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# NLP AND LEADERSHIP

**By Lisa Marshall**

Have you wondered lately, while reading the morning headlines, or listening to the news on the radio on the way to work, why our world is in such a sad state? And what you and I might do about it? The next few columns will address aspects of that cosmic question, describing what some NLPers are doing.

"I am dissatisfied with the state of the world," notes David Gaster (one of a number of leading practitioners using NLP in the realm of leadership development). He cites a Kenyan proverb: "The world is not given to us by our parents, it is loaned to us by our children." It is evident to Gaster that business, "more than government or education or any other 'labeled block of the world is creating the future his children will grow up into. "Hence, I want to affect it."

The most efficient way to do that, he believes, is to affect the leaders. "I'm committed to the belief that business can be profitable for its shareholders and employees while respecting the microcosm of the individual and the macrocosm of the society it operates within. So I search for leaders who can show me how to move in ways that achieve that."

Like Grinder, Bandler, Dilts, et al., (whose work he acknowledges with great respect) and many others working in this arena, Gaster began by modeling those he felt to embody both the principles and practices of high quality leadership. Gilles Pajot, President of a French pharmaceutical company, was (for him) an especially compelling model. In the process of working with him, Gaster began to model some of Pajot's leadership traits to teach to his middle managers. He then tested some of these ideas by modeling other business leaders whose style attracted him.

Over the years, Gaster has identified three critical elements for leadership:

- 1. Vision;
- 2. Ability to communicate that vision; and
- 3. Ability to manages one's performance, sensitive to context.

The first two elements are widely recognized in the literature of leadership these days. The third is occasionally alluded to, but without much (in my opinion) real grasp of how to achieve or change that performance. It's in just such *wishy-washy* places that NLP helps to bring precision - performance precision, to be exact. "It's not just representational systems and submodalities, nor even the elegance of the multiple perspective work of Grinder and DeLozier - the most important contribution is the linkage between the mind and body - the idea of state," he observes.

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**Anchor Point**

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**Editors at Large** Gary Smith
David L. Calof

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**Production Coordinator:** Diane Phillips

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That's the good news about what NLP brings to this party. The bad news, says Gaster - and I totally concur - is that it continues the illusion of perfection to which we're all so addicted. NLP doesn't make people perfect - it just helps them to more of their most effective self. What was striking about Pajot (and many great albeit often *unsung leaders*, if you think about it) was that he was a genuine and humble human being.

Is there a market for this sort of work? Gaster believes there is. "People want to do better, have a more profitable business. As leaders, they find the skills that got them there are the skills that are preventing them from truly realizing their leadership platform. They often get a glimpse of the world they might be missing, of that potential to really make a difference. And that's when I work with them. Not necessarily those at the top - leadership exists at every level."

Developing the vision is, of course, the starting point. He helps people establish a point of view and a state in which they can seriously look at their lives and their role as leaders. Using NLP techniques, Gaster might move a client ahead into the time he or she has retired. "Now, look back at your time as leader - in an ideal world, what sort of legacy would you be proud to have left behind? Not just the business objectives, the numbers achieved, but the qualities in the organization that are the result of your imprint?" His goal is to help develop the vision by creating a *rich hologram* of that vision which is represented in visual (V), auditory (A), and kinesthetic (K). "It's that critical connection to K that seems to be important. They're creating a world inside their head to which they are committed, one to which they want to belong. This makes it likely that others will want to belong to that world too."

Then the question becomes: how does one transmit that? This is the issue of *walking the talk*. There is no point in talking about the vision unless you can demonstrate by your behavior that you're in active pursuit of it. "I'll try," reports Gaster "to establish an understanding between myself and the leader I'm working with that organizations are systemic. If you want yours to develop and evolve, you must remember you're the leader and therefore you in turn must develop and evolve. This message has to be couched in the particular person's language, but that's the underlying agreement."

Anyone familiar with the current literature on change in large organizations will mightily concur. Classic examples abound, such as Roger Milliken, president of an enormous textile industry, standing up in his chair at a meeting of his top 300 executives and announcing, "I've come to realize I'm the single biggest problem this company has. And you - pointing at his audience - are its second biggest problem." In our own work with high-level executives, we repeatedly experience the contradictions between their *espoused* presuppositions and what's called the *theory-in-use* - the actual operating presuppositions, both of our clients and of the organizations for which they work.

Thus, the process becomes one of helping the leader to learn to live their vision. Ideally, one works with the whole top team to support that development in their own behavior, so that there is an *unconscious cascade* effect. "It's terribly simple and dreadfully not easy," notes Gaster. "Since the organization is systemic, it's also not a process of transferring the vision from one person's head into everyone else's: it's a process of building loops in which the leader's vision is transmitted and the feedback or reflections help to enrich that vision. The other, differing points of view can add a deeper texture. That feedback mechanism is also the ongoing reality check because the leader in order to lead has to be marginal - on the edge - and perceive the world differently from the people being led. But if they get too far over the edge, they're at great risk."

One technique for doing this is called *shadowing*; another is *process consultation*. These are tools by which the consultant can give the client sensory and interpretive feedback about how their behavior is impacting their goals. Example: after watching the client

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conduct a meeting, the consultant then debriefs the meeting by asking questions such as "what was your purpose in making that statement to that person? Looking and listening to their response, did you achieve that result? Was it in line with your vision?"

"A key word in all of this for me is empowerment," comments Gaster. "And everybody I've worked with so far, somewhere in their vision, has empowerment as a critical element - they know they can't control the day-to-day operations of their organization anymore." Because that's the goal, it's a clear standard against which a leader's behavior can be held: does it empower workers to get the job done and satisfy the customer's need in the simplest, quickest way? Workers who don't feel good about themselves won't behave that way. The leader is the one who helps them feel that way.

The last element is the *management of performance sensitive to context*. Gilles Pajot, mentioned earlier, frequently wanders about the company: as he sees interactions, he will either watch and complement people (based on his values, including that of creating a learning moment) or intervene and do a small piece of coaching to make course corrections. When Gaster asked him how he knows what to do, he quoted Mozart, who, upon being asked "how do you make such beautiful music?" replied, "I just look for two notes that love each other."

"This," claims Gaster "is what it means to manage your performance/state sensitive to context - learning to know when to push when to pull, when to step back, and its one of the toughest learning pieces. That's because, on the way up the corporate ladder, most people have gotten to the top by pushing like hell. I've found the easiest way to help them make the shift to the next level is by teaching them how to do multiple perspectives. They relinquish their own point of view for the moment, step into the other's shoes, and relinquish that to see the situation from the perspective of the distant vision."

Because you can enrich the vision so powerfully by sitting in the customer's shoes, the receptionist's shoes, the salesperson's shoes, the community person's shoes, by looking at both the organization and the community from an eagle's eye view, and then looking globally from a nearby planet, multiple perspective is a key element of vision. And thus we come full circle: the more the vision is experienced, lived, the richer, fuller and more powerful it becomes.

Gilles Pajot was once asked his advice to someone aspiring to become a leader in business. "You need a coherent model." he replied. "The only coherent model you have is yourself. Become yourself." Gaster notes, "It's what we're all trying to do, all of us who work in business trying to help people become better at what they do."


**Lisa J. Marshall is Vice President of Syntax Communications where her speciality is improving effectiveness in technical environments. She is on NANLP's Ethics Committee and also co-chairs the Managing in Technology Special Interest Group of the DC Chapter of ASTD. Address mail to Syntax, 1365 Hamilton St. NW, Washington, DC 20011. Phone: (202) 829-0795.**

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## Sneak Preview:

# *Virginia Satir: The Patterns of Her Magic*

**The following is an excerpt from the just published *Virginia Satir: The Patterns of Her Magic*. This book is an annotated transcript of the 74-minute *Forgiving Parents* videotape. The annotations describe the nonverbal communication and the intricately detailed patterns of Satir's intervention. Note: You can order both the book and the companion 74-minute video tape Forgiving Parents from Anchor Point Products!**

**By Steve Andreas**

### A Virginia Satir Meditation

During workshops, particularly at the end of the day, Virginia often offered what she called *meditations* or *processes*. She asked people to find a comfortable position, close their eyes and relax. Often she played soothing music as she began to speak in a slow, clear voice. Although Virginia often had harsh words for hypnosis because she disliked manipulation, these meditations contained the same kinds of verbal and nonverbal patterns and presuppositions as overt hypnotic inductions. The meditation below is selected from *The Meditations of Virginia Satir*, by Anne and John Banmen (1991). First the entire meditation will be presented alone. Then it will be repeated with extensive commentary within brackets pointing out the verbal hypnotic patterns within the meditation that Virginia used to create empowering presuppositions about resources, capacities and choice.

