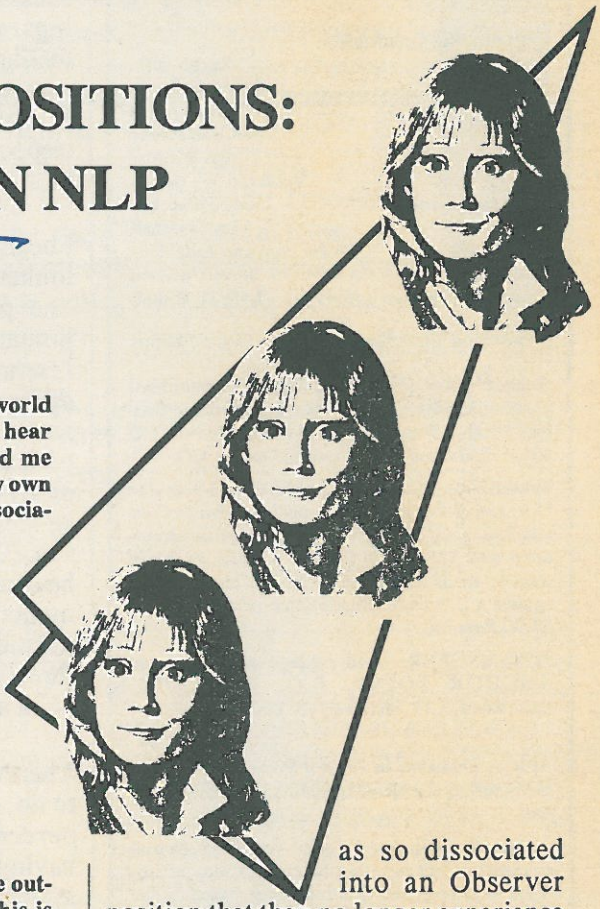
Anchor Point

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ALIGNING PERCEPTUAL POSITIONS: A NEW DISTINCTION IN NLP



By Connirae Andreas, PhD, with Tamara Andreas, MM

Perceptual Positions has been an important and useful distinction in NLP, one that can be used to enhance our flexibility, wisdom and resourcefulness. There are three major perceptual positions:

SELF position is experiencing the world from my own position: I see and hear other people and the world around me from my own point of view, have my own feelings, etc. This is also called association.

OTHER position is experiencing the world literally from some other person's position. If I remember a conversation with a friend, I recall it as him, seeing and hearing events from his viewpoint, feeling his body feelings, etc.

OBSERVER position means experiencing the world from the outside, as an observer. If I do this, I literally observe myself and whatever situation I am in from the outside, as if seeing someone else. This is also called dissociation.

Brilliant people in many disciplines are able to shift their perceptual position flexibly, and this is a basis for their special skills. Most Practitioner Trainings include training in shifting from one position to another.

Many limitations have been usefully described as being "stuck" in one perceptual position. A phobia, for example, arises from being "stuck" in Self position. Phobics plunge right back into a terrible memory and panic. The phobia technique trains people to experience the traumatic event as an Observer. Others have been described as so dissociated into an Observer position that they no longer experience their own lives.

Codependence has been described as being "stuck" in Other position. Codependents report feeling the feelings of another person intensely.

While I have found the perceptual positions model tremendously useful, a number of experiences I've had didn't quite fit. This led me to develop a new way of thinking about perceptual positions that has produced fascinating results.

We've all had the experience of asking someone to *step out* of an experience

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and dissociate into Observer position, and heard them say "I can't do it; I still feel the feelings." One way to describe this, in the perceptual positions model, was to say "They fell back into it."

One day, as I was doing an NLP process, I noticed that as I stepped out of the experience, into the Observer position, I felt my own feelings *more* strongly. Clearly I wasn't "falling back into it," or even "taking my feelings with me." I was feeling my feelings much *more* intensely when I was watching myself from the outside. I thought, "That's strange," and stepped back and forth several times, to be sure.

I began thinking, "What if it's not that limitations arise out of being stuck in one perceptual position? What if limitations actually arise out of our *representational systems being split in different perceptual positions at the same time*? For example, as I experience an event, I could be seeing out of my own eyes (Self position); I could be feeling the feelings of the other person (Other position); and I could be hearing an internal voice making comments from the outside (Observer position). In this example, each of my three representational systems would be in a *different* perceptual position.

This resulted in a new model for what to do. The goal now becomes *aligning perceptual positions*. This means having all three major representational systems in the same perceptual position, at the same time.

While this sounds obvious, and commonplace, in considerable research to date, *we have found no one so far who has their perceptual positions fully aligned in situations of difficulty*. Although aligning perceptual positions doesn't magically turn every difficulty into a wonderful event, it *does get consistent, significant shifts toward resourcefulness*, and sometimes it makes the crucial difference in whether another NLP pattern works or not. Thinking about it in this way brings into awareness misalignments that were not obvious to us with the old model.

One NLP Practitioner who had been through many perceptual positions exercises reported that this process finally allowed him to completely be in Self position. "Before this, I felt like I was trying to get into Self position, but I couldn't stay there. I automatically moved out," he said. Another Practitioner reported having a "boundaries issue" where she found herself falling into other people's feelings. After quickly aligning her perceptual positions, she reported that this work had made more difference for her than any other work she had done with "boundaries." Others have experienced perceptual shifts as striking as regaining hearing loss and peripheral vision.

The transcribed example that follows provides a demonstration of the alignment process, and how it makes a difference.

Eliciting Perceptual Position Misalignment

Connirae: Think of an unresourceful situation that involves you and one other person. When you think of this situation, first notice what you see.

Bob: Visually, it's my perspective.

Connirae: NLP-trained people tend to give a label for which perspective it is, but we want to gather more detailed information. It turns out that our first impression of what we are doing is usually not precisely it. So, Bob, tell me exactly what you see. Where is the other person?

Bob: I'm seeing out of my own eyes. The other person is to the side (gesturing to his left).

Connirae: Are you seeing the other person where they actually were at the time, or do you just see them there now?

Bob: Where they actually were. I usually turn a little to the side when I talk to people.

Connirae: Alright. This next question may sound a little strange, and that's OK. Check to find out if you are

seeing *exactly* out of your eyes, or if it's as if your eyes have shifted slightly. Notice if your visual perspective is even slightly dislocated in any direction from your eyes—in front, behind, to one side, above, or below.

Bob: I'm looking from a little to my right (gesturing slightly to the right of his eyes and higher than eye level).

Connirae: OK. Are you looking from eye level, or is it higher or lower?

Bob: Actually, I think I'm looking down from a little higher than eye level.

Connirae: Great. That matches your gestures. So, visually you are between Self and Observer positions. Now let's find out about the auditory channel. What sounds are you aware of when you think of the situation?

Bob: I'm aware of the dialogue.

Connirae: And where are you listening from?

Bob: It's as if I'm listening from way over there. (He gestures in front and to the right, about 15 feet away.)

Connirae: Do you hear what's actually going on, or is it some commentary about the situation?

Bob: Both.

Connirae: Tell me a couple of sample sentences of commentary.

Bob: "I'm really stupid. I can't believe this."

Connirae: And where is the commentary voice coming from?

Bob: Around my head (gesturing close to his head, in a semi-circle around the back and sides).

Connirae: OK. So the commentary voice is coming from around your head, using the pronoun "I," and you're listening from 15 feet in front. Your voice is almost in Self position, and your ears are in Observer. Now let's find out about the kinesthetic system. Notice whose feelings you have, and where they are located.

Bob: They feel like they're my feelings (gesturing to the center of his chest).

Connirae: Are they right in the center, or are they slightly dislocated?

Bob: Right in the middle.

Connirae: So, feelings are in Self position.

Aligning Perceptual Positions

Connirae: The next step is to align the perceptual positions. With you, I'm inclined to align Observer position first, because you already have much of your awareness there, and because Self position looks quite unpleasant (Bob nods).

I'll be asking you to make some changes, and you can notice what happens in your experience when you do that. We'll start with Visual. Sometimes aligning one system allows other systems to change automatically.

First, let this scenario swing around (gesturing in a circle) so that you see Bob and the other person interacting out there in front of you, and you are in your body as the observer. Make it so that both Bob and the other person are *exactly the same distance from you as the observer*. You can also let these people move to eye level. (Bob's breathing, expression, and color change considerably.) What happened in your experience as you played around with that?

Bob: Most of the feelings drop out! There's a lot more clarity, a lot more sense of perspective and distance. It's more egalitarian.

Connirae: That makes sense. Before, more than half of the available information was missing. While he was looking at the situation from outside his body, the viewpoint was so close that he couldn't really see himself clearly. Without that, he couldn't see the com-

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munication loop between himself and the other person clearly, either.

Now that we've done the visual part, let's check the auditory, and find out if that's already done or if we still need to do more. As you look at them over there, notice whether your ears came over here also, and have already rejoined your body as the Observer.

Bob: Yes. I'm hearing from here now.

Connirae: Great. Now, do you still have the commentary voice that was around your head? The one that said "I'm really stupid. I can't believe this?"

Bob: It's different.

