

IANLP International Association for NLP

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History of IANLP and NLP

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IANLP history

The 'new' IANLP

IANLP is one of the first and largest NLP standard organizations worldwide. IANLP was founded in 1983 and soon became the world's largest network for NLP teaching trainers with up to 1300 members in its peak time in 1993/92. Due to various reasons, the offices of the IANLP in the US closed down in 1996/97. In 1999, a group of Fellow Member Trainers IANLP from Europe decided to resurrect IANLP and it is presently the focal point for all Fellow Member Trainers worldwide.

By 2018 the IANLP network connects trainers from all continents and countries such as Argentina, Australia, Austria, Brazil, Canada, Croatia, Finland, Germany, India, Indonesia, Israel, Italy, Japan, Kingdom of Saudi Arabia, Morocco, Netherlands, New Zealand, Norway, Portugal, Peru, Poland, PR China, Romania, Russia, Slovenija, Spain, Serbia, Switzerland, United States of America, United Arab Emirates, United Kingdom.

How IANLP started

Following a text from 1993/94 (unknown author):

1982. As a result of quarrels, Richard and John had already parted ways. Leslie Cameron-Bandler got divorced from Richard and declared the name NLP to be in Public Domain (and no longer available for trademark protection). It was at this point when several professional NLP trainers from various training institutes aligned forces around Ann Linden, in order to establish a professional NLP-Association. As a result, the NANLP – the National Association for NLP was founded. Excluding Bandler and Grinder, these trainers became all members, or close associates of the new association. Leslie and Robert Dilts were keynote speakers at conferences and members of the advisory board.

Due to legal problems, mainly relating to the mandatory supervision requirements for trainers, the intended professional body functioned more like a network. The subsequent rush demand of international members led 1991 to the renaming of the organisation into the IANLP (International Association for NLP). Again, the question of professionalization became a supreme concern, and guidelines, standards and a seal were introduced.

In order to accommodate the up-and-coming, independent national and international associations, e.g. GANLP, the IANLP, at its 10th anniversary, renamed itself NAALP (North American Association for NLP). At that point, the main idea was for the IANLP to become the worldwide umbrella organisation for all national and international associations.

The new umbrella organisation quickly expanded to accommodate more than 1500 national and international associations. This necessitated the employment of an administrative staff and a professional management team which subsequently conducted business for a few years. In the course of 1993, it suddenly became evident that expenditures had surpassed income by far. Funds were depleted while debts could not be serviced. As a result of subsequent quarrels, the board of directors shrunk to five members. At the end of 1993, the board voted to avoid bankruptcy and ever since that time, the NAANLP has been attempting to renew itself.

Following a text from IANLP Membership Directory 1992/93:

The International Association of Neuro-Linguistic Programming (IANLP) was established as the National Association of Neuro-Linguistic Programming (NANLP) in 1983 to serve as a conduit through which professionals using NLP techniques could share experiences, discoveries, and applications from the field.

It is a not-for-profit organization which was chartered in the State of New York, and is headquartered in Indianapolis, Indiana, USA. The association's name was changed from National to INTERNATIONAL in April 1991, which better reflects the association's usefulness to an international mix of members. The network provides a worldwide forum for ideas and learning from countries such as the United States, Canada, Great Britain, France, Italy, Puerto Rico, Brazil, Austria, Germany, Belgium, South Africa, Australia, plus more. The IANLP proudly represents an international base of over 1,000 members. From the first conference in 1984 and the first publication in 1985, IANLP maintains a tradition of continuing education for an international array of professionals from fields such as: counseling, human resource development, psychotherapy, ministries, law, education, medicine, professional development, sales and marketing.

Appendum 2004: the NAANLP has ceased to exist. We assume that this association was not successful in re-establishing itself. Whether or not the IANLP ever filed for bankruptcy, is beyond our knowledge. A fact is, that in the Journal of the IANLP, the NLP-Connection, Vol. XI, Vol. 2 (probably dating back to the year 1996), a 14th International Conference, to be held from October 24-26, 1997, in Virginia Beach, Virginia (USA), was announced. It is beyond our knowledge whether this conference was ever held, as after 1996 the US-office of the IANLP could no longer be contacted. (Ueli R. Frischknecht, Secretary General IANLP)

Following text by Steven Leeds (New York) has reached us via Email on August 10, 2020 to the NLP Leadership Summit Group

RE: NLP Associations

What many do not know was that it was formed in 1984 in NYC as the National Association of NLP (NANLP), later to become IANLP as it was expanding beyond the US.

