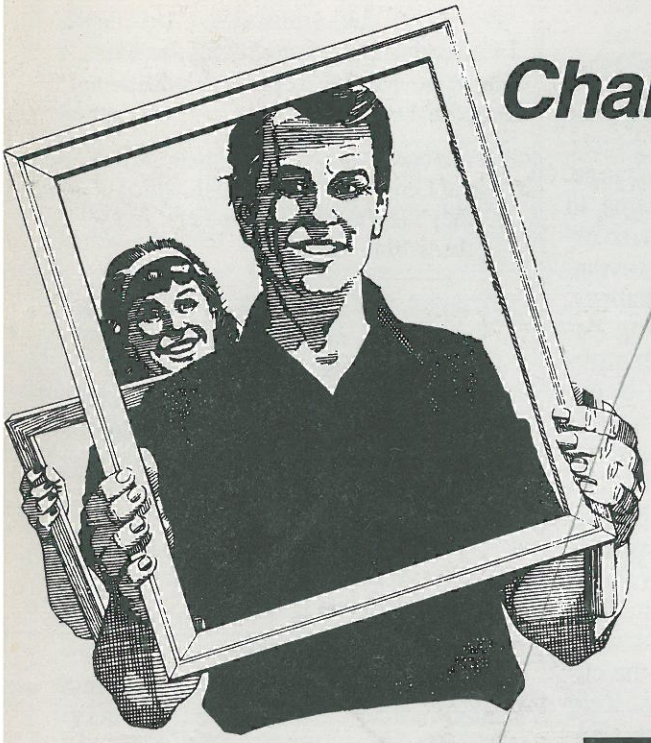
Anchor Point

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Changing Perspective With The MULTI-VIEWING MODEL

by Frances K. Wiggins

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Structure of the Multi-Viewing Model (MVM)

The Multi-Viewing Model is a visual model of the factors influencing the construction and maintenance of the Lens, or filter, through which individuals perceive themselves, others, and represent their internal and external experience.

This Lens can be visualized as a centered oval with overlays of transparencies described as framing factors. The framing factors bordering the Lens can be described as fixed, the givens: age; gender; the culture into which one is born or in which one lives at an early age or for many years as an adult; and the genetic predisposition of an individual, which is described as physiology. Inside border framing factors will be referred to as:

Gender
Physiology
Age
Culture

The outside border framing factors are:

Social Relations
Mind/Body Health
Education and Occupation
Spiritual and/or Religious Orientation

The outside framing factors are not fixed and any one of them may vary from time to time. There may be other factors operating in the outer frame that are not included in this model.

How the MVM Functions

The applications of the MVM as a change technique are based on the premise that changing the frame in which an event, person, or situation is viewed will change the meaning of

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whatever is being considered. Those of you familiar with Neuro-Linguistic Programming change techniques will recognize this as a form of reframing.

Lankton (1980) describes reframing as the process of helping the client identify a different framework for understanding and responding to a problem. Watzlawick, Weakland and Fisch (1974) described the "gentle art of reframing" as the essence of brief therapy.

In their book *Reframing* (1982), Bandler and Grinder present systematic interventions, giving step-by-step techniques to achieve behavioral change. They refer to changing the frame in which a person perceives events, in order to change the meaning of the event. When the meaning of an event changes, behavior changes. The resulting behavior change may be externally demonstrated as overt behavior or experienced internally as a new way of perceiving or responding to events.

Literature on psychotherapy abounds in examples of the reframing process. Rosen's (1982) chapter on Reframing provides examples of how Milton Erickson's questions to the client were designed in such a manner that the client did his or her own reframing. Zeig (1982), in discussing how hypnosis entails a shift in attention, further states that changing the value and significance of those events which are unchangeable results in a different conceptual and emotional frame. He considers reframing as a technique that can be "fruitfully transplanted from hypnosis to non-trance states of interaction." The process of reframing appears as an integral part of many effective techniques utilized by the professional trained in NLP. Often, the one-line reframe occurring in natural settings goes unrecognized as such.

When a behavior presented by a client is described positively by the practitioner, the client has an opportunity to view his or her presenting problem differently. The executive coach who describes the "stubbornness" of a client as "perseverance" changes the value of that attribute, and the client's attitude toward the accompanying behavior.

Originally, I developed the MVM as another way of teaching the reframing process. In using this model with individuals and groups, I discovered applications in addition to the reframing application of helping individuals "pop" out of limited perspectives and realize increased options available.

I noticed that persons using the Multi-Viewing Model reported additional benefits:

1. Increased insight about their individual Lens, the filter through which they view themselves, others, and the world;

2. The ability to more easily discern possible goals, rather than devoting energy to goals less attainable;

3. Identification of any framing factors overbalancing the others to cause unnecessary stress; and

4. Increased rapport skills when they identify another person's frames and utilize that information.

To insure clarity, each application of the Multi-Viewing Model will be presented individually, however, you may observe some overlap and interaction among the various applications. As you read, other applications may occur to you as appropriate for use within or in conjunction with other change techniques.

Most of the examples from my experience are from a training or therapy setting. Those of you in other fields may enjoy translating those examples to ones that would be more meaningful for you, or recalling examples from your experience.

Utilizing the Multi-Viewing Model

Increasing Awareness of Your Own Lens

One way of utilizing the MVM to better understand one's Lens is to consider the

inside border layers as made up of givens. In this border are included: the time into which we are born; whether we are born female or male; into what culture we emerge; and the genetic make-up that determines our physical characteristics, mental abilities, and the basic structure of our individuality. Imagining any one of these framing factors as different facilitates understanding the limitations inherent (and the enabling advantages contained) in these layers of framing factors. Any of these givens is like a transparent overlay on our windows of the world and impacts on our ideas of who we are and how we arrive at these assessments. The inside border also determines, in varying degrees, the formation of the outside border.

Try this exercise to bring into focus the inside framing border:

Make a sketch of the MVM and fill in the following information in the appropriate spaces. Take a few minutes on your own to jot down events and characteristics of the decade following the year you were born. Next note what were the prevailing ideas and beliefs about the gender you were born. Then describe the country, region, language and culture of your birth location. List physical, emotional or mental characteristics you share with members of your family.

When you have done this, share with another person a summary of your inner border framing factors. Then speculate on the impact of your givens on your outer border framing factors. Some common findings are:

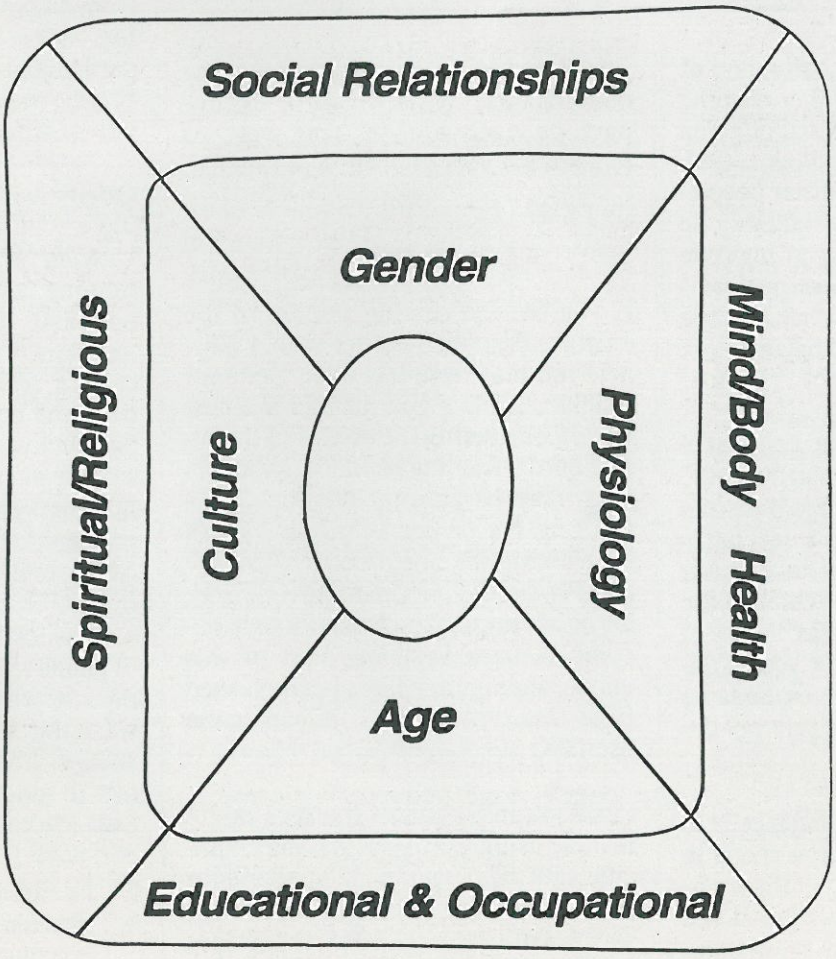
1. How inner border impacts on and may determine to some extent the outer border framing factors of Mind/Body Health, Education and Occupation, Social Relationships, and Spiritual/Religious Orientation;

2. How current belief systems may still be a reflection of givens, even after a great deal of personal change;

3. How these framing factors were active in some of your important life decisions and shaped the direction of your journey; and

4. Whether the outer framing factors are what could be expected, based on the inner framing factors, or are there some surprises?

