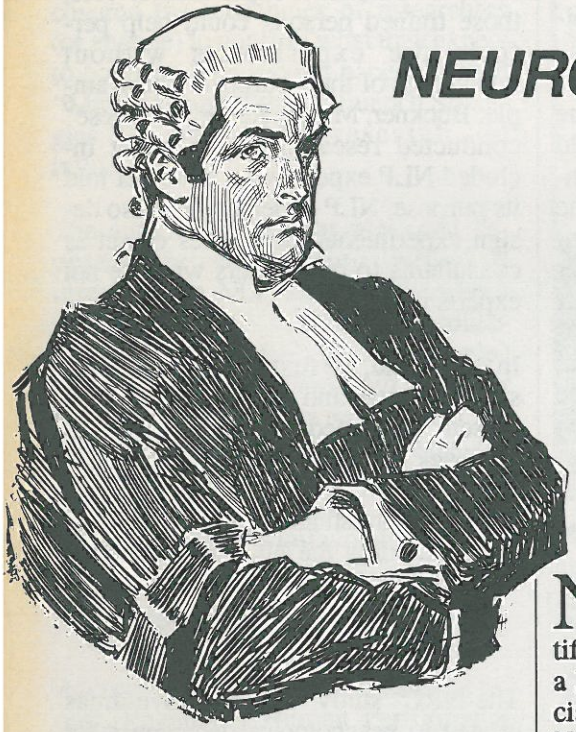
Anchor Point

Vol.5, No 5 (May 1991) The International Journal for Effective NLP Communicators $5.00



NEURO-LINGUISTIC PROGRAMMING ON TRIAL

By Pascal J. Gambardella, Lyle D. Chubb, Melanie Rawlins, & Martin Brossman III

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INTRODUCTION

Neuro-Linguistic Programming (NLP) has "crumbled under scientific scrutiny." This was the reaction in a March 1988 *Psychology Today* Special Report reviewing the results of a National Research Council (NRC) study on human performance enhancement technologies. The Army Research Institute initiated this study by asking the NRC to evaluate whether NLP (and other disciplines[1]) can enhance human performance. To do this, the NRC created the Committee on Techniques for the Enhancement of Human Performance. The Committee was given three major tasks for its study of disciplines that claimed to enhance human performance: 1) to provide evaluation criteria; 2) to examine existing scientific evidence; and 3) to suggest performance enhancement research.

The NRC Committee concluded:

1. NLP is not an effective strategy for exerting influence.
2. NLP makes faulty assumptions about the physiological correlates of its model.
3. NLP practitioners are not interested in conducting studies.
4. It may be worthwhile to further consider NLP as a model for expert performance.

They documented these findings in a book entitled *Enhancing Human Performance, Issues, Theories, and Techniques*[2]. Some committee members later wrote a paper entitled *Enhancing Human Performance: An Evaluation of "New Age" Techniques Considered by the U.S. Army*[3]. This paper contains a summary of the study and an update on Committee activities since publishing the book. The media extensively covered the study including a December 1987 press conference[4]. Although the Committee completed its initial tasks, a newly constituted Committee met in July 1989 to begin another phase of activity.

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ANCHOR POINT is an international monthly journal presenting recent developments and practical applications of NLP and related technologies.

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Anchor Point (ISSN-0895-366X) is published monthly, 12 times per year by Cahill Mountain Press, Inc. 10907 West Arkansas Avenue, Denver, CO 80232. 2nd Class postage paid at Denver, CO.

Subscription rates are: $35.00 (U.S.)/year for U.S. and its Possessions; Canadian Subscriptions add $10.00 (U.S.) per annum; Foreign Subscriptions add $20.00 (U.S.) per annum; payment must be made by charge card or by check drawn against a U.S bank. Single issue price is $5.00 / $7.00 *Foreign*.

POSTMASTER: Send change of address to ANCHOR POINT, P.O. Box 26790, Lakewood, CO 80226-0790 USA.

Articles published in Anchor Point do not necessarily reflect the views of Cahill Mountain Press, Inc.

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Why be concerned about the NRC study and its publicity? The answer depends on who you are. If you are a candidate for an academic position and mention your NLP experience, you may be denied the position. If you are a researcher and propose to use NLP in your research, you may be denied a grant. If you provide NLP trainings, you may lose potential trainees. Finally, if you are interested (like us) in the scientific advancement of NLP, you may have to overcome some rather entrenched biases.

For those of us versed in NLP, it became apparent that the NRC Committee held an incomplete view of NLP. They considered NLP to be based mostly on the visual, auditory, or kinesthetic sensory distinctions people make. We will later describe the differences between their view of the NLP (sensory) representational system model and the actual model. We will also discuss how the representational system model is just one of NLP's many models.

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By limiting their study of NLP to influence strategies, the committee missed an opportunity to evaluate NLP models relevant to learning, improving motor skills, and stress management.

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In fairness to the NRC, the NLP community must accept some responsibility for their confusion. Within the NLP community, itself, the definition of NLP is subject to broad and diverse interpretations. An informal survey of books, advertisements, and brochures from various NLP training programs yielded no less than a dozen distinct answers to the question: What is NLP? Is it any wonder, then, that the NRC Committee would have difficulties defining NLP when the NLP community cannot agree on a meaning?

Another legitimate criticism of NLP has been the lack of scientific research that conclusively demonstrates its effectiveness. Early research in NLP was compromised by methodological errors[5]. Two major drawbacks to NLP research in the past have been: 1) those conducting the research have not been trained in NLP; and 2) researchers have focused on selected components of NLP, omitting too much context.

This situation is changing. The NANLP Research Committee has recommended that **any research into NLP involve at least two persons certified at no less than the practitioner level of expertise.** To minimize experimental bias, those trained persons could help perform the experiments without knowledge of their purpose. For example, Buckner, Meara, Reese and Reese[6] conducted research in NLP that included NLP experts who were not told its purpose. NLP experts could also design experiments themselves or act as consultants to researchers who are not experts in NLP.

In this article, we first describe the NRC study's scope and methods. Then we present a detailed response[7], which is feedback to the NRC and to the NLP community. Through our response, we hope to establish an open dialogue over issues dividing the NLP and scientific communities.

NRC STUDY SCOPE

The NRC study covered five areas related to psychological techniques for enhancing human performance: 1) learning; 2) improving motor skills; 3) altering mental states; 4) stress management; and 5) social processes. The study subdivided social processes into the cohesion of groups within organizations and influence strategies. The NRC Committee considered NLP only within the limited context of "influence strategies" and asked: How can NLP's interpersonal influence strategies apply to training? How can NLP's modeling techniques create models of experts for use in novice training programs? By limiting their study of NLP to influence strategies, the committee missed an opportunity to evaluate NLP models relevant to learning[8], improving motor skills[9], and stress management.

NRC STUDY METHODS

How did the NRC Committee conduct its study of NLP? In July 1986, committee members interviewed Richard Bandler and attended an NLP presentation by Robert Klaus. The Committee also commissioned two papers, which examined research in NLP. The first paper, entitled "Interpersonal Expectancy Effects and Human Performance,"[10] covered the tendencies of researchers (or anyone) to confirm what they expect to confirm. The second paper, entitled "Matching and Other Influence Strategies,"[11] examined research on influence.

The authors of the commissioned papers reviewed selected published research into NLP, such as Sharpley's critical reviews.[12] Their (and consequently the NRC Committee's) predominant view appeared to favor Sharpley's perspective rather than the rebuttals to Sharpley's criticisms offered by Einspruch and Forman.[13] This bias may have contributed, in no small part, to the NRC's unfavorable conclusions.

NLP AND INFLUENCE

According to the NRC Committee's report, Enhancing Human Performance (EHP),

> **The [NRC] committee finds no scientific evidence to support the claim that neurolinguistic programming is an effective strategy for exerting influence (p. 21) ... 1) Evidence for a PRS (preferred representational system) is weak; correlations among alternative measures are low; 2) evidence for matching on preferred predicates only is weak; and, 3) matching on all predicates produces significant effects on perceptions (p. 243).**

The NRC Committee considered NLP to be a set of procedures and techniques developed to influence and change the behavior of others. The NRC study focused on the validity of assuming each person primarily uses a visual, auditory, or kinesthetic representational system in relating to the world.[14] Furthermore, they believed NLP assumes anyone matching a person's "primary representational system (PRS)" using verbal predicates (i.e., verbs, adjectives, and adverbs) from that representational system would be able to establish and maintain rapport with the person.

The NRC Committee and the authors of their commissioned papers believed that eye movements, verbal predicates, and self reports were independent ways to identify a person's PRS. However, according to Grinder, Bandler, and Dilts,[15] determining the PRS requires knowledge of a person's eye accessing patterns and sensory-based predicates. The reason is that NLP postulates[16] both a PRS and a lead system. The lead system is the system a person uses when they initially access internally stored information. The lead system could be different from the PRS. A person with an auditory PRS and a visual lead system might recall the name of his third grade teacher by first internally seeing (i.e., the visual lead) the teacher's face, and then internally hearing the teacher's name. Eye movements alone can neither distinguish between nor conclusively demonstrate an equality between a person's PRS and lead system.

Experts in a field make finer distinctions than novices. NLP assumes most people are experts in one sensory representational system (i.e., the PRS). However, just as an expert's particular expertise may not be appropriate or used in all contexts, a person's PRS may not be appropriate or used in all contexts. For example, someone performing a highly kinesthetic task may be functionally limited by using a visual PRS. The representational system in use at any moment may or may not be the PRS. From context to context people change their "most used representational system." The NLP representational system model includes a PRS, a lead system and the representational system in use at any moment (which could all be different). By focusing only on the PRS component, the NRC study limited itself to an incomplete version of the model.