### Making Choices that Fit

As we look at our resources, be aware and appreciative of all the things we have seen and heard, felt, touched and smelled, all the thoughts, and feelings that have been a part of our life up to this time, all of the choices and the words and the movements. We have a great resource from which to choose. And because we have chosen one way in the past does not mean we have to continue that way, but it could be one of the choices when we add other possibilities.

As we come fully in touch with our capacity, inborn in all of us, to choose out of all we have at this moment, that which fits us well, we notice that there are things we haven't used. Once they were very fitting, but now we can clear them out, sending them on their way with a blessing for what they did at that time. No longer useful are thoughts such as, "I must never share my feelings or you will be hurt." Maybe at one moment in time that did fit, but maybe it will never fit again.

If you were to find many things that you learned and no longer have any use for, could you allow yourself to choose to let them go with your blessing? Once they served you well, but now they are no longer necessary.

And could you look at what you have that fits you well? Honor it and give yourself permission to add to yourself that which you need or want which you still do not have.

As you allow yourself to look again at your resources, become more fully aware that they are there for your constant use. That you are the one who not only selects what you will use, but you will select how you use them.

And could you, while you are doing this, also give yourself permission to let go of everything except the ex-

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**Making Choices that Fit: Commentary**

As we look at our resources, be aware and appreciative of all the things we have seen and heard, felt, touched and smelled, all the thoughts, and feelings that have been a part of our life up to this time, all of the choices and the words and the movements.

["As" presupposes that listeners have unspecified resources, and are looking at them. "As" also presupposes the rest of the sentence. "Be aware and appreciative" is a direct command that also presupposes what follows. This is an example of nested presuppositions. "Be aware and appreciative" is nested within "As."

Everything Virginia says is at a very general and universal level, making it adaptable to each person's specific personal world. Everyone has "things we have seen and heard, felt, touched and smelled," etc. However, most people are not appreciative of all the events that have happened in their lives. Being appreciative is an important first step toward greater self-acceptance, and willingness to examine and change what hasn't worked. Including choices among all the other past events is also important. Many people do not experience much choice in their lives. They think of their decisions as forced on them by others or events, and this contributes to feelings of powerlessness and victimization. Thinking of events as choices empowers people by putting them into the active role of choosing. This theme of actively choosing is presupposed or restated throughout this meditation. By immediately following "choices" with "and the words and the movements"--things we have all experienced, Virginia maximizes the likelihood that the listener will also accept "choices."]

We have a great resource from which to choose.

[Choosing is presupposed in the present. Even if the listener discounts having a **great** resource, having a resource is still presupposed.]

And because we have chosen one way in the past does not mean we have to continue that way, but it could be one of the choices when we add other possibilities.

[Choosing is presupposed in the past. By saying that choosing in the past does not mean we have to continue that way, Virginia contradicts a presupposition that many people have about the past habitually continuing to determine the present. Since many people might reject this statement, Virginia follows this with a "but" that negates it, and then offers a new statement that an old choice could continue to be a choice "when we add other possibilities." Adding other possibilities is presupposed, and linked to the possibility of using the old choice. Overall, this sentence leaves the listener with two choices: 1) Choosing not to use old choices when we no longer want to, and 2) Continuing to use the old choice **and** adding other possibilities. Both these choices are empowering by presupposing the ability to choose and change.]

As we come fully in touch with our capacity, inborn in all of us, to choose out of all we have at this moment, that which fits us well, we notice that there are things we haven't used.

[This sentence is a beautiful example of multiple presuppositions at multiple levels--in this case seven, with each level nested within others. To simplify analysis, let's take the first part of the sentence up to the word "well."

1. "As" presupposes all the rest of the sentence.

2. "We come fully" presupposes that we are already in touch with what follows.

3. "In touch with" presupposes our inborn capacity to choose.

4. "To choose" presupposes all that follows.

5. "That which" presupposes that some alternatives will "fit us well."

6. "All" presupposes multiple alternative choices/resources that "we have at this moment."

If we were to summarize the levels of presupposition in this sentence from the inside out we could say:

7. We have many choices now.

6. Some of these choices/resources fit us.

5. Some of these will fit us well.

4. We can choose among them.

3. We are already in touch with this ability to choose.

2. We are becoming fully in touch with this.

1. All this is happening now.

Nested presuppositions are difficult to recognize, even when studying them in written form. They are even more difficult to notice when listening to them. Yet we have no difficulty understanding the meaning of what is said, because our processing of language is so automatic and unconscious.

By using the word "fits," Virginia deftly bypasses judgments about good and bad, and all the anguish and confusion that follows such judgments. In the last part of the sentence, Virginia presupposes that the listener will notice "there are things we haven't used," which has a double meaning. This statement can mean noticing useful choices and resources that haven't been utilized, and/or it can mean noticing old behaviors that are no longer used. Both meanings are empowering. The first one sends us on a search for useful choices and possibilities available to us that we haven't used; the second provides counter examples to the idea that old habitual behaviors are hard to change.]

Once they were very fitting, but now we can clear them out, sending them on their way with a blessing for what they did at that time.

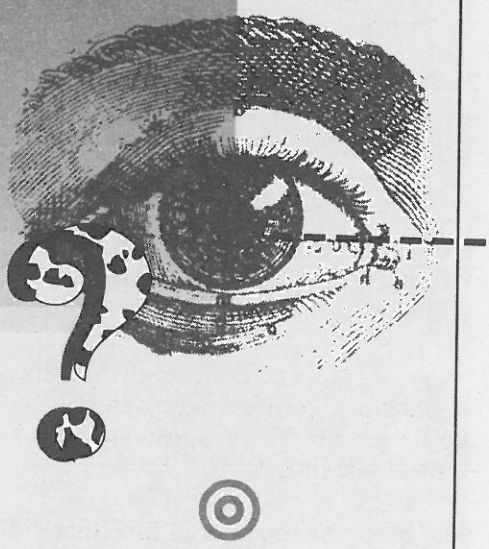
[Virginia says that old choices were fitting in the past, and follows with a "but" that negates this "now"--implying that they no longer fit. Since they no longer fit, we can actively choose to "send them on their way." By adding "with a blessing for what they did at that time," Virginia returns to the idea that old behaviors were fitting choices at the time they were first developed.

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This establishes a new meaning for problem behaviors. They aren't perverse demonstrations of our stupidity; they are simply out-of-date examples of our positive ability to cope and learn. The impact of this reframe is two-fold:

1. The Behavioral Level. Rather than rejecting and fighting a problem behavior, we can accept it, appreciate it, learn from it, and add the new possibilities that Virginia referred to earlier.

2. The Self-Esteem Level. Rather than feeling depressed, or berating ourselves for problem behaviors, we can feel good about ourselves and our abilities to learn and cope.]

No longer useful are thoughts such as, "I must never share my feelings or you will be hurt."

[Now Virginia turns from the general to the more specific: hiding feelings is no longer useful, though it may have been at one time.]

Maybe at one moment in time that did fit, but maybe it will never fit again.

[Since "maybe" refers only to possibility, the listener can easily make a representation of what Virginia says without having to agree or disagree. By using the same word "maybe" to refer first to the past and then to the future, Virginia links the two time frames. If the listener agrees to the first "maybe" this will tend to transfer agreement to the second "maybe" that refers to the behavior not fitting in the future.]

If you were to find many things that you learned and no longer have any use for, could you allow yourself to choose to let them go with your blessing?

[Using "If" creates a gentle "as if" frame, as well as being the first part of an "if-then" causal linkage. "Allow yourself" presupposes that the rest of the sentence will occur if only the listener allows it, and this is embedded within a conversational postulate "Could you allow yourself...?" "Choose to let them go with your blessing" is an embedded command.]

Once they served you well, but now they are no longer necessary.

[Virginia reiterates that old behaviors were useful in the past, negates this in the present with "but now," and describes them as "no longer necessary," a non-judgmental term that implies we can simply let go of them.]

And could you look at what you have that fits you well?

[Using a conversational postulate, Virginia suggests looking at our presupposed successes: the behaviors that do fit and satisfy us.]

Honor it and give yourself permission to add to yourself that which you need or want which you still do not have.

