

The Metaprograms and the EMPs

by

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In this paper, all masculine pronouns will apply to the opposite gender
The nominal pronoun will apply to the first author
The plural pronouns will apply to both authors.
The spelling of choice in this paper is Oxford English.

In those days when Jim Bakker, Jimmy Swaggart and Jim Jones were waxing strong and at their overwhelming best, we were all missing for seeing what was going on. Each of them, and their ilk, were SORTING their entire reality by their RELIGION. (Of course we now know that Jim Bakker and Jimmy Swaggart had supplementary sorts.)

So, by definition, since religion is a sort, it is a METAPROGRAM. However, it was never included in the original menu of metaprograms. I not think that, today, it is even included as such in the teaching and training programs of NLP-ers. In our view this is an unwise and unhelpful omission. In fact, in our view the whole domain of metaprograms needs to be reviewed.

The metaprograms had their first major evaluation when we explored the existing menu in *Power and Elegance in Communication*. It was clear to us that the existing scan of metaprograms, whilst of singular and undoubted value, were insufficient to explicate the entire fabric of human subjectivity and human actions.

It was transparent to us that religion was a sort. However, it was a sort that is imprinted into the body language and sealed into one's mindsets. Then it became apparent that it was not just religion, as it is, but that the history of the religion was a powerful sorting device. Once this idea became obvious, then the other sorts fell into place. Culture is certainly another sorting device and also the history of that culture. And who can doubt that Race and Racial History is a powerful ontological sorting device.

By now, any certificant of NLP will already have deduced that Transformational Grammar of a native speaker's language is also an influential ordering device. In that all languages evolve, then the history of the language is also a metaprogram.

In training and seminars, we suggest that NLP trainers and teachers might invite a person who is perfectly bilingual to join them on the platform. Ask the person to think of an experience in one language (with everyone in the experience speaking the same language). Then ask the person to do the same in the other language. You cannot but calibrate and adumbrate the distinct shift in the person's ontology as a result of doing this. This, in turn, speaks to the power of the ontological sort by the transformational grammar of a language.

In this respect, I remember demonstrating this at a seminar that I was giving to a group of physicians. It emerged that the person I invited to come to help me with the demonstration had gone to Rome for a holiday. There he met a beautiful young woman and they were so enchanted with each other that he took her to Paris for a weekend. I asked him to think of the experience in English. Then I asked him to think of it again in Italian. Within five seconds of him doing so, the room erupted into laughter, You are right on! Without doubt it was so much better in Italian.

These metaprograms of Race, Religion, Culture and Language are manifestly imprinted semantic paradigms. Each of them has the body of its unique logical records and unique clusters of these logical records, in turn, as sub-sorts. Thus, the horror of the Holocaust has powerfully imprinted itself into the consciousness of the Jewish people. It acts as a critical and powerful metaprogram. It is a critical substrate for their ontology as a people. However, the Holocaust is but one item in the set of logical records that is part of Judaism. For some Jews, the laws appertaining to human conduct on the Sabbath are pre-eminent and critical in the hierarchy of logical records. For other Jews it is not. When the two classes meet in Jerusalem on a Sabbath, there emerges conflict of a very real form between the Ultra-orthodox and the Reformed.

From the above paradigms come the segregation and re-coalescing of such aggregates into other sub-paradigms that go to form the structures of our criminal justice system, our civil justice system, our social system and so forth. These, in turn, clearly act as sorts or metaprograms. The civil justice sort of a Californian is not the same as that on Ontarian. It is said that we are less litigious.

We designated the above as the General Paradigms. We did this because those of us who have the same set automatically will be part of the same group. In other words, the General Paradigms and their subsets underpin the existence of the group.

It became clear to us that the differences with the group is a function of the kind of unique paradigms acquired by a person. For this, we named such paradigms as Specific Paradigms. And so you will encounter people whose specific paradigm is:

I must make sure I do not make a fool of myself.

This is very different from:

I must make sure no one makes a fool of me.

It is, therefore, a logical corollary of what we are saying that the issues about the Virtual Question researched by Leslie Cameron-Bandler, David Gordon and Michael Lebeau belongs to the metaprograms.

It became clear to him that all paradigms that all the logical records that appertain to each paradigm were arranged in a form of hierarchy. The hierarchical distribution of the records and hence each sort will determine the ontology of a person in a given semantic domain. Thus, when it comes down to the consideration of abortion, one Catholic who has teaching of his Church at

the top of the set will oppose abortion vigorously if not violently. For another for whom this is not at the zenith of the hierarchy, his disposition may be more open and relenting.

Given what we have written so far, it is obvious that for us the existing clutch of metaprograms had to be expanded. We did this in the work *Power and Elegance in Communication*. In doing so we decided to index our augmentation of the metaprograms as the ENRICHED METAPROGRAMS - the EMPs.

In our view, as a class of consideration, the exploration of the EMPs have to be seen as our imprinted General and Specific Paradigms, our Virtual Questions, the beliefs that we have and the kind of Modal Operators that we live by. They all fall into the category of METAPROGRAMS. Our hope is that the NLP trainers in their training programs will be aware of this and so enrich the teaching and training of their students.

References:

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