Approximately 30 of us met in Manhattan, organized by Annie Linden, who brought Richard B, John G, Leslie C.B., Robert D and David G to train at The NY Institute for NLP. It is where I did my initial training with the whole crew.

NANLP was the first non-affiliated non-profit organization which came into being after all the "originators" (or choose your preferred designation) of NLP went their separate ways with Richard and John forming their own training organizations. The split up of Richard, Leslie and John (I had not heard of Frank since by that time he was struck from the NLP history books) created a number of "camps." We took it upon ourselves to be an independent training organization that wanted to include anyone who trained in NLP from anywhere. We did not want to take a side. I thought it began as a noble undertaking. As it evolved, training guidelines were created (not everyone was happy with them or agreed upon how they would be reinforced), and annual conferences were held in various US cities where trainers presented their latest ideas. At these conferences I learned from many talented people, especially Steve and Connire Andreas. It was also at these conferences that I encountered the politics and animosity that existed among the early NLP community.

The organization eventually met its demise when personal animosity and politics overtook the desire to find a common purpose for the common good. It seemed like no one had heard of the presupposition that "Every behavior has a positive intention."

Having lived through that period, I wondered how the LS would handle their differences. I wondered if this would be an organization that I wanted to belong to.

Lots of great things have come to be as a result of the LS as well as parallels to the problems that resulted in the end of IANLP until it was resurrected by Ueli (thanks Ueli) as an organization that sought to maintain high training standards internationally.

We came together in the LS to associate and as a result, we are learning a lot about each other and hopefully ourselves. I also hope we can continue to communicate as individuals who can subordinate our individual egos, not only for the good of the LS, but for the good of humankind.

I believe that is the kind of organization we all want. Any objections?

Steven Leeds



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History of NLP

Since many people have been involved in the development of NLP the history of NLP is anecdotal, subjective, and based on a mixture of facts, rumour and personal memories.

The 'true' history of NLP has yet to be written. What's more it's highly unlikely that a definitive version which all those involved will agree upon will be written.

(This is quite in line with one of the core principles of NLP - 'the map is not the territory' which means that the description of an event is not the absolute truth about it but is merely the perception of the person describing the event!)

The following pages reflect different experiences which we from the IANLP think are - all in all - quite an appropriate statement on 'how it all began' and evolved.

One version of the NLP story

by pegasusNLP downloaded on July 3, 2017 from <https://nlp-now.co.uk/nlp-history/>

NLP (Neuro-linguistic Programming) was first developed in the U.S. in the early 70's from studying the thinking and behavioural skills used by particularly effective and successful people.

It is now used internationally by millions of people throughout the world in such diverse fields as management, sales, marketing, public relations, education, therapy, the military and police, sport, and personal development.

The early creativity

NLP grew out of the activity of the 'behavioural modelling' activity of Frank Pucelik, John Grinder and Richard Bandler in studying three therapists - Virginia Satir, Fritz Perls, and Milton Erickson.

Richard Bandler enrolled as a young 20-year old psychology student in the University of California, Santa Cruz in 1970. Frank Pucelik worked with Bandler and then they were joined by John Grinder. Grinder, in his late twenties [Remark by Peter Schuetz, www.eanlpt.org: John Grinder was born in 1938, so he must have been at least 32 at the time.], was an associate professor of linguistics at the university (reputedly the youngest in the states at the time).

Soon they were applying Grinder's linguistic skills and Bandler's creative genius to 'model' or thoroughly analyse the work and the success-rate of Virginia Satir (mother of Family Therapy) and Fritz Perls (founder of Gestalt Therapy).

They analysed writings and tape-recordings to discover what accounted for the successful results achieved by Satir and Perls. Later, through a friend of Bandler's, they got to know and became admirers of Gregory Bateson who, in turn, introduced them to the work of Milton Erickson.

The 'development team' grew

As they began to come up with ideas, insights, and techniques they tried them out on friends (including Robert Dilts, Judith DeLozier, Leslie Cameron, and David Gordon) who soon joined them in developing and extending the work. The enthusiastic and highly creative group grew and NLP developed.

And they were joined by others in the enthusiastic, visionary and creative search for what accounted for the results that people get.

