

MIND DEVELOPMENT COURSE 2



Effective Communication

By Gregory Mitchell

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Effective Communication

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Foreword

By Peter Shepherd

The most basic action, in being alive, is to reach and withdraw; it is the basic survival dynamic, to reach out for food or to withdraw from danger. It is also the basis of communication. If sufficient intention is used and another is paying attention and duplicates that which is being put across, then communication is taking place. The basis of communication and interaction, then, is: reach - withdraw; speak - listen; give - receive. In practice of course, people have different objectives and viewpoints in life and these can conflict. But if viewpoints are shared through a process of honest and sincere two-way communication, affection and empathy may be built up, reinforcing a mutual understanding.

Your relationships with other people have a great impact upon every aspect of your life. The essence of relationships is communication; and yet, even between people who care deeply for each other, communication sometimes becomes blocked. We cannot put our feelings into words. Our partner speaks but we do not hear. We stare helplessly across an abyss of silence, or in frustration we hurl attacks that drive us further apart.

Poor communication skills can damage all your relationships. This can affect your performance at work, your self-confidence and your physical health.

Misunderstandings and lack of communication are the basis for problems between people. For example, when a couple are unable to effectively discuss their feelings and ideas together, their relationship - including their sexual relations - may eventually break down. Furthermore, if you are experiencing problems in your relationship and because of a lack of communication skills you inappropriately attempt to share your feelings, you may experience even more rejection, hurt, and misunderstanding. This may result in your avoiding intimate communication and putting up emotional walls.

We may be afraid to face our own deepest feelings, needs and thoughts. We may be afraid to express them to another because of how we imagine the other may react. So we live private lives, partly cut off from partners, friends, colleagues and family, and even from ourselves.

A wall of frustration or emotional 'charge' develops between two people (or between a person and an organization) when what is felt is not expressed, or what is expressed is not listened to with understanding and empathy. The communication skills practiced on the **Effective Communication** course help us to break through these sorts of impasse - so that alienation and estrangement are replaced by contact and intimacy.

The essence of this course is developing your interpersonal communication skills through actual practicing and training ... so that these skills become automatic and are at your finger tips just when you want them, rather than just in your mind.

The skills you will learn are based on tried and tested methods. You may even know some of them. But knowing is not enough. You need to develop these skills through practice and training.

The truth is that there is no royal road to learning. Few can just read a book and apply its teachings - even when these teachings are excellent. You need the opportunity to practice in a secure environment with a like-minded partner so you can attain your goals.

Therefore to do this course you will need a similarly-motivated partner (or group of friends) and a few weekends when you can work together intensively. You'll learn a lot about each other and about yourself!

Introduction

The **Effective Communication** course teaches powerful communication skills that enable you to be more effective at work and in those situations of everyday life where better communication can make all the difference. The course offers a series of practical exercises which develop the skills of communication and help the student to apply the fruits of his or her learning *here and now* - both to his or her personal growth and to the practical issues of personal relationships and business.

Modern man, because he has a highly developed speech *and writing ability (using one hand)*, has become specialized in his use of the two hemispheres. In short, as a result of developing writing, verbal functions became neurologically centered in the left hemisphere of the brain. However, the price of this new freedom has been a tendency towards mental imbalance, and as a consequence, neuroses. Generally, the left hemisphere is over-developed *at the expense of the right*. The right hemisphere has the function of giving a sense of strategy and purpose to life. Because we lose some of this function, we may tend to feel our lives are without aim and purpose.

Improvement in our ability to communicate externally is reflected by a similar gain in communication between parts of the brain. The practice exercises enable development of *all areas of the brain*, even those which have been long under-used. They affect, particularly, the integration of the right and left hemispheres of the brain. Each hemisphere governs a different way of thinking and seeing the world. By doing the exercises thoroughly, the student can bring both halves of the brain *into mutual communication*, so that he or she is freer to think holistically and experience the world from an expanded point of view.

Communication is the vehicle for all further techniques, so communications skills are a vital aspect of Mind Development. The **Effective Communication** course includes practical exercises to enhance the person's capacity to listen attentively and comprehend. Following that, questioning skills are practiced, which have relevance to communication, memory and understanding. This will help the student to *maintain control of communication* in practical, social and business situations. You will also learn about practical problem solving and how to achieve your goals in life.

How to Study This Course

Two students work together throughout this course, so that they help and encourage each other, learn to communicate problems and *assume responsibility* for their partner's success or failure - as well as their own.

A Coach is responsible for seeing that the Student with whom they are partnered *knows and can apply* the course material studied. Study partners undertake practical instruction *together*. They coach each other to achieve 100% accuracy in applying the course skills. The most effective method to ensure complete understanding and retention is 'turn-about's': one student coaches his partner through an exercise. They then 'turn-about' and the second student coaches the first through that same section. S/he then carries on with the following section, until they have progressed to the next turn-about.

It should be noted that left-brain dominant student will tend to approach a course in a linear mode. He will start with the first item and work on it, then go on to the second, and so on, until he reaches the end. In contrast a right-brained approach is cyclic: the student will sample the course at various entry points; he may even start at the end and work backward, and he will do a little bit of this and a bit of that, working through the course several times. There is a lot to be said for a cyclic approach if all the materials are eventually covered, but not if material is missed out, because a well-designed course is hierarchic in structure, one skill facilitating the next one. With this in mind I would suggest to you the following:

1. Firstly, you should read through the material like a novel, to get a general overview and see what's coming. As you do this it is important that unfamiliar words are looked up in a dictionary, in order to gain a full understanding of the theory and what is expected.
2. Then you should start work on the course. Ideally, because the course is hierarchic in nature, you should begin with the first item, and continue in the given sequence. A plateau of performance should be reached on each item before moving on to the next. That is, reach a level of competence that you're satisfied with and then move on (to return later on the next run through the materials).
3. This suggested approach may not always be your preferred route. Each student is different, thus some students may not be able to get going on a particular item. If this occurs with you, then move on to the next item and go back to the problematic one later on.
4. The course should be loosely cyclic in the sense that a student should work through the materials at least 3 times. Each time, he or she will reach a higher plateau of performance.

In Mind Development we speak of various plateaus of performance:

- a) Unconscious incompetence
- b) Conscious incompetence
- c) Conscious competence
- d) Unconscious competence
- e) Accelerated competence
- f) Creative competence

We start off not really conscious of our incompetence in a skill. Then we learn that we cannot practice a skill to a competent level and we decide to train and develop the new skill, to the degree that we are competent. Further practice instills the new skill into our mind so that we can practice it effortlessly, without conscious effort. Further practice and refinement boosts our ability to the point where we can use the skill independently, outside the context of the original course exercises. The skill is mastered for life.

Irrespective of his IQ, a student tends to have a specific level of competence. This is a level of cognitive function at which he or she feels capable and complete. We tend to be successful in avoiding situations that could cause us to operate above this level. In fact we learn to be so good at this that we are seldom made to feel thick or stupid. However, Mind Development will only work if you are continually pushed beyond your level of competence. Frequently this will make you feel stupid. This feeling of stupidity is the result of a barrier. This is indeed your feedback as to the existence of the barrier and with this awareness you are in a position to understand and deal with it. By diligently practicing the appropriate exercise you will finally pass through this barrier and move on to a higher level of competence. Further work will push you to the limit of this new level, and so on.

Unless a student has done at least 75 hours work on this course they cannot be said to have done it. Some students may require 150 hours to reach a good end point, that is sufficient to be able to apply the skills in their everyday life with creative competence. You are attempting to change the bad habits of a lifetime and these habits cannot be changed in a day.

The Importance of Drills

There are seminars which claim to pinpoint your problems in half an hour and give you enlightenment in a weekend. Students may ask: why are you still presenting courses in this day and age which require hundreds of hours of exercises or drills?

Authentic personal growth techniques can and do make changes. The best of these can increase your ability to remember, to know and change the things that you desire - but they do not to any large extent change your behavior, i.e. what you can do in the real world of your everyday life.

Such a therapy may for example change the tone of your voice or your emotional sensitivity, but it will not enable you to sing, unless you can do so already. To learn to sing, play an instrument, learn a new language or think with a trained mind, and do this with above average ability, requires hundreds of hours of practice, much of which is in the form of repeated exercises or drills. This requirement for drills cannot be bypassed if you wish to gain new skills and positive gains in ability.

Modern education neglects drills. Mostly it consists of grasping something in a stumbling sort of way. This becomes the foundation of the next thing to be learned, which is also learned in a stumbling sort of way, and the process continues resulting in little practical ability at the end of the course. Repetitive exercises form little or no part in modern education, outside of music, sports and the military, and so the concept of 'overlearning' has been all but lost.

In the army, considerable time is spent taking your gun to pieces and putting it back together again, and similar types of activity. This is an example of overlearning. Likewise in singing there is practice, practice, practice. When a behavior or skill is overlearned it tends to become automatic, furthermore it cannot be disrupted in stressful situations. The gunner will be able to repair his gun in the stress of battle and the singer will not be put off her stroke by anything that happens among the audience.

New habits require new connections in the brain and this requires work in the form of practical exercises. The exercises in this course rely on the principle of overlearning for their force.

The human mind consists of layers of programs (a special kind of habit), all of which have been overlearned until they are automatic. An aspect of Mind Development consists of adding additional layers of programming and programs of greater effectiveness. To become automatic and to operate naturally and appropriately, these programs must be overlearned, and this is done by practicing an exercise until competence is easy and no longer requires conscious effort.

Similarly, if new skills are not exercised in everyday life, but instead the old habits are reverted to, the skills will be forgotten and lost.

Mind Development may be broken down into three dimensions: Cognitive, Emotional and Behavioral. The first two dimensions are predominantly aspects of the mind, whereas behavior is mostly an aspect of the brain, as indeed are many aspects of our mental life, such as our habit patterns and skills that we have internalized.

A mental block is a counter-intention to the activity of the mental process being blocked. Facilitating a student to let go of a mental block can have sudden and dramatic results. A student is lightened as if a huge burden has been taken away. S/he can confront a task with enthusiasm and courage where before the negative emotions of fear, anger or grief were dominant. A release of emotion may occur and there may be an insight as to why the mental block got there in the first place; yet in many cases behavior remains unchanged, and performance in relation to a skill changes but little. The simple explanation is that the dimension of behavior has been left unaddressed.

Through psychotherapy a person may have been released from a communication block, e.g. a fear of speaking in public. At the end of the therapy session, the room will look brighter and the person will feel good about the idea of speaking in public. At the moment of release the conscious mind will have become unhindered by the counter-intention of the unconscious mind, and the original fixed idea or decision, which gave the mental block force and life, will have come to light. But if the person makes no attempt to apply this insight and to change his/her behavior in the real world, there will be little change of a permanent nature, and the insight gets forgotten and the habitual pattern of behavior remains in force.

Part of the force of the unconscious mind comes from habit patterns, recorded at the deep level of brain, and for the most part these habits are derived from and reinforced by the persons typical lifestyle, i.e. the way in which he/she confronts and handles the problems and challenges of life. Within days or weeks, the mental block, released in therapy or by personal growth techniques, will start to re-assert itself. Habitual ways of being and doing in the world will act as a form of auto-hypnosis and before long, the person will be right back where he/she started from.

Were the person to have exercised this new freedom, given some talks or lectures or joined an amateur dramatics group, soon a new set of habits would have been established. The old way of being and doing would be disengaged; the mental block would not re-assert itself. Here, then, is the argument for drills. Mind Development consists of about 10% psychotherapeutic techniques and 90% drills and exercises to establish new skills and patterns of behavior. Old habits have to be extinguished and more effective habits have to be learned. New habits require new connections in the brain and this requires work in the form of exercises and drills.

A drill or an exercise is first learned to the point where it can be demonstrated; then practice continues, i.e. the drill or exercise is overlearned until the new skill or behavior displaces the old. Once assimilated, it cannot then be displaced from our

first nature and the new behavior or skill operates automatically in the appropriate situation.

Work in the purely mental dimension may appear to produce sudden results; work at this level is directed toward getting a student to change his mind. Once a student has let go of a fixed viewpoint, he has changed his mind, and if the correct fixed viewpoint has been discovered the mental block would dissolve away. It can happen suddenly because all the student has to do is change his/her mind. Working on the level of mind will handle attitudes, emotions, and unwanted sensations and pains. It can improve certain types of memory, particularly long-term memory of personal experience. Forgotten skills and even languages can be recovered. But these are rapidly lost unless an educational stage is applied, as soon as possible after the release. Otherwise much behavior will remain unchanged, as behavior is given force by habit. These are the limitations of all therapies which work solely at the level of mind and ignore the dimension of behavior. Unless this further dimension is addressed, case gain will be subjective only.

The brain is the servant of the mind. Pathology has shown cases where an individual has lost the ability to read and write through an injury to the left hemisphere of the brain, but has been able to regain this ability by training other parts of the brain to take over this function.