The NRC Committee thought that once a person's PRS (e.g., visual, auditory or kinesthetic) was determined, matching

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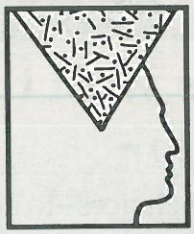
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it with a subject's representational system, indicated by verbal predicates or eye movements, should prompt behavioral change in the person. Matching PRS predicates or other predicates may be useful for establishing rapport, creating an atmosphere in which interpersonal influence is more probable. The use of these techniques alone, however, is likely to be inadequate when attempting to establish durable, observable or reportable shifts in behavior or states (internal and external). Understanding how to gain and maintain rapport with someone requires observing and verifying patterns, calibrating with verbal and non-verbal behaviors,[17] and then matching or mismatching these patterns as appropriate. These patterns could include how the person directs her attention (e.g., her meta programs[18]). For example, in specific contexts: Does she move toward outcomes or away from problems? Does she sort for differences rather than for similarities? Does she want the big picture before the details? Also, the representational system a person uses at any given moment may be more appropriate for gaining and maintaining rapport than the PRS.

In summary, we conclude that the NRC made three inaccurate assumptions when examining NLP's effectiveness on exerting influence: 1) Either eye access patterns, or verbal predicates, or self reports can be used to elicit a person's PRS; 2) Eye access patterns and predicate usage are the major techniques NLP deems appropriate for exerting influence; and 3) NLP is mostly concerned with representational systems, eye access patterns, other assorted verbal and nonverbal behaviors, rapport, and influence. We have considered the flaws inherent in each of these assumptions.

PHYSIOLOGICAL CORRELATES OF THE NLP MODEL

On page 141, the EHP report offers the following statement:

> **The proponents of NLP do not put forward their procedures as scientific theory, nor do they regard their models of processing systems as a variety of cognitive psychology. Rather, they claim they have developed an empirical working model of the behaviors that accompany subjective experiences. They do present both scientific support for the basis of their assertions and some quasi- experimental evidence for some of the stated relationships. The scientific underpinnings are presented in most detailed fashion in the Roots of Neuro-Linguistic Programming (Dilts[19], 1983).**

In reviewing Dilts' purported scientific evidence, the NRC Committee identified several valid shortcomings in relating NLP to its physiological underpinnings. For example, the theories that Dilts cites as congruent with NLP (e.g., Pribram's theory of the holographic brain) are not scientifically accepted. The Committee also stated that Dilts did not cite direct support for the NLP eye access model. Current research[20], however, supports the visual and auditory components of the NLP eye access

model and not its kinesthetic component. Open questions remain for further research[21].

Is determining the physiological correlates of NLP even relevant? The answer must be both "no" and "yes," depending upon our desired outcome. We can answer "no" if our intention is to help others achieve behavioral growth through the application of NLP technology. We can drive a car without having to understand the dynamics of the modern combustion engine. The use of NLP, and its reported effectiveness as a technology for behavioral change and growth, does not rely on a direct, demonstrable association with the central nervous system. If on the other hand, we are attempting to bridge the gap between subjective experience (the domain of psychology) and biophysical activity (the realm of scientific medical inquiry), we would want to answer "yes." If we can demonstrate that NLP effectively parallels recognized psychophysiological processes, NLP will gain a higher level of credibility and validity with non-NLP communities. For example, given that there is scientific support for components of the NLP eye access model, how can neuroscience relate this phenomenon to brain functions?

The root meaning of Neuro-Linguistic Programming refers to the "language of neurons," implying that a relationship of some sort exists between the model and neurosynaptic transactions on the cellular level. To explore this relationship, Chubb[22] is currently developing an integrative model that combines NLP with psychophysiological processes.

NLP PRACTITIONERS AND SCIENTIFIC STUDIES

The EHP report claims,

> **The lack of evaluation (for NLP) is not apt to be easily remedied. For one thing, the proprietor, purveyors, and practitioners of NLP are not experimentalists and are not interested in conducting such studies . . ." (p. 145).**

If we define "experimentalist" as one who publishes scholarly articles in widely accepted professional journals, then the NRC claim is accurate, though the picture is changing. For example, Buckner[23], et al., using NLP experts, conducted significant research on the NLP eye access model.

The NLP Research Data Base[24] contains many references to documented formal research on NLP techniques. In addition to the work of Buckner, et al, other well-designed research protocols are beginning to emerge. For example, Janet Konefal[25] has been instrumental in creating a documented protocol for expanding limiting beliefs and altering behaviors among HIV+ patients.

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If we can demonstrate that NLP effectively parallels recognized psychophysiological processes, NLP will gain a higher level of credibility and validity with non-NLP communities.

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For the most part, the NRC claim is an accurate summary of the current state of NLP research, particularly concerning its developmental component. Most people working on the leading edge of NLP applications seem generally uninterested in documenting and validating their insights and findings in the scientific community.

A BRIDGE BETWEEN NLP AND SCIENCE

What is a model? What is NLP? How is modeling in NLP related to the traditional scientific method of inquiry? Giving these questions careful consideration is important in creating a mutually beneficial bridge between the NLP and scientific communities.

A model is a selective abstraction that allows us to identify, explain, predict, and control events in the world[26]. Gordon[27] defines a model within NLP as "a representation of an experience of behavior that makes it possible to UNDERSTAND, AFFECT, and REP-

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LICATE in ourselves the dynamics of that experience or behavior." In our view, NLP is a discipline for modeling the ways in which we, as unique individuals, structure our subjective experience to relate to ourselves, others, and the world. There are sets of NLP models, rather than just one as the NRC Committee believed. For example, there are models for therapy, motivation, and performance. Most NLP models use a core set of models, (e.g., submodalities and metaprograms).

Like many disciplines, NLP has its share of myths, rituals, and rules of thumb. For example, NLP provides a practitioner with ways of behaving to help him or her model the structure of experience or to use NLP models. Among other things, practitioners are taught to act "as if" certain presuppositions are true. These presuppositions[28] include:

1) There is no such thing as failure, only feedback;
2) The map is not the territory;
3) The highest quality information is behavioral;
4) The mind and body are part of the same cybernetic system; and
5) The element of a system that has the most flexibility has the most control (The Law of Requisite Variety).

NLP methods allow a practitioner to develop sensory-based descriptions of how individuals specifically encode and interpret their perceptions. NLP provides a framework enabling a practitioner to describe how internal processes (e.g., emotions and mental imagery) and perceptions generate specific sets of behaviors and internal responses. Based on trained observation of external behavior, NLP practitioners then develop models of what the observed person may be doing internally to produce a certain (set of) behavior(s). Once the practitioner generates these modeling definitions, he or she tests their validity on the observed individual. Only then is the practitioner in a position to help that person create change or refine his strategies. The NLP practitioner, therefore, does what a scientist does: observe, hypothesize, predict and test.

"NLP the Discipline" transcends any consistent, simple definition, since it is oriented to the dynamic interaction between or within individuals. Because we are dealing with subjective experience, we cannot, in general[29], test many NLP models directly. However, we can test the techniques generated by (or through) the models. Because of this, it is important to distinguish "NLP the Discipline" from "NLP the Technology." The latter consists of the techniques and models in NLP (the Discipline) that are subject to both investigation and verification through research, bringing it into the realm of scientific inquiry.

For example, consider submodalities, which are the refined distinctions within each representational system. Auditory submodalities include pitch, tempo, and rhythm; and visual submodalities include brightness, contrast, and focus. A person's description of his internal imagery in terms of submodalities lies within the domain of "NLP the Discipline," while the use of submodalities to change his beliefs or to increase his

motivation lies within the domain of "NLP the Technology." The difference between "NLP the Discipline" and "NLP the Technology" is important when we attempt to verify NLP through scientific means.

In his book, *The Psychology of Science,* Abraham Maslow[30] states: "Science at its highest level is ultimately the organization of, the systematic pursuit of, and the enjoyment of wonder, awe and mystery." The scientific method promotes the systematic study and rapid growth of knowledge, providing wings to our emerging growth. Creative discovery and systematic study can exist side by side.

The results of science are condensed descriptions of nature. The results of NLP models are condensed descriptions of behavior.

Both scientific theories and NLP models consist of coherent sets of general statements about the world. Some, not necessarily all, of the statements in scientific theories and NLP models refer to observables. As "condensed descriptions of nature or behavior" the question "why?" is not relevant. "How?" and "what?" are the important questions. The question "why?" is relevant when you are explaining some aspect of a phenomenon by referring to an existing theory.

In summary, the scientific method can be used in two ways: 1) Creating a map of nature or behavior (using "how?" and "what?") which parallels our definition of "model"; and 2) Explaining the relation of a phenomenon to an existing map (using 'why?'), the operative definition of a "theory." Neither of these applications are antithetical to NLP philosophy or its presuppositions.

NLP AS A MODEL FOR EXPERT PERFORMANCE

The EHP report states:

> **There are no existing evaluations of NLP as a model of expert performance. We conclude that further investigation of such models may be worthwhile and suggest that NLP be examined in comparison with several other techniques (p. 22).**

In NLP, there are many people (e.g., Dilts and Holander[31], Gordon[32], Cameron-Bandler, Gordon and Lebeau[33], and Woodsmall and Graves[34]) concerned with modeling expert performance and behavior. As far as we know, none has published work in academic or scientific journals. We urge them to do so.

