

SELF-IMPORTANCE, Part I

by

Dennis K. Chong & Jennifer K. Smith Chong

In this paper, the male pronoun will apply to either gender. The plural pronoun will apply to both authors. The nominal pronoun will apply to the first author. The spelling is English.

We dedicate this paper to Richard Bandler.

In 1985, Richard Bandler¹ wrote about an item that took the wind out of our sails. It was:

The third disease is importance, and self-importance is the worst of all. As soon as one thing is “important” then other things aren’t. Importance is a great way to justify being mean and destructive, or doing anything else that’s unpleasant enough to need justification.

Richard Bandler: *Using Your Brains - for a CHANGE* Real People Press 1985 page 97.

Our first professions were Medicine and Nursing respectively. From the perspective of Bandler’s quote, we, therefore, see *self-importance* as being in the same basket as such diseases as syphilis, tuberculosis, cholera, leprosy, malaria, gonorrhoea, plague, etc. And, *self-importance is the worst of all* of them!

If and when a person *truly* realizes and appreciates what Richard Bandler wrote here, he may just begin to understand that with so many people diseased in this way, this world has to be in a bit of a mess. In turn, he might just see² that things are surely quite insane³ in this world. Worse, he may suspect no one has been able to get the cure for this disease. He may suspect he too may never be free of it.

We believe that History supports the truth of this tragic and terrible suspicion. If everyone, across all known time, suffered from syphilis, no one would think of it as being anything else but a perfectly normal event in their lives. If anyone were to become aware of it as a disease, it will be an awareness that will be blunted because he is immersed in the environment of the disease.

Bandler’s insight about *self-importance* is a neuro-semantic discernment of an astounding order of high brilliance and virtuosity⁴. As cited in the end note, there is only one other discovery that is comparable to this.

A person may also re-appreciate that pride is a sin⁵. In fact he may remember that it was taught as the *first* cardinal sin⁶. Christendom taught this long ago. He may then remember that perhaps, *humility*⁷ may have a place in our life.

How is it that *self-importance* is the worst of all the diseases?

For those who have read our papers, *Alfred Korzybski*⁸ and *Cause and Effect, Parts I - IV*⁹ and *CONCLUSION* (ref. www.neurosemantics.com), they will see that *self-importance* is the ultimate neuro-semantic command line of Causality. It is co-fostered by its companion neuro-semantic power line, the little question, *why*.

As Korzybski has shown¹⁰, the Aristotelian system¹¹ (*A* system) is the mother of human insanity. This was his incredible discovery and of which he delineated in his work *Science and Sanity*. We were to discover that within the *A* system are 12 logical levels¹². Each logical level is a command neuro-semantic operator in its own right.

All these logical levels, as operators, co-anchor each other. *Self-importance* is one logical level and it happens to be the ultimate operator of the entire *A* system. It is therefore a massive co-contributor of human semantic ill-formedness¹³ and hence of disease.

From Bandler’s quote, he cites that one logical corollary of *self-importance* is justification:

Importance is a great way to justify being mean and destructive, or doing anything else that’s

unpleasant enough to need justification (*our underline*).

And of the 12 logical levels of the A system a.k.a. the Blame Frame, that we unraveled in 1991, we found that *justification* was one of them. When, therefore, we read Bandler's quote, we were so wryly charmed and yet we were shocked at the concordance in our respective positions.

I was watching an old film, *Demetrius and the Gladiators*, starring Victor Mature and Susan Hayward. The most self-important person in the Roman Empire at the time was Caligula. Now, you will remember the Bandler quote that **"Importance is a great way to justify being mean . . . or doing anything else . . ."** Now, you can understand how it was that Caligula by his fiat nominate Incitatus, his favourite horse, to the Imperial Roman Senate! And the whole Roman Empire from Britannia to Persia assented to it. I thought, *how utterly unpleasant and exquisitely insane*. Of course the entire Empire was quite unaware of this insanity. Every Roman citizen knew that in relationship to all other human beings, Caligula was more important than any of them. To compound the insane situation, he was also God! And amazingly they were the ones who deified him¹⁴.

In this same film, our heroine declares to her school of gladiators her *expectation* that they are to die well so that they honour her house. If you were transposed Caligula's time to be a gladiator, would you not conclude that your lot would be singularly insane and unpleasant. Do you get the idea how diseased this thinking out of *self-importance* can become?