This fact is important. The mind can influence the brain, and the brain is only a tool of the mind - its most important tool but only a tool nonetheless. We can improve the tool and enhance its function.

By and large, therapies operating at the level of mind produce effects at that level. To produce change at the level of brain (behavior and performance change) requires appropriate exercises and drills. And the amount of change is directly proportional to the frequency, intensity and duration with which these drills are applied. "The only way out is the way through."

NOTE: Your course tutor is Peter Shepherd. Please don't hesitate to email him if you have questions or need advice about your studies of **Effective Communication**:

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How Does the Course Work?

Our capacity to communicate depends on how well we:

- are in communication with ourselves
- can put our thoughts into feelings
- can have thoughts about our feelings
- can express our thoughts and feelings to others in a connected fashion.

The practice exercises enable development of *all areas of the brain*, even those which have been long under-used. They effect, particularly, the integration of the right and left hemispheres of the brain. Each hemisphere governs a different way of thinking and seeing the world. By practicing the appropriate drills, the Student can bring both halves of the brain *into mutual communication*, so that he or she is freer to think holistically and experience the world from an expanded point of view.

Primitive man had two speech centers, one in the left half of the brain and the other in the right. In times of stress, he could find himself ‘switched’ to the other side of the brain. This could have been interpreted as ‘hearing voices from the Gods’! Modern man, however, because he has a highly developed speech *and writing ability (using one hand)*, has become specialized in his use of the two hemispheres. In short, as a result of developing writing, verbal functions became neurologically centered in the left hemisphere of the brain.

Now, as a result, we have two modes of knowing the world. However, the price of this new freedom has been a tendency towards mental imbalance, and as a consequence, neuroses. Generally, the left hemisphere is over-developed *at the expense of the right*. The right hemisphere has the function of giving a sense of strategy and purpose to life. Because we lose some of this function, we may tend to feel our lives are without aim and purpose.

Development and integration of these two sides of our consciousness may be achieved by the communication and perceptual exercises contained in Mind Development courses.

Our approach arouses the brain by causing it to perform unusual and demanding tasks - outside everyday conscious experience. The exercises are progressive, beginning with those which sharpen the senses and awareness. It does this in a stable way, such that the student gains an enhanced state of awareness which can be appropriately applied within the real world - unlike the transient states brought about by meditation and drugs, over which the subject has no control.

The Objectives of the Course

The **Effective Communication** course provides a general introduction to the subject of communication skills, helping you to apply the fruits of your efforts *here and now* - both to your personal development and to the practical issues of personal relationships and work life.

The course follows a cyclic pattern: students practice the exercises in the order given and return, as necessary, to earlier exercises to gain higher proficiency. When you begin this course it will be necessary for you to find a partner with whom you will practice the exercises - maybe a friend, your personal relationship, or a family member. After you have worked through the materials once then find a new partner and go through the course again. This is valuable, because most of the exercises are unlimited; that is, they can be done many times for increased benefit. It is also true that it is better to do an exercise a few times to obtain some advantage from it and return to it later to gain the full benefit.

The first practical steps of the course are concerned with basic **Communication Skills**, all-important in that *communication is the vehicle for all further techniques*. The next sections contain practical exercises to enhance your capacity to **Listen** attentively and comprehend.

The following section teaches the art of using **Questioning Skills**, which have relevance to communication, memory and understanding. This will help you to *maintain control of communication* and thus maintain control in practical, social and business situations, e.g. job interviews, examinations, discussions with bank-managers, etc.

A final section teaches the setting of **Goals** and how to achieve them - an application of communication with oneself.

Appendix 1 is about **Psychological First Aid**. This is to help the student to take responsibility for a partner; should certain forms of upset occur as a result of misapplication of the various techniques, a person may be again grounded in the *here and now* and be brought to a reasonably good state of mind before they have to go home, or drive a car.

Appendix 2 provides a useful **Glossary of Psychological Terms**.

Appendix 3 **Explorations** is a list of questions that you can use to explore many topics with your partner and apply what you have learned about listening and questioning effectively.

Help

Helping is one of the basic qualities of human beings. It is the ‘cement’ that *binds social structures together*. We work together with our families, friends, colleagues and wider groupings of persons because we want to give and receive help. Countless stories of immense bravery and self sacrifice, by ordinarily individuated people, lead one to conclude that the concept of ‘Help’ is an extremely fundamental human trait.

Indeed, psychology recognizes ‘Help’ as an accurate index of case state, the down curve of which is indicated by the onset of anti-social behavior of one form or another. When the willingness to help is finally extinguished in an individual, he is no longer a rationally functioning human being, and is open to direction, usually to destructive ends, by inner subconscious forces over which he has no awareness or control.

So the willingness to help and to be helped is a pre-requisite to Mind Development. During this course, the student and his partner continuously help each other. But what is help? It is that action which furthers the intention of a person. In this course, the intention is to learn and be able to effectively apply the materials about communication. Doing that will make a student more able, happier and better at living his life. The student, when he is being a coach, helps his partner to learn by coaching each exercise step by step, always intending to improve the student and never giving a task that is beyond the student’s ability at that time. The coach gives the student *positive help* and makes sure the student succeeds.

Remember that you, as a student, spend 50% of your time helping your partner and 50% being helped. Therefore, it isn’t surprising that help is basic to the success of the course - which means *your success!* Do your part, therefore, to give the required help to your partner, so that you can receive the help you require in return. There is a peripheral benefit in that through taking responsibility for another person’s progress and understanding, a greater insight into the materials is gained for the coach.

Envy

Here we are dealing with a phenomenon which blocks progress wherever it occurs - and it will occur in any system where there has to be some hierarchy, even between two persons working together as Student and Coach. Individuals are, in certain ways, unequal. Life would be very boring were that not so! A student who cannot accept his present status as someone who has yet to learn and master the principles taught in the course will *not be able* to learn, improve and change. His attention and concentration may be introverted into anger and hostility as he energetically resists the reality of his position.

It may be especially difficult when a person comes from a position of status in his business affairs to the position of a beginning student, and finds that he must start at the bottom. But the paradox is that, if he can let go of any thoughts and feelings of resentment, he will progress to a higher status quickly, as his mind will also be able to let go of those past belief systems he has held in place to boost self-esteem or 'rightness'.

Excesses of inappropriate emotions like envy, greed, anger and apathy, result in a reduction of consciousness, because these are narrowly self-centered pursuits, conflicting with a proper appreciation of the present situation and the long-term consequences. When a person becomes extraverted out of these self-defeating emotions, he regains a broader awareness, interest in objective data, intellectual curiosity and interest in wider fields of activity.

Increased understanding brings about an awareness of the equality of action and reaction: *'As you give, so shall you receive'*. This law is actually based on the reasons why we are here in our present situation. We can only escape it by accepting the rhythm of 'giving in order to receive' and so make progress. Envy disrupts normal progress because it asks to receive *more than is one's due*.

An envious person must always be right and doesn't want to see evidence of his own mistakes. It's a case of 'I'm OK, you're not OK.' There will be an underlying arrogance in his or her attitude - a wish to denigrate his partner and the course itself. Envy also results in the destruction of relationships, especially if the envious person cannot accept a friend's success. The condition is not irreparable since the envy against another is likely to be a subconscious 'projection' or defense-mechanism, which can be resolved by finding the reason why this defense was originally thought necessary.

The partnering scheme has great over-riding power here, insisting on the ethic of positive co-operation between student and coach.

The Cycle of Communication

Communication is the transmission of something - it could be anything - from one place to another. When you read this page, the light from the paper reaches your eyes and you see the print; this is a communication. The place the communication comes from is called the *origin*; in the example, the origin is this printed page; on a deeper level the origin is the author. The place the communication arrives at is called the *receipt* point; in the example, the receipt point is you. When you say something to someone, you are the origin and the person you speak to is the receipt point. Communication is not just words, but occurs whenever you are aware of something.

In the following exercises, you will work with a partner. One of you is the ‘Student’ - the one doing the exercise; the other is the ‘Coach’ - who helps the student accomplish the exercise. When a degree of competence has been reached with the exercise, then the two of you swap roles, accomplish a degree of competence again; then continue in this manner toward a higher degree of competence.

Exercise 1

Student and Coach sit facing one another. The student is to maintain eye contact with the Coach for a period of five minutes, without fidgeting, turning away, grimacing or altering posture. The idea is to learn to comfortably be in a position and perceive the other person, so as to be ready to originate or to receive a communication.

This may cause embarrassment at first, but the Student should work through this, until s/he can happily hold this location and make it a comfortable space for communication to take place in. This ability should be maintained and worked on further in later exercises, so that the Student can retain composure whatever the Coach says, and not react in any way that would be distracting or uncomfortable for the Coach.

A single communication is not a *cycle* of communication. There is something missing. The missing part is *acknowledgement*. Suppose you ask for the time. “Seven-thirty”, replies your partner. Often this is all that happens. The missing part is an “OK” or “Thanks”, that lets the other person know you got the message.

By *completing* the cycle of communication, everyone feels better. For example, someone yells from upstairs, “Switch the oven off, please.” A little later, one hears, “Did you hear me?” followed by an angry, “Yes, I’ve done it!” All that was needed was the missing acknowledgement, “Fine”, “OK”, or the like, and all would have been well.

It is like having a smoke detector go off and not acknowledging it by switching it off. It would signal *until the battery ran out*. Some people who have not been

properly acknowledged are like the smoke detector and talk non-stop. To stop them, all that is needed is an acknowledgement. Spend some time being aware of how often people fail to acknowledge (watch TV interviews!) and make sure that, in future, you always do!

Two-way Communication

'Two-way communication' occurs when a cycle of communication (origination followed by a reply or acknowledgement) is followed by another cycle, with the first originator becoming the receiver and vice versa.

For example, two friends meet:

Arthur:	"Any sport on the TV tonight?"
Thomas:	"Yes, there's speedboat racing."
Arthur:	"Right".
Thomas:	"Do you like it?"
Arthur:	"Not much."
Thomas:	"OK, but I'd like to watch it anyway"

Exercise 2

The following exercise should be practiced until the Student is competent:

The Student asks the Coach a question and the Coach answers.

The Student acknowledges the Coach's answer and begins a new cycle.

The Coach begins the exercise with "Start", said confidently, and ends the exercise for a break with "That's it".

If the Student makes an error, the Coach says, "Incorrect", and gives the reason, for example, "You didn't acknowledge", and starts the exercise again with "Start". Should there be any disagreement, this is settled by referring to the instructions in these course materials. The following is an example:

Student:	"Are you well?"
Coach:	"Yes, fine."
Student:	"How old are you?"
Coach:	"Incorrect, you didn't acknowledge my answer. Start."
Student:	"Are you well?"
Coach:	"Yes, fine."
Student:	"Good. How old are you?" Etc.

It isn't essential that a communication cycle is two-way - in Exercise 2 it is just one way, Student to Coac - but it is essential that *each cycle is completed*. Therefore, the communication cycle is next given in further detail.

The Coaching Communication Cycle

There are 9 steps in this communication cycle:

1. **The Student looks at the Coach to see if he appears ready to receive the communication, and that he isn't doing something else, e.g. looking out the window.**
2. **The Student asks a question, e.g. "What time did you wake up?"**
3. **The Student looks at the Coach and silently awaits the answer.**
4. **The Coach looks in his mind for the answer.**
5. **The Coach receives an answer from his mind.**
6. **The Coach gives the answer to the Student, e.g. "Eight o'clock."**
7. **The Student gives an acknowledgement, e.g. "OK."**
8. **The Student makes sure the Coach heard the acknowledgement.**
9. **If the Student wishes to ask another question he begins the cycle again at 1.**

Exercise 3

The communication cycle is practiced as in the previous Exercise, but attention is given to all the points mentioned above. The Student is corrected when he makes a mistake on any of the above points. As always the Student is coached step by step, introducing one point at a time, to help the Student improve.

When the Student makes a mistake, he returns to step 1. As he becomes more confident and expert, the Coach may make the exercise more difficult, by not answering the question, looking out the window, etc. The Coach and Student remain seated at all times.

If the Coach does not answer the question, but says something unrelated, or makes some other comment, this should be appropriately acknowledged and the Student should then repeat the question.

If the Coach is not attending to the question or if the time for the Coach to answer is unduly long, then the Student would begin a new cycle of communication, beginning at Step 1. The Student obtains the Coach's attention and asks, "What's happening?" This question then follows the above steps to step 8. When this question has been answered and acknowledged etc., the Student says, "Let's continue," and repeats his original question.

If the time taken by the Student doing an exercise is unduly long or if there is some upset, the above handling would similarly be applied. The Coach should ask what is happening, get an answer and acknowledge it, before continuing the exercise.

