Anchor Point

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You've asked for it and here it is. This month Anchor Point is happy to introduce three NEW regular columns. In response to requests for more business information, Lucy Freedman and Lisa Marshall will be providing you with useful tips and recommendations in their *Open for Business* column. Diane Famiano-Lutzinger will share breakthroughs in education in her column *Smart Stuff*. And to top it all off Val Brown's column *Focus Point* will take you on explorations of a wide variety of subjects that should both entertain and enlighten you.

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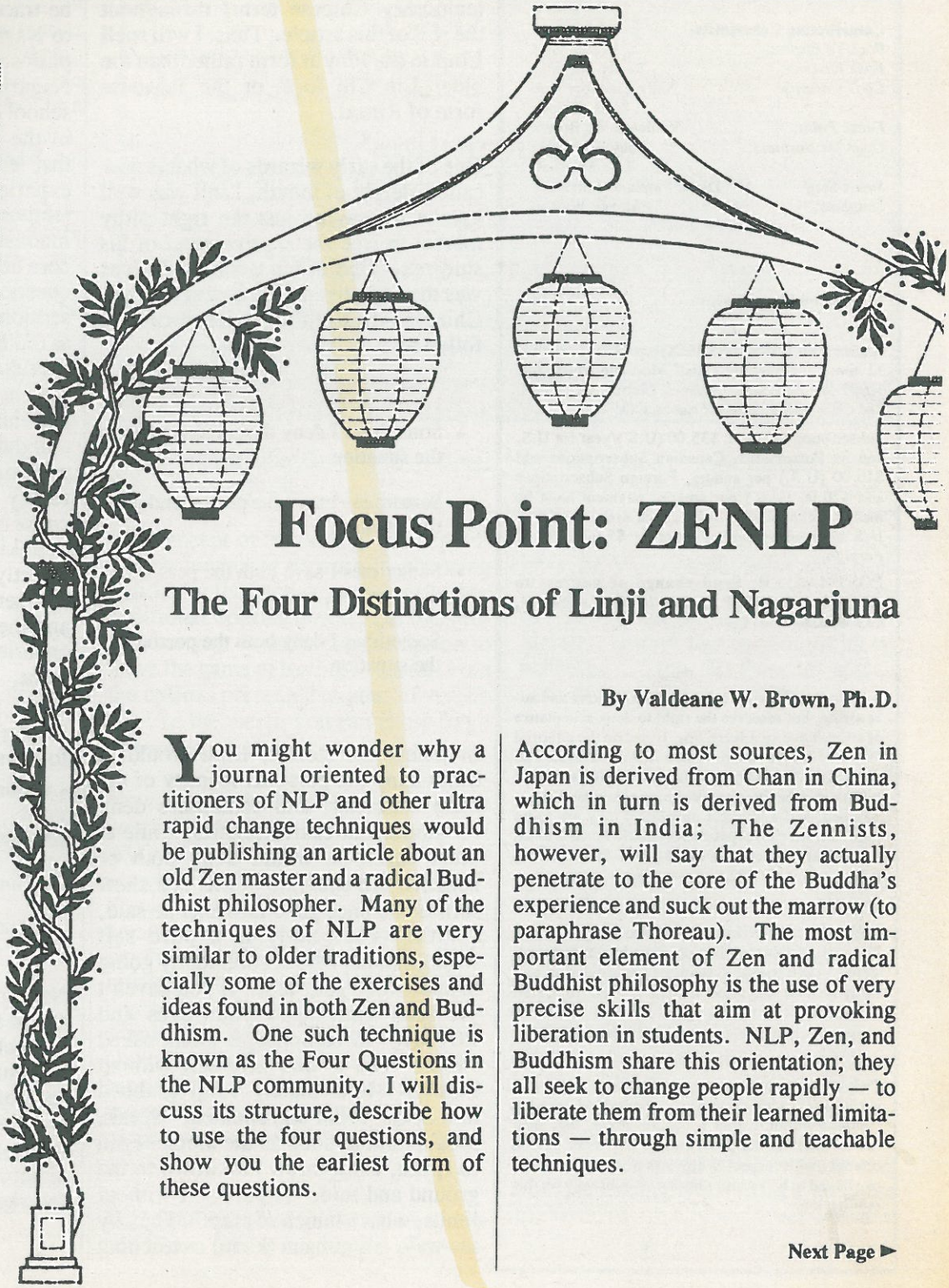
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Focus Point: ZENLP

The Four Distinctions of Linji and Nagarjuna

By Valdeane W. Brown, Ph.D.

You might wonder why a journal oriented to practitioners of NLP and other ultra rapid change techniques would be publishing an article about an old Zen master and a radical Buddhist philosopher. Many of the techniques of NLP are very similar to older traditions, especially some of the exercises and ideas found in both Zen and Buddhism. One such technique is known as the Four Questions in the NLP community. I will discuss its structure, describe how to use the four questions, and show you the earliest form of these questions.

According to most sources, Zen in Japan is derived from Chan in China, which in turn is derived from Buddhism in India; The Zennists, however, will say that they actually penetrate to the core of the Buddha's experience and suck out the marrow (to paraphrase Thoreau). The most important element of Zen and radical Buddhist philosophy is the use of very precise skills that aim at provoking liberation in students. NLP, Zen, and Buddhism share this orientation; they all seek to change people rapidly — to liberate them from their learned limitations — through simple and teachable techniques.

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Anchor Point

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Linji: An Early Sleight of Mouth Expert

One of the most influential masters in Chinese Chan, or Zen Buddhism was Linji, master of the koan. Koan is the Japanese term for the Chinese term of gungan which is used to describe the particular kind of teaching story that is characteristic of Zen. I will use contemporary Chinese terms throughout the rest of this article. Thus, I will spell Linji in the Pinyin form rather than the older Lin Chi form or the Japanese form of Rinzai.

One of the early wizards of what is now called sleight of mouth, Linji was well known for saying just the right pithy morsel to free the *captive mind* of his students. One of his teaching devices was the four distinctions, or si xiang in Chinese. In Linji's version it runs as follows:

- Sometimes I deny the person and save the situation
- Sometimes I save the person and deny the situation
- Sometimes I save both the person and the situation, and
- Sometimes I deny both the person and the situation.

In telling his stories, Linji would at times deny the personal identity of the main character, and sometimes deny the situational characteristics, while at other times he would deny both or neither. An example of this is a short sermon he once gave in which he said, "Within your body is a pure self without limits who is continually going in and out of your face. If you haven't yet seen him, open your eyes and LOOK!" In response, a monk asked Linji, "Who is this pure self without limits?" Immediately Linji grabbed him by the collar and shouted, "Speak, speak;" but as soon as the monk began to speak, Linji threw him down to the ground and said, "A pure self without limits, what a bunch of crap." This, by the way, is a gungan (koan) or teaching story using distinction number one; and it should be rather obvious from this example that Linji was a master of among other things pacing, leading, pattern interrupts and paradox, to use NLP lingo.

Nagarjuna: Linji's Logical Precursor

The four distinctions used by Linji can be traced back even earlier, however, to Nagarjuna, who was a 5th Century philosopher in the Buddhist tradition. Nagarjuna was a member of the logical school of Buddhism and was interested in the logical structure of statements that led to or prevented students from experiencing enlightenment. In contemporary NLP terminology, he was interested in the linguistic structures of core beliefs, identity structures, virtual questions, virtual themes, primary obsessions, and life projects. He found, as did Linji later on, that by using these four distinctions in very precise ways, that he could force a student to experience a new perspective, and gain enlightenment. It was Nagarjuna's experience that the student's map of reality was limiting for the student *because of its logical structure*. Thus, by attacking this "logic" or structure directly, the student's map of reality and sense of self could be subverted, and the student would be compelled to experience the liberation of enlightenment.

Nagarjuna framed these distinctions as follows:

- Sometimes A is B
- Sometimes A is not B
- Sometimes not A is B and
- Sometimes not A is not B.

Nagarjuna would use this framework to attack and directly transform the limiting beliefs of a student by permuting the student's limiting belief through each of the four statements sequentially. For example, the statement "form is emptiness" (which is taken from the diamond sutra) would be permuted as follows:

- Form is emptiness
- Form is not emptiness
- Formlessness (i.e., not form) is emptiness, and
- Formlessness is not emptiness

Taken in isolation, each of these statements is only a partial, and, therefore, false perspective because reality can never be captured in any singular "map." In NLP, the phrase is "the map is not the territory." What NLP calls a map, Linji and Nagarjuna refer to as a "discriminative network:" i.e., a system of representations based on mutually exclusive concepts or labels. Each statement is false in isolation; however, when they are taken together they become integrated and, therefore, true, or more precisely, complete. From Nagarjuna's perspective, it is the interpenetration of these mutually excluding and contradicting statements that leads to liberation, because it compels the breakdown of the singular, limiting perspective.