Out of this search came many of the methods that are still part of good Practitioner and Master Practitioner Trainings such as anchoring, sensory acuity and calibration, reframing, representational systems, and the two Language Models - as well as many of the personal change techniques such as the New Behavioural Generator and Change Personal History.

Books & workshops

Their first book was the two-volume Structure of Magic I and II. (Incidentally, Structure I is believed to be mainly John's doctrinal thesis on Linguistics. This may account for it being, without any doubt, the most 'challenging' and off-putting of the NLP books.

Their productivity and creativity during this first years from 1971 to 1976 is quite amazing.

They were developing new ideas and insights, experimenting with the material, running informal workshops and writing both The Structure or Magic I & II plus Patterns of the Hypnotic Techniques of Milton H. Erickson, MD Volume 1. This was published in 1975 and is their initial model of Erickson's use of language. 'Erickson' Volume 2 followed in 1977.

The tapes of the early workshops were transcribed and edited by John O. Stevens and then published as Frogs into Princes in 1979. I came across 'Frogs' when it first came out. It was aimed at therapists, as was most of NLP at the time, and had a profound effect on me as a then trainee counsellor. It challenged the mythology of traditional therapy and backed up this challenge with practical alternatives.

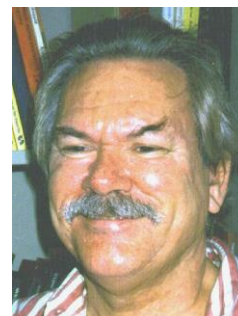
[...]

To some people this lack of a body of cohesive standards and styles is unacceptable in a 'discipline'. But then NLP never has been a discipline nor has it been disciplined. It is always been a little anarchic, a little iconoclastic, a little bit 'off message' and, perhaps, it's strength lies in this diverseness. Perhaps it's creative potential requires this healthy ability to not be standardised...

Note: As I mentioned above, this is neither an accurate nor a definitive 'history' of NLP. Much of the above is based on 'folk memory' and gossip and is, rather like NLP itself, based on subjective experience. Additionally it seems that members of the early development group have tended to have different memories of what exactly was done and by whom.

Personal memories by E. Lee Lady

From: E. Lee Lady, lady@Hawaii.Edu
 Professor of Mathematics at University of Hawaii
Subject: A Brief History of NLP
Date: March, 1990.



In response to various people that have written me, some of whom my mailer has not been able to find, here is most of what I know about the history of NLP. Don Steiny knows a lot more than I do, but I hope what I give here is more accurate than not. The chronology is undoubtedly a bit jumbled, and I am relying in large part on my memory of various verbal communications from my NLP teachers, but I hope I have kept the mere gossip to a minimum.

NLP started in the 70's (1974?) at U.C. Santa Cruz where Richard Bandler was a long-haired chain-smoking gestalt therapist and Leslie Cameron was doing the practicum for her MA in clinical psychology by helping to run Bandler's gestalt group. Bandler had done his own training as a therapist under a well know child psychiatrist whose name, unfortunately, I don't have at hand. Leslie was an extremely intuitive young therapist with a very sharp mind but who (from what I gather) was also insecure about a lot of things, especially relationships. I think she'd been married twice at this time.

John Grinder at this time was in the linguistics department at UC Santa Cruz. Bandler invited Grinder to observe his gestalt group in order to see whether it would be possible to develop a syntax of behavior analogous to what some linguists had earlier done for cultural anthropology.

What Grinder noticed was that Bandler in his group was applying certain principles of linguistics -- what I think of as being General Semantics (although Bandler & Ginder never use that term). Bandler and Grinder then decided to observe groups run by Fritz Perls and Virginia Satir, and they confirmed that Perls and Satir were using the same linguistic patterns. (They also noticed that Virginia Satir would speak to

some clients in primarily visual terms, to others in auditory language, using more kinesi-thetically oriented language with still others. Satir had been unaware that she was doing this.)

They wrote up their findings in **The Structure of Magic**, vol. 1 (Meta Press, 1975), which most people find the most unreadable of all the NLP books. The linguistic patterns described in this book now seem to be a core part of most programs in clinical psychology, although apparently credit is seldom given to Bandler and Grinder. **The Structure of Magic**, vol. 2 (1976) discusses various aspects of non-verbal communication and is now obsolete. It shows that at this time Bandler & Grinder were still thinking primarily in terms of gestalt therapy with some of Virginia Satir's ideas thrown in. (As NLP developed, Satir had conflicting feelings toward it. NLP would observe her work and point out very skillful covert things she did with clients to get her results. Once she realized she was doing these covert things, Satir would stop doing them, because manipulation was against her principles. Toward the end of her life, Satir was the keynote speaker at a couple of conventions of the National Association of NLP.)