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The results of science are condensed descriptions of nature. The results of NLP models are condensed descriptions of behavior.

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Finally, NLP may prove useful[35] in modeling expertise to create expert (computer) systems in the field of Artificial Intelligence. Here a measure of success would be how well the expert system performs against known experts. If NLP models are used in an essential way within the expert system or in creating the expert system, the success of the expert system can support the validity of those models.

CONCLUSIONS

The NRC Committee did not research or understand enough about NLP. Their focus was narrow, extracting techniques out of the context that gave them meaning. Also, as we discussed earlier, their study ignored relevant research.

The NRC Committee may have believed NLP was a single model, and therefore the PRS was a central element of "the model." They did not investigate other NLP models and techniques that are even more relevant to human performance, such as meta programs, (NLP) strategies, and submodalities.

Protocols for NLP research design are needed. They can be used to test and demonstrate the effectiveness of NLP models in many contexts. Personal experiences and hundreds of self-reports show that NLP models work. Quality research can help to make NLP more accepted in the academic, educational, therapeutic, and non-NLP communities. This acceptance can help everyone interested in advancing human performance.

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We want to thank the NRC Committee for stimulating us to promote research in NLP, which we believe is essential to its survival.

Sincere thanks go to our reviewers: Rodger Bailey, Winifred Conley, Alison Galway, Rosalie Fedoruk, Rachel Hott, Claire Kurs, Richard Parker, David Perkins, Robert Quinlan, Larry Rawlins, Tarn Taran Singh, John Verdi, and Lisa Wildermuth.

Pascal J. Gambardella, Ph.D., is a Physicist, Certified NLP Practitioner, and Senior Scientist at the Computer Sciences Corporation. His work includes system integration and engineering; expert system technology; and, computer security and performance. His primary interest is in modeling both mastery and expertise. He teaches NLP and leads an NLP Exploration Group in the Washington D.C. area. He is a member of the NANLP Research Committee and Research Special Interest Section. He can be reached 12708 Chilton Circle, Silver Spring, MD 20904 or call 301-236-9651.

Lyle D. Chubb has a B.A. in psychology from Susquehanna University. He chairs both the NANLP's Research Committee and Research Special Interest Section, and is Director of Creative Growth Unlimited in Newark, N.Y. In addition, he has been instrumental in organizing the NLP Research Data Base. He is currently writing a series of articles in *Anchor Point* entitled, "Unlocking Pandora's Box," which attempts to integrate NLP with the actual processes and structures of the human brain. He can be reached at 315-331-0411.

Melanie Rawlins, Ph.D., is Professor of Educational Psychology and Guidance at Eastern Illinois University and a Certified NLP Practitioner. She has been a trainer for the Italian Institute of NLP in Milan and was an assistant for NLP of Chicago's practitioner training. She is a member of the NANLP Research Committee and Research Special Interest Section. In addition to teaching, Dr. Rawlins, a clinical psychologist and National Certified Counselor, maintains a private practice. She can be reached at 217-348-0377.

Martin Brossman III, has a B.A., in Mathematics and Computer Science and is a Certified NLP Practitioner. He is a Customer Engineer with IBM and a member of the NANLP Research Committee and Research Special Interest Section. He leads an NLP focus group in the Raleigh area. Call him at 919-870-1873.

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Reference Notes

1. The other disciplines were biofeedback, guided imagery, meditation, accelerated learning, and parapsychology.

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5. Einspruch, Eric L., and Bruce D. Forman. (a) "Observations Concerning Research Literature on Neuro-Linguistic Programming." *Journal of Counseling Psychology*, 32 (1985), pp. 589-596; and, (b) "Neuro-Linguistic Programming in the Treatment of Phobias." *Psychotherapy in Private Practice*, 6 (1988), pp. 91-100. See also: "The NLP Swish Pattern: An Innovative Visualization Technique" (*Journal of Mental Health Counseling*, 13, pp. 79-90, 1991) by Betsy Masters, Melanie Rawlins, Larry Rawlins, and Jean Weidner.

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7. Although we are all members of the National Association for Neuro-Linguistic Programming's (NANLP) Research Committee and Special Interest Research Section, our response represents a consensus among the authors and does not necessarily represent formal NANLP viewpoints.

8. For example, see the work being done in improving the learning skills of children at the National Learning Laboratory, Ltd (a non-profit corporation in Bethesda Maryland with Winifred Conley as Director). Their work is documented in the book *Hassle-Free Homework* (New York, N.Y.: Doubleday, 1989) by Faith Clark and Cecil Clark, with Marta Vogel.

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14. There is support for this outside of NLP. See for example, *Notebooks of the Mind: Explorations of Thinking*, (Albuquerque, NM: University of New Mexico Press, 1985) by Vera John-Steiner.

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18. The meta program concept was suggested by Richard Bandler and originally developed by Leslie Cameron-Bandler. Later, Rodger Bailey and Ross Stewart made a system of it, and Wyatt Woodsmall expanded it. For a discussion and list of the major meta programs see *Time Line Therapy and the Basis of Personality* (Cuper-

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28. Most of the NLP presuppositions do not originate from within NLP. For a discussion of some of the presuppositions see "Presuppositions on the NLP Planet" by Rachel Hott (*Anchor Point*, 3 July 1989, p. 18 and September 1989, p. 10)

29. See *Principles of Mental Imagery* by Ronald A. Finkle for his novel approach to the scientific study of mental imagery, which is a subjective phenomenon (Cambridge, Mass.: The MIT Press, 1989).

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35. See for example: (a) "Interactive Modeling for Knowledge Acquisition: Eliciting Expertise for Expert Systems" (*CSC FORUM*, 2 (Spring 1990), p. 10; and, January 20, 1990 Lecture Notes in Computer Sciences Corporation Technical Exchange Forum on Artificial Intelligence, Neural Networks and Expert Systems) by Pascal J. Gambardella and (b) "Applications of Neurolinguistic Techniques to Knowledge Acquisition" (*Sigart Newsletter*, No. 108, pp. 28-33, April 1989) by Pauline F. Micciche and Juliana S. Lancaster.



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Transformational Change Through Emotional Shifts Utilizing Submodalities

By Donald I. Davis, M.D.

The evolution of NLP in its second decade has paralleled (and borrowed from and contributed to) shifts in the field of psychotherapy and in society at large from behavioral and materialistic concerns to transformational and spiritual ones. In the past 2 years, my own particular new fascination has been with the profound power of truly facing our most debilitating emotions. Happily, I discovered that NLP had something unique to offer in this area.

My curiosity had just been intensely aroused by my former colleague's (David Berenson) seminal work teaching (especially but not exclusively) alcoholics to go deeper inside than to their anxiety, fear, anger, jealousy, etc., and to achieve a state of joy or gratitude through facing rather than avoiding at all cost, despair, helplessness, aloneness or other previously intolerable emotions related to the existential dilemma. I wanted to practice what he was doing, but the task of learning to be Berenson (already a master at shifting between levels of emotions and leading others to do the same) seemed immense.

In the spirit of NLP, I wondered what factor might be at the core of this transformative transaction. It occurred to me that there were parallels between staying in a fundamental negative emotional space long enough to achieve a more tolerable, neutral or observer state and the NLP "Compulsion Blowout" and "Cross Threshold" procedures.[1] In the latter, we rapidly amplify at the submodality level the mental representations of our cravings or of one side of an internal conflict until all of a sudden we experience ourselves as in a new relationship to the same content; and the craving or the conflict is gone, replaced by an inner peace or harmony or balance. Why not apply the same principle to other emotional states?

Emotional Shifts

Create a safe context, lay a groundwork with metaphor and safety anchors as necessary for exploring the maze of unfamiliar or unacceptable emotions, pace and lead through relevant emotions, elicit the most compelling (driving) mental representations (visual especially and auditory and kinesthetic submodality qualities); give instructions to amplify a critical element (e.g. "make the image you have when you feel the pain in the mid chest which you call helplessness ten times larger very fast"); monitor the response to be sure the process is tolerable and, if so, that a threshold is crossed and a new state of (self) acceptance is achieved. That is what I proceeded to do, at first only with clients/patients clearly dealing with profound existential issues.

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This procedure does indeed consistently appear to offer a rapid way to pass through more modestly troublesome emotions without getting stuck in them.

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The first 20 or so people who completed this process all reported a remarkable new sense of equanimity or self acceptance immediately and also 1 to several weeks later. With many, I also had the opportunity to witness their new found freedom from fear as manifest in their more assertive or appropriate behavior in my office with partners, children, or parents. Most clients reported more successful transactions with others outside the office, and those with active substance abuse habits reported freedom from a sense of need for their drug.

A few people did not want to go ahead with the process in spite of my reassurances, and I respected that and stopped. One client went through the process a first time without crossing threshold. She felt worse for a week or so then returned and we were more successful in selecting qualities of her imagery to amplify. Over the next year or more, these people who completed the process were not spared life's trials and tribulations, and they did experience ups and downs. Several substance abusers had slips. But even these relapses were far less severe than they used to be.

The most significant finding so far has been that no one is worse off and nearly everyone who used the technique clearly persisted in taking charge of their own lives and relationships. Nowhere was this more evident than with several adult children of alcoholics who were themselves now in co-dependent relationships with alcoholic or otherwise abusive or dysfunctional adults. The issues that needed to be pressed got addressed. Either their partners came in for productive co-therapy or appropriate separations were initiated by my clients.