For this exercise, the questions will be about everyday matters and not intimate questions about the Coach's personal life. The Student accepts whatever answer the Coach gives.

This exercise should be practiced many times - until it is second nature.

The Mechanics of Communication

Labels and things

Suppose you didn't understand English. Someone shouts, "Look out!", but it is just a foreign sound. You see the big red bus coming towards you and you jump out the way. You know the *experience*, but the words of warning were just *sound!*

Later, you learn English and someone shouts, "Look out!" and you jump out of the way. *Then*, you see the big red bus. But, this time, you acted on the words *before* you saw the danger. The words are still only sound but you *reacted to them* in the same way as you earlier did to the reality, the movement of the big red bus. Because you now know English, the sounds, or words, become a *label* for danger. Later, it is possible that the words and the reality become confused or identified as the same thing.

Let's look at the three practical observations about communication. The first is that words are merely *labels* - loosely attached to the things they signify - they are not the thing itself.

The second observation is that the words and the language are not just a code, like a computer code, but *contain cultural significance*. They have deep *emotional roots* within every person who learns the language as a mother tongue. Rather than extracting meaning from the words, as the recipient of a communication we put our meanings into them based on our own interpretation and understanding.

The third observation is that our *perception of the external world* is determined, and/or modified by the language we use.

From these empirical truths, we can conclude that the unfinished business of childhood (such as trauma) causes us problems *through our language*. What can we do about it? The answer lies especially in making sure that we *avoid misunderstood words* by using a dictionary to define them. When this is done on a routine basis, even (or especially) for everyday words that cannot readily be defined, the power of verbal tags attached to past trauma is much reduced. Perception and thinking become clearer and less subject to automatic responses.

Do words affect the way we see the world?

Words are not *just* labels. They *contain* our experience. Here is an example.

Imagine these objects placed on a piece of white paper:

1. a small, irregularly shaped brown object, like a piece of cork;
2. a small shred of, what looks like, brown paper;
3. some black specks;
4. a rough surfaced, brown object - about the size of a finger nail.

This is the sort of data that a child of two would have on viewing these objects. Now think for a moment! What do they have in common? It's unlikely that you can find anything! A two-year-old child, without language, could not classify these, because the child would have no word to *link them together*. But you can. When you are told they are *seeds*, you even see the description differently!

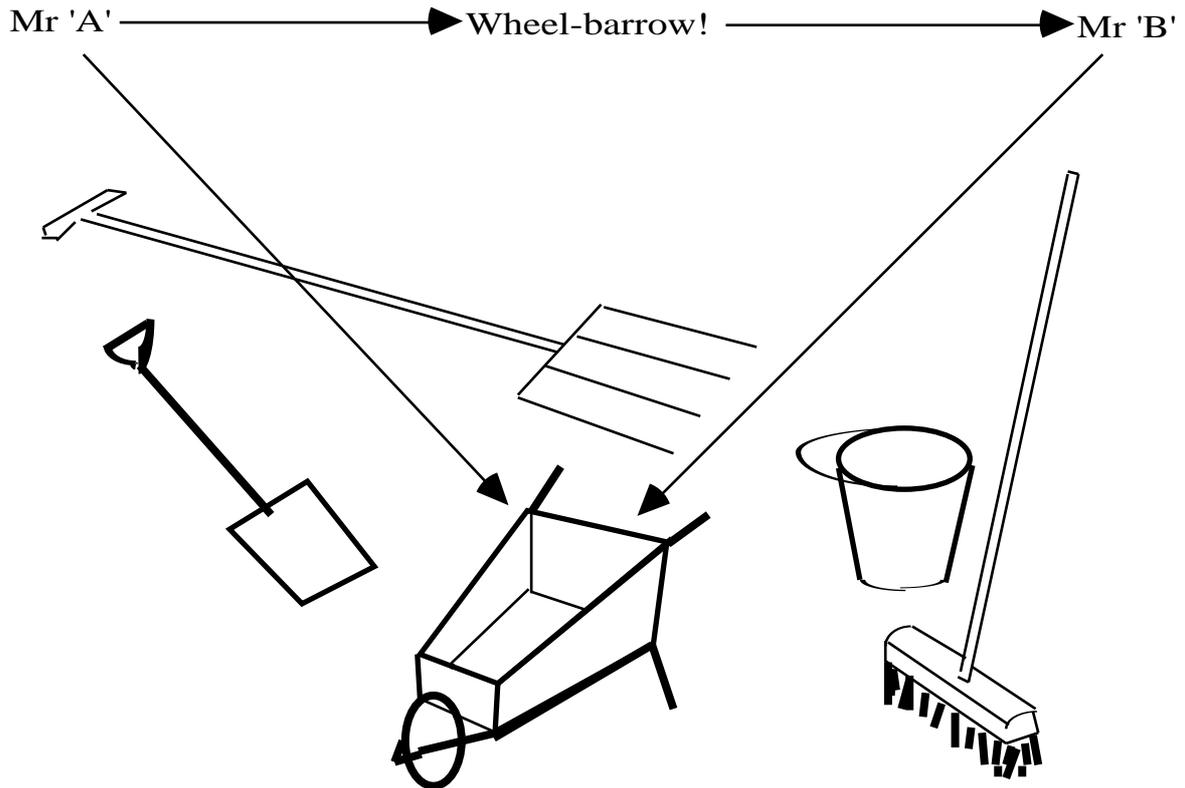
At first it is hard when child begins to learn words. An Alsatian and a Pekinese are both dogs, but look quite different. After a lot of trial and error, the child gets the idea. Because of its experience, the child then eventually sees dogs as obviously similar. There are no more examples of calling a cat 'doggie'. But each child's experience is different from that of others.

In learning the words of our language a process of classification is continually going on. The child learns to classify and order his perceptual experiences as a result of two contrary processes. The first is to classify as similar those things that appear somewhat different but have a lot in common; for example, an oak tree and an elm tree are both classified as trees despite their differences. The second process is discrimination. In learning to speak the child also discovers that certain things are not as similar as they seem; for example a knife and fork are both cutlery and used for eating but quite different in function.

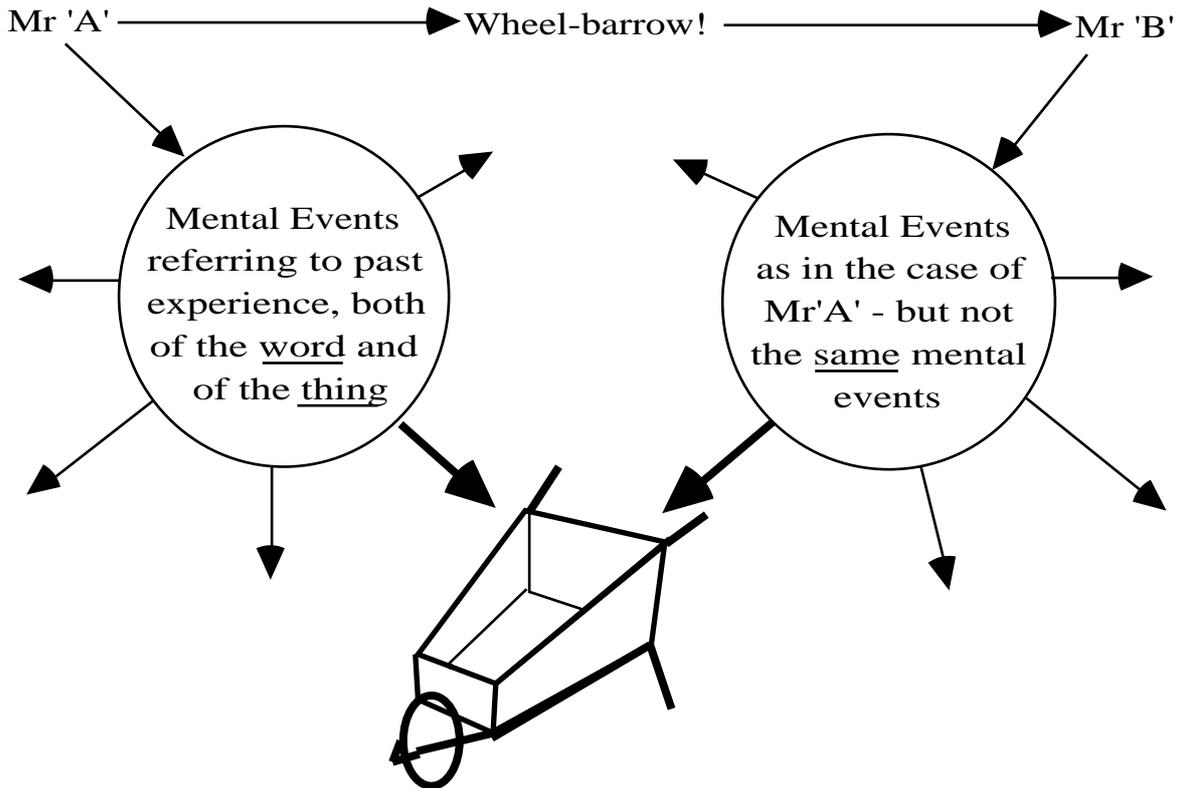
Through learning the simple common words of everyday speech, a child gradually and unconsciously acquires knowledge (implicit in the relationships between the words) that in many instances took the human race ages to arrive at. For example the word 'hit' has many connotations when used in context, that the child may not have otherwise understood, such as the concepts of violence or tools or achievement. A look at the Dictionary or Roget's Thesaurus will demonstrate the extensive range of meanings that are available in language, the fruit of all of Man's cultural history. Adding the dimension of another language, further expands the range of concepts. Every concept is also colored by the individual's own life experience.

Words as labels

When we communicate to someone we are usually trying to get that person to think about something in the same way that we are. For example, when we use the word 'wheel-barrow' in the sentence, "May I borrow your wheel-barrow?" we assume the listener understands 'wheel-barrow' in the same way that we do. Look at the following figure 1:

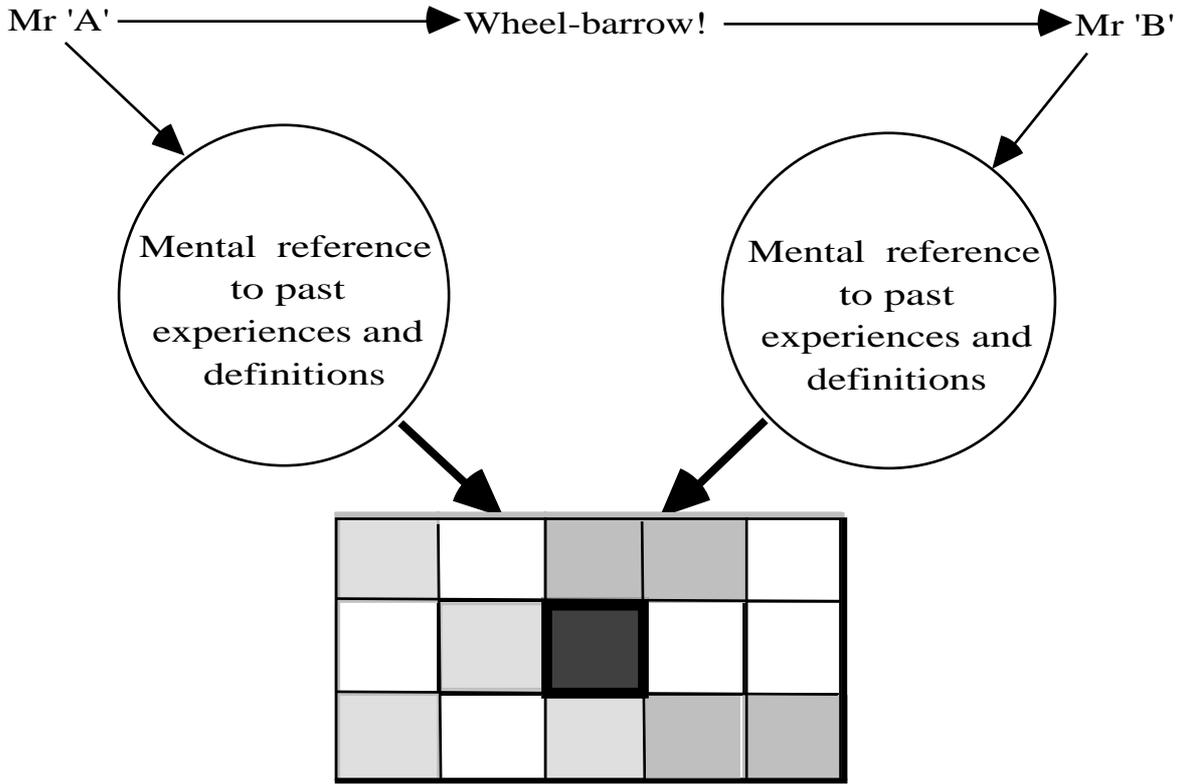


Mr A and Mr B do not *necessarily* understand the word 'wheel-barrow' in the same way, but they do so *sufficiently well* as to communicate the essential meaning. It certainly is not a rake or bucket. The word is an *effective label* for the object. Mr A might have in mind a new wheel-barrow, with a ball instead of a wheel and Mr B may think of his old conventional barrow, yet little confusion will result. In either case, Mr A can wheel away his manure! We need to recognize that, even in such simple cases, *associations* abound. Figure 2 illustrates the *secondary associations* that may exist *concurrently* with the effective communication:



Here, the circles represent *mental acts of reference*. It is evident that not all the projecting arrows are pointed in the direction appropriate to effective communication.

