or* **she engages** *in self-dialoguef umi feeling what* **that** *person feds.*

4. Ecology check it. Go meta to an even higher level and consider what this VIeta-Program will do to you and for you in terms of perception, valuing **believing, behaving, etc** What kind of a **person** would it begin to make you? **What** effect would it **have** on various aspects of your life?

5, Give yourseffpefttl isskm t&jn$ tall il for a period of tittte. **Frequently,** a pe**rson** am "install" a Meta-Program filter by granting oneself permission to use it. After you grant yourself such permission, go inside and see if any part or facet of **you** objects. If no, then future *pace.* If yes, then use the objection to reframe the way you write the permission so thai it incorporates the **objection** in its meaning.

Pur example, suppose you have typically operated using the Other-Referencing Meta-PiDgram (#14) and you give yourself permission to shift to Self-Referencing, Yet when you do, you hear an internal voice that sounds like your mother's voice in tone and tempo, "It's selfish to think about yourself Don't be so selfish, you will lose all of your friends/'

This voice objects un two accounts; selfishness and disapproval that leads to loneliness. So rephrase your permission **to** take these objections into account. "I give myself permission to see the world referencing centrally from myself—my values, beliefs, wants, etc., knowing that my values including loving caring, and respecting others and that this wiJJ keep me balanced by considering the **effect** of my chokes on others."

6. *Future pace the **Metot-Prvgrtm,*** Practice, in your imagineHun, using the Meta-t'rogram and do so until it begins to feel comfortable and familiar.

. If you have difficulty, then do this same procedure on your lime-line by Hunting first *above* yourself and your line (to your meta time-line) nnd then *float back* along the line into your past until you come to one OT several of the key experiences wherein you began using the old Meta-Program ...

Then ask yourself, "If you knew when you originally made the choice to *operate from the Other-Referent (name the Mt'ta-Pmgrtim you want to change),* would that have been, before, after, or during birth?

Use one of the time-line processes to neutralize the old emotions, thoughts, beliefs, decisions, etc.: the visual-kmesthetic dissociation technique, decision destroyer pattern, etc Once you have cleared out the old pattern, you can install die new Meta-Prugram.

Changing Meia-Programs In and With "Time"

If VIeta-Programs refer to our strategies for filtering the information that we input via our senses, then we should update *any* strategy that seems sluggish, inappropriate, maladjusted, etc., should we not?

Sometimes this occurs naturally and inevitably anyway, Bodenhamer (1996} noted this;

> "Over* the last seven years | have been quite ama7ed at how my clients' Meta-Programs have changed through the therapy that I have done with them. I use various NLP techniques and language patterns in NI.P therapy. These include: refraining, anchoring, the Techniques of Time Line Therapy, advance language patterns like Cartesian logic, hypnotic patterns, and time-lining patterns. I stil] find il **amazing** at how Meta-Programs change directEy and indirectly through tht-'st.[1] processes."

Why does "time" have such effect on our Meta-Programs? As *events* come and go over *a* period »f months or years, these ever-changing events create new *le&rnfrig contexts*—contexts within which we learn to pay attention to, sort for, and perceive in different ways.

So when we do pseudo-time orientation using various time-line patterns, we use a meta-level structure that alters uur thinking contexts. Additionstly, we use an inherently hypnotic process when we "go inside" and access our time-line and then float above it back to our "past." This **enabled** us to access a highly receptive find suggestible **state** which, in horn, amplifies our responsiveness to the change pattems^ That explains *why. (For lots of time-lining patterns, see Bodenhamer and Hatl, ?*

*Pace Before You Lead to a **Change***

We meet someone at his or her model of the world by matching the language, gestures, movements, breathing, etc. that they produce. By so pacing, they experience a sense of similarity and likeness, and so they relax. By contrast, people usually resist interactions and messages that do not match their image of the world. 5o we first pace, then we lead.

Whether a person operates by Introverting or Extroverting (#22), they usually do so based upon some decision they made during a Significant Emotional Experience(s) of Pain (SEEP) which they made at an earlier time

in life, This **usually** involves an identity issue and frequently occurred during the imprint period (from birth to age *7).* If **a** person uses one of several Li me-line **processes,** you can eliminate the painful emotions and disconnect the person from such **limiting** decisions.

Whether a person **operates** by **Intuiting or** Sensing (#5) usually **arises** from the person's preference in "chunking" their language. An Intuitor processes information globally while a Sensor does it more specifically (in details). The Janguage patterns of the Mela-Model and the Milton Model provide us tvith a wide range of choices abo tit how to move up and down the scale of specificity' and abstraction. Learning this gives us more flexibility in choosing which level (global/specifics) to use in any given context, (See the diagram, "Hierarchy of Language" in Appendix D. p. *253).*

Does a person operate **rigidly** in his /her emotional state as Associated or Dissociated (#11)? This frequently arises from, and depends upon, unresolved traumatic experiences. When a person goes through an extremely painful experience, he or she can get "shirk" in either the Association or Dissociation mode. Again, using time-line processes, the visual-kin^the tic dissociation process, the decision destroyer, etc. can facilitate a person reclaiming **flexibility** of consciousness about how to code and think about the **trauma-** This then **leads to having** choice about when Lo **experience** and feel l'rom first person and when to dissociate from feeling.

We mentioned earlier the unique relationship between *Judging* (#17) and *Through '"Time"* (#35) and *Perceiving* and *In "Time".* Changing these Meta-Programs simply involves changing one from processing "time" from the *Through "Time"* style tn the *In "Time"* format, or vice versa, When you do this, take care. This can have very powerful change effects and yuu may have to get used to it. if you change your formatting of this distinction, and some time passes, and you **still** do not like it, change it back! **Since** you always have choice, you can always change it back.

In changing your *Direction Sort (#15),* you **will** recall that with this Meta-Program we structure ourselves *toward* our **positive** values and belief? and *awayfrom* cur negative values, Since we move Away From and/or Toward our high level values which make up a mafor part of our "personality," transforming this **software** will inevitably create major re-orientations in life. We can change this Meta-Program by most of the NLP **"technologies"** because toward and away from values have their own unique submodalitiea structures.

By contrast expect to invest more time and trouble into **transforming;** the Meta-Frogram of one's *Frame ofRsfemUX Sort* (#10), James and Woodsmall (I^c)tf8) suggests that a person use the context of deep trance when **attempting to** change this **Biter,**

With regard to the *Ccnvmcer Demonstration Sort* (#14), this generally arises from a gestalting of life's experiences and decisions, [<rom repeated experiences **we** generate our Convincer Demonstration Sort, Change this one by using some of the techniques of time-lining to eliminate the negative emotions from these experiences. Then neimprint the new gestalts.

To transform the *Relationship Sort* (#2) from matching to mismatching or vice versa, James **and** Woodsman **(1988)** suggest that the person who totally sorts for **sameness** (or totally sorts for **differences)** prcbably does so from an associated position and this prevents bringing in **some of the** other pattern. To test it for *fQursdi,* try the following thought experiment. Make an associated picture of something (anything will do). **Now** try lo brin^ up another picture for comparison ... Most people find this impossible. As long as we stay in an absolute position of association, we will find il impossible to bring in other **pictures,** So shirting from Sameness to Sameness with Exception involves first facilitating the ability to create dissociated representations.

Changing Mcta-Prugrams by Anchoring New Responses

Yeager (1985) described a process for transforming "the mindless use of ihe polarity response.*"* He does so in the context or "installing a compulsion" and learning to utilize the essential **NLP** presupposition that the more choices a person has, the better,

> "All individuals are polarity responders in some contexts. That is, polarity reyponders will notice what is wrong (according to persona] experience and **ideals)** before noticing what is right in their perceptions of reality Problems will occur wilh inflexible polarity responses in anyone if Ihe response is compulsive instead of appropriate." (p. 33),

I. First, he suggests, regress back to childhood and recover your natural curiosity and positive expectations ... by thinking about some of your many exciting firsts; your first rolleTcoaster ride, your first ride on an airplane, visit lo a zoo, etc. Float back on your time-line and recapture, aysociatedly, some of these kinds of positive and fun experiences. Anchor

this I Lilly and completely. Then future pace to all of the things that you could look out at with eyes of excitement, fun, interest, curiosity, etc, as you move out into tomorrow, and next week.

2. Recontextualize the polarity response by explaining its real usefulness as a protective behavior for contexts of true danger. If a school bully pushes other kidy around, then polarising tn that behavior may serve one well. A meta-levei awarc-ness, "Oh, so 1 have come to learn to typically respond in sorting for differences so much that 1 always look for the opposite pole of things ..." can sometimes turn on enough light and awareness **that** one reclaims choice, and therefore control. Now where would I find this response useful? Where would J not?

3. Access *A* state of choice, Terhaps look around the room and begin to notice all the things that you can notice, You can direct your consciousness to the colors, the lines and forms, the textures, light, furniture, sounds, smells, etc. As the growing awareness that you have so many choices about **what** to attend, anchor this **"sense** of choice." Kepeat with several other references and keep stacking die anchor.

4. Next, using the person's driving submodalities, him their 'sense of choice" up until it gets bigger, brighter, more intense—until **they** develop a *compulsion to choose.* Then future pace this choosiness.

Conclusion

the stabilizing reference points that reflect our learning history, psycho-logics, values, and frames-of-reference arose as we learned to so pattern our consciousness. This created our first Metu-Programs. Given this nature of Meta-Programs, we can unlearn them and learn much better ways to pattern our consciousness. Since the choice lies in knowing nur Meta-Programs, we first need to develop a comprehensive understanding of our patterns. To design engineer your own style of attending and sorting infor-mation, *choose* which Meta-Programs you want to use in specific contexts. **Then,** as you give yourself permission to shift focus, consciously pay atten-tion to what you usuaNy delete. Do this faithfully for a few days or weeks and it will drop out of conscious awareness as your newly designed Meta-
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Chapter 10

Design Engineering In Profiling People

*"Shifting from 'the way we are' to 'the way wefunction' installs
the ability to think moreflexibly about human nature/"*
(Michael Hall)

(

"Increasingly states have outlawed the USL- of paper and pencil instruments in hiring and classifying employees. My wife works for Aetna Life and Casualty in personnel. Her company has not, for years, permitted the use of such instruments in interviewing potential **employees.** What can a manager nr personnel director do? With such rules, the use of Meta-Programs becomes even more **valuable,** A person competent in understanding and using these Meta-Programs can elicit in ten to fifteen minutes the primary Meta-PragrnmH that drives a person's way of functioning."
(Bob Bodenhamer)

Robbins (1986) has asserted that 'Tutting the right person in the right job remains une of the biggest probJems in American business" (p. 229). We can now deal with this problem via the Meta-Programs, Once we know how to evaluate the ways thai a job applicant processed information, *we can create a tQnceptua] profile about hmv they function* (mentally, emotionally, behavioral ly, **etc.),** Such profiling will then provide us with a more profound and accurate understanding of a given person's highest skills and where he or will best fit in.

Profiling People Without Pencil and Paper Instruments

Because Meta-Programs function as human "software" behind ihe brain's everyday operations, they determine what we pay attention to and what we delete. Further, because they operate at a level *above* the content level, they have little lo do with content and much to do with process or structure. They alyo give and create our sense of *tin: **quality*** of one's experiences

inasmuch as they consist of the very patterns that determine a person's interests and *haw* one attends those interests. These operational systems (as the **formatting** that operates at *A* meta-**level)** give experience a sense of continuity as they comprise some of the most basic building blocks in "personality."

As Categories that describe internal patterns (and patterning), *Programs change over time and from context to corttext.* We use these meta-processing patterns according to our emotional state at any given time. In this, they frequently **operate** in a state-dependent way. Even how we use the same Meta-Program will differ according to our emotional state and the amount of stress present. The big picture of gestalt thinking will have a very different effect (emotionally and behaviorally) when in an unresourceful state compared to a resourceful one.

Now that we have developed and/or expanded our understanding oi Ihe programs themselves (Part II), our next step involves developing the skills and efficiency in working with them and using them to figure out ourselves and others. We have reproduced *Figure 1.3* (from Chapter I) tn Appendix E pp. 254-255 in order that you can use this format to familiarize yourself with this model. You can use it essentially as a *sorting grid* for cuing yourself about what operational system any given person will tend to use **in any** given context.

As you leam the programs in Part It, you can do a quick "self **analysis***[1] as you study each Mela-Program. We have collected and reproduced that format to create the model in *Figure 10:2* p. 212, We have also put it in Appendix F anticipating that you will want to copy and use that as you work with this model. Feel free to copy and repEicate to your heart's content.

By using these charts and sorting grids with yourself, then with those that you know well, eventually you will use these Meta-Programs as a part of your thinking—then you won't have to use Ihem at all, You will begin to recognize these meta-level sorting patterns conversationally as you talk with people. When you have mastered them at that level—you will have become a master practitioner nf Meta-Programs. Congratulalionsl

Predicting Human Predictability (Within Limits)

As a meta-map about people and "human, nature," Meta-Programs can help us to increasingly develop more accuracy in predicting how people will respond. *Figuring uut people* to that extent will increase our "people literacy" so we will get unpleasantly surprised less^ frequently. The following process, based upon the Mela-Programs and models in this book, provide a way to increase your own predictability skills in anticipating responses.

1. *Identify all of the* **driver** *Meto-Programs in a person.* After you **list** the *drivers,* then identify all nf the other Meta-Programs that play a significant part in the functioning of that person even though you might not call them "driver"^J Meta-Programs.

2. *Specify the contexts* of both the driver Meta-Frograms a nd ihe others. We always and inevitably live in some context, and those contexts frequently determine which Meta-Programs we access and use. Frequently, recognizing the Meta-Programs we (or someone else) use in a given context provides insight into both our proficiencies and uur limitations.

3. *List the person's hierarchy ufvalues.* This provides further understanding about the model of the world from which he or she operates. What does this person value? What does he or she consider important and significant?

4, *Summarize your (innfysis using the linguistic s t e m, "I can expect X to .."* Now identify- those ways and styles of responding, functioning, "being," **etc. that** *helically characterize* the person.

Figure 10:1

Driver *Meta- Programs*	**Contexts**	**Values**

'I can expect..............................**to**
name *of* person

Figuring Out the Parson to Hire / Commission for a Task

Consider the context of work or of engaging in some task. What Meta-Programs do you need, or does someone else need, in order to complete the task or to do it with a high **level** proficiency? As a practical way to *figure out* who to hire, who to assign a particular task, who to manage, **etc,** we have designed the following schema based upon the Meta-Program s_t

1. First identify the context. What factors play an important part in the context that you have under consideration? A3 specifically as possible, describe precisely the context within which a person wilJ work.

2. Identify the distinctions of success. What qualities do you consider essential to the success of that lask or job? What ways of thinking, feeling, speaking, behaving, relating, etc. function as one of the "absolute" distinctions or qualities of the situation? Which ones play a strong supporting role—although not essential?

3. Check against the person's Mttti-Prograriis. Especially note the person's *dtiving* Meta-Programs to determine what kind of a "fit" you have. Which Meta-Programs will contribute to sabotaging the fit or make for a poor fit?

Figure 10:2

The Content Required	Success Distinctions	Person's Meta-Frograms
Ideas (Daia)	**Global/Retails** M aid liity;/ M La iiu i id i L h>; V A K — A , Uptime/Downtime	
	Black-White /Confirm u m Optimist / Tciiiniiil I'1•i-meable/Impermeable Screening/ Kon-screeniiig Origin-.-'SdliitHin **FdCUS** Static/ **Prbcett** Verbal/Xcm -verbal	
Emotional State {#33-19}	Self-Referent/Other-Referent **Peetliig/Xhloklag (Aascc,** Jjjoks itight/Souj-uds R./feels R.j Makes Sense tJni-di nvti<mdI / MuIti-drrtKtion^i Dcs urgency /Surgency	
Chocking: Sitvlt L>f DeciJitL^	Toward/Away From C>ptioi irt/ *rtccmi* u rb^{lo}?! Necessity/Poss Lb>ilr^t PeopJe/ Place / Things / Acti viby / Lnh>rmation Perfect Inn /Optim i/.ing / 6Jsep tidsm tics t /Con v enience/Qun lily / lime O *vur*-Rshpontiib 11-/LJndHl--F Distrusting-/This ring	
Acting; Style antLK.ptjndin£ St}^flf of Relating to People 9-^9, 14,28)	Extrovert /Ambi vert/Introvert litdependLTil/ Irani PLiv Blamer / Placater / EXstr Jicter /Computer/ Leveler Active/Reflective/Both/Inactive Things / Bys, / l^JeopJo/ Informs tion Qu*nn•iLitive/Qun 1 it^iti *vv* Modeling /Concep tual / Experience / AiLmori zing Shrewd-Artfu 3 / Genuine-Artless	
Conceptual—Vnitta Style of Valuing —Treating as Important O, 26ᵣ 34)	I i-l of Hierarchy i	

Conceptual—Sdf Stylfc[1] Oi "tiring" as a Person	**Strong-**will/1 nmpliant **High** Self-esteem/Low St-lt-tfiteflm High/LLh^[1] *bicli*-confidence in given area Identify with Mind, *Body,* HniLht Kales, ConiliLtt:J liu'ongm./Integrated Harmony
Style of Timeliness	In 1 i 11'.L'/ThruughTime **Sequential/** E^indnm
Ptcblctti Halving Style of hondling	Stable/Unstable. [1]"•11•**Refiexcna/External or** Otht[i]r-Refierenc!i
(#49, 14,1?' 27)	Ovei'-RLjapon. / Linder-Rispon, / H^I n need
Ccwceftfww/—MtW Style ni	Highly CJcnscienliDU5/Low Conscient
(#50)	
SU"lL= t»f]uridlin|i Hierarchy Dnnunanco, etc. **(#14,** 41, **30)**	Stnon^- Will/ CompUan t Independent **/Team** I[1]1.1 vt: r / M ana ger

fob Description—Design Engineering

Suppose you operate a business that involves "counter people" who mud the public either in person or via the phone. Given this, you would probably need someone who can first of all meet deadlines (#47 and #48 Through "Time" and Sequential), who also has the ability to work as a team member with others (#30), match what people say to create rapport (#2) and to create a positive arid optimistic work environment (#7, #34 People), and who trusts people inherently (#2S), and who can dissociate in that context (#15).

Or, suppose you run a business and need someone in accounting. Then you probably need a detail person (#1), who sorts for differences (#2), externally or other-referent in that context (#14), dissociated in that context (#15), highly procedural (#21), prefers information (#24), perhaps distrusts in that context (#28), with a strong superego (#50).

The design engineering suggested here involves *figuring out* what traits, qualities, and skills you want or need in any employee in the first place, Then, secondly, it invofves looking for people who have those natural Meta-Programs. Specifying the Meta-Programs of success for a given task further gives one an additional language of precisian when writing a job description or advertisement.

ProfilingandLeveraging

After we *have figured out* a person's Meta-Programs, then comes the task of using that information about **their** processes for more effective communication and relationship. This brings up the strategic thinking skill of inquiring and discovering *leverage points.* We did that in the previous exercises as we have sought to understand the natural leverage places in a person's functioning. In so doing, we looked at how the person has developed their own leverage points and incorporated them into their personality.

> "What style of thinking emoting, choosing, acting, conceptualizing leverages this person's characteristic way of functioning in the world?"

Do "details" (#1) primarily leverage this person's way of being in the world? Can you inevitably count on Other-Referencing (#14) as having the most pervasive influence in a person's thinking-and-feeling? Once you identify *thti* person's driver Meta-Programs—you generally have a powerful leverage point*

We can now go further in strategic bhinking. "What Meta-Program primarily drives this* behavior, response, or experience which, if we shifted it, would cause everything else to shift as wcU?" Or, "What Meta-Program shift will have the most pervasive impact for this person?" Yeager (1985) describes this way of thinking as *profiling A person's adaptability.*

> "To make a dent in day-to-day life events, a practitioner needs to profile the person'y changeability or adaptability in terms of the change-causing tools at hand." (p, 106).

