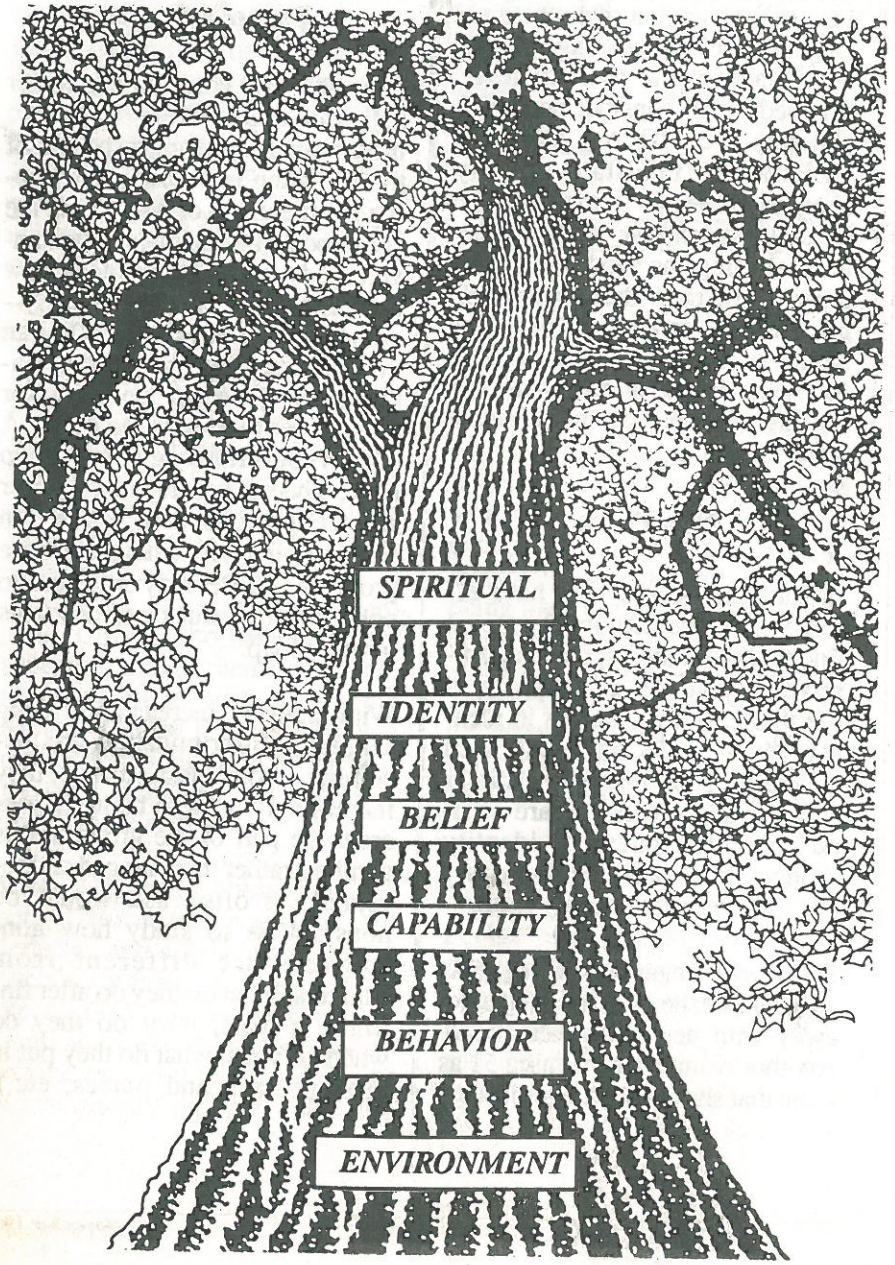
Anchor Point

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Making Changes by Changing Identity



by Michael Brickey, Ph.D.

Robert Dilts (1990) presents a hierarchy of levels of change with the following levels: environment, behaviors, capabilities, beliefs and values, identity, and spiritual. Changes at any level may (or may not) reverberate to other levels. Dilts defines identity as our sense of who we are and as organizing our beliefs, capabilities and behaviors into a single system. Psychological definitions emphasize continuity in self-image. Infants learn they are separate entities from caretakers and learn object permanence. Adolescents may experience an identity crisis when they experience distress in establishing their sexual orientation, career, group loyalties, family relations, moral values, etc.

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Identity is a global, lasting, and organizing concept that addresses one's mission or purpose (who am I?). Beliefs are attitudes, opinions, and convictions which may or may not be long-term. One person's identity concepts may merely be another person's beliefs (e.g. one may view being a Christian as central to her identity while another may note that she is a Christian as if stating a religious preference). To take an example from advertising, the Marlboro man and the Virginia Slims ads (you've come a long way baby) appeal to identity while claims of low tar or better taste appeal to beliefs.

I am impressed that often the most elegant, quick, and lasting changes take place at the identity level. This led me to consider how such changes are effected and how NLPers can facilitate identity changes. It seems to me there are several models for such change and selecting the model that best matches the individual's personality, identity, and cognitive styles would be the most effective. The following are some models for effecting changes at the identity level.

New Phase

In studying people who have effortlessly made identity changes, I find that often they consider themselves as entering a new phase of life that calls for changes in identity. While major life events such as graduation, marriage, career changes and pregnancy are obvious potential cues for identity changes, often seemingly arbitrary and idiosyncratic cues are used.

One woman regarded turning 35 as a signal that she could no longer get away with neglecting her health. Another woman saw turning 51 as a cue that she can no longer just eat healthily but needs to have fine tuned health habits. Often NLPers can suggest phase changes by citing developmental phases indicated in developmental psychology literature (e.g. midlife crisis, baby boomer phases). Language patterns can also suggest phase changes (e.g. now that you have--recovered from this illness, turned 40, lost a grandparent, etc.--how has it changed your perception of who you are? Note that having an illness or recovering from an illness can be powerful cues for identity change, particularly when NLPers frame it as a cue.

Part of a Group

A person who converts to another religion desperately wants to model other followers to be one of them. Often insecurity about being good enough or not having the childhood training makes the convert study even harder and follow the rules even more diligently--with love and enthusiasm. Thus an avid smoker who converted to Catholicism gave up smoking for Lent, never to resume the habit. A Jewish convert may gladly give up pork, cheeseburgers, and lobster and feel good about it. If a person is identifying with a new reference group, the NLPer may only need to point out the values and practices of that group.

With smokers increasingly being subject to discrimination and becoming second class citizens, they increasingly want to be nonsmokers to be part of the group that is admired rather than nagged and resented. I often ask would be nonsmokers to study how nonsmokers are different from smokers (what do they do after finishing a meal, what do they do when nervous, what do they put in their pockets and purses, etc.).

Similarly, I encourage people who want to lose weight to study people with comparable lifestyles, body frames, and metabolism but healthy body weights. Better yet are homework assignments to go to lunch or dinner with some of these people and impersonate their eating behaviors. Many weight loss programs fall short in this area by giving a list of rules such as eating slowly and setting down utensils but do not show videotapes of credible people doing this. I say credible because movie stars are easily dismissed as having special resources (trainers, consultants, etc.) that ordinary people do not have. Many people work very hard to keep up with images and fashions. Merely suggesting that Yuppie has become passe and now people have focused on a simpler lifestyle with basic values (home, family, health, social consciousness) is creating identity shifts in millions of Americans (and great concern at BMW).

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Contrary to Group or Self Image

The flip side of the appeal of being part of a group is identifying certain behaviors as incompatible with group values. For example, most people would like to think of themselves as having good manners. Clients who have difficulty accepting compliments often are resistant to logical arguments about why they deserve them but may be very motivated by the suggestion that not accepting a compliment is rude.