From this, we can represent the principle of *effective concurrent associations* as in figure 3:



The 'thing' referred to in this case is the overall rectangle. This is represented in Mr. A's mind by a variety of different experiences and meanings. Mr. B represents the object or subject by a different set of experiences and meanings (shaded differently). In this case they have only one of these representations in common (the central square).

It is a condition of effective communication that the *experiences* of the persons concerned should be sufficiently similar. It may be necessary to bear this in mind and explain one's personal experience of a concept, before that concept can be clearly communicated.

Additionally the *definition* of the key word being discussed must be clearly understood by both persons or they will be talking at cross-purposes. This is why a student should be able to define all the words used on this course.

General Words

A further barrier to effective communication is the dimension of complexity. The more general a term is, the more variations are included in its reference. 'Music' is a word that describes many different types of the same thing. The experience and the definition may be the same, but the music definitely not! To one person, it might mean 'rock', to another 'classical'. Both might say they like *music*, but they are referring to different kinds of music.

Mr A ----->	Music	<-----	Mr B
Rock			Classical

Both are, apparently, quite in harmony on the subject of music and all goes well - until they agree to spend an evening *listening* to music and discover that the one hates classical and the other hates rock!

This example is a simple illustration. Mr A and Mr B would not really have a problem because they would surely refer to the type of music they liked. However, this is not possible in every case. You should keep in mind how this confusion might arise. Although misunderstanding can arise with general or conceptual words, even concrete words can have quite a different meaning to different people. This is especially true when we consider the emotional and even painful associations that may relate to a given word.

Emotional meanings

Suppose someone witnessed an accident on a pedestrian crossing. The next time that person sees a pedestrian crossing, he begins to think of the accident and *relives* the unpleasantness. Not only the crossing itself, but also just the words 'pedestrian crossing' would remind him of the bad experience. It is interesting that people tend to lose the meaning of a word that has traumatic associations and think about it in a *very general way*, to try to avoid the unpleasantness. The word does not recall the

experience and so becomes a blank label, and the person becomes indiscriminate on that subject.

All of us have had similar experiences, that *affect our well-being* in this way, and muddy our thinking. When these experiences are minor, we can keep them out of mind by an act of will. When they are major, they are suppressed and we are unable to recall them at all; they are forgotten but nevertheless they are still causing a disruption in the workings of our minds. In either case, a great amount of mental energy is wasted in keeping *out of mind* the things that we don't want to remember and in the effort required to remain objective.

Look at the following diagram:

Mr A ----->	Pedestrian Crossing	<----- Mr B
Bad Experience		Pedestrian Crossing

To Mr B, the word 'pedestrian crossing' means the thing, but to Mr A it means the bad experience. When Mr A and Mr B have a conversation and the subject of pedestrian crossings arises, it might be noted that Mr A becomes vague and not quite all there - or not logical.

Language is needed to communicate and to study. So, when experience adversely affects language, you cannot communicate as well as you are potentially able and you cannot study so well either. By practicing the communication exercises and ensuring that all words are *correctly defined* we can learn to overcome the obstacles that our past experience has created. Once the meaning of a word is fully known and this word has been used in the various communication exercises in this course, it can no longer have an effect us unconsciously, and muddy our thinking. Confusion at the pre-conscious level is reduced, so mental energy is released. Left hemisphere dominance is reduced, thus the dominance of language as a vehicle of social reality is reduced also: perceptual channels are open to the natural reality... the world of things that are.

Listening, Summarizing & Reflecting

Although English has always been taught in schools, attention has been focused on reading and writing; almost no attention has been put on the subject of listening. This course aims to correct this state of affairs.

Communication is the sending and reception of information. Hearing is a passive function of the senses, but listening is a perceptual process - an *active process* of searching for meaning and understanding. Since it is a learned skill we can improve listening ability by practicing effective listening techniques.

A large part of the course is devoted to face to face communication. Effective listening is a key part of these processes and therefore it must be understood and practiced thoroughly.

Stages of Listening

1. *Recognizing the words* - this is an almost instant and subconscious process. Memories can be stimulated, however, and cause the mind to go off on a separate track of associations, or daydream, preventing listening. One major factor stems from our capacity to think several times faster than we can talk. It means that we are prey to other distractions. (This spare capacity may be used to visualize the speaker's statements and make a picture of what he is describing, to note points for further clarification, and so on, whilst retaining concentration). Being in a hurry to do something else, lack of interest, or having your attention on the next thing you are planning to say, will also prevent proper listening. The speaker's delivery, distance and ambient noise may be other barriers to listening.
2. *Understanding the meanings of the words* - as with studying text, it is necessary to have ready definitions for each word in any of its senses, to be able to select the appropriate sense from the context and for this definition to match the speaker's, for the message to be the same for listener and speaker. So the speaker's choice of words can cause problems for the listener, especially as he may also use slang, jargon, bad grammar, misused words, badly expressed ideas, etc.
3. *Distinguishing fact from fantasy* - what the speaker is saying, as opposed to what the listener expects or assumes the speaker will say, based on subconscious memories and associations, such as of authority figures.
4. *Empathy with the speaker* - to maintain understanding, in spite of any problems the speaker may have in expressing himself, what he looks like, provocative statements, etc. This is seeing the speaker's viewpoint, 'getting the gist' of what he is trying to say, without pre-judgment.

Tips on listening

- a) The content of the message is more important than the messenger. Don't allow prejudice or disagreement to stop you listening.
- b) Suspend judgment on what the speaker is saying, until he has said it and you understand it. Many things cannot be explained briefly and until you have properly understood all the facts, you cannot make an impartial analysis.
- c) Think, while you are listening. Try to identify the central ideas and themes of what the speaker is saying. Picture in your mind the situations that are being described, to make a continuous 'movie'. This makes what the speaker has said far easier to recall, and discrepancies between pictures allow you to detect inconsistencies and conflicting or missing information. Be careful not to assume or presume what the missing data is. Half the value of your follow-up questioning will be to help the person uncover the assumptions and generalities that are misleading him, as well as to fill in your own picture of what he is saying, so you can have a shared understanding.
- d) Prevent internal and external distractions from making you a bad listener. People who work in noisy environments learn to ignore the noise and concentrate on the conversation. You can do the same.
- e) Do not be shy to ask for clarification, repetition and the definition of words, when you do not understand. Help the speaker to help you to understand him.
- f) Give yourself time to listen. Resist the impulse to burst into speech, before you have understood.
- g) Be aware and wary of the non-verbal aspects of communication. Be alert for any emotional undercurrent - watch the eye movements and the hands!
- h) Adopt an appropriate manner for listening. Be alert, sit still in an open posture and maintain good eye contact.

Repeating Exercise 1: As an introductory listening exercise, we will start with the Student simply repeating statements that the Coach makes. As in all exercises the Communication Cycle (Steps 1 - 9) is followed by both Student and Coach. The Student is corrected for making errors.

- a) Coach says, "Start of Repeating Exercise."
 - b) The Coach makes a statement, perhaps a sentence from the course material.
 - c) The Student says, "If I heard you correctly, you said (Coach's statement). Is that correct?"
- /continued...

d) If the Student correctly repeated the statement, the Coach says, "That's right", or "Yes". The Student then acknowledges the Coach with "Good", or "Thank you".

If the Student does not repeat the statement accurately, the Coach says, "No, I said (repeats statement)." The Student again repeats what the Coach said.

If the Student makes any other type of error, e.g. does not look at the Coach while speaking, the Coach says, "Mistake! You (says what the Student did wrong)" and the Coach returns to step b), repeating the same statement.

e) After sufficient practice, the Coach ends the practice with "That's it!"

Repeating Exercise 2: When a Student can always correctly repeat the Coach's statements, s/he should be coached on matching the *rhythm and cadence* of the speaker's utterance. These expressive dimensions convey punctuation and sentence structure, which are crucial to communicating the intended meaning. The Student should also visualize the actions and descriptions in the Coach's statements, and feel the emotions himself - not just repeat what the Coach said in a rote and thoughtless way.

By listening properly you will get more valuable information - information you can use intelligently. For this reason, a person who is a good listener is an intelligent person. Working relationships may be improved as people appreciate attention and interest. They may gain insight into their own problems and circumstances by having the opportunity to talk about them and to think them through. Disagreements may be resolved more effectively. You improve as a communicator and as a student.

One of the most frequent mistakes made by students in listening skills, is that they repeat the speaker's communication without trying to understand it. If a speaker is listened to attentively, noting the rhythm and cadence, and if what he says is both understood and visualized, the information received will be easily retained, since the whole brain capacity has been used in an integrated manner.

Summarizing Exercises

Summarizing is a listening skill in which you bring together the most important information the speaker has said, and present it back to the speaker in a short statement of the general idea. Introduce your summary with:

'So, what you are saying is...'

'If I understand you correctly, you mean...'

'So, the main problem is...'

Summarizing Exercise 1: This exercise follows the same pattern as the previous Repeating Exercise. The Coach reads each of the sentences from a selected paragraph. When the Student has correctly repeated the sentences, the Coach says, "What have I been saying?" and the Student summarizes the paragraph. The summary has to be a reasonable paraphrase, not word for word (that wouldn't be a summary), but giving 'the gist of what was said'.

Summarizing exercise 2: This is the same as the previous Summarizing Exercise, except the Coach reads the paragraph, without the Student repeating each sentence. Finally, he asks the Student for a summary.

The reasons for summarizing are: to confirm to yourself and the speaker that you understand; to facilitate recall by an extraction of key elements of the communication; to help complete the communication of a long-winded speaker, by showing him you have grasped his point; and as a natural prelude to approaching a new subject.

There are also some valuable secondary reasons. Summarizing inculcates better habits of memory storage in which the key elements are isolated from ongoing speech and reinforced. There is some transfer to reading in which there is a habit built up of automatically summarizing each paragraph to oneself. In addition, when we ourselves are the speaker, we will begin to choose more terse ways of expressing our ideas, in which the key words and ideas are more prominent in the sentence structure.

Reflecting Exercise

This is also called 'mirroring' and consists of repeating a word or phrase the speaker has used, in the form of a question. For example:

'I like to go fishing in Scotland.'

'Oh, in Scotland?'

'Yes, I go every year. I go to...' etc.

The same words do not have to be used as ideas can be reflected:

Coach: "I hate physics."

Student: "Because...?"

Coach: "It's too hard."

Student: "Difficult to study...?"

Coach: "No, hard to do after a day's work..."

We can reflect feelings, emotions, thoughts, viewpoints, etc..

Reflecting Exercise: The Coach makes a statement and the Student reflects. The Coach then continues to speak. The steps are:

- a) Coach says, "Start of Reflecting exercise."
- b) The Coach makes a statement, perhaps a sentence from the course material.
- c) The Student reflects part of the Coach's statement.
- d) The Coach continues, perhaps reading the next sentence or two. If the Student makes an error, the Coach corrects as usual.
- e) After sufficient practice, the Coach ends the practice with "That's it!"

Reflection is used to request clarification or expansion; to keep the conversation going; to encourage the speaker by showing interest; and to keep your attention on the speaker in the here and now. But beware, this is something that must not be done when what you are listening to is clear, then it is merely irritating, and don't overdo it as it can begin to sound like a tame parrot or a joke psychiatrist!

Students can derive immense benefit by practicing listening skills at all times, in many and diverse situations. (Exactly the same principles also apply when studying; re-read this paper with that application in view).

Coaching Listening Skills

Primarily the speaker wants the listener to hear what *he* is saying, not what the *listener thinks* is being said. The speaker wants his partner to *listen* and only to interrupt if it is vital to do so.

The speaker requires a listener capable of understanding what he is saying and able to assist in the creation of *empathy* between them. That is, the listener must be able to put himself 'in the shoes' of the speaker.

In addition there must be an *adequate flow of information* within the context of the learning situation. To ensure that this is possible the following guidelines are given:

When students are working in pairs, they should be seated correctly for this purpose. That is, facing each other, not side by side, and no more than three or four feet apart.

Student partners should maintain eye-contact, since this is most conducive to good communication. Not rigidly so, but generally speaking, if a listener is interested in what is being said and not lost in his own head, he will tend to look into the eyes of the speaker. Likewise, the speaker should strive for level eye-to-eye contact, even if this means using a cushion, since this encourages communication on an equal level.