In the intellectually adventurous atmosphere at UC Santa Cruz, John Grinder was able to offer a psychology course where he and Bandler taught their approaches to therapy. Among students, this was reportedly known as "Dr. Grinder's mind-fuck course." Eventually UC Santa Cruz de-authorized the course apparently on the grounds that the teaching method constituted unauthorized experimentation with human subjects. (In NLP courses, time is usually equally divided between lectures, demonstrations with volunteers, and exercises where students practice techniques on each other.)

Bandler and Grinder continued to offer training seminars for therapists, and were joined by several young therapists and graduate students in clinical psychology, including David Gordon, Judith deLozier (who married Grinder), Robert Dilts, and Steve Gilligan. Some time in these early days Bandler came up with the name Neuro-Linguistic Programming, which has continued to plague the subject to this day. (**Neuro-Linguistic Programming**, vol. 1 by Dilts, Grinder, Bandler, DeLozier, and Cameron-Bandler appeared from Meta Publications in 1979. There has never been a volume 2.)

Some of the NLP group traveled to Phoenix, AZ to participate in Milton Erickson's seminars and observe his work with clients. Erickson's work gave Bandler and Grinder ideas that took them far beyond what they had learned from Perls and Satir. They wrote a two-volume book titled **Patterns in the Hypnotic Techniques of Milton Erickson** (1975, 1977), written in a fairly dry attempt at a scholarly style. The book is still essential reading (IMHO) for anyone with a serious interest in hypnosis. David Gordon (and Steve Gilligan) became interested in Erickson's technique of curing patients' problems by telling them stories, and developed the NLP technique called "metaphor." David Gordon wrote a book called **Therapeutic Metaphor** (Meta Publications, 1978).

During this time in Santa Cruz the NLP group was involved in extremely adventurous exploration, sometimes being downright irresponsible. There are stories of Bandler & Grinder giving phobias to unsuspecting people in shopping malls, and Steve Gilligan putting waitresses into momentary trances while they were taking his order.

For one memorable weekend, Gilligan walked around in a deep trance identification with Milton Erickson, while Leslie Cameron (Bandler) was in a deep trance identification with Virginia Satir. I don't know what the results of Gilligan's believing he was Erickson for a whole weekend were, but for Leslie there were some dramatic personality changes. Among other things, she came out of that weekend with a totally different, softer voice, with her harsh Oklahoma accent almost completely gone.

Bandler & Grinder were reportedly not really much interested in teaching as such. I've been told that their idea was simply to do things with the students in their seminars which they personally would find interesting, with the idea

that students would somehow automatically learn something from the process. They would give students impossible exercises to do, and sometimes students would succeed because they didn't know the tasks were impossible. Once they told a seminar that one can tell what people are thinking by watching the ways their eyes move, and asked students to discover how to do this. To their surprise, students came up with what are now known as eye accessing cues.

In a Chicago seminar, there was a woman who claimed that she didn't have any bad memories. The NLPers asked her some questions to find out how that was possible, and as a result developed the technique called VK Dissociation, which later became the first half of the Fast Phobia/Trauma Cure.

(People who think that the essence of science lies in carefully designed experiments should consider the idea that without this sort of adventurous exploration there wouldn't be any worthwhile hypotheses for experimenters to test.)

Undoubtedly I've got the chronology somewhat mixed up here. But from what I can figure out, this Santa Cruz period covered about five or six years. Somewhere towards the end of that time Steve and Connirae Andreas showed up. Steve Andreas was the son of Barry Stevens (**Don't Push the River**) and the editor of "Gestalt Therapy Verbatim," a collection of pieces about and by Fritz Perls. He had given up his former name, John O. Stevens, when he married Connirae. [Note added in 1991: Connirae Andreas now has a Ph.D. in clinical psychology.] They now run one of the leading NLP centers in the country, NLP Comprehensive in Boulder, CO. Andreas took tapes of some of the Bandler-Grinder seminars and edited them into three books called **Frogs into Princes** (1979), **Trance-formations** (1981), and **Reframing** (1982).