["Honor it" is a direct command to respect our behaviors that do work, and by implication also honor ourselves for our capacities. "Give yourself permission" is a direct command that presupposes that what follows will occur if we don't interfere: "Add to yourself that which you need or want which you still do not have" is also an embedded command. "Still" is an important word here. First it presupposes that the listener has already successfully added many experiences that were needed or wanted in the past. "Still" also implies that it will happen in the future. "Still" is very similar in meaning to "yet," which more strongly implies that the future will be different. "That which you need or want which you do not have yet" would be an even stronger statement presupposing future change.]

As you allow yourself to look again at your resources, become more fully aware that they are there for your constant use.

[The first part of the sentence contains three levels of nested presuppositions. "As" presupposes all of what follows. "Allow yourself" presupposes that what follows will occur without effort if you permit it. "Again" presupposes that you have looked at resources before, making it easy to do it again. "Become more fully aware that they are there for your constant use" is a direct command that also contains three levels of

nested presuppositions: 1) "More" presupposes "fully." 2) "Fully" presupposes "aware." 3) "Aware" presupposes the rest of the sentence: "that they (presupposed resources) are there for your constant use." The implication is that all we have to do is choose to use our resources.]

That you are the one who not only selects what you will use, but you will select how you use them.

["That you are" connects this sentence to the previous one and includes it within the previous sets of nested presuppositions "As you allow yourself," and "become more fully aware." Embedded in these nested presuppositions is the statement "You are the one who not only selects what you will do." "Not only" presupposes that the listener will also do something else, followed with a "but" that clears the mind for the direct command that follows: "You will select how you use them."]

And could you, while you are doing this, also give yourself permission to let go of everything except the experience you can use for learning, that will make your present *illuminated*.

["While" presupposes the entire sentence, which is in the form of a conversational postulate. "Give yourself permission" is a direct command that presupposes that the following events will happen if only you agree to them: "Let go of everything except what you can use for learning will make your present *illuminated*." The command, "Make your present illuminated" is embedded within the longer sentence, which is also a direct command. "Let go" presupposes that these unuseful experiences are now being held onto, and that they will leave without effort when the effort of holding ceases.]

**Steve Andreas has been studying and teaching NLP since 1977. A co-founder of *NLP Comprehensive*, he has edited and written many of the most widely read books including the popular *Heart of the Mind*. Steve has also done many popular video training tapes.**


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PRODUCT REVIEW

**THE NEURO-LINGUISTIC PROGRAMMING HOME STUDY GUIDE**
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## TEXT, LIES, and VIDEOTAPE

One of the most bewildering aspects of Neuro-Linguistic Programming for the novice is the way it must be taught and learned. Those of us who spent years in school and expected books to be an effective context for learning often find — much to our chagrin — that NLP is **above all** an experiential learning. It cannot — initially — be learned from books. I've said in this column previously that NLP is a form of attention, and reading 10 books about NLP will teach you far less than spending 10 days in a practitioner training.

It was my background in psychology and hypnosis which originally led me to NLP. I spent a great deal of time reading all I could get my hands on. There was, to my knowledge, no place to be trained in this set of skills and methods (this was the early '80s) and, as a sophisticated book-learner, I felt capable of digging out what I needed.

When I finally made it to a certification training, I was in for a big surprise — none of what I thought I had learned from the books was working! I spend more than a few days in states of confusion, frustration, and anger. I was not having a quality experience, and I'm willing to bet most of the people who were there weren't either (especially experiences with me!).

All my references with books were filled with presuppositions about academic learning; the presuppositions of NLP come from a totally different domain of experience. This domain has all the doorknobs, all the handles, all the windows, all the steps and porches, galleries and rooms that academic learning has — they're just punctuated and structured slightly differently; and it is this marking-out of experience in another, different, way, which makes NLP useful, valuable, and powerful. This *NLP Home Study Guide* and video tape would have provided me with an enormously useful reference-point.

Those who are thinking of attending a training program, and those who have been through certifications would do well to seriously consider acquiring this studio-quality video. For less than a hundred dollars, you are carefully led through a set of exercises in writing, and a set of examples on videotape which can make it possible for you to have an experience of Neuro-Linguistic Programming. Additionally, you are given a look at how Leslie Cameron-Bandler works with people, this alone is worth the price of admission, since Leslie's appearances in trainings and workshops are now quite rare. I learn more from Leslie every time I watch her videos.

Actually, I hadn't looked at this tape for almost a year, and I found, to my surprise, that there were some things — some crucial things —which I wasn't using. Things which I had spent a great deal of energy working on had been put aside in favor of the techniques and strategies which worked best (and easiest!) for me. In other words, I'd forgotten to remain flexible. After finishing the tape again this afternoon, I realized I want to use The New Behavior Generator more often, so I'm putting it into my schedule as another option for experience.

There are several things I would encourage you to do with *The Neuro-Linguistic Home Study Guide:*

- study with a friend or two;
- write down all the questions which Leslie & Michael ask;
- pay attention to the words the clients use;
- watch the body language;
- mark the Table of Contents with the VCR counter numbers so you can find your place easily;
- and watch it often.

I believe this video deserves a place on your shelf beside *Frogs into Princes*, *Reframing*, and *NLP - Volume 1*. I know of no audiotape series which can come close to providing the necessary experience, and some people simply are not auditory learners. The only other introductory NLP videotapes that are available are three to ten times more expensive. If you're thinking of attending a training, get this tape! If you don't have it, get this tape! If you know all you need to know about NLP, get this tape!

**Reviewed by Donald D. Powell, M.A., who operates the Sceptre Research Group. He hold certifications in both Imperative Self Analysis and advanced hypnosis, and has a Master's level certification in NLP. He may be reached at 964 Tourmaline Street - San Diego, CA 92109 or by phone (619) 488-8186.**

**Note: The *Neuro-Linguistic Programming Home Study Guide* is available from Anchor Point Products. Are you an Anchor Point Subscriber? If you are you can receive a 10% discount on this video. See page 26 to order your copy.**



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# *Interpreting Sexual Dreams*

# *Using Dream Decipher™*

by Tianna Galgano

## Part One

**"The more one is occupied with the solution of dreams, the more willing one must become to acknowledge that the majority of the dreams of adults treat sexual material and give expression to erotic wishes." -Sigmund Freud**

Freud devoted much of his life to the collection and analysis of dreams. He was one of the pioneers in the study of the unconscious. His years of work gave credence to the fact that dreams have hidden meaning; that they are indeed, messages in code from the unconscious. I agree with Freud on this point. I will add that based on my research, a dream has many hidden layers and levels of meaning. (Jung, for instance, specialized in the layer of the collective unconscious.) However, I strongly disagree with Freud's belief that most dreams have a sexual basis .

While reading Freud's works, I began to question how he came to his conclusions. In my research cases, there is only a small percentage of dreams where either the content or the interpretation is sexually based. In Freud's period of time, sex was repressed. Could it have been that people in the Victorian era had sex more on their minds because they were forbidden to think about it? I found it amusing that during the time I was researching my files for dreams to include in this article, I had a substantial increase in my own percentage of sexual dreams. (My dream-self is ever-willing to assist me in any quest I undertake.)

In his book *The Interpretation of Dreams*, Freud wrote, "only a trained analyst was qualified to know the meaning of a dream; not the person who had the dream." In interpreting his clients' dreams for them, was Freud able to set aside his beliefs about what was buried in the unconscious, and his own attitudes about sex?

I began my career in dream research with the belief that the only person qualified to know what a dream means - is the dreamer. I searched for a way to teach others how to interact with their unconscious for their own valid interpretation. In this endeavor, the NLP training was an invaluable asset in the development of my Dream Decipher process.

Ten years of background in dream research has provided me with a collection of thousands of dreams. Many other resources have also been utilized in research for this article. In addition to the numerous workshops and seminars I have conducted, I have facilitated weekly dream and support groups for 7 years. Many of the men and women in these groups, as well as friends and family members, have made a commitment to regularly record and interpret their dreams. I've encouraged my clients to program their dreams and bring their results into sessions. Since I've become curious about the **theater of the night**, I personally have recorded all my dreams and interpreted most of them. I've helped interpret the dreams of the people that I've met in my extensive travels. Because of my desire to research the dreams of people from all walks of life, I believe I have an advantage over a traditional analyst, who hears only those of troubled clients.