"A penny saved is a penny."
- M.L. Phillips

"An easily understood, workable falsehood is more useful than a complex, incomprehensible truth."
- Unknown

Connirae: OK. Let's explicitly change that to an observer voice. An Observer voice will be using different pronouns. Rather than "I," it will be using "he," "she," or "they." "They are doing this. He this, She that." Where is the voice that's commenting now?

Bob: It's from in front of me (gesturing about 2 feet in front).

Connirae: The ideal location of the Observer voice works slightly differently for different people. Usually it comes from inside our body, as the Observer. So, Bob, let's find out if this will be useful for you. What happens if the voice commenting on the conversation comes from your throat as the observer? Which do you like better? What we want is a clean observer voice that allows you to take in data the most resourcefully.

Bob: This whole thing is so unfamiliar, I'm not sure. It's so different to have the sound coming from my throat!

Connirae: So you can experiment with that a little more, and as it becomes more familiar, notice which way works better for you.

Bob: I think it's better from inside (he gestures toward his throat).

Connirae: Now we'll do the kinesthetic part. So, as you look at them, equidistant from you, at eye level, and your internal voice is describing the situation using "he, she, they" pronouns, you can notice what feelings you have. Do you have any feelings left that really belong to one of the two people over there?

Bob: A little bit.

Connirae: Whose feelings are they?

Bob: Bob's.

Connirae: OK. (joking) Now, he might start being annoyed if you run around with his feelings! So, just notice where in your body you have any remnant of his feelings. And when

you're ready, let those feelings go back to him, over there. Schhoop! (Gesturing toward the Bob out in front) And notice what Observer feelings fill in place.

Bob: The word "vacuum" comes to mind.

Connirae: Is that resourceful for you, or are there some other feelings that would be more resourceful, while being neutral Observer feelings?

Bob: I think I want something a little more resourceful.

Connirae: So you can let that feeling fill in now, and your unconscious mind can be a guide in noticing what kind of feelings begin to radiate and fill in, with something more resourceful....

Your unconscious mind has already noticed that this is unfamiliar, and that's wonderful, because that's the news of difference, and this is certainly different from what you were experiencing before. So your unconscious can just mark this out, and already begin experimenting with just where and when you will be automatically taking this position in the future, so that what was unfamiliar becomes very familiar, an automatic resource to you.

Bob: It just said, "Be sure to have the flexibility to bounce back and forth between positions."

Connirae: That's wise, and that's what we're getting to next. It's good for our unconscious to know that a clean Observer position is available to us as a resource. That can make it easier to align the Self position, because we know we can get back to Observer position whenever we want to.

Now we'll align the Self position. First notice what it's like when you step into Self position. Notice what's different from before.... Are you seeing out of your own eyes?

Bob: I'm seeing exactly out of my eyes now.

Connirae: Is there any difference in how you see the other person from Self position now?

Bob: They're much clearer, and they're right in front of me.

Connirae: Good. Often the other person is clearer after aligning Observer position. Check your voice now, in this position. Do you have any internal dialogue?

Bob: I just hear the conversation. I hear them on the outside and me responding.

Connirae: Are you hearing from your own ears, already?

Bob: Yes. This is all *very* unfamiliar!

Connirae: And that's fine. Now I want to be sure you have the choice of having internal dialogue in this position. So, notice what happens if you say on the inside, "I feel this. I think this. I want this."

Bob: The voice is coming from my chest (speaking softly, smiling slightly). And some very powerful feelings come with it (gesturing across his whole torso, Bob's body is more relaxed than earlier, and has more skin color).

Connirae: Good. And this looks different from before. In Self position, the voice is inside the body, from the throat, and using "I" pronouns. Check to be sure you have your own feelings, inside your body.

Bob: Yes.

Connirae: Is there any difference in the quality of your feelings now, compared to before we aligned these positions?

Bob: Yes, a dramatic difference. I have an awareness of my body, going out into my arms and legs, that wasn't there before.

Connirae: Good. Now, pop back into Observer position, and notice if any-

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thing is different in Observer position now that you have been in an aligned Self position.

Bob: Yes, the main difference is that Bob's voice in the interaction sounds very different.

Connirae: OK. Now that we've aligned Self and Observer positions, you can go into Other position and gather uncontaminated data. Before aligning Self and Observer positions, it's very difficult if not impossible, to gather clean data about the Other.

When you step into Other position, we don't align it, we just discover what we find there. That person might be aligned, but probably not. You don't need to stay there very long, but you can be there long enough to get a sense of what it's like. To make this easy, you can just rotate the situation around and pop into the other person, looking out at Bob.

Bob: That's really different. As her, I feel confused. That's kind of a revelation to me.

Connirae: Good. And we need to remember that this is still a hallucination—it's *our* experience of being them, not *their* experience of being them. The more we align our perceptual positions, the more accurate our hallucination becomes.

So, now you can let the scene rotate again, so that you move back into Observer position,... and then back into Self.

Discussion

Becoming aligned is different for each person. Once Bob's Observer position was aligned, his Self position was automatically aligned. Frequently, it's still necessary to align each representational system in Self position: To invite them to move the viewpoint into exactly their own eyes, and to invite the voice to come exactly from their own throat.

We've found many interesting ways people can be split between positions. One person's eyes were slightly to one side, she was talking to herself using "I" and "he" pronouns, and experiencing the other person's feelings mixed with her own. Another person was seeing himself from the outside, while having his own feelings of being observed. As you can imagine, he reported feeling self-conscious.

Sometimes misaligned perceptual positions make it difficult for other NLP interventions to work. One participant reported that this made sense out of why submodalities changes hadn't worked for him. He said, "I could change all the submodalities, but it didn't change my feelings. When I realized my feelings were out to the side, and I moved them back into me, the submodality changes had an impact."

An NLP-trained woman discovered that when she took Observer position, she looked straight at the other person, but her Self was off to the side. When she aligned this position, she commented, "Now I can see much more how my behavior impacts the situation. Before I thought I was peripheral. I realize I've done all the NLP dissociation processes that way."

Most of us have spontaneously done some of these kinds of interventions before. However, thinking of it in this new way—that it's a question of representational system alignment—means I notice things I never would have noticed before. Practitioners, Master Practitioners and Trainers who were already experienced with perceptual positions are also reporting this.

A useful mindset when exploring aligned perceptual positions is to assume that whatever combination of positions the person is using was developed as a solution to something. For instance, when someone is part inside and part outside of their body, it may have been an attempt to dissociate from an overwhelming situation before they had the ability to fully dissociate. Whatever they are currently doing serves some useful intent. Aligning the perceptual positions offers another choice that will "stick" whenever it is a better solution. We invite you to explore this model gently, with respect for any objections and full attention to ecology.

This article is just a beginning. There are a number of additional criteria for alignment, unique ways to work with people who have different configurations, ecological considerations, etc. To write for more information: NLP Comprehensive, 2897 Valmont Rd., Boulder, CO 80301 USA or call (303) 442-1102.

Model development by Connirae Andreas, writing by both authors.

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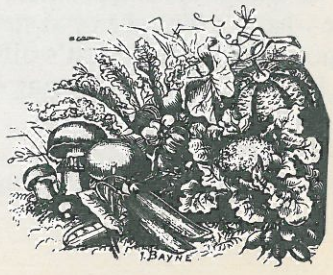
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Connirae Andreas is co-author (with Steve Andreas) of *Heart of the Mind*, and has co-authored and edited numerous other books and articles on NLP. She is co-founder of NLP Comprehensive, which offers certification trainings at all levels, and has been instrumental in many new developments in NLP.

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How To Be Recession-Proof

By Paul R. Scheele, MA

How resourceful do you feel when economists talk about recession? Do you generate new options to ensure your future financial success or do you panic? Do you remain confident of yourself and eager to serve your marketplace, or do you get stuck and withdraw? You know you have choices.

Recession is an excellent example of the self-fulfilling power of fear. It illustrates how thought manifests outer circumstance. Widespread fear can influence mass behavior and materialize in economic condition.

To recession-proof yourself, you must consider how to maintain choices and change direction from the agreed upon movement of the masses. How? In simple NLP terms: phobia cure or reframing. In different terms: prosperity consciousness.