The manifestation of syphilis is not the same as tuberculosis. Like other diseases that we cited above, *self-importance* presents itself in varied and unique ways. How *self-importance* will manifest itself is choreographed by a person's HOPs¹⁵ (Hierarchy of Paradigms).

As a semantic emotion, *self-importance* is a state of being. As such it can vary in thresholds of intensity. Even at its minimum:

"As soon as one thing is "important" then other things aren't."

And so it logically follows:

As soon as a person is important, then others aren't.

When a person is consumed by his *self-importance*, he knows that he is transcendently above and better than any other. You will never be able to convince him otherwise. This transcendence is across all domains. This means that all others are less than he and their existence have far less value, worth or merit than his. In the extreme, others live to serve him¹⁶. A whole community or race can think that way. When they do, they will then have neither concern nor to enslave others.

Yes, slavery is the semantic child of *self-importance*.

In all known cultures and civilizations, slavery has been¹⁷ a feature. There was slavery in all the high and ancient civilizations of Egypt, Sumeria, Rome, Persia, India, China, Japan, Peru, Mexico. It is only now, after all these millennia have we finally emerged to reject it. It would seem that this has happened by a change in our Korzybskian *s.r.*¹⁸ and our neuro-semantic *s.r.*¹⁹ Thus, the idea, for me, that I would *own* another human being²⁰ is exceedingly offensive and repugnant. If we accept the propositions in the Endnotes concerning what it is to be a human being then it becomes clear how it is that for me, to own a human slave is the condition to be in a state of continuous nausea and vomiting. However, a person of exceeding high *self-importance* will not think, and above all, *not feel* this way.

A person of *self-importance* is absolutely sure that he knows all there is to know. In comes bigotry. He is also quite sure that there is no one who knows better or more than he. Out goes curiosity.

Do you know of someone who is always trying to show off that he knows more than you? There is never anything that you can say that he does not seem to have a better prescient riposte.

There is no one who can teach him anything. He, of course, is not prepared to learn from anyone or anything. He always knows that what he knows is always *right*. Such a person, in the NLP community, will be diagnosed as *being stuck*²¹. Of course, he is quite unaware of it.

Is it possible to have a collaborative enterprise or endeavour with a self-important person? If he dares to risk co-participating in achieving a common goal, you know whose name is to be on top. Do you think your ideas and ways have a chance to play. All "*major*" ideas and ways can only be his. You will be left with the crumbs.

How then may such a description manifest itself in actuality. Well, think of children who are pampered to the power of ^N by their parents. These little darlings are put on such high pedestals that they go to school knowing in an undoubted way that they are above everyone.

Now they find that they have to sit attentively to learn from a teacher. However, they know all that there is to know. So they are *bored, bored, bored*²². The threshold of their boredom rises; they are looking here, looking there and looking everywhere. Their minds are focused on doing something else. They do so and distract the class. They are brought to heel by the teacher. They are now agitated, irritated and angry that the teacher has dared to confront them.

This partial description is the insanity for that dog-tag known as AHDD²³. The conventional treatment for this dog tag is Ritalin. However, for the Neuro-Semantic Programmer it is an algorithm that has to be applied to discount the *self-importance*. You wonder, "Which way will work better?" Ah! Such is life - choices, choices.

The person with *self-importance* of course values it above all things in his life. Woe to you if you scratch it by accident. Have you ever been in a social situation talking with a group of friends and acquaintances. Then, you say something that, in your mind is either fair and objective or tangential and humorous. However, suddenly, one in the group becomes very angry and berates you for offending him. You are totally confused and you wonder aloud seeking support, "But what did I say." Your plea has no difference to the injured party. He becomes even more irate and insane.

Well, now you know. What you said, he took to be a mortal and unforgivable scratch to his *self-importance* a.k.a. ego²⁴.

A person will value his *self-importance* above all else. He will do everything and anything to protect it. Thus, the Jain priest, Gurudev Shree Chitrabhanu²⁵ taught:

You may think, "I have only a little ego left." But, if someone insults your ego, that brings up anger. You may flare up and use harsh words. A person with ego has some deceit as well. In order to prevent his ego from receiving a puncture, he will do deceitful things. In that ego, there is also greed, to become more and more powerful, and to keep others in a subordinate position.