Silence is a vacuum that draws out communication. A listener should only talk for the following reasons:

1. To ask for *clarification* of what has been said;
2. To *help* the speaker *if he/she dries up*, by asking a question designed to get the communication flowing again;
3. To get the speaker *back to the point* of the discussion.
4. To offer appropriate *summarizing and reflecting*

Body Language

Once a student is proficient in the basic skills of listening, they should be coached and corrected if their body language signals insincerity or lack of acceptance of the speaker. Fidgeting, yawning, eating, looking around, grimacing, or other affectations manifest elsewhere, and should be corrected.

Practical Questioning Exercises

Being able to *ask* questions is an important communication skill, both for conversation and for study. Questioning is a right-brain function, so work on this ability will help open out an holistic awareness. Nine types of questions are identified for this course. After you have done this section, you will be more aware of this aspect of communication, so that you can ask any type of appropriate question at will.

Questioning Exercise 1: The first exercise is aimed at becoming more fluent in the skill of asking questions, and to overcome timidity.

Coach and Student sit face to face about 1 meter apart. The coach and Student use the Coaching Communication Cycle.

- a) The Coach says, "Ask me a question."
- b) The Student asks a question.
- c) The Coach briefly answers the question.

If the Student does not reply by asking a question, makes remarks or hesitates longer than about ten seconds, the coach repeats the request, "Ask me a question."

Steps a), b) and c) should be repeated for ten minutes. Then, the Student and coach exchange roles and continue for the next ten minutes.

At first, the Student will usually ask questions that are totally safe, such as "What is the time?", but with practice, he will be able to ask the questions he really wants to ask without turning a hair.

1. Open Questions

These are questions that cannot be answered with a 'yes' or a 'no'. They invite the listener to talk fully about his opinions, thoughts, feelings and knowledge. Such questions often begin with "How," "Why," or "What."

For example:

- 'What do you think about London?'
- 'Why are you learning about communication?'
- 'Tell me about your ambition?'
- 'Why are you laughing?'
- 'How do you use this computer?'

Open questions cannot be answered with 'yes' or 'no'. They are used to *invite* the listener to speak freely about his interests and feelings, beliefs and hopes, reasons and opinions.

You should be aware when 'What?' and 'Why?' are being used, especially with children, to covertly criticize. For example, 'Why are you using that?' (meaning that you shouldn't use it) and, 'What are you doing that for?' (meaning you mustn't).

When a person asks a question and it is clear, either by the manner of the questioner or the question, that there is a hidden purpose, e.g. to make you feel wrong, control you, put you down, or jeopardize you, the appropriate response is to ask, "Why are you asking that question?" People who ask such questions are often suffering from envy.

Open Questions Exercise: Firstly, try to write a few examples of open questions you could ask your partner. Write down the answers, checking that they DO invite conversation and cannot be answered 'yes' or 'no'. After you get the idea, do the next part of the exercise.

Coach and Student sit face to face about 1 meter apart. The Coach and Student use the Coaching Communication Cycle. The Coach begins the exercise with 'Start', or 'Start of Open Question Exercise'.

- a) The Coach says "Ask me an open question."
- b) The Student asks an open question.
- c) The coach answers. The coach does not have to base his answer on his own experience; he can invent the answer if he wishes.
- d) The Student acknowledges the answer, saying, "Thank you", "Fine", or another acknowledgement.
- e) The coach returns to step a).

This exercise is to train the Student to use open questions. The Coach corrects the Student if the question isn't open, or if the Student fails to follow the Communication Cycle.

Example:

Coach: "Ask me an open question."

Student: "What have you been doing today?"

Coach: "I went to work, etc."

Student: "Fine."

Coach: "Ask me an open question."

Student: "Are you happy?"

Coach: "Was that an open question?"

Student: "No."

Coach: "All right, let's continue. Ask me an open question."

Student: "How do you feel about your job?....."

This exercise is completed when the Student is able to ask open questions without hesitation.

2. Closed Questions

These questions can be answered with 'yes' or 'no', or they are questions that have only one answer such as a specific piece of information. So closed questions are good for quickly establishing facts. Often this type of question will start with "Where," "When," "How often," "Which" or something similar.

Examples of Yes/No questions are:

“Do you like cats?”

“Are you nervous?”

“Do you smoke?”

Examples of one-answer questions are?

“What’s the time please?”

“How far did you have to travel this evening?”

“When did you leave home?”

Note the difference between 'What's your telephone number?' and 'What do you think about telephones?' The first question asks for a single piece of information (your telephone number) and the second is inviting a range of opinions.

Closed Questions Exercise: Get a clear idea of closed questions by writing some examples using Who, What, When and Where, together with their answers.

This exercise is performed in the same way as the Open Question Exercise, except the Coach says, "Ask me a *closed* question."

The exercise is passed when the Student can ask closed questions without hesitation.

3. Extending Questions

These questions invite the listener to say more on the subject, to explore further. For example:

Student: "Tell me about last night?"

Coach: "I got angry."

Student: "Could you tell me more about that?"

Coach: "I was asked to smoke outside and I refused."

Student: "I see."

Extending Questions Exercise:

The Coach says, "Ask me a question."

The Student asks an open, or closed question - but usually an open one - and the Coach answers briefly. The Student asks an *extending* question and the Coach gives more information. Then the Student acknowledges.

The exercise follows the principles of the Open Question Exercise.

Advanced exercise: Following on from the above, having asked an extending question and got an answer, the Student asks further extending questions, until the Coach runs out of answers. He then asks, "If you could answer (last question) what would the answer be?" This may restart the flow, which can continue for 5 minutes or more on a single topic.

When the Coach has answered the last of the Student's questions (extending questions are a part or extension of the first question) then the Student should acknowledge. The Coach then returns to the beginning of the exercise and says, "Ask me a question."

4. Clarifying Questions

These are questions that invite the listener to explain more clearly or in greater detail. For example:

"Could you explain that a bit more?"

"What do you mean by 'unreasonable'?"

Clarifying Questions Exercise: Here the Student asks an open question. The Coach answers. The Student asks a clarifying question. The Coach clarifies and the Student acknowledges.

5. Leading Questions

These are questions that lead the listener to give the answer required by the speaker. They make it clear which answer is to be expected. For example:

'You're having fun, aren't you?'

'You wouldn't do that, would you?'

'I assume you are studying hard?'

They may be used to make polite comments, e.g. 'Nice day, isn't it?' or 'Having fun?'

They put words into the person's mouth, making agreement easier than disagreement. Rarely does such a question yield much information.

Example:

Salesman: "This is a nice color, isn't it?"

Customer: "Yes" (Thinks: It's easier to say 'Yes')!

Write down some examples of your own.

6. Hypothetical Questions

This type of question poses a hypothetical problem or situation. They can be used to suggest things - without being criticized.

Examples of these are:

'What would happen if we started to sell cassette tapes?'

'What if we moved to Devon?'

'If you started learning French, how long would you take?'

Write down some examples of your own.

Politicians commonly say, "I never answer hypothetical questions". They can lead you to agree to something that hasn't happened and that you haven't really thought about. They are sometimes used by people who worry, to dream up all sorts of bad things that might happen.

7. Double-Barrelled Questions

These are two-in-one questions, such as:

'Explain why you were late and why you were rude to the boss?'

'When would you be happy or sad?'

These questions may ask for too much in one go, so the listener is confused or does not answer all the parts. Write down a few examples.

8. Limited Alternatives

With this type of question the person is presented with a shopping list of alternatives. This is a closed question and like the leading question, will manipulate the person into giving a wanted answer rather than truth. For examples:

'Which do you prefer, Indian or Chinese food?'

'Would you rather see a film, or stay at home?'

Alternative questions suggest there are only the options stated. For example, said by a salesman, "Is tomorrow at 10 convenient, or would Tuesday afternoon suit you

better?" Of course, there are many options here that aren't mentioned, including, 'I don't want to see you at all!'

9. Assuming Questions

Indicative of a closed-mind, these 'beg the question'; that is, they assume something is true when it might not be. For example,

'What do you think of the crime problem?' (Assumes there *is* a crime problem.)

'Are you still stealing from the boss?' (Assumes you were and invites the answer 'No', which suggests you were, but have stopped!)

Question identification

The following exercises involve classification of questions into one of the nine types discussed. Initially the emphasis should be on the accuracy of the classifications, rather than the speed of delivery. Later, when accuracy has reached 90%, then the Coach should *gradually* increase the speed of delivery. Exercises 1 and 2 may be alternated and students should change roles every five or ten minutes.

Question Identification Exercise 1:

This is a exercise to teach a Student to identify types of questions.

- a) The Coach and Student sit about a meter apart.
- b) The Coach says, "Start of Question Identification Exercise", or just, "Start!".
- c) The Coach says, "Give me an example of (a closed question)!".
- d) The Student says, for example, "Do you like studying?".
- e) The Coach acknowledges, "Thank you", if the question is an example of the requested type. He then returns to step c) and asks for another example.

Or, he says, "Incorrect. That is a (type of question)." The coach would then say, "Start!", and ask his question again.

The exercise is practiced until the Student can give correct examples without hesitation.

Question Identification Exercise 2:

The exercise is the same for the previous one except:

- c) Coach asks a question.
- d) The Student identifies the type of question.
- e) The coach acknowledges the Student, if correct, and asks another question, as in step c).

If the Student has not correctly identified the question, the coach says, "Incorrect! It was a (type of question)," and asks the question again.

The exercise is passed when the Student has correctly identified many examples of different types of questions.

Supportive Reasons & Examples

It is helpful sometimes to ask a question which requires the person to make judgments on ideas or values, and then ask the person to give supportive reasons for their judgments (a clarifying question) and to give examples (an extending question).

“Do you think women have achieved liberation from the restrictions they faced in the past?”

“No, I feel they have some way to go.”

“*Why do you think that?*”

“Because they are still considered to be less capable at management.”

“*Can you give me an example of that from your personal experience?*”

“Yes, the woman I work alongside is just as good at her job as me but she wasn’t even considered for promotion in our recent job appraisals.”

There will be much more helpful advice about how to think clearly - and help others to think clearly - in later Mind Development courses.

Debugging the Questioning Exercises

When a student is unable to originate questions the problem is usually psychological. He will ask some questions which are socially acceptable, and when he runs out of his limited stock of socially acceptable questions, his mind will go blank, or so he says. In most cases, what has actually happened is that new questions are starting to come up from the unconscious mind and these questions are of such a nature as to be unacceptable to the student, so he blocks them.

The Coach should work with the student and help him overcome the block. He may ask questions of the student such as: “If you could ask this question, what would it be?”

The Coach may help at a deeper level by asking “Is there something being suppressed by you or anybody else?” or “Is something surprising you?” or “Is there something that is making you feel uncomfortable?” or “Is there something you are not confronting?” When the student answers one of these questions, this has to be handled by getting the student to give more and more detail, using Extending and Clarifying questions, until the student no longer feels uncomfortable and can more easily originate a new question.

The Purpose of the Exercises

Although a fair amount of practice is required, both in identifying and using the types of questions, the benefits are quite high. They include:

- Improved memory
- Increased comprehension of written material
- Better ability to solve problems
- Greater conversational ability.

Practice using the questioning exercises in everyday life, by doing the following:

Use self-questioning as a way of recalling memories.

Test yourself on what you have read, using the questions.

Ask questions about any problem you may have, so that you can understand it better and see it 'in a different light'.

Use questions in conversation.

Using a variety of questions, to ask yourself about any problem you may have, will give you greater insights, improve your attention and increase your IQ. Asking your partner questions will help him in his studies and free you from any social inhibition about asking questions. In this culture, one of the imperatives is, "Do not ask questions!" By about the age of fourteen, many people will have all but lost their natural curiosity, because they have lost the ability and motivation to ask questions. This causes considerable restriction of their learning and thinking ability. The action of re-framing a question will give greater insight than visualization, or straining the attention to bring about clarity where there is none.

See **Appendix 3: Explorations** for a range of questions with which to apply your Listening and Questioning skills.

Goal Setting and Goal-Getting

Mind Development is concerned with both the development of intelligence and the development of creative imagination. Each group of exercises in this and further Mind Development courses is capable of improving your intelligence by 1 or 2 points; however this operates cumulatively and by the time you have worked through all the courses and achieved practiced competence with all the exercises, your IQ will be in the order of 40 points higher. This is a dramatic improvement in mental capacity - your ability to perceive and resolve problems and opportunities.

Equally important is your capacity for imagination. Creative imagination is the supreme activity of the human mind. By using his imagination creatively, Man has been able to make many leaps forward, improving his existing reality to a better one. To use imagination creatively, a person must proceed from a series of known facts toward a series of supposed facts or conditions. The supposed facts or conditions may be close to or far removed from the point of departure.