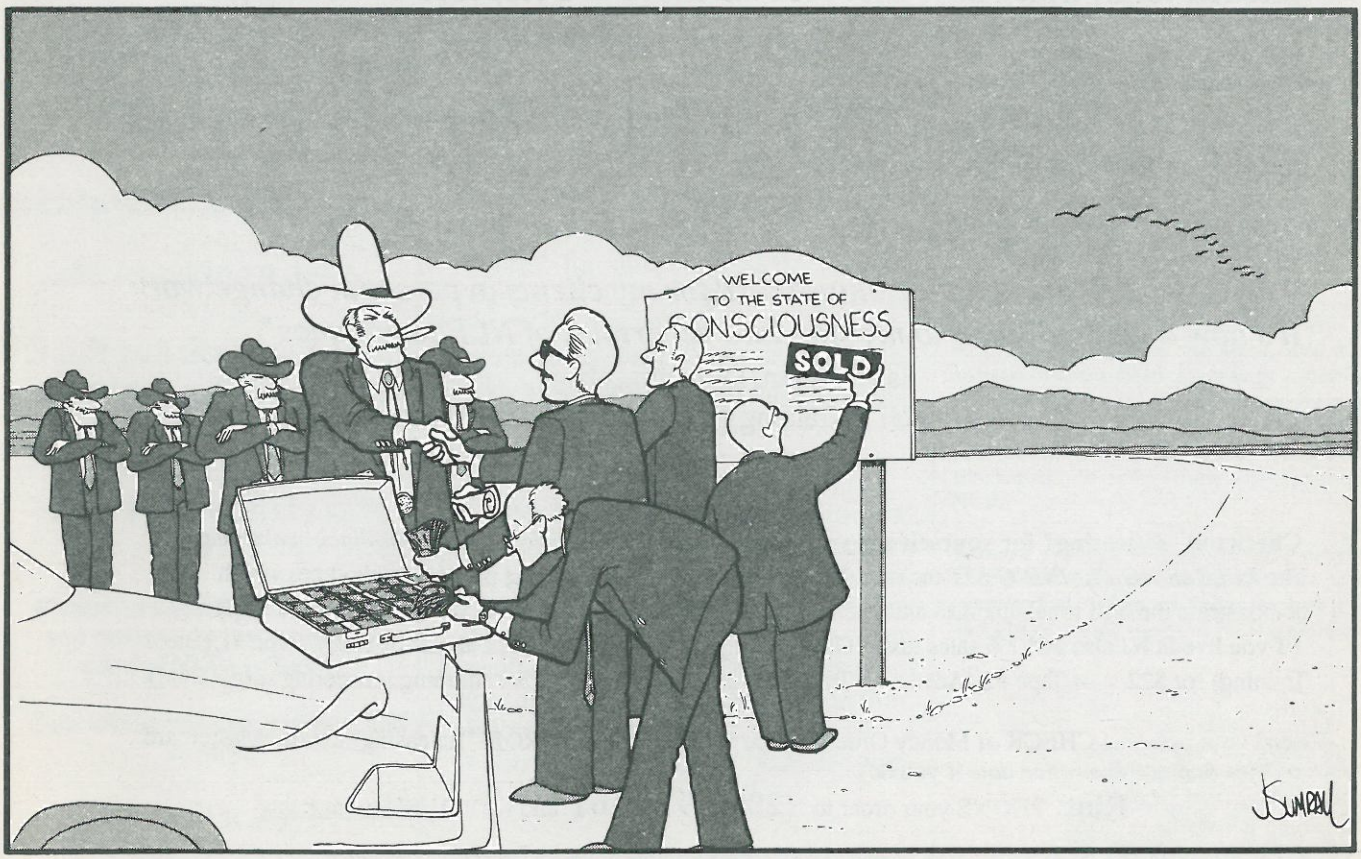
What is the positive intent of fear during uncertain economic conditions? Perhaps, it is to protect oneself from impending dangers. But what is the real and present danger when a mass of people move to withdraw from risk-taking and progress, thereby creating economic recession? What's the worst thing that could happen? That you'd lose your job or business?

Naturally, the best way to make sure you lose your job during a recession scare is to be paralyzed by fear and unable to create real value to your customers and/or employer. In other words, the behavior which attempts to secure the positive intent paradoxically seals the very fate you are trying to avoid.

Similarly, business organizations tend to react to recessionary pressures by cutting ad budgets, training budgets, and quality or employee improvement programs. Such moves actually destroy employee trust, create fear, and decrease productivity. Business fulfills their own prophesy of doom and gloom.

What are new and creative ways to overcome fear about losing your job or income during a recession? That is, how can you ensure your value to customers and employer and thereby increase economic and job security? Paradoxically, you must take risks and continue to progress in a positive direction, albeit with some additional cautions.

Business executives must ask, "How can we double our business this year?" rather than, "How are we going to survive the coming recession?" Holding an outcome frame versus a problem frame is a good start on being reces-



Completely fed up with the whole "New Age" thing, billionaire Bob purchases the entire state of Consciousness.

sion-proof. Through a simple reframe turnaround, we might change recession from a problem to an opportunity.

Next, consider using submodalities to explore the limit of your economic flexibility. When you feel you have no choices, realize you are choosing to *not exercise* some option. You are, in fact, giving away your power over your economic condition. Find that place within you where the effort involved in clinging to some negative representation of the future is creating fear and pain for you. Relax and change the representation to include all the resources necessary to continue creating value to all with whom you come in contact. Your bright, prosperous future is virtually guaranteed.

Finally, adopt a "prosperity consciousness." You will become recession proof as you adopt a belief that there is abundance available to you. You can generate an abundance of creative ideas, and there are abundant numbers of people willing to benefit from the value you create.

Two thousand years ago it was suggested that a person "seek first the Kingdom of Heaven and all these things shall be added unto you." In Greek texts, the word used for Heaven is Ouranos which translated literally, means Expansion. This means we need to seek a place or state of being in which we can expand, grow, and increase. Through the right use of your mind and inner resources, you can do it!

Expand the value you provide to an ever-widening circle of people through the creative powers within you. When you do, you will be running contrary to the mentality that throws others into fear and thus recession. You will become recession-proof. You will prosper.

Paul Scheele is the chairman of *Learning Strategies Corporation* and the developer of the *PhotoReading* system of accelerated reading and *Paraliminal Tapes*. His degrees are in psychology, biology, with studies in adult learning (accelerated learning and preconscious processing). He began his study of NLP with Grinder and Bandler in 1977. You can get a free catalog of his Paraliminal Tapes by calling 1(800)735-TAPE or (612)475-2250.

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Sensory Metacognition™
Modeling How We Know

By Judith Lloyd, M.A.

In recent years, the educational community has actively explored the topic of how people process information effectively. Academicians have encouraged the activity called *metacognition*—generally defined as "thinking about how we think." To experience this, subjects are asked to solve a problem and to "think out loud" as they perform the steps—explaining the thought processes that underlie their actions. Frequently subjects will say something like "I did this because I knew that...." This type of statement is acceptable in traditional metacognition. *Knowing* is an acceptable cognitive process. But rarely are they asked "*How* did you *know*?"

The NLP community is familiar with internal sensory representations of beliefs, memories, criteria, time and other facets of experience. What of knowledge itself? How do we store facts, processes, relationships among ideas...? How do we "know" at a sensory level? And how can this information be used to enhance the educational process?

My first awareness of the internal representation of a concept came as, for the 17th year in a row, I attempted to teach students how to name chemical formulas. As usual, some got it easily, some after considerable practice and others remained confused after weeks of use. Curious about the potential applicability of my newly acquired NLP skills, I asked myself the question "How do I *know* what to do? rather than simply "How do I do it?" To my amazement, I found that at the level of internal representation, I actually *saw* a flowchart with 14 separate branch points!

I wrote out the chart and distributed it to the students. "Why didn't you give us this a long time ago?" said Alicia, demonstrating her exasperation with my limited intellect. After following through the steps for a few sample compounds, the majority of students put the chart away and began naming compounds on their own. The interesting thing was that they were not all doing it *my* way! Experimenting with other such concepts has shown me that sharing one's internal *sensory* representation (ISR) makes students aware that there is a way to rule out irrelevant information and focus on the important concepts in a concrete way. Research is clear that concrete experience is essential when learning new concepts. The students are then free to create their own internal representation, which may or may not bear some resemblance to your own. The point is—it works for them!

I began asking teachers in my workshops what concepts they had a difficult time conveying to students. I then had them "go inside" and find out how they represented their own understanding—at the level of picture, sound, or sensation. The results were fascinating.

An English teacher had a difficult time teaching "topic sentences"—described cognitively as the sentence that is the theme or that contains the meaning of the others in a paragraph. This teacher saw each sentence as a bag. If the second "bag" fit inside the first, he put it there. If the first sentence actually fit inside the third, that's where it went. He continued until he had only one bag left and that was the topic sentence! I asked him if he had ever shared his method with his students and he said "No."

"The more natural you can make the process for them the more likely they are to use it."

Will the "bags" work for everyone? No! But if you share your "bags" with the class, demonstrating what you mean by "internal representation," you lead the students to their own pictures, sounds, or sensations. If you then elicit the ISR from a number of other students who already understand the concept, those who don't will have a rich selection from which to choose.

This is metacognition—but at the *sensory* level. It is much more specific than the often vague notions of "know" or "understand." Here are a couple of other examples of how teachers have their understanding of concepts (in quotes) stored.

A math teacher sees dotted zeros behind each numeral in a sequence. If that numeral disappears, the zero remains as a "place holder."

A social studies teacher sees a 3-legged stool to represent the concept of "inherency." If one leg is removed, the stool no longer functions.

"Change of state" is easy for a science teacher because when she thinks about ice changing to water and then to steam, she actually sees the molecules moving.

"By making something absolutely clear, someone will be confused."
- M.L. Phillips

"Almost everything in life is easier to get into then out of."
- Unknown

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There seems to be no hard and fast rule about the form that this representation may take. Sometimes it is a graphic representation of a process, such as the chemistry flowchart. Sometimes it is a metaphor, an example or a visualization of the process itself—perhaps blown up, slowed down, labeled or "highlighted" in some way. Sometimes there are words; sometimes the visual imagery is accompanied by sound or bodily sensation.