With religiously committed clients, I sometimes point out that Judaism and Christianity regard one's body as a sacred trust (a temple of God to use the Christian term) and we have a responsibility to take care of it and not defile it. When people did not know the harm cigarettes do to the body, they were like innocents in the Garden of Eden. Now that research has conclusively shown the harm of cigarettes, clergy are increasingly regarding smoking as a sin because it defiles the body. With clients who have quit alcohol and drugs but are having difficulty quitting cigarettes, I speak of cigarettes as being their last major drug. In the broadway musical and movie *Music Man,* Professor Harold Hill created a crisis by convincing Iowa townspeople that a pool table was contrary to them being good parents and "the right kind of people."

Threshold

People often decide to end marriage based on a last straw. (Leslie Cameron-Bandler nicely outlines the process of falling out of love and how difficult it is to backtrack in her book *Solutions.*) Alcoholics Anonymous (AA) speaks of hitting bottom but the concept is problematic as one person may hit bottom with the embarrassment of a DWI or ugly incident while another may not have hit bottom even on skid row. Submodality procedures, e.g., threshold blowout and last straw threshold, are excellent strategies to create and cross a threshold (S. & C. Andreas, 1987). Sleight of mouth patterns can be helpful in redefining which straw would be or was the last straw. Anthony Robbins (1987) Dickens' pattern can be viewed as a way of previewing the future until future pain crosses a threshold. This procedure is modeled after Charles Dickens' Christmas Carol and has the client project the costs of continuing the behavioral pattern 5, 10, and even 20 years into the future in an associated state.

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Directly Addressing Identity

Connirae Andreas (1986) has several strategies which work directly with identity--core questions, outcome chains/identity process, and aligned self. While not a brief strategy, Cameron-Bandler's (1988) Imperative Self also directly addresses identity issues. At a primarily nonverbal level, the visual squash effects a new identity by integrating two seemingly incompatible identities. Metaphors can be tailored to lead a client to new models of identity. Strategies which change perceptual position can effect a shift in identity, e.g., Leslie Cameron-Bandler's (1985) *Seeing the World Through the Eyes of Someone Who Loves You.* Modeling can be at any logical level including an identity level. Certainly millions try to emulate Jesus and other spiritual leaders and mentors. An AA slogan is "if you want what we have, do what we do." While the slogan seemingly just admonishes behavioral modeling, the slogan and AA program are also encouraging modeling of a "recovering alcoholic" identity.

The art of NLP involves assessing (often intuitively) the unique personality, identity, and cognitive style of the client and matching those with desired outcome and ecology issues to determine what treatment strategies would work best. Strategies targeted at the identity level can often effect elegant, quick, and lasting changes.

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Open For Business:

Your Best Work: Are You Doing It?

By Lucy D. Freedman

Each one of us has a natural genius - our "best work," which seems so easy and effortless that we are almost willing to pay for the opportunity to get to do it. If we have a job or profession that allows us to do our best work, we often feel as though we are almost getting away with something - even though we actually provide the most value to others when we are doing it.

"Best Work" is a phenomenon that has been identified and made available through the personal genius of Marsha Shenk, principal of The STI Group in Napa, California. She has been helping people find and convey their best work for almost 11 years now, and is beginning to package it so it can reach a wider audience.

What difference does it make to know your best work? All the difference in the world for your motivation, clarity, and sense of fulfillment, to say nothing of marketing. As Ms. Shenk will tell you, doing your best work is about your interpretation of what it means to be human. What are you here for? What is your contribution to others? What is your special gift?

Drawing from a combination of marketing savvy, paleo- and social anthropology, linguistics, NLP, and the Chinese Five Element Model, Marsha has led hundreds of people to find their best work. Not only is it important for each of us that we know our best work, it is also crucial that we articulate it in a way that our market - our "best audience" can hear it.



NLPers are certainly among those who find it hard to articulate what we have to offer in a way that our market "gets it." In fact, more than one of these columns have in the past addressed that issue: how do we show the value of our NLP-based services? It came as a surprise to learn that NLPers aren't the only ones who have trouble conveying **the value** to those who can use it. And to compound matters, most of us are both unclear and somewhat ashamed to put our value out there for others to receive. Yet it is the biggest frustration for many of us that we don't feel we are making our full contribution, and we don't know how to offer it so that our prospective clients can understand how important it could be to them.

Since this is not unique to NLPers, many people are hungry for feedback and coaching on defining their Best Work. The STI Group is

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now working on avenues to bring Best Work to a wider audience without sacrificing the skill that Marsha Shenk now brings to each participant. She is a beneficiary of the NLP skills of trainer Cliff Nesbitt, who helped her model what she was doing for people. As she puts it, he was able to help her "get it out of her body and onto paper." She says the impetus to discover this came from her desire to "help my brilliant and innovative friends to market their companies. They had generated new solutions to important problems, but no one understood what they were talking about, and no one wanted to play. Most of all, they felt bad about themselves, and that was absolutely intolerable to me."



Once she discovered what she was doing for them, she realized she had been doing it for a long time - as far back as when she helped her father market his new brokerage practice, and she intuitively found ways to convey his insights and enthusiasm to his prospective clients. Often people realize that they have been doing their best work in one form or another all their lives - but probably not being paid fully for its value because they don't know how to present it to others.

What is it that she calls the technology of Best Work and how is it currently offered? Marsha offers 3-day courses that accommodate 10 people. During this time, participants not only experience the elicitation of their own best work, they also become observers of the best work phenomenon. She is considering ways to train others in the technology so as to disseminate it but to preserve the special quality of the work.

This writer was struck by the commonality between this phenomenon and the beginnings of NLP. As Milton Erickson stated, Bandler and Grinder were able to articulate what Milton did better than he, himself, could do. Marsha Shenk leads people to a place where they are describing their best work, but they can't see it - it seems so obvious that it is transparent to them. "I just do it - doesn't everybody?" is a common response.

If you wanted to find your best work, here's how the process might go:

1. You would be asked to tell stories about your favorite client, or favorite project, or even special moments you remember from childhood. At first you might feel and appear self-conscious.

2. As you warm up into it, you relax, your posture changes, skin tone changes, you appear to be in what NLPers call a "resourceful state." You might describe your internal state as "bliss," "fun," "the greatest." When you've done this work for a client, you may have hidden it within another offer, believing that you have to do that to get to do what you most enjoy. Usually when people are asked, they say they would like to do it all the time. When someone suggests they can, and get paid well for it, most people say, "You're crazy! That could never happen."

3. You may be asked to tell of other favorite experiences, which turn out to be isomorphic (parallel patterns) with the first one. When you tell about a childhood experience, it may be easier to see the best work pattern, since at the age of 6, it wasn't yet embedded in some grown-up job description.

4. Then Marsha articulates a concise statement of your best work - a sentence at most - and tests it on herself, you, and the group, to see if it captures the same energy (for her, it's a body anchor) as you evoked when you were "in it."

5. She calls your attention to some of the naturally occurring anchors that go with the best work phenomenon. How does your body feel? Where in your body can you tell if you are in your best work? You are coached to use those anchors to access that resourceful state when you are making an offer to a prospect, or going into a situation to do your best work.

6. At this point, looking at the words representing their best work, most people say, "THAT's my best work?! But it has no value at all." Everyone else in the room is amazed because the value is so obvious, but not to the person whose best work it is. One graphic designer had identified that he could offer "Perfection and Timeliness" to his customers and didn't see what value that might have for them. All you would have to do is listen to what graphic design customers usually complain about, and you would know that an offer of "perfection and timeliness" would be received with extreme interest. So this step involves doing what Marsha calls the "cultural work" - sweeping away the cultural belief system that has kept us in hiding, and showing the value of our contribution to others.

7. To move fully into the sense of contribution, away from the shame most of us associate with offering our best work, you then address your personal mission. What difference do you want to make for others in the world? When people make a declaration of a mission they care about, a big change happens. You have the sense of "this is what I'm here for," and motivation clicks in.