Imagination is the integral portion of creativity which shapes a concept or course of action in advance of the event and directs activities. It conceives interpretations and translates an idea into action in a way that provides a person with a clear objective; a determinable goal toward which to progress.

Sometimes, imagination is thought to be functioning when reality has been left far behind and flights of fancy have taken over. This is because there are two types of imagination that function for all of us: fictional and factual. Fiction denotes something already removed from fact. If the basis for an act of imagination, itself a mental act beyond fact, rests on fiction, the result is twice removed from the original source.

Fictional imagination operates from assumed rather than observed and proven facts, or from assumptions that are false rather than true. Often fictional imagination creates images that are more a projection of a wish than of sound reasoning; images out of which dreams and madness are made. Fictional imagination is the primary source of fixed viewpoints, fears and beliefs ungrounded in reality. It is seldom of positive value.

Factual imagination operates from a basis of comprehended knowledge. It functions as freely as the fictional kind - as freely as the imagination must operate - but it is logical, based on fidelity rather than half truths. Factual imagination is based on truth, not fugitive from it. In this respect the extent to which creative imagination is stretched is not the critical factor in the soundness of its use: the degree of truth in the relationship to reality or proven facts determines the quality of creative imagination.

By differentiating and discriminating between these two types of imagination, you will be better placed to make the transition from a bounded reality to an unbounded reality, and to discard beliefs ungrounded in reality.

In order to achieve a Goal, or to do anything positive, first we must be *clear* as to what it is we REALLY WANT to achieve. For the more we are *in touch with* what we really want to do, in touch with the sensation of it, as well as the vision of it, the more spontaneously will we find ourselves actually *doing it*. That is, we will no longer feel a sense of separation between ourselves and the goal. Means and ends will become one process. The ‘want’ is what provides the energy to achieve the envisioned result. If it’s not what you really want, then there’s no energy! If it is only a solution to a problem that is being avoided, or an obligation being fulfilled, there will not be the necessary energy to overcome the difficulties that will inevitably arise. The difficulties seem a reason to stop, rather than a welcomed opportunity for learning and creative choice.

When setting a Goal, it is not necessary to know exactly how you are going to achieve what you want, before committing yourself to the idea of doing it. The opportunities and competencies will emerge out of that commitment. It is necessary, though, for the Goal to be a specific and tangible end result, wanted for its own sake only, that does not primarily depend on somebody else’s efforts or to please somebody else. It should not be limited by what seems possible - it should be what is *truly* wanted.

In this exercise it would also be a good idea to include the Goal “to be successful at communicating” - but first make it more specific by considering the question: “How could this course be useful to you?” and incorporate your answers into your framing of the Goal.

FIRST STEP - Identifying and Clarifying a Goal

Working as Student and Coach, the Coach asks:

“What is it you *really* want to achieve?”

The Student answers and is acknowledged. Using questioning skills, the Coach also checks that the Goal is a specific and tangible *end* result (not a process toward a result), and checks that it is a positive creation, rather than something intended to avoid an undesired circumstance. Also that it is not an obligation or an ideal of how things should be, but rather a preference of the Student, something he really wants (and not just what he thinks is possible).

The Coach then asks the student to visualize the end result he wants, and describe it to him.

The Coach then confirms this by asking:

“Is this what you really want to do *without limitations*?”

The Student either confirms or modifies his Goal and this is acknowledged.

The roles of the Student and Coach are then reversed and the exercise repeated.

SECOND STEP - Determining Current Reality

Having decided on a clear vision, it will of course be quite different from the reality that currently prevails. This should be welcomed since it is the natural tendency to close that gap (like a stretched rubber band), that will generate the energy and ideas needed to achieve the Goal. This positive discrepancy will not be possible, however, unless the current reality is equally clearly perceived.

So the Coach now asks:

“What is the current situation that you will be working from?”

Using questioning skills the Coach helps the Student build a picture of the current reality relevant to the Goal, that is as complete as possible, with no avoidance of what isn't liked, or assumptions about things that are not known.

The Coach then asks the Student to compare his visualizations of the present situation and the end desired result, and to say how this feels. Then reverse the roles of Student and Coach.

THIRD STEP - Achieving the Goal

Short-term demands based on conflicting feelings (“I must but I can't,” or “I should but I don't want to”) are usually to seek relief in order to feel better. The person's real (honest and unhindered) life goals have been suppressed along with his or her basic need to realize and express the Self in life. So people eat, drink, take drugs, go on shopping sprees, watch TV for hours, and other distractions. Such actions, however, do not make them feel better for very long, not only because most of these actions do not help them create their long-term Goals but also because the conflict causing the short-term demand does not go away.

But when you stay in touch with your long-term Goals by reminding yourself “What results do I want to create in my life?” it is easier to take actions towards these Goals and intervening temporary conflicts do not distract you. The actions to support the Goals will become apparent.

At the time you conceive the end result that you want, the actual way you will bring it about may be unknown to you - at that point it is irrelevant. But having made this primary choice and having looked at reality as-it-is, and having made a commitment, the actions you need to take will start to fall into place. But they are flexible and may be corrected and changed - some may not have the effect you want and some steps may not yet be apparent at this stage. The creative process includes experimentation and adjustment, as you see the results of the actions you are taking. One needs to constantly be in touch with both the current reality and the postulated

reality. Mistakes and correct actions both lead to learning and increased competence.

So now the Student and Coach discuss the preliminary actions to take toward the Goal, and some provisional later steps that would lead to the vision that has been pictured. Some may be obvious and some may have more the quality of 'experiments'. Visualize the current reality being molded in this way toward the desired result, the Goal.

Appendix 1. Psychological First Aid

The following techniques can be used to quickly help people who are upset. We do not claim or intend to imply any medical authority, or that these procedures substitute in any way for professional medical treatment administered by qualified practitioners. They are to be used as *first aid* only, and professional help must be sought if further aid is seen to be necessary.

1. Increasing Body Awareness through Touch

As usual, the Communication Cycle is followed. Here, the helper assists the person being helped to become more aware of his body, and the person should first be willing to co-operate in this process.

When people are upset or ill, they tend to withdraw and become introverted, either mentally or physically, causing increased tension. By drawing their attention back onto reality, i.e. onto parts of the body by using supportive body contact, this tension can be reduced. The helper will use pressure from the fingertips against easily pinpointed areas of discomfort, or the palm of the hand on wider areas. It is important to ask the person if the pressure being used is appropriate or if they would prefer a softer or firmer touch.

The person receiving help may be sitting or lying, depending on the problem. Their eyes should be closed. Subjects are asked to let their awareness focus on any sensations that arise around the point of fingertip or hand contact, or any shifts in thoughts or feelings, and to express these as they occur.

The helper would deal with such originations using questioning skills, for example: "Would you like to tell me more about that?", "Is there more to it?", etc. If the subject is not forthcoming he should request, "Is something happening?" or, "Do you wish to talk about anything?"

In using this technique, the helper would start some distance from the site of a physical difficulty, moving toward the painful area gradually. Alternatively, in the case of a general problem or upset, the spine, head, fingers and toes would be addressed. The helper would touch one side of the body and then the other side, in a balanced way, maintaining a good cycle of communication - especially, listening to and acknowledging the expression of the person being helped. With a headache, for example, the helper may touch one of the subject's fingers and then the corresponding finger on the other hand. Having touched all the fingers, the helper may touch the elbows, shoulders, sides of the neck, base of the skull and gradually reach the forehead, touching first one side and then the other.

The helper should look out for repressed thoughts and feelings, which may be detected as changes in facial expression or color; changes in breathing rhythm; shifts in posture; movements of the hands or feet.

The helper would then gently ask, "Have you just had a thought? or "Have you become aware of a feeling?" If so, "Would you like to tell me about it?"

When treating a particular area, the helper would touch the person being helped at places closer and closer to the area of physical discomfort but would not touch the actual injury or bruise.

The session should end when there are the following signs:

- No change for several minutes;
- The person being helped is more aware and relaxed;
- The person being helped brightens up;
- The person being helped has a realization;
- The discomfort is gone.

The person applying this technique should then ask, "Is it OK to finish now?" If the person being helped agrees, then the session is ended.

2. Reducing emotional charge by re-experiencing

This is a technique for dealing with a recent upset, such as when the injury described above occurred, or an experience which the subject has been reminded of and become upset about. Basically the person being helped tells the helper about the traumatic experience and actually re-lives it in his mind.

The helper listens, using the Communication Cycle. He does NOT:

Evaluate, that is, tell the person being helped what to think about what happened and what it means, or to give advice or sympathy, etc.

Interrupt the person being helped.

Invalidate the person being helped, for example, by saying the person is being stupid, or mistaken, etc.

The person being helped is asked to relate a traumatic experience several times, to reconstruct exactly what happened, from the beginning through to the end. The helper should listen attentively but unobtrusively. An acknowledgement is usually all that is required.

The procedure is continued, running through the incident over and over, experiencing more and more of the feelings and perceptions of the time, until the emotional energy starts to fall away and the person being helped no longer talks as if he is a victim trapped in the incident, but shows signs of release, brightens up and begins to laugh and have realizations.

Should the person being helped find it difficult to face up to the incident, then the helper can ask about less stressful parts of the experience, for example: "Tell me about the journey to that location", etc.

When the person being helped is more relaxed about these parts of the incident, the helper can ask again about the more stressful parts.

The incident can also be acted out. The person being helped is asked to act out the exact circumstances of the incident. For example, if he received a minor shock, the helper would re-enact touching the electrical object and encourage the person being helped to repeat exactly what he or she did in the incident. Often the original pain or upset is felt again as the incident is confronted and the charge released.

3. Restoring reference-points in present time

When a person is upset, he often has his attention inside himself and not on the outside world. He may be too overwhelmed or agitated to control his thoughts and co-operate with the above procedures. Such a person can be helped by being encouraged to recover direct contact with the real world.

Helper: "Look at that book!"

Person does so.

Helper: "Thank you. Look at (object)!", etc.

Here the person who is upset is asked to look at, touch, etc., various objects, giving him some reference points on which to anchor his attention, thereby reducing his confusion. This procedure is continued until:

There is no change for several minutes;

The person being helped is more aware and relaxed;

The person being helped brightens up;

The person being helped has a realization;

The discomfort is gone.

Appendix 2. Glossary of Psychological Terms

General

Behaviorism: Explaining the action of mind in terms of external behavior, ignoring consciousness as a causal factor.

Epistemology: The study of knowledge.

Existentialism: Concerned with existence, experience and being, rather than causality. Exponent: Jean-Paul Sartre.

Ontology: The science and study of being; **ontogeny:** the development of the individual; **phylogeny:** the development of the race or species.

Phenomenology: The study of experience.

Psychiatry: The treatment of mental illness according to a medical model.

Psychoanalysis: The treatment of neurosis using Freudian therapeutic techniques, such as free association and regression.

Psychodynamics: Formulation of the workings (dynamics) of mental processes.

Psychology: The study of mind and mental processes, based on Behavioral, Analytic, Gestalt, Humanistic or Transpersonal systems of thought.

Psychotherapy: Basically any form of ‘talking cure’... Rogerian, etc.

Psychoanalysis: Long-term, intensive, interpretative psychotherapy.

Specific

Abreaction: The discharge of emotion attaching to a previously repressed traumatic experience.

Actual Neurosis: In his early writings Freud distinguished between Psychoneuroses and Actual Neuroses, the former being due to psychological conflicts and past events, the latter being the physiological consequences of present disturbances.

Adaptive: Capacity to discriminate between subjective images and external perception, in order to act effectively on the environment.

Aetiology & Pathology: These are frequently confused. Aetiology refers to the causes and origins of disease, and pathology to the abnormal processes inferred to be responsible for the manifest symptoms.

Analogical: Recognition of partial likeness between two things that are compared (analogy).

Analytical: Reasoning processes such as examination, identification, classification and interpretation.

Apperception: Interpretation of a new idea in accordance with all the ideas at present in the mind, giving rise to further thought (cognition).

Archetype: The tendency to organize experience in an innately predetermined pattern, such as Mother-bonding, Father identification and Gender identification.

Automaticity: Pattern of behavior that has become installed in the brain (particularly the cerebellum), as a program for automatic actions.

Awfulizing: Exaggerated interpretation of circumstances, as 'awful' or 'unbearable'.

Bicameral Mind: The mind of a primitive, in which there is no specialization between the two hemispheres. Both hemispheres resemble the right hemisphere, except there is some capacity for speech. Integration between the two hemispheres is limited to the auditory level. A similar condition obtains in the brain of a child, under seven years of age. [*Bicameral*: From the Latin; in two houses.]

Bi-polarity: The two extremes of a continuously variable quality, e.g. good and evil.

Catatonia: Shutdown of the voluntary musculature.

Case: Summation of an individual's experiences, outlook on life and life-style.

