Anchor Point

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Spring Growth

Anchor Point has blossomed this spring! This month's issue is *twice* the size of our first issue (October 1987). Starting this month, we are pleased to offer you **16 pages** of quality NLP information, **every month!**

A heartfelt thanks to all of our readers who have shared their enthusiasm for Anchor Point by "telling a friend about us." As our subscriber family grows, we are better able to expand our coverage. We have also appreciated the feedback from our readers. Your continued input helps us to provide information that is useful to **you**.

So, stay close to your mailbox, the coming months will continue to bring you a harvest of exciting new articles, techniques, product reviews, and contests (*prizes*). We invite you to participate in Anchor Point!

Michael L. Phillips
Publisher

INSIDE

- **NLP vs. Contemporary Communication Theory**
- **Consumer's Guide to NLP Training**
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Reversed Time Lines In "Converted Lefties"

By Dr. Florence Kasai

Introduction

The most commonly used Time Line locates the past to the person's left and the future to their right. This is determined by observing analog and eye accessing cues. This Time Line is also consistent with eye movements for Visual Remembered to the left and Visual Construct to the right.

Using these properties, it is usually a simple task to teach spelling and other academic skills to most students.

Reversed Time Line Indicators

For a few, spelling remains an elusive skill. The skilled NLP Practitioner can teach the student to chunk down and to differentiate between a "yes" or "no" feeling; but, under pressure, the spelling strategy breaks down. This is true even though the student is using his normal eye accessing positions for the spelling strategy.

Even for those who learn and utilize the spelling strategy with skill, it may be difficult to learn other tasks requiring Visual Construct and Visual Remembered. The New Behavior Generator may not work well, and Future Pacing may be a problem.

These people usually report difficulty with planning and keeping appointments on time. Free association and mnemonic devices usually do not work for them. There may also be some degree of left and right reversals or crossed dominance patterns.

When this profile is observed, the possibility of a Reverse Time Line should be explored. Even though she successfully modeled a world with right side preference for eye and hand use, the client may be a "natural leftie."

She may recall hearing her mother boast of how she trained her baby to use her right hand, even though the infant showed an initial preference for the left hand.

Tests for Laterality

A simple test for lateral sensory acuity can be administered by asking the client to touch objects with each hand and note differences in texture and smoothness. My clients and I sit at a game table with an oak parquet top. I ask them to stroke the table surface and find out which hand gathers more information about wood grain and smoothness.

There is often an expression of surprise as the client discovers greater sensitivity with her left hand.

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"The experimenter who does not know what he is looking for will not understand what he finds."
- Claude Bernard

When this sensitivity is accompanied by a stronger sustained grip in her left hand, a "Converted Leftie" with a Reversed Time Line is strongly indicated.

The greater sensitivity on the left side can be further verified by asking the client to balance on one foot to find out if standing on the left foot allows greater stability and flexibility of motion.

Using these tests installs powerful kinesthetic anchors for comfort and flexibility that are helpful when the client is asked to try on a different orientation for his Time Line.

Before reversing the Time Line, ask the client to do a Visual Construct exercise in his customary eye access position and in the opposite visual field. If the Time Line is reversed, he will find it easier and more comfortable to do Visual Construct to his left.

Next, ask him to do a Visual Remembered exercise in both his customary and opposite visual field and mark the relative ease and comfort in each position. If this task is easier in the reversed field, ask him to try on a Reversed Time Line and represent the past to his right and the future to his left.

Reversing the Time Line

For some clients, reversing their Time Line is a simple task. They will simply flip the line once the possibility and advantages for it are opened up. Others, especially those for whom learning strategies need to be explicitly expressed, require detailed procedures before they can proceed. In either case, ecology checks should be made before adopting it permanently.

For a detailed discussion of how to reverse a Time Line see *Change Your Mind and Keep the Change* by Connirae and Steve Andreas.

A check for "earedness" should also be made. The Auditory Construct and Remembered tasks should be checked for correlation with Visual Construct and Remembered. The analog for left ear access is face to the right and left ear forward. The right ear is forward with face left for right ear access.

Future Pacing

Once the Time Line and eye, ear, hand and foot "sidedness" have been aligned with the client's natural preference, it is easier to teach the client strategies for spelling, encoding, list making and motivation. Other tasks that should be checked are numerical and mathematical calculations, personal history Time Line and free visualizations.

Future Pacing becomes simpler because the client is able to make dissociated pictures in his new Visual Construct field.

Conclusion

Observations of animals show an equal distribution of right paw and left paw preference. Among humans, right "handedness" is observed in over 80 percent of the population. Cultural pressures may drive compliance even higher.