These books are full of dramatic anecdotes about Bandler and Grinder's work with various clients, along with a somewhat unsystematic but engrossing presentation of the basic ideas and techniques. They were given new age covers and published by Real People Press in Utah, and have sold large numbers of copies in mainstream bookstores across the country. Much more recently, the Andreas have edited two more books with the same format which present the NLP "submodality" techniques: **Using Your Brain -- For a Change** (1985) by Bandler, and **Change Your Mind**

and Keep the Change (1987) by Steve and Connirae Andreas themselves. In 1990 Steve and Connirae have come out with a new book **Heart of the Mind**, which probably is the best place to start for someone wanting to learn what NLP is today.

Basically the Santa Cruz group broke up because people couldn't deal with Bandler's personality any more, especially his heavy use of cocaine. More recently, Bandler was involved in the murder of a professional dominatrix (for which he was acquitted). Last year, **Mother Jones** ran an article about the case called "The Bandler Method," which is apparently fairly accurate and also has some interesting biographical information about Bandler and the early days of NLP. Leslie divorced Bandler after a few years, and is now married to another NLP'er, Michael Lebeau.

Bandler sued to maintain proprietary rights to NLP, and lost. One of the results of that seem to be that now essentially anybody who wants to can set themselves up as an NLP expert. Here in Hawaii a lot of people have been through courses by a very charismatic individual named Tony Robbins, whose training went no further than the basic practitioner course and who at one time was giving NLP workshops where participants walked across a bed of hot coals. (I have no personal experience of

Tony Robbins, but one of my friends says he does "disco NLP.")

Steve Gilligan left the NLP group early on, went on to get a Ph.D. in psychology from Stanford and seems to have achieved a certain respectability as a leader in the field of Ericksonian hypnosis. Ericksonian hypnosis and NLP share a lot of ideas, and in the Bay Area at least there is a lot of intermingling between the Ericksonian people and the NLP people.

There are NLP centers all over the country now, and more books than I can reasonably list here. Plus a very large number of videotapes, mostly showing excerpts from NLP seminars and usually demonstrating specific techniques. The quality varies enormously. I especially recommend the two videotapes showing sessions with Leslie Cameron Bandler: "Making Futures Real," and "Lasting Feelings," showing her doing therapy for weight control and for jealousy. But at \$180 apiece, obviously they are intended for the serious student.

The source I use for NLP books and tapes is [NLP Comprehensive](#), 12567 W. Cedar Dr #102, Lakewood, CO 80228 (800) 233-1657. This was founded by Steve and Connirae Andreas, and I have found them to be fast and reliable. They publish a glossy catalog of books and videotapes which is available for the asking. Just looking through this catalog gives a pretty good idea of the scope of NLP.

Erickson's contributions to NLP

This chapter from: L. Michael Hall, 2016 "Neurons" Meta Reflections – #35
July 25, 2016, Reflections about NLP #3

Here's something most people don't know about NLP. Namely, when NLP began it was not called "NLP," it was called Meta. Those involved were the Meta people. It was in late 1976 that the term "Neuro-Linguistic Programming" was created and used for what had been invented. That's why there is no mention of "NLP" in the first books— *The Structure of Magic*, *Patterns of Milton H. Erickson*, *Changing with Families*. At first, the pre-NLP Meta groups focused on Gestalt (the first group was the Gestalt Class at the College) and then the second group focused on the first models: Representational Systems (from Perls and Satir), the Meta-Model (some linguistic distinctions from Perls and Satir) and then Grinder's Transformational Grammar (TG) taken from his 1973 book where he sought to demystify TG.

Then suddenly everything seemed to change. What happened? Gregory Bateson introduced Richard Bandler and John Grinder to Milton Erickson and they discovered a whole new set of linguistic distinctions—hypnotic language patterns. As they found and studied hypnotic language patterns and began modeling what Erickson (was doing, editors note), they created a list of linguistic distinctions that detailed how “hypnosis” worked. They fondly called this new set of distinctions, the Milton Model. The structure of what’s called “hypnosis” works via communication— a specific way of being precisely vague (!).

As I read the history and have talked with those at the beginning, I get the sense that things changed radically once the hypnotic language patterns were added to NLP. Prior to this all of the NLP Communication distinctions focused on precision and clarity. Afterwards NLP began to become “manipulative” as those involved began exploring what states and behaviors they could induce in people with the new communication distinctions. They even bought books on hypnotic phenomena and sought to see how many of those phenomena they could produce using the Milton Model.