Multi-Viewing Model



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Discerning Possible Goals

Often individuals, outside of awareness, may be striving diligently to change the unchangeable, either in themselves or in others. Identification of which framing factors are variables and which are fixed may be a useful exercise for such individuals. Efforts for change may be more fruitful when directed to the outside border variables where results are more readily achievable.

If a desired goal involving the outer border framing factors is too much at variance with inner border framing factors, success in reaching that goal may be highly improbable. During my Gestalt days, colleagues and I quoted the saying about how change is easy if you are becoming who you are. Perhaps this is one version of the idea that goals involving changes in the components of the outer border have a greater probability for success if some consideration is given to how the goal interacts with framing factors in the inner border.

This is not to indicate that the original Lens remains static. Experience is constantly scratching, polishing, refinishing, clarifying and reshaping the Lens that was formed by early experience. If the desired outcome is at variance with what is inherent in the framing factors of the inside border, however, this may be a signal to check to determine if that goal is ecologically sound.

Checking the Balance

Frequently one of the framing factors, or transparent overlays,

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becomes the determining coloration of a person's perspective. Other framing factors may not be considered or given due weight in making decisions, setting goals, or interacting **with other** people. Just as the wheels of an automobile need occasional balancing to improve comfort, increase mileage performance, and prevent excessive wear in one area, so may an occasional balancing of framing factors improve performance.

If you would like to give yourself a factor balancing check turn again to the MVM model you completed in the prior exercise. Think of three fairly important decisions you have made over the last year. Decide which of the outside framing factors was the most important consideration for you in deciding. Does this vary, or does the same factor surface as being the primary determinant for decisions?

Another way to check for balance is to estimate how much time you spend in activities that involve each of the framing factors in the outside border. If you find that one framing factor monopolizes your schedule, check how well you function in areas involving the other factors. What would be the impact on each area if you were to redistribute your allocation of time?

Increasing Rapport Skills

If you did the sharing portion of the exercise described earlier with a partner, you may have had the experience of understanding your partner in a new way. Considering the effects of the inside border framing factors of another's Lens may be an easy way of understanding his or her behavior. When considering the Age, Gender, Culture and Physiology of a particular person, his or her mystifying behavior may become comprehensible. Part of this understanding may have been gleaned from the form of the communication itself.

Practical utilization of the data might include using examples that may coincide with the other person's experience in time and space; cultural matching; and sensitivity to criteria and values consistent with the framing factors.

Shifting best describes the process of being able to enter another person's model of the world, return to your model, and respond based on their model. If gathering actual data about another person's model of the world is inappropriate, experiment with using your ability to notice metaphoric language and other clues as to what their model might be. Tailor your response to what you think their model is, based on the framing factors guessed from clues. Then calibrate to see if you are on target.

Popping Out of a Stuck State

When using the MVM for perceptual change, users report that their experience is like "popping out" of their old perceived limitation frame. Once out, they are unable to re-enter the old frame without retaining the newly perceived additional options or alternatives. The popping out occurs once a concern is placed within the MVM, examined from an outside perspective, and framing factors are reviewed to find the particular adjustment that produces a change in perception, feeling state, belief, or behavior.

Often the individual who is experiencing a state of stuckness is one who is viewing two or more of the outer border framing factors as either-or rather than both-and. The interaction of these factors may result in internal conflict and can be resolved better when viewed from the outside rather than from the perspective of either factor.

Initially, practice this technique with a partner. After some experience in identifying and adjusting pertinent framing factors, individuals can use the MVM to "unstick" themselves from positions of perceived helplessness and immobility. If you would like to experiment with the MVM as a technique for change, find a partner and use this format to guide one another. Give these instructions to your partner:

1. Identify the behavior, feeling state, or situation in which you feel stuck. Is getting unstuck ecological?

2. Place an image of that concern in the oval portion in the middle of your MVM.

3. Imagine how the concern would appear to you if one, two or all of your framing factors were different than they are.

   Note: It is not necessary to limit the adjustments to ones that may be presently possible. "As if" adjustments will also accomplish perceptual shifts.)

   You can be as outrageous as you like in your suggestions and creation of a Lens for your partner to temporarily borrow and view the stuck state. Create a Lens by asking your partner to step into the fictional framing factors that will accomplish pop out.

4. Continue to adjust each framing factor until you find the combination that causes pop out. You may want to have your partner be an active participant in this portion of the process. Find out from your partner which framing factors s/he prefers and which s/he would like changed. Pop out is noticeable! You will be able to observe postural shifts, changes in breathing rate and location, differences in muscle tone and skin color, and changes in the representation system being used to describe experience. Verbalization and report of internal dialogue and feeling state will indicate a new or updated attitude or belief about the concern.

Watzlawick, et al. (1974) comment on the difficulty of seeing an object as belonging to another class, once it is seen as belonging to a class or category. Also, once an object is seen as belonging to an "alternative class," there is difficulty returning to the originally held view of "reality." After pop out, the person will not be able to return to his or her prior perception of being stuck.

I have refrained from using examples of the popping out utilization of the MVM to allow you to experiment with no expectations other than what will occur.

I introduced this model in 1986 at NLP International in Amersfoort, Holland and have used it as one way of teaching reframing in my NLP training groups since then. The most common response is surprise at the simplicity of the process and the immediate evidence of the results. Since then, I have received reports of MVM usage in couple and family therapy, elementary schools, adolescent treatment centers, stress management classes and with executive coaching. Please let me know how you adapt the MVM to your needs and what applications you find.

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Open For Business

Requisite Variety: Now More Than Ever

By Lucy D. Freedman

The Challenge of Leadership

What's the one resource most sought after in business today? It's the ability to change - to adapt to change. Since change is driving organizations to the limit of their ability to respond, the skill of flexibility is in great demand. What's amazing is how difficult change really is, almost as much for individuals as for huge corporations, governments, societies. If you imagine what it's like to be a CEO in a large company, you begin to fathom the incredible challenge of setting a course and bringing everyone along with you, while beset by shifting conditions, hungry competitors, and a fickle marketplace.

Just consider the computer industry. As soon as you get good at making a product that works, it's obsolete. When you've figured out a new market, someone else grabs it and cuts prices below what you can afford to charge. Everything from health benefits to environmental hazards, from automation to interest rates, is an escalating concern.

There's a lot to deal with - and the business schools don't train for it. Not only the outside world offers challenges. Your own beliefs, values, style, and strategies are being hammered by new cultural norms, stresses, and demands. Many consultants and courses offer solutions. And they often help. But the most help comes not from offering answers, but from helping leaders develop and apply their own resources.

What is it about NLP-based training and coaching that makes it so helpful at a time like this?

Early in my NLP training in the late 70's, I remember being introduced to the concept of generative learning. All the co-developers of NLP encouraged their trainees to go out and experiment, and learn, and take NLP beyond where they, the teachers, had taken it. Rather than just making sure we had mastered the skill sets of pacing, anchoring, metamodeling, etc., etc., the founders pushed us to model what works, to name and observe new patterns, and to learn how to learn. This is one of the healthiest - and most marketable - aspects of the NLP mindset.

Let's take a look at the development of requisite variety - or the ability to generate new learnings and responses - for both individuals and organizations.

REQUISITE VARIETY FOR INDIVIDUALS

Nothing could be more crucial to an executive's success than being able to change hats and styles while still centered on core values and a sense of direction. Variety alone would simply mean being adrift. Variety must be developed in balance with mission and goals. Variety is certainly not randomness, although it could be seen as unpredictability. The requisite variety for leading a business or department is having enough flexibility to shift both thinking and behavioral style without seeming inconsistent or arbitrary.

Variety in thinking: Much work is currently going into creativity and innovation, paradigm shifting, and alternatives to linear logic in decision-making. For people who have climbed a traditional ladder and have operated in a world that at least pretended that cause-effect planning worked, this is very disorienting. Where NLP helps is in moving from content-based thinking to process-based thinking. Instead of addressing "what" and "why," NLP addresses "how." "How" lets you be more experimental, keeps alternatives open rather than locking you into certain explanations, and allows more dialogue than the traditional search for the "right answer." Much thinking has shifted from quantitative evidence to qualitative evidence; for example in market research, where broad statistics on millions of people reveal less than a few in-depth focus groups. The new "science of chaos" is another of the forms that is showing up to help bring us out of the Age of Reason. With the mental and verbal skills learned in NLP training, not the least of which is learning to model the ways others think, executives can be more comfortable and efficient in managing various types of logic. The skill of "framing" alone can solve logical dilemmas and help apply the appropriate forms of thinking to the challenges at hand.