I have been keeping track of the type of dreams that average people have. The largest percentage of dreams shared with me are frustration dreams (where things always seem to be going wrong) and nightmares, or dreams which involve some degree of fear, anxiety, concern, etc. There are many dreams of embarrassment, (going to the bathroom in public, finding oneself naked in public, etc.). There are positive dreams as well; celebrations, magical landscapes, interesting excursions, dreams of triumph, and other dreams that leave the dreamer with a good feeling.

Sexual dreams happen, but not in the proportion that we were led to believe. They are in balance with all the things that concern the average individual. Dream messages tend to reflect worries about money, coping with family, dealing with pain or illness, and other day-to-day struggles and joys. Even in the Victorian era, there had to be more on peoples minds, or hidden in their unconscious, than sex.

When a client is being aided in the healing of sexual issues, then more sexual dreams can appear. This information can come through sexual content or through non-sexual dream images or symbols. The dream-self is clever. It will give information blatantly when needed and covertly when necessary; always with positive intent.

## CATEGORIES OF SEXUAL DREAMS

Sexual dreams come in different forms. I place them in three main categories.

Each category has two components:
a). dream content (the dream movie)
b). the message of the dream (the interpretation)

I consider it to be a *sexual dream* if it has:

1. a). sexual content (but)
   b). does not have sexual meaning

2. a). no obvious sexual symbology or content (but)
   b). does have sexual meaning

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3. a). sexual content (and)
   b). has sexual meaning

Most of the sexual dreams that have been presented to me fall into the first category. The other two categories appear less often. Freud's writings indicate that my second category would be his first. This was based on his belief that most dream symbols (i.e. "boxes, candles, nail files, neckties, stoves, stairs , etc.") represented something sexual. I simply do not find this to be the case. Freud was a rationalist with a lack of artistic or poetic inclination. Because of this, did he also lack a feeling for symbolic language?

> **"It is precisely because they are so routinely helpful, that psychotherapists generally make the analysis of dreams a significant part of their work. I must confess that there are many dreams whose significance completely eludes me and it is tempting to wish petulantly that the unconscious would often have the decency to speak to us in clearer language."**
>
> **- M. Scott Peck M.D.**
> *The Road Less Traveled*

If you try to interpret a dream by going through the conscious mind, it can be confusing. You can have many meanings for the same symbol. For instance, how many abstract words can you quickly think of in response to the word, **CAT** ? Some of these responses might be: *independent, cuddly, graceful, love*. If only **one** of these words applies to the dream interpretation; which one? How do you know for sure? I've discovered that there is a part in the unconscious that is an interpretation guide. I call this the " inner counselor." This part will give the one response that is most appropriate to the interpretation of the dream.

## LOCATING THE INNER COUNSELOR

To locate the **inner counselor**, I ask the client to access a time when they followed an impulse that turned out to be the right thing to do. (If they can't think of anything, I can use the moment in time when they decided to call me for an appointment.) I then lead the client to be fully associated into that moment of decision and have them search for what they heard and how they heard it. By how, I mean was it in the form of an actual voice? a whisper? or was it more like a thought? I ask the client, "What makes this a voice worth listening to?" Then, I specifically want them to pinpoint the location of both the voice; and the *feeling of rightness* they had about following its guidance. Most often the voice is located in or around the head. Although I call this guiding part the inner counselor, many people hear the voice at an external location.

## DECIPHERING A DREAM

In previous articles about Dream Decipher, I have given step-by-step details on how to do this method. For an understanding of how the dreamers knew what their dreams meant in the examples given later, the process will be reviewed here.

**(For expanded information see Anchor Point articles: July & Aug. 1989 issues).**

Locating the inner counselor is the imperative first step. Without it you run the risk of the interpretation coming through the conscious mind. This could result in the client making guesses or giving an analytical or judgmental interpretation. Don't accept responses with "I guess," or "I think" attached to them. Keep the client focused on the voice location of their inner counselor. Information received from this source will 'feel right.' to the client. This makes dream interpretation easy and quick.

After locating the inner counselor, take the client through the three columns on the Decipher Worksheet. In column one, the dream movie is frozen into slides, (short descriptive phrases of the dream's content). Column two is elicited by reading each slide back to the client and getting a response from their inner counselor. The response should be an abstract word or phrase. If the client gives you the name of a person, that is acceptable. All other responses could *not* be put in a wheelbarrow. In this column, information needs to come spontaneously, without conscious mind interaction.

To find the main message of the dream, read the entire second column back to the client. Ask, "How does this apply to your life right now?" The inner counselor reveals what the dream is *really about*. This information is condensed into one phrase, (i.e. relationship problem, weight issue,

career move, etc.). This is called the **Main Theme.**

This next step is the pathway to the details about the dream's main message. I call this: **Directed Association.** For the "insights" in column three, the conscious mind of the client is now welcomed into the process. (The client is encouraged to think about each insight received from their inner counselor.) The facilitator interacts with the client by asking questions, based upon the abstract responses in column two and applying **each phrase** to the Main Theme. Keep the client on track with this step. Otherwise, they could start free-associating and get too far removed from the main focus of the dream. Go over the details in column three locating the problem areas and discovering the resources. What created the problem state, and what to do about it, is often right there; especially if you have been working with the client's dreams regularly.

**CROSS-CHECKING THE LAYERS OF THE DREAM**

This process stresses detailed information because the details are important. As I have stated, dreams have many hidden layers and levels of meaning. When you ask the appropriate questions, layers of information are revealed.

The symbolism in the dream movie is not investigated **until after** the interpretation process is complete. Is there a meaning in the content itself? Of course there is, but the message of the content will depend on the positive intent of the dream. Let's say I am working with a client, and the dream falls in category one. For example, Linda, an overweight woman, has this dream. "I am cheating on my husband. I am having an affair with Al, the appliance man." The interpretation addresses "her overweight issue" (Linda's Main Theme). "The appliance man" (a stand-in for her refrigerator) symbolizes "food." Her "affair" is with "food."

After the client interprets the dream, the sexual content could be considered in this way: How does she feel about the sex *in the dream*? Good? Fearful? Uptight? Needy? Guilty? Let's suppose the word *guilty* was given as an abstract response to the dream slide, "cheating on my husband." Take this one step further and apply the word *guilty* to the Main Theme of the dream: "the overweight issue." The client responds here that she feels guilty because "she is cheating on her diet."

At this point, the facilitator might be curious about other layers of the dream. Are there hidden guilt feelings about sex? Is there a buried sexual imprint? If so, is there also the possibility that the sexual issue and the overweight issue could be related? The answer to any of these questions is: there might be, and then again, there MIGHT NOT be. The **guilt message** could simply be a component of the metaphor. i.e: The client feels **as** guilty about cheating on her diet, as she would **if** she were cheating on her husband. This is an **AS IF** metaphor. That may be all there is to it. Be very careful about putting your own pre-conceived ideas into an interpretation. (Remember the "Fish in the Dreams" story that Robert Dilts is fond of telling.)

Utilizing dreams has been tremendously useful, as a way to quickly get right to the core of a client's issue. Imprints can be very deeply buried and have many layers of protection. Symbology bypasses the filters of the conscious mind. By using symbolic metaphor, the dream-self can sneak important information past the smokescreens and protective parts in the unconscious.

The following examples illustrate dream interpretations, using the Dream Decipher process.

**Category 1: DREAMS THAT HAVE SEXUAL CONTENT, BUT ARE NOT ABOUT SEX.**

**"CHEATING ON JANE"**

Joe had been dating Jane for a year and they recently became engaged. After he made this commitment, he had a sexual dream involving another woman. He said to me, " I am about to get married. How could I dream such a thing?"

**HIS DREAM:** "I am alone with a young woman I recently met. We are

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sitting on a couch. I kissed her; then I had oral sex with her. Afterward I felt bad. I knew that if Jane found out, this would ruin things between us. Scene Change. I'm back in the same room; with other people around. They know what I have done and it was o.k. with them. I still felt bad. How am I going to explain this? Do I really love Jane if I could do this?"