If one assumes that innate sensory preference in people is equally divided between right and left, then at least 30 percent of the population is using inappropriate Time Lines and sensory accessing cues. For "Converted Lefties," reversing their Time Lines and aligning these tasks with their innate sensory preference can lead to higher motivation and greater imagination with reduced stress on their physical systems.

Dr. Florence Kasai is an NLP Practitioner in private practice. She works primarily with underachievers by using NLP and other disciplines. She is a "Converted Lefty" who now enjoys using a Time Line and eye accessing cues that fit her sensory preference. You may contact her at (213) 544-0440.

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- Henry Miller

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Publisher's Note- This is part one of a three part academic exploration into NLP. Parts two and three will appear in the following months (part three contains an extensive bibliography). This article explores how NLP "fits" in traditional communication models.

Accounting for the Structure of Subjective Experience:

The Challenge of Neuro-Linguistic Programming to Contemporary Communication Theory Construction

By Joe A. Munshaw, Ph.D

I. Subjective Experience and Communication Theory

Traditional behavioral scientists place high value on generalizations which are objective descriptions omitting reference to the observer. The attempt to use methodologies that produce such descriptions has produced difficulties for communication scholars in accounting for subjective experience in the communication process. Researchers can and do produce objective generalizations of external communication behavior. However, the internal processes vital in producing such behavior often defy attempts of scholars to produce objective generalizations.

The gap between external behavior and subjective experience occurs because human beings as participant observers within the universe do not operate directly on the world. "Rather, we operated through coded interpretations of the environment as received and experienced in our sensory representational systems--through sight, sound, smell, taste, and feeling" (Dilts, Grinder, Bandler, and DeLozier, pp. 3-4). We receive, organize, consolidate, and transmit information about our external world, as well as our internal states, through an internal system of neural pathways that culminate in the brain.

Subjective experience combines externally gathered data with internal representations. Specifically, our subjective experience is a combination of sights, sounds, feelings (both tactile and proprioceptive), smells and tastes that collect data from the external world with our internal representations of that data and our stored representations of past (memories) sights, sounds, feelings, smells, and tastes. Of course, our internal representations are not limited to past memories, we also use representations built upon the basic senses to construct pictures, sounds, and feelings of imagined futures.

Internally our thoughts and memories are represented in sensory-based terms. For example, we create a picture (visual) of a place we once visited. We create internal monologue or dialogue (auditory) of past conversations and sounds or injunctions and reminders of what we intend to do. We create internal representations of feelings such as memories of what we have touched or of movement. It is possible, for example, to remember a roller coaster ride and to re-create the feelings of that ride through internal kinesthetic representations.

It is the *combination* of accessing externally based sensory data and internally based representations that determines one's subjective experience.

In Western industrialized societies the senses of *sight*, *sound*, and *touch* are much more emphasized and noted in experience than the senses of smell and taste. Although, recognizing that these latter two senses do play a role in subjective experience, the focus of this paper is going to be on the three primary senses.

The structure of subjective experience can be represented symbolically by an efficient shorthand that distinguishes between externally based data and internal representations. The symbol **Ve** (visual) refers to external stimuli that individuals see; **Ae** (auditory) stands for external sounds heard by people, and **Ke** (kinesthetic) involves touching and feeling external objects and processes. The symbols for the *internal representations* of sights, sounds, and feelings are **Vi**, **Ai**, and **Ki**.

It is the *sequence* of external and internal V-A-K's that determines subjective experience. For example, one might be walking in a field and hear a rustle in the grass (Ae), followed by looking down and seeing a snake (Ve) crawling across the path, followed by an internal monologue (Ai) "watch out for sudden movement," followed by another Ai. "Oh, no, that's a snake; snakes are poisonous; snakes are dirty; snakes are creepy; snakes are dangerous!!!" This might be followed by a feeling of tightness in the throat and stomach (Ki), which might be followed by the behaviors of screaming and running away. If the V-A-K sequence is changed, the same or another person in an identical situation might have an entirely different subjective experience. For example, upon starting to walk across the field the person might say in internal monologue (Ai), "It's a warm, spring day, the garter snakes might be out catching some sunshine," followed by walking across the field, hearing the grass rustle (Ae), seeing the snake (Ve), saying (Ai) "watch out for sudden movement," then saying (Ai), "oh, it's just as I suspected, a snake sunning itself," which might be followed by a feeling (Ki) of smug satisfaction at being able to understand and predict the environment.

Creating change in behavior involves rearranging, adding, or subtracting

"The errors to avoid are those that eliminate opportunities to try again."

- Lazar Goldberg

V-A-K elements in the sequence of subjective experience. A change in subjective experience leads to a change in behavior. For example, some speech instructors in teaching students to handle stage fright while delivering speeches suggest that fear often arises because the speaker experiences the audience as stern, cold, and formidable judges. One suggestion has been for the speaker, whenever he or she looks at (Ve) an audience and feels (Ki) this fear, to imagine (Vi) that the audience members are a comical sight rather than a foreboding reality. Some students have reported that it works to create this new Vi and put it into the sequence of their subjective experience; they feel differently, and as a result, they behave differently.