Charge: Emotional energization provoked by conflicting alternatives, such as compulsion versus inhibition, or a defensive repression. Discharge results when the conflict is resolved, or a repressed experience is integrated into long-term memory.

COEX: Condensed Experience - closely related experiences, giving rise to aspects of case that are mutually interactive.

Cognition: The mental process by which the mind becomes aware of things.

Complex: A group of interconnected conscious and unconscious ideas and feelings, which exert a dynamic effect on behavior.

Conditioning: Unnatural reactions due to behavioral programming, resulting in robotic behavior. Classical conditioning is programming by imposed training. Operant conditioning results from experience, from which positive skills or negative habits are learned. The degree of imprinting depends on the frequency, intensity and duration of impinging stimuli. Innate programs (such as fears) may be restimulated (sensitized) in early childhood, and therefore be particularly susceptible to further conditioning.

Confrontation: Term used to describe an analyst's communication, in which he draws the patient's attention to some aspect of his behavior without offering an explanation or interpretation of it.

Congruent: Appropriate, suitable or unified behavior (or association).

Conscious: Realized by oneself; awake; intentional.

Core Self: The integrated Mind-Body; a wholeness of the Self that integrates the archetypal drives of the Id, the life energy of the Libido, an autonomous Ego and a self-determined Superego.

Cyclothemic: Manic-depressive mental illness (the mind dominated by emotions) - a pronounced right-brain dominance.

Deduction: Proceeding from a set of premises and evidence, to arrive at (deduce) a specific conclusion.

Defense Mechanisms: see 'Ego Defenses'.

Development: Psychoanalysis maintains that human behavior can be viewed developmentally, i.e. that adult behavior can be interpreted as an elaboration or evolution of infantile behavior, and that complex 'higher' forms of behavior can be interpreted as elaborations of simple primitive behavior patterns and drives. The developmental process as a whole can be seen as resulting from two factors: the evolution of innate developmental processes and the impact of experience on these processes. Traumata are experiences which disrupt or pervert development, and Fixation-Points are circumscribed inhibitions of development. Satisfactory terms do not exist for experiences which accelerate development (i.e. produce certain abilities earlier than usual) or for negative experiences (stimulus-deprivations), which lead to absences of development.

Ego: An individual's experience of himself, or the dynamic unity which is the individual. That part of the person which is in direct contact with external reality, is conscious, and includes, therefore, the representation of reality as given by the senses, and existing in the preconscious as memories; together with those selected impulses and influences from within, which have been accepted and are under control.

Ego Defenses: 1) **Denial:** failure to acknowledge self or actions. 2) **Splitting:** schism in the mind, lack of decision. 3) **Projection:** denouncing one's own faults in others. 4) **Introjection:** internalizing a problem. 5) **Dissociation:** breaking off a connection. 6) **Displacement:** shifting of an affect into another association area, where it does not belong. 7) **Reaction Formation:** unconscious process by which an unacceptable impulse is mastered by exaggeration of an opposing infantile tendency.

Ego-ideal: The Self's conception of how he wishes to be. Behavior that is in conflict with the Superego evokes guilt; that which conflicts with the Ego evokes shame.

Ego-states: Eric Berne's Parent-Adult-Child subdivision of the Ego. Each sub-personality (identity) may be said to have its own P-A-C subdivisions.

Eidetic imagery: Photographically realistic and complete mental images and memory.

Emprint: To define an experience, decision or behavior pattern permanently in the mind.

Ethics: Principles and logical reasoning by which behavior is judged to be right or wrong, good or bad. The basis upon which rules of moral conduct may be made.

Ethos: The characteristic spirit and beliefs of a community, person or literary work.

Ethnology: The study of human races and their characteristics.

Ethology: The study of animal behavior under natural conditions.

Extraversion: Being more related to external events and people, and creative outlook to life goals.

Fixation: Attachment to something appropriate to an earlier stage of development, such as infantile patterns of behavior.

Gestalt: A realignment of old patterns and conflicts by recognizing, knowing and accepting the 'here & now' reality, the 'whole picture'; defining the barrier between figure (or subject) and ground (or context).

GSR (Galvanic Skin Response): Change in conductivity of the skin, in response to stimulation of the autonomic nervous system, which occurs when emotional charge is restimulated. A GSR Psychometer is a monitoring device used in one-to-one sessions to detect the degree of arousal (tension/relaxation) in response to a particular item being discussed. The Bilateral form of psychometer differentiates between left-brain (verbal, analytical) and right-brain (emotional, experiential) responses.

Hallucination: Apparent perception of an external object not actually present. Hallucinations can occur as a result of fever, brain disease, drugs and sensory deprivation, as well as for psychotic reasons. Hallucinations can occur involving any or all of the senses.

Higher Self: That aspect of the Self which is aware of being aware, that makes conscious choices and intentions which are the meta-program of the mind, beside and above the instinctual or conditioned programs; therefore, the meta-programmer.

Holophrastic: Utterances and thoughts with a broad aura of associations, preceding the separation of meanings and articulate speech; the primitive thought of early childhood.

Humanism: Belief that people are essentially aware, have choices, can act with wisdom and improve or 'grow' in these areas.

Hypnagogic: Referring to the drowsy state when falling asleep and to hallucinations which occur in this state. Hypnopompic is the equivalent phenomena that occurs upon awakening.

Hypnosis: A trance-like state in which a person suspends the Ego, and is therefore amenable to hypnotic suggestion.

Hypomania: Accelerated motor processes (such as speech) used as a manic defense against depression.

Id: The Id, derived from the Latin word for 'It', is a word used by psychologists to describe the unconscious. It may be described as a structural unconscious, i.e. the programming of the genetic identity of a human being, especially operating through the primitive lower brain.

Individuation: Becoming one's own Self, divested of the false wrappings of the Persona (mask).

Induction: A cognitive process, starting from the evidence of specific instances to educe the probability of a generalized rule.

Installed: Purposes that are innate (genetically encoded), or derived from conditioning. Also described as Implanted or Imprinted.

Introjection: see 'Ego Defenses'.

Introspection: Examination of one's own thoughts and feelings.

Introversion: Attention on subjective inner experience. When neurotic, this is a withdrawal from objective reality due to overwhelm.

Iatrogenic: Disorder resulting from therapy or treatment.

Lability: Degree to which a person can control mental processing in the non-dominant hemisphere.

Mania: Gross acceleration of both physical and mental activity, leading to excitement, insomnia and eventual exhaustion. Flight of ideas may occur, in which superficial associations are made, undisciplined by self-criticism. Elation is due to a sense of triumph at having overcome Superego forces causing depression.

Misemotion: Inappropriate and irrational emotion resulting in self-defeating behavior.

Misown: To adopt another's experience, feeling, attitude or belief, as if it were one's own.

Modality: Way of perceiving and representing reality, to make an inner subjective model; a sensory system: visual, auditory, kinesthetic (bodily feelings) or inner speech.

Neurosis: Emotional disturbance without insanity. Irrational anxiety or obsession. It may manifest as a disorder of consciousness in introverts and disorder of behavior in extraverts. Neurotics retain insight, they understand something is wrong with them, whereas psychotics do not.

Noesis: The activity of the mind in knowing something; the essential characteristic in cognition. Mental processes which are basically a question of judgment are called noetic processes.

Paranoia: Functional psychosis characterized by delusions of grandeur and persecution, but usually without intellectual deterioration.

Paratelic: A metamotivational state, i.e. the motive determining motivation. Orientation towards involvement; associated with an interest in activity for its own sake, playfulness, spontaneity, and preference for high intensity experiences. The reverse of a telic state.

Persona: Jungian term for the demeanor or 'mask' the person puts on, to meet the requirements of everyday life.

Phenomenology: The study of experience.

Phrenophobia: Fear of mental illness.

Preconscious: Referring to thoughts which are not in consciousness at the moment but are not suppressed and are therefore available to recall.

Primal: experience from early childhood; the first stage in the production of a neurosis.

Projection: see 'Ego Defenses'.

Prognosis: Forecasting the progress of an illness or condition.

Psychopathology: The study of abnormal mental processes.

Psychosis: Severe cognitive disruption and personality upset, frequently without insight.

RAS: Reticular Activating System; a nervous system rising from the brain stem, which is used to selectively activate the cortex, as mediated by the limbic system.

Reaction Formation: see 'Ego Defenses'.

Reactive: Thoughts, feelings or behavior which are automatic responses to stimuli, due to prior conditioning.

Reality Testing: The capacity to correct subjective impressions by reference to external facts.

Regression: Return to an earlier or more primitive stage of mental functioning. This may be triggered by specific questioning for the purpose of therapy.

Representation: That which enables the mind to present to itself something not actually present; a permanent image of anything that has previously been perceived. Symbolic representation is the process by which the mental image of one object comes to stand for another object.

Repression: The process by which a painful experience is rendered unconscious, but remains unresolved and not integrated into long-term memory.

Restimulation: The activation of conditioned responses due to the perception of a stimulus similar to the original conditioning stimulus. Destimulation normally occurs when the reactivating stimulus is no longer present. Alternatively a full

release of the conditioned response occurs when the original traumatic stimulus is examined and, for the first time, fully experienced.

Schizoid: This refers to persons in whom there is a divorce between the emotional and intellectual functions of the right and left brain respectively. This is often confused with schizophrenia.

Schizophrenia: A psychosis in which the subject becomes more and more detached from reality, untidy and careless of looks and unable to reason. This is associated with an overly aroused left hemisphere.

Semantic: relating to meaning, especially meaning in language. Semantic memory is memory of information, in contrast to episodic memory (memory of past experiences). Syntax is the way in which words are arranged to form phrases and sentences. Syntactic describes a right-brained contextual understanding.

Stimulus: That which evokes a response or reaction; impressions derived from internal or external sources, interpreted according to prior conditioning.

Subconscious: Suppressed pre-conscious material and mental processes (sub-cognition) operating below the preconscious level.

Sublimation: Process by which instinctual (sexual and aggressive) energies are discharged in non-instinctual forms of behavior, such as intellectual curiosity.

Sub-personality: An identification of the Ego with a set of fixed beliefs, as dictated by particular circumstances. The switching from one sub-personality (identity) to another is hidden by defense mechanisms, such as rationalization. The Caretaker Self is the predominant overseeing identity. The power invested in reactive (compulsive) identifications may, through analysis of belief systems, be progressively restored first to the Caretaker Self, then to the Core Self and finally to the transpersonal Higher Self.

Super-Ego: The mental structure in which self-observation and self-criticism develop. That split-off part of the Ego in which parental introjects are located.

Suppression: Conscious, voluntary inhibition of activity; in contrast to repression, which is unconscious, automatic and instigated by anxiety, not by an act of will.

Open System: A system which interacts with an external environment (rather than being completely self-contained) and may cause greater effects than it itself is the effect of causes. The human brain-mind is an example.

Telic: Orientation towards an essential goal; it tends to be associated with serious-mindedness and planning. There is arousal-avoidance, since high arousal causes tension and anxiety, therefore feeling unpleasant. This state may reverse to the paratelic state, if boredom sets in and active involvement becomes desirable.

Transference: A client's positive or negative emotional attitude towards their therapist, resulting from an identification between the therapist and dominant figures in the client's life. The opposite is Counter-Transference.

Transpersonal: *Being* a soul and *having* an Ego (personality); recognition and differentiation of the (spiritual) Higher Self from the (body-mind) Core Self.

Unconscious: Mental processes of which one is not cognizant. Memories, information, skills, etc. that can be recalled when needed are descriptively unconscious, i.e. pre-conscious. Memories, fantasies, wishes, etc., the existence of which can only be inferred, or which only become conscious after the removal of defensive repression (resistance), are dynamically unconscious. Contains the primary mental processes of the lower brain Id, as opposed to the secondary (conscious Ego) processes of the cortex. The Collective Unconscious (Jung) is that part of the unconscious that contains inherited archetypal drives, and is therefore common to the species.

Appendix 3. Explorations

These are questions about you: your values, your beliefs and your life. Love, money, sex, integrity, generosity, pride and death are all here. To respond to these questions, you will need to examine and interpret your past, project yourself into hypothetical situations, face difficult dilemmas and make painful choices. There are no correct or incorrect answers to these questions, only honest or dishonest ones. Let yourself be swept up in these situations, so that you care about the choices you make. Don't simply answer yes or no - probe and explain your responses and pursue interesting tangents - give your imagination full rein.

These questions can be an avenue for individual growth, a tool for deepening relationships, or a quick way to get to know a new friend - these issues are particularly stimulating when explored with others. They are useful as practice in Two-Way Communication - be sure to apply your Listening and Questioning skills!