**DREAM 'DECIPHER' WORKSHEET**

**MAIN THEME: How does this relate to my life right now? "Not allowed to have friends."**

| Column One | Column Two | Column Three |
|---|---|---|
| **DREAM SLIDES** | **(Abstract Concepts) MEANING OF SYMBOLS** | **INSIGHTS: How each abstract concept relates to Main THEME** |
| **Alone with woman** | **free** | **NOT free to have friends** |
| **sitting on couch** | **uncomfortable** | **I'm not happy; want to run.** |
| **Kiss her/oral sex** | **my choices** | **I want to choose who my friends will be.** |
| **Have bad feelings** | **uneasy** | **Do I want to marry Jane if she makes me uneasy?** |
| **Jane might find out** | **guilty** | **This will turn on me. I could lose Jane** |
| | | **(scene change)** |
| **Other people - its ok** | **comfortable** | **I can be comfortable with Jane** |
| **How can I explain** | **understanding** | **She's not doing it on purpose.** |
| | | **Hidden reason.** |
| **Do I really love Jane** | **I DO love her** | **There IS love between us.** |

I read all of column two back to Joe and his inner counselor gives this response for the Main Theme: " Jane will not allow me to have my own friends" In applying **each** abstract response in column two to that statement, Joe receives further insights about the dream's message.

When I asked Joe, "What does the word **uneasy**, have to do with "not being allowed to have friends?" He admits that he is having serious concerns about getting married. He tells me that Jane gets upset if he wants to go out with his male friends. She seems jealous of the women he works with. He resents this about her very much.

After the scene change, the Insights column shows that he needs to be *understanding* because there are *hidden reasons* why Jane seems possessive. He was reminded that "he really does love her," but that he was torn in conflict. (*"Do I want to marry Jane if she makes me uneasy?"*) Joe would never cheat on Jane. In reviewing the content, he began to realize why the dream portrayed him as unfaithful. He is seeing himself through **her** eyes.

Jane agreed to pre-marital counseling. She was also having misgivings about the commitment. She was upset because Joe seemed to be always ready to start an argument; then he would storm out and be gone for hours. This made her an emotional

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wreck. She didn't realize that her behavior was causing Joe to feel resentful. We learned that when Jane was a young girl, she was emotionally abandoned by her father. If Joe was out of her sight, she unconsciously feared that he would abandon her. (I am continually amazed by the guidance that comes from the inner counselor. Joe's conscious mind had no way of knowing that "Jane was not acting possessive on purpose;" that her behavior was due to *hidden reasons* in her unconscious.)

We discovered that Joe had some childhood imprints that created his need for escape. ("I'm not happy, I want to run.") After re-imprinting the childhood situations for them both, Jane was no longer fearful about letting Joe out of her sight; and Joe learned that it was better to stay and talk things out if they had a disagreement.

**"BEING SEXUALLY ATTACKED IN MY HOME"**

A few years ago, a single lady brought me a dream that really disturbed her. We had worked on many of her dreams together and she knew that nightmares had positive intent. She wanted to get past the content, but she was so stuck in bad feelings about her dream, she couldn't interpret it. I helped her to get dissociated and I held a dissociation anchor while she interpreted the symbology.

Her dream: "Two men force their way into my home. One holds me down, while the other one starts to molest me." The dream was long, and went into intimate, disgusting details of what the men did to her. After I read the second column of responses to her, she immediately knew what the Main Theme was. The dream was about her job! She had recently been hired at a medical facility. She was shocked to find outdated medicines and other situations that violated her integrity. She was seriously thinking about quitting. The insights column revealed to her that she felt as morally violated by the job, AS IF she had been molested. Her inner counselor asked her not to quit, but to stay and make a difference. She had no idea how. (At that time, she had low self-esteem.)

She had a dream 1 week later that advised her to consider taking NLP training; that it would be beneficial. She followed the advice. She began to feel better about her own worth. She took on more responsibility at work, and made sure all the violations were rectified. She eventually was appointed supervisor and now has total control of the facility. She recently told me how glad she was that she was able to get past the sexual content of the first dream to find its true meaning. Together, both dreams were instrumental in changing her life.

**To be continued in next month's article: more examples of sexual dreams from all three categories.**

**Tianna Galgano (formerly Toni) is an NLP Master Practitioner with Trainers' Training. She is a lecturer, writer, and travels widely in the U.S., teaching workshops in her dream interpretation method. For the past several years, Tianna has been introducing *Dream Decipher* in the National and Regional NA/NLP Conferences. You may contact her at: Box #11981, Pueblo, CO 81001**

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**BOOK REVIEW**
*Influencing with Integrity*
**by Genie Z. Laborde**
**Syntony Publishing, 231 pgs, 1983, $12.95**

*Influencing with Integrity* is a good book for an introduction to NLP, especially if the reader is involved with sales and management. If you have read many beginning NLP books, you've probably noticed that they are all basically the same. This is a better book than most because it presents this material in a refreshing way. The book then moves beyond basic skills to cover meeting procedures, sales techniques, and a negotiation model. Laborde's breezy style may not seem businesslike enough to some readers through, and they may have some resistance to the ideas.

Laborde addresses the issue of manipulation versus influence right away in the preface:

"...Once you know how to clarify your own desires (or outcomes, as defined in Chapter 1), you can use the same techniques to clarify the outcomes of any other party involved in the communication. Achieving that party's outcome while you achieve your own is what I call influencing with integrity. Achieving your own outcome at the expense of or even without regard for the other party constitutes manipulation..." (p. xvii)

A strength of the book, like Laborde's later *Fine Turn Your Brain*, is the visual quality. The illustrations are not only charming but cleaver and deep. Illustrations are lacking in most NLP books. This book shows the depth that a good illustrator (Laborde herself) can bring to a book. Even if you think that you already know the material, the book is worth buying for the drawings that are on every page.

The first chapter is about outcomes and is an overview of the communication strategy presented in the book.

Almost half the book concerns developing rapport, understanding representational systems, and learning sensory acuity. Laborde includes black and white and color photographs to illustrate muscle tone and skin color changes.

Laborde describes the meta model, but this section may be too short for the inexperienced NLP reader to understand the power the meta model has in communication. I like her system (***pointers***) for remembering the violations and the questions to ask. She uses the fingers on each hand to anchor the responses. This is worth having.

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The chapters about running productive meetings and negotiations will be interesting and useful for business persons. They include information about understanding hierarchies of values and criteria and meta programs. While the information is presented clearly, it may be a bit too much for a beginner to comprehend without a teacher or workshop situation.

Both chapters on meetings and sales techniques include acronyms for the steps of the strategies, PEGASUS and UNICORN. These are examples of Laborde's creative approach to the NLP material.

The book includes a glossary, index, and extensive bibliography.

*Influencing with Integrity* covers a lot of material in a readable style with plenty of drawings to capture your interest. It's well worth $12.95.

A companion to *Influencing with Integrity* is the workbook- *90 Days to Communication Excellence: A Skill-Building Workbook* . This is a useful book to buy if you can't attend a workshop. It's not a book to read, but a book to do. There are 3 months worth of exercises, daily and weekly to help you develop the skills discussed in *Influencing with Integrity*. Using the book will provide structure and discipline, for it does take effort to make these skills automatic. But don't buy it if you don't have *Influencing with Integrity*, as it does not stand alone.

**Sandy LaForge is a NLP Practitioner in private practice in Boulder, Colorado. She can be reached at 2705 Vassar Drive, Boulder, CO 80303 or by phone at (303) 484-2643.**

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# Anchor Point Interviews Robert McDonald

**By Jan Prince**

Anchor Point's Codependence Columnist Jan Prince recently interviewed Robert McDonald. Robert, Director of *Meta-Outcomes*, is an NLP Master Practitioner, trainer and codependency expert. Her two-part interview will begin in this issue and continue in the May 1991 issue.

**Prince: Some of our readers will have been to your workshops, but some don't know who you are. Tell us a little bit about how you came to do what you are doing.**

McDonald: Well, what I'm doing now is working with codependence, and that actually started 20 years ago when I began doing workshops that assisted people in becoming more authentic.

**Prince: What started you doing that?**

McDonald: Probably my family background. I grew up in an alcoholic family, an abusive family, and ultimately a suicidal family. I went into the Army in the '60s and really had a whole lot of time, 3 years, to read psychology and things like that. I was frightened of dying in the VietNam war and when I came out, I was convinced that I was pretty screwed up. But I didn't know why or how I was screwed up, so I started investigating psychology. I read a lot of philosophy and it was nice for insightful things, but it wasn't good for changing anything, at least in my experience. So I got out of the service and got a bachelors degree in psychology. During that time, I got fascinated by what happened in a group I took. In 1970, I attended an encounter group and thought, "this is wonderful," because it was the first time I'd been around a group of people who were honest. The honesty was electrifying to me. That was the first time I experienced a whole room of people willing to talk.