8. The next step involves some redesign of how you do your work. You might find as a result of this clarity, that your marketing and performance improve immediately. Since much of our best work is to of-

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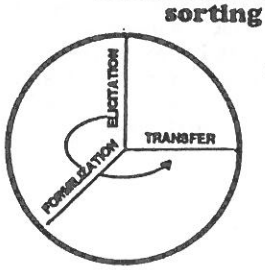
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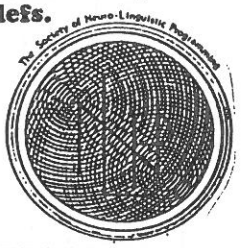
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fer people what they don't have yet, there is often additional work to be done to articulate it in terms your market can understand. In either case, you are now aligned with your own contribution and have a congruence which shows up at once. This pays off.

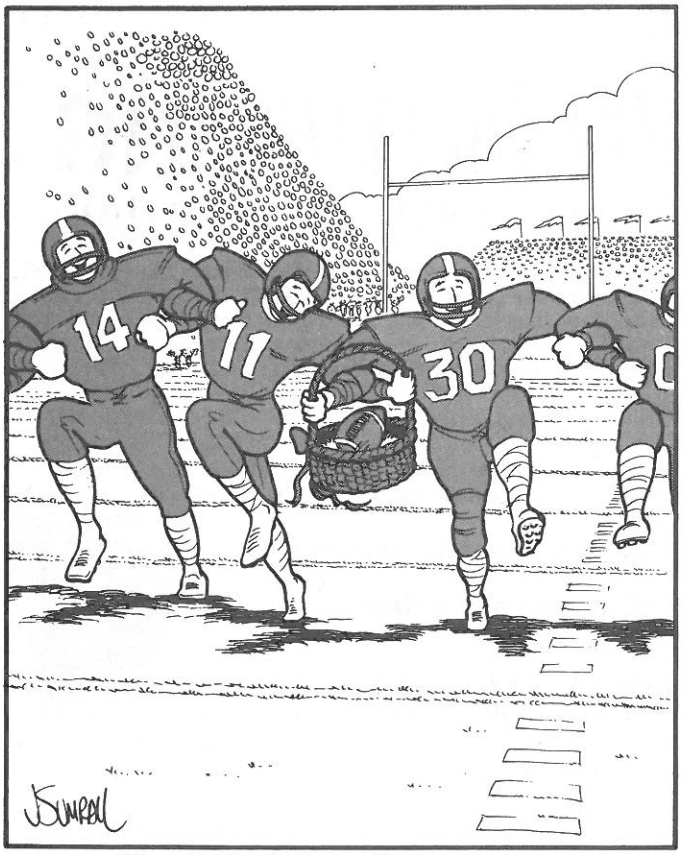
One of Marsha's past clients reported a seven-fold increase in income. Four-fold increases are common. Besides bringing a new offer to market, you also make a commitment to doing only your best work. This may mean firing some of your clients, and taking the risk of letting go of work where you've been compromising. After taking what feels like a big risk, it is a great relief and reward to find out that you make a lot more money and have a lot more satisfaction when you take a stand and only do your best work. Many Best Work participants design new offers to their clients, and Marsha says that for everyone, there is some kind of innovation.

What Marsha brings to Best Work comes, of course, out of her personal genius. Even though there are many similarities to various kinds of NLP elicitations (including the well-known exercise, "circles of excellence," anchoring resourceful states, and eliciting strategies), duplicating the above process won't duplicate what Marsha Shenk is able to do.

She credits Metha Singleton and Steve Gibson's Imperative Self training as having helped her develop this technology, other NLP training with helping her to understand how it works and with coding some of the body changes, and her training in the Five Elements Model with her lightning speed on being able to identify what the person needs in order to have the conditions for their Best Work.

As she notes, and this writer concurs, it is just awesome how much power is released and how much more clearly people can offer their contributions to others through this process. As The STI Group explores ways to meet the huge need people have for this work, training for trainers will become available, and they plan to begin licensing it to corporations for internal use. If you are tired of the endless search for your best work, get yourself into one of their seminars, offered in various US cities. If you want the opportunity to learn this technology and guide others in finding their best work, the 3 day course will be a prerequisite for trainer training which will be launched next Spring.

For now, just try this: find out what happens when you declare, "From now on, I will only do my Best Work. And I will only work with others who are doing theirs." You can't help but prosper and thrive - as you were meant to do!



When football players find inner peace.

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. She is a past Board Member of IANLP and a past director of the ASTD Neurolinguistics Network. You may reach her at Syntax, PO Box 2296, Los Gatos, CA 95031. Phone: 408-395-0952.

CURMUDGEON AT LARGE

The Semes of Wisdom

By Donald Powell

The NLP community has recently begun an inquiry into the reasons it hasn't achieved a more wide-spread recognition. After all, we know that recognition is right up there with wealth, power, and fame as a criterion for personal accomplishment. Isn't what we're out to accomplish worthy of a more global recognition and understanding?

We do the programming part pretty well, don't we? I mean, we've got strategies, steps, procedures, and formats for lots of problems. We've got them quick, slick, and stable. With the occasional tune-up tossed in, of course.

We've even got the original procedures dressed up in the Emperor's new clothes, with nifty new names and jargon phrases to dance like sugar plums through the slightly fog-bound imaginations of those who've somehow come to the fantastic conclusion that renaming gives access to the Grail. The Grail, in this case, is the Seminar-of-the-Month Club. It's the counterpart of Gura-shopping in the Spiritual Mall.

We've got the Neuro part also, right? We went back and read our psychology and psychiatry and psychoanalysis and psychodynamics and psychodermatology and psycobabble texts. We carried Bateson around, subscribed to the *Brain-Mind Bulletin*, and came to the pathetic conclusion that we knew enough about the Names of things to begin re-naming our sliding anchorites. You know, the Touch that makes a Difference. The Variant that makes a Variable. The Nuance that Paid the Rent.

No, things were not sophisticated in Metaville, because the Metavillians had forgotten or somehow misplaced the middle term of their acronym. The result was that they didn't know what they were talking about. Literally.

They forgot that language patterns also contained meaning, both denotative and connotative. They forgot that private dictionaries kept several of our therapeutic industries in business. They forgot that when they were translating those dictionaries that they might also find a deeper significance in those symbols that varied from context to context just like metaprograms were suspected of varying.

And because they forgot, they began to act as if they knew. And when they did that, they began to lie.

They began to lie because they hadn't learned enough about their own subject before they began to invite people to pay for it. There was one question, one seemingly harmless question, which became the basis for the ensuing debacle: "IS NLP MANIPULATIVE?"

How did they answer? "YES, AND NO."

They lied. The answer is "YES."

The answer is unequivocally yes because to answer as they do is to fall into a logical fallacy. It is to fall into the fallacy of equivocation, where the word stays the same and the meaning changes from sentence to sentence, context to context. Equivocation is the classic ploy of the true con man, the ploy of the sociopath, the ploy of the crooked politician. It is the ploy of people who don't know what they're talking about, who use words casually, as if they were tossing away a candy wrapper.

The question must be, then, what are they talking about? What is "manipulation?"

Well, it's two things. It's what your private dictionary says it is, and it's what the dictionary says it is. And I'm not equivocating!

I know this may come as a shock, but your private dictionary is probably wrong. The old saying about "the unexamined life" really comes into play here; an unexamined private dictionary is the source of endless woe.

It's just a mistake, really; a mistake which has entrenched itself in the language and in the culture to the point where its accuracy and appropriateness has become taken for granted. Think for a moment

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about what "being taken for granted" does for you.

The truth is that **you cannot not manipulate**. As soon as you show up, you are influencing your environment. NLP is a form of attention. We attend to our relationships in the world. Our relationships have outcomes and consequences. We prefer a life of quality experiences, and it is those quality experiences which we attend to and treat with dignity and respect.

It's so simple. Look it up. The word "manipulate" comes from the Latin word **manus**, which means "hand." The infinitive form, then would be "to handle."

How would you prefer to be handled?