Then what? Invite the person to try on the other end of that Meta-Program continuum. A therapist or close and trusted friend might do this directly and overtly. After pacing the driving Meta-Program, the therapist might use the "as if" frame to invite the person to imagine fully and completely what life would look, sound, and feeJ like if the person used the other end of the Meta-Program. Doing this in trance will further amplify and strengthen the process•

To do it conversationally or covertly, we might use a story relate a dramatic account from a movie, or tell about the opposite Meta-Program using a narrative about ourselves.

Figuring Out how to Confront Someone

As we all know, people greatly differ in their ability and skill at receiving *unpleasant information.* Yet in the everyday experiences of workH relationship, recreation, family, etc,, situations inevitably arise wherein we need to *bring something up* to someone that they may not like or find "positive" or validating. Communicating such unpleasantries usually fall under such rubrics as "confrontation/' rebuke, reproof, "setting someone straight/' etc. Thus even the idea of encountering and communicating with someone "face to face" (the literal meaning of "confrontation') has gotten a lot of bad press. For most people the very idea of bringing up something unpleasant has gotten anchored to some very strong unpleasant thoughts-and-emotions.

Suppose then that an employee regularly turns in sub-standard work. Suppose a co-worker doesn't carry his or her load as part of a team. Suppose a spouse, friend, or child continually fails to come through with a responsibility. 1 low can we *figure out* the best way to bring this up so *that* the person can hear the information? How can we design engineer a communication that will fit with Lhe person's Meta-Programs?

Overall we will want to *pace his or her Meta-Programs* so that the person can process and at [east understand the content of what we say. Yet before we so *pace* iheir operational system and thinking patterns, we will need to make sure that they can hear the *information* without personalizing. This highlights the importance of Meta-Programs **#41*45;** and #49.

3. *Self-Esteeming Check.* Does the **person** operate from conditional or unconditional **self-esteeft?** If unconditional, you will have no problem in going ahead and talking about some behavior or problem. The person will probably nnt personalize and make it a statement about the inner **self.** Speak directly, in a kind and gentle way, about the area of difficulty.

If the person operates from *comiitiQtwt* self-esteem,, **Identify** what *condition* they **base** their Pcrconhood and Okayness upon. **Does** it **have to** do with the area that you want to address? If no, then begin your communications by **clearly** letting the person know that *whnl* you have to say hay nothing to do with them as a person, just some behavior that you would like to see improve or change.

If the subject that you want to broach with them involves *one of the very* **Conditions** that they ɪɪsʟ[1] to esteem themselves or not, then you must proceed with extreme care. Here you **will** need to do lots of validation and affirmation *vii* them as persons. Why? Because if they use this area **to** validate and affirm their very sense *vi* themselves as a person, then to call It into question, calls *them* into question. And to do that will more than likely (odds stand for this one!), send them into a state of fight/fliyht (#13).

Do you want to avoid dealing with a passive or aggressive person? Then **don't** give them any reason for sending a message of "danger" or "threat" to their brain. Do the esteeming of their ^ɪVf that they won't. Use tots of affirmations and validations. Then check with them to see if they want to hear your concern. "1 have something that 1 would like to talk to you about— and 1 want to do this to offer what I think. And of course I may have this wrong. I offer it in hope that it will improve your effectiveness. Could we talk about that?"

As you think strategically about *"where* do T stand with this person and *where* does this person stand with me," you can access the resources that you will need to bring to bear upon the situation so that the person can access a state of safety and security in order to listen. Avoid the assumption that if you have something to spit out—they should have the fortitude to hear it[Not a productive assumption!

Aim to facilitate *the kind of ttB&WtCSfld mfer~pef$&Vtl state* **that allows the** person to feel safe, not attacked, validated, not insulted or put-down, utc. Otherwise, you **will** probably get a response that you don't want to get. If that happens, you then have twn problems on your hands!

2. ***Invite dissociation,*** Strategically, if you know that most people do xiot take any form of *ttnpl&tsanl* information very well, but will lend to label it as "criticism," "insult/' "bitching/' "complaining," 'put-down/' "confrontation/' etc., then plan before you engage that **person** to assist them to code and **represent what** you have to say *tHssoeiatedly.* **Use** your words in the past tense. Gesture to a place away from the person—where he or she stores past jmages and sounds. Or better yet, gesture to where they put dissociated images and sounds. Avoid using the word "you." "You" invites personalizing and typically feels like an attack to most people, Aiso avoid any form of exaggeration, "You *altoays* mess things up ..." "You *never* get here on time ..."

Use more impersonal forms. You may start out personal, then shift to the more impersonal, "When I think about you, Carl, as a worker .,, I usually run a video-tape up on the screen of my mind and 1 see that worker ... (gesture as if up on a screen) ... and sometimes things do go well tor him ... **and,** of course, as a supervisor, I just wonder what I can do to assist him in becoming more effective ..."

3. *Access the perstm's values for improving.* Sometimes **you** will hear people say something to the effect that a person "has to earn the right to criticize OS/' For most of us, if we truly and profoundly know that a person really loves us, and cares about us, and has our best interests at heart—we can take a critique from that person in a way that we will not receive one from another, This underscores the importance of aligning with the positive intentions and values of the one we wish to reprimand. To do that we need to strategically consider, *What pusitivv vahte could this **reprwy&sd** haw for* **t&fc** *parson?* How could my rebuke or unpleasant information serve any positive value for him or her? And conversely, what away from value will this person strongly avoid?

As we begin to ask ourselves thia question, it enables us to use the NLP principle that what people do arises from a positive intention and that if they see a positive value in a piece of communication, they will more likely develop "ears to hear" and receive it. Thus appealing to their values offers a way to pace their reality, enter into their world, and assist them in becoming more effective, pmductive, happier, etc.

Case Study for Using Meta-Programs in Therapy

The following illustrates a therapeutic use of Meta-Program distinctions. Lsing Meta-Programs provides a therapist with a **waj** to understand the processes at work in a person's life without needing lo label him or her as "being" Uie label. Identifying the: driver(s) Mela-Programs provides the therapist with an understanding of how to pace and lead, how to avoid **evoking** a resistant state, and how to **view** the processes as usually *over-done or under-done virtues.*

I (BB) saw Richard and Sara in therapy intermittently for a couple of years. Their problems centered around Lhe **marital** conflict in their then fourteen year ma mage. Recently,, after not seeing them for several months, Sara brought in her daughter Beth, 17 years of age, highly distraught and full of anger.

She felt much consternation over her relationship with her father She greatly feared her father due to his jealousy and roughness She said that he nwyr praised her and that if they played a game and she won, he would become extremely

Richard admitted the problem and his anger. "Through some questioning and interventions, I discovered that Richard had felt jealousy towards Beth since the beginning of his marriage to Beth's mother. Though Sara gave birth Eo Beth outside of marriage, she married Richard when Belli had turned three.

Mrior to that Sara and Beth had an extremely tight bond and that continued after the marriage. And from that beginning, Richard felt jealous of Sara due to the attention her mother gave her. Vet for ten years Richard never **expressed** this. So as I worked with Beth, 1 began to suspect Richard's jealousy toward her Then, upon checking with Richard, he acknowledged that he did feel slighted when Sara spent time with Beth.

This shifted my attention to Richard. Thereafter I asked Richard to associate into his jealousy and anger towards Beth. As he did he exclaimed, "She is not God's gift to all mankind!" With this attitude, no wonder Sara struggled to maintain a loving relationship with **him** while trying to nurture her daughter I thereafter defined the problem as Beth not receiving the nurture she wanted from dad, Sara over-compensating by giving her even more attention, and that intensifying Richard's sense of jealousy and anger {a true systemic mess!).

What Meta-Programs drove these people? *Richard* operated primarily as an associated aggressor seeking *con*ditionnl worth based on getting "respect/'

#2. Comparison Sort. *Mtemabcker.* Richard displayed intense emotion from not only this experience, but also from growing up with a younger brother whom he **perceived** as receiving all the **love** and attention in the family. "My younger brother got all the dates and phone calls from the girls." This issue now replayed in his anger toward Beth about the amount ol lime she spent on the phone with her boyfriend.

#13. Emotional State: ***Associated:*** Richard had a heavy kinesthetic response to the phone calls and other experiences. It re-anchored the jealousy and anger llvil he previously felt towards his little "perfect" brother. He also recalled painful memories in a very associated way.

#10. Emotiona] Coping Style: *Aggressive,* "I was passive with my brother but as an adult 1 determined to be aggressive." When he felt stress in the marriage, he would "go at" things hot and heavy, which, in turn, creates hurt feelings and a destructive pattern.

Direction Sort: *Toward,* He strongly moved toward his values, especially the value of respect- Yet behind these fadings he had associated (dated) emotions of anger and jealousy of his younger brother He also had stacked memories of more jealousy and anger towards both Beth and Sara. All of this gave him a strong *Away From* **style**—away from disrespect,

#29. General Response Style;*frtCOtogruent.* His unconscious SEEFs of pain internally put him in conflict with himself He said he loved Beth and Sara, yet his tonality and physiology displayed rage. This communication confused them.

#36. Temper To Instruction: ***Stwttg*** VWf. Because Richard read lots of communications through his filter of disrespect,, almost any information given him would trigger his gestalts of anger/jealousy/rage, To such *he* would respond with a strong willed ness- And, as he "cannot be told" anything, wife and daughter stopped even trying!

#39. Self-Esteem: *Highly Conditional and **how**.* Emotional starvation in childhood has led him to value himself conditionally, based on getting lots of respect every day.

Sam operated primarily as an associated, passive in an over-reyponHJble way who moves away from conflict. *Beth* operated primarily as an nssod- ated passive, with little ego-strength, moving away from anger and conflict.

Stop now for a minute and think about how you would ***design engineer*** *n therapeutic response* to Richard given this information.

What did Bob do? Bob considered Richard's three drivers: strong-willed to "being toid," associated, mismatching, and away from disrespect while toward respect Therefore, ^iven the strengLh of his disrespect state, Bob began and continued throughout to provide Richard with lots of validations of his strengths, his dignity, **We.** He listened thoroughly, reflected what he understood and asked for feedback, looked at him while he talked, etc.

Next Bob helped Richard to access a meta-position to his difficulties in the relationship so as to assist him from collapsing into negative feelings. Doing this, he also avoided direct "telling," and merely made suggestions and sometimes even elicited Richard's **mismatching** by telling him that he had an idea, but that it probably would not work in his case.

The Old Manipulation Question

"Will learning about processing styles arid Meta-Programs make me more manipulative?" We sure hope so!

By "manipulative," of course, we mean that it will *aiabJe your ability to "handle"* ***yourself and others*** *more effectively mid respectfully.* Of course, whether you will take these skills and Ireat people with L's-s respect as you try to **"Wrap** them around your little finger" so that you can get something from them without giving something in return—will ultimately depend on your own ethicti and morality.

Yet generally speaking, psychological understanding tends to help most people to respond in a more real and authentic way. Since it takes us beyond our own masks and roles it enables us to identity what **lies** behind, End below, the cover-ups. Rollu May **(1989),** in writing on this subject, noted,

> "The more penetrating your insights into the workings of the human personality, the more you will be convinced nf the useless-ness of trying to fool others."

Conclusion

One of the central keys to effective and professional *communicating* involves developing the ability to make the crucial and needed distinctions about information processing. How do I process information? How does this or that person process this information? What do I or they sort for? Meta-e these distinctions.

Now we no longer need feel angry *nt* another's Metii-Frograms. We can just notice them and work with that sorting style. We can now gauge and calibrate to the people around us and with whom we communicate. *We* can note their patterns for perceiving the world and pate their operalional system and then, if **valuable,** lead to a new and different sorting program.

Chapter 11

Reading Meta-Frograms On The Outside
And Pacing Them

"Excuse me, but your Meta-Programs are showing!"

After Eric Robbie (1987) worked on developing eye-accessing cues for reading submodali lies/row *the outside, he* began to **work** on doing the same with Meta-PiogrAins (1988). In the following we took our cue from his original work with the first fifteen or so Meta-Programs, and then expanded it to include the olherFi in our list. This represents virgin territory where little attention and research has occurred. We offer the following nnly as Suggestive of the possibilities that lie in this direction,

As *yctu.* read the folJowing "External Indications" of the Meta-Programs, do yo by imagining yourself taking first position of **someone** communicating to you. As you do, the descriptions in the second column wil] specify the behaviors as if given TO YOU- Thus, for example, in #1 Chunk Size, you will see "hands gesturing big or small, close or far" in thx[1] first person speaking. Also remember that Lhe **following figure** (11 **-1)** represents **lots** of short-hand descriptions. If you find **something** that **doesn't** seem to make sense, refer back to the specific program (Le. #1 or #31) for a fuller description in one nf the previous chapters.

Figure 11:1

Cognitive Processing—perception, thinking, valuing, believing, etc.	
Metj-Programs:	**I'^li-niiil FnJications**
#1 Chunk Sise *General/Specific;DtinitA'~,lobal*	Hand^ gesturing big or small, **close** or *tar* Head/tipper *bi\n)y* moving dose for detail, tiin-k Fur global
#2 Relationship *Same/Difference*	Hands ^rtiturlnji; together and tcunin^ *c\<SC* for same **Hands** gesturing **apart,** LlistFince, at odd angles fur diff^renfe
#3 Repretwntatiunal Systems	**Eyea** Accessing Pattern*: up for Vjyual, level for Auditory, down for KLin;sthetic. Visual, Audilcn-y and Kiruay-thetic predicates
#4 Infonnation Gathering *Uptiftv/Pou-'H-imi[1]*	Eyes scanning immediate environment *i\nr* LpHme By*)tl dtfocusedr biased kmk h.ir Powntime
#5 **Perceiving** Process *Settftrrs/hihtitors*	Tntuitor: EJo^TLlinu[1] (#4} Sensor: Uptime **(#4)**
#6 Perceptual Categories *ffliU'k-utid-White/ConHttuu*ffl	**Hoods** gesturing either " ihi^ or that/ digital-like chopping of *air.* Handi gesturing lots of in between chokes, ateps,stapcs
W7 Scenario "Thinking *Ojrtimists/Pessimists*	Pessimist: head shaking no. eyes in K ptsithm, **down** to right. Optimist: head shaking ye&, fnce smiling body moving forward. Eyes up in visual access a lot.
#6 Durability *Pcfrngabls/Imptrftttsbli*	Focusing of eye and sdlJness of bf>dy t^f Dursble and Impermeable. Back and forth, movingj for **tVfmcaMa**
$9 Fi.icus Quality *ScivenFrs/NQtiSceewers*	Focus for Scrrt-hrrs, warmer hands Hasily startled for Nfnn-ficreeners, colder hands
[11] in niiEusophkal Direction *Why/Hew}Origins/Sola*tiotts	Why: highly Aj **nccesalng,** body more quiet, **contemplative How: involving** more VAK accessing, moving mi^re In body, handSj ele.
#11 ReaJity Structure Sort *AriztotcHfMfNan-ArhtQtctiari*	Listen for logical explanations, riLiiTiinalj/ations, black and white terminology, more rigidness in body /Listen h>r pri^L\S!> liin^u.ige, "continuum" terms, loolt for mare
#12 CommunkatLin Channel *Verbal(digitnO/Non-verbai*	The *A^* **chunneL** language, words,fitnrlftH.Mure in Downtime-trance like state, All the non-verba! analogues; liiViilJiirig, pcs-h.ire; niuscte tow, *^ye movement, gesturing, **etc/MoM** in Updme. Loak for ^Inch s person *f*riH k> favor in terms of "carrying" the iromrriLinifatiitri!, and which a person seems to depend on *fm* reception.

Choosing: Conative, Willing_f Deciding, etc-

Me fa-Programs:	GKtemaJ **tedkalioaa**
#13 Emotional Coping *Passivity/Aggrcs&fonjDissocmtcd*	1 'iiv.ivity moving *vt* bitdy aw^y and back placating gestures CSatir L-JtoRory}. Aggression: **Moving** of body torward/ movements rrmw t|UJck .and definite. Assertive [balanced A3iHScn'ialtti'): fewer signs of external arousal \\.*r.* cniotioiial^ more in access of thinking and speaking 5klli&
#14 Frame of Reference *Jnierml/Exttftu^* *'self-Refertnt/Dtljrr-Riftnvtt*	Iniemals first lwnk down of within, then out Extemfllti slay in uptime mode, **looking** without
#15 Emotional State *Freting/Thinking*	A^soeiabed: body more activated, nin^ in^, agitated, "nmidona]," Eyes in *K. aect-.$fi.* .Dissociated: body moTv stilJ, cslm. *Y.yi-.H* in A_H access
^16 Senna tic Response *\i!iiv/iicflt'ctiv-c/lnaclive*	Similar to#]3
#17 Onvino'r/Bclicvability *Looks, Sounds, Feefc Right,* Mflfci'.H *SettSi*	Kepretwntational System eye-actegaing cues
#18 EmotianEil EKrwtiun *Lb&*d£m$foml/M u}t i'ditvctiunal*	Lni-directional: **body** more neiased, calm, yesturin^ riefinittly atu>ut the object of the emotion. MuJti-Lliix'tiionak body more ngitet*d_r nictcc movementj gestures mc*rv fluid and global aa if signal]ing that tht? **fcmedon** spreads around
H\.9 nmotinnjl Exuberance *DCSH rgenn/fSu* r^enty	Similar *to* #13
4*20 MnLJvalian Direction *Tezwtd/AaayFrom;* *Apyriwch/Aixiidance*	Tii ward: *Head* and body **moving** lowand, eyes in \^r<:~ {seeing goal) Away l'rr>m: head and budy **moving** *back,* facial expressions of tension ssi if "avt>idjnce"
#21 Conatitin Atliptation	Options: hPTiJs gi>sturin^ aa Lf nitmbtrin^ off numerous 4.-h(Ht:es. I'cooeduies; hands gt-stunnj* as \i sequencing things- in apace
*KIT.*Adaptation *Judging/Perttfoing*	Judging: hands, btwJy gesturing "comparing" **motion,** "this *vr that"* Perceiving- hands **gesturing** with smuoth Tiuwcment&juat "floflting^" tlirnu^h
#23 Modal ppwstort *Necessiiy/PasfibJUfy/UteiTV*	ISfeiWssity: lightness in voice, raised volume, more rigidity in body, Possibility: hands gesturing as if numtH?iHf\£ off **numerous** (hoiccs, body more fluid HTid relaxed, **IUi^slne:** voice bene lift^ JTKJ sounds more "up" and "exdtEri"

#24 l'refi?rence *Prtipk'fPlace/niittft Activity/* *btferntation*	Place: liancf^ gesturing an to point to a plate Information: handi gesturing to hf»iad or brain Peoplf;: kineuthetic predicates Information: Aj eye patterns Activity: lot of gesturing kinesthetic predicates
#25 Adapting to [-Xpectations *PerfecifafL/Oplimizing/Sknf} tirfstn*	Pwfectionists: in Uptime access (#4) Skeptic: in Downtime access (#4) Optimist: alU!T-iiat?e& between Uptime and Down, feels comh>rtable do-ing *o.
#26 Value Buying *Cost/Conv&tifrtce/Qiialiiy Tinu?*	CctSt: $A_\&$ In "Time". Quality: A_{dt} Ln "Time" Convenience; both K and V ^ye patterns Ilrne: Judger (#22J
#27 Responsibility *Over-Responsibility/* *tfnfar-Rcsptfyipibility*	Over-Respnns-ibjIity: sometime^ bent doivn at shoulders JS if carrying a laad, Under-Rtispfinsihility: accusing ^nd blaming, using index fingjer to point
£2H l²bH>ple Convince![1] 5urt *Di$trusting/1'rufiHtig*	Distrusting: giesturcfl *ht* indicate distanLt-, boundaries, tensiorL Ousting: relaxed in t'at.v and muscles, hinds ruaL-hing out, touching