Variety in Style: the concept of style is used in a wide array of training and development approaches for developing executive self-awareness as well as

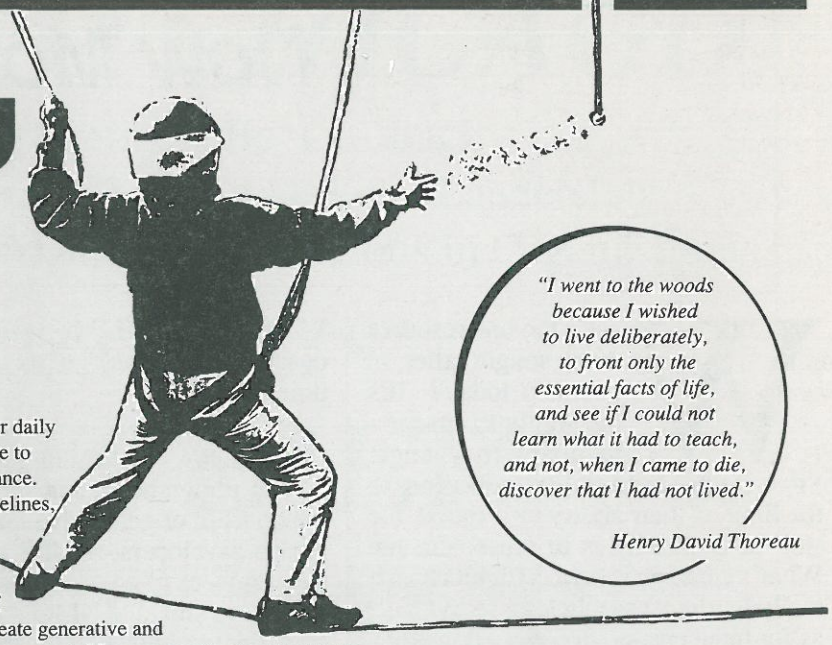
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the dramatic realization of how differently others really operate.

As Joan Kofodimos, a consultant at the Greensboro, NC, Center for Creative Leadership, points out in a recent article, "No style is perfect; and people tend to identify with their own styles." This succinct statement sums up the struggle to learn to see beyond "doesn't everybody do it this way?" Style awareness is usually taught by sorting people into four or five, or as many as 16 or more, "types" with various kinds of filters (behavior styles, personal preferences, perceptions by others, ways of handling conflict, etc). This categorization is helpful for consciousness-raising; but for leaders who want to simplify life by pigeonholing everyone, it is just a reinforcement for the rigid, linear past: "Jones acts that way because he is a 'driver.' Can't expect anything else."

On the other hand, if you have developed the NLP attitudes of not-knowing, distinguishing interpretations from observations, and believing that people have the resources they need to change and grow, "type awareness" gives you additional patterns to look for, and allows you to model wide ranges of personalities you might not otherwise recognize. Most important for the development of requisite variety in style are two factors: the ability to observe one's own behavioral style, and the ability to vary it to accomplish goals in specific situations.

Within NLP proper, if you learn the building blocks of representational systems and then strategies, you have an alphabet of different styles and thinking patterns to practice and to use in modeling others' responses. No other training model that we know of offers the keys to so many people and situations.

REQUISITE VARIETY IN THE ORGANIZATION

While developing requisite variety as an individual is essential to success or even survival in the whitewater of change, it is an even greater challenge to get organizations to have requisite variety in both their strategies and in their operations. The challenge is greater because for organizations to vary their responses, their people have to increase their personal variety AND they need to find new ways to interact, to reward, to decide, and to learn as a group. No wonder organization development people have explored the science of chaos to help them cope!

CONTRIBUTIONS NLP CAN MAKE

At the organizational level, we can see several ways NLP can be applied to develop greater variety. One is to model presuppositions that allow people and groups more range without feeling lost. According to Rodger Bailey and other NLPers who have examined sorting criteria, most people prefer sameness to change. This is a real problem for developing organizational variety. Especially where organizations have been buffeted by waves of change, the primal tendency to hold on tighter to

one's niche is hard to resist. In one of the major personal computer companies, we worked with a group that had been through reorganizations, a layoff that was announced many months before it was implemented, shifts in corporate strategy, and on top of that, a natural disaster in the region. These changes all took place over about a year and a half. Although it is a young company, where employees were hired because of their enthusiasm for a dynamic and changing environment, this was too much. The fallout from stress turned up in illness, people trying to isolate themselves in their work, grumbling and dissatisfaction, and just plain numbness.

To make the changes at least bearable, and possibly even beneficial, company policy and norms have to evolve dramatically. At times like these, the tendency is to reduce the amount of information flowing to employees, to have executives tied up in strategic planning and not be accessible, and to take away or limit resources such as funding, training, or meetings. Just as when you work with an individual, it's important that their "parts" be in communication with each other, the same is true of organizations.

To the extent possible, an organization with the following presuppositions may be able to increase its variety for responding to the marketplace, rather than shutting down:

- We have the resources we need to handle changes. (For example, involving employees in cost-cutting tells them they have the creativity to work around tight finances.)
- We are in this together. (When a personality part seems to be resistant, we don't try to get rid of it. We utilize it.)
- Change is normal (Rather than waiting for things to "settle down," get used to it and learn how to thrive).
- Group success, rather than individual success, is valued (A dog-eat-dog environment increases fear and non-productive territoriality).
- There is no failure, only feedback. (Absolutely essential to produce an environment where learning, rather than defensive reactions, takes place. We strongly recommend the work of Chris Argyrls, professor at Harvard Business School, who addresses the issue of "Why Smart People Can't Learn" in the June 1990 Harvard Business Review).
- We have a clear purpose and values as an organization, known to the people inside and communicated to the external environment.

These are just a few of the central assumptions that organizations need to incorporate to develop the requisite variety to ride the waves instead of being capsized, and that will help the individuals thrive in today's real world. The assumptions need to be manifested in policies, systems, and corporate behavior and this takes time and work. Some companies have conscious change efforts in place to develop such policies and procedures; hardly a company exists today that doesn't have some form of mission statement. Unfortunately, management trends produce a lot more lip service than real change, and the assumptions of the past serve as the underlying common sense of today, but the current environment is unforgiving enough to keep pushing on organizations until they get it. It's not that managers are intentionally resisting new learnings. They are doing the best they can given the choices they perceive, and it's a real stretch to see your own inconsistencies.

In addition to working with the presuppositions listed above, some of the other things that organizations can do to lift themselves out of reaction mode and into a proactive, creative cycle, are the following:

- Develop scenarios for the future. Even though the future is changing rapidly, we can see certain trends. Without knowing which will take place, the organization can still anticipate and position for the possibilities. Scenario-building also helps people dissociate from the immediate crises and reactions.
- Put resources into feedback systems. The ability to listen, both to the customer and to the employee, has two significant benefits. First, and probably most important, is that people who feel listened to have less need to activate their defensive mechanisms. They feel safer and more respected. The second is that they know what's going on a lot better than people in the executive suite.

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- The third suggestion is one that few corporations have really understood yet. That is to have people whose job is to manage communication and change, and to give them latitude and support. Trainers, organizational development people, planners, and especially, trained facilitators, should be in every business unit and reporting at a high enough level to be visible. In a sense, these are the "professional learners" who contribute more by being there and helping others learn than they would if their job was to be knowledgeable and transmit knowledge. Here, the NLP skill of "not knowing" and being able to ask penetrating questions goes a long way.

Where such a learning function does not exist in organizations, it should be created. Where these groups exist, they should be given NLP-based training in process consultation skills. Then they should be continually sent out to interact with people, to sense the moods and issues, and to help people respond constructively, with both self-direction and intergroup cooperation. The spectrum of activities for these folks can range from fostering creativity in product development, to facilitating communication among interdependent departments, to coaching executives, and to designing company-wide workshops.

Role of the NLP Community

It's clear that there is more than enough to do to re-educate our leaders and organizations. Yes, but I hear you saying, "They have to want to change." Don't worry, they do. "They" just demonstrate their desire to change in interesting and not necessarily obvious ways. All the stress and frustration, the money spent on change programs, the continued participation in conferences and workshops, movements such as Total Quality and Customer Satisfaction, are all the indicators of a readiness to learn. Now it's time for the NLPer to examine his or her approach. A good listener can pick up on lots of opportunities to assist people in organizations, providing training, consultation, and coaching. And a knowledgeable business consultant will not expect the client to translate the benefits of NLP training into addressing his or her concerns. With the number of models available - nay, competing - for the attention and the dollars of the corporate world, the proof of NLP skills is in the pudding. Do you have the requisite variety to let your organizational clients know of the extraordinary resource this new technology offers? As you apply your generative learning abilities to the complexity of change in organizations, we invite you to contact us and share what you discover. We all have a responsibility to bring our skills to the marketplace, to reduce suffering and enhance the possibilities of a productive and peaceful future. Our shared technology is our basis for making a bigger contribution than each of us can make alone.

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 has served on the Board of IA/NLP and is a part director of the ASTD (American Society for Training and Development) Neurolinguistics Network. You may reach her at Syntax, PO Box 2296, Los Gatos, CA 95031. Phone: (408)395-0952.

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DREAM DECIPHER™ - A New Dream Interpretation Method

SEXUAL DREAMS - Part 2

By Tianna Galgano

The first article about Dream Decipher and sexual dreams was published in the April 1991 issue of Anchor Point. How to do the Dream Decipher process is expanded and detailed in that previous article.

So that the reader will understand how the clients in the following case histories arrived at their own dream interpretations, here is a brief review of the Decipher process:

LOCATING THE INNER COUNSELOR

This is an important first step before a dream is interpreted. The conscious mind has many meanings for the same symbol. It is the inner counselor that gives the most appropriate abstract response to each dream symbol. One way to elicit this part is to ask the client to associate into a time when they felt right about something they were inspired to do. Another useful memory is a time when they somehow knew something was going to happen and it did. Help the client to locate the submodalities of the specific voice and feeling of their inner counselor. Where is each located? What is it about that feeling that gives them a sense of trust? What does the voice (or thought message) sound like? What makes it worth listening to? (Note: for many clients the voice is at an external location.)