Contemporary Approaches to Logic and Discriminative Networks

In today's lingo, we might say that the more ways you have of understanding a situation, the more choice you have about how to apply the resources you bring with you to it. After all, if you can only see one set of alternatives (i.e., mutually exclusive labels like "yes" and "no"), then you can have at most only one choice: *yes or no*. Many other contemporary approaches talk about this idea in terms of the difference between choosing and deciding. Let me explain the difference between these two concepts.

When you "decide," you believe that you must pick from the alternatives presented to you — whether that is only one or many different options. Thus, when you enter a restaurant the serving person will give you a menu of what is available and you must decide amongst those options. Do not go to McDonald's if you want a hot and spicy Chinese dish like Gung bao ji ding: they do not offer it.

The concept of "choosing" is very different, however, because in choosing you know that you can originate other additional options beyond the ones offered to you — including the option to leave the game of having to decide from the options presented to you. If you do not like the menu, you can chose to go to another restaurant.

Now here is the close analysis. *Since you can leave any situation in which you are presented with decisions, you are choosing to be limited to those options if you stay*. From either of these perspectives there are no options waiting "out there" for us to decide about; rather, we originate options out of our perception and understanding of the situation in which we find ourselves. Option, choice, respond-ability, perception, understanding, self, other, and world all interpenetrate — and each of us is the center of that interpenetration.

This notion of interpenetration seems odd to us. We're used to the old Aristotelian notion of logic that comes from the law of identity: viz., A=A and A (not =) not A. As most contemporary logic analyses demonstrate, all other laws of logic come from this basic premise. Thus, the law of implication, or **"If X then Y,"** follows from this identity. Either this version or its opposite of **"If (not X) then Y"** is true, both cannot be true.

As G. Spencer-Brown has demonstrated, once you begin to think with this kind of logic (i.e., within a discriminative network) the conclusions are all given in the premises, because it is all a matter of where you draw the lines. We draw the lines of our maps; they don't exist out there for us to find and just reflect passively. Thus, the map (that we draw) is not the reality (because there is no "reality" over "there"); there is only our ongoing experience or drawing and reading of maps. NLP, Zen, and Buddhist philosophy share this perspective: A=A and A = not A because there is no A. There is only our re-presenting or experiencing NOW which we chose to call A, or not A or whatever we want.

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It was through the skillful use of the four distinctions and the "logic" that grounded them that Nagarjuna and Linji were able to lead their students to "break through delusory thoughts" and "experience reality directly." I have found the same to be true in helping clients in 20th- Century America to change severely limiting beliefs. By using these four distinctions skillfully, I have been able to disrupt severely limiting beliefs and allow the client to naturally and easily develop more useful and empowering beliefs. Let me give you a closer sense of how you can do this too.

Subjunctive Modalities and the Four Distinctions

In my work with clients, the four distinctions are usually used in what I call subjunctive mode questions, i.e., in questions that presuppose or utilize a "what-if" or "as-if" frame of possibility. The linguistically simplest form of doing this is as follows.

- What would happen if X?
- What would not happen if X?
- What would happen if not X? and
- What would not happen if not X?

Many of you probably already use such an array of questions to gather complete information regarding the client and the situation of the "problem." These questions can also be used, however, as an entry point to directly transforming the client's limiting beliefs. In order to understand how to do this, you will need to understand some aspects of the linguistic structure of the four distinctions.

Let's take a moment to compare these structures with the Aristotelian version of implication given above: viz., **"If X then Y."** Begin by reversing the order of the phrases in each of the sentences. Thus, the first one would become "if X (then) what would happen?" After this reversal, it becomes apparent that the "Y" is equivalent to the phrase "What would happen," which is left unspecified by the therapist. Since the therapist leaves the "what" unspecified, but presupposed, the client must specify "what would happen" by undergoing a transderivational search. This already compels the client to extend or alter the map that has contributed the structure of the problem.

Let's consider a brief example. Joe says "I can't stop thinking about the accident," referring to a car accident he had last week. After establishing rapport, through pacing his verbal and non-verbal behavior, I gently guide Joe back to this initial statement which he then repeats. Joe is using a straight forward "not" pattern: i.e., a pattern of saying that he can do the activity of not stopping his thinking about something. I decide to use the negation of that pattern and delete the "not." This is functionally equivalent to pattern number one listed above. I, therefore, respond by saying, "Joe, what do you think would happen if you stopped thinking about the accident?" He says, "Well, I just don't know what I'd do." We have now elicited the rule that is guiding his behavior: *If I stop thinking about the accident, then I won't know what to do.* We are now at a further level of specificity regarding his map of reality, which can, in turn, be investigated even further using another version of the four distinctions.

Further Transformations Using the Four Distinctions

To further elicit and then compel shifts in the client's belief system, you can feed back into the four distinctions the statements that the client has given you in response to your first set of questions. In this form, the questions become:

- What would happen if X then Y?
- What would happen if X then not Y?
- What would happen if not X then Y? and
- What would happen if not X then not Y?

Using these patterns along with the progression through increasing complexity of statements indicated above, you can rapidly gain access to the client's limiting beliefs and Core Identity Statements. As a brief review, in a prior article (Anchor Point March, 1990) I discussed how limiting beliefs can be accessed and traced back to the original "imprinting" and "phobic-like" visual experience in which they were learned. Once that original imprinting episode is accessed, various kinds of rapid transformational patterns can be utilized to shift the visual-kinesthetic synesthesia that anchors the limiting belief. This in turn allows for rapid and extensive change for the individual.

The Structure of Limiting Beliefs

Limiting beliefs are expressed as **"Dead Fish"** statements of reality: e.g., the "I can't stop thinking" statement of Joe above. These **Dead Fish** are auditory anchors for a generally unspoken, and unacknowledged, operative rule. In Joe's case, the rule was "If I stop thinking, then I won't know what to do." These rules are usually stated in terms of just one of the four distinctions: **If X then Y**. That is part of what is so limiting about them: they express only one of the possibilities, and leave out the other three as though that particular view is reality.

One possible intervention, therefore, is to use the other distinctions to break up or dissociate the client from the one dimensional view of the "problem" that the client's limiting belief is an attempt to solve. It is this one dimensionality that limits the client's resourcefulness and is the problem: the client literally does not perceive any other possibilities than the one that is experienced as "the problem."

For example: Judy says, "I can't trust." That is her problem, i.e., her experienced inability to trust. Using the precision or meta-model, I challenge the modal operator of impossibility by asking, "What would happen if you did trust?" She responds by saying: "When I trust, I get hurt." She responds structurally by saying: **If X then Y**. Using the ideas in the prior article, I could now go for accessing the original visual memory of where she learned that rule. Another possibility is to go for a shift in the belief directly by going after how it is expressed by the client through submodalities.

Using Submodalities for Belief Shifts

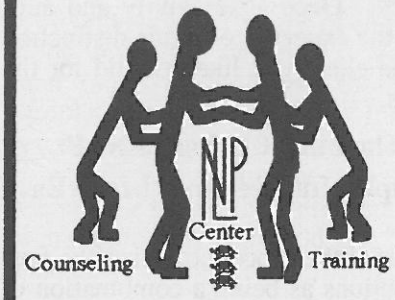
Let's consider the submodality approach for a moment. Jack says, "I know it will be awful when I give that speech." I ask him how he knows, — i.e., what does he have to do "inside" in order to be convinced that his future experience, which has not happened yet, will necessarily be awful. He says, "Well, it's just so clear, everyone's laughing at me, and it feels awful." I ask him about the finer distinctions in his experience, especially the visual qualities that lead him to feel so awful. Jack says, "Well they're all looking at me, big as life and I'm there frozen. It's like time's standing still." From even this little piece of dialogue, I know that Jack's experience of "it will be awful" involves a still picture, that is associated, as large as life, clear and detailed and that this is experienced as a visual-kinesthetic synesthesia. Thus, Jack and time, and the others who are laughing at him are "standing still" and "frozen" and he see-feels that in the experience.

We first break Jack's "current state (break state)." Then, I ask him to describe something that he is confident will go well, even if he makes a mistake (because he knows he will learn from it). He tells me about playing tennis: "It's like it's all in slow motion, I can see myself doing each movement distinctly, and I can hear myself saying, 'You can do it, that's right, way to go.' It just flows, like a warm summer breeze." Again, from this short piece of dialogue it is apparent that these two experiences are structured in radically different ways.

After doing another break state, I could simply use direct mapping to lead Jack to experience his upcoming speech in the same ways, i.e., in terms of the same submodalities, that he experiences when tennis playing. Thus, I could have him make the still become a movie

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which is dissociated so that he could see himself while he provides a commentary of "You can do it, that's right, way to go," in the same tonality, tempo, and volume as playing tennis, while he feels a warm summer breeze blowing across his face, etc. I simply use the qualities of the resourceful state as a means to encode the previously unresourceful state and Jack's experience will regestalt into one of resourcefulness when he considers giving the speech. This kind of procedure is explained in further detail in many sources (such as *An Insider's Guide to Sub-Modalities* by Bandler and MacDonald).