**"Let him who would move the world, first move himself."**

**- Socrates**

It was so exciting to me to be hearing the truth and telling the truth in a group of people. I was addicted. So I started going to lots of encounter groups. On any one given week I'd be attending several different groups. I started leading groups in 1970 in Los Angeles, out of the pure enjoyment of it.

**Prince: Did you ever run across Nathaniel Branden?**

McDonald: I never did — only his work, because of his connection to Ayn Rand. But I didn't really read his work per se until recently when I read his book about self-esteem which I found very interesting and helpful in the work I was doing on self-esteem myself.

**Prince: He got me interested in NLP.**

McDonald: Well, he's got lots of good ideas too. I just spent a lot of time going to groups and being in groups, I just enjoyed them so much. There was an emotional quality that I really needed. I was starving for the emotional quality. And I see now in retrospect, that one of the things I really liked was the permission for people to break the rules of society. One of the things I'm currently increasingly convinced of is that social structures have taboos about emotions and these taboos are meant to keep people in line.

**Prince: I think they also have taboos about thinking.**

McDonald: Yes, about discussing, and those are pretty overt — thinking and discussing rules. In totalitarian societies, you simply don't talk about certain types of subject matters or you go to jail; or have certain kinds of ideas, you go to jail or you get killed. Well in the world, in the United States for example, people don't go to jail for crying, but they get tabooized, they are given the sense that they are not OK.

**Prince: Senator Muskee's experience comes to mind.**

McDonald: Yes. I started doing men's groups in particular in 1973. I had been very interested in the women's movement in 1971 when MS magazine came along. My wife at the time was very much involved with the *National Organization for Women*, and the women's movement was very powerful. I loved it. I thought it was the best thing that had ever happened to anybody and it occurred to me, "Well why wasn't that happening for men?" It wasn't a big idea, I just wondered, why is this so?

**Prince: It was your basic selfishness!**

McDonald: Yeah! Selfish and foolish! So I said, "OK, I want to know about men," and I studied — I looked into it. I got a bunch of guys together to talk about men's oppression, which was a novel idea. In fact it seemed kind of silly to a lot of people.

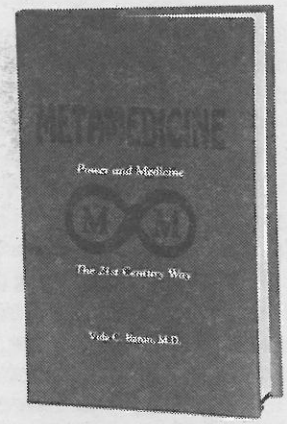
**Prince: Until now with Robert Bly and all the—**

McDonald: I'm very much in favor of Robert Bly. In fact Robert Bly is the first person to do men's groups I think who has the possibility of being effective. I did them for about 5 or 6 years or more in the 70s. I had a lot of them and used to do groups of hundreds of men at a time, but it didn't last. And it didn't last, I think, because I didn't have the mythological base, or the age. But if I had known Jungian psychology it would have much been more likely to have worked. But I didn't know Jungian psychology. I knew a lot of Gestalt psychology and smatterings of things like Freudian psychology, but I didn't know archetypal stuff, and mythology and fairy tales in such a way that I could put together what Robert Bly put together. But what I did do was exciting to me because these men's groups split off into more men's groups. We got together with a couple of hundred men at a time and talked about men, dealt with what the issues were. It

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didn't have a life of its own the way Robert Bly's work does now.

One of the things I'm convinced about now is that men, as Robert Bly says, need to mourn, to grieve the loss of their fathers. My sense is that's a truth, although I think its broader than that. My sense is that what is taboo from day one, and it's a cliche in this society is, "Big boys don't cry." And there's a reason that it's a taboo. The society will do everything in its power to stop males from crying—everything. Males and females will do everything in their power to stop males from crying. It's not that just females don't want them to cry—nobody wants men to cry. And it's my current conviction that if men cry they will then become free—people will not be able to control them. That's my sense. The social taboo is based on controlling men's behavior. Its very difficult to send 400,000 young men to Kuwait if those 400,000 men cry often. Because they may tend not to join the army.

**Prince: Because they'll tend not to be shamed?**

McDonald: They'll tend not to be ashamed. They'll tend not to want to take out their aggressions on other people. Tend not to—doesn't mean they can't. But tend not to want to. They'll tend not to be empowered or enabled to kill another man thoughtlessly. Because what in NLP we call second position would tend to occur. In other words, real second position - empathy.

Codependence is largely being stuck out of first position; stuck in second or stuck in third position. But it's a false second and third because it hasn't come from a first position. The person doesn't know what he feels and what he wants.

If I'm genuinely in first position, I then come into contact with my joy, aliveness, and my tears and my grief, my depression, my ups, my downs, my sexuality, my lack of sexuality. I begin to feel my body and my senses when I'm in first position. I'm convinced that it is taboo for men to be in their bodies. And that the society finds men who are able to cry as well as to mourn, as well as to sob, as well to joyously jump around like Zorba the Greek, as terribly threatening to the social structure. Zorba the Greek is not exactly the kind of guy who would wear a tie and go to work at IBM.

**Prince: Or be forced to do anything he didn't want to do.**

McDonald: Right. And he'd do what felt to him was right in some way—felt like it had aliveness to it rather than deadness. When I cry I become more alive; I get stronger. I'm much stronger in those workshops in which I cry than I am in those workshops in which I don't cry—much stronger, much more intellectually solid, much more in my body, much more able to assist other people in changing, much more empowered to notice intuitively as well as with all the sensory acuity business what it is that a person is in the process of doing, and hear what they want, notice what they want and provide them with the NLP technology to change from where they are to where they want to be. I'm much, much more powerful as a result of crying than I am when I don't. Or, if it's not crying it's some sort of emotional authenticity, maybe it's anger, but it's authentic emotional expression. This is what I'm getting down to. But, generally speaking, it's crying with men and it's anger with women.

I'm doing a workshop down in New Zealand soon called *Men and Women Together* that I've been doing for many years. They are very interested in New Zealand about male and female role expectations. There are profound problems in New Zealand—no more than in the United States—but they are a small country and so it's more obvious. And, I think, they are more willing to address that. The women's movement is very powerful there. They are taking after the United States. I am happy to be working with my NLP friends in New Zealand, Bruce Mackie, John and Nancy Stewart, Quentin Grady, and Timothy Langley, who are incredibly courageous. They are committed to healing themselves and their country.

So, there's an apparent clash between the sexes. I don't think that clash is genuine. I think that it's a manufac-

tured clash. I think it comes out of women being oppressed; out of their anger. The society agrees, when I say society, I mean men and women, men and women agree that it's taboo for women to be angry. They can be sad. They can cry. They can be depressed, and meek, and nurturing, and they can be a lot of stuff; but when it comes to being angry women are not regarded as simply angry and firm, but rather as bitches—being a castrating bitch rather than an angry woman.

**Prince: It's not feminine!**

McDonald: It's not feminine. Well, it's the same thing on the other side of it. I think it's just more difficult to see now. The oppression of men is something that I believe everyone agrees to. I believe I agree to it, I believe everyone agrees to it. That it is important to keep men not free, unfree, enslaved. And I think the best way to do that is to make sure that they don't cry. I really do, I think its the very—

**Prince: Well, according to Wilhelm Reich in order to not cry we have to clamp down on huge sets of muscles. Which clamps down on our energy, which clamps down on our life. And so when we release that crying we are truly alive and energetic. Like you said, you do your best work.**

McDonald: I do my best thinking after I've cried; even during crying. I was conducting a *Beyond Codependence* workshop in Ohio and something happened in the workshop and I began to cry in reaction to it. Something painful happened and I thought myself to be under attack. Then somebody said "Well, it seems to me like Robert's doing this," and I felt so understood. The combination of feeling pain and wounded plus feeling understood, just naturally caused me to cry. So I sat there and cried for a while. People came over to hug me and so on, and it felt really good; there was community support. Inwardly I noticed that the more I allowed myself into the crying, the stronger I got. It was one of the best workshops I ever did. Because even though the people were very accepting of my tears, it didn't matter if they weren't.

See, I had done the taboo thing. Since I had done the taboo thing, it didn't really didn't matter whether they liked it or didn't like it. I got stronger and was able to see clearly what was going on, and assist the people in going through the rest of the workshop much better than before. If I had not — if I had just sort of held on to that and played Mr. Unemotional, then I would have been effective at helping people to change because NLP is effective in helping people to change even when its being run by an idiot.