Dreams speak in symbolic code. The Decipher process makes it easy to trust responses for valid interpretation. The progression of eye movements is important. The dream movie is broken up into short phrases. If the client first *needs* to re-view the section of the dream as each phrase is read back, then make sure they freeze it into a slide and *see themselves* in it. Next, they must quickly move their eyes to the auditory or voice location of the inner counselor and hear the spontaneous response. The client then darts their eyes briefly to the kinesthetic location to check if the response feels right.

USING THE DECIPHER WORKSHEET

In Column One

- Record the dream as frozen slides. (Use short phrases).
- Have the client dissociate from the entire dream movie. (They re-view it quickly, *seeing themselves* in it.)

In Column Two

- Instruct the client to keep their eyes on the auditory location of their inner counselor to hear the responses. Ask them to be quick and spontaneous, repeating back the FIRST word or phrase heard.
- Read back each dream slide to the client. Record the abstract response from their inner counselor.

Finding The Main Theme

- FIRST ASK, "How does this apply to your life right now?" THEN read the **entire** list of responses in Column Two.
- The inner counselor will give a statement of what the dream is really about. This is the MAIN THEME of the dream. Record this statement at top of worksheet.

In Column Three

- Individually, read **each** abstract word or phrase in Column Two and ask how it applies to their MAIN THEME statement.
- The client is now allowed to take time to think about how each phrase relate to the MAIN THEME. They can now combine input from the inner counselor with thoughts from their conscious mind.
- Record each insight given.

The facilitator does not get involved with input in this process until Column Three. The facilitator's job until then, is to keep the client dissociated from the dream content; and watch eye movements to make sure responses are coming from the voice of the inner counselor.

When filling out Column Three, the NLP Practitioner can interact with the client **after** they give an insight about how each abstract phrase applies to the MAIN THEME. Now is the time to ask questions to spark expanded insights. If the dream is indicating that a change is needed in the client, go into an investigative mode. Discover if the interpretation is giving information about past imprints, limiting beliefs, etc., that are creating the present state. Look for the resources as well as the core issues in the layers and levels of the dream and its Decipher. From there, proceed to NLP changework.

Categories Of Sexual Dreams

I place sexual dreams in three main categories. Each category has two components:

√ Dream content (the dream movie)

√ The message of the dream (the interpretation)

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

1. a). Sexual content (but)
   b). The MAIN THEME does not have sexual meaning

2. a). No obvious sexual symbology or content (but)
   b). Does have sexual meaning

3. a). Sexual content (and)
   b). Has sexual meaning

This article is specifically about Category 1, dreams that have sexual content, but the main theme is not about sex.

"MOM WILL PRY INTO MY AFFAIRS?"

I worked with a client to help her let go of an unfulfilling relationship. At the time, she had the following dream, she had been in a good relationship for over a year and was happy. She called me for an appointment because she had this "upsetting" sexual dream in which she was cheating on her present boyfriend. She was very concerned that there might be "a Freudian sexual dark side" to herself.

Her dream: *"I am in a bedroom, being intimate with a new man. I am enjoying the experience. He, and the colors in the room ar super-rich, super real, like the Michaelangelo paintings on the ceiling of the Sistine Chapel. The door is slightly ajar, but secured with a chain lock. Suddenly, my boyfriend is at the door, pushing against it trying to get in; but he can't get the door open. I wonder if he can see in. Does he know what I am doing?*

This client was raised in the Catholic religion. At her parents insistence, she attended Catholic schools until she was 18. She was unhappy in high school because *"the religious teachers were judgmental and this religion was fear-based."* She completely turned her back on religion at that time. As an older adult, she had been searching for a spiritual connection that felt right for her. In the last few years, she has embraced new spiritual beliefs. The deciphered dream tells her that these new beliefs are *"super-rich in meaning"* for her and that they feel much more real to her than the ones she had been programmed to accept in childhood. As resources, the insights column gives her the assurance that her *"new beliefs are her choice and that they feel good."*

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DREAM DECIPHER WORKSHEET

MAIN THEME: How does this relate to my life right now?
"Mom's visit and my new spiritual beliefs?"

DREAM SLIDES	MEANING OF SYMBOLS (Abstract Concepts)	INSIGHTS: How each abstract concept relates to MAIN THEME
Intimate with a new man	new spiritual beliefs	I embrace them totally
Enjoying the experience	feels good, comfortable	my choice; feels good
Colors super rich super-real	rich in meaning feel more real	new beliefs that feel more right for me than the old.
Paintings/Sistine chapel	Catholic religion	cheating on my old religion
Boyfriend	judgmental	MOM! not living up to her expectations
Trying to get in door	visit/fear	fear of her upcoming visit
Can't get in	I'm safe for now	still a future threat
Can he see in?	prying into my affairs	will she judge me as bad?

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The interpretation reveals that she is *"fearful"* about an upcoming month-long *"visit from her mother"* whom she had not seen in years. As she was growing up, her mother was judgmental and controlling. She had moved far away from home for these reasons.

The Main Theme of this dream is about *"her new spiritual beliefs."* She is concerned that her mother will be *"prying into her affairs"* (a dream pun) and *"fears her mother will judge her as bad* for *"cheating on her old religion."* She feels that she is *"not living up to Mom's expectations."* There is more here than just the fears about mom's visit. Going deeper into the layers, the inner counselor gives us the information that fears of being judged and not living up to expectations are core issues that affect other areas of her life. (Some of the reasons she stayed in her old relationship longer than she should have.)

Feelings about being *"judged bad?"* were also imprints from her religious teachers, (*"the Sistene Chapel"*. This client was amazed that parts of her unconscious were still holding on tenaciously to the limiting beliefs of the Catholic programming, even though consciously she had rejected them and replaced them with new beliefs. The old religious program (fear of judgement) still influences her. This needs to be re-imprinted.

The dream came a month before her mom's visit, giving her the time she needed to make the internal changes necessary for a quality visit. She did and it was. The surprise for my client, is that she was so confident about herself and her new beliefs, that her mom decided they were valid and embraced them eventually for herself. It didn't happen immediately, but over time she and her mom established a loving relationship.

Interpretation Hints:

If the dream was about her mother, why was the client's boyfriend used as a symbolic stand-in? The dream-self will often metaphorically substitute symbols like an animal, an object, or one person for another. Anger and fear can block resource states. If the dreamer is holding negative emotions of the actual person the dream is about, substitution helps the dreamer to be objective. It also serves to give the **exact** abstract meaning the dreamer needs for interpretation. A symbol or person can have many different conscious mind meanings. In this dream, her *"boyfriend"* is used as a stand-in because he also happens to be *"judgmental;"* but at the same time, my client is much more objective about him as a person than she could be about her mom at this point.

"ALWAYS A BRIDESMAID?"

I have been working with an older female client who is 50 pounds overweight. Past problems (she no longer has after NLP changework) included years of gastro-intestinal distress and an itching-peeling skin condition that covered her entire body . Dream Decipher has proven to be a useful tool in

helping her to get her outcomes, because this client has powerful protective parts that hide beliefs very deeply in her unconscious.

My client brought in this dream during the time we were working on her overweight problem. Despite her knowledge that dreams have positive intent, this one upset her.

Her dream: "*I am a bridesmaid at the wedding of my present husband and his new, slim bride. I am going along with the festivities, because I love him and want him to be happy. (Scene change.) I am in their bedroom, watching my husband and his new wife in bed. They start to make love. This makes me very angry and I force myself awake?*"

My client has been very happily married to the same man for 15 years. She couldn't understand why she would dream of him marrying and making love to someone else. The interpreted information was a great relief to her. The Main Theme was about "*her inability to lose weight.*" Her inner counselor let us know that she had an identity conflict. Her "*husband's new slim bride*" represented the new identity she would have if she lost the weight. Her present larger-self was afraid it would have to be "*set aside*" to make room for a "*new wife.*" This fearful, angry part drove her to overeat to protect itself.



In my work with clients that have weight issues, I find that there can be several parts involved with keeping the self over-weight. This is the case with this client. As we progressed in her sessions with weight problems, through her dreams we discovered several parts of herself were involved. They were revealed in an order that corresponded to Robert Dilt's model of Logical Levels: On the **environment** level, she had her mom's program that said - "providing food equals love." On a **capability** level, she had a part that insisted that she needed to be big to be strong. On a **belief** level, there was a fearful part that believed to be thin meant she would die. (She watched her dad waste away and then die of cancer.)

This current sexual dream gave us the **identity** level of information which proved to be a turning point in her progress. The client reported back several months after this last session, that she no longer has the compulsion to binge and is now eating sensibly without effort.

"BEING SEXUALLY USED?"

This client records and Deciphers her dreams on a regular basis. While researching this article, I called her and asked if she had recorded any sexual dreams. She said, "Oh, lately I have been dreaming about sex frequently, and its usually an uncomfortable type of dream." She brought in her dream journal and we investigated the sexual recurring theme. Her pattern was consistent, while the content of her dreams was sexual the interpretation was not. Her main theme usually concerned a situation in her life where "*she is being used*" by someone.

She understands why her dream-self uses this sexual metaphor. She had recently divorced her husband. Throughout the marriage she felt sexually used by him. She originally came to me as a client to help her work through the divorce and the damage done to her female part because she acquiesced to his emotionally abusive sexual demands. Currently, she is working on boundary issues and learning how to say "no" to what is not right for her. She is "trying to make it on her own, in a man's world." (Her journal that had the sexual dreams is from this time-frame.)