As persons sequence sensory-based data and internal representations, they create patterns, loops, and strategies which influence learning, motivation , and interaction. For example, some people learn to be poor spellers and others learn to be good spellers. In order to spell a word, we hear the word said (either Ae or Ai) along with the command to spell it (Ae or Ai). We then move to our memory of the word's spelling, which is an internal representation--Vi, Ai, Ki, or some combination thereof. The strategy of good spellers (Robbins, pp. 117-119) is to hear the word and the command to spell it (Ae or Ai), create a clear picture of the word (Vi), check to determine if this picture feels "right" (ki), and then write the word or say the spelling. Poor spellers may have any of a number of strategies; most common is to hear the word and command to spell it (Ae or Ai), followed by an attempt to create an auditory representation of the word (Ai). Since more than half of the words in English are not spelled as they are pronounced, such a strategy seldom leads to correct spelling.

An example of sequencing V-A-K's to produce *motivation strategies* might occur with an instructor who has a pile of exams to read and grade. She or he might be sitting at a desk looking at the stack (Ve), saying (Ai) "Oh, groan, that stack looks big. I hate grading exams," which might be followed by a feeling (Ki) of tightness and tension somewhere in the body, a closed-in, cramped feeling. This might lead to a back and forth dialogue between different "parts" of the person: "What the heck, I'll grade these later." "No you don't, you always procrastinate and do a sloppy job." "You're right, I've got to get to it." etc. For some people stuck in this kind of motivation strategy, it is helpful to insert an image (Vi) of what the stack of papers might look like sitting on the desk all graded and complete. The Vi becomes more powerful in affecting behavior than the internal dialogue (Ai) which seems to just go back and forth endlessly. It is possible for individuals to examine the V-A-K sequences in experiences where they motivate themselves successfully and compare those to the sequences in situations of unsuccessful motivation. By experimentation in adopting elements from successful sequences and trying

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them out in unsuccessful sequences, people can develop motivation strategies that will work in a wide variety of situations.

II. Phenomenologists' Approach To Subjective Experience

As a movement, phenomenology locates its purpose and direction in the theory and praxis of *conscious* experience. The emphases is on the relationship between the person and the "lived world" which he or she inhabits (Lanigan, 1979, p.6). Phenomenologists consider consciousness a uniquely human phenomenon, and thus phenomenology often is described as a philosophy of "the person" whereby persons utilize perception to gain access to the immediate properties of objects (Merleau-Ponty, p. 34).

For communication scholars, the strength of phenomenology's exclusive focus on conscious experience is the development of a clear conceptualization of rhetoric (or speaking) which creates an object for consciousness and *ethics*, which are the values generated in discourse that implicitly become a *condition* of personal conscious experience. In rhetoric and ethics, we find the creation of authentic choices made by persons in a world of other persons (Lanigan, 1979,p.4). The communication process begins with perception of the external world (Ve, Ae, Ke) which is the object of our consciousness. Included in this external world, are others who also are perceiving and experiencing. In speaking and listening with others, we clarify and extend our conscious experience, and in doing so values and priorities arise (represented internally by Vi's, Ai's, and Ki's) which serve as a foundation or condition of further experience.

The interplay between rhetoric and ethics becomes the locus of subjective experience. To understand and account for this interplay, the phenomenologists point toward the primacy of perception.

The limitations of phenomenology in the area of subjective experience involve inadequate accounting for that which occurs out-of-awareness or consciousness yet feeds into and affects consciousness. For example, in our subjective experiences we often have feelings, ideas, or notions that we cannot trace directly to conscious perceptions. Perhaps a sense of anxiety or of excited anticipation arises to awareness from our unconscious mind, which has no direct connection to the external or internal V-A-K's to which we were consciously attending. For another example, people experience having a particular problem and thinking about how to solve that problem without success. Then when they are consciously "thinking" about something else entirely, the "solution suddenly appears in their awareness." Out-of-awareness processes are occurring which help to create the subjective experience. The phenomenological approach has limitations in clearly and concisely accounting for that part of subjective experience which arises from unconscious processes.

In summarizing phenomenologists' contributions to human communication theory in the area of subjective experience, the strength lies in building upon a foundation of perception and the importance of sensory data and representation in human experiences. The weakness involves in the difficulty in accounting for the unconscious, out-of-awareness processes that are an integral part of subjective experience.