When I taught this procedure to our own Advanced NLP Seminar participants, it proved to be very powerful even in the context of an exercise between trainees. A poignant example is the following one for a mental health professional who was not pursuing the level of employment to which she aspired.

In the elicitation of her present state and desired state, she realized that she had an old belief that if she were competent, her mother would die. If she were incompetent, her mother would be happy. Thinking this quickly led her down into a feeling of "hopelessness," with tears,

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in which she literally experienced a pain over her heart and said her "heart's breaking." At the same time she had a mental image. Making the image both brighter and closer made the pain much more intense. Ratcheting up the brightness and closeness by a factor of ten rapidly - holding the ten - hold intensity, then doing it again two more times from new, more intense plateaus - led to her crossing a threshold. Her demeanor softened, the pain resolved; and she said, "I can see the sad truth about mother and how she won't change." In her case, a few minutes later I suggested that this trainee utilize the new state of acceptance and understanding as the resource to take with her to go back in time on her imaginary time line. To go back to an age before she had reached these conclusions about her mother and herself and revise those earlier experiences, and the rest of her history till the present, with this new resource within herself. She did so in just a few minutes and ended up with a very satisfying sense of purpose and resolve. Over the next several months, she took major steps to move out on her own and appropriately announce herself to her professional colleagues. Her manner was consistently one of assertiveness with grace and poise.

I was thrilled at the response from a largely experienced group of NLP practitioners when I introduced this procedure in a 3-hour workshop at the Annual Meeting of The National Association of NLP in April 1990. Over half the group actually completed the procedure as a subject in the exercise, and most of those who did sought me out over the next 2 days to report how it was already a profoundly positive experience for them. An outline of the exercise that they did follows:

EXERCISE IN PAIRS FOR SHIFTING EMOTIONS:

Note: At all steps, check for ecology of going further before proceeding. Also, it may be necessary to detour as individual needs require; i.e. a panicky response to certain representations may warrant an NLP fast phobia cure procedure along the way.

1. **SUBJECT** think of something you have misgivings or hesitations about (or a painful feeling you'll do about anything to avoid).

2. **PROGRAMMER** establish good verbal and body analog rapport.

3. **PROGRAMMER** share with **SUBJECT** ways to have lifeline out (e.g. Greek metaphor or Ariadne's Thread) and/or a strongly positive resource anchor for "up-time," etc.

4. **PROGRAMMER** Utilize 2nd position shifts with careful calibration for accuracy.

5. Facilitate by eliciting underlying K's and concomitant V's and A's.

   √ a. If you let yourself feel (x), go with it ... what is it like, where in your body, how?

   √ b. What representations are there in your mind as you feel (x)?

   √ c. What happens as you change VAK's (e.g., increase or decrease brightness, size, focus, loudness, etc.) of the experience? Is it more or less intense, painful. Shift gradually to more intense. Go with that feeling ...

   √ d. What feeling(s) underlie that (in Step C)? Repeat steps in c. with underlying state.

   √ e. Repeat Step D until you reach most fundamental feelings.

6. **PROGRAMMER** elicit VA or K driving submodalities - that when shifted carry along all others and maximally shift intensity of experience.

7. Amplify driving analog submodalities as in compulsion blowout (either) a. Rapidly to infinity (or) b. Ratcheting

8. **PROGRAMMER** test by asking **SUBJECT** to again think about original (misgivings, pain) content.

9. **PROGRAMMER** Future pace **SUBJECT.**

Discussion

In the exercise above, the subjects were given the option simply to think about any situation about which they have misgivings or hesitations. This procedure does indeed consistently appear to offer a rapid way to pass through more modestly troublesome emotions without getting stuck in them. That may turn out to be a very productive use for it, though I would caution that the ease of using it carries with it the risk of trivializing certain feelings. More importantly, if the procedure is used prematurely with more superficial emotions, some subjects (and helping professionals) may lose their motivation to confront persistent fears of more profound, existential issues and states. That would be a shame, because there are too few opportunities to capture the moment to both safely and powerfully be guided through our most feared emotions.

This has been a necessarily brief introduction to a complex process. I welcome questions and comments by phone or in writing from others with similar interests.

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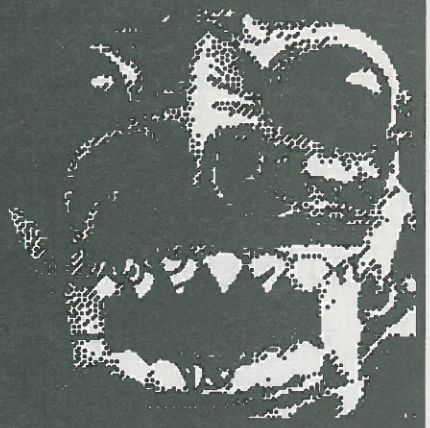
Donald Davis is a certified NLP Trainer and co-director of NLP Resource Center/Family Therapy Institute of Alexandrea. He is a clinical Professor of Psychiatry at George Washington University and author of *Alcoholism Treatment: An Integrative Family and Individual Approach* **(which includes several NLP-Based chapters). You can reach him at Family Therapy Institute of Alexandria, 220 S. Washington ST, Alexandria, VA 22314 USA. Phone (703) 549-6000**

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SNAPSHOTS OF MOMS AND NLP AT WORK

By Steve Watson

Among the students who attend my NLP classes who dutifully return their stories of skills applied in handwritten, typed, or word processed papers, are a lot of mothers of various ages and stages of life. It's not unusual to use situations involving children in the demonstrations and skill sessions that are part of the class. Often I am asked, will this work with my child? Can I help my kid with the same process? Can they? Judge for yourself.

The Dentist's Office

Ken, a 24-year old developmentally disabled young man need a tooth filled. For Ken, this procedure might just as well be major surgery. He usually requires a general anesthesia in the dentist's chair. He was acting quite well at this appointment until the dentist prepared to give him an injection, then he began to get agitated. His mother, Linda, realized he was going to fight the dentist tooth and nail and end up trying to pull the needle out (it had happened before). Linda intervened and asked to talk to Ken alone.

"I then told Ken to pretend he was standing over in the corner of the room with me and we would watch that brave young man (Pacing Ken's desire to be seen as a grown-up) sitting in the dentists chair. It worked! Ken calmed down, received his shot and got his tooth filled."

Linda helped her son get a new perspective so quickly and elegantly a whole new world of possibilities opened up for both of them. The dentist was impressed too and was anxious to try the technique with other patients.

The POTTY Revisited

Tanya was potty trained at the usual toddler age but, at age 8, every so often she would wait too long (too busy playing) before going to the bathroom. This wasn't a big worry to her Mom until a few months ago she started wetting her bed at night and wetting herself during the day at school. Tanya's explanation emphasized the "just got too busy" theme.

One night, her mother came to talk to her as she was ready for bed and they made small talk about school and friends at the same time mother consciously paced her daughter's posture, movement, and language. Tanya started laughing because she noticed Mom's pacing maneuvers (and said so) but it didn't matter in terms of the special rapport that developed.

When they talked about "the problem," Tanya's physiology changed and Mom anchored it by touching her shoulder. After dissociating the problem of having wetting problems (she put the whole thing on a shelf across the room), they found a resourceful state where she was alert, very much aware of herself and feeling good (performing gymnastics). Anchoring this resource and holding it, Mom fired the first anchor, the problem state, and Tanya envisioned going through the day from class to class and being aware of when she needed to go to the bathroom. Tanya smiled her way through the future paced day when they repeated the process fully associated.

Mom dealt with the night time bedwetting differently. During their special talk time, Tanya told her mother she wet the bed because her older sister "told her she was a deep sleeper." (An inadvertent hypnotic command?) Her mother gently reminded her she had been going to the bathroom really well since she was just a little girl and only recently had she begun to wet the bed. Tanya decided that she would turn her head quickly to wake herself up at night to go to her bathroom when she felt the need." She then visualized this dissociated and associated.

Tanya also wanted to totally get rid of the bad feelings she put on the self across the room so she put them in a box, took a hammer and broke them into teeny pieces. Mom scooped them up to empty into the trash.

Mother and daughter reviewed what she was going to do once more and Tanya cheerfully turned to go to sleep after receiving Mom's good-night kiss.

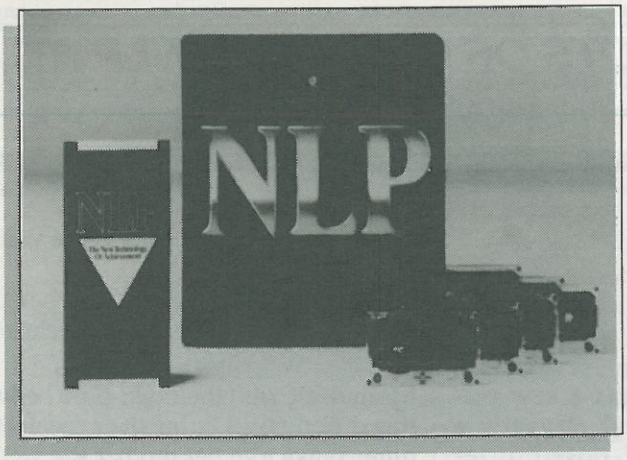
Mom's comment: "I was really anxious to see if this would really work. Tanya has stayed completely dry so far and we are both thrilled. I had thought she might be too young to respond adequately."

Way to go Mom. And by the way, kids respond faster to NLP. Their maps are relatively uncluttered.