Frankly, I'm pretty sure that I can only handle someone in one of two ways: I can handle someone carelessly, or I can handle someone with care. That's it. That's manipulation: carelessly, or carefully. That's all it is.

If I'm unconscious of how I'm handling my relationships, my chances of handling them carelessly are very high. The costs and consequences are pretty high also. If I'm conscious, then my chances of having a quality experience are much better, and the consequences are considerably enhanced.

What we pay attention to consciously is considerably different than what we pay attention to unconsciously. We're not worried about "manipulation." We're worried about its negative implications, and so we "load" the word differently, out of another chamber of our private dictionaries. It's a lie. And we believe it, out of carelessness.

You see, NLP's dilemma at the moment is quite simply that we haven't yet done the work on **language** that is necessary. We don't know what we're talking about, and that carelessness is malignant for the rest of the organism.

Korzybski, in *Science and Sanity*, told us about the "semantogenic illness," about words that make us sick. There are two conditions which create this illness: first, an ignorance of language; and second, a preference for our own unexamined use of language. I think that NLP can ill-afford to ignore its central component, and that we all would do well to consider NLP as "in-form-ation." If you'll consider the pun here, it may begin to clarify itself for you.

The reader who is sufficiently interested in the power that words have on our behavior may want to look at the following: *Words as Eggs*, by Russell A. Lockhart; *The Alchemy of Discourses*, by Paul Kugler; and *The Interpretation of Language* by Theodore Thass-Thienemann. The first two are from a Jungian, depth-psychology model, and the third is psychodynamic.

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



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SCHOOL MAKES ME SICK!

By Diane F. Lutzinger

Have you ever heard a child say this? Often it is just an angry comment made by a frustrated student. Ordinarily no physical illness is implied. However, for 17 out of 1,000 students, the physical manifestations of school phobia are very real, according to an article in *The Wall Street Journal* (September 3, 1991). Out of the blue a student will feel dizzy, nauseated, and panic stricken. He may feel fear strong enough to cause him to run out of the school. She might be so petrified that getting on the bus or out of her parent's car is impossible. Yes, the symptoms are real, but I am not certain it is a "genuine disease" as the article would have us believe. One expert quoted in the article actually states that "school phobia is funny; it doesn't fit as clearly as one would like in any category."

No, it doesn't, but NLP can help to change many of the patterns associated with school phobia, test anxiety and the stress that is created by school pressures.

School Phobia

I suffered from the same types of symptoms described in *The Wall Street Journal* article, such as nausea, sweating, disorientation and dissociation from the body. I know what it feels like. In prior articles (*Anchor Point*, August 1990 and September 1990) I have described my experiences and discussed several students who had "ghosts of learning" or types of "school phobia." Since NLP has effective and efficient methods for dealing with this and other types of anxiety disorders, I felt the subject warranted a further look.

Although the physical changes and symptoms can be easy to recognize, the causes are often mysterious and difficult to analyze. In most articles, I have read utilizing traditional therapeutic methods, the focus is often on the "reason why." Since the causes are difficult to figure out, students can be labeled as "malingering," "truant," "lazy," and the like. The malady hits good students, however, who genuinely like school. Traditional treatment can go on for lengthy periods. The student described in *The Wall Street Journal*, "For eight years...has been fighting [the] dread" of going to school. He has seen psychiatrists, psychologists, and phobia treatment centers and has failed two grades. He is in his second year of college now and apparently is coping. (Although, it seemed to suggest he "outgrew" his phobia, no specifics were mentioned regarding how the change occurred.)

Sometimes the symptoms are NOT so easy to recognize. School phobia is recognizable when the child refuses to attend school and reports unreasonable fear and physical symptoms. What about the child who is afraid to admit he/she is afraid, especially when responses are comments like, "How silly! What is there to be afraid of in school?" ("Oh, only my entire self-worth, mental health, and future! How silly of me to have fear!") I have heard many adults discount the fears of children and adolescents, so how can we expect them to "tell me how you really feel." What about the child who has an unusual amount of illness or escalating allergies at certain times of the school year?

Positive Behavior

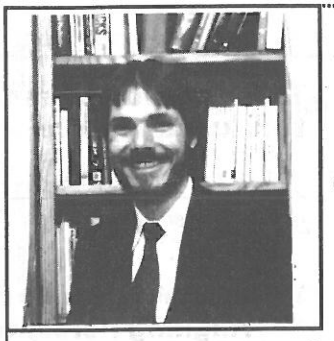
In my private practice, I have seen the fear of school (academic AND social) manifest in many ways. As most NLPers agree, "All behavior has a positive intention" and I believe this is a very important presupposition to keep in mind when dealing with a child who has school phobia or other school related anxieties. My belief is that if a child (or adult) is not "heard" on one level, her unconscious will shout louder! In *Your Body Believes Every Word You Say*, Barbara Hoberman Levine references much scientific evidence of "a direct physical mechanism uniting the brain, the mind, the emotions and the immune system." (Of course, much is being written on this subject, such as Dilts, *Beliefs*.) She quotes neurology and psychiatry professor Viktor Frankl who said "fear makes come true what one is afraid of and what one forcibly wishes for often brings the opposite result." (By the way, Viktor Frankl is an amazing example of mind over body, having survived Nazi death camps and enormous amounts of physical torture. You can read his story in *Man's Search for Meaning*.)

Stephen R. Covey, in *The Seven Habits of Highly Effective People*, suggests that we need to "listen to

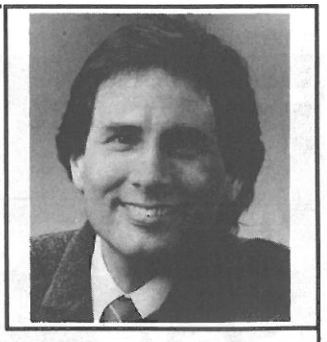
the language, it is a fingerprint, a barometer, a measuring instrument" of someone's "map" of reality. In NLP, we pay keen attention to what language a person uses and attempt to discover on many levels how reality is being represented. Have you every heard kids say, "Boy, I'd give ANYTHING not to have to take that chemistry exam" or "I'd rather die than take my French mid-term." I know I have. And I remember one student from a prestigious private school who had the flu or a cold more than anyone I'd ever seen. She often had to postpone exams and tests because she was either too sick to study or was sick on the day of the exam. Her repetitive phrase was "This pressure makes me sick." Until we began working, she never connected this statement with what was "happening to" her. She never recognized her part in creating this problem. She just felt MORE pressure because she was such a victim of all these illnesses.

Mary

One of the reasons school was so stressful for "Mary" was that she felt "not as smart as" the other girls in class (or her older brother) and that the only reason she was in this particular school was her father's money and all he did for the school. Her fellow students discounted her worry about school since she "had everything she could want" including a new BMW. Her mother seemed to be the only one who understood that Mary's self-worth was tied to her intelligence and scholastic performance. Mary was also blocking her natural learning ability by her internal self-talk and subsequent negative feelings. Her "internal loops" prevented her from hearing all that was being taught or processing what she did hear. In addition, she didn't ever trust that she really **knew** anything.



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In a relatively short time, Mary learned to change her negative language, her state, and her learning strategies--all of which are tied together. As she stopped scaring herself with the dire consequences of failing, she could concentrate on her subject matter. She used anchoring to maintain a more confident state. As she became more calm and confident, the kinesthetic component in her strategy could be recognized and utilized to "know what she knows." And she began to use study skills to increase her ability to visualize her information.

She went from making C's, D's and an occasional B, to making nearly all B's plus an occasional A before the end of the semester. Moreover, she became a healthier person. Her chronic flu-like symptoms diminished. The most exciting part for me is that this young person learned at an early age that she is in charge of co-creating her health through her mental activity!