III. Constructivists' Approach to Subjective Experience

The constructivist approach to communication has a strong interpretive orientation. "Human communication is an emergent, creative activity through which social reality constantly is being re-created, affirmed, repaired and changed" (Delia and Grossberg, 1977, p. 36). It is the *interpretation* of reality that comprises subjective experience.

People segment experience into meaningful units by creating "constructs," which are "contrasts that persons use to group events" (Dance, 1982, p. 151). From the constructivist perspective, constructs are the most basic units of cognitive organization. Examples of the kind of contrasts that create constructs would be: large-small, friendly-unfriendly, and bright-dim. Constructs are combined to form "interpretive schemes," which are any classification device persons use to make sense of their world.

In taking a structural and developmental approach to communication, constructivists seek to account for environmental and social influences upon subjective experience. Jesse Delia and Barbara and Daniel O'Keefe state,

"... we do not seek to explain why any particular person applied any particular construct in any particular situation or engaged in any particular act; rather, we hope to explain the ways in which social and situational factors and processes of development shape the cognitive processes of the individual and make possible the organization, control, and coordination of behavior" (Dance, 1982, p. 154).

This becomes a strength that the constructivists have to offer in developing a theory of communication which adequately accounts for subjective experience. The focus on environmental and social factors includes tacit or non-conscious components of the interpretive process. Intentions become context-relevant as beliefs are produced by schemes of interpretation which arise inherently in social situations. In interpersonal communication, people offer different in-

"When you're through changing, you're through."

- Bruce Barton

terpretive schemes and the process of seeking to reconcile these schemes leads to action or behavior. Thus, much of our subjective experience is subject to "outside influence" by the interpretive schemes which already exist in a given culture. This world of preconstituted meanings often is accepted as a given by individuals without conscious appraisal.

The constructivist focus of analysis concerning tacit experience becomes less clear as that experience uniquely arises within a given interpersonal encounter, or occurs at the interpersonal level. Because of the structural and developmental view of the interpretive process in communication, constructivism does not explain why any particular person applies any particular construct in any particular situation. As we shall see later in this article, the NLP model goes well beyond constructivism in providing strong analysis in this particular area.

Joe A. Munshaw, Ph.D. is an NLP Practitioner who's practice is called "Snow-Frogs Unlimited." He is a professor of Speech Communication at Southern Illinois University--Edwardsville, where he teaches courses in Interpersonal Communication, Persuasion, Interviewing and Communication Theory.

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"Our increase in knowledge is comparable to that which a man, interested in learning more about the moon, gets when he climbs upon the roof of his house to catch a closer look at that luminary."

- Albert Einstein

"Humor is laughing at what you haven't got when you ought to have it."

- Langston Hughes

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Letters to the Editor

As I think you noted in a previous issue, neurolinquistic programming has some unfortunate surface characteristics as a designation for a field of study. In particular the programming suggests an invasive aspect which has a negative connotation. I have considered some alternatives and would like to present some ideas. You might consider this to initiate a dialogue as to a non-copyright name for this field of study.

I suggest the following: morphontopoietic or, alternately morphontology.

I chose "morph-" for its emphasis on structure in biology and its inclusion in linguistics to refer to the prosodical and patterns of language. The "onto" portion refers to existence and I would like to extend this to states of being. The "-poietic" portion refers to producing or, in the medical sense, giving rise to as in the hematopoietic system for those parts of the body that produce blood constituents. That is to say we study morphontopoietic systems. Psychotherapy might be considered a morphontopoietic quest or study.

I would appreciate seeing what ideas this might generate from others.

Respectively Submitted,
Charles H. Hendry, M.D.

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Publisher's Note: Although we are aware that this article *will appear* in other publications and normally we prefer not to "reprint" articles- we feel this message merits inclusion in Anchor Point. We hope you agree.

A CONSUMER'S GUIDE TO GOOD NLP TRAINING

By Connirae and Steve Andreas

NLP includes many skills, abilities, and attitudes well worth learning. You, along with us and many others have been attracted to the field because of its potential for improving people's lives.

Unfortunately there is a wide variation in the quality of NLP trainings available. There are some excellent NLP trainers, and others who market themselves as trainers after taking a few weekend trainings. We get many calls from people who've attended a variety of trainings (and parted with large sums of money) and are unhappy afterwards. A few others are happy with their experience, but didn't leave the training with skills they can use.

We often point out to our trainer trainees that NLP is so powerful and useful that it's easy to do a bad job of teaching it and still get rave reviews. Most NLP training is not cheap, and it's often difficult to know in advance (both for the beginner and for the seasoned workshop participant) whether the training you're getting is good quality.

How can you be sure you get the most for your training dollars? Here are some of the things we check for when we think about attending a particular training. We hope these guidelines are useful to you in finding the best training for you.

"The problem with insight sensitivity and intuition is that they tend to confirm our biases."