Changing States Instead of Sheets

Louise had a 6-year old who was the only one of her four children who had bed wetting problems. She went in to his room one day to talk and asked about

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school and did he like his teacher. He said, "Yes, I really like my teacher, " and then showed her a certificate he had received for completing all his work on time and being so good in class. Ahh! This is it, Louise thought. I'll give him a Circle of Excellence and we'll use it to get him a dry bed.

She said to her son, "Harold, can you think of the prettiest circle that you could possibly draw and make it big enough so you could fit in it?" "That's easy," he said. "Now," Mom continued, "remember how you felt in school with the teacher telling you how good you are doing." When he once again brightened in his facial expression, she anchored it on his left hand. Then she had him go into the circle he previously visualized, firing the anchored resource of school success.

Louise then had him think of going to bed after stepping into his circle and causally talked about how good he can do even when he's asleep, remembering to **get everything done in time.** She then asked if he would have a good night. Harold said, "Let's find out tomorrow, Mom."

The next morning, he woke Louise up saying, "Mom, it worked. I didn't wet my bed." The success has lasted 3 months so far.

Bravo Mom. States of excellence can work wonders in many contexts.

The Magic Button

Brenda's 9-year old boy brought home a report card which didn't inspire parental dreams of scholarly acclaim - especially in Math and Science. A little meta-modeling turned up a kind of numbers fear which generalized into a distaste for the subjects altogether.

Mom asked some questions of her son about what he thought he did well. Riding his bike, playing Nintendo and doing art were three activities that came to mind immediately. Since riding his bike, taking jumps, doing wheelies - produced the most obvious physiology shifts - Brenda reached over and touched his right hand between the thumb and forefinger when he got fully involved in imagining he was zooming around. After subtly testing the anchor or as she explained it to her son, the "magic button," Mother asked her son to do a math problem. A look of horror came over his face momentarily when he looked at the problem she put in front of him until she reached over and fired the anchor. A smile appeared, he started into the problem, completed it with ease, looked at his mother in a puzzled way and said, "I did it!" Another problem, anchor, another success. Mother then explained how he could fire his own magic button" whenever he needed it. Next Report Card - nothing less than a B+.

Magic works! Especially when conjured by loving maternal sorceresses who know what they can do.

Steve Watson, MSW, LCSW is a licensed clinical social worker with 29 years of experience in therapy. He is a Master Practitioner in NLP, an associate trainer with NLP Comprehensive and NLP of Utah. He conducts NLP workshops at Weber State College and Westminster College in Utah. He is available for specialized NLP presentations and can be reached at (801) 479-8813.

Interview with Robert McDonald-Part 2

By Jan Prince

This is Part 2 of Codependence columnist Jan Prince's interview with Robert McDonald. Part 1 appeared in the April 1991 issue of Anchor Point.

Prince: What about the criticism directed at the codependent movement--that it makes people self-centered.

McDonald: Oh, is there criticism about that? I hadn't noticed that.

Prince: Oh, yes. There are articles in some of the magazines such as Utne Reader that state it's a movement that's dangerous because it encourages self-centeredness.

McDonald: It is dangerous and it does encourage self-awareness. It's dangerous because people will be less able to be controlled by others. It's dangerous to the society. It's dangerous because families will be almost forced to change when one person gets healthy. They don't have to change, but when one person in the family gets healthy there's great pressure on the rest of the family to examine themselves. So it's dangerous to the structure. It's dangerous to any structure--when people get free.

It's the same thing I was saying about men. As men get free of the idea that crying is bad, this is a very frightening thing to the majority of the population. Men and women together agree that men should never cry, ever. I can't tell you how many men I talk to who have told me the last time they cried was when their dog died 15 years ago. And that was it; and they really sobbed then. And that was what was permissible. It wasn't permissible for them to cry over the loss of their job, the loss of a sale, the loss of their wife or children. What was permissible was crying over the dog. And even that was very suspect. I think among men that the big thing is to never be female--under any circumstance. That's what men are told. Basically I think women are told never to be male. Women are allowed far more latitude in that they can wear pants and they can have short hair and they can do this and that. Men can have long hair but they can't wear dresses. Men wearing dresses is forbidden, unless you're Scottish and have a kilt on, and even then you've got to be in a parade.

"It's dèjà vu all over again."

- Yogi Berra

Prince: It is a stretch for the imagination! We've been so inculcated with that belief.

McDonald: And yet notice, why not? Why aren't men wearing skirts?

Prince: Yes, and you see a guy with a purse and you say, "That guy's weird." But it's practical.

McDonald: Yes, I know I moved that back in there about men's stuff, but it's been on my mind lately about the social pressures. I think that you're right that people who become less and less codependent are dangerous, if what they become is more and more independent. They may, however, become more and more dependent on some other structure, which is not uncommon. People will go into 12-Step programs and become addicted to the 12-Step program, which is not exactly freedom you know. I think it's a bastardization of what's intended by 12-Step programs.

Prince: How does one know when and if they should leave a 12-Step program?

McDonald: The people I've known who've been very deeply involved with 12-Step programs are highly suspicious, more than highly suspicious, of anybody who ever leaves a 12-Step program. It's a lifetime commitment for many people who say, "Well if you leave you're not working the program, if you're not working the program you're going to drink again, or you're going to abuse again, or you're going to do something again." My sense is that's because it comes out of the idea of recovery. And recovery is not the word that I would use.

Robert Dilts is pointing out that "recovery" just covers it up and goes over the same ground again, and that what it's really about is remission. And that 12-Step programs typically don't have an idea of a remission in them, but rather **"I'm a recovering alcoholic, I'm never recovered." Ever.** And all the alcoholics that I've talked to who have been deeply involved with AA shudder at the idea of saying, "I'm recovered. I'm done with it. I'm no longer an alcoholic." They can't take that. They're afraid of that idea.

Prince: It takes away their identity.

McDonald: Maybe it does take away their identity. I'd like to reframe that into, "Well, have you got a new mission?" I believe that the mission people get when they're children is basically to survive at all costs. And if that means drinking to drown my feelings, or if it means abusing people sexually or emotionally, or whatever it is, being addicted in some way to something like gambling, that I will fulfil my mission by this particular addiction. And I'm saying that a new mission is needed, one that is more life affirming. And I think that takes quit alot of examination.

For me, my new mission is to heal and be healed. Not simply to heal people but to also be healed. And that's an ongoing thing because there's ongoing hurt in my life. I think that the positive purpose of staying in the 12-Step program is to stay with a community that loves you. I think that it's to be around people who are loving and are supportive of the change and changes, and are not shaming. See, one of the things that I love about 12-Step programs is everything is talkaboutable in the room. In an AA meeting, what is said there stays there.

Prince: So if you are in a 12-Step program and you talk about leaving, if they shame you...

McDonald: If they shame you, then it's another story. But the rules are in a 12-Step that there isn't any cross-talk like: "Hey you're going to do what?"

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You let the people say their piece. And I think that that's just wonderful. I really need that in my life. From time to time I go to AlAnon meetings to express myself, and talk about my own arrogance and my own attachment to my dysfunctions and other people's dysfunctions, and I really like that. It's very freeing to be amongst alot of people who are going "Well whatever is happening inside of you is what is happening inside of you." They talk about God a lot. I really very much like the spiritual nature of 12-Step programs. Many people don't like that.

Prince: I read an interesting article not too long ago about the idea that the "giving over of the problem to someone else--saying I'm helpless over this" was something very much needed for men, but was not necessarily what women needed because women had been doing that for thousands of years. And so maybe women needed another approach.

McDonald: Gee I like that idea. I think that's really worth exploring. I hadn't thought of it in that way. Certainly it's obvious to me that this is something men need. Because experiencing helplessness, powerlessness, and sadness for men is unacceptable. I don't know if you've noticed, but there are only three things you need in order to be a man--this is cross culturally, anthropologically: to provide, to protect and to impregnate; and that's it! That's the job of men worldwide. Provide, protect and impregnate; and we are afraid that men won't do their job real well if they are allowed their feelings.

Now if they are turning it over to a higher power, they know they're not God. Knowing that I'm not God is really important for me. It taps into my own arrogance. When I'm really arrogant, I think that I can use NLP and help anybody. Or not use NLP and help anybody. Or do something that can help anybody. I mean my job is to fix it. That's what men are supposed to do--fix it. If it's broken, fix it. And when I'm in my arrogant mode I think I can do that. Well, one of the things I like about the 12-Step program is that it says, "Well, there are some things you just can't do, Robert. Give up this arrogance. And I'm much happier when I give up the arrogance. Usually I don't give it up so easily. I have to be knocked to my knees and I get humbled by my inability to do something.

Prince: Well, the nice thing about giving arrogance up for me, when I'm able to do it, is that I automatically go into curiosity mode which is very useful mode for me.

McDonald: When I'm arrogant I'm not curious.

Prince: Right.

McDonald: Your question was "How does a person know when he's done with the 12-Step program?" My sense about it is a person is done with the 12-Step program when they have all of the things that the 12-Step program provides them.

Prince: Integrated within themselves?

McDonald: Not only within themselves but in a community. I know when alcoholics go into 12-Step programs they usually have no friends. Then, they have a lot of friends or a lot of acquaintances, which they then make into friends. They have a community and it's what we are longing for throughout the world, if not just in America. Emotional community. I think emotions are the juice of community. It's the nature of human beings to be emotional. I think the bad rap that NLP has gotten is because it has shied away from emotions. My understanding is that Richard Bandler and John Grinder (Richard having been in Gestalt therapist and apparently having done alot of emotional work with people) wanted to be able to do something different. So they did alot of things that were content free. It was like: "We don't need to have emotions, we just simply move the submodalities around." Well, that's doable, but to me it's heartless. So, that's one of the things I say in my workshop--there's the heart and there's the sword. The heart is about emotions, compassion, and love, and perhaps spirituality and God, and things that are difficult to get ahold of. But it has meaning in it; it has depth and mission. The sword is the technology that allows us to get through things, to get things accomplished. And when there's heart without sword, which is what I was doing before NLP, then there's a lot of meaning, a lot of insight, and a lot of love, and compassion, and sweetness, and all that, but there's impotence. There's powerlessness to get things done.

