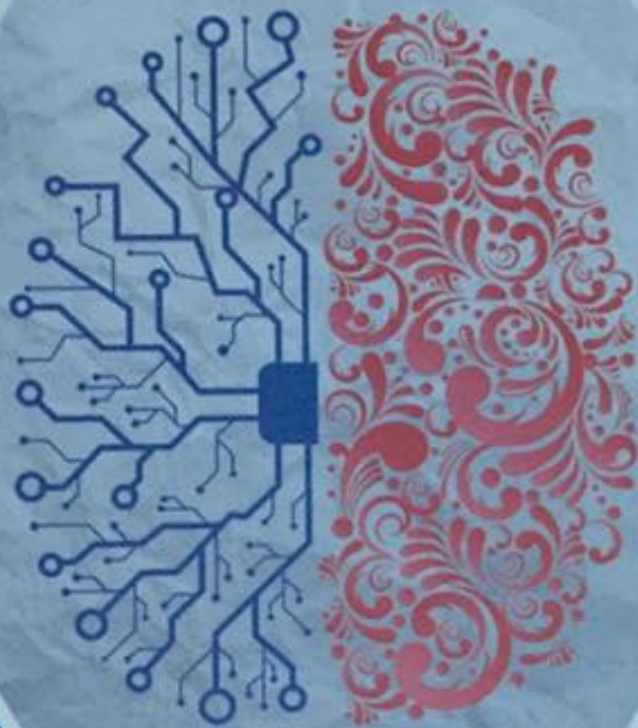


Studies in  
**Linguistics**  
& English Education



Edited by:

Youssif Zaghwani Omar

First Edition  
2019

# **Studies in Linguistics and English Education**

**Edited by:**

**Youssif Zaghwani Omar**

**First Edition: 2019**



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## Preface

As a learner and a teacher of English in various settings inside and outside Libya, I know what it means to learn English in this globalized world. Thanks to the Internet, it is much easier than any time before for people to be in contact in a few seconds with other people from various countries with different cultures and diverse languages. The only barrier that hinders people to contact with each other is language. The Internet and technology, in fact, help in the spread of English to make it an international language. So, English is used among people who speak different languages as a bridge to contact with one another. English is the most common foreign or second language used in the world. People use English to access scientific periodicals and journals, gain technological information, and contact with people in English-speaking countries to be aware of new knowledge. Learning English helps people improve their economic advancement and be an effective part in this global village. To know about the importance of English, a 12-year Chinese boy said, “If you can’t speak English, it’s like you’re deaf and dumb”, and the former South Korean President Kim Dae Jung said to his people, “We will not win in world competition unless South Korea masters the lingua franca of the Internet age. Learn English or face being left behind”. This indicates that learning English has become a must for the bright future as English has become passport to the world. English is used as a criterion for getting good jobs inside and outside a country. English is a sign of education and a requirement for those who are after high-ranking professions or gain high knowledge. The situation of learning and teaching English in Libya, along with other Developing Countries, is unsatisfactory, full of frustration and failure to use English in communicative situations. English language learners in such countries, Expanding Circle Countries, know about English, not how to use English. In other words, learners have competence, but they lack performance. Hence, I have thoroughly edited this book in an attempt to improve the situation of learning and teaching English in Expanding Circle Countries, in general, and in Libya, in specific. I have carefully selected the papers and studies that serve this purpose.





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# **Neuro-Linguistic Programming: A Cognitive Communicative Process to Hypnosis Trance and Reframing in Storytelling**

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## **Abstract**

The Neuro Linguistic Pattern, in contexts and beyond storytelling, is a representational system aiming at broadening the narrative knowledge towards a constructive organized modeling. This paper investigates literature reviews and defines reframing hypnosis when episodically negotiates the conscious and subconscious minds as a communicative approach, employing signals to urge all senses towards more acceptability among recipients. The paper finds that the NLP analysis may be used as an experiential approach in storytelling, though still under investigation. The paper concludes that a story-telling, via NLP, may require a real conflict with factual cues, or even circumstantial, to create an environment through convincing or unconvincing melodrama. It allocates a kind of study support in recalling information to bring pen to paper.

*Keywords: Neurolinguistics; storytelling, cognitive;*

## Introduction

This paper studies a literature review to the personalization of neuro-linguistic program (NLP) in storytelling, and it initiates a kind of discussion towards more solid findings in similar future studies. The NLP formulated concept may still in need to be consented, in the field of communication as an ‘empirical pattern’ when described as a “representational system”. The methodology applied by researchers presumes a convergence between the manner(s), in which an event may have been developed and the encoder, in which a person is experiencing how to by-pass being the hero of his story, though being subjective.