Notice that all of these examples involve seeing, regardless of the other senses involved. There is an ever-increasing body of research on the efficacy of visualization and imagery in the learning process. Perhaps our attempts to "make concepts visual" might better be understood as making people aware of the imagery they already have! If it is effective—if it allows the person to make valid decisions based on the concept it represents—fine. If it isn't, the student might be encouraged to consider other ISRs as shared by the teacher or other students who understand the concept.

In doing an informal survey on "direction" with adults, I have found some interesting similarities. Although they may prefer to be given directions in terms of miles, compass direction, left/right turns or landmarks, almost everyone who claims to be good at following directions has a built-in compass. They can quickly determine which direction is North, even if they are in an unfamiliar location. Most of these people also see some sort of map—either of states (if the trip is long) or of streets (if it is within their city or town). In other senses, some say that they hear the directions given them by others or that they feel the direction that they need to turn.

As one elicits these representations in a group, one can sense the less successful navigator "trying them on." Frequently they say something like "I never thought of seeing a map." The awareness of what they did versus what others did was all that was needed to trigger the change.

One woman was, in her own terms, "hopeless" in finding her way from one place to another. She was so convinced of her ineptness that she figured out which way she thought she should turn and then went the other way! Interestingly, she did have both a map and an internal compass. However, the North arrow of the compass was pointing UP—perpendicular to the map! When it was suggested that she lay the compass down on the map, it was as if she'd won the lottery! "Oh, now I *see* why it was so hard."

In teaching—or indeed in any communication where complex ideas are exchanged—it is worth the time that it takes to "go inside" and model your own understanding. What are your visual, auditory and kinesthetic equivalences to "knowing" or "understanding" a given concept? This process is "sensory metacognition™". (By the way, don't expect these to be consistent across concepts. They seem to be quite context specific. Therefore, the process should be done for each new complex idea.)

Even if one doesn't directly share this representation with others, it can help in couching one's explanations "metaphorically." Effectively you are saying "This is the way I see it...." In addition, using the non-verbal analogs of your own representation as you

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describe the idea greatly enhances your opportunity to elicit understanding in your audience.

In working with people who have no knowledge of NLP and little experience accessing their internal pictures, sounds or sensations, the process requires patience. Considerable time must be spent guiding them through submodalities of a wide variety of experience—pleasant memories, like-dislike, direction, time, etc. Often, the NLPer must use eye-accessing and language cues to guide the person to his own awareness.

In a group setting, one can use the process itself to "sell" it. After training people in accessing their ISR's, the following dialogue may take place.

J.L.—"What concept do you have a difficult time getting students to understand?"

(Several teachers will suggest concepts. Quickly do a bit of sensory metacognition of your own and choose one for which you have a clear representation, just in case you need an example. Let's use "topic sentences" as previously described.)

J.L.—"What are topic sentences?"

Teacher—(Teacher will usually give you the textbook definition—a cognitive answer.)

J.L.—"O.K. Now when you are reading a paragraph, how do YOU know which sentence is the topic sentence?"

At this point, respondents will frequently remain in the cognitive, but you can observe their eye movements or any "telltale" language that might give you a clue to their ISRs. Then use your NLP skills to pursue the questioning until you get a sensory answer. Remember that most people have never had to answer the question of how they know—or if they have, their answer was in terms of "I learned it in school."

Once you have a sensory answer, move to the rest of the group, many of whom have been figuring out their own ISRs even as you demonstrated. Elicit several other ways of "understanding" or "knowing" that concept. Regardless of the size of the group, you will almost always get someone who says, "I never thought of it that way—that really makes it easier." And there is your built-in lesson! If it's easier for them, it will almost certainly be easier for their students.

Repeat this process for a number of other concepts so that your audience has significant experience in doing their own sensory metacognition. "Going inside" to access one's own mental processes must become behavioral enough to be perceived as a viable option in teaching. TIME is the key factor. If teachers can be shown that eliciting and sharing these representations can ultimately save them the time usually used in endless repetitions of instruction, they will be more likely to develop the skill. The more natural you can make the process for them the more likely they are to use it.

One final advantage—it's a great learning experience for you! Each time I do this with a group of people, I am more in awe of the tremendous diversity of our internal realities. I become more convinced that many of the problems that exist in education occur because of the naive belief that everyone "thinks" the same way—or SHOULD.

If educators can be made aware of these differences through a recognition of their own ISRs, they might begin to accept, appreciate and learn from the rich resources of their students' minds. Hopefully, they could shift from the task of "putting in" information and molding students to their own likeness to the role of facilitator, eliciting and "fine-tuning" the students' own ISRs. Until educators truly appreciate the almost infinite number of "right" ways to "know," their attempts to re-form education by rearranging the old and fundamentally unsuccessful parts will continue to yield little substantive change.

Judith Lloyd, M.A., A.B.D. is a certified NLP Master Practitioner and Trainer. An educator for 27 years, she is now Director of *MINDSIGHT*, offering workshops, trainings and consulting on the implications of brain research for education. She is also the author of *Classroom Magic*. She may be reached at MINDSIGHT, Suite 140, 277 E. Haven, New Lenox, IL 60451. Phone—815-485-7880.

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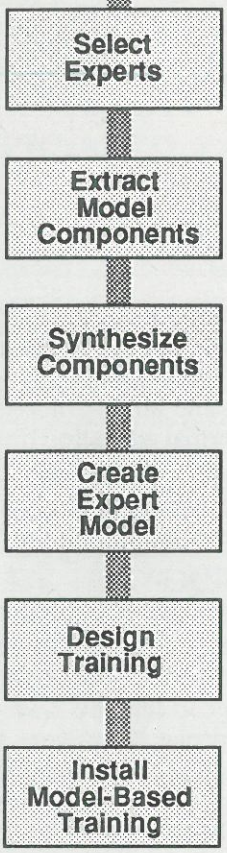
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Codependence - Generation after Generation after Generation after...

By Jan Prince and Sally Chamberlaine

What is it that makes us as adults echo the very words of our parents which we as children hated and vowed never to repeat to our own children? Why do we find ourselves accumulating junk just as our mothers accumulated junk when we were determined to have clutter-free houses? What convoluted reasoning causes us to choose controlling women as wives when we had resolved to marry a woman very different from our domineering mothers?

A look at a person's history reveals that we tend to acquire information on an unconscious level much more profoundly than is commonly recognized. As infants (as fetuses?), we assimilate patterns of behavior which have been passed from generation to generation and are far more tenacious than any formal education presented to the conscious mind of the child as a student.

Family History Repeats Itself

The child who suffers emotional or physical abuse at the hands of his parents will undoubtedly vow, as a child, never to hurt his own children. Statistics prove, however, that it is children from abusive families who are most likely to become abusive parents. Despite the painful childhoods of children of alcoholics, it is these children who themselves become alcoholic. In their families, alcohol served as a refuge. Especially in times of stress, people tend to fall back on patterns formed very early. Unless people recognize these patterns as the powerful forces they are and deal with them consciously, family history repeats itself.

This is especially true in dysfunctional families buried in ignorance or denial where the family rules forbid discussion of family patterns. The family continues to function AS IF all behaviors are normal, and no one dares question or challenge anything. If Mom passes out during dinner and collapses into her plate of spaghetti, the rest of the family finishes supper as if nothing had happened. If Dad doesn't show up for 3 days, life goes on as though paternal absenteeism were expected behavior. Having grown up in such a family, I know people tend to carry patterns of denial into their own families.

"Paul," recently divorced, came to see me about conflicts with his former wife concerning their daughter, "Kelsey." His marriage had ended as a result of an extra-marital affair Paul began while his wife was pregnant with their daughter. In working with Paul, I learned (as did he, much to his amazement), that he had repeated his father's history.

Paul's father also had a daughter named Kelsey, and he had divorced Kelsey's mother when Kelsey was a small child. Both Kelseys were infants when their fathers left home. Paul's father had never discussed his first marriage, and the family had seen very little of Kelsey who was reared by her mother in

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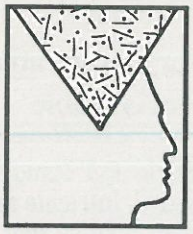
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another state. Although Paul's half sister and he were separated in age by only a few years, the historical repetition had escaped everyone in the family. As is common in dysfunctional families, the "don't talk" rule was strictly obeyed, although (of course) unspoken. Paul and his siblings never questioned or discussed the existence of the half sister who came twice for brief visits, then disappeared into her own life. Only after Paul had reached middle age did he begin to piece together the missing details.

One of the obstacles to revealing family history is fear of breaking rules which have been rigorously followed for a lifetime. Children who have been taught that their family is perfect are loath to question anything that happens there. Questions are discouraged, especially if they threaten to scratch the veneer of the perfect family image. Parents who themselves were raised by secret-keeping parents are masterful models at the art of dissembling, impression management, and denial.

In war time, soldiers were given as little information as possible so that if they were captured, they would be unable to compromise their cause. A similar system occurs in dysfunctional families. The positive intention is clearly to protect the family from external and internal sabotage, and the adage, "what you don't know can't hurt you" is the assumption which underlies most interactions. John Bradshaw's counter quote, "A family is as sick as the secrets it keeps," comes much closer to reaching the truth. By seeking and studying family history people can change dysfunctional patterns which have been handed from generation to generation.