Jeremy

Another young boy with whom I worked suffered from chronic headaches. He was also labeled "learning disabled" (LD) and felt terrible about being in a "Resource" class. Although he tested as LD, "auditory processing deficit," he was obviously quite bright. His professor father could not reconcile his experience with his son (recognizing his quick mind) and the child's performance in school. Consequently, he felt his son was "just not applying himself." You can understand the father's confusion. He had SEEN his son do amazing things at home and fail to tackle "simple" problems at

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school. This father was even aware enough to suggest that his son "visualize what the teacher was saying" or what he was reading. What he was unable to grasp was that Jeremy didn't know HOW to visualize at will. When I told this to the father, he challenged, "but **everyone** does that. Don't **you**?" He had a very hard time buying this until he understood the dynamic between state and strategy.

Jeremy remembered the first time he had a terrible headache. It was right after his teacher said, "If you read so slowly, I'll **get a headache.**" Perhaps, his little unconscious reasoned if reading slowly would give the teacher a headache, it would probably affect him the same way. Of course, I'm making that part up.

We used a combination of change history, anchoring, reframing and added Educational Kinesiology exercises to help him overcome his feelings about his reading AND his physical symptoms. Quite rapidly the headaches began to abate. He continued to improve his reading ability and began to recognize there was no cause and effect between reading at a particular speed and headaches.

Janie

Speech class was required for one 8th grade girl I knew. Janie worked very hard preparing her speeches and had quite a sense of humor for one so young. However, she was flunking speech. She had tried to give her first speech, but fainted. She was "mortified" as only an 8th grader can be! From then on, every time it was her turn she would be terrified that this embarrassing situation would happen again.

Physiologically they figured out how it happened the first time. She had not eaten, had begun her period and her blood pressure dropped. However, no amount of reassurance by her teacher helped and she developed "speech class phobia." She mentally saw herself fainting everytime she "rehearsed" her speech in her mind. In this case, the classic Visual-Kinesthetic Dissociation plus positive anchors and mental rehearsal of herself giving a speech WELL enabled her to get on with speech class.

Another Strategy

Carol Lynn Yancar, a Tampa Florida NLP Trainer, works very successfully with students who suffer anxiety. At first, she reframes from the kid's model of the world what is going on inside of him/her. She first addresses his/her self-esteem issues. I couldn't agree more. Then she

uses submodalities* for a young student having problems in one class and not in another. She will elicit the submodalities for the representation of the class that is **liked** and the one(s) **disliked**. In addition, she will collect the submodalities for something the student LIKES to do outside of class. Then she overlaps the submodalities for the positive experiences onto the negative experience. The result is that the internal representation for the formerly disliked subject is positive which effects state and strategy. At this point, Carol Lynn will future pace several times, assuring the new representation is solidly in place.

The diversity of ways kids upset, scare, and debilitate themselves is infinite. Luckily, NLP offers almost as many ways to address the problems of school phobia and anxiety. No student need suffer for years. We can find answers to HOW these phobias occur, if not always WHY they do. As we know, emotions have "junko" logic and feelings just are. In other words, feelings and their ensuing symptoms may not make any sense on the surface. However, we can figure out the structure of our representations and change them for the better! School **can** be an easier place to be, and sometimes even **FUN**.

*(If you need more on submodalities, try *An Insider's Guide to Submodalities*, Bandler and MacDonald.)

Diane Famiano Lutzinger, M.A. is President and Developer of The Learner's Edge Programs for students and teachers. She is a certified Trainer with 13 years experience in the field. She has been a consultant to business and education and has taught internationally and on television. She may be reached at 12830 Hillcrest - Ste. 111, Dallas, TX 75230 or by phone at (214) 471-1668.

Feedback • Letters • Feedback
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Dear Editor:

"Neuro-Linguistic Programming On Trial" by Gambardella, Chubb, Rawlins and Brossman III, which appeared in your May issue, deserves comment.

I am grateful for the article, especially its review of programs to test NLP "scientifically."

When I received my certificate as practitioner, I noticed with satisfaction that it certified me as a "Practitioner of the Art of Neuroliguistic Programming." I liked that word "art."

Most of my life I have been cerebral, rational and scientifically oriented. NLP, for me, was a venture into art. And I'm not sure it is possible for "science" to examine it.

I hope we won't forget the basic nature of NLP in a misguided effort to demonstrate its conformity to "scientific" criteria and standards.

James Christensen, PhD

Dear Editor:

I have recently finished reading one of the articles in Anchor Point entitled *Psycho Neurological Anchors*. I wish to commend the two authors for this excellent piece of work. I own a pain treatment center and employ 23 staff members, including 5 hypnotherapists. They have begun using this format of the authors and have noticed excellent results.

I also wish to commend you for publishing such innovative techniques and look forward to more.

Dr. T. John Paige

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Back To Basics:

Structuring NLP for Beginners

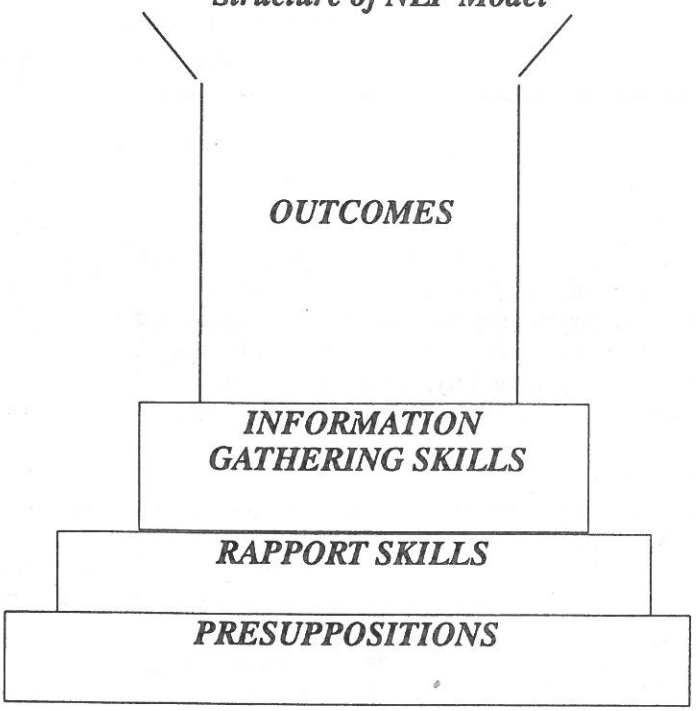
By Frances K. Wiggins, M.A.

I was delighted when I was asked to write a series of articles on basic NLP concepts for persons who may have read a few books or attended introductory workshops. My own understanding seems to increase each time I am able to communicate about NLP without depending on jargon.

The STRUCTURE OF NLP model is one I have found useful when introducing concepts to non-NLP groups or when identifying which portion of NLP is to be addressed. The STRUCTURE OF NLP model:

1. Arranges a large field of behaviors, attitudes, techniques, and skills into sections. This gives information in manageable amounts and provides a way of seeing how each item to be learned fits into the larger picture.

Structure of NLP Model



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2. Shows progression of NLP activities (from the base upwards) and identifies which activities are basic to others.

3. Gives direction when what you are doing is not working as well as you would like.

   For example, if you are pacing another's behavior still having difficulty establishing or maintaining rapport, checking the basic presupposition level would determine if, outside of awareness, a presupposition is violated, or which presupposition might be better demonstrated to facilitate rapport.

   Likewise, if you are having difficulty gathering information, there is an alternative to trying harder to gather information. Remember Bandler's maxim from *Frogs into Princes* to do something new if what you are doing does not work. Avoid the tendency to find something that does not work and doing it harder! Check your rapport skills instead. Frequently, beginning, and even experienced practitioners of NLP find that once they move into the outcome level -- which is relatively simple if lower level criteria have been met -- any difficulty presented is overcome by obtaining some information omitted earlier.