Prince: Well, I think the heart provides an environment of allowance. Which in and of itself can allow others to change.

McDonald: Well, it only allows, but it doesn't have the technology. NLP has the technology. NLP has the sword. The technology in and of itself can get things done and continue to get things done,

and in NLP most things get done. The problem with a technology like NLP is that if there's no heart, the sword is all there is, then there's ultimately power without meaning. There's an empty meaninglessness.

Prince And the possibility of manipulation because there is no empathy or meaning.

McDonald: Yeh, there's no meaning. All things become simply useful, pragmatic. (Holding up a cup.) This is simply useful. If I look at this cup and I say, "This cup is simply useful," I have no caring for it any greater than another cup that was handmade by somebody. The extraordinary energy put into it by this person becomes just "fluff talk." It's nothing. So, I say, "Well one cup is just as useful as another. One car is just as useful as another. One body is as useful as another."

Prince: So there is also a lack of assignment of symbolism which is a step toward touching the spirituality within us.

McDonald: Yeh, and I think whatever it is that we are touching that we call spiritual or God, allows us to join together at a level of community that is healing to us, like through tears. That allows people to heal. I'd be able to take people through the grief pattern, but without that sharing I wouldn't know them. Something untouchable would be missing in that transformation. The person definitely could come through an NLP grief pattern and have themselves be changed. They'd no longer feel grief over the loss of someone, but rather have the presence of that person in their lives. It would be wonderful work, but something in our interaction wouldn't be there. Mainly me.

Prince: I find that when I work with someone at a sharing level I can understand what is going on inside and can lead them along a little; get an insight that was actually hidden to them. But because I'm sharing with them, the insight explodes into something magnificent because we are doing it together.

McDonald: Yes, the way you're describing it, that's true; and that's the part that's useful. See, it's another example of "How this heart stuff is useful. isn't it Robert." And I'm saying, "Yes, of course it's useful." And then there's the stuff that isn't useful in their transformation. It's just that we suffer together and there's no use to it. Compassion is to suffer with. Right? 'Passion' and 'Com' put together -- to suffer with. We do it together and there's something about that that's beyond useful. Something about it that's sharing, that's community. How is love useful? It isn't useful, you know. It's not a technology.

We have to meta model the word useful--for what? To build a car? To have a better relationship tomorrow? "This feels good, I'm experiencing this and this is it." There is not some other place for us to go. This is difficult to talk about because normally we don't talk about things that aren't useful.

Prince: Especially not in the NLP arena.

McDonald: Oh no. NLP is primarily about the sword. I think of NLP as a magnificent sword and I'm glad that it exists. The thing that I hasten to tell people is that since it is sword, it has no heart at all. Only people who use it can bring heart to it.

Prince: What are your future plans?

McDonald: My intention this year, is to write a book about codependence and that's going to be a major thing. I'm going to be in New Zealand again this year; I'm going to do far more seminars than I did last year. I'm doing "Beyond Codependence," "Healing the Trauma," which is one that Lara Ewing and I worked out together a while back, and "The Heart of Codependence" which is very unlike "Beyond Codependence." It's interpersonal rather than intrapersonal.

Prince: In your seminars, what tools do you give the participants that makes a difference?

McDonald: I provide them with various forms of NLP technology. If part of the seminar uses the swish pattern, they'll come away with the swish pattern; or if it is a phobia trauma procedure, then they'll come away with that. Those are strictly tools. Generally speaking what people tend to leave with are ways of relating to themselves. For example, like noticing that independence--which is usually wanted by people in almost any workshop that I do-- independence is synonymous with honesty. Independence and honesty are the same thing. They learn, "Oh, if I want to be independent of that person all I have to do is tell them the truth. If I lie to them I'm dependent on them, I need them to like

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me, that's why I'm lying to them." Why else would I lie to them? Except to curry their favor or to maneuver things a certain way to get what it is I want without telling the truth. So tools that people come out with aside from the typical NLP technology are principles or attitudinal ways of dealing with themselves and others.

One is "Independence and honesty are the same thing;" another one is "Mercy is breaking the rules in service of the heart;" another is the idea of the heart and the sword and how it is necessary for there to be a marriage of the heart and the sword. The heart by itself doesn't work, the sword by itself doesn't work. But a marriage of the two, where the sword serves the heart, where the masculine serves the feminine. Where the technology is in service of the meaning, rather than meaning is in service of technology.

People come out with those kinds of attitudes and understandings or principles. "Grace is unmerited mercy,"--things like that. Those kinds of complex equivalences, we would call them. That's what's in the atmosphere. It's about safety. My workshops make it safe enough for a change to occur at a deep level.

"Culture is roughly anything we do and the monkeys don't."

- Lord Raglan

Prince: Do your students need any knowledge of NLP?

McDonald: I pride myself on the fact that I teach lay people, people who have no background in NLP or psychology at all, to do NLP patterns during the workshop. They don't know they're doing anything that's difficult. I tend not to talk jargon. I make it plain to them what NLP is, if that's necessary. The whole point is not to promote NLP but to assist people in making transformations.

People get attracted to what I am doing because they usually want to feel better about themselves, whether it is internally or in relationship, and they hear about the work that I do. Largely they come to my workshops because my way of presenting it is one in which I insist that I'm a human in it. I do not act as a trainer. I talk about my background.

What I do instead of being a trainer is be a human being. I talk about my own personal life, my father's suicide, and my personal background, in order to create an atmosphere that's safe enough. I believe that transparency, emotional transparency, tends to beget that in other people. It doesn't always do it, but it tends to. And when there's a teacher-student type of atmosphere, where "I know and you don't know," it tends to produce a situation in which people can easily be shamed. You know I read about an acronym for shame:

Should
Have
Already
Mastered
Everything

Prince That's great! How does one know if one has been shamed?

McDonald: I know my emotional life by my bodily reactions, my feelings. I tend to feel smaller and if I visualize it I tend to see the person higher and larger than me. If I'm not real sensitized to my life at the moment, I would feel angry and then wonder what I am angry about. And then find out I feel hurt. But if I've cried recently, I'll feel the hurt.

Prince: Because you're more in touch with yourself then?

McDonald: Yes, if I'm available to my own internal experience and somebody says something shaming, I'll feel the hurt and feel as if it is coming from that person as though they are on high and I'm less than. Just because I feel shame, by the way, doesn't mean that the person intends to shame me. It may be just my hallucination that the person's intending to shame me. But if I feel an experience of shame, I feel smaller, less than, insignificant. To me it's real common to see everyday language used to shame. If I am in a shopping mall I'll hear people talking to others and their language has putdowns about the other people. For example, recently I was making a recording in Los Angeles and a woman came through the room where I was doing the recording in the studio. She said, "Boy it's hot in here isn't it?" I said, "Gee, I hadn't noticed," and she replied, "Boy you guys are a bunch of wimps," and walked out of the room. She didn't, as far as I could tell, seem to

be intending in any way to shame anyone there; but I noticed that my body went "flinch." And one of the guys said to me the next day, "So and so said we were a bunch of wimps." I can do this thing of constantly dissociating so these things don't bother me--that's just somebody else's thing. Or I can risk being in my body and having those kinds of reactions, and going "Ouch this hurts," and then asking how is this useful? How can I go deeper?

Prince: Are you going to do more with the men's groups? Is that something that is ongoing?

McDonald: I'm doing a seminar called "Men and Women Together," and in it there's alot about men.

Prince: Is that useful for couples to go to together?

McDonald: OH, yes. Dana Winger, my fiance, and I do it together so that there's a man and a woman doing "Men and Women Together!" Dana gets a chance to be a representative of a woman who's powerful and willing to have her own experience, and I will be there and be powerful and have my own experience. We work our problems out together and can be models for what is possible in a relationship. And what is possible in a relationship is to get through, and to continue to get through, those things that are painful. I in no way have a belief that life somehow gets unpainful. There's pain and then there's release from it, and then there's pain, and release from it, it just goes on like that.

Prince: Was it Carl Jung who said "All neurosis is the avoidance of legitimate suffering?"

McDonald: Yeah. I agree with that. "Men and Women Together" is something that I really like. Sam Keen taught me alot about men and women. Sam Keen has written lots of books- *A Passionate Life* is the one that I liked the most, I can't think of the other titles, but he wrote for Psychology Today. He does a lot of Escalen Institute seminars. He was talking about how women get to be innocent of murder, and men get to be powerful. But that women get to be innocent at the cost of power. That they become impotent via their innocence and in order to have the power men have to deal with the guilt, the knowledge that they've gone against their own sense of values. Innocent but impotent women and powerful but guilty men. Our workshop discusses that kind of thing. Our social role expectations are just horrendous. I think that for most of history, women's oppression has been hidden from both men and women until recently. Now it should be obvious to anybody that women are oppressed around the world. America being one of the few places in which they are less oppressed, but oppressed in any case. What now is hidden is men's oppression. What always has been hidden, is currently hidden, and what I don't think is going to be uncovered very quickly, except maybe through Robert Bly's work, is the fact that men are profoundly oppressed. It's so insidious that they don't even know it. Their job is to *Provide, Protect, and Impregnate.*

Prince: That's oppression.