Using the Four Distinctions to Permute and Deconstruct Beliefs

Of course, another possibility is to permute a particular belief through the four distinctions and, thereby deconstruct it. By the way, the order of the following interventions is relatively unimportant; what is important is to make sure to use all four of the distinctions, regardless of the order in which you use them.

Let's consider Judy once again with her **Dead Fish** statement of, "When I trust I get hurt." You might begin by asking: "Well what would happen if you didn't trust and you got hurt?" This is the **If not X then Y** pattern. Calibrate to your client and use your submodality skills to quickly vivify or modify that experience as necessary. Then break state by reassociating them to the present, and go onto another distinction. "Well, what if you did trust and you didn't get hurt?" This is the **If X then not Y** pattern. As above, use your calibration, submodality, and fractionation skills to augment the experience and then ask, "And what if you didn't trust and you didn't get hurt?" which is the **If not X then not Y** pattern. Once again vivify and augment the experience of this distinction for the client just like you did for the others.

The Fun of Using ZENLP: Complex Interventions Made Easy

I think of the process of using the four distinctions as being a combination of Zen and NLP. I call it ZENLP. Now that you have the basic idea, get ready for some fun.

You can substitute any linguistic utterance into the X and Y slots of the patterns, even complex verbal patterns that you have elicited by using the patterns. For instance, you could build off of the above example by now saying: "Well what if it isn't the case that if you trust then you get hurt, what will that do for you? Here X is "it is the case that if you trust then you get hurt," while Y is "you will get a result," and the pattern is **If not X then Y.**

As above, vivify and anchor the state verbally using submodalities and go onto another pattern. You might say: "What if it isn't the case that if you don't trust then you won't get hurt, what would that do for you?" Here X is "it is the case that if you don't trust then you won't get hurt," while Y is "that will do something for you" (what is it...). The pattern is the same: **If not X then Y.** You could then go to: "What if it isn't the case that if you don't trust then you won't get hurt, what wouldn't happen then?" This is the **If not X then not Y** pattern. Follow

"Computers are useless. They can only give you answers."

- Pablo Picasso

that with "What if it is the case that... what would happen then?" — the **If X then Y** pattern — and finish with: "And what if it is the case that... what wouldn't happen then?" which is the **If X then Not Y** pattern.

The Crazy Case of The Heart Attack That Never Happened, But Still Might

Let's follow through now with a complete example of using the four distinctions. Joan begins by saying, "I know it's crazy but I believe that I'm going to have a heart attack." "I get these feelings in my chest, and it just seems like I'm going to die." Here she has given me two statements, each of which could be investigated separately. Alternatively, I could investigate the two statements simultaneously by making the first one an "X" and the second one a "Y" within a more complex linguistic structure.

I chose to go for the first statement and responded by saying, "Well how do you know that it's crazy to believe you're going to have a heart attack?" She said that it was crazy because she had never had a heart attack; however she did remember her father telling her that he might have one when she was much younger.

I then asked her, "What makes it not seem crazy to believe you're going to have a heart attack?" Joan replied by saying that it was the quality of the sensations in her chest that led her to be convinced. The intensity, location, duration and sharpness of the pain scared her and convinced her that she was about to have a heart attack.

"And what makes it seem crazy to believe that you're not going to have a heart attack?" Joan replied that her father's warning was striking to her in reminding her of that possibility, but as she said this her voice tone began to raise while her tempo slowed down and her facial muscles relaxed. She then chuckled softly and smiled as her head tilted to the left slightly. I said, "And what makes it not seem crazy to believe that you're not going to have a heart attack?" At that her eyes dilated rapidly and widely. Joan breathed out in a sigh and remained motionless for a moment. Suddenly, she quickly shifted posture while straightening her head and neck. She said quickly, "I'm sorry, what did you say?" I replied, "I just was wondering what you thought about those feelings you get in your chest: how do they relate to your heart?" She laughed softly and said, "You know it's funny, it just doesn't seem the same anymore. I guess I'll be alright even though I feel those sensations in my chest. They don't really mean anything at all."

How Confusing Can It Be?

As in any confusion technique, the use of the four distinctions can get quite disorienting for the client. You will frequently see and hear clear signs of confusion after having permuted a belief through all four distinctions. This is usually a strong indicator of a profound belief shift, unless, of course, the client simply did not follow you at all. In that case, however, you will also get direct behavioral indicators of a break in rapport, which you can respond to with mirroring and matching skills, and then begin again.

After you get the indicator of a profound shift (i.e., signs of confusion along with signs of rapport), you can then move onto testing the work. Simply reinsert the client into the original complaint situation and see how different he or she appears in responding to the old "problem." In reference to Judy you could say, "Now, what do you think about trusting other people?" It can be quite surprising for you and your client to see the huge smile that will be on their face as the client recognize all the possibilities of, for instance, trusting and not trusting various people in multifarious situations, that they have literally just experienced and integrated.

When I think about some of the cutting edge ideas we have developed, I remember the old rhyme about brides needing "Something old, something new, something borrowed and something blue." It is striking just how much of what is new in NLP is old and what is original is borrowed — most of the time without any awareness. But this shouldn't be very surprising. After all, if we are all committed to discovering the structure of human existence, doesn't it seem likely that a whole bunch of us will come up with the "same" ideas and approaches in radically "new" and "different" forms? It certainly does to me. Oh, you're probably wondering about the blue in the rhyme above. Many of these ideas can be found, among other places, in a Zen work entitled "The Blue Cliff Records."

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NLPers and Their Singular Misuse of Pronouns

By Joan Armstrong-Brisson

NLP is a major interest in my life. I love it! I love it as I love so many other things in my life. I love sex. I love food. I love my work. And I love learning all I can about NLP.

Training in the practitioner course is one of the highlights of my week. Participating at the NANLP conference in Baltimore was one of the big highlights of 1990 and of course, discovering another new and powerful NLP technique is nothing short of joy.

However, there is this little hang-up I have when it comes to reading NLP material, whether it be here in ANCHOR POINT or in the books our trainer requires us to read, and that is the continual misuse of pronouns. Somehow this phenomenon just seems to go with the territory.

Now add to that a background of 35-years as an elementary school teacher who spent a good many hours of her lifetime, red pen in hand, dutifully correcting grammatical errors. I don't use red pen now but my computer-brain will not allow me to read without spotting error. So, in order to enjoy my beloved NLP books and articles, I must (oh, forgive me for this Modal Operator of Necessity) read with pen or pencil in hand, comforting my teacher instinct as I go.

Perhaps some others of you do the same. I'm hoping I'm not the only NLPer whose NLP literature looks like this!

"The goal is to help a client create a model of the world for ~~themselves~~ himself..., utilizes ~~their~~ his/her resources, and is a good fit for ~~them~~ him/her as individuals."

"If the client has created..., have ~~them~~ him/her include..."

"I ask someone to do something. ~~They don't~~ S/he doesn't do it."

"...to say someone is being sensitive because ~~they~~ s/he give~~s~~..."

"...if the person touched you and ~~their~~ his/her skin had..."

"The first step is to find out what someone means...when ~~they~~ s/he use~~s~~ the term."

"...going to a 'recovered codependent' is that ~~they~~ s/he might..."

"Challenge is what you say to a person when ~~they have~~ s/he has made a..."

In all of these portions of sentences, taken from several different articles and books, the singular subject usually ends up being referred to as plural. Making the subject plural would probably be less annoying than having to write s/he or him/her all the time. But for the sake of accuracy in good grammatical writing, they (the subject and whatever relates to it) should agree.

Pat Wagner's *The Picky Reader's Guide to Evaluating NLP Training Materials* was an inspiration to me. I was so relieved to know I wasn't the only one, but my hang-up is just that specific singular, plural thing. The rest I just love, so PLEASE, keep it coming!

Joan Armstrong-Brisson, DOLPHIN DUET, 8 Spring Lake Drive, E. White Plains, NY 10604

Smart Stuff: How Is A Learner Like Ebenezer Scrooge?

By Diane Famiano Lutzinger, M.A.

In *A Christmas Carol*, Ebenezer Scrooge was haunted by the "ghosts of Christmas Past, Present and Future." He was unable to think clearly, became anxious and fearful, made impulsive decisions just to "get it over with" and was generally miserable when haunted by these ghosts. These "Ghosts" represented buried fears and worries. How many of you have ever felt the way Scrooge did when confronted by a learning situation? Even "A" students report some of these anxieties. Some of us carried dread and lack of confidence throughout most of our educational lives in traditional and non-traditional learning experiences. The environment may have caused them, a teacher, parent, experience or we may have "created" them in our minds.

In any case, being "spooked" by our past or our beliefs is such a common experience that Michael D. Laus, Ph.D. and David W. Champagne, Ed.D. have created an "Inventory of Ghosts." This confidential survey can be administered to your training classes and will give your participants an indication of how his past affects his current learning in your training. This survey also has indicators for "ghosts of the present," i.e., anything that is upsetting a learner today that may take his mind off learning or interfere with his being open to learn.