Grinder and Bandler (1982) find that part of the process inessential, and they move straight to the formulation of the system and putting it into practice. Whereas Jarrett (2016), in his explicit counter-argumentative article to NLP, says that regrettably they omitted the stage of empirical verification of their assertions, adding that “Bandler, known for his openly demonstrated contempt for scientific testing of the NLP hypotheses, claimed that his system represented an art, not science, hence testing its assertions was pointless or even impossible. He concludes that “The analysis of the NLP Research Data Base (state of the art) by all measures was like peeling an onion. To reach its core, first

I had to remove some useless layers, and once I arrived, I was close to tears.”

This NLP is also a suggested methodology used in Story-telling that can be objective if it reaches the subconscious mind. Hypnosis and reframing are two more keywords in the representation at hand, urging a by-passing to the natural resistance of the conscious mind, to communicate directly with the subconscious mind. In defining NLP, Connor (2001) simply describes how this process is called modeling as “NLP began by studying the best communicators and has evolved into the systemic study of human communication. It is also a way of thinking, a frame of mind based on curiosity, exploration and fun” (p. 2).

Labouchere (1984) holds that the “NLP (Neuro Linguistic Programming) offers a theoretical framework and a variety of powerful and practical behavior change concepts and techniques which have been applied, in conjunction with participatory story telling.” (p. 1). He also adds that

Serial dramas can have a powerful impact at the level of identity, when a listener / viewer identifies themselves as being like a particular character who (after some realistic struggles and

setbacks) models desired behaviors. Such [programs] can also impact at the level of beliefs and values, and can challenge limiting beliefs the audience may have about the possibility of change. The stories we most value are of how others have overcome the challenges we currently face and attained the goals and dreams we desire ourselves. (p. 8)

### **Story-Telling**

In 1984, I wrote:

Traveling in the twenties of one's age would hardly enable anyone to enjoy sitting in a bus for more than twenty-four hours. Reading, a book, was only a partial solution, let alone the monotonous rhythm of my being at stake in such long distance from Istanbul to Athens without a friend.

The bus was full of passengers from different directions, races, moods. There were many Europeans, three Canadians, a Japanese, a Syrian, a Nigerian and I, the only Libyan. All witnessed a kind of panorama there as it began when an elderly Greek woman asked and then begged one of the passengers (Possibly unconscious) to exchange seats with her in order (for her) to join the beautiful young daughter who ... sat by my side.

The daughter seat number did not allow her to sit beside her Mum. In a reaction, the man refused angrily to do the mother any favor. He mumbled in unacceptable tone of voice, saying “this seat is mine. It's neither hers' nor yours.”

Only then and consciously, I ‘decided’ to show good intentions by teaching how one had to conduct in such situation. In a hastiness, I thought I had no other option. My reactions were unconsciously shown.

In seconds, I felt the absolute pride the minute the mother and her daughter were gathered to each other. A few minutes later, in the front, the passenger’s guise revealed what I actually did to him. The journey became longer, and suffers felt in the deepness, but I repeated, “Even the longest journey should have an end.”

Erickson and Rossi (1979) believe that hypnotic trance as the evocation and utilization of unconscious learning. They add that “storytelling engages the narrative minds ... to respond deeply to stories and experience shifts in their beliefs and attitudes” (p. 23). So in order to reframe the situation (above) Paul Mascetta in his *The Influential Mind* agrees to not disagree with Erickson’s techniques and synergistically combine them with his hard earned experiences in the real world. He



argues that the key to hypnotizing people is to just get that trance deeper than it usually is.

In this regard, Grinder and Bandler (1982) said, “The meaning that any event has depends upon the frame in which we perceive it. When we change the frame, we change the meaning” (p. 2). Along this long journey, having the two ladies gathered is a good thing as it is seen in the context of ethics, when being beside each other. While the new seat, I moved to, seems to be bad in the context of the new materialistic world conducted by the messenger; but in the context of morals and hypnosis, it symbolizes a good trance to all passengers!

Grinder and Bandler (1981) define hypnosis as a very natural process, and hold that

hypnosis is only a word that describes the tools that you use to systematically take someone into an altered state of consciousness. People go into altered states all the time ... finding things that are universal in people's experience is the key to both inducing hypnosis and using it for whatever you want to accomplish. (p. 11)

Grinder and Bandler (1982) believe that “in general communication theory there is a basic axiom that a signal only has

meaning in terms of the frame or context in which it appears” (p. 2). Now, NLP is enabling (me) to create a desirable context (among the travelers) through a way of reframing (story-telling) and that is in changing the frame in which I (Inner state - subjectivity) perceive events in order to change meaning(s). When meanings change, our personal's responses and behaviors also change.

To the situation above, one may say that what invariably happened could go wrong as a day might begin well enough, but darkened uncontrollably. There ought to find times when we would willingly offer help to others, but not always since how many of us would honestly be able to carry on saying ‘either well or/and yes’. Grinder and Bandler (1976) ensure that in the creative process that what we resort to in reframing is an essential element: in the creative process, it signifies an ability to recruit such real event in a new frame (moral values) that is useful or enjoyable.