McDonald: Right, so how do we get out of those kinds of things? I think one way is to break the taboos--for women to be angry and men to be able to be sad, and women to be able to be sad and men to be angry--have emotional expression. I don't think NLP by itself is powerful enough to make the kind of changes in the world that need to be made. What needs to be done is community relationship and NLP itself doesn't have a very hot community relationship history. What's needed are more and more ways to bring people together around their emotional sensitivities, as well as around their intellectual abilities and strengths--and ritual. I think ceremony and ritual are crucial and largely what has been left out of people's lifes is ceremony and ritual. A beautiful direction that NLP is going in is ritualizing more of its patterns. For example, Robert Dilts' latest belief change pattern where you walk around on the floor from station to station. You go through the museum of old ideas and end up in a sacred spot. This is a ritual.

America has really gotten away from religion, rituals, and ceremony thinking that those things are what had oppressed them. And I think it is what had oppressed them. Now it's time to make

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Nancy struggles to integrate her feelings on men.

these things useful to us for deepening ourselves.

Prince: Some people get into ritual for the familiarity -- but there's nothing there and it's still empty.

McDonald: An empty ritual is not an uncommon thing, but we can make it "not empty" by self revelation. By my telling you the truth. If I'm in a group of people and I'm bored with what's going on, and I say, "You know, I'm bored with this," I'm suddenly not bored anymore. I've become the center of attention. There's a great shift going on inside of me. I share with you and we've become an "us," and "us" is so much more powerful than all these separate little "I's."

I think the hallucination that we have, particularly in NLP, is that we are separate little islands of consciousness, little robots or we're little computers; we're separate little islands of computers. And we say. "We'll get this little computer and we'll do some content free work with this person and he will go from having been unhappy to being happy. We'll fire off the anchor and they're done." And that person's done, by themselves, and there isn't any connection. It's as though Venus can exist without Mars. It's as though the earth can exist here if Mercury goes out of orbit--if Mercury goes out of orbit the earth is not going to do too hot. Everything is interconnected in the system.

Prince: One of the things I think we need to do as individual NLP practitioners is to tap into that humility.

McDonald: We need to bring more philosophy, more spirituality to NLP. Christ said "When two or more of you are together then I am there." He didn't say one person--it's community. That's what I think is essential for making transformations, really essential for the kind of transformations that codependence demands. It gets caused in community and it gets solved by community, in groups. If somebody is raped, they can be taken through the trauma procedure one-to-one and things are better; but the healing that is beyond simply no longer hurting over the memory, the healing that's needed, is actually community. To forgive is to be able to give again like you did before. In order to do that, you have to let go. Letting go into what? Well community is what makes it possible for certain kinds of forgiveness to occur -- an atmosphere of safety, emotional safety. I can't think of anything more important for transformation than emotional safety, which was the original idea of rapport in my opinion. John and Richard noticed that was what Virginia Satir was doing. She was producing rapport. She was producing a safe atmosphere and they just codified it. Well, if you say the same predicates and you move your body in the same way, then you can lead them. It's useful for the practitioner. But it isn't "Us." We get deeper by our rapport, rather than by my running the rapport. They have the right idea, I'm glad they codified rapport. But leaving it codified leaves out the heart and there needs to be genuine liking, genuine concern, genuine love of other people.

For information on Robert McDonald's seminars you can contact him at Meta-Outcomes at 366 Hihn Street, Felton, CA 95017 or by calling Positive Promotions at 1-800-783-1183.

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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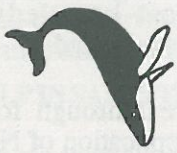
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An Opportunity Grows: NLP and The Evolution of Technical Sales

by Lucy D. Freedman

Among the many fields where NLP can add value is the lucrative and rapidly changing world of technical sales. This world has been dominated by product training and a feature-selling approach. NLP helps technical sales professionals make the transition to the selling climate of the 90's. What is it that NLP offers? The combination of making rapport behaviors explicit, learning to ask questions that get directly at detailed information, increasing personal flexibility, and the emphasis on outcomes, are cited by recent participants in one such training.

What follows is based on a conversation with AJ Popky, known to many in the NLP community as a business consultant and hypnotherapist, who comes to us with a background of 20-plus years in sales and marketing in Silicon Valley. From his experiences as a sales professional and sales manager, he discusses the value of the NLP approach to technical sales.

THE OLD DAYS

Back in the old days, 25 or so years ago, there used to be an expression, "Sales people are born, not made." You either had it or you didn't. That certain "IT" was some sort of magic ingredient and was usually characterized with "He certainly has a way with people." Many people tried to emulate it and there were many different beliefs about what "IT" was. Charm, determination, killer instinct, drive, hunger - were all used to describe the characteristics of the perfect sales person. One company wanted their people hungry, others felt that a hungry person made too many mistakes. Some said never leave without the order and push until you get it. Another belief was that to be a great salesman, you needed a hearty handshake, to look clients in the eyes, stand firm and tall, tell off-color jokes, know all about sports and manly things, and speak in a deep, commanding voice.

When a sale was a success, it was because of the salesperson's efforts. When the order was lost it was the fault of the client. The client didn't see, hear, or feel the advantages for him. So the salesperson sold to those who believed the myth of a good salesperson and as for those stupid clients who "didn't know what was best for them," well, that was their problem.

PRODUCT TRAINING

Companies also felt that if they had the "best" product (fastest, newest, easiest, prettiest, etc.), and the sales person could talk fast enough to expand on all the features, then they would get the business. All this led to the features sale, which is still prevalent today in the trainings offered by companies to their field sales people.

For example, if you've ever been to trade shows, you can recall walking down the aisles, past the different booths, stopping at a booth only to read the displays, and having one of the attendants step out and without asking any questions, begin to list out all the features of the company's products. Not one qualification question to determine if there was a need!

The customer's needs are always important in sales. Especially in technical sales, where many details may need to be worked out to make a product useful to its users, this seems paramount. However, the technical sales approach moved from product to features to benefits to applications, rather than the other way around, which is much more logical. Armed with information about the customers' intent, patterns and criteria for making decisions, what is important for them, what they want to accomplish, etc., a salesperson can prepare an applications - benefits - features presentation that addresses the way the customer needs to receive the offer. The focused presentation is then played back to the customers in their own words, based on their criteria, and in a context of rapport.

PROCESS TRAINING

Previous sales training was really product training, not addressing the foregoing process at all. When sales training finally began to model the sales process, elements of it were dissected out and placed into boxes under the heading "what to do." In other words, if a customer does X then you do Y. Textbook cases were set up, roles set, and the salesperson was told what to do. However, anyone who has been in sales situations knows that there are too many variables involved and the chances of running into a textbook situation are pretty slim.

A major breakthrough in sales training came with designations of personality types. What was most beneficial was not so much the categorization of people, but the focus of attention on the client and not on the product or on the salesperson's behavior. Rather than following a cookie-cutter script, the salesperson was shown how to notice various reactions in the sales situation.

While these were improvements over product training, the challenge of integrating technical knowledge and relationship skills persisted.

The greatest breakthrough for sales came with the application of NLP and communication in the selling environment, understanding how people access, understand, and process information. NLP teaches that the focus of attention

should be totally on the client with the salesperson being flexible to maneuver the situation toward a win-win outcome. NLP describes how people work, rather than how the product works. It does not disregard the other influences in the selling situation, such as product knowledge, account knowledge, time and territory management. It demonstrates that the major importance in selling was interpersonal skills. With a firm understanding and ability to use these skills to gain rapport, the rest is made possible and easier to accomplish.

RAPPORT IS THE KEY

NLP demystifies the magic of the most important ingredient in the selling situation - Rapport! With rapport doors open, without rapport obstacles appear. When people are in rapport they will find ways to do business. When they are not, the details will get in the way.

Where other sales strategies only imply that the salesperson should gain rapport with the client, NLP shows through demonstration how to gain rapport, how to maintain and check rapport, and the importance of the pace-lead-test loop.

Other strategies classify people into categories that are mostly static, like taking a senior class picture and looking at it 20 years later expecting the person to have stayed the same and not grown over the years.

NLP gives the sales person a full tool kit to use in the selling environment. Since people and situations are dynamic, the flexibility of changing behavior to match the client is much more effective than even the best recipe. Where before, a good salesperson might have been successful with those who led only visually, or auditorily, or kinesthetically, he or she can now expand the range systematically. Most of the training in observing various behavioral cues increases what the sales person can notice and respond to.

NLP IN SALES TRAINING

NLP is being introduced into sales training in various ways. While the generic skills of NLP are fundamentally useful to the professional sales person, they need to be presented with specific exercises, examples, and demonstrations so that sales people can make immediate gains, justifying the time in training. The book *Beyond Selling*, by Ed Reese and Dan Bagley, succeeds in making some of the most useful NLP material available in a format that is appealing and useful to the real-world technical sales person. It shows how to prioritize precious time in the most important aspects of sales, gaining rapport and determining clients' true needs, and spending less time presenting, and thus, less time fending off objections. So far, it has been well received by technical sales audiences, who are not very receptive to motivational, traditional sales training.

A GROWTH INDUSTRY

While NLP sales training resources are growing, there is still plenty of room for innovation and development. The number of regions, industries, and technologies that depend on the skills of technical sales people is growing rapidly. This is a broad-based marketplace that will be with us no matter what the technological future looks like.