The reason she had so many dreams with sexual content during this period became obvious as we reviewed them. Even after her divorce was final, there were still many financial matters to be dealt with involving her ex-husband. The house with most of the furnishings needed to be sold and there were mutually held investments to be split. There are times when the dream-self will reveal things about other people or situations, that the conscious mind doesn't realize. Her ex was used to getting his way with her. As the financial matters were being dealt with, most of these sexual dreams had advice concerning his **next** move to take more than his fair share. One interpretation advised her to get her own lawyer to protect herself. Another encouraged her to be strong and "*stand up*" for what was rightly hers. She was interpreting these dreams for herself through this period, so she did act on dream advice.

One recent dream with blatant sexual content involving her ex-husband, was actually a warning about her new business partner. After the divorce, she purchased an existing business. The seller had a minor business partner "who knew the

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business." Although she had been a business woman in another field, she was not familiar with this type of business. As part of the contract, she agreed to take this man as her partner "so that he could teach her." She also believed that she needed a man involved, so the business could continue to be a success.

The interpreted dream gave advice that the partner considered her "*beneath him*" and of less intelligence "*because she was a woman.*" It also warned her that he would "*take advantage of her*" seeming lack of business knowledge. Because of the dream information that he was "*using*" her, she began to watch his actions and discovered that he was manipulating clients and finances for his own gain. She began to assert herself with the result that he bowed out of the business. She is now doing just fine in the business on her own, just as she is in her personal life after the divorce. Her old unconscious core belief (that a woman needs a man to take care of her) has changed.

CROSS-CHECKING THE CONTENT LAYER

The above examples illustrate the first category of sexual dreams; those that have sexual content but the MAIN THEME is not about sex. Most disturbing dreams are metaphors or as-if scenarios. Why does the dream-self choose to use sexual content? And why is a sexual dream so often upsetting? There are as many reasons as there are individual beliefs and feelings about sex.

After cross-checking the layers of these dreams and re-examining the sexual content, it is clear that the first dreamer (MOM'S VISIT) does have some part of the old religious program that judges sex as bad. However this is a minor (unconscious) belief for this client and not a damaging core issue. It does not influence her life or her feelings about her present relationship. In her unconscious mind, **anything** she does that goes against the teachings of the Catholic religion is judged as bad. This sexual content is used by the dream-self to call attention to the internal conflict between old and new religious beliefs. Any unconscious judgement about sex is automatically taken care of when the Catholic program as a whole belief system is re-imprinted.

The second dreamer (THE BRIDESMAID) does not have any hidden sexual issues. Her husband loves her as she is. She was already heavy when she met and married him, and they have had a fulfilling intimate relationship for 15 years. Sexual content is there because the present identity believes it will be left out if she becomes slim (a new identity), therefore somebody new to her husband. Another AS IF theme: her present identity would feel AS discarded as it would IF her husband left her for another woman.

The third dreamer (BEING SEXUALLY USED) does have unresolved feelings about sex/men. We knew that, and had been working with those issues. She didn't need a dream JUST to tell her that she felt that way. That would be like a person who is afraid of water, having a dream of near drowning and then waking up to dismiss it with... "Yes, I am afraid of water. I know that. Why is my dream trying to scare me?" A nightmare like this is often an AS IF scenario. The dreamer should be asking, "What is going on in my life right now that is AS scary as IF I nearly drowned?" For disturbing sexual dreams, one question that could be asked is, "What is going on in my life that is AS upsetting, as IF I were in a sexual situation like this?"

For this third client, her dreams are very graphic AS IF metaphors. A concerned part in her unconscious wants her to stop letting herself be used in any way. If an important message can't get through to the conscious mind, the unconscious will use clever means to get a person's attention. A nightmare or sexual dream is sure to do that.

I never assume I know the meaning of a dream strictly from its content. I always run it through the Decipher process. Even if there is a sense of what the dream is really about, "Decipher(170) gives the details and the details are important. Most of the time, the client is very surprised (and relieved) at how different the interpreted meaning is from the dream movie. The dark becomes light. Positive intent shines through.

Tianna Galgano is an NLP Master Practitioner with Trainers Training. She is a lecturer, writer, and travels widely in the U.S., teaching seminars in her dream interpretation method. For the past several years, Tianna has been introducing Dream Decipher in the National and Regional NA/NLP Conferences. Contact her at: Box 11981, Pueblo, CO 81001



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Smart Stuff:

Learning Styles- A Never Ending Story

By Diane Famiano Lutzinger, M.A.

"In this world, no one can complete an education," said Margaret Mead. I call learning styles "a never ending story" because a short column cannot complete a summary of learning styles any more than we can complete an education. However, we will "wrap up" our articles on learning styles this month with a brief touch upon several major models which are respected and widely used in education. Learning styles are also a "never ending story" since research, ideas, and innovations continue. Thank goodness.

In previous columns, we have pointed out that learning style theory refers to a person's preferred or constant way or mode of responding to stimuli in a learning situation. Premier business consultants and authors, Ron and Susan Zemke, point out that "a trainee may prefer listening to lectures, but learn best by practice and application exercises." Recognizing how a person learns best rather than what she says she prefers is a key component to successfully training or teaching people, especially adult learners.

Two models of learning styles which dovetail with NLP and/or Myers Briggs Type Inventory(MBTI) (see Anchor Point, July 1991) are those designed by Rita Dunn (Learning Style Inventory) and Bernice McCarthy (the 4MAT System). Both of these theories take learning modalities into account and apply them in different ways.

In an interview in Educational Leadership, Dunn states (and NLPers would agree) that students learn better "when taught through their perceptual strengths" and in "instructional environments" sensitive to the way they learn. Much of her focus is placed on the "instructional style" of the teacher and many teachers feel changing their teaching method is too much to add to their already heavy load. However, many teachers who have worked on varying their teaching styles find the reward in seeing students learn more successfully than before, thus making the teacher's job easier!

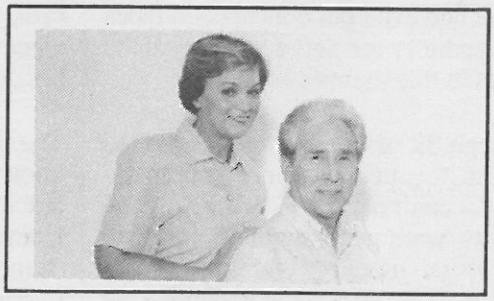
An example is a pilot program started in Corsicana, Texas. Two teachers trained

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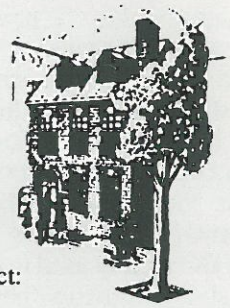
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in learning styles took 34 students failing Algebra II, who seemed to have no hope of passing and designed a class for the "learning strengths" of these particular students. As you might guess, since algebra is quite abstract, most of these struggling students were tactile/kinesthetic learners, plus a few who had auditory preferences. (As an auditory learner who failed Algebra II twice, I know this strategy is weak.) They planned experiential activities for each chapter and even put concepts on tapes so the auditory learners could repeat the lessons in this manner.

Although 32 of the 34 students passed and the teachers deserve much applause, I can't help wondering why the students were not taught to improve their visual modality strengths. The value of NLP seems to be in buttressing the instructional methods already being used with exercises to improve the cognitive functioning in all modalities thus empowering the student or trainee.

For example, an adult learner who had been diagnosed dyslexic in school was returning to college when he was referred to me. Since he lived in Mississippi and I lived in Atlanta, I only saw him twice. Bryan (not his real name) was very discouraged, but determined to get his education. He was a former athlete who played the guitar by "feel." He reported that he didn't make pictures in his head and I observed few clues to indicate visual accessing, except when he talked about his favorite subject--restoring old Chevies! However, when I asked him to work on some algebra, his visualizing powers "left" him, or so he thought.

The first move was to anchor a state of knowing, hope, curiosity and competence in an area he DID know well--old Chevies! The next step was to have him "tune in" his visualizing abilities by overlaying images of equations onto visions of Chevy car bodies. We also adjusted submodality distinctions. After a while, he began to feel comfortable with the idea that he could have "pictures" in his mind of numbers. We then began to work equations on a flip chart, while he was standing up. He had to reach up and look up to write the problems, leading him to access his visual capacities. Almost immediately and miraculously he stopped transposing numbers or confusing himself with auditory interference. He was so excited tears came his eyes. For a while, he even did his homework on a flip chart standing up.

When he went on with his semester at Mississippi State, he felt confident that he could learn from anyone--even those who did not teach to his particular style. One reason he succeeded and made a B is that HE could expand his own way of knowing and learning.

When Rita Dunn was asked why students should be "matched with complementary resources" and rather than try to "flex," she stated that "three-fifths of learning style is biologically imposed" and believes many students cannot flex. (Research is cited.) I think I would want to TRY to stretch before I agree matching instruction and learning style is necessary. Will Southern Methodist University

Law School, for example, or a major company consider matching my style? I doubt it. Not at this time. I, the learner, need to be empowered with as much flexibility as I can and I believe NLP can make a big difference in this area. (There, I did it. I got on my soapbox!)