Gurudev ShreeChitrabhanu: *Twelve Facets of Reality*, THE JAIN PATH TO FREEDOM Dodd, Mead & Co. 1980 page 87

A self-important person will never allow another to be his equal. He will do everything to ensure this. Ever had such a 'friend' like this? We have in the course of our lives had a few of them. They are truly irksome. Now, let us ask you, "Would you really like to go through life like an *irk*?"

If you are married to such a person, how long do you think you can endure this state of affairs? In the end, the only thing you can do is shake your head in dismay, pack your bags and leave. The self-important person will of course be utterly surprised, confused and shocked. He will then feel devastated, angry, bitter and frustrated. In the Aristotelian system, he will just blame his partner for *everything*, and *anything* and much more.

The insanity is worse when the self-important person identifies with his physical body. This means that his position is, 'I am my body and my body is me.' *Self-importance* is now identified with the body. When this is the case, it does not matter an iota if you have a Ph.D. Indeed, now₁₉₉₉, a Ph.D. is coming to me because of he is wracked with fears. He fears to be in any life situation that he thinks might entail an '*ouch*' for him! As Qui Gon Jinn taught Anakin Skywalker, "You focus is your reality." And his entire reality is the insane focus not to place himself in the at risk position of ouchy in his life, to wit, his physical body and, therefore, his ego .

With *self-importance* at such a high premium, he will do anything to protect, guard and preserve it. On one hand, he lives a life of a hunted animal. He is said to be shy but he has no chums. On the other hand he has to live separate and apart from other. Now he is said to be reclusive and he lives an isolated life.

A self-important person is not to be kept waiting. If he is, you will know the sting of his impatience and anger. However. A self-important person can and will keep you waiting with no concern.

Everything he wants, is to be the best. That which he receives is also to be the best. If it is not, you will hear of how he disparaged your gift and even you.

Self-importance has a myriad of manifestations. One day, we encountered this one. It was a patient who complained of difficulty in speaking in company regardless of whether it was in a family, social or work situation. He was then a 27 year old Canadian man. We were very curious about this behaviour. Certainly we did not accept the more usual conclusion of the label that *he is shy*.

Using the WWF-metalanguage (WWF-ML²⁶), we were able to determine in 6 questions the root of his problem. It was, "If I don't say anything they won't think anything." His ego was so invaluable to him that he would and could not endure anyone responding with a negative evaluation of what he might say and of him for saying it!

Then one day, we encountered what we now believe to be the ultimate manifestation of *self-importance*. We had returned to Kuala Lumpur, Malaysia with our two girls. We were only 7 days in KL. So we pre-arranged an 'at home'

in our hotel for my family to come and visit us. In the process of the 'at home' it became clear to me that one of my cousins was not going to come.

It is important to 'save face' in the east. I knew that my enquires about him were being smoke screened.

When the 'at home' was over, I picked up the KL telephone directory. There was his name, home address and office address in bold type. He had risen in life to be one of the directors of the Kuala Lumpur Stock Exchange. I rang his home number. I had not spoken to him in years. However, I still recognized his voice. I quickly picked up from the tonality of his voice that something was amiss.

So, I applied the WWF-ML. In no time I discovered that two weeks prior to our return to KL his son had returned from England. He had extracted him out of term time. He went to pick him up at the airport. The son went upstairs with his bags, washed and came down. He was there patiently waiting for him.

Then he said this to his son, "Is it true that in the 20 years of my married life with your mother, she has been having this affair with this man?" On hearing the reply, "Yes!" his entire world collapsed. He had been cuckold for 20 years and everyone knew, even his son. His loss of face was unbelievable. By the time of my phone call he had not been to work. He had not shaved. No one dared to come to him or ring him.

On the phone to me, he then went on to protest his fine and excellent ways over the years in marital fidelity to his wife. "And now this has happened to me," he powerfully and angrily protested. Then over the phone in anguish and pain he screamed and screeched to me:

"Why me? I ask you Dennis, **WHY ME?! WHY? WHY? WHY ME?!**"

I waited for him to catch his breath. Then I rode in. I said, "It was because of that piece of paper." What piece of paper?" he asked.

I replied, "The piece of paper that you got from God that said:

I, God, hereby declare that in your life time, the woman you marry will never cheat on you.

signed, sealed, God.

He spluttered back, "*I . . . I never got that piece of paper.*"

Calmly, I replied, "Then, in that case, you are just like the rest of us. We are all in the same class on the same boat, no third class but, certainly, no first class passengers."