Judging by the sample of the population we see crisscrossing the country on airplanes out of Silicon Valley, Denver, Washington, Austin, etc., more and more technical sales people are out there interacting with customers. The hunger for tools and support for dealing with their customers and prospects is evident. This is a huge opportunity for NLP trainers today - especially those whose backgrounds are in technical fields.

For those interested in researching and meeting this need, the message is clear: understand the needs and the criteria of this customer. Packaged so it makes sense to sales management and sales trainers, NLP-based trainings can make a big difference for a whole generation of technical sales professionals.

Lucy D. Freedman is President of Syntax Communication Modeling Corporation. She trains managers, technical professionals, sales people, and trainers in communication, coaching, and consulting skills. Lucy is on the Board of NA/NLP and is a past director of the ASTD (American Society for Training and Development) Neurolinguistics Network. Syntax offers a Trainer Institute twice a year. Address: Syntax, PO Box 2296. Los Gatos, CA 95031. Phone: (408) 395-0952.

NLP TRAINING
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You may not yet be familiar with Rene' Pfalzgraf. You might want to read the current issue of Meditation Magazine for the interview they did with him. He is the co-developer of Life Line Therapytm and the developer of Integrative Behavioral Patterningtm. He has developed new and more powerful ways to change beliefs, values, and whole belief systems and value systems. When his father died, he modeled his own grieving process and developed a new procedure for resolving grief. He has also developed procedures for generating new behaviors in the middle of a situation, streamlined strategy elicitation and installation, and produced systematic procedures for determining which NLP processes and how many will be necessary to successfully bring about generative change. His purpose is to develop more effective ways to rapidly and safely produce more harmony, peace, joy and effectiveness in a person's life, and this is what people have to say about him:

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NEWS & NOTEWORTHY

NLP makes PBS Premier

On May 8, 1991 at 9:00 p.m. (Eastern Standard Time) Cable Channel 10 in Connecticut will air an hour -long documentary entitled *Phobias - Overcoming The Fear*. The program is introduced by John Bradshaw and includes and interview with Robert Dilts and a segment showing Ann Gardner working with a client. The program will be aired nationally in the Fall by many local PBS stations. Contact your local station for information.

NLP in Sweden

The Swedish NLP Association has recently been formed. The non-profit organization will provide its members with "high quality NLP through seminars and INTER-VISION meetings." For information on the organization contact: Anders Ekman - Swedish NLP Association - Kyrkogardsgatan 45 C, S - 752 24 Uppsala, SWEDEN . Fax and Phone: 46-18-551178

What? --Still another NLP Developer Surfaces!?!

In the November 1990 issue of *New Choices Magazine*, the following appeared " The Technique which as the fancy sounding name of neurol-inguistic programming (NLP), basically mimics a patient's body language. Dr. Carl Jepsen is a San Diego dentist and Ph.D. behavioral scientist who developed NLP."

Congo Trip Rescheduled

Judith DeLozier and Titos Sompa will be leading a trip to the Congo in 1992. They are tentatively planning for 50 people to participate in a journey to an African village. Judith Delozier commented, "It is our dream to bring together vastly different cultures to develop a context in which people can sit down together, look each other in the eye, talk to each other, see and hear. This dream is based on the belief that the world isn't getting smaller, but it is getting closer." The 1991 trip has been postponed because of the political climate. Full details are available from Delozier and Associates, International - 1077 Smith Grade, Bonny Doon, CA 95060 or by calling (408) 458-1010.

Seeing is Believing but Hearing is the Truth

Robert McDonald's enmeshment technique is contained in John Bradshaw's newest book *Homecoming*. Although he is not credited 'directly' with the contribution, Bradshaw references the technique from the book*Heart of the Mind* where McDonald's work first appears .

If you'd like to REALLY hear Robert McDonald, you are in for a treat. A lyric baritone, Robert has a new cassette tape available where he sings 7 love songs (An his voice is likened to Robert Goulliet!!). Some of the selections on the tape are *Yesterday I Heard the Rain, Somewhere, Wind Beneath My Wings* and *How do you Keep the Music Playing*. The base price of the tape is $7.00 U.S. (shipping is additional and CA residents must pay 6.5% tax). For more information on his tape, contact Robert at Meta-Outcomes - 366 Hihn Street , Felton, CA 95017 or call (408) 335-3721.



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By a retired corporate executive, *"Be WORD WISE"* is the reward of wisdom and the concentrated experience of "wishing I had known then what I know now."

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Oct 6-12	Ericksonian Hypnosis Certification (Morschach, Switzerland)

ADVANCED NEURO DYNAMICS
1001 Bishop Street, #702 - Honolulu, HI 96813 (808) 521-0057

May 16	Free Preview
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May 23	Free Preview
May 25-27	Creating Your Future (Seattle)
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Jun 23-26	Integrity of Loving (Hawaii)
Jun 27	Huna Intensive (Hawaii)

AVANTA NETWORK
139 Forest Avenue - Palo Alto, CA 94301 (413) 327-1424

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Jun 30-19	Family Therapy

CENTRE QUEBECOIS DE PROGRAMMATION NEURO LINGUISTIQUE
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May 10-12	Practitioner VI
May 17-19	Practitioner II
May 24-26	John Grinder: The New Codes of NLP
Jun 1-3	Basic NLP, II
Jun 14-15	Practitioner VII (testing)
Jun 21-23	Practitioner III

THE CHANGEWORKS
P.O. Box 5909 - Bend, OR 97708

May 18-19	Humor Power Workshop (Portland, OR)
Jul 29	Lifethemes - Ericksonian & NLP Styles of Working with the Enneagram

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

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725 Twin Brooks Court, Marietta, GA 30067

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Aug. 5-11	Peak Performance Teaching (Park City, UT)

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

May 18-19	The Dynamics of Choice
May 25-27	Art Therapy Training
Jun 3	Afraid for your Health Begins
Jun 7	PhotoReading Begins

Coming Events

Jun 12	Open House
Jul 2	Open House
Jul 12	Practitioner Residential Begins
Jul 15	Master Practitioner Residen.Begins
Jul 19	Ericksonian Hypnosis Residen.Begins
Aug 10	One-Day NLP Overview
Aug 16	One-Day NLP Overview

NLP OF ARIZONA, LTD.
P.O. Box 2800-291-Carefree, AZ 85377 (602) 252-4840

Jun 15	NLP Practitioner Training Begins
Jul 20	Master Practitioner Training Begins
Aug 5-11	Life Line Therapy & Integrative Behavioral Patterning

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

May 3-5	Health and Wellbeing (Smith and Hallbom)
Jun 8	Practitioner Residen.Begins
Jun 11	Master Practitioner Residen. Begins

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

May 17	Free NLP Introductory
Jul 26	Free NLP Introductory

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

May 17-19	NLP Hypnosis Certifiecation Begins
Sep 20-22	Master Practitioner Training Begins

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

May 16	Free Introductory Evening
May 17-18	Changing Beliefs by Changing Personal History
Jun 15-16	Starting a Private Practice
Jun 19	Free Introductory Evening
Jun 22-23	Outgrowing Dysfunctional Families - Basc NLP Tools
Jun 29-30	Conversational Change
Jul 11	Trance-Formations
Jul 23	Free Introductory Evening
Aug 14	Free Introductory Evening
Sep 10	Free Introductory Evening

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

May 17-20	Power Skills for Public Speaking
Aug. 7-23	Human Design Engineering Certif.

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

May 14	Introduction to NLP

NLP TRAINING INST. OF LOS ANGELES
28172 Rey De Copas - Malibu, CA 90265 (213) 457-6006

May 4	Intro to NLP
May 5	Expanding Your Therapeutic Possibilities
May 26-Jun 1	Dances With Rivers
Jun 21-23	Breaking Vicious Cycles: The Co-Dependency Workshop
Jun 28	Practitioner Certification Begins

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

May 14	Free Introductory Evening
May 17	Spring NLP Foundation Skills:Certif.
May 25-26	The Subtle Art of Presupposition
May 25	Summer NLP Foundation Skills Intensive
Jun 1-3	The Generative Self in Ericksonian Hypnosis
Jun 8	Personal Coaching Day
Jun 20	Free Introductory Evening-What is NLP
Jun 29-30	Coperating with the Unconscious Mind: Seminar III
Jul 6-7	Summer NLP Foundation Skills Certif.

POSITIVE PROMOTIONS
5975 W. 39th Place - Wheat Ridge, CO 80212
(303) 420-4911

May 17-19	Beyond Co-Dependence
Jun 21-23	The Heart of Co-Dependence
Jul 26-28	Men and Women Together

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

May 3-4	Personal Effectiveness Program (Chicago, IL))
May 24-26	Your Excellent Self and Take Charge of Your Brain (Kalamazoo, MI)
Jun 1	Your Excellent SElf (Milwaukee, WI)
Jun 6-7	Personal Effectiveness Program (Chicago, IL)
Jul 12-14	Structural Dynamics of Mind/Body Healing, Adv. Submodalities & Linear Patterns

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

May 6-24	Practitioners Certification Training

SYNTAX
P.O. Box 2296 - Los Gatos, CA 95031
(408) 395-0952

Jul 15-19	Trainer Institute

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

May 9	Prac./Master Practitioner-Part 3 Begins
Jun 8-9	Prac./Master Practitioner Certif.

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

May 3	Free NLP Preview
May 3-4	Relationships that Work
May 17	Free NLP Preview
June 4-5	Master Training and Presenting Skills

CONFERENCES

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