Rita Dunn IS making a difference. Her Learning Styles Inventory is the most widely used and validated of all the instruments for school- aged children in the United States. Her organization is doing much research and having enormous success with many schools and many students. The consciousness of KNOWING about differences alone can go a long way toward easing the pain and struggle for a learner who is stumbling.

Bernice McCarthy developed the 4MAT System in 1972, to help teachers adjust their styles according to learning differences. This system is based on a "eight-step cycle of instruction that capitalizes on individual learning styles and brain dominance processing preferences." What I like about this system is that, not only does it raise teacher awareness, but it offers learners a chance to "stretch" as they are taught through the cycle. Sometimes the learning preference will be complemented and sometimes the student will be asked to go outside his preference and operate in less comfortable modes.

There are two major premises in the 4MAT System: (1) people have major learning styles and right-mode/left-mode hemispheric processing preferences; and (2) using multiple ways of instructing within a systematic framework can improve teaching and learning. (Bernice McCarthy, Educational Leadership). Like the MBTI theory, 4MAT has Carl Jung's work as part of the basis for its theory (as well as many other theorists is cognitive psychology, developmental psychology and learning theory). The 4MAT System suggests that learners have two major differences: how they perceive and how they process. (This relates to the temperament variables and brain functions of the MBTI.)

The theory holds that people perceive reality differently. I think most of us would agree with that! How we perceive differently, from sensing/feeling to thinking, is measured on a continuum. In other words, we all have the ability to do some of each type of perceiving, given the right circumstances, but our preferred mode falls somewhere along the scale.

This is a very important point to me, and I would think, to those people who teach to strengths, rather than with limits in mind. At one end of the continuum, sensing/feeling people are those who immerse themselves in the activity of the moment and perceive what they see, hear and feel. They also intuit. On the other end of the scale are those who think through experiences and pay more attention to the abstract dimensions of reality. They reason, lead with their intellect and analyze. They are often called "logical." These ways of perceiving are equally valuable and "every learner needs both for the fullest possible understanding of experience."

Perception, taking IN the information or experience, is only one part of learning. Processing experience--what we do after we perceive--is another part of learning. The process continuum runs from doing to watching, with a little bit of both in between. McCarthy divides learning styles into a four-quadrant model which includes the following types of learners:

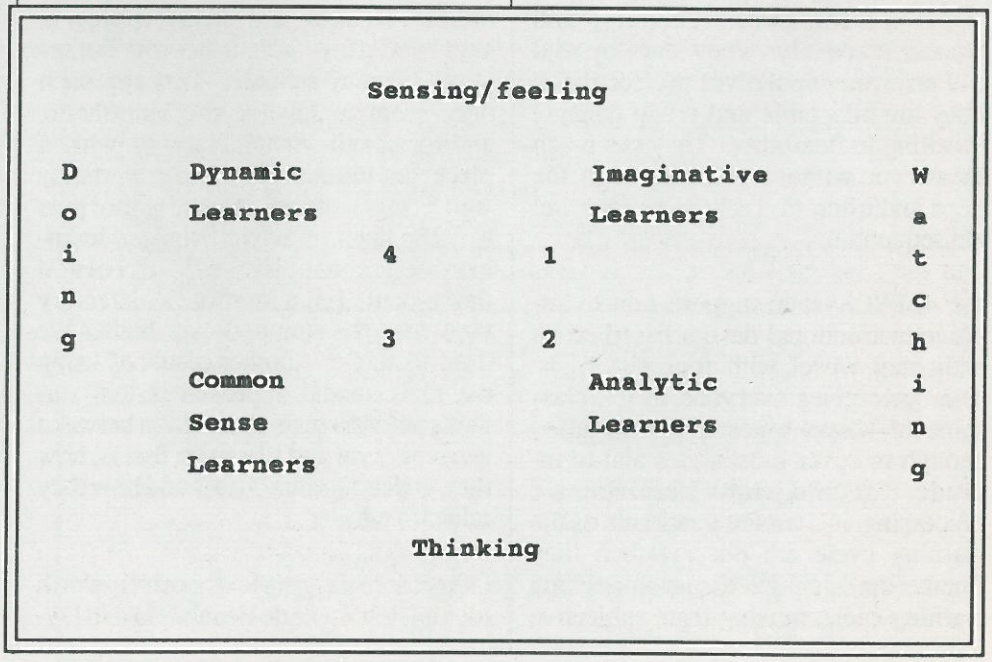
As I briefly describe the "types" of learners, you will probably recognize the MBTI patterns, where the VAK modalities may fit, and possibly hear some sorting styles (meta programs).

The first is the **imaginative learner** who perceives concretely and processes reflectively. They like to listen and share ideas, work together with others well, and need to integrate the experience with the self. They tend to "see all sides" and may have difficulty making decisions. The most distressing thing about school is that it seems fragmented and disconnected to personal issues, their need to grow, and understand their world.

The second, **analytic**, perceives abstractly and processes reflectively. They need to know what the experts think, but devise theories by integrating their observations into prior knowledge. They tend to be detailed, sequential, and find ideas fascinating. They might be called the "eggheads" because they seem aloof, reading avidly and being quite verbal. They are the ones who do best in our traditional lecture-type classes.

Common sense learners perceive information abstractly and process it

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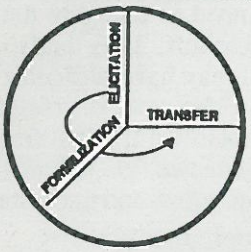
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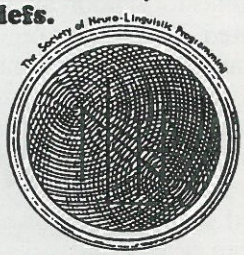
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actively and are the third type. These are the down-to-earth problem solvers who believe in something if it works, and need to know HOW things work. They also want to see how what they are learning is immediately relevant to them.

The fourth type, **dynamic learners**, perceive information concretely and process it actively. They learn by trial and error, manipulatives are for them. They are adaptable and relish change, excelling in flexibility. They can reach an answer without going through the steps and often find school tedious and too sequential.

The 4MAT System suggests how to improve instructional design based on an eight-step wheel with four quadrants. The cycle gives everyone in the class some of what he needs and is varied enough to cover most styles and to include left and right hemispheric processing. When the quadrants of the learning cycle are put together, they "make up a complete developmental learning cycle, moving from subjective knowing to objective knowing to integrated knowing."

The model is more complex than can be presented here. The complexity creates its own problems for teachers and administrators because "learning style issues lead directly to instructional issues, which lead directly to curriculum issues" creating a systems approach, says McCarthy. This is needed, but resisted is many schools. This approach does seem to involve the kinesthetic, auditory, and visual learners with a place for introverts and extroverts, as well as many others. As one author puts it, "The sight of active, engaged learners who are busily involved throughout...[is] a far more satisfactory view than the slumped-over bodies we used to see." Another result of using the multi-modal approach is that students begin to see a connection between learning style and life style; that is, how they understand and know and how they relate to others.

Other learning style theorists worth looking into include Feuerstein and Dynamic Assessment; Witkin and Field Dependent/Field Independent Learning; and Sternberg's Triarchic Theory of the Mind. This only mentions a few--all of which have important applications. Many people feel that learning styles theory has a lack of unity among its key advocates and researchers regarding how styles should fit into the system. Even though we agree people learn differently, the problem lies in trying to fit this knowledge into a system that is not set up to address individual differences.

Addressing this "massive individuation" is how I see NLP being immediately useful in helping struggling students find a little help. Yes, instructional design may need to be changed. Yes, curriculum may need to be adapted. However, with NLP applications through language alone, we can draw a student to a more useful way of processing and can give the teachers a hand toward a possible solution when a student is "stuck." Using NLP is a way to do something NOW on an individual teacher by teacher, student by student, basis until the "verdict" comes in on

learning styles. With NLP we CAN help a student know how he/she learns and empower them NOW. When I was in school, I wish someone had just told me "When stuck, look up!" if I couldn't picture my answers!

It is my hope that the past few articles have been useful as resources, if not comprehensive. Please send me your notes about how you are "making a difference" with NLP and education. Or call for other resources or with questions.