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However, like traditional psychotherapy, sometimes just knowing what is wrong and saying "I'm going to change that" is not enough. This is where NLP fits in. I was a "disabled learner." No, not learning disabled—that is a new label which was not used when I was in school. In my day, you were either in "special" classes or you struggled in the "normal" classes. I was in the normal-type class and on aptitude tests scored average to above average on many subjects; but my class test scores were varied to say the least! I failed Algebra twice, French once, and was on scholastic probation my freshman year in college (plus I had every grade on the scale).

I know, did I try? Yes, well, most of the time. The point is that even when I did try, my results were not predictable. I never knew which "ghost" would spook me, creating mental blocks or test anxiety or whatever you want to call it. The bottom line was performance below my capabilities, frustration, and a reinforced idea that I was not as smart as other people. NLP provided the tools with which to banish my ghosts and take charge of my brain.

Students, adults, and children alike have also been able to rid themselves of the haunting specters of negative learning experiences in order to live up to their potential. Jim was one such student. He was a junior at a private school in Atlanta, Georgia. He had a bright mind, was very creative, and was liked by both students and teachers. BUT he was soon to be kicked out of school. The problem: he couldn't write. No, I'm not talking about composing—he did that very

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well. He literally could not pen words on paper that could be read. This prevented his being able to take essay questions, write in-class papers, etc. NO one could read his writing, not even his mother.

His mother had done her best to help him write more clearly. She was a teacher and brought home resources that "should" have helped him. He was to use a 3rd grade workbook with big spaces and lines on which to practice forming his letters correctly. He tried. It didn't work. It didn't work for several reasons. One is that cursive writing is a reflexive or right-brained activity and the more he "tried harder," the more left-brained and ineffective the writing become. In addition to that, Jim became tense when he even thought about writing, causing rigidity in his hand and jerky, illegible strokes with his pen.

"Except our own thoughts, there is nothing absolutely in our power."
- Rene Descartes

I asked Jim to describe any conscious thoughts he had about his writing ability. He said, "I just KNOW I can't write." I probed, "How do you know this?" Of course, he knew because he never had been able to. Nothing in his experience indicated he could. In NLP, we know this to be a "belief" and could have intervened on that level. However, after watching him pick up a pen and write for me several times, I had calibrated some clues that something might be going on at the feeling level as he began to write. He would willingly pick up the pen, look directly left, then down to his left (he is right handed), up left, sigh and start writing. His sequence of internal representations (steps) were these: remember something said to him (A^r), say something to himself (A^d), have a visual memory (V^r) and then have a feeling (K). I suspected this feeling was negative and decided to ask.

Jim reported he had never thought about it before, but the feeling was "sort of a mix of embarrassment and scared." He also couldn't remember when it started nor did he have any memory of a traumatic experience in school. That is, he had no conscious memory. His body had a memory that felt scared and embarrassed by something.

Deciding to use the Change History technique, I anchored the feeling of scared and embarrassed by touching his forearm firmly with my right hand. I then suggested he let his mind wander back through time. As he did so, scenes might occur to him while I held the anchor. When scenes did come to mind, he was to tell me his age in the memory. He remembered numerous episodes in which he failed tests in class or in which the teacher expressed disappointment in his writing. None were particularly traumatic, until he remembered an event in the 2nd grade.

In the 2nd grade, Jim was introduced to cursive or long-hand writing. He may or may not have been developmentally ready for the task, but the way he held his pen was "incorrect." As he was diligently working away at his letters, holding his pen the best he could, little Jim was approached by the teacher. He remembered his teacher saying, "No, No, Jim, **you'll never be able to write that way.** Look class. Look how funny Jim holds his pen. This is NOT the way to do it..." He recalled childrens' laughter and feeling humiliated. What's more, he was unable to change the way he holds his pen and STILL holds it the "incorrect" way. In an attempt to correct his grasp of the pen, it seems his teacher created a "traumatic" moment for Jim.

In a one-trial learning, Jim did not learn to write, but he did learn he would **"never be able to write."** That statement became a belief that was reinforced by his poor performance at this skill. The teacher had a positive intention. She wanted to reshape his grip to a more "normal" way of writing, a way MOST of us write more easily. However, the combination of circumstances were more than embarrassing for this 2nd-grade boy.

Using the standard Change History procedure, we anchored positive resources to "take to the younger Jim." For example, Jim felt very competent at several activities, such as sports and

humor. He "conversed" with his younger self, in his mind's eye (mind's ear?) and explained a new understanding of that prior situation. Jim comforted and consoled the "2nd grader," reminding him that this older Jim was well thought of and could accomplish many things. He even discussed the possibility that the teacher was wrong and that people who hold their pens in peculiar manners CAN WRITE EASILY AND CLEARLY.

In testing the "outcome" in the office, Jim wrote on a piece of paper for me. It was pretty much the same as before, EXCEPT that he reported (and I observed) the negative feeling component had changed and was comfortable. I had a hunch that his muscles in his hands would need some time to relax with this new knowledge and suggested he "replay" his conversation with the younger self, including the statement, "CAN WRITE EASILY AND CLEARLY." He was to do this just before he fell asleep that night.

The next day, his mother called me. She was very excited and speaking very quickly, reporting that for the first time in history, Jim had left her a note which SHE COULD READ! **Needless to say, she felt a miracle had occurred.** We had "exorcised a ghost of learning past" from Jim's unconscious store of memories.

The result: Jim has just graduated from the fine private school and is entering law school next year.

Strong emotions even positive ones, tend to limit access to some of our memory and abilities to learn. Whole brain learning cannot occur when one hemisphere is dominant, and learning in general is "handicapped." In writing, for example, one needs the right hemisphere as a reflex action and better still, to have the whole brain integrated. Gabe Campbell, an educator and expert on hemisphericity suggests that we create learning disabilities the minute we hand students a pen and ask them to "try to write." He believes that some disabilities could be avoided if the small students were given key boards or typewriters instead of asking them to write assignments out by hand!

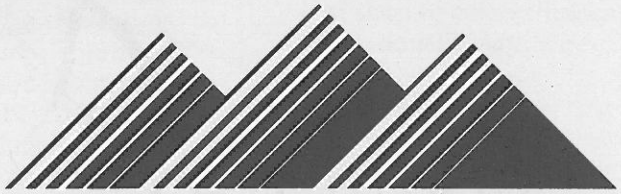
Kay Drennon has developed a demonstration for elementary school children to explain that emotions "close the brain door." The brain door is the passageway between the two hemispheres that is needed to think clearly. Kay suggests positive and negative scenarios of varying intensity, while the students use open or crossed arms to demonstrate whether their "brain door is open or closed." They learn that feeling calm and relaxed, alert and curious will help keep learning occurring naturally. They learn that even intense positive feelings, like getting a new puppy, can "close the door." These young students then learn how to control their emotions. She also teaches cross-lateral movements that aid in whole brain integrations. (We will address this at length in another column.)

The important thing to recognize in teaching or training any age group is the way in which history and emotions effect one's learning state and thus the way in which they process information or perform a task. Old anchors in the learning environment, including certain words (like "test") can conjure up a spook from a past situation. Although this spook will masquerade as resistance, apathy, anger, etc., I have not met anyone who didn't want to learn if material was presented to them in a way that fit for them. NLP Change History and anchoring techniques are but two of the "ghost busters" you can use to enhance learning in any environment. Next month we will look at what sorts of things call up ghosts and some things you can do in your learning/teaching environment to avoid "phantom learning" interference.

Diane Famiano Lutzinger, M.A. is President and Developer of The Learner's Edge Programs for education and business. She is a Certified Trainer with 14 years experience in NLP and has taught internationally and on television. You may reach The Learner's Edge, Inc. at 12830 Hillcrest, Suite 111 - Dallas, TX 75230, USA or phone (214) 401-2906 or (800) 234-4853.

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with Metha Singleton

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Negative Family Trances

By Estelle R. Berley, L.C.S.W.

Every family has its characteristic hypnotic inductions. These can be identified mainly by their repetitive nature, and often they are delivered in a special tone of voice different from the speaker's conversational tone. Depending on the messages which are sent, and the mind set and behaviors which are induced, each family induction can be beneficial or harmful: the induction itself is not necessarily malign. Everyone from a functional family will be able to recall beneficial trances.

Because of the nature of our work, however, therapists are called upon to intervene in situations involving negative family trances. David Calof has clearly described trance inductions in abusive-incestuous families, calling the process of family transmission a "trance dance:" each family member has his or her own steps in a minuet of denial and dissociation. He said, "The recovery process largely consists of dehypnotizing people from their beliefs."[1] Michele Ritterman[2] described a family in which both parents, in a joint induction during the therapy session, deliver messages that induce depression and suicide in their daughter.