Communicali tig/Responding	
	Externa] Indications
#29 Battery Kf?ju venation *Extrovert, Ambivert, Jntnwrt*	The Meta-Pro£ram in "context oi Btress" or "down" feelings. Extrovert: similar to #11. In Uptime acceiB as if looking artumiJ and *cmL* Introvert: In n mum-[1] Puwntime Mite as if looking in. Ambivert: flexibly alternates behveen thy two styles
#30 Affiliation/Majup^nnsnt *Independent/ Team Player/* *Manager*	Independent: A_d eye pattern In [J]'Time[J]\ Ttam: V and *K f-yv* pfltbems, Uptime Marugoft UH'H a combine litin *of* all ci[r]e accessing patterns, also looks relaxed
#31 Communit'atinn Stance *BlattJi'r/PldiWtfrr* *DitfTHtter/CamputKr, Ltivler*	Stir's physiological description of each of these stances, *Lhi:* of hands and fingurt while talking'
#32 General Response *C.nngtUtnit/Itico?i%Tiifnt* *Compel Uive/CAiperiftiar;* *Ptiltitify/Mcfa*	Congruent: (its together. lm.iongnient: thesu nort-verbal behaviors not fitting, out of sync. Polarity: more movement, agitation, Mpta: more calm, less body rnwement
#33 Somalic Kti&ponse Sort *Active/Ricfttclive/tiofh/Inactive*	Similnr to #13
#34 Work Pncfeivnte *Thinfis/Syttrms/Pt.'apli.'/* *hifbnuation*	Ptvple: uses peFSOAflJ pronouns, proper nouns Systems; *vse* plurat pensonfll pronouns, triturmation: A^ eye patterns, non-ypecific prfiJi cares, Ihingin: Towards (tf IRJ, head and body moving forwjfd

Semantic/Conceptual: Relating *In* Categories of Self,**Time,Morality**	
Meta-Prograim:	External Indications
#35 Comparison Sort *Quml&stfat/QwdH&tfot*	Quantitative; listen for number^ ^tiiti*tics$_r$ etc. Qualitative: listen for comparative deletions aa "gond$_r$ better" which indicate a quality or property
136 Knowledge Sort *MadeHng/Cvnt.t'ptiiiiif-ing}* *Expcrii'tiriu^fAuthorizing*	Modeling: in uptime access, focusing outward. Conceptualizing: in downtime u.^in^ more abish-flct Jtid unjipedfied pnedicstes **Hated** for nominflU/ationg-overuse oflibrary cards! Experiencing: look fnr the activation ot j *p&CBon'S* "motor[1]" prupr-ims., *in* Kinesth*?tic atoess. Authorising: uses uptime to run **externat** checks in nefertTifL' to authority figuiv
#3? Completion/Closure *Closun>JNmt-Clo&i'ft'*	Hands geytun? J& the closing of *A* box, door, etc, for closure or lafk thereof
tf'3H Social Presentation *Shnied—**Arifid**/* *in-uiinse—Artkss*	Shrewd: more in Uptime mode, looking, checking (tut people, scanning- Artless: more in Downtime mode
#39 Hierarchical Dominance Sort	Power: in Blamer mode, Affil ia tinn: Leveler, Placaivr. Computer mode, Achievement: Proactive, tfyea in V^
S4G Values	StOied "down right" as in "important" or up as "high value/' Voiw lime: matter of fart or high as in "important"
#41 Tamper to Instruction *51rvng-WillfC.vmp!ian!*	Strtmg-will: body tense, rigid, "holding" -self. Jaw set. Compliant body more relaxed, calm. PLacater's moJ«.
#42 Self-Ebteem *HighSE/iowSE*	Hi^h SE: holds h^sd up, Low SE: lowers head, bows head, tolfcs in less audible voice
Spa ific Skiils	Context of self-confidence skill. **Specific:** list specific skills and attitudes of the **person;** skilled in what?
r ı ı T L ıı ı V.L'·T ı L ıı L ı *Hody, **Mind, Emtiiotu** tides*	Body; K eyt patterns. Mind: A^ eye pattema, Emotion: K ey« patterns. Roles: ^hat rolea has tht puri^yn identined *ior* him or hurself?
#45 Self-lnttyrity *QJftfficit-'d/tncw\gTiumsf* Cj]jr^rituK3	Conflicted: facets til output {words$_r$ tnne, gestures) **Btf** fitting. CTtin^ruous: bodv T-trlaxed and calm, rnovementa **and** ficfttuies all **SCCRl** "lD,pether^r and cn-ordinateu. Incongnious: Jaccts of the person's output do not seem to fit together
#46 "Tune" Tenses	Gesturinjii to where code "past[lll].., "present" and "future/' typically: "past" to the left of a rij^lit-h.inded person, with "future" hi the right. **Listen** for predicates **oJ time**

M7 "Timt[1]" Experience fa *"Time"/T}imugfi "Time"*	Less movemmtr agitation, t'tc, fur Through "Time" [vlore movemonl, j^itatiun **for** In "Timf"
US "Tune" Access *Sequential/Random*	**S^quentUI;** ^stunny **with tuilda** in chopping way as if sequencing space. Random; geatLirmg more iviidly J^, if "all nver". without a pattern
*49 Ego Strength *Stable i* **Unstable**	Similar to #13
#SG Morality *5twng/w&&* SufW-pgn	Wb?ak Super-f^u: liHten *tot* lanpiage indkflting "net caring" about dUngs, peopk\ ruii?B$_f$ etc. Aipo txclu^ivt[1] irelf-refeiVncing (see #J4), Strong superego: listen for nmninaiization?) *of* jusikc, fairness, right/wrong, spirituality etc.
#5] Causation Cfljjsdcss$_r$ Lj'wrar n./Muifi-CE/ PtnsDP?H/ *CEfMngtcalf* *Correlational*	Causeless: hands ^starin^ as il "llirdwici^ *up hzrwi*"* to inJical*; effects result from nothing. Linear CE: hands R^turin^ in ii scquentiBJ wsy. Multi- *CE-* hands gesturing in circles and spirals indicating various actions feeding biflt in hi .1 by&tem *if nebpunies, Personal CE; hands gesturing *to* Self moving ki tzhosl. MLi^itial LI!: lumJ.^ j^L'Htnring in .T pardllel fashion an if identifying two phenomena oncurrm^ bub hDl inttimin^linr,

Reading Meta-Programs bi/ Detecting Meia-Siales

A close, though not identical relationship exists between Meta-Programs and Meta-States. Consequently, sometimes we can detect one by means of the other.

Though both of these terms (Meta-Programs and Meta-States) begin with *"metu,"* they refer to very different phenomena. To avoid confusion between Meta-Programs and Mela-States, remember the Mela-Program as a structuring or patterning process *about* perception and **thinking** *patients.* A Meta-State, by contrast, refers to a **stete-abGut-a-***&»** A Meta-Program refers to those sorting facets that determines *how &t process information. A* Mete-State refers to a state of thought-emolinn nr physiology (e.g. anger, fear, joy, comfort, etc) that we now **bring to bear** *on another state.* This then generates a complex and **layered** form of subjectivity—as in fear-about-fear, Linger-about-fear, guilt-abour-angLT, joy-about-depression, depression-about-joy

We here use the term "state" to refer to a mind-body state that consists of thougbts-and-feelings. Tnis makes it a hnlistic "nuuro-lingtiistic" slate **about** yomi'thing. Perhaps we think-and-fee.1 angry **about** the way John treats us. A state then represents a form of human reactivity (or responsiveness) to **something,**

A Meta-State speaks about our reactions-to-ouT-reactions. 1 feel glad about my ability to feel afraid because it gives me important messages. 1 **fear** my anger lest it gets out of control I guilt about experiencing too strong an emotion. T joy in my learning and appreciate my joy about my learning.

In Meta-States we no longer reference our thoughts-and-feelings *to* tine world or *to* something outside our skin. We reference our thoughts-and-**feeliftgs** *to* and **about** some of our other thoughts-and-feelings (states). In primary states, consciousness goes *out* to represent, filter, and give meaning to the world. In Meta-States, consciousness **reflects** *iwck* to itself and some of its products (thoughts-feelings). By stepping back from our primary states, concepts, ideas, mental categories, internal experiences, etc. and "going meta" to them—we access a Meta-State **about** them.

While Meta-Programs do *not* necessarily refer to, or comprise, states ⋈ mind-body consciousness, they certainly can. A Meta-Program can become

Suppose for instance, that a person uses a particular style of thinking-emoting nearly all the time, and with almost all kinds of contexts. **Thai** Meta-Program then begins to function as a **"driver** *Mrta-Program."* (Hall, 1990)- Jf **global** or j^estalt sorting operates as the *driving* force and influences dominate nearly all of that person's processing of information (#1), then more than **likely** it will induce that person into *a kind of global state*—-a state of mind-and-body wherein he or she thinks-and-feelings and sorts for larger level things.

If procedure (#2) drives another person, thatMeta-Program may also correspond to, and induce, him or her into *a procedure* **state,** Driver Meta-I'rograms (and those we over-use) frequently describe and create mind-body states. In this way, Meta-Programs can become Mela-States,

Whilt mechanism would explain this? **It arises** because the style of processing and sorting (the Meta-Program) frequently involves the kind of information processed. As such, the Meta-Pruyram carries some internal representations {including beliefs, values, understandings, etc.) that keeps inducing (and re-inducing) the person into corresponding states.

You have probably already noticed this in working with Meta-Programs, have you net? When we find a global person, that person not only processes information globally and deductively, but also *values* global thinking, *believes* in it and would argue against "watching the pennies in order to take care of the dollars." Similarly, the procedure person not only sorts for "srep-by-step processes/' but also *values* such and *believes* in. the importance or such, etc. To get him or her to shift to "options" might, in fact, violate some of the person's beliefs and values. It would interrupt and contradict some of their most frequently experienced "states."

Thus to the extent that we have over-valued and/or over-used a particular Meta-Program, we will develop a tendency to view everything through that particular filter Suppose it consists of the Meta-Program of "specifics/details" in sorting information. Suppose that filter drives a person. Suppose further that the person has no flexibility of consciousness to shift up to the global perspective. Or what if (s)he has used this mindset as part of his or her self-definition, "1 *am* a detail person!" Or, we might suppose a person who has over-valued and over-used another Meta-Program, say procedures, Tliis would then temper and affect most of that person's primary states making the person and those states fairly rigid and

structured. When the person rcflcxively applies his or her thinking-feeling about a prior state—(s)he will lend to use this Mefa-Program. *In this way, a **MttS-PfOgtvm** am turn into, and induce us itila, a Metn-Stnte.* Hence, we might find self-procedure, procedure-joy, procedure-love, procedure-anxiety.

then as thoughts *(as* internal representations) operate neuro-linguistical ly to induce us into states of mind-budy, frequently used Meta-Programs will *habituate* and that habituation can *then induce a corresponding mind-body state,* Any habituated Meta-Program that generates a neuro-linguistic state, once we apply it to another state, generates a Meta-State.

ll$ing this Understanding *in Profiling People*

The value of Mela-Programs **generally** lie in the importance of recognizing *how* a person pays attention to tilings so that we can then match that style. In this way we can make our communication maximally impactful. If it matches (paces) a person's thinking, sorting, perceiving style—then it will have an inherent sense of familiarity, commonality, and feel of "making sense."

Similarly, if *we* recognize that a particular tli in king-emoting pattern also operates as a Mela-Slate in a person, then this can assist us in pacing that Meta-State su that the person feels understood and validated.

Applying this to Corporate "Persons"

As individuals develop *perceptual styles,* so do corporate organizations and businesses. They develop their own patterns and styles of perceiving "reality" and processing information. These sorting devices or patterns of perception **describe,** to speak more metaphorically, **"the channel"** through **Which** the person or the company communicates. To *not* know such leaves om.[1] to making communkalional attempts in the dark as to what style will work with thLs person or company. To have **the** ability to "read" their Mcta-Program (to pick it up from their languaging, their gesturing, their eye-accessing cues, etc.) enables us to more quickly get EQ the same channel and speak their language.

Companies, like individuals, develop their own "personality," mood, and response style. In M.P we call the place from which one comes a "state of consciousness/' When we recognize that a person operates from some[1] state—we can take that into account in our communicating. This plays an especially important role whenever they have a strung state inasmuch as all of nur learning, memory, behavior, perception and communication operates in a atale-dependent way.

This also has great significance in terms of self-management, the management of our thoughts, emotions, moods, and behaviors. Without taking "state" into account without awareness, understanding, and skill in state-management, we tend to fall victim to our states, rather than operate as their director The same applies tn businesses.

Conclusion

For those who have eyes to see—we can learn to detect many of the Meta-Programs *from the outside.* This demands sensory awareness (Uptime), understanding of the Meta-Programs, practice at calibrating, and a commitment. To do BO we have to calibrate to the cues that each person uniquely produces in his or her patterns. To learn this, begin with yourself. Once you have made yourself fully acquainted with your own Meta-Programs, begin to notice the non-verbal cues that you give off as you show people every day your Meta-Programs.

Appendices

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Appendix A

A Comment On **The** Formatting Of The Meta-Programs

NLP literature contains several different structural formats for Meta-**Piograms.** James and **WoodsmaH** (1988) structured them from Simple to Complex, Others merely provide a **list** of the Meta-Programs, Others have structured them as a Personality Profile. As we have offered the meta-level analysis with a meta meta-level and sorted them according to five categories that make up a "state of consciousness," we have done so to offer yet another format. In doing so, we do *nol* negate or discount in the least the value or usefulness of other methodologies or formats. Each has strengths and weaknesses. We developed this particular methodology because tt offers another perspective about these meta-processes and out of ill is fnnn.^t another set of *U* hnologie*.

From Simple to Complex Meia-Progrnms

I (I3B) wrote my manual on Meta-Programs based on the model as presented by **fames** and Woodsmall in their book *Time Line 'Uwrapy and the Basis of Personality,* Wyatt brought these Meta-Programs into NLP from the work of Jung (1923), Jung had sought to *type cast* people in such a manner so as to predict an individual's personality and, hence, behavior. Between 1942 and 1944 Isabel Rnggs Myers and her mother Katherine C Rriggs, developed the Myery-Driggs Type Indicator^—an instrument also based on Jungs work and now widely used today in psychological profiling in government and business.

Wyatt and Tad **(1988)** hypothesize that the Meta-Programs, coming from Jung through Myers-Briggs® and into NLP, begin with simple forms and frum those the more complex programs arise (p. 95). The three elements of human uxperience internal states (IS), internal processing of information (IP) and external behavior (EB) correspond remarkably to Jungs Introvert/Extrovert, Sensor/Intui tor, and Thinker/Feeler **categoric** Isabel Briggs Myers and **Katherine** *C* BriggK added the fourth category Judger/Perceiver (p. 91).

Assuming thai these four psychological distinctions form four *Simple Metu-Pmgrttms* then Wyatt and 1ad identified four basic Meta-Programs and the other *Complex Metfrltegram* that arise frnm them. To **date,** no experimental or research evidence exists for this. Rut it remains a viable construction that you may want to play around with as you learn and use this model. James and Woodsmall (1988) believe lh.it the relationship, direction, attention direction, and frame of reference Meta-Programs junction as "the most important Meta-Programs in predicting how a person will act and react." (Bodenhamer, 1995 p. 16)

Three Cltwsificntwns

Sid Jacobson (19%) in a work on moving Irom problem states to solution states, organized 15 Meta-Program9 into three categories: Convinces, Motivators, and Thinking Stj^r!e, Developed entirely apart from our model, this classification does fit with ours that begins with Thinking Style, goes to Emoting Style or Motivators and then on to Conation Style or Convinters (pp. 51-55).

Appendix B
Meta-Progrnms Elicitalion

			Answers
Thu "Menl.il" M^ta-programs: 1-12			
1. Chunk SizcHCjcraming Stvle SnrL Jfr.[1] jiTi/jbrnd Stii" of jHi/orifj(?rrj?i ffivf jvw'^ *iff-iuity* J(« sriim (Ju>iJaN^r LYHJiii3UJ!Mhn;(. fcvnKiijj, i-ic. When coming to a m f-rmjecl do wuu first knjk Fni[1] jnd zoom out tc -ft^-lpij; piL"lu»e (fJknbal) or Jo you xrn-jm in. to *innA. at* B«! nL-tjils- (Detail)?	li wt decided to Aiurii h^Hlitrona project, ^^ oukl V^lLI first want to fctmtt wlui WE genera]!v ly Ji J^ (ir vv imld yOU prLitT M TiiMF j[?nut *A* lot ol the STHL-riiiH.?	H,i i iJ^ ^eftlurijig big: or sirtahL tlw*' ur far. 1 Fi- i.l/u|Tptr bodv movirii; duw: ftir Jt+jil, bari: for global.	_Cc.wniI.'CIn}ijl/ Dtadbdfvf Ln.ductivn; ijterai/ .Aiducti^T
2, Rc]a1iun>tiip Surt TJit prrfrrmJ u«iv 'y W* co·[·] jjtrf CDfipr^nɑr liJfc Tin YOU lonk Jor how diitni •> RjmiLar (SawxKsa) tLi v^hat you already know ur how it LfiftcEs fWfR'R'iiL'e)?	When vou tirvt Mttonpl in undiGrEtand ^LTTHT-II-[1], n*vi'doVMI.do\t'nLLK^ tittl for sJmLLaiitics nnd rn.i l ih up lhe new with wliiit vnu aJreadv know7 Or <3·i ynu firsl nhect out tin; iliffiTt'i'ces?	.">a.'ricne5&:! Linda j^sfunr^ lofc^lhsr and. coming i lri^+i. *FUfftrencr:*1-iandsi^stuririBupurt,ili^lanDtatodd jii^Lfls.	__ji.....i^rtflf.^ __fh+fiTriiLiS __Stmxnew wrfh L^tL'f^iJiri __Ltttfcnnci: ivl+h LvcL'phLir
3, RrprwwnLiliDiLBI Sori[JTn[1] pm-frmsd n«·^ nf rr-pirM>rriJ (EEtsttdrfflfirtw *the x.Trcn tricar mi/at.* Whan yum +>i unit akviui Bomethinfl or karti •vdrn^lhJng, new, du y^usi pri4fi In pmoefis it uiifi ptotuie* (Visual). hmv it WIJMIJA f AuJiloij), how it (V\'fs (Kirwslhetic) or dti >LW |3t*fw *in* l i l t and say w^J^^3^ (Auditory UigiftilldbtiiiliL?		tyi» .\^o.'--nin_KPiiH*mE U.r-T·i.[1] Lp .·'ii.'i.'rri7Ty; L f \d WnB^jriit; Down Yi&uaJ, Auditoiy ounl KIrtrtlhetic Predjcatcs.	**Vtowl** A.udilnA" _ Kin^ftihetic _I^ngirfgeA,|
i biiumutirtri GiLheriiiR SlyJr Sort; TJu[1] pw/frrwd KiflV^'i^ -*tUto'-tf<>[T] protesting .JnT.'j ftvra pil^r *txUniaS* or nitLTnief sftu^tis. [n. pracessinfi v*JMiul dats. da ywj jrivfbT Li i pay attention *to tix* sfniifiL S*IROCT datf *iyxlf.rfi^] pictuies,* sounds fvi'lm^s—Uptime} *at* do YJHJ pwfer to pat nnniitiiin k> wiwL is gainjji ::n irtsLJi your thou|^ht prwi-ww* (Df>wnLiine)7		*Uptime:* byes scnrvning «nthrtJi*le envimnmenL *Dunmtmre:* L y « ik^H.nis<il_p j5li?jfld lnofc.	__L'f'fiint __Downtime