Breaking the Silence

The challenge, your clients will tell you, is breaking the silence. Breaking *the don't talk rule* threatens a person's safety within the family. Paul worked for several sessions before he could overcome his own sense of disloyalty to his family enough to even discuss the ramifications of exploring his history. "If my dad and I lived nearly identical lives, what about my grandfather and my great grandfather? I don't know anything at all about them. In fact, I know nothing at all about my own father except what I've managed to figure out. God knows, I couldn't ask him." Paul knows the parameters of acceptable conversation in his family. Even though he's now 40, when confronted by his father, the Master Teacher of *The Family Rules*, Paul feels resourceless.

●

Joel is an alcoholic. He has been in and out of alcohol treatment centers since he was 16. Both of Joel's parents were violent alcoholics who punctuated his childhood with drunken fights and broken glass. Now 35, Joel is beginning to see the pattern in his drinking. Alcoholics Anonymous meetings have provided a support system, and his life is "under control" in a way that it hasn't been since junior high school. When Joel came in for counseling, he was considering marrying a woman who wanted children. Knowing alcoholism

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to run in families, Joel wanted to know what to do to avoid passing this tendency along to his children. Joel's knowledge of his parents' histories was limited to his observations and memories. His grandparents were all dead, and his ability to converse with his parents was nil. "What would be the point in talking to Dad? He can't remember anything that happened since he's had me. Besides, he'd be really pissed."

• • •

Ben's upbringing was in a fundamentalist Christian family. The rules in this case were not unspoken, but the "don't talk" rule was very much intact. Questioning any of the precepts of the church was unthinkable. The family lived by the Bible in its most literal sense, shielding the children from any information which might contaminate their religious beliefs. Ben, at 15, feels terribly guilty for having sexual feelings. He has been taught that sex is appropriate only in marriage, and he knows he's a long way from there. His paternal grandfather was a fundamentalist minister, his maternal grandparents were devout Christians. Ben's parents met through the church. His family has been centered around religion for generations and is nearly as hereditary as are his brown eyes. Rigid denial of individual needs has been a part of Ben's family for ages.

•

Building resource states in these people through changing personal history, reimprinting, and other strategies can provide the skills for them to talk with their families to get the information needed to create a diagram of family patterns. In addition to healing dysfunctional relationships, these processes may uncover patterns which have been continuing for ages.

Historical exploration isn't interesting to all clients or crucial to improving a person's life. It is, however, fascinating and rewarding for those who take time to do it. Historical research allows the client to see patterns which they may choose to change.

"It is a mistake to allow any mechanical object to realize you are in a hurry."

- Unknown

Family History Exploration Resource Available

Monica McGoldrick and Randy Gerson have developed an intricate method of charting personal history that could be a very rewarding and informational resource and experience for those that want to uncover their past patterns. Their book, *Genograms for Family Assessment* (W. W. Norton Co., New York, NY. 1985, $10.95), contains a detailed and elaborate set of instructions for diagramming relationships, dysfunctional behavior, and life patterns using symbols.

One example in the book is a detailed exploration of Jane Fonda's recurring family themes. By charting the Fonda family tree, the frequency of the extraordinary patterns of multiple marriages and suicides emerges. An extensive graph showing the relationships with numerous symbols is also provided.

This unique book is recommended for the serious reader who is willing to invest some time and energy in the research process.

Sally Chamberlaine, NLP Master Practitioner, combines 7 years NLP experience with 3 years focus on codependence. Sally has an M.A. in English Education. Her experience includes teaching, NLP training, and counseling. She has a private practice. Send correspondence to 1830 Lehigh Street, Boulder, CO 80303 USA or call (303) 494-1908

Jan Prince is a Certified NLP Practitioner with over 5 years experience working with individuals and groups. Jan is a mediator and communication consultant for business. She has a private practice. Send correspondence to 165 Cook, Suite 100, Denver, CO 80206 USA or call (303) 388-2419

THE SWISH: A TECHNOLOGY FOR THE "BE PROACTIVE" HABIT

By Stanley M. Davis

"The man is most original who can adapt from the greatest number of sources."

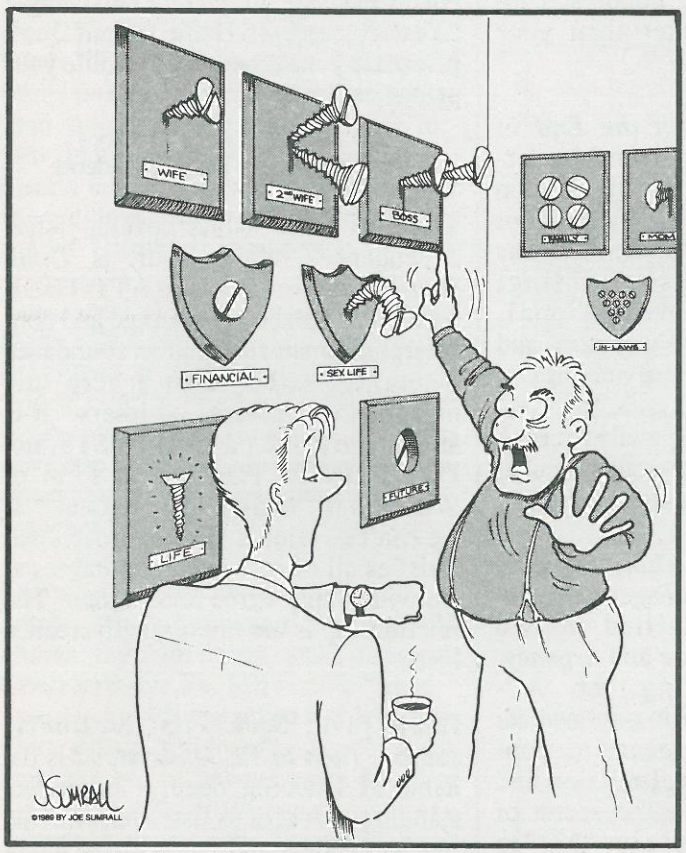
I like this quote from Thomas Carlyle. It allows me to preserve my self-image as somewhat creative and original, while unashamedly borrowing and plagiarizing from the wisdom of others. For the past 10 years or so, two of my favorite sources have been the NLP literature and Dr. Stephen R. Covey's book entitled, *Seven Habits of Highly Effective People*[1]. In this article I will present an overview of Dr. Covey's seven habits, then show how the NLP "Swish" pattern can provide the "how to" for implementing Habit One: *Be Proactive*.

A SEVEN HABITS OVERVIEW

In 1976, Dr. Covey conducted a Bi-Centennial study of 200 years of success literature in America. He found that the first 150 or so years of this literature concentrated on what he calls "the character ethic," which teaches that success derives from fundamental character traits such as honesty, fidelity, integrity, termperance, courage, and loyalty. But then a change occurred. The last 50 years (now 65 and counting) have emphasized "the personality ethic": power strategies, winning through intimidation, positive mental attitude, psycho-cybernetics, and other "technologies." His premise is that the tricks and techniques of the surface personality ethic only work if they arise from a deep character base; otherwise, people perceive them as duplicitous and fake. He articulated the **Seven Habits** as "software for the mind" to help people define, build, and act out of their fundamental character base.

The Seven Habits rest on several principles:

Effectiveness defined as the balance between *Production* (P) and *Production Capacity* (PC). P is production of desired results. PC is preserving, nurturing, and enhancing *results-producing assets*: physical assets, financial assets, and human assets.



Bob acts swiftly as he skillfully prepares to divert another one of Al's victim stories.

Paradigms and Paradigm-Shifting: "Breakthroughs require breakwiths." Minor improvements in effectiveness can come from changing behavior and attitudes, but major, quantum leaps only come from changing the underlying paradigms, maps, and world-views. In NLP terms, these paradigms are the models of the world out of which we operate. "The map is not the territory," and major improvements in effectiveness only come from developing more effective, richer, and more useful models.

The Emotional Bank Account: This banking metaphor represents the amount of trust built up in a relationship. Deposits into the Emotional Bank Account consist of little kindnesses and courtesies, keeping promises and commitments, clarifying and honoring expectations, loyalty, and sincere apologies for withdrawals. Withdrawals are the opposite: unkindnesses and discourtesies, breaking promises and commitments, violating expectations, disloyalty and duplicity, and pride. In ongoing relationships, especially intimate ones, failing to make Deposits is itself a Withdrawal. Close relationships require continual deposits to maintain a positive balance.

The Maturity Continuum: The highest level of maturity is *interdependence*, but it cannot be achieved without first migrating from *dependence* to *independence*. Dependent people rely on others to get what they want—intellectually, socially, emotionally, and/or physically. Independent

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people can get what they want by themselves. *Inter*dependent people CAN get what they want by themselves, but recognize that they can reach even higher levels with and through others. Interdependent people CHOOSE to depend on others to get what they want. This is almost a paradox: you can only attain the highest level of effectiveness through others if you don't truly NEED them.