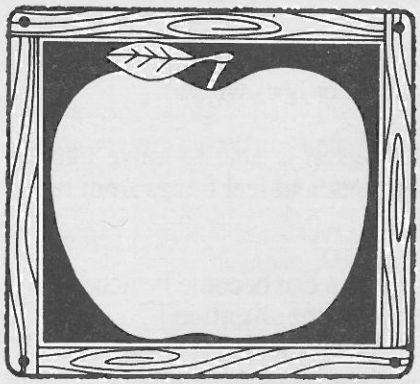
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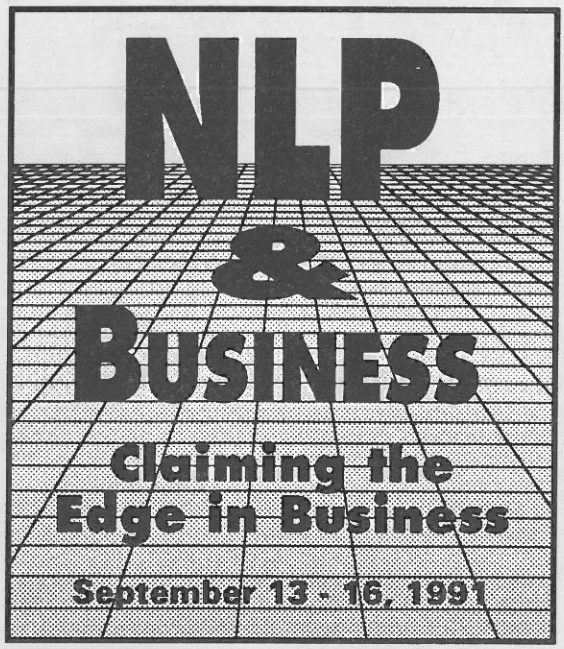
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Bernice McCarthy, *Educational Leadership,* **"Using the 4MAT System to Bring Learning Styles to Schools," October 1990.**

Robert Sternberg, *The Triarchic Mind.* **New York, NY: Penguin Books, 1988.**

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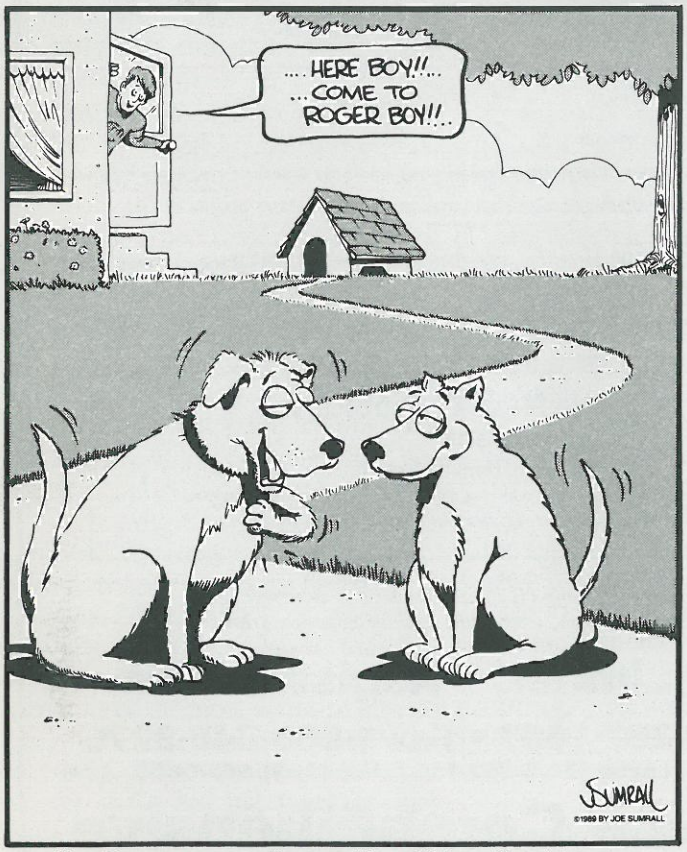
SATIR'S USE OF METAPHORS Part II

By Martha F. Wiglesworth

A favorite childhood game for me was "Statues." One child would swing a partner several times around in a circle, then let go, and the second child had to freeze in whatever position he or she landed.

I was reminded of this a few years ago at my first training experience with Virginia Satir. One of the participants asked to work on his relationship with his wife. Within minutes, the whole family system was reproduced before our eyes in the form of a sculpture. I was asked to be the recently divorced daughter living at a distance from her parents and other family members.

As I assumed the body position for this role, I could feel my face flushing and my shoulders sagging with the weight of three imaginary children pulling at my skirts. Feelings of sadness, isolation, embarrassment about being deserted and my plight exposed to the whole world began to sweep over me. I had thought I "understood" how a single parent might feel--but now I **knew** at least how I would feel in that circumstance.



"...So anyway,..It wasn't until I realized I was chasing my tail worshipping Roger all these years, that I began to look within!..."

Virginia Satir considered teaching and therapy as change work. So, as we examine her various models (or "vehicles" as she called them), think of them as ways of helping people change from a present unsatisfying state to one which will be more desirable and fulfilling.

In the previous article on Satir's Use of Metaphor (August 1991), we examined her use of **images** to represent an idea or a process in a different way. We move now to another level of metaphoring in which the **body** becomes the agent for change.

Often people are admonished to "put your whole self into" whatever they are doing. Or, they are advised to "look at things from the other fellow's point of view" and "step into that person's shoes."

The study of "perceptual positions" in NLP has enabled us to do this in a more conscious way. We can be in:

1st position where the person is seeing, hearing and feeling the experience from **within** his or her own self,

2nd position in which the person is able to move into the other's perspective and see, hear and feel things from inside that person,

or 3rd position where the person can become detached from both self and other and focus on the **situation**.

Satir's model of experience was similar with three components: self, other and context. To be congruent, and therefore in a place of power and resourcefulness, requires that we pay attention to all three elements.

The state of congruence (Satir) and the alignment of perceptual positions in NLP can be accomplished indirectly through

sculpting and role-play. Whereas images are primarily visual representations, sculpting adds all the various kinds of kinesthetic aware-ness. It may be static as the person is asked to "freeze" in an exaggerated posture in order to "get the feel" of it at a deeper level of consciousness. Or, it can be done as pantomime which adds movement to the wordless sculpture. This form is particularly useful with people who are highly verbal, rational, and analytical. Cutting out the verbiage focuses on body sensations and the connected feelings.

Bunny Duhl, a long-time cohort of Satir, in her book, *From the Inside Out & Other Metaphors*[1] describes sculpting as "spatializing." Relationships, boundaries, rules, binds, power imbalances, can all be acted out in this form of "living theater."

Virginia would often construct such a pictorial representation, and when "stand-ins" were used for the star, new and powerful perspectives would open up. Thus, she enabled the person to move from disassociated to associated states, and through all or any of the perceptual positions.

HOW TO USE THE SCULPTING PROCESS

Sculpting enables a person to put what's inside outside and to objectify it for new awareness and understanding. The steps are as follows:

1) The star describes briefly the "stuck" position and the significant persons involved.

2) The star then selects persons to play himself and all the others involved.

3) The star sculpts these players in exaggerated postures to portray the feelings and behaviors involved.

4) The star is asked to react about the meaning, insights and feelings triggered by this sculpture.

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5) The role-players are asked to talk about their feelings in the sculpture. They may talk with each other and with the star about their perceptions **in the role**.

6) A new sculpture can then be formed in which the star expresses new possibilities or choices.

7) The role players are invited to share any learnings for their own use. Role players are always "de-roled" that is, asked to "take off that hat" or in some way to return to their own perceptual positions.

EXAMPLE

Virginia often used simple props to enhance the experience kinesthetically. A young woman in the Process Community (these are 3 week residential trainings) said she was feeling torn apart by conflicts over her many responsibilities and demands on her time and energy.

She was asked to choose someone from the group of 90 participants to represent each of these responsibilities. There was her husband, four children, her mother-in-law, her boss, the part of her which wanted more rest, the part which wanted to play, the part which needed exercise, etc.

The star stood in the middle with one end of a long clothes line tied around her waist. The others were in a circle around her--she was attached to each of them with the rope. It looked like a big spider web which of course, represented the system in which this woman felt like a trapped fly.

Virginia asked the players all at the same time to voice their demands and pull on the rope. After giving the star a few seconds to feel this pull in her body, Satir suggested that she try to force her way loose. This of course greatly altered the system. She offered her another choice--to give up and lie down as if sick or dead. Then she asked each role player, still bound together by the rope, to move in closer to the star and to ask each role player one by one what they wanted.

It was moving to see how this lessening of tension enabled the woman to carefully consider her own feelings and establish priorities for her time and energy. Interestingly enough, she decided the first thing she wanted to do was to go fishing with her teenage son. When Virginia asked what that might mean for her husband who expected her to have dinner on the table when he came home, the woman said, "He'll just have to work that one out for himself!"

SATIR'S USE OF KINESTHETIC METAPHORS

In this and a following article, five Satir change processes will be presented to substantiate the idea of "living theater" as a viable metaphorical device. Unfortunately, the written account provides only a pale imitation of the actual experience.

The Satir vehicles being modeled here are clearly related to her presuppositions and beliefs. One or another belief may seem to stand out as primary in each process, although in my view, to study Virginia is like dissecting a hologram. The whole structure is present in every smallest part--that is what congruence really means. The whole is more than the parts, but the parts are all made up the same elements.

Philosophers and theologians throughout human history have struggled to describe and explain the basic nature of the self, the origin of "sin" or in modern terms, dysfunctional behaviors, and the basis for hope, if any, that healing for this broken condition is possible. Milton and Bunyon described the human dilemma in *Paradise Lost--Paradise Regained* and *Pilgrim's Progress.*

Each of us has a belief system which addresses these same questions. I find inspiration and challenge in Virginia's ways of viewing the world and the human self, and further validation of these same ideas in NLP presuppositions.

SATIR BELIEFS

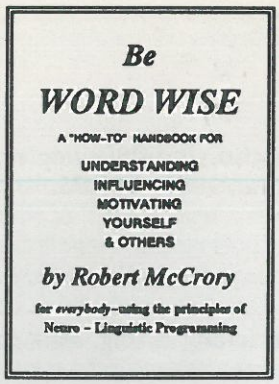
1. The cornerstone of Satir's life and work is the belief that all human beings are of infinite worth. She said, "I regard all living things as having pure spirit--there is nothing polluted about the spirit--only pollution of the behavior. Spirit is a sacred manifestation of life. That's what makes the connection and that's where the work begins--between my spirit and that spirit."