Btfttnrwtjimpom I M N ^ *tvmifoi to Pi).* I>i yun prefer tti jjulfricr informal iim from your five S HIMS {Sensor) IT dd you prefer lij. ^o "inside" *and* jjjthtr •nfonnatiHi frim your intuition (TrrlLnli>Ti'		Jn^i-jinr: DnwAtimc (WI SfPfiOF: UpliniL.'f*4i	_ Sens™^. ___Jnttitli »rsi
6. Perceptual Categories Sort Thi! *prHirrni ounf in fhstcrniKg*toUvro *tvmd\:at£$(\r<fs.* Du-VDUpraterIn make clear ₋ind definite dMtifh tKTib., in lemis of EIM: broid c*tejpr$es st ea₋:h JIDLIJ L₋nd oi a cartttouum (BlaL'k ,i nd WtiiCEj or dd yuu prefer lo d istt-ni [n a mfirt- s(.Tphistica[Bd w jy She pray anei[1]; i rvbrtwten (remdnuum)?		Biairt *itnj Wbrtt:* Hdnd-, ^•rtunrvg eiLhft ">tut, ur lhat," diRitai-lik-e rh^fjpijig at air. CtaUdnunc Hdiiiift ^^turing Jots *o(* i^rix-twrai i lwjircs. steps-, REJ57>	BJiwk and Whib; ___vinEmuum
7. AttribuLon Slylc Sort *The prrfr Yivii* nw af i'«jtirj^ *at prvkknm, tHffi-ultra; c^ailm^is, tic «* **feSig** L'lffJ/nj^is/JIW aif^i cppcrJ liNjliAs fSt>f Caw Sa'unrinJ iwjis tw>t^ Ji-nJfvmTWe iinJ ftaf/ii? in- *the sense of thTeatttux%iV<!vTst--Cz<i£ftJjuuilJil},*WhenvriuknJiiita piviMi?rn, du i-ou tend Li> fiiyt ounsideT lhe Hot'Ciise (fljjpLjrHinitieSf'pcKiiLtf thnUoigesj Or *thr* Wtirst-T J ^ ' (probLems ar.il Jiffi^iLitics)?		***Btsl-Oat*** SoTHvno: Hud sluLns no, * Y K in K **pcnUctv^own** tn right. *Y&tttf* CB5C ScCTniFirt: Hi'iK[1]! shaking *ytt, foot* aniLng, lhK]y moving fnriflu.n] Eyes up in VIMIMI iKocss A leit.	Ifet Cist; b«nario/ Enipawiered' ___Worat Lase Smiario/ 1'cssiniisl" UeLplMA
B- FciTEfHnal Durability StHt 77w ^uoJiVy i^fftf ffcflWHif ff safl fijfu JviiuifjiTy.' nr *itit{Mrr<m/b)c ls* tffjtjsr JJFTJ hffrrfff ^jti *h'unttxnf}?* Do jrou tvmd to coEulrtari soJid idesd, K'titfa. vaJueiv SIL-. nrnpcnneabte), iir Jo vmj typii AFI^ build Ldaac, In-Iii'fc, values, etr Hmf m: more fiLi^puble ID changf i.TunnjcabJe)? Tn w3u» COIlLfiiLn?		*inrpertnaiMr;* l'Dcusing sir" i-\ r *md* stillnesfi -if >xxiv *Ptntk'jfrlf':* Btick and *loeltt,* moving.	Pennuiibic/Soft Headed/ OpoiMiptEed _ TmpiTm.aable/ I laid Ll£aded/CILrj.-d Minded
9. FOLU> Sore TJrfjnrw/tfW aviru -rf ATHrjJtfg- mosJ[1] *of* ytmr rtn^nmmCTfi.[1] sir^rn (rHf *or aiiaa.' mnsi vfiiltv mlci ittt\i y\.<\tr aitcTiikitisifiri^.* Whan you want to uSink ^Inrut on idfia nr !L> shidy and nwdii.iU-, *dv* ymi fee! tht Tired to fiuJ J *juict place f^nn-StnxrH?r) or ckK₋s itnrt mathT, you can do it jlnnist anywhere (SrocneT[1]}? Cnn you readih' si'rVTi i^ut outsidle noisea fSfnsrntT> CIT not (N'fnvfV^-r.-ru:i|7	Hnw [Jiitractible drt VI«J Rrtd } u^rscLl[1] gen^Tjl'ty in »4W	S[7«7firj^. Fmijii, wanner haiulv. Nnn-scflfWJiTv Lasily starll?J, tukki han Ji	___Screenirtg ___Piofl-ScrriTunR

10. Philosophical UiirrtloTi So* Tte *yivfencd m?y (£hawJt\>>\n ni°a:\nrv as to thv ii^v" of its origin or ttit "bint" \tfils purpose.* When you thinli uh^uL sotnt'tturts, Jo ynu find youiEttf mwi: uQMBmd about cHL-^J^V1^" (Llienretkal] DT do yuu t^rp dXWfTy about "I k ' w " ^i-Jt'En-^l} in use Lf?		*Why-* HighEy Aj jiTessing, B«>dv mnre qni*-l, **Li-inK'miil.Hivj-.** H«n- Involvipi^ moiv VAK .•tctcssln^ m«vinR mm i» budy, hands, utc	**RHISftTnVI** _ **Hihw/SohilHitw/** Funcfion
11. Reality Structure Sflit *Ti\tjjrrierrndrony4if t^jdfjfajrj I?JWHJ snrriirf wu OWrifST 'narJiry*[1] When vou think about reality, du vii» ihiflli flf il in terms of •r>nisthing ptnnamnf, MJLJ. Jind lhal "it is what it *B"* (Ai-isLctfeitan) eras WLm'thi«£ flunI, changing. ami Llui il is whate%'er we OTU >*K* dwsifji >t, and that **it JfjiTufo upfHi CIUI perepectis-'L* ;i7".I IJI nguj^t;**		**AratoMfaK** Lfelen (or **b f j M** Bcpknadors. **TioiiiiiialiKaLkms.. bla^k-and-whiLe temiLn^Ingy, n u K rigiiirtssri in liody.** **.Viij-^rL-iJiiiriiurL I.isltm fnr prfwtss langujgr,** **"COntinutIM* tvrrr.s, lixi^in^ ftir inurv STmHJ+bTkSy tn**	_**AiistoLelian/** Stack/ NVKI I i ii3 5 i7i ti ons \^"'ii-AI i*U.'iLb*liin. *PixvMte/Vffbfi.*
Ii t'ommuriraticin Channel Preference Surt; HW **prrfonJ fftwnirj'F ijf LiUN^KU^tiLrjfcn^; arffr ±UI71L*I™L' *i (if non-tirtBf tAwiOci'l ffKiLt ite wriuJ cfiarrnf^ WhtTi** you think abuul tvininunidling with Bcmoanc, do vnu tend to give mun.[1] i mjn'rlJiut to either :L".[1] ITf ihaLpereon aays iVoiwIj, him[1] ha fir she says il (Nflti-Vei*al), or «ni.iUy to hirili as. para-mesftages?		*Vcrbsit'.* **IliE[1] _\j rhannp! iDTiiruacrc, words, stories-.** More in Downtime trani»-LLbe state. *!\'c\i-Vert>ai.*MfireinUptime. Notice all Lhe iwirt-vertu.1 4tu.lrig.uesi bnejlliiin^. pfihiutK, m-Lrtflrt Ifiiw,*^ inivw-misrtl, ^*stLirnij^ rk [ih ^ fur wSnw li j pt'rsjm Harris II* f^^LPr jpi tfTm> iil ^•jnTyirs[17] H'[1]' (T*llW»wl'*T*^t~T* JTILI whkh « rx'reufi MITHS hi Jt-pcnd yn for TvtL'ptwii.	Wit-QJ. UiinTnJ Mon-Verbaly AnaJopiue Balanixd

n

MDW — M r Suinmary 1Queslion'JIJ&Hn-ipHunit	AJJiiMin.il QucibHunK	hvIenul kiiii iL.^I inns	Ans^v^vs
Tlit "bdnnlional[1]' *tJhht*ptOgraM» 13-1$*			
13. Emotional C«ping 5iyJ«/5tpe*5 RMponsr Sort: *The pivfc'icii \vutf a jsef^'iM reiala tc "sr'i'ttHio'*[1] *rn ^ iir Atr Jjjt.* When yuii irt•! IliiifiaLened or chj 1 Intfii'd, do you responti by[1] *•rtfeig LL> gel "away from" <t'iii5Tvc) (ht[1] ^tT'v^i'r teapotid bv "[^ohTj^ at[1]" {A$;prr5S3vi^| flu[1] >lirsscir. or do you respond. **iicfoidin^. (i.i tin[1] silujtic*n, from vour cynscitms rLTii+[1] of cb^ii'K(A-twfiiveneEEj[1]**	Invite the person tu tuli yuu Lihnur scvcril spwitic instances w k n he or sr.e fcic«i a hiflh i-tu'w; situatiDn, Liu you. iSi.'trct 3 "flo- af" or "po jwnv tEDm^rcspunscID il?	**Foaunc.** MfivLng of body away And batlc, j.>lai-iting Eestiiiw (Satir CjliegfIn[r]>. **jig^TESsiw:** Mcving of bitdv forward, mnvtiniaili mane quick and definite. *AsEerinn..*Fewersign.[1];oTeslemalarausal *[i.e.* emniionalj. rnoiie in cx(•=, of Ll'.Liikin:, .iii.1 speaking skiiLs	Paiiivity Aggnsaiie Assertive (balanced/ dissociated)

1*. Iramc of KuterriW Anthoriiy Sort J V:- *pvdtn t;i*

ulru- YVho or wtal Jy yuu rety ⊳n fur yuur juniority, ynurwlf iSdl-K£JerfiiVi.n$_K$l ui others

IS, EmnINmd State Sort

Jutn *ttmdnxH m,*^ w irurri^j iH j
fu *stepping* w^frffr^fjjiin JJjiid

»r *if.* As you lime gtwerk, drt jm i -recall LI by n^livin^ the fvptiienw (ApM-H.iutiK!) *ar* dft jtui *&x* yourself in the nienl anJ dt:l ytnds(it«i i^ tmt *at it* ^LKssvifialrti)? If dissoclilft], * tuit other sid^ hjvu y-fly JWI HinitLvl into (obstM-ring, feeling, numln, seeing a i *} ?*

Mi. S (Body) Hi-sponse Snrt Thi- *yn*

iijir.rli- c. Wtwn jmu rturw.' into a JISK ⊳itiLntian, d-o vknf usually 3LL ^itn.kLv alter sjj.ing]• up (Ai:tri-#>, LIU jya do a dsl;nk\l study of ad the cunsequemt-j bciure- acLin^ [HcfisdfvcjL or di> ymi not *m i* .ill < ' i 7

17. Tli? Cunvincer nr Tk-lirvabifiiy
CH

^ i *VA*

jrt i*rpLTir?r:f. As yuu titmsiidaj a UMIJLT puichisf•.ir gL'ing an en e*l«iJed *yzca* \.\M\ *WIW* da *you* evakafa a purcKjist «r a vaLdlion ' Ltoyou ti.iluntu it more iw' ruiw if looks (Vi^u.il>, how LI Miuiuli (Audilnryj, liyw it feeLi [KirMttht-ticJ Lu VIPLI. LIT what ynu sjy about it (AuJihijry-LJ!igiLa!^?

b'ual knilt dpwnaf willnn.
fc SLiy in UpHnne modf. iLniking[1] vriihL>ut.

^Issflciiaiiiit body
" I " , ey-ea i n K . UCDCSB.
Lfody nmiiv sniL calm. F.yL-s in A,₍ ac(&&.

Similar to #13.

. hudivc

Representational System eye-accessing cues.	Convincer Rep Sort:
	__ Looks Right
	__ Sounds Right
	__ Feels Right

\f.ikL's Sens*

__Automalii

f limes

C

I

b> O&nvlncef Den.icmstrari.un Suit Trin {irtwxfHLT/ mwingfniwf 12 irif.rtihougliitoiirf:wlfy_nVJ"'n£ ciunwnHTJ*ind ufcutj iicrimr. HEow often do yw r i ^l saenL-urw to dttfwnjtnals r-ompetencv (or tnisrworthiiiiL'ss, mfcfl 1 i^Pn^. £lt.) belan: y M I fltlluallv (eel cunvuiLitiJ irf iVial person's competency[7] 1) JnHncdiatety [AuLf>matic)7 2J A re*tain nurnbei of tinura (HL'pHitifirij? S) OVBI a Ofriaiu c*rind o> time 1 limi: PLTWJJ? 1) Nfiver. or juu fcwiRl^nOv have to Ex- ccWtnccd iII ^wer agiLn			__PticLnd of Time (Time TITILid) __Ni-wr fr^nvi^lfnii
18. Lniutinriil Dineclion Sort! J JKpTcfrrval $tyit rf cither i-cjnt.TJiiiirLJj^ tii^lmizs or lo id trrnvfrwj bk**l ever ink' ottizr tittus itfItfe. \\Tien v-rm think; flWut a rim^1 v^M-Ti vou t'>]H.'n^i-jU"rtJ An emaEmncil sratc (either potitivt' ur iiL^aiivh[1]), did Lhose emotions bleed fjver iMulh DinftH^ml) JJiJ after. L other sates- ⊳r did. yrra cantnin diifiA' LTnLiti< in> Lri the experLerioe lUni-DJiecdond) so thnt w« JiJ mri ailftw Uiem lie i MM laminate other iacrfc «f your i.'x|n"ri«iLifi7		AJwf^i JiTTitihifci!: Ri'idv n^tire agiEalfid, more movtinLTit Riistunis iniir* i"luid and p.l."iba. as it signaling CTint ttw.[1] k'rniTtiiin -.fjvdiJs- arourid. iinj-direcliiunff/.- tttxly IIRUT.[1] a-Lu«3, ralm, gefiUJritig definitely about the ubfxkuf #".• fimrii^iM.	_MuJH-Jlu.iiiiitial/ __Lni-dirLTtionjil/ ConrextuHoxcd
1?. Hjtitvtioriil [nkiin^'.-.'LT.itcrnni'i-- Svrh TJjf TnivVpHrttfifC J^ t'i/ f•tipiiinnffl cniirnntef tffi fn^mi ^Fwit ^^, tititiS, naoiirinnt tArenJ-rfnirff;^ to HjwT)duiTnJ!⊳ (Wdt-flttotaJ (fnrf ii™/fif tuW- Whuri you think ntujLtl it ^iLu^Ltfin whether al ivork ur in pcramid iffiairv tli^l i**nied risJcy or that inii LJV«3 ,I sociiil BJtuitiun, wluL th^iighLs-and-liectinsa immniiatL"l> upmr In rninJ? Doyoiibaldl}[1] Ruiur adventun.- (Surfiency—Brtliirtessl no- da you tend to ding to ctiiiujitv ami preJii^labLe experiences that otter JirrJi: ttiK'nt h> yvu [rffrsurg^ricy—rimiditv[1])"[1] Do you tend bt L-vprni* Ii[1]^ "f energv and passirm or are youmurv Lji i ii.-i MMJ itelLberile"[1]		^ilmiljr tLH #13.	___rtfSViJjL'ni y •' TnniJi<> __•SuiEmcy/

1

30- Direction Sort *Ihe prrfcrTtd tiirrction rfcaJ you gtrvTv\tf tnh- jrr tmra of mrtrwrfronitf slrs\\egV etihet nWTJFijf tciivrtk v>Frat yen man! or tnuiit frnm r]'nuu yM jrwnf fr' IHWJ/. At von think abnul a tri-rii" wkx-n vim fdthiflhlv motivated and you "itMtttr i \i i;·;.— wtiat motivated vnu nifl[1]*!, what you w LTI[1] aviudinp (Away From—Avftid.siii.vfW acctHtpfchirq; tht task or wlui VIHJ w^rv p+nns (Toward—Approach) asa rwuFi nf ii^xuHf^bbing ihc task.7*	|	*Toward:* HHJ<] ami body moving toward, ey « in V^c (seeing *gptXf,* AIL\VW Fmrir. Htniti iind. body moving, *ba^k,* faiiul ^iciin-ssj^jii of tension as ii "a v « d a m ".	__Tu-^ard/ Approach __Away from./ **A'.oidanLV**
21. (Tvnfltiwn Choice in Adapting Sort ~njf ^'iyfrrrr!J tiJffrjfrdKiEnnjr inJJr JusJTurtiwis or frr *gelling Kmrctfrmg iitmt. in*deaUng wiLh insl^uHliyii^ yr prning Bomething dinne, dn vim \in.-fiT ki V\xp vuur opbons open and din iL in Ilir nnlrj that uccms ri^ht at the tiaie- (Options') i?r 1M fulLHr dim-cut dirtifiiLMnfii in J s-ti^i-liy-iiti.'p fnihitin QYooeduiHs)?		*OptiptLi:* HdnJ's j^^turinfi as if riiimr>ering. nlf numi-n.Mj5i Lht>icci. PlWiiftifJUi: Hands .jpsCuring as iJ sftt\LifiiLiiij; thinsi tn spflnt,	__Optiims i'loxdines
22. AdapUtitLn Smt J *!K pnfmcrf teny itMI -iix drfd i:I)\ uiir cem'mnL^t* Uc you seek to jdjpl ki (he i-nvinjnnHTit you live in (FerLMiv#r-FlrKS[inf,> t.ir <Jii ^f « HX'k tu mate the aivimnnienl jdjjrI hi >,*vu* (\udpr-<JorinTaJ]ing?7	H we *vi'n: Eo cio a fro(cct toi^cmer, would you pireiEr that i*e Hnl outline and plan i l nut in an orderLv fashion *at wnu3d vnu jihrfpr in jirst begin to dvjvt in-hi It l>lL; rbwii^l v adJHs(hi tiling *if,* IV*[1]^.1?	yui^jjVijj: Han<]>, btnly ^fshuinc; "comparine" ii^tiim, "riiiswth.it". P^nm>i'Ti>f71 lands ^Esiurinj -with smiviih TTHIVITTM-TIIlJ just "ufiaSng" thnoLi-gh.	__**luJpns/'** Controlling _fVicerLTTg,/ **Planting**
2i Ri^js^n S^irl of M.udal (Jpciaton *YbitF* Jitfef/Kd *itptrtMili.* How JL> you Linguagc yourself (Hg^rdinp iw?n"thi'r or not *yja* have choice in your lift*? T\> vvu ht'lkvt[1]- you have choke in Eife an J dui qct tipun yuur chciccs ^Fossibililvl n·r di> VLlIU **tdkve** thnc arc-KH!LTS to fbilow and *obey*arid M> -vim hiivc much ksE choice fN'eeessity)? f>i_yLm hi.'trvc ttuit life ofien aU kinds ornfifsiriunin*.[1]* fPownbiJieicsj or do you believe **there** .in' **tmwtfy** limiTations and obs4ade^(Impossibf]*bvt]'?*	Htiw dill *vuu* pet up this. •mLTnini^/ Wtiat did. you i>;ij- to yourse-li fust K^fere vuu .got up, in gel voursetE going,?	,VftTffisi(^.- TL(fJitrn.vs in vuicc. raised voSume-. mncv ri£jdil/inKnlj' PfflsiMif^: Hands j^shiiing as iJ numIvi MK; ••TT …. .nr/iu-ui chc*iccs, body more- fluid: Jiid n:la K«J. r>(iiFf Voice tone liits and sounds itum- "ufi^v and "•L-natcd".	ru«sibuity/ Ourrot Both