**Prince: What led you toward NLP? And at what juncture of your leading the workshops and doing that, did you encounter NLP?**

McDonald: In 1975, I read portions of *The Structure of Magic*. I was very interested in gestalt therapy at the time and somebody at a counselling center said "Gee have you seen this book?" It was *The Structure of Magic - Volume 1*. Since I had an abiding interest in English, I was very familiar with grammar and with some transformational grammar. I understood what was being said in the book. I thought, "Yes this is an accurate description and it's a mathematical formula, and I don't give a shit." I wasn't interested in reading a mathematical formula, because I was very interested in the emotional part of transformation. This was a case for me of being so much into the heart that I ignored the sword. That was in 1975. Then in 1979, when *Frogs into Princes* came out, I read that. By that time, I had had enough of the heart. It had been heart-heart-heart- lots of emotional stuff and *Frogs into Princes* presented information that was so exciting to me about transformation that, if it were true, I wanted to know it. If it were possible to resolve traumas in one session without having tears, I wanted to know how to do that.

**Prince: It's interesting that you said, "Without tears."**

McDonald: Without the emotional upset. I had been trained and believed that in order get past traumas it was necessary to go back and relive those experiences fully. And that's what I noticed seem to work. I knew in my own life the more that I was in touch with my own emotions the stronger I felt. So it seemed "Why go into this mental place?" But there were intense claims being made in *Frogs into Princes* and I thought, "I gotta know about this." In that book, six-step reframing

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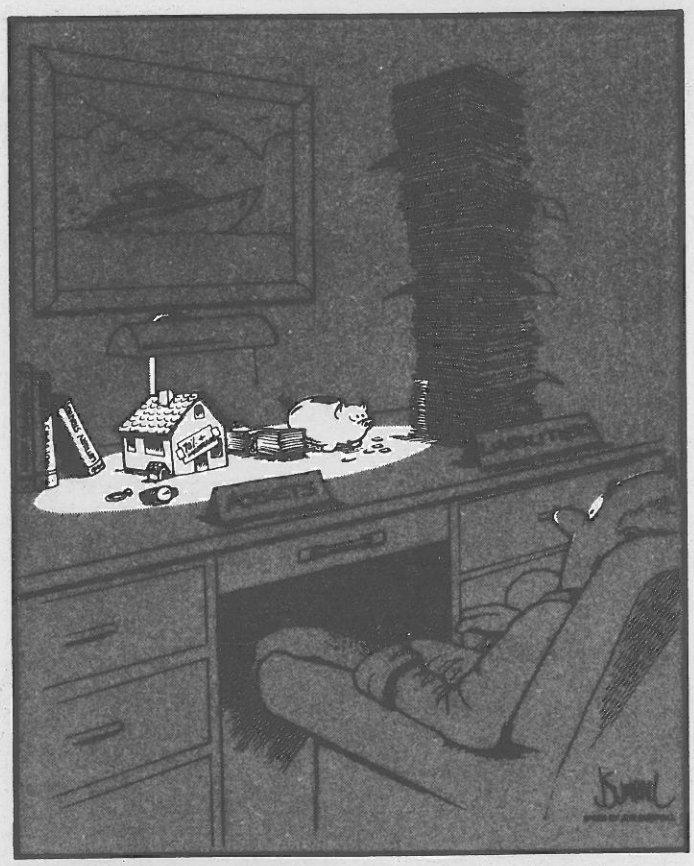
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was laid out, and I started doing six-step reframing with clients. Then I worked it out so I could do it with whole groups at a time; where everybody could be laying on the floor and I would do six-step reframing using finger movements, ideomotor responses. It was just astonishing what was able to be done.

I was excited so I got more involved until finally I took the practitioner training with Leslie Cameron-Bandler, Michael Lebeau, Lynn Conwell and Metha Singleton, and that whole gang of people. By that time Richard and Leslie had split up. So it was 1982 or 1983. I got my basic practitioner training and thought, "so what," I already knew the six-step reframing. They just touched on the swish pattern at the time. They didn't know too much about it, or at least didn't go into it. Submodalities weren't covered much. The only thing I was excited about was that Steve and Connirae Andreas came to teach strategies. They made it so clear and so obvious that I realized they were the ones who really knew how to teach it. But still I went, "so what." I didn't want to do it ( NLP). I didn't want to go on with it. Because the stuff they were teaching I already knew. I already knew what they were teaching except for a couple of technologies. The rapport stuff and meta-model questioning I had done naturally, had always done it naturally. So it wasn't anything new as far as I was concerned—or important enough for me to continue going on with it. But then some time went by and Steve and Connirae came out with the *Advanced Submodalities Workshop* in which they claimed they could change beliefs. I got excited and came back to NLP and got the Advanced Submodalities training and Master Practitioner from them. Went back to their trainer training and all that.



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**Prince: One of the things that seems difficult to mesh with the work you do around codependence and what I learned in my NLP practitioner training and had to unlearn it seemed in order to be effective was that: 1) Things could be fixed (snap) just like that—quickly; and, 2) That it was best done content free. They encouraged us to do it content free. That was the social pressure within that peer group. Certainly was that if you needed to talk to anyone it wasted the client's time and you were not being efficient.**

McDonald: Or you were being a voyeur.

**Prince: That's right or stalling or whatever. In the work I've done, and my sense about you is that too, is that my clients, especially if they've had an abusive childhood or long periods of trauma, want to talk about that. That content is important and those things don't get suddenly switched. What is your experience?**

McDonald: I think it's beyond, "they want to talk about it." I think they want to share it. That it's not just talking about it because otherwise they'd just go talk in the bathroom. What I want to do, when I'm a client, is to share my experience with another human being who has the possibility of understanding it; who has the possibility of saying, "Oh, I know what you mean." Or in other words has the possibility of being a human being who does not shame me the way I was originally shamed with those emotional things.

I think codependence gets done by people, it gets solved by people. It's done in community. I get into my codependent mode in family and in community. I get out of my codependent mode in family and community. That's why I think it's best done in groups. That it's a group of people who are saying, "Oh, so that's how you're feeling," without any shame, just noticing and I get a chance to notice that how I feel is how I feel whether they like it or not. So I get two things, I get to both be independent of the group as well as part of the group. Which leads me to what I believe is the goal of codependent behavior, the meta-outcome of codependent behavior, which is to freely belong. To belong freely. To belong by choice. Not to belong because I have to belong. Not belong because I'm being pressured to belong. Not to belong because I have the fear of not belonging. But to freely belong. To belong when I want to and how I want to. I believe that's the positive purpose behind codependence and that what happens instead is codependent behavior, which is not a disease by the way, but rather simply ineffective behavior.

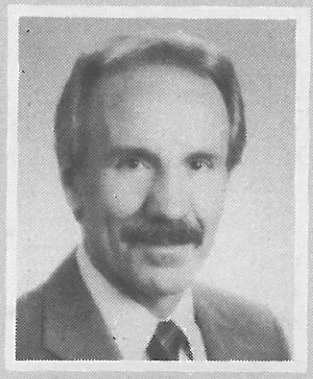
Basically codependence is any behavior that unwittingly results in the defeat of one's own positive purpose. It is any behavior that defeats one's own meta outcome, one's own ultimate positive purpose. And it unwittingly happens. I defeat my own positive purposes by simply not knowing what I'm feeling and what I want; and I easily don't know what I feel and what I want when I'm involved in being stuck in second position or stuck in third position. Stuck is really the wrong word. I'm out of first position and don't know how to get back into it. That's what codependence is.

**This interview concludes next month.**

**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**

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# *Looking for the Other Part of the Chicken*

**By Joseph E Scanlon, M.A.**

One of the most valuable strategies synthesized by the NLP process is that of modeling. Modeling focuses on the "what" of a behavior rather than on the "why." This orientation enables the modeler to reproduce the behavior of the model without participating in the belief system or explanation behind the behavior. The upshot of this is the realization that individuals who achieve excellence in a given endeavor usually share several behaviors in common. I have been working on a model of traditional healers and have discovered several common components of effective healing.