- Naomi Weisstein

Sensory-based evidence

Rely on **your** own experience of the trainer. Find a way to get a first-hand impression of the trainers before you commit to spending a lot of money. A live experience, such as a free preview, is best. A videotape is next best. If that's not available, an audiotape will give you at least an auditory experience of the trainer.

If you can't get any of these, you might start to wonder "Why not?" At the very least, talk to people who have attended the trainer's previous trainings. Ask for the names and phone numbers of *several* people who have completed the training you are considering. If you can find people who have also attended trainings by other organizations, they will have a better basis of comparison. If they liked the trainer, ask "What specifically did you like?" "What specifically can you do now as a result of the training that you couldn't do before?" Some trainers *act* like an expert, or make you feel good in the seminar, but do not teach you skills or abilities that you can take home with you.

Trainers

When you consider a program, check who the trainers are, and for how many days. Some trainings are advertised without any names, or with the name of a well-known trainer, whom you know to be good from personal experience. But when you arrive, it turns out that the "big name" will only be there for one or two days, and the other trainers have negligible, or widely varying levels of skill. With most trainings, it's a good idea to check each trainer, to find out if the person is capable or not.

Demonstrations

Do you get live demonstrations of NLP methods, or do you only get a long string of words, a "core-dump" of information that would be much cheaper to read in a book? Does the trainer only *tell* you what to do, or does he demonstrate it for you? (We know of one Practitioner Training in which there wasn't a single trainer demonstration! Of course, no one wanted to sign up for the training the next year.) We are pleased when participants tell us, even after a short free preview, that they learned a lot that just wasn't in the books.

Nonverbal behavior

Is the trainer's nonverbal behavior consistent with the NLP principles he's teaching? Does he talk about the importance of flexibility, but respond rigidly? Does the trainer communicate that he wants you to learn, or that he just wants to razzle-dazzle you? Does the trainer treat you as a peer who can learn the same skills the trainer has, or does the trainer act like a superior "guru," whom you can admire but can't hope to emulate?

Questions

Does the trainer answer the question that's asked? Let's say the trainer says, "People's most important values are the ones they tell you second," and you ask "How do you know that?" If the trainer says "because I've done it hundreds of times," that is not a legitimate answer to your question. It's not a question of how many *times* the trainer has done something, it's a question of what *evidence* the trainer is using. For example, is the trainer basing this conclusion on seeing people make more intense nonverbal shifts (or some other observable evidence) when mentioning the second set of values than the first set? Or is the trainer basing this conclusion on a preconceived notion which he doesn't test?

Feedback

How does the trainer respond to questions and challenges? Does the trainer nonverbally discourage or eliminate any questions or challenges or does he respond respectfully? A good trainer will usually respond to challenges by demonstrating more depth of understanding of NLP. A good trainer can easily admit a mis-

take and will welcome suggestions to improve the training.

Exercises

Is there ample time for carefully-designed exercises, so that participants can actually try out and learn the patterns and skills that are presented?

Quality Control

Does the trainer provide ways to verify that participants actually learn the skills she is teaching? Capable assistants, closely-supervised exercises, individual tasking, etc. can all serve this function.

Promises

Does the trainer deliver what she promises? Does she promise an introduction to NLP and then just do client sessions, or teach an advanced esoteric piece, etc.? We once saw a trainer promise throughout a one-day training that soon he was going to teach how to change beliefs...but he never quite got to it.

Self-Accolades

Does the trainer spend lots of time (which you are paying for) telling you about how wonderful he is, and that he has done lots of miraculous things? If the trainer is good, he doesn't need to tell you *how* wonderful he is, he can *demonstrate* it. If he gives you examples of his previous successes, does he tell you how he got the results, so that you can get the same results, or does he just say "I cured X, Y, and Z" in order to impress you?

Does the trainer take credit for anything positive that happens in the vicinity--after the fact? (And *not* take credit for anything negative that happens?) It's easy to take credit for anything good that happens, and act as if it was your "covert work" that got the change. If the trainer really did something intentionally, she should be able to predict it ahead of time (in writing in a sealed envelop, for instance), *and* the trainer will be able to *chunk down* what she did, and make it understandable to you. We recommend being very skeptical of people who say they did something, but won't tell you what they did, or how they did it.

"Education is a method by which one acquires a higher grade of prejudices."

- Laurence J. Peter

"To expect common sense of people proves you're lacking in it yourself."

- Eugene O'Neill

Recommendations

Be cautious about brochure quotes, even from famous NLP people. Since being in this field, we've been amazed to learn that some sponsors and trainers make up quotes from other people and/or use quotes without permission. One person made up a glowing "quote" by Connirae and published it without her permission; Connirae had never even seen this person train! Some people also sometimes use recommendations that are years out-of-date. In every field, occasionally some of the "big names" give quotes based on a monetary relationship rather than on having actually seen the trainer train.