It ftimarj[1] Intrrrs-t 1 Preference) Sort: *Your prmarry fpcirs rcgunimpz fijfrrrta*. if •V‹HL imagined: gninp. en a two-week vacDtkurL which Liii'fs} iif LI-^ fnFlnwing would V M I most ccnstd-LT in chuufeiiii‖> wlitici? ynn go: 1J Ihe People, 2) the rbei: ifcolf, 3) iV Thing[1]. *ym* wiEl we and experience, *i)* the A rt r iti«- WJ will betarqtmd in oi 5) the new Jnfunniuiiun yuu '.. ill 'r.ini?	IL'Umi[1] ribuntyi.uir tavocitic iLiifeuinnt.	PjwfiSpj Ktnesthelic prediLiatK. Pli «: Humls gesjuring as if Lei point to a pLate. 7^mx›ᵢ Ti'« ,ink (#1ft)j h « J ind bmJv mnving fam-arti- Artiwf^r Lot of Ri'stiiTin^ l(.m**s11iHiL- jhtrtdif ales. *htformtttivn: Atf* cjf paHnns. HJTIJJ- pt^tiiring to haad or brain.	__l'tiuptc _1'LKC __rhings .^ctrinty inJnrmafJfin Timri
25, Ouiil Planning jiiJ Realiuiktn Sort: Mnw preftTTrJ *ttykfit rfiiniiJtg\i\giusla*. 11 V(HJ set a. g«iJ tocLiy to amjmpDsh *vjmrthing* rtf significance, how would, you b rp ii tu[1] vitrlt tin ii? VWiuld yfiu atrii't for FertettioiL W‹JU1J vim fcvl ^› mutch inifiresL in the procfiss -nf Qccomplistunp tfn.[1] ^Hi›l J‹ yftu «-nuld b* in ribuintnj; ttw gaal (Optrmizinj;,!, WHIUU yrtu dvmd wLLLn^ goals ai all \LtJt;ntitt). ‹n WIBIM JBW ^‹i iflrtr v'ftur goal KealiEticiillvT	1WI mt[1] iinyni J finijtM.i how did ir comi: uut?	JVf *fectkiuist:* In Uptime icoese ^#4^. dijjiJmuJ: A.lb»mal£s between Uptime and Down. ft-Hs lYjmfririjbls- doing *sn*.	__PiTEvdkinitf __Opticiiit __tkeptic __UctEabst Keaiist
It Valur Ruyiflg Sort TJUJ" prefirrai cnJiipwcnifmH IFT null fijj- LJ pwirfnir Wlisn m^Jdng ^ CIUJDI puidini^r iv'i.sl Ji› you prJmarilT ionoeni vcmr&clf with; the PritTr U» OcwFefrfflBce; ihe Quality, or the lime?		CosL A.. In Time. rnrjMTrinr^.[1] Both *K and* V eye patterns, *QunliilV--|*, In Time. *Tmtf*-ludger(#22).	_C «-t __CUTIVITIKTUX' _Qunlit›' __lime
IT. Responsibility iort: Vi^r[1] *fuvfrtrej sii/l* in relating to the amiqri L^rrof‹wsiMily- Wlwn you think aiout *a mnjui tas Y*. tnnt yun JFP Invclvtd in or are rasponsibJe for. hew du yvu fwl JVIUI iccomplishing. it7 Do you k t l Ch-Tr-Ri'srkniHJlplr, Undcj-RaponsibJe, m: -somcwlwit B?iiiirM.Lil in-	Think about Boincthint? that went wrong, tcU me about iL	OwT-Sn^ʳ⁷ᴷᵢᵢᴶ₁fl(\V.- SfirtiHim^ lwnL dovi-n JL ^hL^iltU'r- ;^ If CBnying J IIIJU]. mdra finsLT So ptiinf.	Orer-liesponsible Under-RespansLbJe
2fl. FeopEe Ccmvincer Sort: *Yeurp/\`(e›'iti ›*i^ P* rtfalJFjg (o fwnpJc m ffrms W on i^fu ^nyfrn^[1]* (vr *jKttujHiHg*. When VCFU diink abuiit DILVHTlJ; wnnNTrw *IW.W*. do yirpu typically operate *tn.'w* a shrtv aJThm udili] prcven wrong, or do y-uu Uistnist fiTvt until Uifiy pjovfi themselvM tniitivHrthy?		*Distrust nig:* tjstures tu tndicrm: diKtanttv boundaries, tension. *Trusting:* Jiakxcd tn face and musctci, hands reaching out, tDuchinR.	__fJ-isinjsiiinf;/ **P.iTjrunJ** __Trustinjj/VBIvr

The "Kespniiw" M^U-progum*: 29-1*1		Trias >^IH Pruprim iiptiTitivi.[11] m "conlrxfe at sfress" tu "tt-uwn" ft.tlinpi ixTrytiTt: Similar CD #11. In Uptime- access *as* Vi looking aiound and. out. *Amimxri*. Hexibly ii][enu Les between the lw*> AlylpA. l'piJront-rjj in *a* nvnie Dr>u[r]ntiinA *ttatfi* m Ifta«*3Pg ITL.	Am Divert
tmd tonal raffl[1]!., Whoi yum *mxd yuui* battvrira iEtharged, do- you want to £ct tupfther *ith uttwis 4 Extrovert K get away by wmseit (Introvert}, or can you equallT reduce your batteries- :r, either			
.111. Affilijliim JIIJ Mjnjgtrmfnt Suit **tttcr** *prefrrmi* firvplr 3»r (f tisl (inrijfn/sihwh'ini. How ytni- ^H^W^T (hr fb-Ju-winfi thnA" qutstions and Etii; order of your *ya/na* answers will dctomine this EorSni; pattern. L Do *vou.* know wJiatyon need, in order to function more BQaaeaaCuUy at work [or al *th'm* Lask7)7 2. Do iioii krvrnv *whit,* someone else needs in ruder (n [UHLLMTI niiirviijLtiessfiinv? 3. TI *t* VLiu flml it i-isy hh 1i']t .1 pt*rsi 111 w)ij 1 lwOf ^h«* utiiJs hi do tu- SMCM.>.lJ ? «1 St'lf and Othns {Munii£iimcnt]: Ans*v«s V«; tw allthnv. *b) 'jeli iiniy* ftodependent woridcrl: Answers; Yes, No. JMD. cj Others Onlv (Uependent worioerj. Answera: *Ho,* Yes, Yes-or-No. d) beff bul ncri. Clithei[1]?. {PotgnLial Mjnag.fi *O.* M#wer* Yes, V«-L[l]3i'-Nfi, V:.. b1 Tej.ni FLivet: Ansn'rtitfMirniHimtSy Fiiimeijmesy		PriiifiitiiJi^if: Aj LVl.[1] JM+HTTl, In TiiriL'- *Jt.vm* JVUlYLT: V iLn;l K *eye* pattanb, Uptime. jVLinw^rr LstE ii comhiniitkni at ail EYE pattem&.	__Independent worker __Dependent wrvker __Twin Fbyrr
3-ir tymmuTiirptiun Stance iu-rt; Vrj^irruf 5uijj-'s_fnv ywi tend ty If bJnnw: others 2) i'kicafc uthi'FS, csp«ially authoritr npuns, 3 *i* LHstrart othtn=, *i}* Uccome Super-KEisonabJe or OvErly-Objective -or 5) Speak Assertively and with cnnvi-cLon^		Satir's phvsiokipcnJ desoiptjon oi each *of* these Use- *ct* hands and fingers while talking!	EJLamet __DiS-irJiLtir __dmifpu-h-r

i2 i. Gcnetjl Response Sort Him.[1] TP rrtpwaf 1A *fKiip1,r,things,*in^wtimiijiianjWJICU,-! mwrttingJnfto[1] TJ^JIJNJ r w] ^^TJ^IU^J. Whtri VITN cwttrt into n->r+n.:iKuri. Jo y-uu usually [rspurid witti CLIFIRUJCTKC with yourself (in sync! nr Inoun^nicnce ivith youitcII (out-at pyncj?		rimjjruitiU: \AnwtM E»«1B n⌐ head, hands, tyea, 1/l.HCr, VCdUOM—fiL≡ lusher. J/PLLTTT₁lfm^f"J" TT14-J[1] rKiri-vi-TtaI l^liivnir^. mil fill ••K, out uf sivne-	C!niif;rujLnl TnL>in^pjeni
32b. General Response 5nrt *tir.s -.it rcspcnd So people,* IFUJJ^.5, *itifrr/tuUioK and evenly Jtcordiiig \n tiit. sS\fSc nod entrgy expended.* IVlien you a w e .nLn- a **ILLUiiJiHi, IIL-I VIVIJ rm|NinJ CiTiiijWlitK rIv,** G K^n l i V d y >ry Kvin^ U1 OI* upiii^iiir (TV.'larit>I ur **1••. i iKTitiiIl v p.iing ^byvt" frk" fntin- :•'•11.11……inJ** Elimtin^ ",nbLn.it" it (Mrta)?		**rWjrjJy: Mone cruTvemerit, aRitaSMi. M^IIL- Mfl*» ca]m₁ ieag body mfInemml.**	_ tompi»trtive C'onp^ratLve Poldritv
33v Social ArtLon KcEponsc Sort: Iiwr *jnrfhnii* nwy SJT Tirepomfri?^ rj?d wnnJ iaTfriTj. When you come into a sm±iJ situation (team, group, etc.j. do jmu. us.ua Uy act qukk.lv *i* Attive-Rfiactive) aJL*r siztn^ It up *or do* van do 3 de'jued sLudy <\\aJi Lhw d.onsiqiieni.v* (Elfitl«tii'B-[njftiv*j and Lhwn Jfl?		**bInnijar tp #13.**	__Active/Rcactw* __**Kcriectivf/ JnaLlifc** _ liaLamxl
34. Work / Srtiij] Pn-ffrvrne Soli (Social Krttingk *Whit IDS. jfrifrt* to jivtri[1] ^iift When <fi^jJs^R^in J with 1] ThmESrJ'l Systvms. Hj Ptivpk ur *4)*Tnfi.inn;ition?	Ti'll —r;rt>tmt .i wurl< Eitvnhwn [or LTi^iiunmcntl in Ivhich yum ftlt thr happiest, someura;•tnne-cvent.	**f-';y'[f(" Uws personal pKMirnjn*. pn^jiiff nouiis. *t'hm%y* I'c™;in:!>(t1R), lir.id -iin] LnnLv irMnin,-, loiward *fysieniy* U H S plurul peuona] rrrfnionn^.** (n.'i'nrjffJTun: A,i t-yi: pttltttDK, tnni-»fn.^iht pjvdnjatvs.	_ FftipLc __TTiinps __Systems __**InfunriitiL!n**
J5- Comparison Sflrf: Iijn r nncfirraJ trufr riw irmjntfjf (i(rn^riiL^?i. Uow do vou eiMJuatE vcur ^CTJK? DO *yvu.* viluE and pav mane- attention to the quantity ot work you produce ^OiuiritiJdcationi cir the quaJiry o(ymir experiences IOuaJiikaticnJ?		[Jjui^tdfnTfw.[1] Listen [nr nmnhLTE, sIntistic5, etc. *Qusiita\m:* LJEten rar compjiicitivL: dcbtii?ns as "good, belter" which indicate *a* qiulitv or prcjpe:tv	_ Ouanlitative

3

t
fi''

34, Knn-wledRie Source Sort ViiLif *prtfTn-d ,;uy* tu *gather inivrnxilioi.* **What soum* ur" tni'wk-dp: do** you consider an Lhori La Li <,•*Aml insist ivlinbkV 1) liiDm others {Modeling), 2) liiy a-hidyiiu; and **iBseajthin^ fConi"#jHuJli^ing),** 3-) wfltchinj* someone •demojiiLHLe (nen-n inAtmtiunsi 4) by doing il yourself (H^penfrK-inj;), or by 5) floing to an **juili jnl[1].- ii^un-.[1]	^ultwrity)?**	**Kirjmwh*«woi.Wyvii galhsr r-sLijNt* in/ornuLk'n iln.ir vou con LTUBL?** IVh«< yc™ urddf thai **you** oi'vdtodtt i imHliinK whrrc do you £>.•*tht[1] Lni-uraiiitiiQn to do H-fromf	*Maiding:* In Uplimrt **tCces%** focuang outwapd. **'wL'r^cpfLii^jbrrt^: In Di'jwn.timL'i using' more ab=itiaL'1** and unsp^ifiAl fmtljtiiteSa listen lor ncHninarbJiiL-jii^—yutr -use of library tapds! *SLxpcritnr.iiig: I*mfc *kn* (he activation rtf a jwrsun'> "mnlLir"]in.ipr.iirn5, in Kineethelic aLves^. *A.u.tluwr.Jri)!;:*Usts Uptime to run exLenul **checks** in *rr*fi-rv-rm.[1] to authority rigure.	_Vf$_I$x!L'Im$_M$ ___(TwnicLTJtiLalizing ___Utanonstrating ___IApeiicricing ___jVuthorizing
37. CHmplftion/CJosure Sort Your *prrftrttd* iivlr *i<f hanjlia^* ffcr L'Lawnr *of s sustem or SIR* ijf.wi vyrUifin. If$_r$, in tin; proems u+ studying something *y$a* hiid to **rrcai. ot£ your study and Jejtf rt, WLKUH you feel** okay about thL^ [[Thisu-n[1]) ur ivuulct yuu fcd it as **disconcerting (^JLlrl-Cl(.ls^uv^ Do VDU tend 1n waiiL** sn geL Lhings MI ra piped up *iCkxfiuc}* or do you feel fikay alk-ju \k«v i nj; thine^ open-ended and lfuWr ftnds jjiiitwl (Ni>n Closure}?	**When you get inivik-fi.!** in a project, do yftu find **voursel f nsfwi- inkti.tii.'d In the l>K|,-irinin^ middle,** m i-ik! *i.*i* thL[1] **project? WVijt part Df a proje;'.. dr> fWu L'niu-y mast?** Du you prelei tn- read and finish one book Jl • time, or da vou **twqucfiUv havr M.^iTid bonlu. thai yLMj .jn: workin|5 LIII nit thu; name (jliii-:[1]**	HiJndii jjesture as ihe L-LOSJCI|J *ytf A WI*, doot Etc tor ciflEirn! or lack iheitftF.	*Ctceun* _ rJirn-tILtun; Ikeep options open)
38i Sociil Presentation: *Yatir prrfmrti way lor* **WCTJ&JJ** *Uvougti life In rafatiiin Urprvpic* (mri aovm^ gwj^w. **When vnu Ilimli .ibuut puinfl our into a smiaF grmupj lirtw Lliy ycui pneralrv handle vf>u rsflf?** *T\> yftu* 5n-in'wjl> and Artfuilv care and manipiiliitv the itrifjrfiMLinsj VDU mike or do vrrii wally I K * tfln.' and jus+ O.-nuiTL-k[1] and Artlessly be yrnjr^fF^d Irt the **impR^{i}HiiHn5 tLfce cane of ihemw-h H-*,[0]**	WTun you think abou L Burm; cut into a social grmup DT out in publii", tiow do- you geneially **handle vcRiraelf? Di i ynu** really rare .about *foot* **social i m ^ r ami i/,iint tu** a^ioid anij; rtrsiLtiui' **impiM Ljn i>thtn** *no* that **|||^$^I^$ nfi kJ^ndzt your tact,** liiiiritrnL-iir, todnl J5iBteB$_r$ 8*(!J? Or du yon not **TVitlly enn? about anv nf** thnt and iusLwanL "to lv v-uunell," riaturil. fcirthrijht, dinKi, transparent, *tlc.7*	**S^HUVJ flnj** *Artful:* **Wore in Uptime nn*Je$_r$, li.nikirR,** i liiii-li-ng out people, scanning. •**CVnM·nw** *an*if Arf teii: Mo-re in ["town-Hint[1]- mode,	_ bhrewd and Artful _ Genuine and Artk-ss

O

a-

9- Pmvei f*Control Sort *Y<mr* prrtfcmid style amf *chain ubou!* fern[1] tfifit JiLijil Jri (hi- pyrjit'r *names ofotiwrx.* If yuu tiid Iri LIIIJ^KI: ht'w ^ou ajcUp+ to p?.-ujiV[L] who try totDnlttil *Viyii,* ^hich do vau RIVL[1] mott importafIL^ ttr 1) Aanting to dominate or CLntroil Dther pnqik[n] {I^CFivcrl, 2) wanting to- build rappurl and g^l :ilLinp with fliem {AJTiLia Lion) or 3) jusr wan 1 i rig to gcuhc iota dnn* (AL-Tl itrremen 11!		**FVryVT: Tn RIjnii^r mode-.** *AfftUtitutn:* l.cvfN'r, PIji'jler, C'niTiputer inode. AiinnwmTit: Pnwctiv^r eyts in V-	__Towci __Affiliation Achievemeni

Ntiv—MM HumnTjry (OueAUMUdFDNCtjCn|H3OIUr	AIMttiOB^ OuWtkoW	CNIt-rn.il inilitnItLoili	h n m m
The VJPI.I MtlJ-pnijjrjtfLSr-10-51			
40. Viluts. Surh V(WT prdmKf wtiiffi' a^iif^ i*rr3"_frñin iniri [ati«,hif'in,^7vin wur *tliou^lil^, ideas, and* irnie/sdirjJtnv'i ahiwf utol *you deem important.* What is JmgxiTiJint *to* von in your wnrk, life, family, etc.? (Aidi IIIL' question in uie cmtnit Gf Lhfi- pers«n's lite ynu ivUh to elsdl .-w or *het* mMwM.]		Stnred "down right" as. in '"impurtnnf" ur up d» "high value." Vrttre tone Mallei of tact or high as tn "impuitiint"	
i l. Icmpcr ID Instriu'liun Sort V.'ur pjjU)Ud rffijjimi* niton amffraildH^ si^mi^im' *"ifliin^"* WIN wtirfArryy. Cari soinumi' "U-U^J vuni Kimi"tli]n|j? no yo» h.ive *a* difficult timt re™vins irs4rHfrki«!t (Srrung-Will) or jtv J/LHI t-nsily tul-rl somHhm^ (CympliarnV		gbwymiB; Bthlv fenH^ rigdJ. "holding" self, jaw Mt Lomjr.Jjimr-.- Ek^iy mtm- Tl'LHIJ. CotOt PiaL'aLtfr[1]; mode,	_ Strong-Wilt CmnptainL
•13- Seli-Efttrtrtti Swrt yciKrprcfrnTii >tut i/*^vmiri^ u^'ïr *xlf.* WIwn v*i" t-stcian vouiBolt as- v.-duabLp, wortJiw+iilPj hdvup|r rltjfnityj *etc.,* etc von bnsc it upon sonifrtiirig yuu ^ have, or possess (Low &-lf- Cstccm.) or <|<i VIHJ Isnst Jt upon a pivnv. LL[1]. yom ipheren! hurri.inily, mfldic[1] in Ood s uniiRtj *rte-* (Hit;r- Si.-It-Lite«ii)?		H^jlf iAcf^ iisf-riTn: IIctdii hfndl up. Lmr Krif'fcrframr LCFW435 htiid. kiws hwd, talks h less audibJe voice-.	_ Hi_k>. 5rlf F-Mwm .r.iiJiti.jn.il;