Traditional healers are individuals who operate out of a cultural tradition or belief system which empowers them to perform healing. Examples of healers would include Native American or African medicine men, Rei-Ki and therapeutic touch practitioners. Also included are modern day versions of these healers like Rolfers and practitioners of Feldenkrais and Alexander Technique. The meta-program they all share is the use of kinesthetic strategies to relieve disease. These strategies can be as simple as the touch of a Healer like Finbarr Nolan. Finbarr's credential is his lineage as the 7th son of the 7th son of an Irishman. The strategies can be as structured as the 10 session process of a Rolfer who has extensive training. It always involves the healer using touch or movement to help the individual rid themselves of dis-ease.

Traditional healing is frequently regarded as an occult or supernatural phenomena. This is often supported by the belief systems associated with various types of healing. Another common belief is that the individual must believe in the healer for the healing to work. None of these notions are supported by my investigation. The primary behavioral chunks exhibited by effective healers are: 1. The healer's ability to move energy within their body, and 2. The healer's ability to help the individual to move energy within their body.

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The concept of moving energy is fundamental to an understanding of healing. Some of the most cogent theories about energy movement written describe what happens during Acupuncture and Acupressure[1]. For the purpose of this model, however, it is more important to know how to recognize when energy is or isn't moving. Areas of the body that have good energy flow will have supple muscles. Flexibility will be good in these areas and they will be relatively pain free. Areas of poor energy flow have stiff armored muscles. Flexibility in these areas is poor and chronic pain and injury are common. From the perspective of this model, areas of the body suffering from cancer, infection, ulcers, chronic pain and similar diseases have poor energy flow.

While modeling effective healers, I have noticed a relationship between the healer and the individual that is very consistent with the NLP model. The healer has the skill or attribute to help the individual in restoring their optimum healing process. The essential resource for healing, however, exists in the individual. It is the congruity, skill and technique of the healer that stimulates the individual's internal resource. The gratifying part of this work is the realization that the body, restored to ecological functioning, has remarkable powers of healing. Stress and tension relate directly to the body's ability to heal. Under stress, the body produces cortisol as fuel for the flight or fight response. One physiological effect of cortisol is the inhibition of the body's immune system[2]. Consistent with this is the idea that areas of the body under constant stress have an inhibited ability to fight off dis-ease. With this understanding of the cybernetics involved in dis-ease, let's move from model to theory. This will provide a perceptual framework for knowing what to look for when modeling the healing process.

Even a 3-hour intro to NLP course will demonstrate the potency of a kinesthetic anchor. In a 50-minute session, an NLP practitioner can help a client find and anchor a feeling that can change the client's life. The anchoring process also happens randomly in the world in a much less benevolent fashion. Many people are exposed to toxic emotional environments from childhood on. They learn to carry (anchor) negative feelings in their bodies because they are not safe to express them. Over time, they learn to protect these areas of their body so as not to stimulate the anchor and feel the discomfort. The body gradually torques out or armors these areas to protect them. When this happens these areas lose their ability to adequately fight dis-ease.

This armoring (the chronic stressing of muscle groups) and torquing (the bending, twisting or misalignment of the body) is systematic. In much the same way that representation systems relate to eye and postural accessing cues, emotions relate to parts of the body[3]. This accounts for the uncanny ability many healers have of knowing, with great accuracy, the personal histories of their clients. This information is not gathered through the client's report but through observation of the client's posture, alignment and areas of the body the client is protecting. Native American healers I have modeled have a very sophisticated and accurate means of assessment. They personify personality traits in animals and interpret an individual's behavior and movement in terms of that animal. Familiarity with this process leads me to give it as least as much credence as I do the DSM III R, if not more.

With this as our operating perspective, let's view healing as a component of a process designed to restore a client's personal ecology. An individual suffers an emotional trauma (the unexpected death of a loved one, assault or divorce) that leads them to seek help. They could have been the victim of sexual abuse as a child or a recovering substance abuser. Whatever the cause, the client's process has become sufficiently disorganized that they are willing to hire someone to help ease the discomfort. A common and effective NLP strategy is to help the individual kinesthetically (K) dissociate from the trauma. This frees them of the dehabilitating effects of the feelings. Then they develop a resource state sufficient to cope with the trauma. When this is done, they reassociate with the trauma while in the resource state and can then cope. I could write numerous case studies based on clients with whom this process worked perfectly. I became curious, however, about those incidents when it didn't work and I didn't know why.

There are generally two scenarios in which the K dissociate - resource - reassociation strategy didn't work. First, were the victims of severe trauma who had already dissociated from the event and unable to access the K despite the resource state they built. The kinesthetic content of the original trauma overwhelmed the anchors the client established in counseling. I have heard of cases where the NLPer used an extreme change anchor but I am ethically opposed to creating change anchors by using intrusive strategies like threatening clients with loaded guns. The second scenario occurred in those individuals who seem to get the desired change at the time. They will, however, return to my office 1 year or 18 months later with the same category of complaint in a different context. These individuals also often have a high incidence of somatic complaints. They frequently suffer from problems like migraines, colitis, pinched nerves, sinus infections and allergies.

This relationship begins to come clear when we observe the effects of the healing on the individual. Often during a healing or shortly after that, the individual who was healed will experience a sense of emotional release. This is often accompanied by a memory. I will present some examples of effective healers, based on their ability to help an individual move energy through an anchor and release the stored K and relieve the symptom.

One of the most enjoyable healers in my experience is a man who doesn't claim to be a healer and probably doesn't even think of himself in that way. Titos Sompa is a master drummer and dancer from the Congo. He teaches dance and drumming in Santa Cruz, California. Titos teaches measured steps to the thunderous beat of the drums. The pulse of the drums assaults your body at first, but as you learn the steps it

begins to flow through and energize you. A proximity effect common to many healers occurs when Titos is dancing within a few feet of you. In his immediate presence, your body feels looser, more fluid, and connected. Your movements are lighter and more agile. In time, the steps begin to develop an emotional component. This one feels like joy, that one like passion, another like sadness or grief. You find yourself in a kinesthetic state with Auditory (A), Visual (V), and Internal Digital (Id) off dancing out the emotional component of your day, week or last 5 years. The net result is a feeling of well being and connectedness with yourself. Another benefit is a feeling of being connected to your community of dancers. The healing aspect of this was the way in which it helped many of us get in touch with our bodies and feelings. This enabled us to be more expressive with each other and create a supportive community.


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Finbarr Nolan is one of the most effective and respected healers and also atypical. I attended a workshop featuring Finbarr several years ago. For the purpose of rapport, the group wanted to know how he prepared for healing. Finbarr thought for a moment and answered "I shower, eat my breakfast, get to work. Then I begin to touch people and sometimes they get better and sometimes they don't." For the remainder of the 3 days, a large part of the group followed Finbarr about, in deep rapport moving as he moved, touching as he touched etc. Several of us spent this time observing Finbarr and getting in rapport with the congruity inherent in his comment. Finbarr didn't do anything in particular, he simply was a healer.

To achieve the level of personal congruity that Titos and Finbarr possess, those of us not born to healing can practice strategies that help us focus our attention, balance our bodies, and clear ourselves of blocks so our energy can flow freely. Native American healers I have studied with talk of their shaministic vision. This occurs after a series of preparations like sweat lodges, medicine walks and vision guests. These experiences clear the body and mind and allow the individual to be open to their guiding spirit. It is from this state that the healer is effective. NLP modeling provides the perfect format to distill the essential components of these strategies and enable us to reproduce them in our behaviors.

Putting all this together, I have modeled a process that combines music, sound, breath work, movement, touch and physical manipulation to help a client move physical energy. This includes a process that prepares the therapist to be congruent and able to move their internal energy. This process has proven to be effective with clients less responsive to verbal strategies. It also has proven effective when used on any of several somatic complaints.

Gregory Bateson told the story of the two scientists who wanted to figure out how a chicken worked. They split the chicken down the middle and each took half away to study it. Each scientist came to the same conclusion from studying their half of the chicken, that chickens can't work.

When I have difficulty discovering how something is working I find it useful to look for the other half of the chicken. What can't be done linguistically or through gesture or symbol or even through drugs and surgery can perhaps be done through touch and movement.

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**3.Greenberg, J.S., *Comprehensive Stress Management*, WCB Publishers, 1987, Pgs. 24-45.**



**Joseph E Scanlon, M.A. Is Licensed in South Carolina as a Counselor and Certified as a Master Addictions Counselor. He specializes in working with sexual and physical abuse survivors, post traumatic stress disorder, and substance abusers. He does workshops on healing and modeling healers. He can be contacted at 1002 Gordon St.- Georgetown, SC 29440. His phone is (803) 527-2289**

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June 1-3 Basic NLP, II
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