Inductions

I witnessed a very similar suicide induction between a mother and her 13-year-old daughter, brought to my office because of the girl's suicide attempt. The mother spoke in an hypnotic monotone about her own fascination with suicide when she was her daughter's age. The child, her attention focused on her mother, responded with the symptoms typical of hypnotic trance: defocused eyes, relaxed jaw, flattened cheeks. I have also seen similar parent-child inductions in other families, around drug abuse, aggressive anti-social behavior, and sexual promiscuity. In these instances, in the guise of being sympathetic, the parent spoke about his or her own experiences. Invariably, the induction ended with a disclaimer spoken in a different, more conversational voice and functioning as an injunction to the child unconsciously to forget the suggestive nature of the preceding remarks.

Most family trances operate with greater subtlety, and therapists usually see only the end result. The client may present a baffling dysfunctional behavior which impedes her stated goal. The client may not even recognize the impedance and be aware only of her inability to accomplish certain particular objectives. One thing is invariant: her increasing discomfort and frustration with her lack of conscious control over the situation. This is what brings her to therapy.

I believe that these clients are reacting to post-hypnotic suggestions induced when they were children by their families of origin. Sometimes the suggestions occurred outside of their conscious awareness; nonetheless they are bound to obey them. For each instance of dysfunctional behavior the client will give an excuse fabricated for each circumstance; much the way a subject will rationalize his performance of an irrational act. This is the result of a post-hypnotic suggestion. Insight therapy in these instances can be maddeningly ineffective, as the client produces rationalizations of varying plausibility and little usefulness in changing behavior. I have found it more effective in these situations to adapt the NLP technique of Reimprinting[3] as the following case will demonstrate.

"Good behavior is the last refuge of mediocrity."

- Henry S. Haskins

Case Study

A client who had consulted nine therapists in 11-years was referred to me by the psychologist currently working with her, in the hope that hypnosis would resolve her present therapeutic impasse. The presenting problem was intractable negativity: antagonistic behavior toward other people. The problem kept her socially isolated and made it difficult for her to hold a job in her profession (although she is otherwise an intelligent and competent person). In her life, she only felt close to her mother, her siblings and an elderly aunt, all of whom live far away.

Our initial sessions were devoted to the development of rapport, no easy thing for a person with this kind of problem. I listened to her baffled descriptions of the negative way people responded to her and her loneliness and frustration. She felt obliged to antagonize her associates by pointing out their deficiencies. Although her position at work was precarious, she justified her disagreeable remarks on the necessity of sharing correct information and occupational safety, etc.

At Christmas time, she glowed with pleasure as she told how she decorated her apartment for the holiday, including a tree with colored ornaments, lights, and tinsel. Her genuine sadness at having no one with whom to share this pleasure was poignant. During the year, she had occasionally exchanged pleasantries with a woman in a neighboring apartment. When I suggested that she invite this person for a cup of eggnog her reaction was intensely negative: "Well, you can't let just anybody into your home!"

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Back To Original Trances

Because her verbalizations and her actions were inconsistent with her feelings and her stated goals, I suggested the similarity of her behavior to that of someone obeying a post-hypnotic suggestion. I explained what this means, explained my theory of family trance induction, and told her to think of something that had been said to her when she was a little girl that could account for this present behavior.

She was advised to look for something that happened repeatedly. She spontaneously went into trance and with no hesitation described her family around the dining table when she was a child. Her mother, whom she has previously described as a very negative person, repeatedly and persistently characterized every person who was not a blood relative in the most coarse and unpleasant terms: "jerk," "dope," "fool," "thief," were among the milder epithets. "She just wanted to make sure we didn't associate with anybody outside the family," my client said confidingly.

Changing the Meaning

I asked her to visualize the scenario as she would have liked it to have happened, but she was unable to imagine her mother behaving any differently, saying anything positive; or any family member contradicting her to contribute a certain balance. She agreed that if that little girl (her younger self) had understood her mother's motivation as she now does, she might have been protected from the effects of her mother's hurtful words.

So I had her return to the dining room scene, and when she heard her mother revile people I instructed her to have that little girl say to herself: "She just wants to make sure we don't associate with anybody outside the family." This was repeated four times and my client seemed to enjoy it more with each repetition: her facial expression reflected pleasure and a growing sense of liberation.

When this exercise was finished, she said in an embarrassed way, "I do that to myself." She looked guilty and apprehensive, and explained that whenever she made a mistake she mentally called herself those coarse names: "fool," "dope," "jerk," etc. and couldn't stop. For example, if she made a mistake while playing her violin before an audience, she obsessively castigated herself in this way. As a result, it became difficult for her to play and spoiled her enjoyment in performing. This happened even though the audience never realized a mistake had occurred.

She said she really wanted to stop doing this self-directed viciousness. I asked if there were any appropriate times she would want to use this response. Only in life-threatening situations, she said, like mountain climbing alone in the Alps, or jay-walking in downtown Washington. At other times (as in a musical performance) if she began this abuse, she would stop by telling herself that it was not a life-threatening situation, and she didn't need to do it. My client was in an uncharacteristic state of jubilation. When she left my office she hugged me, a new behavior for her.

Follow Up

This intervention took place 3 months ago and I have seen this client 3 times since then. (The referring

psychologist saw her the same number of times in that interval.) Her negativity has abated to a point where it is no longer an issue. She is much more accepting of mistakes; her own and others'. She spontaneously and openly discusses feelings of anger and disappointment when this is appropriate, which she was never able to do before. She has begun to seek out the friendship of other people. Another professional whom she consulted recently on a different matter found her to be "quite engaging."

Recently her mother came to stay with her for a few days. My client reported, "She tried that on me, like she used to do. But I remembered what we did and I told myself, 'She's not going to do that to me again!' I told her how it made me feel and I told her to stop it."

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This case was presented before an American Hypnosis Training Academy Study Group on April 24, 1990.

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REARRANGING THE DRAWERS



By Arlene Koeppen, Ph.D.

Experiences are stored neurologically. Unpleasant experiences are tucked into little out-of-the-way niches or blocked off to reduce access to them. These places become like potholes in the road. It's a nuisance to have to drive around them, and even more of a nuisance to drive over them. But, by focusing on the pothole, we overlook what's happened to the road: there's become less of it available to drive on. And what is required of the driver?

The V/K synesthesia pattern of storing experiences is somewhat like navigating a road full of pot holes with very soft shoulders. There are so many negative feelings lying so close to so many experiences that sometimes one decides to grit one's teeth and focus further on down the road.

Repairing the road is equivalent to rearranging the neurological drawers where the information is stored. The technique described in *The Landlocked Ladybug* demonstrates the process of unhooking the synesthesia pattern as it offers an exploration into trust and power.

"You will never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance you have of getting somewhere.

- Charles F. Kettering

THE LANDLOCKED LADYBUG

A young ladybug named Freckles lived with her family in the middle of the meadow in the Forest for the Trees. She was called Freckles because her little red wing shells had so many shiny white spots on them.

Her family had lived in the meadow for generations and they had become the leaders of their community. All the other families looked up to them as examples of excellence in all the ways that were important to ladybugs. Anyone in her family was easily recognized, because each had the most beautiful patterns and the brightest coloring imaginable on their hard outer wings.

Freckles was proud to be a member of this family, but it was difficult for her in some ways because she had a problem. It was most unusual for anyone in her family to have a problem, but she did. She would have kept it a secret if she could, but this particular problem was painfully obvious: she couldn't fly.

She wanted to fly more than anything else, but no matter how hard she tried, she could not get her outer wings to open up far enough to allow the fragile, inner wings to spread. It was as if her hinges were stuck. Her parents had taken her to all the specialists in the forest, and they all had said the same thing: there was nothing wrong with her shell. All the muscles and nerve endings were working fine. There was nothing to worry about, she would grow out of her shell eventually. She just needed a little more time.

The problem was, Freckles wasn't growing out of it, and time was going by quickly. Soon it would be time for her to mate, and that would be impossible to do unless she flew. She couldn't afford to wait much longer. The young lady grew more discouraged each day. Her shell seemed to grow harder and heavier and more rigid. It even seemed to get harder to breathe, and some days, she felt too tired to try.

Her parents had tried everything they knew how to do. They had talked to her about future possibilities: how good she would feel once she laid her eggs; how it was her responsibility to the family to raise more ladybugs; even how she would be pitied by the community for her poor performance and be an embarrassment to them all. They bullied her and called her a baby. Then even tried to bribe her with special treats.

Nothing worked. Freckles just shrank deeper inside herself and refused to talk — out loud, that is. She had plenty to say to herself inside. Sometimes she would feel so sad and hurt that tiny tears would appear in the corners of her eyes. No matter how she felt, she didn't get any closer to flying, not even a little bit. Everyone had given up on her — almost everyone. She had one older brother who seemed to understand how she felt, even when she couldn't express herself.