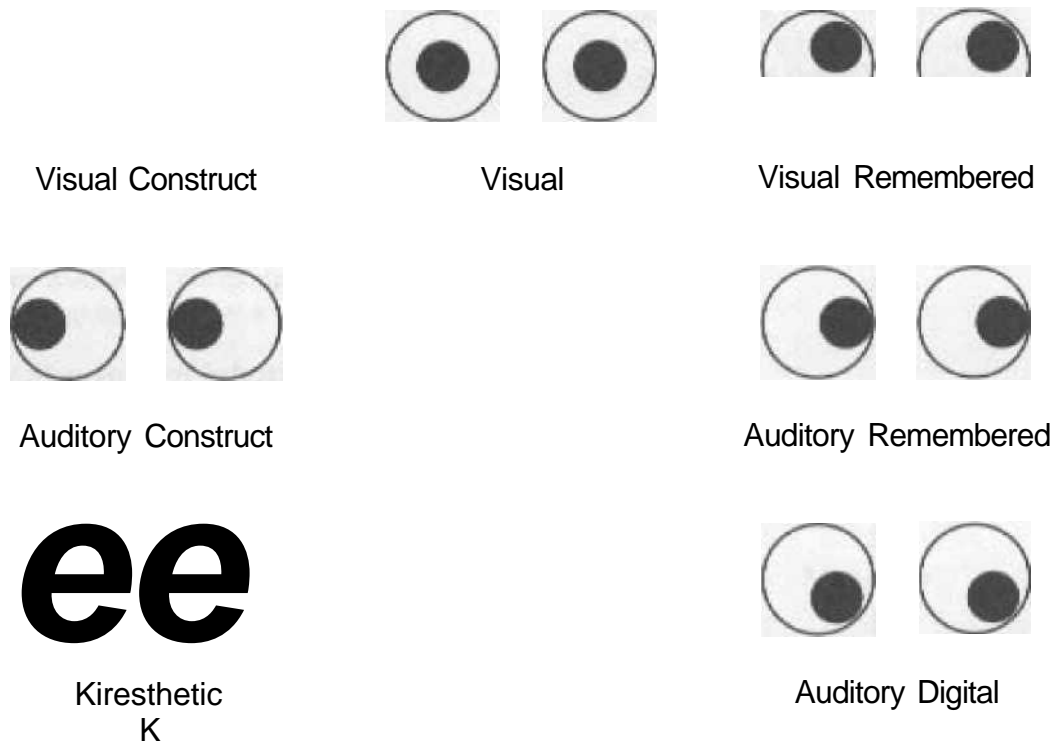|		
43. Self-Ccmfidejue Sort *Your preferm! W.liff mviwr tthiiiiiea M\J sfoif.T Jii ij ffcin^:, date, elf.. .4s a^Vtflmiu M/tM la our bftLngnfiSn., .w si*J^^75^ii(¹iJi4' n^rr> Ui thr liiMfiQ^.SA of our (tiyji'fi'H-rtfii¹. HII.LV i.nnffkkTit dc» y™ licef JIMT.JI WdLir jl3ilMi(> ;i[ii.l iVITt in CilTTVinp But v^iLLr iv<irlir?Dtii vtni kivL' Ili^h ScWC\inti[knjcc-in yuur jbility J⊦C Ltiw Stft ConfidcnncT*	CofiLexL of aotf-omfMtimv A S . Specific List specific gkjlts anJ dpLilLd«.Hif lln- pnaodji ¥feilk\{ in wkal? fVijPj *Self-CMf\Jii!UV:* Miicr vulumi¹ and lurue sImn^, **ini'in¹ ili'fn V** r JhP-¹.1tUjf-Cii»r/iiJrioc'.- Lew in Lack, tri ContLdence.	___High riell-Cnnfidrtirv _ **IjOwSelf-CniiNdrtin¹**
44. ^tlf'L\p*;ricncc Sort *lfau¹ pftftf&d tmcqfl of LtHfT wtf nyzaniing ificftictoTS that* you iiriKj Ir hMf a? wa df/mi¹ *yuursttf.* With whul Jn v^u I*iirf '^ kkntify: 1) Mind, 2) Onntion^, ^J Will, 4) TVnEy 5) Eiole m Fnsi LKMT, *i) Bpi rid, i ir.........f HTC above?	*AAimirAtf* eye jiaftaras. Lrm^ibn: K eye patterna. JjLh.ïr K eve patients. *liiries:* WhaL mil's DM DM [HTUTT nJkntifk-d for him or herein	_Mind __Lmotion _VWU _Itody KnJe,'Fn.-^iUnri Spiril
*.".». S^Tf Iplc^riry Sort; limr prt^rriYJ' wwy iu UrfKt *tod n'Llii' dii ytiǀjr KJOttl, fifUfIrtWy ^(ytfr !d(B^ JiJf. J7rJ liwii km jyyiH tnrfute¹ ffciw as tc baa¹ jxll or ttnw /wwify WILI ttar iïT> i<t lbew ideals.* When Tnu Ihink aL-ifiuL hOH well or how poorly *TCTU Vsvt.* up In ymjr *Wka&t* in actualiringi vou» id*a] wlF, iiif wiu (inp] in+n-^r.iti-Ll arid QTin^ruou.¹; in living, 1 hut- In *yur .. iln.,-.-* ntvd vwicm [Harmonious Init^rntuwi ǀi inr tld yuu h.tl torn. imAfliL'j^Li, un-iiil^p-jKtj iind intwnsnious (CiinlTiiilLHl TnLvn^mitvl^	CiiryJiifnJ int [ij^TWjrV I'sccts *oi* outpul (wnrdft, [i>ns, gi.'ituH.'s} not fitting. *ISHTT>ttirVious intcgmlioti:* Bodr it-lj\^L] ,in:l L-.ihn. movioTtents and g^ftLui^ all wM in^filu'r" and KMirfLnaLed. *Innon^fun-u^:* fj< sts *id* tin.' pfraofi'ii irtitput du not seem in Fil fenether.	__C**£k.1cd Tnt^ngniilty¹ ___HirmLiSTiLiu^ InrL"^iajtLon (Cnngniienll
4t Tiinr" tcnic 'Sort: fonr firfn n i Kwy ^aortipj^ *at&rtieJ, tiuae* Trim¹ *txtitTring. and* JJtMt JJui aiifJ or:i^ir. WJMTC do you put mttst ot yn4jr attcrtlinri—<"l(l Lhi-l'aBt.. the l'rcsent. or ihe hulu/e?	Gesturing Do where *they* cod* ''pMI" "piwrt¹!!" «KJ "futuit" tvplratlv past to ihe left of a rï^,lii->LninL]fLE prison, with "lulLir ' Li- Ihe rig.liL_ fi-slL-m F:i—piedica^ a\ Liins.	_ r^sr __1 IltlUX¹ __AtcmpaTul

17. T i m e " Bt^erienre Snrt: *Yiiur preferred aw* cV cTptTi&xiu-; titmt and Jtrrji Ui\a wIprIUJI'V Liuff junw* SHEW *of* Wslrt/t-jJ "jrrnc" .jrxJ :(* durjlJi'ilrl *ft,<i/\ fJfUI ia event inxt*[1] 12 *pftivi vftrt\c-"* A> >L>U iwitTI rvniK i>f j-Liur Jiff in thi; post, in die[1] pnrecnt, ;mJ jn t>k' fiihjTt-, il(j ywa us: all these pirtinM wit in fmnt iwifliiri yvui pcripheiaJ vision or is at Least uric of ihLiR (pinbabh' yam past pictures) bchinJ *vam* pmphcral vision? IJ yflu nee iiL of these pictures, nut in fnmt of you., TOU have LAnled Jl "n-uiaLie" *a* the Mptriciite of evifinLi,. jn J ftoThwiLi^ Time, [f you see at least ftiis *oi* I!u-sf -|iiL+nrt^.Iwhinj vnur peripneril vitum ^HLI (rsperiw* r[1] BtIngi TnIIme. Thraugjn Tinif per'pit[1] KTKI tli hi[J] Tnurf jirj^sisLy^d and very Him: t^insiiinr;. in Tiipn; pvupl* ttnul to Ilvif fflf Ih* rri«(jHTit and UES crnnnii«3 mO HTIIL-		fi: *Time:* Mi>n? mat'emenl. agiLation. TJiri.n^h: riwte TJ^SS innwanenL, dgiuilnn. eic.	___In lime Thuough Time
4*- "Tlintf" Access- Sort! *Your-prefirmi styfcfur tettssbtg yam i\cmori°-* Hnw do you recall infurncwtLon Jrom. ycRif [MaL? Lta ^.IOLL ga back to *whMhiiti yrm* wish 1« jfab the infnrmaijrai b™n fKiintlum^ iir *do* you ^n hark ^Iep-liv-s-I*p in onder (Scqiimciall?		*Ra/bdota: Gesturing,* more mildly as it "ait over" williiTiuL a paLtern. Sfi^itf *tiiM:* ffesluf Lng wilh hands in chopping way .1^ If HniuniL'mg £]jafi3.	___Knndum ___SecjuEntial
19. E R D Strength Surh ViHrr ftf^tffflJ slvir/fjf *typiaiUv responding* ii] JftCKf riitl *ntt-Jr,* i>r rti^^td! ^urdn^iirJ[1].[1]. Hnw do you typleaTty ir-tjitmd hi a ifiFfti ulh ftriufng m everydav 1 ifi—. p £]isippit[i]Lr1mL[i]n+i it pmli'i'in. i frufllrali^iri I}i.it SnlLtcfc; yfntrpnjgn"^->rji« 4111 3 i^i't anrmwd ;irnL BibC ovti it (Unsfcibh ot Jy JOM |v«I aLvepl LIkit li^' nffifW frustTHTtLyn flnrf pnihlurn;! ji^d one can sylvn: them iStablc>7			_ UnsUfcW _S»jHc,TnM¡liM'

SOL M-nraHty Snrfc *our f/rrfrrrrd ity!rjiir sprtin^ uut issi/fti anI LIIMIVWK *ibiiL fill! into Off ifii-yanf* ofrr^rf-jflif-Ti'riJM^,. iwiJhifjJy, itJi^s^ I'd . Whun von think jhi^uJ iitt^Mn^ Lipi, ifuinp iomrthnifl embanassing, stupin], MXMIIH int'pt, tie, what thDugh&arvd-fti'-lirhp, flwxl VLUir cuciidutiEncet? LJo rou iLksl dJyrT.'t5n3Tj nnd rchiK to CTtpcrienjoe guilt i.VVeot Sacpci r^o) urdu you place g^eat LmporLanLV *MI* djuiiu^ what ifi "right" and give yoursdf pftm'ii(«>iL.in to experience- guilt (Strong fiuper^fgri)?		HUI ^f.j\- t\i'- Listen forfaingiMffC inJmCin_R "not caring" about things, peripl*, *nStt*, Otfc Also L'Jtclusivc Eall-ie(erencing (s«i #1 J>. Mnjn'_s^r tupfr-^jfl.'LiauHi Fnr nfnm imii)rrn±iunj- uf iustice. taimess. ri^h.1 / wiiinp, spi rihuiBty. etc.	___Weak fJuper-ego/ UncxviAienlk'MM/ **Low setwe of rij–hf** and **Mmng** **Fkrong** ^urstT-t^ii/ Cnd^itnl11IL:D.⸝ **Higji SCUM'** *vi* ri^hf jn j wron_B
51. CausaLinnil 5mt *Ynur prtftrnxl *iylf JIT tfankmg* about *Um "canst"* ofan «x^nJ jr fj^rrin\<:t. il ow do Ihink AIH[1])!!! wli.it t'JUatiJ yuu h? TVCTJS at the job you prtwnlly LviTii at? *J)* Nfo causatjun: you believe wftirtK itL+iL,iUy caused it. 2\ total causation: L-vtrytiTinK resultE nuci dinect and imttiftiia!^ niuMtian. H) Multi-cautatiriniTmLi belieu^thit rtn-re arc multiple causes. 4> PersomaE cauuriotc yuu beLt[1]. e that vnu pi J\pd a wny.ir mIc in cviusntiLTi 5) External causation: foti cHJnt £iHiw; onythingj something is-lss nr ^yintiicn' vly; did (ivt-lfiur nitSftlaSiLvJ.-In)M.i^i^'.il *c.-,i*Liintiun[1] ^ J U ncliEi'i: :j"ia" I'I>II«S tn^nnE rtiiti wyrLd caiLsc thinp to happen. 7) GwretaUwr: VLHI believe thtic are mam^r things *wh'uib* yptTjfc as conrLiti'Drts.	Ask any qu£Alii.*ii (Kit Lnvrtlv-ps some tjnd oi **cauMMkma]** f?r\"t-njnpLWIUOII. When VLHI dunk about what **•caused you to work at** the job Chat -you work aL, how do vnu expbin **that?** WIuILimLj^lil the current **sfttution** *of yon* lif* to e!n^f a;; it do*.[1]! ? **Wiial mjVrs ptijiplt** i»n>i;]vv *fit* they doT 1 low diJ (heir (vliitionship gpc m(u that sln*c7 Why did. y-ou j?ct divoroed?	*Qtnitktt-.* liimtis gcEtiiririg. as tt "Lhrnwirtj; up hsindir" to indkatfl effft;Ls «suH frnm r^iitiin^. Lrnorr *Canst Ejfccl:* Hand^ ^^rurinjr in J VLiqucntiaJ way. *Multi* Cause T.JJts.t: Hniu3s ^-ituiine; incinciES and spirals indk'atin^ v.iriLnit inctions hwding *back* into. 3 SVSIf rti rtf rrspiinEt[1]*, *Pmiumi Ciiuf? Ltfitt:* 1 lands pasturing In Self— muvin£ ft; chttit. .Vki^"M? Oru^r L.'fiTr: Hands gesturing in j p.^Lfk-I TII r^ruon. tis it tdsntifymg two. phAtiom^vi in.n"unin^ but not Lntejniingling.	___Causc-lese **Linear tj use Fffit'l** _ **Multi tju^FftVct** Pennnal T J U ^ Efletr Fvtrrihil I~.ii iv." Effort _ **Mn p_wl** roru'liifiiTniJ

En

M F*c

,a 3 O

i

Appendix C

The **NLP** Eye-Access **Chart** And
Representation Syslem Predicates

As people represent information internally they **move** their eyes, even though they may do it ever so slightly. Following someone's **eye** movements tan allovt‍ you to know what sense modality a person may use *at* a given time to represent information^ It is important to calibrate a person's organizations before making assumptions. With a "normally" organized right-handed person, the **following** describes the general pattern of eye accessing cues.

Visual Construct	Visual	Visual Remembered

Auditory Construct		Auditory Remembered

Kiresthetic K		Auditory Digital

Predicates—words in language that indicate specific sensory **modalities** Representational Systems (RS):

Visual; see, view, observe, witness, si^ht spot, look, glimpse, glance, peer, peek, peep, survey, eye, examine, inspect, gaze, stare, glare, pale, find, read, show, etc.

Auditory: listen, hear, overhear, sound, quiet, ask, beg, ring, chime, yell, scream, sing, speak, talk, shout, whisper, groan, moan, whine, buzz, call, click, etc.

Kinestketic: bite, burst, bend, bind, bitak, fnlJ, catch, **fight** go, grasp, yrab, hold, hit, dimb, run, struggle, throw, walk, jump, push, fcL-l, grip, handle, sense, impact, move, etc.

*Unspecified^* seem, be, aware, have, think, **believe,** allow, become, be **able,** have to, must, shall, know, do, make, understand, create, contemplate, ponder, desire, appreciate, sense etc.

Appendix D

Hierarchy Of Language On The Scale
Of Specificity And Abstraction

The Chunking Up Process

World uf Meld-Level Abstractions
(rhe KiuiHcin Categories)
(The **Meta** Me fa-Programs and Meta-Stattfi)

Frnme-of-Reference

t

Wiml doe? that meatiing mi'utt to *you?*
 , example dexrHxs this?"
"Fur

"What bntsntkm do you have iit this,..?"
"Wliai dm^ Ihis menu to you?"

When mediating, chunk up tn g
Chunk up unti] ynu ^et J. n(;mi[iJlizalion.

The Structures of Intuition.
 Deductive tjfth»itkrfb the ability to
take J gejicral prinriple and chunk down
til 3pply and relate to isp^itiL situah'ons.

Inductive Intuition: the ability Lf
chunk up tt) find meanings, connctdons and
            hehveen tht* ELStU pi

The Chunking Down

"What Specifically do ymi mean.,. 1"
(Uae any Metfl-Moultjl Rpedh'cily question)

 More and Mure Specific Details
and Distinctions

The World of
High-Jevel Abstractions
        Inwer-leveJ ideaa,
            ij understanding

The Big Piclune
The World of Abstractions

Thy language *nicchankm*
that move& US upward into
higher Itviei abstractions
thf Milton Model

intuiting lit ^
        live- here in the wnrld of
chunks *Kid* into "Trance"

4

Existence

Economy

Business
CE O

∎

Marketing M^niigcrs^Fi   Managers

Unii

∎

Administrative.

The   g g
LJnat L'nahles ui. to move dnwn
Lhe scale into Specifidty —*Hie Mclt-Mvtld.*
Those who gather itiforinaliL>ii by
Setsing live here. We come out
of tranre ivlien we move here.

(Edited fimm *Hicriin-hy oflili'jli>*
Copyright L9B7-]9%, **Tad** lames)

Appendix E

Mela-Programs In Five Categories And Meta *Meta-Programs*

Processi*nt*	Feeling	*Choosing*	K?^**punding**	Conceptualizinj> Senunti
Cognitive/1 'i^vptual	EmolionaJ /Sn mati c		C>ufpTi fling—Bclu **vinj***	Kantian C
ffl Chunk Size	#13 Emotional C	*way From*	**#29 Ba tttry** Rejiivcnalion *EjtrovcrS/Ambiivrt/*	#40 Values *List a*
URelationship		Reference		f41 **Temper lo**
System *VAKQAj*			Communication Stftnoc	#42 Self-Esteem *High SH/Laiu $£*
#4]nfi]. fja *Uptime/Omenlimn*	#lfi St^indtic Responses	#23 Modal Opcfamfs *Nec^sHy/Pcsi,ibitihf/Desir£*	#32 GeneraJ Kfspmse	*S-jwtific* Sfcfifs
		iyiiri^/Aittd		
#5 rp *Sensors/inluiton*	tf]7 Ctm vincer/CelievabHi**ty** , *Sounds.* JF«fe	#24 Preference	#33 Sontatk' Rfhponse iflBhTM	#44 SyU-Experiencc *BvdyfMind/EtnnfitmfifR*
	#1S L	#25 AcJapting to Expcctatitms *Perjection/Ctptimairtg/*	^34 Work Prefrjcnire *'t'iiingi^f^tt^na/People/*	#45 Self-Integrity Cfin/TitfCTf *Incongruity/ InicgmladtititTnimy*
#7 Scenario *Best • C*	(I*c'* Emotionji	#26 Value Buying		*Hb* ᴶTimcᴶ' letiM^ *Pttit/Pmxent/TTftun*

#8 Durability

#27 Ktsponsibilily
Chvr-RtZfptTTtsibilityf
Under-Rcsponsibility

#36

tt4? "fiim" Experience

#2ii People Convincer Sort

•#37

#48 "Time" **AcHBS**
Skquenlialf Random

#9 Focub Quality
Scrcmersf

#38 Soda!
Shrewd-Artful/

#49 Lgrt Slrcn^lh

tt\f
Direction

•ul l^tminiinnii

Sort

#50 Morality

#11 Reafoy
Sort

CE/Multi CB/
Personal **CEjExttrml** *CE{*

Communicatiun
t:hjnnc?l Sort
Verbal-Digital/
Non- Verbal-

3

Appendix F

Meta-Programs As A Sotting Grid

The "Mental" Mtfa-Programs

#1. Chunk Size:
Generai/Spfcific; Global'{Detaii
__Specific Sorting/Global Sorting (Detail/General)
__Abducting
Contexts^
_ Work/Career_____Relationships
__Intimates_____Hobbies/Recreation
__Sports   _ Other:___
__High/Medium /Low level   _ Driver MP: Yes/No

#2,RelationshipSort:*M&tckingfMismatdting;SamenessorDi*

__Sameness or Matching/ Difference or Mismatching
Contexts;
__Work/Career   .Relationships
__Intimates_____Hobbies /Recreation
__Sports_____Other:
__Hij^h / Medi urn / Low level_____Driver MP: Yes /N*a*

#3.RepresentationalKystemSort:*Visunl/Aitditory/Kiriesilietic/AuditGry-Digital*
_ Visual/Auditory / Kltiesthelic
Contexts:
_ **Work/Caiwr**_____Relflhonsliipi
__Intimates_____Hobbies /Recreation
_ Sports_____Other_____
__High / Mod i i] m / Low level   _ *Driver* MP: YES /No
_ Cross Modalities: V-A, V-K, K-V, etc.