Overview of the Seven Habits

Habits 1-3:Private Victory - Dependence to Independence

The first three habits develop independence. Habit One: **Be Proactive** is the habit of personal vision and "response ability." It teaches that between stimulus and response is man's unique ability to CHOOSE how to respond. Viktor Frankl, in *Man's Search for Meaning*, defined this as man's "ultimate freedom:" The freedom to choose one's response to what is happening around him. Dr. Covey advises to "live through your choices, not your circumstances," and to "act from the internal mirror, not the social mirror." Choose your response to what happens to you from carefully chosen values. "Your honor and integrity must be greater than your moods."

Habit Two: ***Begin with the End in Mind*** is the habit of personal leadership. Develop a Personal Mission Statement: a statement of your most cherished values. Determine your major roles (spouse, sibling, son/daughter, professional, church/community member, etc.), and what you want others to say about you in your performance of these roles. Then develop long-term goals for each role to help you realize your personal vision.

Habit Three: ***Put First Things First***, is the habit of personal management. Activities can be classified in two dimensions: *importance* and *urgency*. *Urgent* means having the APPEARANCE of requiring immediate attention. *Important* means it contributes to your personal mission and your long-term goals. The secret of personal management is to say "NO" to the things that are urgent but not important, and "YES" to those that are important but not urgent. You can only say "No" when there's a bigger "Yes" burning inside of you. This bigger "Yes" comes from Habit Two. "Don't prioritize your schedule, schedule your priorities."

Habits 4-6: Public Victory - Independence to Interdependence

The next three habits develop interdependence. Habit Four: is ***Think Win-Win***. Win-Win is an ATTITUDE based on a balance of courage and consideration (maturity) and an abundance mentality, rather than a zero-sum paradigm of winners and losers. It is an attitude based on INTERESTS, not POSITIONS. The highest form of Win-Win is "Win-Win or No Deal." If we can't develop a third approach that satisfies all of our combined interests, we will simply agree to disagree. The relationship is too important to create a loser.

Habit Five: ***Seek First to Understand...Then to BE Understood*** is the habit of listening deeply for understanding. Most of us listen not with the intent to understand, but with the intent to reply. Dr. Covey calls this "autobiographical listening." Listen

with the ears for content, and with the eyes for emotion and feeling.

Habit Six: ***Synergize*** is the fruit of the attitude of Habit Four and the skill of Habit Five. You cannot go directly for synergy. Rather you approach relationships with a Win-Win attitude and with a sincere desire to understand others' points of view deeply and thoroughly, and when each of you do that, synergy results. Synergy is one plus one is three or more.

Habit Seven: The Daily Private Victory The seventh habit is ***Sharpen the Saw***. Sharpening the saw consists of one hour each day for self-renewal in these four dimensions: physical, intellectual, emotional/social, and spiritual. It is cultivating these independent and intrinsic sources of deep personal security: integrity, a rich private life, nature, education, service, and family.

HABIT ONE AND THE SWISH

With this overview of the **Seven Habits** in mind, let's now return to Habit One: *Be Proactive*. Dr. Covey teaches that it is hardest to be proactive—to respond based on carefully chosen values rather than automatically from external forces—in life's little things: a traffic jam, a surly teenager, some little thing your spouse does. Over time we develop a set of automatic responses to such stimuli—responses we're usually not very proud of later when we reflect on them. The NLP "Swish" pattern, as developed in Richard Bandler's *Using Your Brain...for a Change*,[2] is ideal for interrupting these automatic stimulus-response chains and building a new chain that is more congruent with who we want to be.

Let me illustrate with a personal example. In our division of household chores, my wife cooks, and I clean up. Therefore, the kitchen sink is "mine." I used to go ballistic when someone else cluttered up "my" sink. I would rant and rave and otherwise make a fool of myself, making many severe Withdrawals from the Emotional Bank Account I maintain with my family. Later, I would always regret flying off the handle in response to something so trivial, but I couldn't seem to help myself.

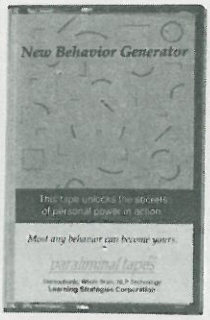
Then, I reviewed the NLP literature while developing an Effective Presentations class. I wanted to incorporate some NLP principles into the section on dealing with stage fright. When I reviewed the Swish Pattern, I realized I could use it on myself to break my reactive stimulus-response chain.

I used the sight of a messy kitchen sink as my cue in Step 2 of the Swish (see Swish Pattern Overview). In Step 3, I built an image of a new me: one that remembers what is truly important to me—my values, and that puts relationships ahead of domestic trivia. Then I completed the Swish. I can truly report that I haven't once flown off the handle and berated my family since. I still don't like the messy sink, and I still occasionally say something, but I no longer make huge withdrawals. Instead I assertively use "I-messages" to request that they try to maintain a cleaner sink.

Being reactive is responding based on moods and circumstances. Being proactive is responding based on what is truly important—carefully chosen values. The Swish pattern provides the "how to" for interrupting old, reactive responses and replacing them with new, value-based responses. It explicitly requires that we define a new, more proactive self-image, and it uses that image to replace reactive responses. It defines, in specific terms, the "choose" step in the proactive "stimulus-freedom to CHOOSE-response" chain. To be more proactive, we can build a "new me" in Step 3 that lives the Seven Habits. This "new me" is one who:

- Balances P and PC
- Avoids withdrawals and makes deposits in the Emotional Bank Account
- Emphasizes doing important things, especially if they are not urgent
- Thinks Win-Win
- Listens for deep and thorough understanding

Next Page ►



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- Works effectively with others to develop "third choices" that satisfy the interests of all
- Practices daily self-renewal

That's what the Seven Habits are all about. The Swish pattern provides the tool kit for being proactive: the first habit, and the one on which all the others depend.

SWISH PATTERN OVERVIEW

This process is effective in many situations. It is used to break the stimulus-response chain when some trigger throws you immediately into a behavior you wish you didn't have. It relies on the fact that you already know how to react automatically to a trigger. It simply gives you a new direction to go from the trigger by breaking the old chain and building a new one.

1. *Identify Context.* Identify the situation where you are stuck or not responding as you would like, or where you would like to respond differently.

2. *Identify Cues.* Identify what you actually sense—see/hear/feel—JUST BEFORE you start doing the behavior you don't like. Make this intense, vivid, bright, loud, whatever accentuates the particular submodalities of the experience. This must be an ASSOCIATED experience.

3. *Create Outcome Image.* Create an image of a new you—one that is resourceful and responds in much more attractive (to you) ways to this troublesome situation. Make a full and rich image that you are strongly attracted to. But keep it DISSOCIATED. This is the you that you want to be in the stressful situation. You don't have to know how this you ACTS, just develop a rich image of this you with the qualities and abilities necessary to handle the situation more effectively. Be careful not to assume knowledge you don't have, but rather the ability to use the knowledge you already have in a way that you really like.

4 **Swish.** Swish these two pictures (experiences) in your most powerful submodalities. Start with the old experience. For example, if it's bright and close, then make it bright and close. Then add a small, dark/dim picture of the new you in a corner. Rapidly exchange the two, making the old picture dim and distant as you make the new one close and bright. Do this fast—"swish." Open your eyes or blank the screen, and do it again—for a total of five times.

5. *Test.* Now picture that first image...If the Swish has worked, this will be difficult to do. It will tend to fade away and be replaced by the new picture. If you don't feel differently about the old situation, then do the process again, but with different submodalities to make it richer. You may have to add sound.

6. *Future Test.* Now imagine a future occurrence of the same situation. Is the new you there and readily available to you as a resource?

References

1. Covey, Dr Stephen R., *The Seven Habits of Highly Effective People*, Simon and Schuster, New York, NY. 1989.

2. Bandler, Richard, *Using Your Brain for a Change*, Real People Press, Moab, Utah. 1985.

Stan Davis is a Systems Analyst with Boeing Computer Services in Wichita, Kansas. He has been trained as a Seven Habits facilitator by the Covey Leadership Center, teaches Effective Public Speaking and Effective Writing both at work and in church groups, and has taught Effective Parenting at church. In all these courses he incorporates basic NLP principles. His address is 2534 N. Longfellow; Wichita, Kansas 67226.



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PRODUCT REVIEW:
The Isle of Pleasure: Your Path to Sexual Fulfillment
Odyssey, Fort Collins, CO 1989
$89.95/Set of Six. $14.95 for Tape One, "Prelude."

Say "Isle of Pleasure" 6 times in a row.

You now understand the purpose of this tape series. "Isle of Pleasure is a set of 6 tapes designed for a woman who wants to increase her sexual desire and pleasure. They are also excellent for the therapist to recommend to a client working with these issues.

The tapes train the listener in developing and accessing sexual states and giving permission to enjoy sex. The tapes address sensory awareness, masturbation, sexual fantasies, and developing the capacities to give and receive pleasure with a partner.

Perhaps a person's first question about the tapes concerns the quality. The answer is, yes the tapes are always in good taste. No technical jargon is used either. Dr. Underwood's voice is soothing and accepting. The main message is that sexual pleasure is OK. The series does not deal with sexual traumas or change histories, even though these could be affected indirectly.