4. Conveys the on-going, evolving developing of possible outcomes using NLP technology.

What are the basic presuppositions of NLP? One dictionary defines the verb form **presuppose** as: 1) To suppose or assume beforehand; to take for granted; 2) To require or imply as a preceeding condition; and **presupposition** as 1) A presupposing, 2) The thing, fact, idea, etc. presupposed. I like the definition of presupposition found in the glossary of *Know How* (Cameron-Bandler, Gordon and Lebeau): *an assumption or belief, that, knowingly or unknowingly, influences your experience and behavior.*

Despite the "beforehand" or "preceding" aspects of presuppositions, there was no proclamation issued before the beginnings of what is now known as NLP. If there were stone tablets, they have been lost. Rather the presuppositions are interwoven in workshop presentations, early publications, and later made explicit. In his excellent book, *Applications of NLP* (pages 6-22) Dilts lists and discusses NLP presuppositions, giving credit when appropriate to prior sources:

1. The map is not the territory.

2. Mind and body are part of the same system and affect each other.

3. Individual skills are a function of the developing and sequencing of representation systems (refers to how a person presents experience using the five senses).

4. The meaning of any communication is the response it elicits regardless of the intent of the communication.

5. Human beings are capable of one-trial learning.

6. Individuals have all the resources they need to achieve their desired outcomes.



7. Behavior is geared toward adaptation.

   a. Individuals make the best choices available to them at any particular time -- if given a better choice they will take it.

   b. Underlying every behavior is a positive intent.

8. There is no substitute in communication for clear, active, open sensory channels to know what response you are eliciting at any moment in time.

9. The element in a system that has the most flexibility will be the controlling, or catalytic element in that system.

These presupposition statements have been adapted to various populations. For example in speaking to the business community in *Book 2 of 3-Sigma Communication Strategy* (Reese, Reese, Spechler and Spechler) list the "Principle Communication Precepts" are listed as:

1. The intention of all behavior is positive.

2. Maintain clean, open sensory channels.

3. Modeling successful performance leads to excellence.

4. Good decision making requires accurate information.

5. People have all resources needed to change.

6. People want to succeed.

7. Response is a measure on the effectiveness of communication.

8. Resistance is a comment on one's inflexibility in communicating.

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Each of the above references has discussion and amplification following each presupposition, which is too ambitious a project for this brief article. Also, if some of you are interested in a broader definition of linguistic environments for identifying natural language presuppositions in English, here are three references that are helpful: Appendix of Bandler and Grinder's *Patterns of Hypnotic Techniques of Milton H. Erickson*; Appendix A of Bandler, Grinder, and Satir's *Changing with Families*; and *Structure of Magic, Vols I & II*, Bandler and Grinder.

Briefly, the presuppositions of NLP propose that rather than interacting directly with our environment, we create maps/sensory representations of the world and our experience in it. How we create and use these representations may limit our perceived choices or enrich our experiences in life. When we attend to what is going on around us, we are better able to get clean data and gather high quality information on which to base decisions. By observing external behaviors, some assessment of internal process is possible. The person or portion of a system that has more different ways of operating has increased probability of achieving desired outcomes. When what we are doing is not working effectively, we can try something else!

To test the idea that some presuppositions of NLP may impact positively or negatively on achieving rapport, information gathering and reaching outcomes, try the following experiments:

1. Imagine possible endings to the following scenarios:

   A well-meaning manager, Manager A, tells an employee that he needs to avoid errors when writing reports. The employee hears this as a threat that he will be fired if errors occur, becomes anxious and goes over each report so carefully that reports are not submitted on time. When the employee's reports are submitted late the manager decides the employee is resisting authority and...

   Manager B has an identical situation and gives the same information to an employee. When the employee begins to submit reports late, the manager goes to see the employee, discovers the employee's situation and...

No matter how you elected to end the situation, you may enjoy testing out which presuppositions were functioning in the two situations described and in the endings you supplied.

After you have guessed at this, look over any of the presuppositions listed to add to the ones you noticed.

2. Think about a communication you had with another person and they did not respond the way you anticipated. Which presuppositions were operative? Not operative?

3. Now review a recent success in your life. Take time to re-live the event and enjoy your accomplishment. How many of the NLP presuppositions were operative?

Our next article will move up a level on the STRUCTURE OF NLP model to consider Rapport Skills. Until then, I hope you enjoy becoming more aware of presuppositions.

Frances K. Wiggins, MA, LMHC, is the Director of Rivijon Training Institute. Frances is Southeastern Representative to the Board of IANLP and a Licensed Mental Health Counselor in Florida. She may be reached at P.O. Box 40 - Walaka, FL 32193 USA. Phone: (904) 467-9241.

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Unlocking Pandora's Box

The "Golden Thread" Technique

By Lyle Chubb

The presentation of this neural version of NLP has been more clinical and abstract than most articles which appear in **Anchor Point**. If we are to appreciate how NLP elegantly paces our brain's natural patterns, however, a basic understanding of cortical processing is essential.

The next few articles will be different. We will examine some practical applications of NLP, focusing on neural patterns underlying the techniques of **METAPHOR, ANCHORING,** and **REFRAMING.** Each article will have three components: 1) a description of the technique; 2) an example and application of the technique; and, 3) an explanation of how the technique integrates with our neural processes.

We are going to begin with metaphor, primarily because this approach operates at the level of our beliefs, values, and expectations. We are also beginning here since language **itself** is metaphorical, and much of NLP's potency emerges through the precise use of communication.

Description of the Technique

Metaphor is a form of communication in which a given set of experiences -- the "problem state" -- is translated into another context through symbolic parallels. The intent of a metaphor is to suggest certain choices or perspectives that may not be immediately obvious to the listener. By naturally attending to the metaphor, the listener may become more resourceful in terms of possible responses and behaviors. This new level of access then alters the limitations presumed by the listener in the problem state.

The impact of a metaphor emerges from the manner in which our brain naturally processes language. As David Gordon notes in his book, *Therapeutic Metaphors*[1]:

> When you, as a therapist or a conversationalist, construct and express to another person a "metaphor," that listener will take what he hears and represent it in terms of his or her own experience. Whenever we as human beings are presented with some kind of sensory, perceptual, or cognitive input, we consciously or unconsciously try to make sense out of that input. That is, we try to represent that input in a way that is meaningful to us as functioning, utilizing human beings.

Within our auditory system, for example, we perceive and encode the sonic vibrations produced by a speaker's verbalizations[2]. Our brain then systematically connects certain experiential, subjective meanings to those codes. While the relative **significance** of those meanings may vary greatly, the definitions we develop over a lifetime of personal encounters become attached to the transforming code patterns, producing our "experience" of the metaphor.

While a metaphor's impact is a consequence of linguistic processing, the means by which that power is accessed relies on what NLP calls **transderivational search.** This term is a nominalization[3] for the manner in which external words connect with internalized meanings. Within the context of our neurological model, the process of transderivational search is represented through the joint operation of neural integration and interpretation.

The subjective, experiential definitions we obtain over the course of our lifetime, and the neural impulse sequences that contain those definitions, tend to evolve along "paths" produced by previous patterns. Recalling our definition of "experience,"[4] neural activation sequences that are reinforced (in whole or in part) by later events in our life develop a "higher relative probability"[5] than other patterns that are not so frequently activated. This processing pattern is the physiological basis of what we identify as a **BELIEF.** Again referring to Gordon's work[6]:

> When an experience has been repeated many times and/or has been profound in its effects it generates rules about the world which can be tremendously compelling. Many times the effect is so strong that a person faced with an experience which is contradictory to his model will wholly or in part delete from his awareness the inconsistent experience. **From the point of view of the person,** the inconsistency of an experience ceases to be a problem when the

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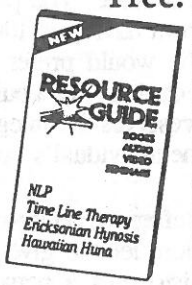
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> experience ceases to be seen, felt, and heard. More often, the inconsistent experience is seen from another perspective so as to resolve the contradiction in a manner acceptable to the individual's model of the world.