#4. [nforni£tinn Gathering 5tyJe: *Uptime/Downtime*
__Down time/Uptime
Contexts:
__Work./ Career_____Kelationships
__Intimates_____Hnbbies/Recreation
__Sports_____Other:_
__High/Medi am/Low level_____Driver MP: Yes/No

#5. Internal Perceiving Processes: *Sciisors/lrtluitors*
___Sensor lnputting/Intuitor Inputting
Contexts:
_ Work /Canter_____ReUtioneJiips
_ Tntim-itos_____Hobbies / Recreation
___Sports_____Other:_____
___**High/Medium/Low** level   . Driver MP: Yes/Nfa

#6. J'trceptiial Categories finrt; *Blatk-nwi-whitc vs*
___Blat:k-and-white/Continuum Thinking
Contexts;
___Work /Career_____Rt?lationphip&
___[ntimatcs_____Hobbies/Recreation
___Sports   Other:
_ High/Medium/Low level   _ Driver MP: Yes/No

#7, Scenario Thinking Style: *Pc*l-Case I'S Worst-Caw Scenario Thinking;*
    Optimkts/Pessitnixte
___Opiimi&tu, Best-Case/Pessimists, Worst-Case
Contexts:
___Work/Career_____Re]ationships
___irLtimateft_____Hobbies/RecnvnIion
_ Sports   _ Other;_____
_ High/Medium/Low level_____Driver MP: Ye^/No

#8, Perceptual Durability SorL
___Peroieable Suiting/ImpemieabJp Sorting
Contexts:
___Work /Ca near_____Relationships
___Intimates_____1**lob**bies/RLK"ix*atior
___Sports   _ Other:_
_ High/Medium /Low **level**   _ Driver MP: Yes/Nn

#9. Focus Sort;
___Non-screening Sort/Screening **Sort**
Contexts:
___Work/Ca reer_____Refationphjpg
___intim.iu^_____Hobbies/Recreation
___Sports   Other:
                  level_____Driver MP: Yes/No

#10. Philosophical Direction: *WluffHow; Origins/Solution Process*
___Why—Origiiis/How—Function
Contexts:
___Work / Career_____Relationships
___Intimates_____Hobbies/Recreation
___Sports_____Other:_____
   High/Medium/Low level   _ Driver MP: Yes/ No

#11.RealityStructureSort:*Ajhtolelian/Won-Aristotelian(Static/Process)*
___Aristotelian Static/Norv Aristotelian Process Sorting
Contexts;
___Work/Career_____Relationships
___Intimates   _ Hubbies /Recreation
___Sports_____Other:_____
___High /Medium /Lr>w level_____Driver Ml': Yes/No

#12.CommunkationalChannelSi>rt:*Verbaf/Nojt-Verbal/Bainnced*
___Verbal—Digita I/Non- Verbal—Analogue/ Balanced
Contexts:
___Work/Career_____Relationships
___IFtJmates_____Hobbies/RecreaIion
___Sports   _ Other:_____
___High/Medium/Low level_____Driver MP: **Yes/**No

The "Emotional" Mcta-Programs

#13. Emotional Coping Style or Stress Response Pattern:
Passiuitif/Agg ression/Dissoda ted
___Passive/Aggrrssive
Contexts?
_ Work/Career_____Relationships
_ Intimates_____Hobbies / Recnea tion
___Sportb_____Other:.
___High/Medium/ Low level_____Driver MP: Yes/Nn

#14. Frame of Reference or Authoritv Sort: *Ititrrnal/F.xh'rnal;*
    Oiher-Rsfrrrni
___Other-Referencing/Stflf-Refenmcinj5 (External/Internal Frames)
___BaUnccd in both Other-Referencing and Self-Referencing
___OEh<?r-Tteferencin£ with Self-Referencing check
___Self-Referrc-ricing with Other-Rpfcrcjuifig check
Contexts:
___Work / Career_____Rpla tionsh ips
___Intimates_____Hobbies /Recrca linn
_ Spurt*   _ Other:
_ High/Medium/Low   **tevd** _ Driver MF; Yes/No
___If Other-Referencing: referencing off whom or what?
Reference person or group?

#15. Emotional State Sort:*Associated/Dissociated;FetrlingfThinking*
___Associated/Dissociated (Thinking/Feeling)
Contexts:
___Negative Fmotions_____Positive Emotions
___Present_____Fast_____Future
___Work/Career_____Relationships
___Intimates_____Hobbies /Recreation
___Spurts_____Other:.
___High/Medium/Law level   _ Driver MP; Yes/No

#16. Somatic Response Sort:
  _ Inactive/Reflective/Active
Contexts:
__Work /Career   __Relationships
__Intimates   __Hobbies/Recreation
__Sports   _ Other:_____
__High/Medium/Low level   __Driver VIP: Yes/Nn

#17. The Convincer Dr Believability Sort: ***Representation of****Acceptance of Persuasion*
    Urnfe, **Sounds,** *ur*f*drlx Ki^'ltt* **Rtsdfar** *Miikes Sense*
    Lnuks Rj^hr/Sound;? kight/Feels Riglit / Makes Sense
Cuntexts:
__Work/Ca reer_____Relationships
__Intimates
__Sports
__High/Miidium/Lnw level_____Driver MP: Yes/No
__Process:
     __Automatic
     __Repetition
       Timt **Period**
     __Never (almost never)

#l&. Emotion^ Direction Sort: *Lfni-iiirectianalfMititi-iUrectianat*

Contexts:
__Work/Career   _ Relationships
__Intimates   _ Hobbies/Recreation
 _ Sports   Other:_
__Higli/Medium/Low level   Driver MP:

#19,Emot*innal***Intensity/ExuberanceSort:***DimurgeticufSurgencifj*

Contexts:
__Work/Career   __Relationships
 _ Intimates   __I lobbies /Recreation
 _ Sporfe   _ Othtr;
                          level   _ Driver MP: Yes/No

TTie *"Volitional" Meta-Prograitis*

#2H Direction Sort: *'Hxuard and Await* Frtfctt, *Vast As&iHM&fFuiufa Possibilities:*
    AppfuttcU?Avoidance
___Toward /Away From (Approach/Avoidance)
___Toward and Away from Fqually
_ Toward with some Away From
._ Away from with some Toward
Contexts:
___Work /Ca meer_____Relationships
___Intimates_____Hobbies/ Recreation
___Sports_____Other:_____
___Hij^h/Medium/Low level_____Driver MF: Yes/No

#21. Conation Choice in Adapting: *Options/Procedures*
___Procedure/ Option /Both Option-Procedure
Contexts:
___Work/Carwr_____Kektionshi ps
___Intimates_____Hobbies /Recrcptinn
___Spnr tq_____Oth f r._
___High/Medium/Low level   _ Driver MF: Yes/No

#22. Adaptation Sort: *Judging/Patterning,*
___Judging—control l i ng /Perceiving—floating
Contexts:
 _ Work /Career_____Relations}!ips
___In tima ties_____Hobhie&/ Recreation
___Sports   _ Other:
_ High/Medium/Low level   _ Driver MF: Yes/No

#23. Reason Surt of Modal Opera Lois: *NecettltyfPixsibility/Dttilt Stick—Carrot*
___Poasi bility / Necessi ty/ Dcsi re / Impcrasi bility
Contexts;
   Work/Career_____Relationships
___lntim atos_____Hobbies/ Recreation
 _ Sports   _ Other:_____
___High/Medium/Low levd   _ Driver MP: Yes/Nn

   . Preference Sort: *PrlttWy 1nleresl—Peeple/Plaa!friiin$s/'Activity/Information*
___People /Plact?i/Thlngs/ A.cti v i *iy* /Tiiformati-tjn
___Combinations of such:
Contexts;
___Work / Career_____ReJationsh ips
___Ltitiitia tes_____1 lobbies/Kiecreo(ion
 _ Sports   _ Othe r:_____
   High /Medium */Law* level   _ Driver MP: Ye?/No

#25. Goal Sort—Adapting to Expectations:

    __Perfectlorustic/Optimizing/Skeptkism
Contexts:
    __Work/Career_____Relationships
    __Intimates_____FFobbics/Rrcrealion
    __Sports_____Dther:_
    _ High/Medium/Low level__Driver MP: Yes/No

#26. Value Buying Sort:
__Cust/Convenience/Quality/Time
Contexts;
__Work / Career_____Relationships
__Intimates_____ _ Hobbies/Recreation
_ Sports_____Other,
__High/Medium/Low level_____Driver MP; Yes/No

#27. Responsibility Sort:
__Over-Respojisible / Under-kesponsible / Balanced
Contexts:
__Work / Career_____Retotion&blps
__Intimates_____Hobbies/ Recreation
__Sports_____Other:
    Hi^h/ Medium /Low level_____Driver MF: Yes/No

#2S.PeopleConvincerSnrl:*DistrustingfJYuf.ting*
    __DLs trust/Trust Orientation
Contexts:
__Work /Career_____Relationships
_ Intimates   Hobbies/Recreation
_ Sports   _ Other:_____
__High/Medium/Low kivel_____Driver MP: Yes/No

The External "Response" Meta-Programs

#29* Rejuvenation of Battery Sort: *Extrovert, Ambivert introvert*
__Extrovert/In trovert/Ambivert
Contexts?
_ Work/Career_____Rpljtionships
  __intimates_____Hobbies /Recreation
_ SpOftS   _ Other;.
_ High/Medium/LOW   feV*I   . Driver MF; Yes/No

#30.Affiliation&ManagementSort:*ijtd$pttodB1tt/T&Wt*
  _ Management /Independent /Dependent /Potential Manager/Team Player
Contexts;
__Work/Career_____Relationships
__Intimates_____Hobbies /Recreation
_ Sports   _ Other:_____
                    level_____Driver MF: Yes/No

#31. Cummunitatiun SLIIHL- Sort: Bus*ic Communication*
   Blamer/Piacater/Computer/Dip tracter/Leveler
Contexts:
___Work / Carer *r*_____ Relationships
___Intimates_____ Hobbies/Recrefl lion
___5ports_____ Other:
___High /Medium /Low level_____ Driver MP: Ye?/No

#32. Gener.il Response Style:
Con\$ruetitfJnc()H£r MI it/Co **r?jj ti** *itivc/Coopera tiw/Poltirity/Mets*
___Con g mity/Incongmity/Competitive/Cuapera live/ Polarity**/Meta**
Contexts:
___Work/Career_____ Relationships
___Intimates_____ Hobbies/ Recreation
_ Sports   _ Other:_____
___High/Medium/Low level_____ Driver MP: Yes/No

#33. Somatic Response Slylc:
_ Acti v*c* / **Reflective** / Hoth
Contexts:
___Work/Career   .Relations-hips
___Intimates_____ Hobbies/Recrpa ri
                                            _ Other_____
___High/Medium/Low level_____ Driver MP: Yes/Nu

#M. Work Preference Sort: *Thinp/Systems/P^ltfhtftiiMiwn*

Contexts:
___Work/Career   Kulduionships
                                            ___Hobbius/Rtvrt?ation
_ Sports_____ Other:.
___High/Medium/Low level_____ **Driver** MF: Yes /No

#35. Comparison Sort:
, Quantitative Sorting /Qualitative **Sorting**
Contexts:
___Work/Career_____ Relationships
___Intimates_____ Hobbies/Recreation
___Sports_____ Other:.
___High / Medium / Low level_____ Driver MP: Yes /No

#36. Knowledge Sort: *Mndrfirig/Conteptwilizmg/DenionstratingfExpericMingfAuthorizing*
___Modeling/Conceptualizing/
Demons!rating/Experiencing/
Authorizing
Contexts:
___Work/Career_____ Relptionships
___Fntimates_____ Hnbbie*/ Recreation
_ Sports_____ Other:_____
_ High/Medium/Low level_____ Driver MP: Yes/No

figuring Out Pevpte

#37. Compielion/Clngurc Sorte *Ciosure/Son-CJoaurc*
___Closure/Non-Closure
Contexts:
   Wtfrk/Canesr_____ Relationships
 _ Intimflteb_____ Hob bits/Recreation
 _ Spurts   _ Other:.
            ium/Low level   _Drivtr Ml': Yes/No

#38. Social Present;)I ion: *Sftit&d* &xf *Artftil/Grnuitiz* flrtd *Arttess*
___Shrewd and Artful/Gt[1] nn\r\v mid Artless
Contexts:
   Work/ Career_____ Relationships
 _ Intimates   I lobbies/Recreation
 _ Sporta   _ Other:_____
___High /Medium/Low level_____ Driver MP: Yes/No

   i Hierarchical Dominance Sort;
___Power/Affiliation/Adi ipvcinrnl
Contexts:
   Work/CcirKer_____ Relationships;
___In tima tf&_____ Hubb iey / Kecr«fltion
___Sports_____ Other:.
___High/Medium/ Lou[1] level_____ Driver MP: Yes/No

The Meta *Meta-Programs*

#40, Value Sorh *two&mtit*
___Toward Values/Away From
List uf:

___Work/Career
___Inti m«i tioi}_____ Hubbies / Retnea
___Sports_____ Other:_____
___High/Modi ii in /Low level_____ Driver MP: Yes/No

#41. Temper to Tnnlnjclion finrl:
___Strong-Willtfd/Compliant
Contexts;
___Work /Critfeer_____ Relationships
___[ntimatK?s   , Hobbies/Recreation
 _ Sports   _ Other:___
___High/Medium /Low level_____ Driver MP: Yes/No

#42. Self-Esteem Sort; *Conditionn!flJncanditir>?ia!*
   Conditional St/Unconditional SE
Contexts;
___Work/Career_____ Kelatiunships
___In I i m.itos_____ *H* obHeg / Recreation
___Sports_____ Other:.
 _ High /Medium /Low Wei   _ Driver MP: Yes/No

#43. Self-Confidence **Sort:** *High/Lew*
___Low Self-ConFid*zncc.*/High Se.lf-Contid.enue
Contexts:
_ Wo rk/C*3* reer   .. *ReU* tlon&hi p s
___Intirnates_____Hobbies /Recreation
___Sports_____Other.
_ High / Medium / Low 1 eve!_____Driver MPf **Yes/Mo**
 _ **Self-Confidences** in what **specifically?**

#44. SelMkperienre Sort
 _ Mind/Emotion/ Will /Body **/Role/**Position/Spirit
Contexts:
___Work/Career_____Reklionships
___lntimate.H   _ Hobbies/R*;crL!flhun

             dium/Low level_____Driver MP: Yes/No

#45. Self-Integrity: *Conflicted {ncangriiity/HaTmonioite Integration*
___Incongruency/Congruency
Contexts:
 ^Work/Cweer   _ Kelationships
___Intim,i tc&_____Hob bits / **Reczea** tion
___Sports_____Otbcrj_
___High/VltfdJum/Low level_____Driver MP: Yes/No

#46, "Time" Tensed Sorh *P*

  Work/Career_____Relationships
___Intimates   _ Hobbies/Recreation
___Sports
___High / Medium/ Low level_____Driver MP; Yes/IMt>

#47. [JJ]Time" Experience: *In "Tune"fThnmyJi "Time"; Sequential* Vs *Random $6rtiag*
_ In "Time"/Through "Time" (Random7^quential)
Contexts:
___Work/Career_____Relationships
_ Intima **tes**   _ Hobbies/ **Recrea** ti *tin*
_ Sports   _ Other:_____
                    level   _ Driver MPr Yes/Nu

#4fi, -"Time" Accesa Sort;
___Randuin Acc&s&irg/Sequential Accesiiiiti^
CtmtestS:

  hitimiites   .Hobbies/Recreation
  Sports_____Other;.
___High/Medium/Low level_____Driver *MF:* Yea/No

#49, Egn Strength Sorb *Unstabk/Stublt*
___ Unstable/Stable
Contexts:
___ Work/Career _____ Rda tion shi ps
___Intimates
___Sports _____ Othe r:
___High /Medium/Low level   Driver MP: Yea/No

#50. Morality Sorl: *Wtak/StfOttg Super-ego*

Weak/Strong Super-egn
Contexts:
___Work / Ca n?e r   .___Kelahanhkhips
___Intimfllcs _____ 1lubbiea/Recreation
___Sports _____ Other:,_____
___ Hi gh / Mod i *u m* / Low level _____ Driver MP: Ye>/\ci

#51. Causation Sort! *Causeless, Linear Cause Effect (CBK Mtitti-CE, Personal* CE,
    ExternalCE,Magical,Correlational
___Causeless, Linear, Multi, Personal, External, Magical, Correlational
Contexts:
___Work/Career _____ Relationships
___Tntimates _____ *I* lobbies/ Recreation
___Sports _____ Other:_____
___High/Medium/Low level _____ Driver MP: Yea/No

Appendix G

Ttiere 1$ No "H"

Did you notice that we wrote this **book** using the General **Semantic** extensional **device** called **E-Prime** (except for quotes from others)? We did.

E-what? ~*Eng\\&h-primed* **of** the "to be" verb family of **passive verbs** (is, am, are, was, were, be, being, been), Invented by D. David Bourland, Jr. and popularised by Bourland and Paul Dennithorne. Johnston *in To Be or Not: An E-Prime Anthology,* E-PrLme and I -Choice empowers **people** to not fall into the "is" traps of language.

The "is" traps? Yes, Alfred Korzybski (1941/1994) warned that *the* "is" *of identify* and *the "is" of predication* present two dangerous linguistic and semantic constructions that map false-to-fact conclusions. The first has to do with identity—how we identify a thing or what we identify ourseh-us with and the second with attribution; how we **frequently** project our "stuff" onto others or onto things without realising it

Identity as "sameness in all respects/' *does* not even exist. It can't. At the sub-microscopic level, everything involves a "dance of electrons" always moving, changing, and becoming. So no thing can ever "stay the same" even with itself. So nothing "is" in any static, permanent, unchanging way-Sinee nothing exists as eternal, but since everything continually changes, then nothing "is," To use "is" mis-speaks, mis-evaluates, and mis-maps reality. To say, "She is lazy ,. /' "That is a *s*tupEd statement...*"* falsely maps reaJity. And Kor/ybski argued that unsanity and insanity ultimately lie in *identifications,*

Predication refers to "asserting" something. So to say, "This is good,.....I'hat flower is red," "He it; really stupid!" creates a language structure which implies that something "out there" contains these qualities of "goodness/' "redness/' **and** "stupidity" The "is" suggests that such things exist *independent of the **speaker's** experience.* Not so. Our descriptions: speak primarily about our internal experience indicating our judgments and values. More accurately we could have saidj "I evaluate as good **this** or that," "I see that flower as red/' "I think of him as suffering from stupidity!"

"Is" statements falsely distract, confuse logical levels, and subtly lead us to think Lhal such value judgments exist outside our skin in the world "objectively." Wrong again. The evaluations (good, red, stupid) function as definitions and interpretations in the Speaker'? mind.

Tlie "to be." verbs dangerously presuppose that "things" (actual events or processes) stay the same. Not! These verbs invite us to create mental representations of fixedness so that we begin to set the world in concrete and to live in "a frozen universe" These verbs code the dynamic nature of processes statically. "Life is tough." "I am no good at math."

Do **these** statements not sound definitive? Absolute? "That's ju&t the way it is!" No wonder Bourland calls "is" "am" and "are-/' etc. *"the deity mode,"* "The fact is that this work is no good!" Such words carry a sense of completeness, finality, and time-independence. Yet discerning the difference between the map and the territory tells us **that** these phenomena exist on different logical levels. Using E-Prime (or E-Choice) reduces slipping in groundless authoritarian statements which only closes minds or invites arguments.

[f we confuse the language we use in describing reality (our map) with **reality (the** territory), then we *identify* differing things. And thai makes for unsanity. There "is" no is. "Is" nou-references. It points to nothing in reality, It operates entirely as an irrational construction of the human mind. Its use leads to semantic mis-evaluations.

Conversely, writing, thinking, and speaking in E-I'rime contributes to [H]*consciousness of abstracting"* (conscious awareness) that we make maps of the world which inherently differ from the world. E-Prime enables us to think and speak with more clarity and precision as it forces us to take first-person. This reduces the passive verb tense ('Tt was done." "Mistaken were made/'). It restores speakers to statements, thereby con textualizing statements, E-Prime, by raising consciousness of abstracting, thereby enables us to index language. Now I realize that the person 1 met last week, Person i$_{af}$;tw<?ek$_r$ "is" not equal in all respects to the person that now stands before me, Person g^ *week.* This assists me. in making critical and valuable distinctions.