Staying Power

Does the trainer have a "track record?" Some well-known NLP trainers rarely get repeat business, and this should tell you something. They may even be flashy and charismatic, but after one or two tries, most sponsors don't want them back. One NLP trainer we know of has "used up" several sponsors in the Denver area. A trainer who provides good NLP training, and uses NLP win/win negotiation tools, will usually develop a good, lasting relationship with the same sponsor. Ask of the sponsor, "How many times have you sponsored this program?" If never before, or only once ask, "Can you give me a list of sponsors who have worked with this trainer over time?"

Certification

The meaning of certification varies as widely as a center's certification standards. Some people have been certified without the certifier ever observing the trainee in action! Trust your own *experience* of the trainer.

Excuses

Does the trainer use "scams" to cover his lack of ability or a poorly organized training? Does he blame you when things don't go well? A common cover-up is to say, "Your unconscious is getting it." If you're not sure you're learning anything, and the trainer says, "It's OK, you're learning unconsciously," sometimes you're being taken for a ride. How can you know? Ask the trainer, "What specifically will be different in my behavior that will be *evidence* that my unconscious is getting it?" If your unconscious is really getting something, you will have specific new skills, abilities, or responses in the future.

Humor

The best single aid to learning is humor--the kind that is infectious laughing with others, or at the human condition, but not at anyone's expense. If you find a trainer who has this, along with the other qualities we've listed, you've found someone you're likely to be please with.

You may have additional criteria for a training that meets your needs and desires. There's so much to be gained from NLP, we think you'll find it worthwhile to sift carefully through the available trainers to find the ones who **satisfy you.**

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■ ■

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Note: This is the third section in our bodywork series. Last month featured Edu-Kinesthetics and next month we will discuss the Feldenkrais method.

The Bodywork Series: Massage

Massage enhances the function of muscles and joints, improves circulation and body tone, and relieves physical as well as mental ailments. All by manipulating the soft tissues of the body. As a therapy, massage benefits such diverse groups as athletes, the elderly, infants, hospitalized patients, automobile accident victims, terminally ill patients, the physically handicapped, and business people. A massage team was even sent to the 1984 Olympics. In 1985, *Consumers Digest* reported that 300,000 people received massage from licensed therapists in a single week.

Massage can be used as a hygienic practice to maintain an already healthy individual or as a remedial practice when used to improve physiological conditions or to "break-up pathological states habitually existing (George Taylor, 1880).

THE BEGINNINGS

The term *massage* was introduced in Amsterdam in the late 19th century by Dr. Metzer who was practicing soft tissue manipulations he called "massage." His specific techniques were called effleurage, petrissage, massage a freiction, and tapotment.

Another bodywork expert, Pehr Ling, had already introduced the Swedish Movement-Cure to America in the 1850's. Pehr Lings' premise in 1840 was that through active (exercise) or passive (soft tissue manipulation) movement a state of harmony and balance could be maintained or restored when lost. Ling spoke that the mechanical, chemical, and dynamic groundforms of the "Human organism" must be in balance for health to exist.

Although Ling did not specifically state how the body, mind, and spirit interacted, he recognized the interrelationship. In his description of the Swedish Movement-Cure, Ling cited that malicious feelings would internally modify a person's body and drain the body's health quickening chronic diseases into active life.

Ling's group later assimilated Dr. Metzer's techniques into their repertoire and their work became known in the U.S. as "Swedish Massage."[1]

THE ISSUES IN THE TISSUES

Changes occur in the soft tissues and musculo-skeletal structure of the body when individuals are under repetitive emotional and physical stress. Over time, these effects can be chronic. Physiologically, massage promotes the oxygen content in the blood and helps eliminate toxins from the system. In Swedish Massage, when muscles are manually pumped, blood circulation increases. Toxins are flushed through the body by reoxygenation and refiltration in the liver. With the oxygen content restored, muscles actually regain their elasticity. Massage also encourages venuous, lymphatic and tissue drainage and can reduce the amount of pain causing substances while helping to break the pain spasm cycle.

A 1-hour Swedish Massage gives the patient the exercise equivalence of walking 2 to 3 miles. This is especially good for the bedridden. As a component of physical therapy, massage can reduce the amount of bed sores, reduce scar tissue from forming after an operation (by keeping the

"Nothing exists except atoms and empty space; everything else is opinion."

- Democritos of Abdera

connective tissues soft) and reduce the need for pain medication.

Massage can also be used to help psychological conditions. Joseph Meyer, a massage therapist, has seen "buried childhood traumas and their concomitant restrictions on adult behavior surface and resolve themselves, sometimes dramatically, sometimes unconsciously through massage." Meyer has seen psychological evaluations administered before and a week after a massage treatment that shows consistent and substantial positive shifts in stress, anxiety, fatigue, depression, guilt, extroversion, arousal and regression.