She had always been closest to Fred, and he had protected her from her older sisters on many occasions. Sometimes Fred thought he protected her too much, but he just couldn't stand to see her so sad, so he frequently took up for her. He knew that everyone was trying very hard to help Freckles learn how to fly, but he kept feeling that everyone was looking in the wrong place. He

wasn't sure just where the right place was, but he was sure that there was one, and that he could find it if he kept looking.

So, one spring afternoon when everyone else was out playing and flying and pairing off, Fred decided to stay home with Freckles and see if he could discover the key to her problem. They took a short walk through the grass, and as they walked, Fred asked Freckles what she wanted for herself — not what she wanted because somebody else wanted her to want it, but what she wanted because it was something she wanted.

That, Freckles discovered, was something she rarely thought about. Both she and Fred were surprised when she answered that she really wanted to fly. She only pretended not to care because she was afraid, and it hurt less when she pretended not to care. She'd even begun to believe that she didn't really care any more.

Fred asked her what it would be like if she turned out to be the greatest flier of all time. She looked up thoughtfully and paused. At first she smiled a little, but then she frowned. She had seen an image of herself flying full force straight into a tree.

When Fred made the same image, he got a different idea about what Freckles' real problem might be. He realized that she didn't trust her own power for some reason. He wondered what it was that kept her from allowing herself to use the power she so obviously had. When he asked her about what stopped her from flying, she began to cry.

Between sobs, she told him about how she would see all her older brothers and sisters flying so well when she could barely crawl. She told him how they teased and laughed at her when she made mistakes. He knew it was true. She told him that no matter what she did that she thought was fun or new, it was old stuff to them, they already knew all about it, and they proved it by showing her how she could improve.

She even told him how when she thought she was being particularly clever or cute they would tell her that someday her cute little spots would fade away, and then she wouldn't be so cute any more. Freckles felt so burdened down by it all that she had no hope she could ever live up to her family's expectations — especially their expectation for her to fly.

Now Fred understood a little bit better. Freckles' feeling were holding her to the ground as surely as if she had glue on her feet. How could she possibly see where she was going if all she thought about were things she saw as future failures and futilities. He remembered a routine he had discovered when he was learning to fly that had been very useful. Perhaps it could be useful to Freckles. He suggested they resume their walk.

As they walked, Fred reminded his little sister of the time when she was just learning to walk and had stumbled into a puddle of water. They both laughed as they remembered that experience. Her newly learned walking skills had become immediately useless as the buoyancy of the water lifted her tiny feet right off the ground. At first she was frightened and became very still, but then she flapped her outer wings as hard as she could, and soon she had paddled herself across the puddle and onto firm ground.

While Fred was reminding her about this, he gently brushed his antenna against hers. When he finished telling the story, he stepped back and asked her to tell him again about the feelings she had when she thought about flying.

As Freckles went back down into her feelings, Fred excitedly told her to look up, and he pointed to a beautiful butterfly that just happened to be flying by in a most timely manner. As she looked up to see the lovely insect, Fred again brushed against her antenna. For the rest of the afternoon, each time Freckles looked down at the ground, he called for her to look up and see something interesting, and each time he would casually touch her antenna.

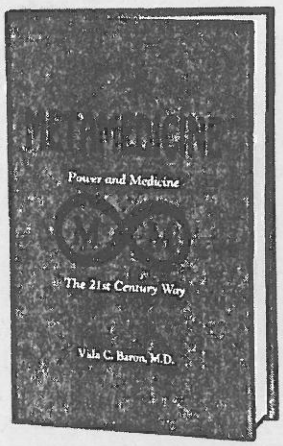
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Not entirely accidentally, their walk had taken them far from home, and it was getting dark quickly. If they walked all the way back home, they would be out well after dark. That was the most dangerous time for them to be out, because it was the busiest time for many nocturnal predators that liked to eat ladybugs. Their bright red backs would be visible long after the other insects would be hidden safely by the darkness. This was the riskiest part of his plan. He hoped that now all Freckles needed was a little nudge, and she would be up in the air.

Without warning, Fred took a flying leap out in front of his sister and called for her to head toward home. Freckles jumped in surprise. She looked up at Fred and began to run after him. She noticed that she felt just like she had when she was caught in the water puddle. And just as she had done when she was caught in that puddle, she began to flap her outer wings as hard as she could.

"I suppose it is much more comfortable to be mad and not know it than to be sane and have one's doubts."

- G.B. Burgin

As she did this, she discovered another surprising thing. Under the protection of her hard, outer wings, her inner wings had grown longer and stronger. They, too, began to move - awkwardly at first, but steadily more smoothly. That was a strange and wonderful feeling, and she wanted to feel more of it, so she stretched and spread her outer wings out even farther to allow more room for the inner wings to move.

When she did that, she felt her feet leave the ground. Somehow she resisted the urge to look down, and instead, she looked up to her older brother. She flew faster to catch up with him, never letting him out of her sight. She was excited and eager for him to see her long awaited success.

She soon realized that she really liked the feeling of flying. It was even beginning to feel like the most natural thing in the world to do - like walking used to feel. Now that she knew what she was doing, she wondered what the ground looked like from this new perspective. She looked down and smiled as she saw her future open up to her.

● Endnote ●

The intervention begins with the end — identifying the desired outcome. Notice that Fred, realizing that the key was someplace within Freckles, first determined her desired state. He then proceeded to identify what stopped her, and came up with responses that had already been guessed at with no benefit. He looked further, to future possibilities, and elicited stronger feelings. The expression of strong, negative feelings signaled the significance of that particular image which, in turn, elicited numerous experiences when had created the belief that power was not to be trusted.

One word of caution: while it's true that this story deals with facilitating the experience and expression of powerfulness, installing more power into someone can be like giving a loaded gun to a child or waving a red flag at an angry bull. Both conditions are to be avoided. Power must be balanced with knowledge/wisdom/understanding and love/compassion/caring, if it is to maintain its ecology. The story presupposes that Fred has verified such a balance.

Fred identified a resource state that was isomorphic to her presenting problem and anchored it. He then utilized a pattern interrupt and what would be for humans a hand/eye lead to have her carry the feeling she had stored in the lower right quadrant into the upper left quadrant and fired the resource anchor. In this instance, Freckles futurepaced herself. Fred tested his work by leading her focus into the upper left and observing her behavior.

In this particular set of drawers, the negative feelings that had been associated with visual images were first shifted down and to the right, and then were faded out by collapsing the anchor for the negative feeling with a more powerful positive feeling. By cleaning

out the drawers and storing feelings and pictures in different drawers, each system gains more resources and more flexibility. What happened to the ladybug happened to the lady, and she's been flying ever since.

This story is excerpted from *Storytime: Metaphors for Change*

Arlene Koeppen, Ph.D. is a psychologist and Co-Director of NLP Center for Counseling and Training. She composes metaphors and teaches metaphor construction. Arlene can be reached at 1208 Executive Drive West, Richardson, TX 75081 USA or you may call (214) 234-5699.

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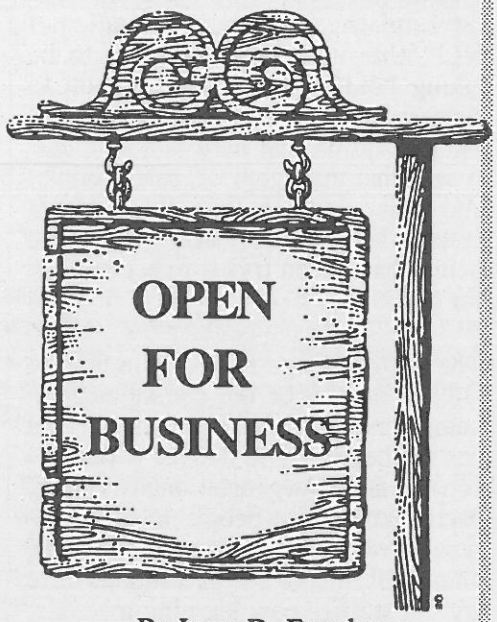
NANLP'S Research Section Seeks Presenters

NANLP's newly-formed Research Interest Section is soliciting proposals from individuals and organizations who would like to present any NLP research during the Research Symposium at the 1991 Annual Conference in Toronto. Arrangements are being made to offer a similar opportunity at the 1990 Northeast Regional Conference.

The executive committee of the Research Section will select four presenters for each conference. Presenters will be asked to limit themselves to 30-minutes, allowing 20-minutes for their report and 10-minutes for any follow-up questions. Written reports and documentation will also be made available to symposium attendees.

Anyone interested in presenting a report at either conference should submit a typed, 200-word abstract or summary of their research to: Lyle Chubb, Research Chair, *Creative Growth Unlimited*, 510 W. Union Street, Newark, NY 14513. The deadline is October 1, 1990 for the Northeast conference and March 1, 1991 for the annual conference. Or call Lyle at (315) 331-0411.