1. What could you do today?
2. For what in your life do you feel most grateful?
3. Do you have any specific long-term goals? How do you plan on reaching them? In what way will reaching your goals make your life more satisfying?
4. If you could choose the manner of your death, what would it be? Would you prefer to die a hero's death, as a martyr to a great cause, in a natural catastrophe, or die peacefully? Why is it so tempting to have death catch us in our sleep? How do your feelings about death influence the way you lead your life?
5. Have you ever hated anyone? If so, why and for how long?
6. What is your most treasured memory?
7. If God appeared to you in a series of extremely vivid dreams and told you to leave everything behind, travel alone to the Amazon and become a jungle Indian, what would you do? What if you were told to sacrifice your child?
8. What would constitute a 'perfect' evening for you?
9. Which sex do you think has it easier in our culture? Have you ever wished you were of the opposite sex?
10. Do you think that the world will be a better or a worse place in 100 years from now?
11. If you were to die this evening, with no opportunity to communicate with anyone, what would you most regret not having told someone? Why haven't you told them yet?
12. Whom do you admire most? In what way does that person inspire you?
13. If you could wake up tomorrow having gained one ability or quality, what would it be?
14. Would you be willing to murder an innocent person if it would end hunger in the world? Would it torment you more to have the blood of an innocent person on your hands or to know you let millions of people die?
15. Is there anything so important that you would sacrifice your very soul for it?
16. If you knew there would be a nuclear war in one week, what would you do?
17. What is the greatest accomplishment of your life? Is there anything that you hope to do that is even better?

18. What was your most enjoyable dream? Your worst nightmare?
19. How would you react if you were to learn that your mate had had a lover of the same sex before you knew each other? Have you ever been attracted to someone of the same sex? To someone in your family? If so, how did you deal with it?
20. Given the choice of anyone in the world, who would you want as your dinner guest? As your close friend? As your lover?
21. What do you seek in a friend yet neither expect or want in a lover?
22. You and a person you love deeply are placed in separate rooms with a button next to each of you. You are told that you will both be killed unless one of you presses your button before 60 minutes pass; furthermore, the first to press the button will save the other person but will be immediately killed. What would you do?
23. When you tell a story, do you often exaggerate or embellish it? If so, why?
24. How much do you feel in control of the course of your life?
25. When did you last yell at someone? Why? Did you later regret it?
26. Would you be willing to go to a slaughterhouse and kill a cow? Do you eat meat?
27. After a medical examination your doctor calls and gravely says you have a rare lymphatic cancer and only a few months to live. During the following difficult days you would certainly gain some insights about yourself - what do you think they might be?
28. Do you feel ill at ease going alone to either a restaurant or the cinema? What about going on holiday by yourself?
29. Would you like to be famous? For what?
30. How would you like to be remembered after you die? What would you like said at your funeral? whom would you like to speak?
31. Would you like to have a child much brighter and more attractive than yourself? What difficulties might result? How much would it bother you to have an ugly, stupid or crippled child? If you could control these factors by genetic manipulation, would a baby designed in that way still feel like your child?
32. Would you rather play a game with someone more or less talented than you? Would it matter who was watching?

33. Is there something you've dreamed of doing for a very long time? Why haven't you done it?
34. If by sacrificing your life you could contribute so much to the world that you would be honored in all nations, would you be willing? If so, would you make the same sacrifice knowing that your gesture would be anonymous?
35. What are your most compulsive habits? Do you regularly struggle to break any of these habits?
36. What do you most strive for in your life: accomplishment, security, love, power, excitement, knowledge, or something else?
37. What from your childhood has proven most valuable? Most difficult to overcome?
38. Would you be willing to give up sex for five years if you could have wonderfully sensual and erotic dreams any night you wished?
39. At a meal, your friends start belittling a common acquaintance. If you felt their criticisms were unjustified, would you defend the person?
40. If you could take a one month trip anywhere in the world and money were not a consideration, where would you go and what would you do? Who would you most like to go with?
41. Have you ever considered suicide? What is so important to you that without it life would not be worth living?
42. If your friends and acquaintances were willing to bluntly tell you what they really thought of you, would you want them to? Do you think that they would agree with one another about the kind of person you are?
43. How much energy do you spend doing things to favorably impress other people? If you were completely unconcerned about what others would think, what sort of things might you do?
44. Were you able to wake up tomorrow in the body of someone else, would you do so? Whom would you pick?
45. Do you believe in any sort of God? If not,, do you think you might still pray if you were in a life-threatening situation?
46. Who is the most important person in your life? What could you do to improve the relationship? Will you do it?
47. If you could change anything about the way that you were raised, what would it be? In what ways would you treat your children differently from the way you were treated?

48. If a flying saucer arrived and aliens invited you to visit their planet for five years, would you go?
49. Do you find it so hard to say 'no' that you regularly do favors that you don't want to do? If so, why?
50. If you went to a beach and it turned out to be a nude beach, would you stay and go swimming? How much do you like your body?
51. What, if anything, is too serious to be joked about?
52. Do you have a favorite sexual fantasy? Would you like to have it fulfilled?
53. What do you value most in a relationship?
54. If you had to spend the next two years within a small but well-provisioned Arctic shelter with one other person, whom would you like to have with you?
55. You notice a self-destructive behavior pattern in a friend, who is clearly unaware of it. Do you point it out?
56. You become involved romantically but after six months you decide you cannot be happy with that person. If the person then threatens to commit suicide if you leave, what would you do?
57. If there was a public execution on television, would you watch it?
58. If you wanted to look very attractive, how would you dress?
59. What things are too personal to discuss with others?
60. Would you prefer to be blind, deaf, dumb or paralyzed?
61. Would you be content with a marriage that was totally fulfilling in all respects but one - it completely lacked sex? Could you be content satisfying your sexual needs from people other than your partner? When you think of sex, do you think of a broad range of intimate touching, holding and caressing, or mainly of sexual intercourse.
62. When was the last time you stole something? Why haven't you stolen anything since then?
63. Which of your current friends do you feel will still be important to you ten years from now?
64. For £1,000,000 would you be willing to never again see or talk to your best friend?

65. How old were you when you first had sexual intercourse? Is there anything anyone could have told you that would have made your first sexual experience better?
66. Would you rather live in a democracy where the leaders are usually either incompetent or dishonest, or in a dictatorship where the leaders are talented and well-meaning?
67. What do you like best about your life? What do you like least?
68. Have you ever disliked someone for being luckier, happier or more successful than you?
69. When you are given a compliment, do you usually acknowledge it, or suggest that you really do not deserve it?
70. What sort of things would you do if you could be as outgoing and uninhibited as you wished? Do you usually initiate friendships or wait to be approached?
71. If you decided to do something and your friends begged you not to, could you do it anyway? How much energy do you spend doing things to favourably impress other people?
72. Can you be counted on to do what you say you'll do? What does it take for you to trust someone? What would you never willingly sacrifice - your life? your health? your integrity? your dreams? your memories?
73. Do you feel you have much impact on the lives of people you come in contact with? Can you think of someone you met who, over a short period of time, significantly influenced your life?
74. When you are with friends, do your interactions include much touching - hugging, kissing, playing around? Would you like to have more of this? Could you initiate it?
75. Given the ability to project yourself into the future but not return, would you do so? How far would you go? If not, would you change your mind if you could take someone along? How much does affluence make people complacent and averse to risk?
76. Would you generally rather be overdressed or underdressed at a party?
77. What has been your biggest disappointment in life? Your biggest failure?
78. What kinds of things do you usually talk about with people? Are there other things that would be of more interest to you?

79. Relative to the population at large, how do you rate your physical attractiveness? Your intelligence? Your personality?
80. Are there any drugs you would enjoy trying given a legal opportunity to do so? What appeals to you about such drugs? Are you worried about physical or psychological damage? About addiction? About loss of control? About your values or character being somehow altered by the experience?
81. If you could script the basic plot for the dream you will have tonight, what would the story be?
82. You are given a chance to return to any previous point in your life and change a decision you made, but you will lose everything that has happened to you since then. Is there a time you would return to?
83. What would you like to be doing five years from now? What do you think you will be doing five years from now?
84. If a crystal ball could tell you the truth about any one thing you wish to know concerning yourself, life, the future, or anything else, what would it be?
85. If you were guaranteed honest answers to any three questions, who would you question and what would you ask?
86. For a person you loved deeply, would you be willing to move to a distant country, knowing there would be little chance of seeing your friends or family again?
87. In terms of their relative acceptability, how would you rank the following: walking naked down the high street; being spat upon by a hostile crowd; being arrested for shoplifting; begging for money at an airport? What is the most embarrassing thing you can imagine? What bothers you about looking silly or bad in front of strangers?
88. You discover that your wonderful one-year-old child is, because of a mix-up at the hospital, not in fact yours. Would you want to exchange the child to correct the mistake?
89. Have you ever wanted to kill someone, or wished someone dead? If you can imagine killing someone indirectly, could you still do so if you had to look into the person's eyes and stab the person to death?
90. Do you think that the world will be a better or a worse place in 100 years from now?

91. Do you find anything disturbing about immortality? What age seems ideal to you? How would it change your life if something happened to make you much less attractive than you are now?
92. In love, is intensity or permanence more important to you? How much do you expect from someone who loves you? What would make you feel betrayed by your mate - indifference? dishonesty? infidelity?
93. Do you feel you have enough time? If not, what would give you that feeling? How has your attitude to time changed as you have aged?
94. What kind of people do you like to spend time with? What do such people bring out in you that others do not? What can people learn about you by looking at your friends?
95. If you could spend one year in perfect happiness, but afterwards would remember nothing of the experience, would you do so? If not, why not? Which is more important: actual experience or the memories that remain when the experience is over?

What's Next?

We hope you enjoyed your first run through Effective Communication. Remember that the 'cyclic' approach to study is a good one - if you go back to earlier exercises now, you'll see them in a new light and get much more out of them. It's a good idea to choose a particular lesson and concentrate on practicing its principles in your life for a few days, until it is completely mastered and assimilated. For each exercise, consider: How can I use this for work/rest/play?

Tools for Transformation offers further excellent courses to radically boost your progress on your path of personal and spiritual development. You can obtain fulfillment of your mental potential, a new clarity of your purpose and identity in this life, and tremendous spiritual enlightenment, if you choose to really follow through on these courses!

The next Mind Development Course is “**Educating the Will.**” This course teaches the skills of concentration as a means of educating the will. Often, when we put our mind on something, we think of something else and this, in turn, reminds us of something else. The mind wanders from one thing to another by associations, until the original thing is forgotten.

'Concentration' means putting all one's attention on something, and keeping it there for as long as one wishes to. So if you concentrate on a book, you are aware of the book and you are not thinking, looking or listening to anything else. If you are concentrating you are awake and aware. In much of everyday life, most people are effectively day-dreaming - at worst they are sleep-walking automatons. Their minds flip mechanically from one thing to another, never resting on anything for very long or intentionally. This process may go on for the whole of their lives and they never learn or achieve anything of consequence.

Unless we can wake ourselves up from this mechanicalness and sleep, we cannot begin work on ourselves and we cannot get things done in life. We must learn the mood of concentration - of actually BEING in the Here-and-Now, noticing and observing, and focused on our actions.

You will be more aware, because concentration is the ability to put your awareness on things. This means you are more relaxed - since you are more aware there will be fewer things to startle you. Also, as you can concentrate on things, the subconscious mind will be less able to affect you. Really, only the 'sleeper' is affected by the subconscious mind. When you wake up, you are free of it.

Concentration is a means to develop the will, so that life may be lived purposely and creatively, rather than as a reaction to the flow of sensations. Because you will not flit from one thing to another, like a butterfly, you will be able to choose to focus your mind on things, e.g., study or work, and will increase your skills and knowledge in

these areas. Most importantly, you will be able to focus more clearly on your vision of what you want to achieve.

In short, your mental life is both intensified and broadened. The ability to concentrate is, therefore, a valuable skill which will enhance all other skills. Almost all the drills and exercises of Mind Development help develop your ability to concentrate. But are there are ways to improve your concentration directly? Yes, and this course teaches the best of them.

[Click here to order the Educating the Will Course](#)

The first course in the Mind Development system, preceding Effective Communication, is **'Super Vision,'** a home-study course to improve the mind's capacity for visualization and integration between left and right brain, boosting memory, creativity, natural eyesight and drawing ability. This is a new way of seeing - and being.

The practical exercises offered in this course help to develop visual perception, which is one branch of non-verbal communication, and address the subject of breathing and relaxation. Adequate oxygenation of the brain and a relaxed state of being is necessary for further developing the mind.

The eyes and the ears are the main channels through which one gains information about the world. As with listening skills, training in visualization and looking makes you more aware. When you are more aware, the subconscious mind has less influence. This means you are more relaxed, less anxious, less easily upset, a better memorizer - and your vision is improved.

[Click here to order the Super Vision Course](#)

No one need accept that they must remain as they were shaped, by the conditioning of their childhood and culture. The benefits of Mind Development are all-encompassing and life transforming.

[Further Mind Development Courses...](#)