A therapist can work with sexual traumas in the office, then ask the client to do homework with the tapes on developing pleasures. A therapist can separate the issues of traumas and pleasures this way and deal with an area that is difficult or even unethical to work with in individual sessions. The client can also feel more relaxed by listening to the tapes in private.

An instruction book cover the summary of each tape's purpose and discusses what to do if the tapes bring up anxiety or bad feelings. It also gives suggestions for enhancing pleasures.

Professionally done background music and sound effects add to the mood. All senses are included. A wind chime sound is used as an anchor for pleasure and safety. (Any woman who liked the movie, *Body Heat*, will be primed for this sound.)

Perhaps it's a marketing strategy not to call the tapes hypnosis. Persons trained in NLP will recognize the Ericksonian phrases. Direct and indirect suggestions are used. My main criticism of the series is that the developers used the same introduction/induction and ending for each tape. To get the most out of a tape or series, one needs to listen to it a lot. Repetition helps. When the tape starts and ends exactly the same, I find I get bored. To change the scripts a bit in each tape would have cut down on the boredom possibilities.

The first tape can be purchased separately, but I would not recommend this as it is only 12 minutes long and doesn't get into much content. If the subject interests you, then get the whole set. The five tapes other than the first one are actually 30 minutes long, not the 12 minutes that is stated on the label.

A nice feature is that they are available in both heterosexual and lesbian orientation.

Listening to Dr. Underwood's voice is to be initiated in the pleasure of being in a woman's body. The tapes are gentle, sexual, well done, and in good taste. I would highly recommend these for personal use or for therapists to ask their clients to buy.

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

Note: These tape sets are available through Anchor Point Products.

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EARTHBOUND

By Arlene Koeppen

Once upon a place in a land long ago, a little kit groundhog poked her nose above the ground for the first time to smell the beginning of spring. It had only been two weeks since she had come out of her mother's womb and into their warm, underground nest, but she was quivering with curiosity and desire for adventure.

She blinked and squinted as her eyes adjusted to the bright morning light. Her nose and whiskers twitched as she smelled the fresh air and felt it caress her fur. She cocked her ears in all directions to locate the cacophony of new sounds. She was alive with all the new sensations and ready to explore this wonderful, new, world.

As the days went on, she gradually expanded her territory, becoming familiar with all its aspects, for as we know, groundhogs must survive above the ground as well as dwell below. She was particularly amazed by the creatures that weren't always connected to the ground, like birds and butterflies, and an occasional flying squirrel. She was fascinated, but she loved the earth so much, she couldn't imagine ever leaving the ground herself.

All through the spring and summer and fall, she played and grew and learned many new things. She noticed the change of the seasons, but through the trees and plants would change, the ground always remained the same. Sometimes it was wet, sometimes it was dry, and, more recently, it was covered with leaves, but it was always the same earth underground in her cozy nest.

She felt the air get steadily colder as fall moved on to winter, but she didn't really mind, since she had a warm coat, and her den was always welcomly warm. She noticed that food was getting harder and harder to find and that she had to range farther and farther to find it. As the days became ever shorter, she felt more and more like sleeping and less and less like foraging for food. Inevitably, there came the hardest day of her life.

It was almost dark, and she was farther away from her home than she had ever been. Hard, cold pellets of white pounded her back and blanketed the ground. She hurried back to the safety and warmth that waited for her underground.



By the time she neared her home, she was cold, wet and shivering. But home wasn't there where she knew it had to be. The ground was frozen solid. She couldn't see the entrance to her nest. She couldn't smell or hear her family. She could no longer feel the heartbeat of the earth. She was cut off.

At first she was angry at the ice and tried to fight her way through it, but it would not yield, no matter how she scratched and scraped.

Gradually she became aware of a part of her, beyond her anger, sadness and fear, that knew she must survive. It was that part that was able to turn away from her blocked passage home to search for new shelter.

She found nothing near the ground that would afford her the necessary protection from the harsh winter. She looked up aimlessly, afraid to give up but just as afraid that her cause was hopeless.

She saw a hole in a dead oak tree that a woodpecker had abandoned earlier in the fall. She'd noticed that hole many times before, but this time, for the first time, she saw the hole not as a home for woodpeckers, but as a shelter for herself.

Almost immediately, she judged that the hole was too far above the ground for her to reach. She thought about that for a moment, and then decided while she'd never seen or heard of a ground hog climbing a tree, she had seen squirrels do it, and since squirrels were not so very much different from ground hogs, she could see herself making the climb. Perhaps it was possible, after all.

It was a long, hard, struggle, and probably quite a humerous view from the ground, but she finally was able to drag herself through the hole. She snuggled into the formerly woodpecker's but now groundhog's nest and looked out through eyes, thought tired, sparkled with pride at her success.

Her half-closed eyes suddenly snapped open. She was shocked to find that all she could see was sky. The ground was nowhere to be seen. The sky started to spin around on her, and dizziness flooded her senses.

When her stomach lurched, she could tolerate no more. She squeezed her eyes shut tightly. Gratefully, her exhaustion took over, and she fell into a deep sleep. Inside her sleeping, she dreamed. Inside her dream, she was greeted by a beautiful, giant swallowtail butterfly.

She remembered that she had always wondered how the flying creatures managed to fly like they did and why they would ever want to when the ground was so appealing. Insider her sleep, inside her dream, inside the butterfly, the groundhog came to understand that flying gave such creatures a different appreciation of the earth that she, herself had always loved so much.

Her dream lasted a long time in what seemed to be no time. When she awoke and looked out at the formerly spinning sky, she saw that the trees were once again green. Birds were singing and insects were buzzing. The air smelled of spring and fond memories.

She bounded down the tree and once again felt the solid earth beneath her feet. She was immediately aware that while she had slept, the earth had somehow changed - not just the rhythmical changes from winter to spring - it felt more solid, somehow, and richer than she remembered.

Just then a giant swallowtail butterfly flew by and dipped its wings at her. She wondered. Could it be that the earth was just as dependable as it had always been, but that her separation from it had given her a richer and fuller appreciation for it?

This story is excerpted from Storytime: Metaphors for Change

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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.

News & Noteworthys

Figures collected in 1985 have been extended to show that $273.3 billion was spent in 1988 on mental illness and substance abuse. These figures may be underestimated because of the problems associated with both insurance and the sigma associated with these types of problems. More specifically, the breakdown on the areas of spending are: $58.3 billion on drug abuse; $85.8 billion on alcohol abuse; and $129.3 billion on mental illness.

"These are rock bottom estimates," according to Frederick K. Goodwin, administrator of the Alcohol, Drug Abuse and Mental Health Administration. This study was released on Nov. 6, 1990.

●

Dr. Joel P. Bowman is interested in hearing from you if you are in the SW Michigan area. NLP of SW Michigan will be holding its first organizational meeting soon. You can call him at (616) 387-5403 or (616) 345-2740 for more information.

●

Robert McCrory of Ardmore, Oklahoma sent us this tidbit:

> **I was reading a 1975 book entitled "est" by Adelaide Bry in which she quotes Werner Erhard's definition of 'Mind:' "Mind is a linear arrangement of multisensory total records of successive moments of now." Seems like Erhard and his est seminars had the basis of what we now know as 'Time Line.'**

●

Genie Z. Laborde will the be the Visiting Scholar for the Department of Business Information Systems at Haworth College of Business in Kalamazoo, Michigan March 17-19, 1991. For more information you can call Dr. Bernadine P. Branchaw at (616) 387-5401.

●

A book by Judith Hooper and Dick Teresi entitled ***Would the Buddha Wear A Walkman*** (Simon & Schuster, 1990) mentions NLP. Specifically it discusses the use of NLP in curing Post-Traumatic Stress Disorder, Resolving Grief, and Eliminating Phobias.

●

Anchor Point welcomes its newest addition, cartoons by Joe Sumerall. Each month you will be enjoying his unique humor. Welcome!!

●

Statistic: For every person who is fired for incompetence, two people are fired for personality factors. The major contributor cited is lack of communication skills. (Study by Harvard University, reported in *Are You Communicating?* by Donald Walton, McGraw-Hill)

●

Virginia Satir's video tapes are now available from Anchor Point Products. There are 7 tapes in the series.

●

Coming Soon: A new demonstration videotape, "Aligning Perceptual Positions" will be available from NLP Comprehensive. For information call (303) 442-1102.