No child is born with *self-importance*. It is like any disease. You have to catch it.

However, this is the only disease that we know that once you get it, you will just love it above everything else. It is the only disease that we know that you will do anything and everything to preserve, enhance and promote. Indeed, there are any number of books and workshops on self esteem. Then with it, we become monsters to others. As Bandler said:

Importance is a great way to justify being mean and destructive, or doing anything else that's unpleasant enough to need justification.

And in *being mean and destructive*, we remain unaware that we are. And we remain so even when we are *doing anything else that's unpleasant*. We remain unaware because we have the *justification* for doing so. After all when you too are a molecule of this thing and you are in an ocean of billions upon billions like you, how can you possibly be aware and understand it differently?

Before we conclude this paper, we would like to end by sharing with you our bewilderment about ourselves that it has taken us all this time to write this paper. What Richard Bandler had to say about *self-importance* was in 1985. It is only now in 1999 that we are writing this.

It has taken 16 years to catch up with Richard Bandler. However in doing so it seems as if we have come out from under a cover of mystical and mythic power. We can only understand this as a combination of two things. Firstly we suffered with our own *self-importance*. We could not see the crap for the dung. Secondly we were trapped within the scope of our level of awareness and the horizons of our consciousness. Within this bubble we fancied ourselves that we knew everything and that our thinking was sane, sound and well grounded. Even a man blown before the winds of his cocaine intoxication is unquestionably sure that his thinking is sane, sound and well-grounded.

The problem is to go beyond these compelling constraints and the emergent field of Neuro-Semantic Programming²⁷ promises this. It is only in this way can anyone then realize that it is not, *if*, Richard Bandler is accurate

in his observation that *self-importance is the worst of all*. He will know that he is. It has, after all, taken us from 1985 to 1999, to know it.

Finally, we have not been in contact with Richard Bandler since 1978. If anyone can advise him of this paper, or forward it to him, we thank you. We like to think that he will smile that it has taken over a decade for his words to find fruition in this paper.

Then, may be, he won't?! You never know with Richard. As Yoda says, "Future, difficult to see."

But, in his self-love, exaggerated self-esteem (our bold), he overlooks his own shortcoming, and blames everybody and everything but himself. In the face of 'injustice', he becomes discouraged, timid, or bitter and pessimistic. He is unable to discharge his duties, and becomes a disappointment as a father, husband, friend, and, ultimately, as a human being and citizen. Bitterness, disappointment, and painful semantic shocks pile up on all sides under such conditions.

Alfred Korzybski: *Science and Sanity* An Introduction to Non-Aristotelian Systems and General Semantics The International Non-Aristotelian Library Publishing Company 1980 6th Reprint

Endnotes:

1. **Richard Bandler** is the co-creator of the field study known as Neuro-Linguistic Programming. In this field study, he has contributed in singular ways to the understanding of human ontology. We deem him as one of the two giants of the 20th Century in this domain. He is a remarkably creative and productive thinker and a prolific writer.

2. **may see:**

When we are in an environment that is insane, we become an integral part of it. Neurologically, we accommodate to its grotesque shortcomings and insanity. Mentally, we abet it by going into denial. Psychologically, we promote it by withdrawal. As a result, our scope of awareness is like a gnarled crushed dwarf. Then we do not see what is so tragic and terrible in our lives. Only the very few do see. When they protest, the majority drown them out. I believe that there were people who did protest the insane blood letting of World War I. However, they were dismissed as 'pacifists.' Some were imprisoned.

3. **Insane**

Until, Alfred Korzybski (AK) came on the scene in 1933, only a few were aware that this world is insane. Until AK, no one grasped what was the structure for human insanity. His amazing discovery was that it was in our way of thinking. And the way of thinking was the Aristotelian system of Causality. This way of thinking by Cause and Effect is universal, from Toronto to Timbuktu, from Nanuvut to Tierra del Fuego.

4. **Astounding order of high brilliance and virtuosity:**

There is only one other discovery of this kind. What we mean is the kind of discovery in which all of humanity was anchored to a semantic ill-formedness a.k.a. insanity, for untold aeons of time and then someone identifies it. This was what Alfred Korzybski and accomplished. It was his discovery about the semantic ill-formedness of Aristotelian System a.k.a. thinking by Cause and Effect or Causality, Blame Frame, The Question of WHY, Causal Modeling, Implied Causative.