Reading *The Wild Days of NLP* by Terry McClendon suggests to me that this changed everything in the early NLP movement. Suddenly, NLP (or Meta) no longer stressed precision, specificity, and modeling expertise in actual behaviors. Now the group shifted to being focused on inducing people into hypnotic states—doing things to people. And yes, while sometimes this would improve life and enable new resourcefulness, often it was about self-indulgence.

What Erickson contributed to NLP was mostly and primarily the hypnotic language patterns, the Milton Model. What the group discovered was that whereas with the Meta-Model you could take a person back down to real life experience and ground it in see-hear-feel referents, the Milton Model could take a person in the other direction. It can take a person up-up-and-away into a person’s imaginations and into a person’s wildest dreams and hopes. It takes a person up into the non-specified realm of nominalizations and unspecified nouns and verbs: “And you can enjoy a loving and deep relationship with your loved one, feeling a rich connection and support as you have never felt before.”

Another thing that Erickson contributed was a deeper appreciation of matching and pacing. From him we learned the pattern, “pace, pace, pace, lead.” The young Meta group learned from Erickson just how important it was to match, match, and match a person’s experience; by so pacing Milton could create a deep unconscious connection which allowed the person to be more open to change. Erickson also furthered the idea that each person has his or her own map of the world and the need to create a new theory of personality for each person. That’s what he did. These practices underscored his attitude —one of absolute respect for his clients and curiosity about them. Milton Erickson himself was highly ethical and didn’t tolerate manipulation.

Of course, as a medical doctor and a psychiatrist, Erickson’s work focused first and foremost on health, wellness, disease, pain management, etc. He had introduced Medical Hypnosis to the psychiatric community in the 1950s and his series of books on his seminars— *Healing in Hypnosis* (1983), *Life Reframing in Hypnosis* (1985), *Mind-Body Communication in Hypnosis* (1986), as well as his many other books focused mostly on medical conditions. Yet NLP did not take this from Erickson. If NLP had, there would be a whole set of patterns similar to Robert Dilts’ “Allergy Cure” pattern in NLP. And this, by the way, is still an open and mostly unexplored area for NLP.

My take on NLP's journey into hypnosis and hypnotic language patterns is that it unfortunately led to some people (not all of course) taking up NLP and using it for manipulative purposes. After all, the Meta-Model essentially de-hypnotizes people. It brings them out of their nominalizations and unspecified models of the world and grounds them back in the real world. But with these new language patterns some of those who came into NLP who lacked a strong sense of ethics or professionalism began using it to sell, negotiate, seduce, etc.

The Milton Model conversely induces people into states but does so under the framework of the client not knowing what you are doing. Further, both Bandler and Grinder to this day still think this way. In various ways they say: "The conscious mind cannot be trusted to know what's best for it, only the unconscious mind can be trusted." This then leads to the next step:

"I as your therapist or programmer know what's best for you; so right now I'm going to speak to your unconscious mind. So go away and I'll give you what you want; you don't need to know what I'm doing or how I'm doing it."

No wonder people have gotten the idea from some NLP practitioners that "NLP is manipulative." In the hands of some people, it is! ^[1] Taking the Milton Model, they use it to covertly do things to people with or without their understanding or approval. In Neuro-Semantics from the beginning, we have considered this unethical and have taught our trainers and people to not use the hypnotic language patterns in that way. We have even revoked the license of a few who did such. We emphasize to work with people explicitly and overtly. In the code of ethics that governs our use of NLP and Neuro-Semantics, we emphasize respect, understanding, transparency, permission.

[...]

To this day using hypnotic language presents an unique challenge. Part of the challenge involves the misunderstandings and myths about hypnosis—thinking that it is about mind-control and making people do things that they don't want to do. Part of the challenge is the responsibility for guiding a person into their inner world and doing so in a way that respects the person— his or her values.

Erickson contributed a lot; he and Bateson had been life-long friends long before NLP arose. And as Wyatt Woodsmall has noted, like Virginia and Fritz, NLP did not model their attitude, spirit, beliefs, etc. But their products— what they did with their language and behavioral patterns. NLP would have been significantly better if the early pioneers had modeled the attitude of Virginia and Milton.

L. Michael Hall, 2016