While Gordon's statement is too modal for our more specific neural context (we'll deal with this issue in a moment), the impact of beliefs on subjective experience is well defined. Our beliefs -- what Gordon calls "rules" -- tend to extract elements of perceptual experience that conform to our beliefs.[7] When we cannot exclude those parts of our ongoing experience that run counter to our beliefs, our tendency then is to reinterpret those experiential components in such a way that they DO conform.[8] This is a function of transderivational search.

One refinement we need to incorporate into Gordon's definition is that of **submodal experience**. Our brain does not process sensory input on a grossly modal level. Each modality is processed and assembled along submodal dimensions contained within each of the major representational systems (Visual, Auditory, Kinesthetic, Olfactory, and Gustatory). It is more accurate to say that one or more submodal aspects of our experience becomes "tremendously compelling."[9]

The submodal quality of experience is especially relevant in the formation of effective metaphors. A profoundly effective metaphor parallels the submodal structure of the problem state, re-presenting and redefining those submodal distinctions in more resourceful ways.[10] By re-presenting the submodal aspects of the problem state **IN A UNIQUELY DISTINCT CONTEXT**, the metaphor enables the person to access resources and/or options which may not have been previously available due to deletions in the initial neural code pattern.

An Example and Application of the Technique

The following technique, named "The Golden Thread," is a process for achieving freedom from limitations imposed by restrictive beliefs. There are various ways in which this metaphor can be presented. You can use the narrative style presented here, or you can lead the person through it in a step-by-step approach. I have even presented it to entire groups, with all the participants guiding their own experience. A summary of the essential elements is presented after the narrative version.

The real elegance of this technique lies in the fact that **THE PERSON**

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IS NOT REQUIRED TO HAVE A CONSCIOUS KNOWLEDGE OF THE CONTENT OF THE LIMITING BELIEF. The person is simply aware that some limiting belief, whatever it may be, is contributing to the current problem state. The person is also free from having to identify what he or she would prefer to believe. The technique has a built-in ecology that preserves the integrity and intent of the individual's "parts."

Before we get into this narrative version, let me give you a brief case history of a person to whom this metaphor was given.

Bob, a 39-year old professional in the community, was suffering from generalized anxiety attacks. Although his business was thriving, he viewed himself as a failure, an attitude that was beginning to express itself in other areas of his life. A self-described optimist, he had recently begun to find fault with everything and everyone in his sphere of influence, but most especially with himself. Nothing he did was "good enough," he felt he had "reached his limit," and he was getting tired of working so hard. "I used to be able to joke around and have fun," he said, "but now I'm just chained to my desk. It's as if my whole life is on the line, and I don't have the energy to do anything about it. I feel like I'm dragging around some dead weight."

While exploring the issue, Bob indicated that he was concerned about turning 40 in a few months. "My father was a total success by the time he was forty," Bob indicated. "I was supposed to have made it by now, but I've failed."

This narrative conveys the essence of what I told him that day. The italics indicate where I emphasized certain words and phrases.

The "Golden Thread" (Narrative Version)

"What you're saying reminds me of a friend of mine. He was having problems with a bunch of beliefs he had picked up as a child. You see, he was raised in a home where everyone **always** told him what to do, what to think, what to feel, even what to say sometimes. He wanted to be a good boy...what child doesn't? So he **did** what he was told to do, **thought** what he was told to think, **felt** what he was supposed to feel, and always **tried** to say just the right things. All John wanted to do was please his parents... after all, he did just what they wanted him to do. Right?"

"Anyhow, John was beginning to realize that things weren't working so well anymore. He told me he was walking along a road, thinking about what was going on...or not going on...in his life, and he suddenly found himself imagining he was walking through time, and the road was his life. I mean, that's just one way of seeing how our life can be imagined..."

"John started to think of **the road behind him** as his past, **where he had been**, with all its twists and turns and maybe some detours along the way. Then he imagined that he was holding a cold iron link of a **chain** in his left hand. He could feel its coldness and thickness and weight as he wrapped his hand around it, perhaps even passing a couple of fingers through the link."

"As he stood there, feeling and looking at this link, it began to grow. Link after link emerged from the one he held in his hand. The chain seemed to grow heavier and colder, and the links started to clink and rattle.

"When the chain reached the surface of the road, it began to grow down the road behind him. Link after link added to the weight and coldness of the one he continued to hold in his left hand. Every once in a while, for no reason John could consciously understand...and somehow he knew it wasn't important that he understand it all right now...the chain would bind itself to the surface of the road, as though it were trying to tie together different points in this road that stretched out behind him. It seemed...to John, anyhow...that the chain was binding all his failed hopes and dreams into one long symbol of his frustrating life."

"On and on it went, **further** and **further back** down the road, **connecting** and **binding** from **time to time**, until John knew...somehow...that the chain had stopped growing. All he knew at the point where he stood was that the link in his left hand was **now** very **heavy** and quite **cold** as the chain wound its way into the **distance** behind him. His arm was **growing tired** of carrying this weight, and he didn't like the idea of **dragging this chain along behind him** as he thought about continuing to walk down the road."

"So he **just let go** of the link in his hand. He wondered why he had picked up the chain in the first place...maybe he had needed it for something once upon a time...but **that time is over now**. John noticed, much to his surprise, that the chain began to melt, link after link dissolving and disappearing, as though the chain itself had been an **illusion**."

"John also noticed...as you may **start to notice now...** that as each link faded into nothingness, his left arm felt **lighter**, and the feeling **began to spread** throughout his body. It was a tingle unlike any-

thing he had ever felt before...maybe like floating... maybe like being free as a bird in flight."

"John had grown so accustomed to carrying something in his left hand, though, that he began to miss having something there. He knew he didn't want the chain back...that was **all gone now...**so he imagined that he was holding a bright, golden thread in his **right** hand. The thread was so light that he could hardly feel its weight. And although the thread seemed thin and fragile, John sensed that it was **as strong** as the chain had been once upon a time."

"The thread began to grow, too, winding its way down the road behind him. And, just as the chain had done in the past, every once in a while the thread would float down and just **touch** the road...**in different places** (or so it appeared to John)...as though it were **tying different parts** of the road **together**. Each time the thread touched the road, a balloon appeared on the thread, and each balloon would float gracefully and gently above the thread, suspending it in the air. John couldn't tell for sure whether there were pictures on the balloons...somehow it didn't really matter at that point. All he really noticed is that the thread seemed to become **warmer, more inviting, and light**."

"After a while, John somehow knew that the thread had stopped growing, at least for now. His right hand **felt** as **light and free** as his left hand felt now that **the chain was gone**. And since John had gotten used to carrying things in his left hand, he passed the thread to his left, and felt the lightness and freedom there, too. It was a strange sensation at first, because John's muscles had been used to carrying the heavy chain and dragging it behind him. Yet the thread offered no such resistance...in fact, it was so light that he found himself looking at his left hand several times to make sure it was still there."

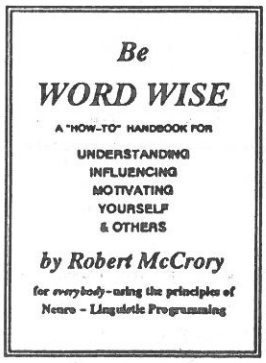
"Then John turned to face that part of the road that he still had to travel, spread out in front of him. Now, when he thought about walking down the road with the thread floating gently and warmly behind him, **he knew it would be easier**. He even began to think of some **friends** with whom he **could share** his balloons, and tell them of his experience here on the road. He began to imagine **how different his life was going to be from now on**, and how **excited** he could be when he shared his balloons with his friends."

"That's what happened with my friend John, and it was really nice to get to experience the warmth of his balloons."

End Result

The change in Bob's demeanor was immediate. He visibly relaxed, and said he hadn't felt so energetic in some time. He smiled openly, and seemed to be lost in thought for a few minutes. After some internal contemplation, he said things didn't seem as hopeless or as dismal as he had thought they had been. He couldn't wait to get back to his office...he had some new ideas about how to increase business. After 6 months, Bob celebrated his 40th birthday by opening a second store. He even took out an ad in the local shopping guide to proclaim it was his birthday!