2. A correlate of that belief is that behavior can be understood best as the effort to establish that value and that sacredness. In our growing up, most of us found that being loved and valued was conditional on whether we behaved well--meaning "did as we were told." The worth of our "behaviors" and of "ourselves" got stuck together.

This cybernetic loop between behavior and self-evaluation offers a **profoundly** useful concept. (Pro-found loosely defined as useful **for-finding**.) Think of being able to put on certain glasses through which everything becomes clear--the basic dynamic underlying any problem, understanding what is out-of-focus in relationships, and the clue to where to work most elegantly for change.

3. A third building block in Satir's belief structure comes out of general systems theory which originated in the world of physical sciences. She applied it to the study of intrapersonal and interpersonal relationships.

A system is a discernible structure which exists in tension be-tween connection and separation, balance and imbalance, boundaries and permeability. Any change in one part of the system inevitably affects every part. So assessment, understanding and change work must take into account not only the parts, but the total gestalt--the **more than** which is the underlying characteristic of the structure.



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4. The body is the communication instrument for the mind and spirit. Our personal history has been implanted in our physiology. The ways we learned to survive (our behavior patterns) can be deciphered through the study of our verbal and non-verbal patterns. A corollary is that these outward patterns can be affected by kinesthetic re-imprinting (to use NLP jargon.)

5. Human beings have all the resources they need, and every part of the personality has a useful function and a positive intent for growth. Rather than judging and sorting for good and bad, useful change comes about through transformation and integration of these parts.

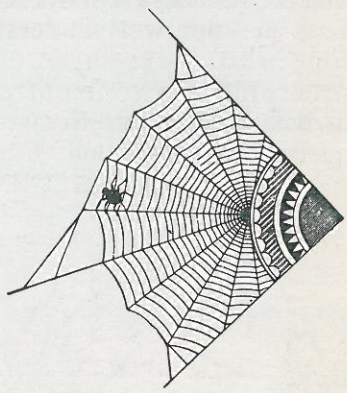
6. Deep level change work requires a return in some way to the family of origin experiences. This is a common thread in most types of therapy but for Satir the focus is on the "how" rather than the "why." Exploration of the past is experiential rather than analytical.

REFERENCES

1. Duhl, Bunny, FROM THE INSIDE OUT & OTHER METAPHORS.

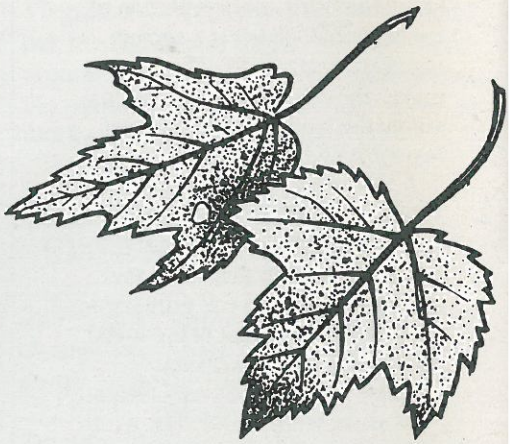
Martha F. Wiglesworth, M.A. is a psychologist, member of Satir's AVATA Network, a certified NLP Programmer, and trainer. She is also author of *Willie and His Friends: A Manual for Creating Stories for Building a Child's Self-Esteem*. She can be reached at PO Box 336, Cynthiana, KY 41031.

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Book Review:

LEAVES BEFORE THE WIND, Edited by Charlotte Bretto, Judith DeLozier, John Grinder, Sylvia Topel . Grinder, DeLozier & Associates, Santa Cruz, California, 1991. $19.95.



It's very tempting to rattle on about the gems in this casebook; however, it's too ineffective a way to do the job at hand. So, let's do it by sections, only backwards — just to be different.

Chapter 4 - *New Ground* : Cecile Carson's article on the Vestibular (Representational) System was the subject of a previous review. The Vestibular System is, in my judgment, one of the most important areas in NLP. I urge you to consider adding it to your toolbox.

Michael Kollar's brief piece on task-sequencing with NLP to prevent industrial accidents is, as John Grinder says in his preface to this section, "non-trivial in its consequences for the health & well-being of workers in industrial settings." It's the kind of thing foundries, railroads, other heavy-metal industries, and manufacturing in general would be well-advised to seek out and implement.

Chapter 3 - *Artistry & NLP* : Thomas Malloy & Janus Daniels' article on teaching writing is the best new light on this subject that I've seen in years. As a sometime teacher of college composition, I'm excited that such a format is now available as an impetus to the teacher burdened with the considerable difficulty of teaching a skill whose components are not well understood. Anyone who works in an education/learning environment could extrapolate components from this piece to use in training. I think it could also be used effectively in teaching acting, dancing, and music classes.

Pulitzer-prize winning composer Michael Colgrass offers an enchanting audience-induction as a prelude to an evening of music. Taken with the Molloy-Daniels essay, Colgrass offers a new point of view on strategies for engaging attention in multiple representational systems. The practice of techniques outlined or inferred in either of these articles would improve your mastery considerably. Those who need a tune-up for their platform skills might be curious to investigate further.

Chapter 2 - *Healing & NLP* : In many respects, this is the most unified and thought-provoking section of the book. I have some skeptical presuppositions which had their rusty little patterns interrupted quite nicely while reading. This was surprising, because I was also deeply moved and spiritually encouraged — especially by Linda Shapiro's essay on touch-healing and by Hilda Cole Espy's account of changing beliefs prior to undergoing treatment for cancer.

I like to notice when my BS button gets pushed because I've begun to realize that it often limits my experience. It's the kind of thing that happens when I walk into a New Age bookstore and hear people talk about their latest guru-shopping experience. It's the people who take all the trainings, travel to all the seminars, read all the books, meet all the people, and still stubbornly, almost petulantly refuse to improve, let alone change. They are the people who won't give into the notion that learning, evolving, and growing is an inside job, that "acres of diamonds" are where you stand, and that molting is a struggle for freedom from constraints. The difference in the writers of these healing essays is that they have models of the possible. It's the difference that makes a difference.



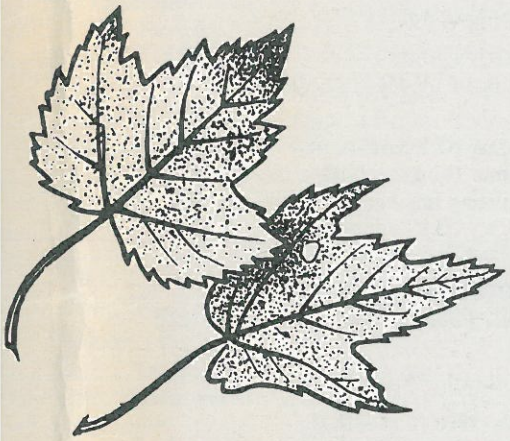
There's a lot of talk about metaphor in this section, and it reminds me that language itself is a metaphor for experience. The highest quality metaphors are, as Hejmadi and Lyall point out here, autogenic, self-generated, and isomorphic to a deeply held and otherwise inarticulate experience. Moving into an autogenic metaphor has the potential of powerful and lasting transformation because it moves you into and through your own mythic drama, and myths are invariably in



"third position," meta to the experience and to the observer.

Myths that arise from within have massively different consequences than those poor cousins of the autogenic metaphor, the 3rd person story. The reason for the difference is fairly clear —

the metaphoric experience is highly and sensitively contextual. Once the metaphor is taken out of its therapeutic or teaching context, it is an artifact and either more or less interesting as a result because the dynamic of an ongoing experience is gone. Evidence for this may be found by examining the essays on metaphor in this volume: the metaphors created by the therapists are far less viable than the metaphors evoked by the clients. The "stories for a third ear" strategy is extremely difficult to transfer out of its context.



Chapter 1 - *Hypnosis & NLP* : The strongest piece in this section is Steven Bierman's "Hypnosis in the Emergency Room." Having spent several years working in emergency rooms, I'm encouraged that a few physicians are now noticing the utility and effectiveness of hypnosis in traumatic situations. Anyone who's ever had an accident may now remember that it immediately produced an altered state of awareness. The re-direction of that awareness from "what's wrong" to "what's possible now" is often crucial to a shortened recovery period. The literature is full of examples, for instance, of the effect hypnosis may have on recovery from severe burns.

Dr. Bierman was able to use hypnosis on one of his patients (there are 10 cases illustrated) to non-manipulatively reduce a dislocated shoulder. This "previously unreported phenomenon" is a terrifically useful piece of work if it can be modeled and replicated. Unfortunately, I was unable to reach Dr. Bierman before this review was due to ask him about his use of post-hypnotic suggestion in this and other cases.

There are other essays in this volume that I'm not going to comment on here. Several are on metaphor, and I've said enough about that. Several others are stuffed with secondary gain, which makes it tiresome to extrapolate the usefulness they may contain. In any event, I'm satisfied that you'll do well to make up your own mind about them.

One last note: this is the first time I can remember seeing a major presentation of NLP which was aided by — wonder of wonders! — an index! I was beginning to believe NLPers thought an index restricted or forbade the reading of the book, rather like the former Roman Catholic Index Librorum Prohibitorum. Perhaps we're catching up to the Information Age after all.

Reviewer Donald Powell, M.A. may reached at the Sceptre Research Group, 964 Tourmaline Street, San Diego, CA 92109. Phone (619) 270-5376.



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