E-Choke differs from E-Prime in that with it one uses ***the*** *"is" of existence* (e,g. "Whore is your office?" "It is on 7th. Street at Orchard Avenue"), *the* ***auxiliary*** *"is"* (e.g. "He is coming next week.") and *the "is" of* ***nam,*** (e.g. "What is your name?" "Tt is Michael." "My name is Bob/). Though we wrote this in E-Prime, we have **decided** to begin to **use** E-Choice so aH to avoid some circumlacutious phrases that we have used in the past(!)<

Keference: Hall (1995) "iilevating NLP to E-Prime" (Fob. 1995), *Anchor Point.*

Appendix H

Mela-Programs To Come

In order to not leave the impression that *we* have exhausted all possible Meta-Frograms with these 51, we would call your attention to Woodsmall's (1988) work wherein ho included a section that he playfully entitled, ***"Wyatt WoodsmaR'$ Mtfs Programming Cookbwtk."*** Or, "Everything you ever wanled to know about sorting principles and were afraid **to** ask." **There** he enumerated not only Leslie and Richard's original Meta-t'rograms for therapy; and his expanded version, but multiple other sources and lists of Meta-Programs.

Within those lists we have identified additional ones that seem most promisui^ to us, We have named the sort in bold with its distinctions in italic.

- **State:** *FrirfJQryfMctn Aware* {Very similar to the Meta-Slates model)
- Memmy: *Raliving/Metn Aware*
- Rule Structure: *my rules for me; my **rules for** me/my **rules for** you; tw rules for me/my rules far yam my rules for me/your rules for you* (Source: Roger Bailey)
- Context: **High/Low (sources:** Edward Hall, Gregory Bntcson, p. V9)
- Harmony: *Moving Away from DishnrmoHit/Moving away from Harmony/Toward Harmony•[Toward Disharmony*
- Mental Development; *Ni>isef Correlations*

  Mental Ordering: ***Thesis/Antitk&is/Syitthe&ia***
  Tangibility Order: *Ctinamtt- [cotuiacted,* **undifftrtnttaiid,** *sensuous)/'Abstract (unconnected)*
  Cosmos **Order** *Mttsyfllnmesty/Fussyl*
  Eschatological: *Life njler denlhfNa life after daath; Heavers/He!l/Reincznmtitm/l.imtw/Extmcfion*
  Kolb Learning Styles: *Concrete/Abstract QmceptualizatianJActive Experimentation/Reflective OhservQUon/AccommodatvrfiJivertfer/AssimHatar/Converger*
  Gardner Multiple Intelligences: *Linguistic Logical~Mcitli\-mtitii:u}/fy>titial, Mitsictiitiady-KinesthtHicfltiIra-Personal'/hitcr-**Peracnel***
  Learning type: *One Time **LearnitigfR&nfbrcement** Learning*
  Ambigui ly **Types**: *.V<nvlfComplexfInsolvabie*
  Risk Taking; *Safety (no RTifCiintioiis (some FT)/Cfmllevxin% (high level RT)/ Fooh ttctal RT) '*
  Time Nature: *Compressed TimefExjninded Time*
  Memory Flayback: Continuous Real *Time/Continuous Skip Time*
  Memory Evaluation: *Original Criteria/Present Pay Criteria*

About Tfie Authors

L. Michael Halt, Ph.D. lives in **the** Colorado Rocky Mountain* where he is an entrepreneur, **researcher, and** trainer He studied NIP with co-fuunder Richard Bandler and lias become **a** prolific author in NLF and Meuro-**Semantics,** He earned **a** doctorate in Cognitive-Behavioral Psychology with an **emphasis** in psycho-linguistics. His dissertation dealt with the langusging of four psychotherapies using the formulations of General Semantics- In 1994, Michael developed the Mela-States Model while modeling resilience and has since founded the field of Neuro-Semantics along with Dr Bodenhamer. You can reach him **at**
Neuro-Semantics, P.O. Box 9231, Grand Junction, CO. 81501, USA.
Telephone number: (970) 523-7877.
E-mail; **lVHchad@jmirosemantics.com**

Bob G. Bpdenfuuner, UMin. has **directed** NLF **of Gastonia,** North Carolina for many years and has also been teaching NLF at Gaston College. Dr Hodenhamer. studied with Tad James and received both NLP and Time Line Therapy certification. **He** served as a pastor in several churches. The National Board for Certified Counselors hap; approved NLP *of* **Gastonia** to offer **continuing** education **activity.** After co-authoring **several** books with Dr **Hall,** they co-Founded Neuro-Semantics. You can reach him at:
1516 Cecelia Drive, Gastonia, NC 28054, USA.
Telephone number: (704) S64-35H5.
E-mail: Bob©neurosemnntic3.com

For more information on books, products, trainings, etc. see our websites:

http://www.neurosemantics.com
and
http://www.learninstitute.com

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Glossary Of NLP Terms

Accessing Cues: The ways we tune our bodies by breathing, **posture,** and eye **movements** to think in certain **ways.**

As-if frame: Pretending that some **event** ha& happened so thinking "as if" it had occurred, encourages creative problem-solving by mentally going beyond apparent obstacles to disked solutions.

Analogue: Continuously variable **between** limits, like a dimmer switch for a light. An analogue submndaliEy varies like light to dark, while a digital submodality operates as either off or on, e.g, we see a picture in either an associated or dissociated way.

Anchoring: The process by which any stimulus or representation (external or internal) gets connected to and so triggers a response. Anchors occur naturally and intentionally (as in analogue marking). The **Nil'** concept of anchoring derives from the Pavlovian stimulus-response reaction, classical conditioning. In Pavlov's study the tuning fork became the stimulus (anchor) that cued the dog to salivate.

Association: This refers to mentally seeing, hearing, and feeling from inside an experience. Associated contrasts with dissociated. In dissociation, you see a young you in the visual image. Generally, dissociation removes emotion from the experience while in association we experience the information emotionally.

Auditory: The sense of hearing, one of the basic Representation Systems.

Behavior: Any activity we engage in, micro-like thinking, nr macro-like external actions.

Beliefs: Thoughts, conscious or unconscious, which have grown up through into a generalization about causality, meaning, **Self,** others, behaviors, identity, etc. Beliefs address the world and operating in it. Beliefs guide us in perceiving and interpreting reality. Beliefs relate closely to values. NLP has several belief change patterns.

Calibration: becoming tuned-in to another's state via reading non-verbal signals previously observed and caiibrated.

Chunking: **Changing** perception by going up or down levels and/or logical levels. Chunking up refers to going up a **level** (inducing up, induction). It leads to higher abstractions, Chunking down refers to going down a level (deducing, deduction). It leads to more specific examples or cases.

Complex Equivalence: A linguistic distinction wherein someone makes two statements to mean the same thing, e.g. "He is late; he doesn't love me."

Congruence: A state wherein one's internal representation works in an aligned way. What a person says corresponds with what s/he does. Both their non-verbal signals and their verbal statements match. A state of unity, filness, internal harmony, not conflict.

Conscious   Present moment awareness. Awareness of seven +/- two chunks of information.

Content: The specifics and details of an event, answers *wlwt?* and *why?* Contrasts with process or structure.

Context: The setting, frame or process in which events occur and provides meaning for content.

Cues: Information that provides clues to another's subjective structures, i.e. eye-accussing cues, predicates, breathing, body posture, gestures, voice tone and tonality, etc.

Deletion: The missing portion of an experience either linguistically or representation ally.

Digital: Varying between two states e.g. a light switch—either on or off, A digital submodality: color or black-and-white; an analogue submodality: varying between dark and bright-

Dissociation: Not "in" an experience, but seeing or hearing it outside as from a spectator's point of view, in contrast to association.

Distortion: The modeling process by which we inaccurately represent something in our neurology or **linguistics,,** can occur to create limitations or resources.

Downtime: Not in sensory awareness, but "down" inside one's own mind seeing, hearing, and feeling thoughts, memories, awarenesses, *a* light trance state with attention focused inward.

Ecology: The question about the overall relationship between idea, skill, response and larger environment or system, Internal ecology: the overall relationship between person and thoughts, strategies, behaviors, capabilities, values and beliefs. The dynamic balance of elements in a system.

Ei{citation: Evoking a state by word, behavior, gesture or any stimuli. Gathering information by direct observation of non-verbal signals or by asking Meta-Modei questions.

Empowerment: Process of adding vitality, energy, and new powerful resources to a person; vitality at the neurological Jevel, change of habits.

Eye-Accessing Cues: Movements of the eyes in certain directions indicating visual, auditory or kinesthetic thinking (processing).

Epistetnolagy;   The study of how we know what we know. NLP as an epistemology.

First Position: Perceiving the world from your own point of view, associated, one of the three perceptual positions.

frame: Context, environment, meta-level, a way of perceiving something (as in Outcome Frame, "As If" Frame, Backtrack Frame, etc.).

Future Pace: Process of mentally practicing (rehearsing) an **event** before it happens. One of the key processes for ensuring the permanency of an outcome, a frequent and key ingredient in most NI.P interventions.

Generalization : Process by which one specific experience comes to represent a whote class of experiences, one of the three modeling **processes** in NLP.

Gestalt: A collection of memories connected neurologically based on similar emotions.

Hard Wired;   Neurologies 11 y based factor, the neural connectors primarily formed during gestation, similar to the hard wiring of a computer.

tncongmence: State wherein parts conflict and war with each other, having reservations, not totally committed to an outcome, expressed in incongruent messages, signals, lack of alignment or matching of word and behavior.

Installation: Process for putting a new mental strategy {way of doing things) inside mind-body so it operates automatically, often achieved through anchoring, leverage, metaphors, parables, refraniing, future pacing, etc.

Internal Representations.'   Patterns of information we create and store in our minds. combinations of sights, sounds, sensations, smells and **tastes.**

Kinesthetic: Sensations, **feelings,** tactile sensations on surface of skin, proprioceptive sensations inside the body, **includes** vestibular system or sense of balance.

Leading: Changing your own behaviors after obtaining rapport so another follow a, an acid test for high level of rapport.

Logical Level: A higher level, a level *about* a lower level, a meta-level that drives and modulates the lower level.

Loops: A circle, cycle, a story, metaphor or representation that goes back to its own beginning, so that it loops hack (feeds back) onto itself. An open loop: a story left unfinished. A doted loop: finishing a story; In strategies: loop refers to getting hung up in a set of procedures that **have** no way out, the strategy fails to exit.

Map of Reality: Model of the world, a unique representation of the world built in each person's brain by abstracting from experiences, comprised of a neurological and a linguistic map, fine's internal representations (1R).

Matching; Adopting facets of another's outputs (behavior, words, etc.) to enhancing rapport.

Meta: Above, beyond, about, at a higher level, a logical level higher.

Meta-Modet: A model with U (or 12) linguistic distinctions dial identifies language **patterns** that obscure meaning in a communication via distortion, deletion and generalization. 11 (or 12) specific challenges or questions by which to clarify imprecise language (ill-formadness) to reconnect it to sensory experience and the deep structure. Meta-modeJing brings a person out of trance. Developed, 1975, by Richard Bandler and John Grinder. Basis of all ouier discoveries in NLR

Meta-Progrnms: Yhe mental/perceptual programs for sorting and paying attention to stimuli, perceptual filters that govern attention, sometimes "neuro-sorts/' or mefa-process*_'S.

Mettt'States: A state about a state, bringing a ktate of mind-body (fear, anger, joy, learning) to bear upon another state frnm a higher logical level, generates a gestalt state—a Meta-State, developed by Michael Hall.

Mismatching: Offering different patterns of **behavior** to another, breaking rapport tor the purpose of redirecting, interrupting, or terminating a meeting or conversation, mismatching as a Meta-l'rogram.

Modal Operators:	Linguistic distinctions in theMeta-Model that indicate the "mode" by which a person "operates"—the mode of necessity, impossibility desire, possibility, etc., the predicates (can, can't, possible, impossible, have to, must, etc) that we utilize for motivation.
Model:	A description of how something works, a generalized, deleted or distorted copy of the original.
Modeling:	A process of observing and replicating the successful actions and behaviors of others, the process of discerning the sequence of *IR* and behaviors that enable someone to accomplish a task, the basis of accelerated learning.
Model of the WorU;	A map of reality, a unique representation of the world via abstraction from our experiences, the total of one's personal operating principles.
Multiple Description:	The process of describing the same thing from different viewpoints,
Neuro-Littgitistic Programming:	Thu study of excellence, a model **af** how people structure their experience, the structure of subjective experience, how humans become *programmed* in their I h in king-emoting and behaving in their very **neurology** by the various **language** they use to process, code and retrieve information.
Natninalization t	A linguistic distinction in the Meta-Modd, a hypnotic pattern of trance language, a process or verb turned into an (abstract) noun, a process frozen in time.
Outcome:	A specific, sensory-based desired result, should meet the well-formedness criteria.
Pacing:	Gaining and maintaining rapport with another by joining their model of the world by saying which fits with and matches their language, beliefs, values, current experience, etc, crucial to rapport building.

Parts: Unconscious parts, sub-personalities created through some Significant EmotionaJ Experience {SEE)f disowned and separated functions that begin to take on a life of their own, a source of intra-personal conflict when incongruous.

Filters: Unique ideas, experiences, beliefs, values, Meta-Programs, decisions, memories and language that shape and color our model of (he world.

Perceptual Position: Our point of view, one of three positions: first position—associated, second position—from another person's perspective, third position—from another other position.

Physiological: The physical part of the person.

Predicates: What we assert or predicate about a subject, sensory-based words indicating a particular Representational Systems (visual predicates, auditory; kinesthotic, unspecified).

Preferred System: The RS that an individual typically uses most in thinking and organizing experience.

Presuppositions: Ideas that we have to take for grunted for a communication to make sense, assumptions, that which "holds" (position) "up" (sup) a statement "ahead of time" (pre)L

Rapport: A sense of connection with anotfier, a feeli ng of mutuality, S sense of trust, created by pacing, mirroring and matching, a state of empathy or second position.

Refraining: Taking a frame-of-reference so that it looks new or different, presenting an event or idea from a different point of view so it has a different meaning; content or context refraining, a change pattern.

Representation: An idea, thought, presentation Of sensory-based or evaluative based information.

Representation System (RS):   How we mentaJly code information using the sensory systems: Visual, Auditory, Kinesthetic, Olfactory, and Gustatory,

Requisite Variety:	Flexibility in thinking, **emoting,** speaking, **behaving)** the person with the **most** flexibility of behavior controls the action; the Law of **Reqotsite Variety.**
Resources;	Any means we can bring to bear to achieve an outcome: physiology, states, thoughts, strategies, experiences, people, events or **possessions,**
Resourceful State:	The tota] neurological and physical experience when a person feels resourceful.
Satir Categories:	The five body postures and language styles indicating specific ways ot"communicating: leveier, blamer, placater, computer and distracter, developed by Virginia Satir.
Second Position:	Perceiving the world from another's point **of View,** in tune with another's sense of reality.
Sensonj Acuity:	Awareness of the outside world, of the senses, making finer distinctions about the sensory **information** we get from the world.
Sensory-Based Description:	Information directly observable and verifiable by the senses, see-hear-feel language that we can test empirically, in contrast to **evaluative** descriptions_r
State:	Holistic phenomenon of mind-body-emmiens, mnod, emotional condition, sum total of all neurologies! and physical processes within tin individual at any moment in time.
Strategy:	A sequencing of thinking-behaving to obtain an outcome or create an experience, the structure of subjectivity ordered in a linear model of the TOTE.
Subniodtility;	Distinctions within each RS, qualities of internal represen-tations, the smallest building blocks of thoughts, charac-teristics in each system,
Synesthesia:	Automatic link from, one RS to another, a V-K aynesthesi.i involves seeing-feeIing without a moment of conscious-ness to think about it, automatic program.

Third Position: Perceiving the world from the viewpoint of an observer's position, one of the three perceptual positions, where you see both yourself and another.

Time-line: A metaphor describing how WL[1] store our sights, sounds and sensations of memories and images, a way of coding and processing the construct "time."

Unconscious: **Everything** not in conscious awareness, minor Representational Systems.

Universal Quantifiers: A linguistic term in the Meta-Model for words that code things with "allness" (even[1], all, never, none, etc.), a distinction that admits no exceptions

Unspecified **Nouns:**   Nouns that do not specify to whom or to what they refer.

Unspecified Verbs: Verbs that have the adverb deleted, delete specifics of the action.

Uptime: State where attention and senses directed outward to immediate environment, all sensory channels open and alert.

Value: What is important to you in a particular context? Your values (criteria) are what motivate you in life. On the end of all motivational strategies you will find a kiaesthetic. This kinesthetic is an unconscious value.

Visual: Seeing, imagining, the RS of .sight.

Visualization: The process of seeing images in yuur mind.

Well- Pormedncss Condition: The criteria that enable us to specific an outcome in ways that make it an achievable and verifiable, powerful tool for negotiating win/win solutions.

Figuring out people •- we «ill attempt it. Being .i p.irt **of** society **practically demands** it. **We e*di spend ton*** day 'mind-reading' the people wo **tiveftftd** work with, qutfationinp thL'ir nmtivi?s, guessing at their inU'ntionh. But *how* effectiveiy are we achieving this task? And do we even have *ourselves* figured nut?

In tlii* **revelatory** book, Hall and Bodenhamtfr build upon the NI_P **Meta-Frogrmn** model arid apply it tn fht'spt'dfit: task of *figuring out* **people. Poeufltngon** *ktxo peopleftatdfon* **in** terms of their cognitive **pfooesafaig** Itliinkin^;), emoting (5omatliii-i?> **Idcw** into the body), speaking (Lin^uagin^ the self and others) and behaving **(re^wnding,** relating). *Figuring i kd i\vpU'* allows us **to dteaewt IUM what** *atv.* but **Jin''¹** *!he\f work in a given sifttttkm.* in recognisins **the** pi'iv.-.r". pfoplt pnrtskt? in, we can begin **to** fi^utv people out in an in&tart, **and** immediately **communicate** with **thum in** *Ihe most tfftrlivt', productive ways.*

Figuring Out People *in unique in* **mxrtd** *ways. First, it* **explains** *the origins* **cfMeto-Prdgrama** *and* **pieces** *them in the larger context ofhuman* **gn?«tfh** *ttnd change; second, it* **id** **en ^rj** *depth (Uscusmon cf* **AWa-Pwgnows;** *tnd third, it* **etmtributm** *to the denetopmeni md expemkm of Mtte-An* **«rtstouttn^** *canirfbitikn to Otis aim which* HITS *at* **the heart cfNLP,**
—Wystt Woodsmall

nnd **Soft's** *mtfo&tosat and* **commitment to** *ckrtfjfitig and* **adding to ihe body cfNU* knowledge continues unabated. This is depth coverage** *of M^tii-Progrtimf pud* **a must** *for* **your NLP** *library.* Tht¹ *honk* **em ttpKifate** *everything that ha* ww *been written,* **presented mud feoetopedptvs** *much more-new* **materte** *besides. S* **pertkukrly** *(iked the* **motivating** *exercises that* **get you vsmg w^wri** *you huv?* **Sssmerf,** *An cxcrllfitt mid fo*

Katrina Patterson

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UvLt Df Lhe brightest find IHOSl I'llLllLl^lLisLic (HlthlX^ un the SIIP scent **today,** **ttaaowned for** their integrity, tMr compastion, and their **dedication** to applying and expanding \LP **bits** arean **whew** it h,is miL iriivtled **previously,** both **hftwmada** nwjor s-uiifices **IS pUISUC** their **tntertsb** in ISftr. *Thru* previous book., TTrwr-J-miiifl.- *Pnttcrns for •\tlvenlnrht$ in "Time"* **hs&** **been hailed iih J CD*Jp*** advance tn 11n- -iLidy of Time-Lines.