NLP AND MASSAGE

Anchor Point interviewed Jeanann Nolte Braun, a licensed massage therapist and NLP practitioner who uses her NLP skills in her massage practice. Her massage training includes studies in anatomy, pathology, physiology, hydrotherapy, and nutrition. Jeanann has also learned a variety of massage and counseling techniques. In the following paragraphs, Jeanann shares how she interweaves NLP with massage therapy.

ECOLOGY

"Ecology is very important. Within 5 minutes, the new client must feel comfortable enough to take their clothes off and allow the therapist to massage their body. I need to be very ecological for that to work, so that my client can get the maximum benefit from the massage."

"It is also important to create a participatory frame about the massage for the client, encouraging them to speak up to let me know what they enjoy and what is painful. The client needs to know that I am a facilitator. NLP can also be used to access non-verbal messages to understand why the person is coming to be massaged (outcome) by monitoring eye contact, facial expression, voice, and body language."

"I also use NLP to help counsel my clients. For example, I might discuss how the challenges that they are having in their life can also relate to symptoms in their bodies. Of course, I don't force counseling but if I see that there is something obvious, then I nudge. I ask if we can we look at this area because, "I think it may be affecting your health." People seem to respond and open up when they are touched because the environment of massage is very soothing and warm. They feel accepted and the barriers come down."

RAPPORT

"I use body language, speech patterns, touch and questioning methods to gain rapport. I begin my massages with a gentle stroke down the body and a little rocking. This is a non-threatening strategy something like your mother might have done. People comment, 'why does that feel so good?' If people have never had a massage before, I will start with their feet. This helps them to open up because all of the nerves throughout their body are attached to the bottom of their feet. By touching their feet, I am literally touching their whole body, letting them know that I am going to treat them very gently and with a lot of respect. I want them to be real comfortable with what I am doing during their massage."

"Unless they are having an emotional crisis, I try to match my client's breathing when they come in. It's an unspoken way of saying "I respect your boundaries." Boundaries are private areas. I know if boundaries have been crossed if the person tenses up."

PACING & LEADING

"Once rapport has been established, I can slowly lead my clients into longer breathing patterns. How quickly I move my body and my hands coupled with how animated I am enables me to lead the client. For example, I had a client who just came home from a very busy, productive day at work. Her desired outcome was to be so relaxed she could fall asleep. In the beginning, she reported all the good things that had happened during the day with great enthusiasm. I paced with the same animation."

"I slowly tapered the conversation off allowing her to ease into a different flow. This allowed her to continue voicing *only* the comments she *really* wanted me to hear. It was like letting the air out of a balloon. She became quieter and quieter. During the last 15 minutes she began yawning profusely. When we were done, she was ready for bed. I lead her to her desired outcome by using speed of language, speed of breathing and speed of my stroking."

REPRESENTATIONAL SYSTEMS

"Using a client's representational system during our time together continues to build and broaden the rapport. For example, a visual person is always partially detached from the massage until they close their eyes. My job is to allow the person to access their predominant representation system."

"I want to match my client's map of the world. I need to know about their world and what is important to them. This knowledge can be used to construct metaphors to help resolve problems, to elevate their self esteem, or to bring about a greater awareness."

"I used a metaphor to help a woman client that was having difficulty dealing with the death of her husband. She was curious and also concerned why she felt so empty as she would look around the house for him. She had been having dental work done at the time, so the example I used was, 'Have you ever had a tooth pulled, and noticed how your tongue rushes over to that area, plays with it, investigates it. Your tongue is there all day. Then slowly but surely, your tongue gets used to the fact that your tooth is missing. And then it stops looking. It understands and knows because it has felt out the situation.' "

MUSIC AND MASSAGE

"Music soothes the client's frame of mind and adds to the beauty of the ex-

perience. It actually reduces distractions. I also use different kinds of music for different purposes. Soothing music for people that want to unwind and quicker pieces for those that need a faster pace. Sometimes I'll use environmental sounds like waves or thunderstorms."

"I also use music as an anchor. For example, I let the client tuned into the kind of music that they always listen to on the radio; then every time they hear that song, it will trigger the feeling of the massage-- at least to a small extent. Also when you put on a tape that the person has heard a few times before, they begin to relax much faster."

OTHER NLP TECHNIQUES

"I have done contact squashes (anchor collapse) using the right foot to represent one part and the left foot to represent another part of a dichotomy. When you are ready to bring the two parts together you just squeeze the feet at the same time."

"I do the eggbeater pattern with people who are bothered with memories of accidents. This scrambles the scene up so that the associations lose their impact."