NLP in Business Comes of Age



By Lucy D. Freedman

Few new approaches have been as controversial as NLP in organizations. It has been apparent since the days of the efficiency experts, that there was something to pay attention to in the human system in enterprise. The Hawthorne effect (an improvement in productivity when attention is paid to working conditions) was a by-product of experiments to determine how to make people in organizations more productive. All along, interventions in the way organizations are structured (how people are trained, theories of motivation, productivity improvements, performance technology, etc.), have had to fight for legitimacy as tools in organizations.

Maybe that says something about the elusive nature of process or interpersonal dynamics. Perhaps the perception that business is about things rather than people or the experience that consulting and training may not really help people in measurable ways. All of these factors may create resistance to well-intentioned practitioners of change models such as NLP.

NLP, however, has more than fed the flames of controversy in its public image, over which no one person or group has control, but it has been on the one hand sensationalized and on the other hand proven ineffective.

Either way, the extremes prove the level of interest and potential value of NLP in the business and organizational marketplace. It is up to the current practitioners of NLP and the teachers who are disseminating its concepts and skills to create a positive impact. This will counter the sensationalistic or overstated claims while bringing NLP to its potential for broad applications in human systems.

A SIGN OF THE TIMES

What are the signs that NLP has come of age in the world of organizations? One recognizable indicator is the current catalog of programs put on by the American Management Association (AMA). Neuro Linguistic Programming is bannered across the top of a page of training programs and products. AMA has been using NLP in programs for at least 10 years, but never with this level of fanfare.

The number of sales training packages based on NLP have been mushrooming. Notable contributions include the book *Beyond Selling* by Ed Reese and Dan Bagley, a course called *Managing the Sales Relationship* designed by David Gaster for IBM in the United Kingdom, and a course called *Outcome Selling* by Judy Springer and Rita Cashman, just to name a few.

Other areas of application such as negotiation skills, management and leadership development, customer service both on the telephone and in person have been expanded as well.

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But what has changed in the marketplace, and in the presentation of NLP, that its following seems to be taking hold? One thing common to successful communication models is the perception that here is a shortcut. A way that management, sales people, and others who realize that success rests on how well they deal with human beings have been trying to accomplish for centuries.

The big challenge has been in how to tap the magic, or the communication competence, that NLP promises. That has not been easy to deliver within the constraints of organizational training; particularly since people in organizations have not been very willing to take chunks of time to attend trainings or to try out strange new learning methods. As much as therapists may resist challenges to their old ways of thinking, they are more open than business people to workshop-type learning and extended trainings.

A few pioneers have been offering NLP training to organizations for about 10 years. As one of them, I can attest to the extent of testing and modification that has gone on to find the appropriate chunk level, sequencing, and business-appropriate training activities that would work with professionals and managers in the business world. This evolution has resulted in less resistance and a more provable track record. Convincing management and human resource departments that NLP is more than "another flaky approach from California."

INTEREST INCREASES

Perhaps more of the reason for increasing interest in NLP can be attributed to larger trends in the business community. Since the 60's, there has been growing awareness of the importance of human factors in organizations. Training and other approaches to performance improvement have gone from being expendable frills in the corporate budget to an expected part of institutionalized organizational life. Some of the factors forcing increased attention to the interpersonal and self-management skills of the workforce are: the flattening of organizations, re-structuring of work through computer workstations, electronic mail, employee participation in quality and productivity improvement, increased customer focus, and time-based competition.

ORGANIZATIONAL GROWTH & SPECIALTY CONFERENCES

On the NLP side of the coin, our organizations and networks have been rising to meet the increased interest. The National Association of NLP (NANLP) has moved to form a Public Education Committee to promote positive awareness of the benefits of NLP. NANLP's Special Interest Group on Business and Organizational Applications has formed a number of committees to address issues in training and promoting NLP-based work.

The American Society for Training and Development (ASTD) has had a Neurolinguistics Network for 7 or 8 years now. The recent ASTD conference in Orlando, Florida this past May was a good example of the ferment in the NLP community itself as it explores the best way to serve organizations. In a speech sponsored by the ASTD Neurolinguistics Network (attended by a goodly crowd of about 500), John Grinder challenged the group as to whether any packaged program on NLP in business is really NLP. Expressing his belief that a dynamic approach to modeling top performers and then teaching their skills to everyone else would be more appropriate.

Other ASTD sessions presented very effective examples of what might be called packaged programs. Although one of the best examples (developed by Ann Depta of First Union Corporation in North Carolina) was in fact based on the modeling of competencies among corporate leaders. Despite the continuing call for research that proves the efficacy of NLP, the panel on research was less well-attended than a concurrent presentation on "how to."

Another dramatic demonstration of NLP's interest and inroads into corporate settings worldwide came at the Pathways to Leadership conference led by Robert Dilts and Todd Epstein in Santa Cruz, California in early July. Presentations on the actual uses of NLP in companies and government organizations as diverse as Fiat, Apple, Lucasfilm, Citicorp, etc. illustrated a dazzling range of possibilities. Training sessions on leadership itself showed the evolution of thinking beyond one-on-one change strategies to encompass global thinking and cooperative action.

LOOKING TO THE FUTURE

So what is the future of business consulting in NLP? Even with the internal differences among NLPers and the sensationalism or doubt that may accompany NLP's reputation it looks pretty bright. The trends in the marketplace call for dramatic increases in the ability of organizations to empower employees, respond to customers, and align with their missions. This will require both the presuppositions and the skills conveyed in NLP-based training and consulting. In subsequent *Open for Business* columns, we will cover the learnings, successes, applications, and new ideas coming forth as more and more individuals bring NLP to the broad and challenging world of organizations.

Lucy D. Freedman is president of Syntax Communication Modeling Corporation. She trains managers, technical professionals, sales people, and trainers in communication, coaching, and consulting skills. Lucy is on the Board of NANLP and is a past director of the ASTD Neurolinguistics Network. Syntax offers a Trainer Institute twice a year. Address: Syntax, P.O. Box 2296. Los Gatos, CA 95031. Phone: (408) 395-0952.

* * * * * * * * * * * *

According to a recent article in the *Medical Tribune*, twenty-five million Americans are afraid to fly. The article went on to say that behavioral therapy usually alleviates the problem.

Now, that seems like a rather large "untapped market" waiting for NLP practioners who are excellent at working with phobic responses. Anyone out there looking for extra money? Or needing something to do with yourself on the weekend?

Book Review
Changing Belief Systems with NLP

Robert Dilts, Meta Publications, Cupertino, CA. 1990. 221 pp.

Beliefs are central to a person's representation of the world. Dilts states that, "A belief is a generalization about a relationship between experience," (p. 20). The generalizations can be about causes, meanings, values, and limits.

This book will give you some tools to change beliefs. You will learn techniques to change failure into feedback, change core beliefs, integrate conflicting beliefs, change beliefs about identity, and how to affect others to be more supportive. Changing beliefs takes time, but nothing may be more powerful for the person.

Dilts begins by introducing the concept of logical levels of thinking. To work with changing a belief, you start by identifying the level the belief is on, then move to another level to change it. A process that works on one level often will not work on another.

Dilts includes a technique to change failure into feedback to emphasize the necessity for a person to have beliefs about capacity (the *ability* to achieve a desired goal). Beliefs about capacity can either open the door to change or close it tightly. For example, you might work with a person who obviously wants to quit smoking. But if this person believes that it is not *possible* to quit smoking (because s/he has failed many times in the past), then your interventions need to start with helping the person to change this sense of hopelessness, helplessness or worthlessness before you deal with the smoking itself.

Dilts discusses changing core beliefs, which come from early traumatic experiences called imprints. There is often not just a single belief but a cluster of them. He refines the "change history" process known by Practitioners by adding resources to other people in the system besides the person with the imprint experience and by using a timeline to locate experiences in a perceptual space.

While a belief is categorized in terms of its logical level, Dilts also uses the logical levels to determine when a negative imprint might occur developmentally.

Besides the new material on logical levels and imprints, the major addition to NLP in the book is the emphasis on a systems theory approach. The Meta-Mirror is the final technique discussed. It was the most fascinating process in the book to me, and the one most steeped in systems work. It is used to help change a non-supportive relationship into a supportive one by changing your own behavior. You can understand what behavior or attitude you can have that will most affect someone else in the system. You change the system by changing yourself. "Very often the place that you have difficulty is a mirror image of how you are relating to yourself." (p. 197).

Dilts' respect for the individual he works with and his commitment to the assumptions of NLP come through loud and clear. It's obvious his teachings are based on many hours of work with people caught in double binds and self-limiting beliefs.

This is not a book for the novice reader. There is a glossary of terms, but for a person not experienced in NLP, this won't help a lot. It is written for a person with at least Practitioner level experience and training in submodalities.

Changing Beliefs with NLP is another book based on a transcript of a workshop. Though better than most, it still has a slightly ragged tone that could be cleaned up by eliminating the workshop format and producing a well-thought-out book.