In their linguistic model, Beaugrand and Dressler, (1981) see that any text not as a set of separate words and sentences and not as a linguistic unit performed to impress or merely to inform, but as a completely communicative unit whose meaning can also be derived from other aspects in the context. Therefore, reframing such event may touch

upon the influence of a situation and its entities within the text (setting) in such a way to make the text relevant, to the situation in which such a text occurs.

Therefore, we may consider the NLP as a tenor behind experiencing the experience in a situation in which the recipients (in this very discourse) become deeply involved, even with a limited focus of attention. Beaugrand and Dressler (1981) define a text as “a communicative occurrence that meets the seven standard of TEXTUALITY. If any of these standards is not considered to have been satisfied, the text will not be communicative” (p. 3).

The following is one more extract of that same Journey in 1984. Story-telling is reframing “no” in different contexts for some concepts can be a relative plausibility, for some:

While crossing the borders, we were told to step out of the bus and to be prepared for luggage check. In unlimited harshness in the tone of voice, the custom officer ordered all passengers to align themselves nearby adding, “Would you mind unlocking your suitcases”. As being responsive, I felt a hand on my shoulder; looked back, saw that it was the assumed intellectual passenger who was trying to impress us along the time being in

that bus. He did excuse me or rather begged me ‘to take care of his bags’, admitting that he could not stand the time before going to the WC. With ‘absolute’ consciousness, I expressed my impatience 'explicitly' to his request. I answered, “**No, these are yours not mine.**”

The custom officer asked me to open mine. “**Not at all,**” I answered. My belongings, which had been packed so carefully soon became a mess, were pounced upon with a mixed look of delight and suspicion. “I would never be able to close it again,” I whispered. It was really a tiresome incident to go through a customs like that one.

As I expected, the officer again asked while looking in the eye. “Do these bags belong to you? He meant some four bags that I realized to belong to the assumed intellectual. “**No,**” I answered confidently when for a moment the owner vanished.

It took the officers nearly few minutes to capture the guy, or rather the intellectual smuggler. Only then I knew that my leg was about to be pulled. Without thinking, I ran only towards the Nigerian, the Syrian, then to the Japanese whom I didn’t know but hugged warmly so as to express how I survived that plot

happily. All passengers' eyebrows were risen when told the whole story from A to Z which they found interesting since they were the closest!

Such stories can limit beliefs we may hold about what is axiom or possible for us. We thoroughly need to recognize the possibility of change. Probably, such stories are valuable in supporting any positive conversational technique for challenging and changing (or at least dislodging such rare refusal) conducts and beliefs.

This NLP involves asking specific types of question (subconsciously regretted) in response to statements people make which reflect exotic belief. In persuasion, the brevity behind using 'No' as an answer in such situations may (for sure) reflect the poverty in all aspects but involving 'but after No' will overcome any arrogance as it shows concession to what comes (even) after. The following may be recommended, "I cannot....", "I have to...." and "It is impossible for me to....".

Possibly, in this story-telling, one may not need to worry if an actual language pattern (as that in reframing) is adopted. This hypnotic language pattern, at hand, ethically aims at gaining absolute acceptability. People generally do not like other people to disagree about

axioms. The hypnotic language pattern approached in the story above is very simple as it circulates a message to retain the highest levels in ethics.

## **Conclusion**

NLP presents a challenge to our conventional thinking and/or futuristic insights in story telling paradigms. In story-telling, it is found that the NLP analysis requires a good deal of linguistic proficiency among the ad hoc category in this area of expertise in order to propose changes in the existing research methodologies. In fact, story-telling requires a brave heart to reconsider all opposing points of view, to the same event and situation. A story-telling may also require a real conflict with factual cues, or even circumstantial, to create an environment through convincing or unconvincing melodrama.

Therefore, the observation behind the hypothesis this paper is exposing may have been successful as neural impact became one more engaged actor in writing down (documenting) such two situations.

One may presuppose that dialogue inside the bus as utterances and stances. In the first, the passenger's unconscious mind said "No". This means that he was not willing to even consult neither his conscious or subconscious mind. Whereas, in the second story inside the custom

office, I said “No”, these bags are yours not mine!” That was my answer to the assumed intellectual (smuggler).

I think it came out from my conscious mind, most probably because of the situation itself that raised all measures of awareness and doubts, even before that journey started. Here, everyone can be willing to figure out, regardless the tone of voice, the shifts in conducts between people. In both events, inference to the different states of mind(s) encourages the search for a better environment to apply hypnosis even if it gives an illusion of being a great unknown soldier.

As a final concluding remark, the storytelling structure when systematically reframed can present the analysts/experts with a problem to solve. It may also need to consider that a design of language neuro-basis, in story-telling, is a crucial task to help understanding the essence of the cognitive human nature, but this unfortunately stays far beyond the scope of this paper.

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