"Other forms of NLP therapy like the phobia cure and change history are really best left out of the massage realm. Techniques that take 5 minutes or under work best with massage therapy."

CLOSING COMMENTS

Massage can be very effective in conjunction with other forms of therapy. However, counseling is not at all a necessity in order to receive a therapeutic effect. Massage, without any other interventions, will help the client open up for other therapies.

Massage is even becoming accepted in the business place. Imagine how much better a company would run if employees got a massage every week. Yes, you can be given a massage with your clothes on. Some legal firms in California are using a firm called "Stress Busters" to bring the element of calm into their workplace.

Massage has many benefits. It can increase an athlete's performance, help eliminate chronic pain (through neuromusculor reeducation and therapy) and relieve stress...and at the very least it feels good.

[1]Swedish Massage is an American term. According to Patricia J. Benjamin, Ph.D., the term "Swedish Massage" does not exist in Sweden or in any other European country where soft tissue manipulation is simply known as "massage."

You may contact Jeanann Nolte Braun at:

The Healing Touch
6808 Grandview Avenue
Arvada, CO 80002 USA
Telephone: (303) 431-1511.

A young man who lived in a small inland village in Greece had never been to the ocean and wanted to learn about it. He spent hours and hours in quiet libraries reading books that explained and described the ocean and he learned many things about it. He could describe its size, name the creatures that lived in it, and he even knew the colors the setting sun cast on it at the end of the day. His mind was filled with all sorts of wonderful impressions and images of this thing called ocean.

Then one day, he was invited to take a journey to the coast. When he arrived, the sun was setting over the water. The sound of the breakers, and the splashing foam was magnificently beautiful. He ran down to where it lapped against the shore, dipped his hands into it and brought some of the salty water to his lips. Taking off his shoes, he walked into the ocean, and felt the water gently pull the sand out from under his feet. As the water swirled around his legs and the rich colored sunlight danced off the water into his eyes, he thought to himself, "So this is the ocean!"

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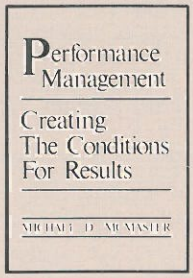


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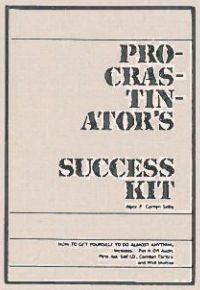
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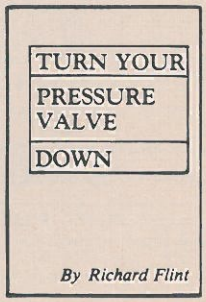
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Box 529, Indian Rocks Beach, FL 34635 (813) 596-4891

May 7-8 NLP Speed Reading and Memory (Clearwater, FL)

EAST

EASTERN NLP INSTITUTE

P.O. Box 697, Newtown, PA 18940 (215) 860-0911

May 21 A One-Day Technique Workshop "Working/Job Relationships" (Newtown, PA)

ESTER G. ENTERLINE, PH.D.

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May 18-22 Prerequisites to Personal Genius (New York, NY)

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BOOK REVIEW

The Carnival
By Deborah J. Spence

Southern Institute Press, Inc.
P.O. Box 533
Indian Rocks Beach, FL 33535
© 1987, $9.95

Make no mistake, The Carnival is not just kid's stuff. It is an elegant little book that quickly teaches many of the fundamentals of NLP to both young and old. And I might add, with this book, the learning will be *painless*. The author has woven a metaphorical world not too dissimilar from a young reader's own. This book is populated with characters operating on several levels.

On one level, young readers identify with the main characters and "participate" in their adventures. It is above all, a pleasing, experiential and sensory based story.

However, on the other "educational level," each character is cleverly portrayed as a specific "representational system," walking around and *discovering* their map of the world and how they filter their reality. Each character also has distinct mannerisms (behavioral generalizations) associated to their predominate representational types. As the story unfolds, the reader learns, with the characters, that not all maps and realties are created equally.

Human growth first appears when we discover the difference between "self" and all that other stuff "out there." Deborah Spence's book explores this difference and in the process neatly sneaks in anchoring, disassociation, the concept of "parts" and more. Indirectly, the reader will learn many useful NLP concepts, despite their best efforts not to.

Although this book is directed toward younger age brackets, it still could serve as an excellent NLP primer-- a quick read to answer, "What is that NLP stuff about anyway?" At least, it might *prime* the idea of different maps-- for otherwise hardwired adults. Perhaps, Spence should re-name her book, *Map Reading Made Easy*.

"Around us are pseudo-events, to which we adjust with a false consciousness adapted to see these events as true and real, and even as beautiful."

- R.D. Laing

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