This book is not all there is to be said on beliefs and how to change them of course, but it is a strong beginning, well worth reading. Also check out Dilts' other new book, along with Hallbom and Smith, *Beliefs: Pathways to Health and Well-Being*, Metamorphous Press, 1990. Unfortunately, there is some overlap between the two books. I have been specific in discussing content in this book, so that you can tell if reading the book is worth it to you. I would suggest reading both.

And, if you are really excited about all this, remember that books on NLP are 1-2 years behind information what is available in workshops.

Sandy LaForge is a NLP Practitioner in private practice in Boulder. She can be reached at 2705 Vassar Drive, Boulder, CO 80303, (303) 494-2643.

Note: both *Changing Beliefs with NLP* and *Beliefs: Pathways to Health and Well-Being* are available from Anchor Point Products. See next page for ordering information.

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Sept. 15-16	2-Day NLP Intro Seminar (Milwaukee, WI)
Sept. 15-16	2-Day NLP Intro Seminar (South Bend, IN)
Sept. 21-25	3rd Ericksonian Hypnotherapy Residential Training for Therapists (South Haven, MI)
Sept. 29-30	Belief Systems with Robert Dilts (Chicago, IL)
Oct. 18	PhotoReading Begins (Chicago, IL)
Oct. 13-14	2-Day NLP Intro Seminar (Indianapolis, IN)
Oct. 20-21	2-Day NLP Intro Seminar (Chicago, IL)

NEVADA LEARNING PROGRAMS
1515 E. Tropicana, Suite 510, Las Vegas, NV 89119 (702) 739-6373

Aug. 10, 11, or 12 A One-day Workshop on Beyond Codependence - Healing the Trauma

NEW ENGLAND INSTITUTE FOR NLP
RFD #3-AN, Pratt Corner Road - Amherst, MA 01002-9805 (413) 259-1248

Sept. 21	Emotional Choice Program Begins
Oct. 6	Practitioner Certification Training Begins
Oct. 6	Master Practitioner Certification Training Begins
Oct. 12	Photoreading Begins

NEW ENGLAND INSTITUTE FOR NLP
RFD #3-AN, Pratt Corner Road - Amherst, MA 01002-9805 (413) 259-1248

Oct. 12	PhotoReading Begins

NEW YORK TRAINING INSTITUTE FOR NLP
155 Prince Street - New York, NY 10012 (212) 473-2852

Aug. 25	1-Day NLP Overview
Sept. 8-9	NLP and the ACOA
Sept. 14	Freedom from Compulsive Eating/Dieting
Sept. 20	Trainer Training Begins
Sept. 21	Master Practitioner Training Begins

Coming Events

Oct. 5 Practitioner Training Begins
Oct. 27 PhotoReading Begins

NLP AUSTIN
8500 N. Mopac, #604 - Austin, TX 78759 (512) 328-3333

Oct. 26 Practitioner Certification Training Begins

NLP COMPREHENSIVE
2897 Valmont Rd. - Boulder, CO 80301 (303) 442-1102

Oct. 12-14 The Aligned Self

THE NLP CONNECTION/NLP PROFICIENCY ASSOCIATES
P.O. Box 7818 - Santa Cruz, CA 95061 (408) 425-3614

NLP of Southern California - Los Angeles (213) 254-3841
Sept. 15 NLP Practitioner Certification Begins
The NLP Connection 3500 St. Charles Ave., Ste 208
New Orleans, LA 70115 (504) 891-1212
Sept. 21 NLP Practitioner Certification Begins

NLP INSTITUTE OF BERLIN
20 Althoffstr. 1000 Berlin 41, Germany 01149-30-792-08-05

Sept. 8-9 NLP fur Gruppen
Sept. 15-16 Master Practitioner (Sub Modalities)
Sept. 22-23 Practitioner Training Begins
Oct. 13-14 NLP im Unterricht I (NLP for Teachers)

NLP INSTITUTE OF CHICAGO
P.O. Box 25184 - Chicago, IL 60625 (312) 271-9578

Sept. 14 Master Practitioner Training Begins

NLP OF OHIO
676 Everwood Avenue - Columbus, OH 43214 (614) 457-6766

Sept. 21-24 Beyond Co-dependence: Healing the Trauma with Lara Ewing
Oct. 12 Practitioner Training Begins (Columbus, OH)
Oct. 26 Practitioner Training Beings (Cleveland, OH)

NLP OF SUN VALLEY
Box 1100 - Sun Valley, ID 83353 (208) 622-3634

Sept. 28-30 Beyond Co-dependence: Creating Your Own Future with Lara Ewing
Oct. 1 Professional's Training

NLP OF WESTERN COLORADO
2302 North Avenue - Grand Junction, CO 81501 (303) 245-3235

Sept.-Nov. Basic NLP Training on Tuesdays
Oct.-Nov. Metaprograms: Reading a Person Like a Book

NLP PRODUCTS AND PROMOTIONS
13223 Black Mountain Rd., #1-429 - San Diego, CA 92129 (619) 538-6216

Oct. 20-Nov. 1 Hypnosis Certification (State of California)

PACE PERSONAL DEVELOPMENT
86 South Hill Park - London NW3 2SN England 01-794 0960

Oct. 20 Autumn NLP Foundation Skills Intensive

THE SHERLCO CORPORATION
2022 31st Street S.W., Calgary, AB T3E 2N2 Canada (403) 240-3565

Sept. Master Certification Training Begins

SOUTH CENTRAL INSTITUTE OF NLP
P.O. Box 15757 - New Orleans, LA 70175 (504) 895-3665

Oct. 12 Practitioner Training Begins (Biloxi, MI)

SOUTHERN INSTITUTE OF NLP
P.O. Box 529 - Indian Rocks Beach, FL 34635 (813) 596-4891 or (800) 633-4891

Oct. 4-8 Hypnosis Residential

Coming Events

SPECTRUM
938 West Fifth Street - Winston-Salem, NC 27101 (919) 761-0650

Sept. 7-8 Two-Day Introductory Workshop

SUCCESS DYNAMICS
67-17 Fresh Meadow Land, Ste. 2 - New York, NY 11365 (718) 461-3220

Sept. 15 PhotoReading Begins

UPSTATE CENTER FOR NEURO-LINGUISTIC PROGRAMMING
125 Bonnie Brae Ave., Rochester, NY 14618 (716) 272-4370

Sept. 28-30 Hypnosis Certification Course, Part 1 (Adam Burke)

WESTERN STATES TRAINING ASSOC./NLP OF UTAH
1569 East Waterbury Drive - Salt Lake City, UT 84121 (801) 278-1022

Sept. 14-16 Strategies of Creativity and Genius (Robert Dilts)

CONFERENCES

Seasons of Change - 1990 Rocky Mountain NLP Conference
Co-sponsored by Anchor Point, NLP Comprehensive, and Genesis II

Sept. 28-30, 1990 in Denver, Colorado
Keynote Address by Robert Dilts (Wisdom Toward Global Community)
For information write: Rocky Mountain NLP Conference
c/o Anchor Point -P.O. Box 150217 - Denver, CO 80215
or Call NLP Comprehensive (303) 442-1102

***NANLP* CONFERENCES**

Central Region NANLP Conference

Sept. 7-9, 1990 in Chicago, Illinois
For information: The Carroll Group, Inc./Attn:Anna Gonzalez
875 N. Michigan Ave., Ste. 3311 - Chicago, IL 60611

Peaks of Wisdom - Mountain States Regional NANLP Conference

Oct. 6-7, 1990 in Park City, Utah
For information: Linda Oester (801) 546-2570

4th Annual Canadian NANLP Conference

Oct. 27-28, 1990 in Moncton, New Brunswick
For information: Maritime NLP Institute/Attn: Aruna Patel (506) 473-6008
Box 6104 - Grand Falls, NB E0J 1M0 CANADA

Northeast Regional NANLP Conference

Nov. 16-18, 1990 in Hartford, CT
For information: Thomas Salter (203) 429-7850
Eastern Connecticut State University -Willimantic, CT 06226
Call for Proposals Deadline is September 1st!

OF OTHER NOTE:

A FREE workshop is being offered in New York City on September 16, 1990 The topic of the workshop is NLP - Women, Sex, and Intimate Relationships. Anne Linden and Annette Lieberman will be conducting the workshop.

Annette Lieberman has 25 years experience in counseling with a special focus on women's social and psychological development. Ms. Lieberman has published articles in numerous magazines. She has appeared on Donahue, Oprah Winfrey and Hour Magazine. Ms. Linden founded the New York Training Institute for NLP in 1979. She has been active in NANLP and has been teaching NLP in the USA, Europe and Israel for 12 years. Anne has 15 years experience in psychotherapy with a special focus on self-esteem and self-empowerment . She has published numerous articles on NLP.

This free workshop will provide the presenters the opportunity to test new ideas and techniques for a forthcoming book they are coauthoring. Workshop participants names will remain confidential. For further information call (212) 473-2852.

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