5. **SIN** IN THIS DAY AND AGE, IS A THING THAT DOES NOT REALLY HAVE A PLACE IN THE AGENDA OF MOST PEOPLE'S LIVES.

HOWEVER, WE DEFINE 'SIN' AS ANY ACT THAT VIOLATES A RULE THAT EXISTS WITHIN THE GENERAL CORPUS OF MORAL RULES THAT A SOCIAL GROUP SUBSCRIBES TO. PERHAPS THIS DEFINITION WILL TILT PEOPLE TO RE-EVALUATE MORALITY AND FIND A PLACE FOR 'SIN' IN PEOPLE'S THINKING.

6. First cardinal sin:

It is an ancient wisdom of the Christian faith that cited *pride* as the first cardinal sin.

When a person suffers from a disease, e.g. tuberculosis, he seeks a cure. He does not want it. However, *self-importance* is the only disease that we know in which the person afflicted with it, wants it and even wants it even more. In our culture₁₉₉₉, the disease of *self-importance* is placed at such a high premium that it is clear that we have all abandoned ourselves, utterly and completely to its sickness. We are sick and do not know it.

7. Humility:

There is a difference between being humble and being humiliated.

It is said that a warrior is humble. In his humility is his road to power. Such a person cannot be humiliated.

Pride on the other hand is the road to aggression.

For each of us is the choice of which it is to be, by power or by aggression?

8. **Alfred Korzybski** is the other giant of the 20th century, who with Bandler has contributed in incredible ways to our insights in the domains of human epistemology and ontology. He is the creator of the field of General Semantics. The foundational work for this field study is *Science and Sanity*.

9. **Alfred Korzybski and Cause and Effect, Part I - IV** and the **CONCLUSION** are published in the electronic journal of the web site www.neurosemantics.com.

10. . . . has shown . . .

The information is to be found in the work, *Science and Sanity*. It is truly a learned tome. However, we forewarn the reader to come prepared with commitment, fortitude, tenacity and dedication to complete the reading of it. In saying this we are sure that Dr. Bob Bodenhamer will witness the truth-in-experience what is indexed here. However, in complete contradistinction Michael Hall deems it a work that one can read with ease. We are happy that this is so for him. For the rest of us it is not.

11. **Aristotelian system** is the thinking by Causality a.k.a. Cause and Effect, Causal Modeling, Implied Causative, The Question of Why and the Blame Frame. It was the Greek Philosopher, Aristotle who was the first person to lay out the philosophical formats of Causality. For this, it is that Alfred Korzybski named it the Aristotelian system. He also abbreviated to *A* system.

12. **12 logical levels** of the *A* system is delineated in the work *Don't Ask WHY?!* Each logical level is a driver for its unique form of semantic ill-formedness.

Let us cite an example. The 5th logical level is **SHOULD**. It is the representative for our modal operators. Modal operators are the drivers of our **EXPECTATIONS**. Have you ever seen a person whose expectations were not fulfilled. In extreme cases, the person can completely loose it. And this is insane.

13. a massive co-contributor of human semantic ill-formedness

The function of *self-importance* in human semantic ill-formedness was delineated in our paper, *The Neuro-Semantics of Human Madness - What Had To Be For The Holocaust To Be, Part I*. It is published in the electronic journal of the web site www.neurosemantics.com.

14. They deified him:

The act of deification could only be done by the Senate *and the people* of Rome, i.e. Senatus Populus Que Romanus (SPQR). If a person, who as a member of a people can “make” a God, you better believe it that such a person must be *very self-important*. Here, we, have a tautology in which the semantic ill-formedness of the condition feeds itself.

15. **HOPs** was a concept that we proposed in *Don't Ask WHY?!* It delineates the neuro-semantic engine of human ontology across thinking, states and meta states and human actions.

16. Their lives are to serve him.

Does this remind you of some children that you know who have that unique dispensation in which they enjoy the “right” to throttle the lives of their parents. Yet when you try to mitigate the situation for the sake of the parents, they hasten to say, “Oh no! You have no idea how good and kind he is!” This is nothing but denial that in turn subserves the condition of insanity.

17. . . . has been . . .

There is no evidence that classical slavery exists in the world today. However, it continues in some modified form or other. We are thinking of sweat shops, child labour and certain forms of prostitution.