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Feb. 9-23 Practitioner Training Begin (Zurich, Switzerland)
Feb. 9-23 Master Practitioner Training Begins (Zurich, Switzerland)
Mar. 2 1-day NLP Supervision Training
Mar. 3 1-day NLP Intro
Mar. 23 1-day NLP Supervision

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Mar. 21-24 Innovations in NLP (Chicago, IL)
Apr. 18-14 Innovations in NLP (New Orleans, LA)
Apr. 25-28 Innovations in NLP (New York, NY)

BRAIN GENERATION
Dept. du Chemin International asbl, chee' de Waterloo 1511 dte 11 - 1180 Brussels, Belgium Phone: 011 322-374-78-64

Apr. 19 PhotoReading Begins (Aixen Province, France)

CENTRE QUEBECOIS DE PROGRAMMATION NEURO LINGUISTIQUE
3826 Saint-Hubert - Montreal, Quebec H2L 4A5 CANADA
(514) 281-7553

Feb. 8-10 Health and Beliefs
Feb. 15-17 Basic NLP, II
Feb. 22-24 Practitioner IV
Mar. 8-10 Basic NLP, I
Mar. 15-17 Time Line Therapy
Apr. 5-7 Basic NLP, II
Apr. 12-14 Practitioner V
Apr. 19-21 Practitioner I
May 3-5 Basic NLP, I
May 10-12 Practitioner VI
May 17-19 Practitioner II
May 24-26 John Grinder (New Codes)

CHANGEWORKS
245 King William St. - Hamilton, ON L8R 1B1 CANADA
(416) 521-8699

Mar. 8-10 Eric Robbie - Beyond Words

DYNAMIC LEARNING CENTER
P.O. Box 1112 - Ben Lomond, CA 95005 (408) 336-3457

Mar. 13-17 Systemic NLP - Unified Field

FUTUREPACE, INC.
P.O. Box 1173 - San Rafael, CA 94915 (415) 485-1200

Feb. 1-3 Relationships: Creating Quality and Fulfillment
Feb. 21 NLP Master/Modeler Certification (12 days) Begins
Mar. 1-3 Self-Esteem: The Personal Strength That Supports You

GEORGIAN BAY NLP CENTRE
Box 1210 - Meaford, ON N0H 1Y0 CANADA
(519) 538-1194

Feb. 23-24 An Intro to Posing as Parents (Toronto,ON)
Feb. 28-Mar. 1 Language and Behavior Profile (Toronto, ON)
Apr. 13-14 Couple-Links (Toronto, ON)
May 16-17 Language and Behavior Profile (Owen Sound, ON)

HAWORTH COLLEGE OF BUSINESS
Dept. of Business Information System/Dr. Bernadine P. Branchaw
(616) 387-5401

Mar. 17-19 Genie Z. Laborde/Visiting Scholar

LEAD CONSULTANTS, INC.
P.O. Box 664 - Reynoldsburg, OH 43068 (614) 864-0156

Feb. 11-14 Level One Training/Basic Skills, Meta Model
Apr. 8-11 Level One Training/Basic Skills, Meta Model

THE LEARNER'S EDGE, INC.
12830 Hillcrest Rd., Ste 111, Dallas, TX 75230 (214) 401-2906 or (800) 234-4853 or 725 Twin Brooks Court, Marietta, GA 30067

ATLANTA, GA
Feb. 16 Introductory Workshop
Mar. 16-17 Practitioner Training Begins
Mar. 16-17 Master Practitioner Training Begins
DALLAS, TX
Mar. 4 Certification Training Begins

LEARNING STRATEGIES CORPORATION
900 East Wayzata Blvd., Wayzata, MN 55391 (612) 475-2250

Apr. 5 PhotoReading Inst. Training Begins

LIFE LEARNING CENTER
3121 Rochester Rd. - Royal Oak, MI 48073 (313) 545-5878

Feb. Free Intro to Imperative Self Analysis
Mar. Imperative Self Training Begins

LIFE MANAGEMENT INTERNATIONAL
P.O. Box 332 - 3800 Interlaken, Switzerland
(800) 365-0442 or FAX (808) 883-8977

Mar. 17-29 Practitioner Certification
Mar. 19-31 Master Practitioner Certification

METAFORMATION, INC.
3538 Marlowe Ave. - Montreal, PQ H4A 3L7 CANADA
(514) 486-1282

Feb. 8-10 NLP Practitioner Stage 1 (Montreal)
Feb. 16-17 Intro to NLP (General)
Feb. 19-20 Intro to NLP (Business)
Feb. 22-24 NLP Practitioner Stage 1, (Quebec)
Mar. 8-10 NLP Practitioner Stage 2, (Montreal)
Mar. 18 A Framework for Visionary Leadership/David Gaster
Mar. 19-20 NLP & Business - A Necessary Synergy/David Gaster
Mar. 22-24 NLP Practitioner Stage 2, (Quebec)
Apr. 12-14 Pathways to Leadership III/Robert Dilts
May 4 NLP for Health Practitioners begins
May 10-12 NLP Practitioner Stage 3, (Montreal)
May 16-19 NLP for Health Professionals begins
May 24-26 NLP Practitioner Stage 3, (Quebec)

METAMORPHOSIS: AN NLP TRAINING CENTER
2302 North Avenue, Ste. 3 - Grand Junction, CO 81501
(303) 245-3234 or (303) 241-7441

Mar. 12 Basic Hypnosis Training: The Milton Model

MIDWEST INSTITUTE OF NLP
702 West Colfax - South Bend, IN 46601 (219) 232-1405

March 11 PhotoReading Begins (Winston-Salem, NC)

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

Feb. 8 The Art of Modeling Begins
Feb. 22-24 Integrating Spirituality
Feb. 23 10 Days Toward Personal Excellence Begins

Coming Events

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

Feb. 8-10	Prerequisites of Personal Genius
Feb. 14	Afraid for Your Health
Feb. 21	Impact of Language on Values (Beliefs & Time)
Feb. 23-24	Intro To NLP
Mar. 9-10	The Mind Games in Athletics
Mar. 16-17	Intro To Ericksonian Hypnosis
Apr. 20-21	Changing Metaphors

NLP ASSOCIATES
244 Hermann St., #2 - San Francisco, CA 94117 (415) 861-0460

Feb. 5	Understanding & Influencing Others
Feb. 5	Introduction to NLP
Feb. 8	Certification Training Begins

NLP CENTER FOR COUNSELING AND TRAINING
1703 Waterview - Richardson, TX 75080 (214) 234-5699

Feb. 8	Practitioner Certification Training Begins

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

Feb. 1-4	NLP Trainer Training

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

NLP of Southern California
4387 York Blvd. - Los Angeles, CA 90041 (213) 254-3841

Feb. 33	Free NLP Introductory
Apr. 20	Master Practitioner Certification Begins
May 17	Free NLP Introductory

The NLP Connection
3823 St. Charles Ave. - New Orleans, LA 70115
(504) 891-1212

May 17-19	Master Practitioner Training Begins

NLP OF OHIO
7630 Aquaford Place - Columbus, OH 43235 (614) 793-9657

Feb. 15-17	The Heart of Co-dependence/ Robert McDonald
Mar. 22-24	Dynamic Presentation Skills/Smith & Hallbom

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

Feb. 4-16	NLP Practitioner Certification
Feb. 6-22	Human Design Engineering
Apr. 26-28	Intro to Human Design
May 17-20	Power Skills for Public Speaking

NLP RESOURCE CENTER/FAMILY THERAPY INST. OF ALEXANDRIA
220 So. Washington St - Alexandria, VA 22314 (703) 549-6000

Mar. 17-18	The Identity Process /Steve Andreas
March	Master Practitioner Training Begins
May 14	Introduction to NLP

ONE MIND
818 North Nottawa - Sturgis, MI 49091 (616) 651-9917

Feb. 23	PhotoReading Begins (Milwaukee, WI)
Mar. 14	PhotoReading Begins (Denver, CO)

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

Feb. 9	Personal Coaching Day
Feb. 15	NLP Spring Foundation Skills
Feb. 23-24	Cooperating with the Unconscious Mind, I
Mar. 9-10	Peak District Skills Certification
Mar. 12	Open Evening
Mar. 22	Free Introductory Evening
Mar. 23-24	What's Stopping You?
Apr. 3-4	Exploring Corporate Culture Change in Companies (Charlotte Bretto)
Apr. 13-14	The Art of Self-Empowerment
Apr. 16	Free Introductory Evening
Apr. 20-21	Cooperating with the Unconscious Mind, II
May 14	Free Introductory Evening
May 17	Spring NLP Foundation Skills: Certification
May 25-26	The Subtle Art of Presupposition
May 25	Summer NLP Foundation Skills Intensive

PRODUCTIVITY RESOURCES ORGANIZATION
22 E. Lahon Street - Park Ridge, IL 60068 (708) 825-7761

Feb. 12	Discover Your Excellent Self Business Seminar (Chicago, IL)
Feb. 16-17	Discover Your Excellent Self (YES) through NLP (Kalamazoo, MI)
Mar. 15	Ibid (Chicago, IL)
Mar. 16-17	Metaphorical Hypnosis (Chicago, IL)

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

May 6-24	Practitioners Certification Training

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

Mar. 2-3	Addictions & Co-dependency

UPSTATE CENTER FOR NEURO-LINGUISTIC PROGRAMMING
61C Monroe Ave./P.O. Box 426 - Pittsford, NY 14534
(716) 586-6773

Feb. 23	An Introduction to NLP
Mar. 9	Practitioner/Master Practitioner - Part 1 Begins
Apr. 6	Practitioner/Master Practitioner - Part 2 Begins
May 9	Practitioner/Master Practitioner - Part 3 Begins

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

Mar. 8	Free Evening Preview
Mar. 8-11	Aligned Self Training (Connirae Andreas)
Mar. 12	Introduction to NLP

CONFERENCES
Global Vision Toward International Community

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NANLP
310 N. Alabama St., Ste. A100
Indianapolis, IN 46204
or Call (317) 636-6059



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