18. *s.r.* is an abbreviation for semantic reaction. The word, reaction, in *s.r.* is a derivative of the days when the whole of human semantic neurology was seen as an extension of the knee jerk reflex. In the reflex arc one saw a reaction to a stimulus. There was no thinking or internal computation (i.c.) involved in the process. Korzybski invented this term to index that our reactions are reflexly connected to the meanings that we have towards people, things and events. Thus, in one case, a girl bitterly complained about her mother and her view of how she felt her mother had mistreated and denied her. Her mother silently put up with her daughter’s assertions for quite a while. A moment came when she had enough. She breathed into her chest. She simultaneously sat up and pulled her shoulders back. She raised her chin. Then she thinned her lips and arched her left eye brow. At this, her daughter shut up, rounded her shoulders, lowered her chin and rested it on her chest and she seemed to sink into the chair into a diminutive helpless shape. This description is of an *s.r.*

19. *s.r.* is an abbreviation for semantic response. We now know in the field of Neuro-Semantic Programming that thinking or internal computing is involved and that it is this that is the generator of the response. A *s.r.* can be relatively quick or it can be very complex and extend over years. As an act, the production of the film Star Wars and its current₁₉₉₉ quadrilogy, clearly represents a very complex neuro-semantic response by George Lucas to a creative and financial enterprise in the face of the fact that he is an independently wealthy man and the necessity for doing so is zero.

20. Human being:

In the work, *Power and Elegance in Communication*, we set out to explore what it was about a human being that seemingly sets him apart and above all life forms on this planet. In *Power and Elegance in Communication* we delineated 13 attributes that are unique to us.

Now₁₉₉₉, we are able to assert two more that we did not then. The first is that we are each created with the power to be self initiating, self actualizing and self supporting. For this we are free standing, sovereign, autonomous and self-governing. The second is embodied in this prayer from the Book of Alternative Services, *Glory be to the power of God working in us that can grant to us more than we can as or think*. And this in the ultimate finality is what it is to be a human being. It is for this distinction that Data, the positronic android of Star Trek, even with his emotion chip can never be completely and ultimately - human.

21. being stuck:

We shall always be grateful to one workshop with Leslie Cameron-Bandler in which the topic was on *wanton curiosity*. In our view, it is the first key to being unstuck.

22. . . . *bore, bored, bored.*

Out of our research, we have now concluded that this is the *le grande insignia* of the self-important person. We are quite sure that you have met them in your life.

23. **AHDD** stands for Attention Hyperkinetic Deficit Disorder. There is no evidence logically to support this dog tag. The child can focus his attention. The problem is that it is not on the teacher or in classroom work. So now, how do you get the child to focus his attention where you want him to?

24. **Ego**

There is a therapy known as ego therapy. I know nothing about it. I can only assume it is a theory based on the need to protect and enhance an ego state. The idea being that if you do so then *viola*, all will be well.

25. **Gurudev Shree Chitrabhanu** was the first Jain priest who left India to teach in the West. It is from his work that we have derived the Gurudev Manoeuvres that are singular in their power of healing with people who have been severely violated and abused.

26. **WWF-ML:**

The concept of a metalanguage was set out in the work *CHANGE* written by Watzlawick, Weakland and Fisch of the Mental Research Institute, Palo Alto, California. To this date,¹⁹⁹⁹ we know of no counter-argument to discount what they laid out about the significance and importance of a metalanguage.

When two people are in conversation, you need *a language about language* to understand what they are saying.

Such a thing is known as a metalanguage. When an engine is giving trouble a technician has to have plan about the engine in his head to deal with the engine. The plan about the engine is the meta-engine.

The first metalanguage was the Meta Model produced in 1975 by John Grinder and Richard Bandler. We were to refine and augment it to produce the WWF-ML in 1993.

27. **Neuro-Semantic Programming**TM is the study of Applied Neuro-Semantics.

It is a study that co-parallels Neuro-Linguistic Programming which is the study of Applied Neuro-Linguistics.

These two field studies clearly deal with different concerns. Any attempt to suborn one, to wit the newer, under the rubric of the other is, of course, anomalous. Such a an attempt is doomed to fail. It also will ill-serve both.

References:

Dennis K. Chong & Jennifer K. Smith Chong: *Power and Elegance in Communication* C-Jade Publications 1993

Richard Bandler: *Using Your Brains - for a CHANGE* Real People Press 1985 page 97