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The "Golden Thread" Outline of Essential Steps

1. Check to see if any part of the person objects to changing his or her current belief state. If there are objections, resolve those objections by going to the level of INTENT -- what role or purpose does this belief serve in your life?

2. Elicit a representation of the person's time line.

3. Explain how beliefs are a series of experiences that we, for whatever reason, have connected together as being somehow similar. Explain how these are associations we have created for ourselves, and they may not always be actual associations.

4. Create a metaphorical representation that matches the person's timeline orientation; using a road is just one example. Have the person step into their "present" and face the direction of their past.

5. Have the person imagine holding a cold, hard chain link in their non-dominant hand (left hand for right-handed people, right hand for left-handed people). Have them feel the weight and coldness of the link in their hand.

6. Have the person imagine the chain growing back into the past, binding itself to the timeline at various points. Each addition to the chain makes the chain heavier and colder.

7. Once the chain has reached its far end, have the person become aware of how heavy and cold the chain is NOW.

8. Have the person release the chain and watch as it dissolves into the past. Also have the person become aware of the lightness associated with releasing the burden of the chain.

9. Have the person imagine a strong, bright golden thread in the other hand, which also begins to grow back into the past. As before, it connects with the timeline at various points, with each contact point generating some light, floating symbol; helium balloons are one option. Allow the thread to continue growing until it reaches its "other end."

10. Transfer the thread from one hand to the other, and have the person notice the differences in sensations.

11. Have the person turn to face the future, and imagine moving into this future with the thread in tow. Have the person future-pace a few experiences where the thread (the new belief structure) would be relevant.

References

1) Gordon, David. *Therapeutic Metaphors: Helping Others Through the Looking Glass* (Cupertino, CA: META Publications, 1978), p. 9.

2) I use the phrase "by a speaker's verbalizations" to denote the use of native language structures, as opposed to the perception and encoding of other sound forms, such as music. Granted, music can be a form of communication, and significant meaning can become attached to certain types of music ("our song," for instance). In this presentation on metaphor, we are going to concentrate on linguistic applications; you can generalize to other forms of communication from there.

3) For those who are unfamiliar with the word "nominalization," it is a linguistic term used to identify words or phrases that convert a verb (or an action state) into a noun. When we, as users of natural language, nominalize an action state, our tendency is to begin treating it as a "thing," rather than as a process. Transderivational search is a process, and it is important to remember that it denotes action at a neural level.

4) In the first article of this series (Anchor Point, Oct. 1990), we defined "experience" as another nominalization for "the distribution of the neural representation within the brain." In other words, what we identify as experience is a simultaneous consequence of sensory processing. The impulse patterns that emerge as a result of cortical processing IS our experience.

5) The term "higher relative probability" should not be taken too literally. It is simply a comparative term used to indicate that some patterns (or pattern segments) may have a greater impact on directing the "flow" of impulses through the system than other neural segments. It is highly unlikely (given the complexity of the interconnections between neurons) that a single neural sequence can become totally dominant over pattern flow. There is always a chance, however slight, that other patterns may impact the flow of information through the brain.

6) Gordon, *Therapeutic Metaphors*, pp. 16-17. Italics added for emphasis -- LDC.

7) This tendency offers another perspective on what we have previously defined as CONTENT DEGRADATION. In the natural processing of sensory input, some aspects of that input may be eliminated from the overall pattern -- it is DEGRADED -- in preference for other aspects of the input. If we view degradation (at least partially) as a function of synaptic efficiency, then those neural patterns passing through "belief structures" will have a relatively greater likelihood of achieving higher cortical levels than will impulse patterns passing through less active channels.

8) This statement should NOT be taken to indicate that all the contradictory elements of our experience are reinterpreted. If that were the case, we could never learn anything new, nor could we have the delightful experience of confusion. In most cases, the tendency to reinterpret conflicting input only approximates our beliefs; equality is not required (nor, I should think, desired!). On a neural processing level, this tendency to ap-

proximate our current belief structures can be viewed as a function of SPIN-OUT (see Anchor Point, March 1991).

9) For instance, the tone of someone's voice could compel you to "believe" that the person is angry. Unless you then check your belief, you may act as if that person IS angry, even though he or she may not be.

10) This is not to say that modally-based metaphors will be ineffective. I am simply indicating that metaphors that incorporate the driving submodal aspects of the limiting state may have a more profound effect than more generalized forms conveying the same basic message. This issue will become more evident as we examine the applications of the metaphor model.

Lyle Chubb is a counselor in private practice in Newark, N.Y. In addition to running Creative Growth Unlimited, he is also Vice-President of Membership and chairperson of the Research section for IANLP.

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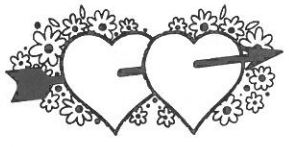
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What do you enjoy most about NLP? The options it creates in your life and the excitement it adds to all of life. Also all the possibilities it opens up to people to enjoy life.

How long have you been involved in NLP? I began to explore in 1982.

Person I never met but would like to know : Milton Erickson.

Before I die, I want to: Learn to fly and sail.

Favorite vacation spot: McCall, Idaho

Hobbies: Interacting with nature: Depending on the season it could be hiking, backpacking, cross country skiing

If you were trapped on a desert island what 3 things would you take: My Sony walkman and learning tapes (I especially like Arnold Patten), and my hiking boots

Most embarrassing NLP moment: I had two pairs of shoes that were the same style but one pair was black and the other was dark blue. I went to a day long training and discovered that I had one shoe from each pair. So I used it in my examples all day. I asked participants things like, how is your sensory acuity or what's wrong with this picture.

Favorite type of music: Classical symphonies that have both the big bombastical sound AND the small delicate movements.

Favorite NLP book: *Not Pulling Strings.* I liked the way the author looked at learning.

What movie have you enjoyed recently: *What About Bob.* It was all about chunking in NLP terms and flexibility. It reminded me of some of my clients.

What is your greatest asset: My enthusiasm and optimism. When life hands me lemons I make lemonade.

If you could model anything, what would it be? The strategies of really creative people like J.S. Bach and Ben Franklin. These people put into form things that were not in existence previously. How did they think and how did they can come up with ideas that no one else has thought of before.

What will you be best remembered for? My real talent lies in being able to spot huckleberries where no one event knows they exist. I am known by many (and have T-Shirts to prove it) as Huckleberry Smith!

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Dec. 7-8 Creating Your Future (CanadaO
Dec. 9 Hawaiian Huna (Canada)
Jan. 23-26 Integrity of Loving
Jan. 28 Huna Intensive Begins

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

Nov. 16 Practitioner VI
Nov. 28 Master Practitioner I
Dec. 6 Practitioner II
Dec. 14 Practitioner VII (Testing)

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

Nov. 16-17 Masculine Intuition (Portland, OR)
Nov. 22 Lifethemes (Seattle, WA)
Jan. 31 Lifethemes Begins (Baltimore - Wash. DC)

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

Dec. 5 Professional Pathway Meetings
Dec. 6-8 Tools for Dreamers
Dec. 9-12 Research & Modeling Strategies for NLP Developers
Jan. 23-27 Beliefs, Health, & Longevity
Jan. 28-31 Addictions, Compulsions & Identity

EMPOWERING EDUCATIONAL INSTITUTE
9689 E. Sutton Dr. - Scottsdale, AZ 85260 (602) 451-5938

Nov. 14 New Model of Selling Using NLP
Nov. 19 PhotoReading Begins
Jan. 21 PhotoReading Begins

INSTITUTE DESIGN HUMAN ENGINEERING AMERICA
1121 East Clarke, Suite A - Milwaukee, WI 53212 (414) 224-6623

Nov. 9 Master Practitioner Certification Training Begins

THE INSTITUTE FOR MOVEMENT STUDIES
721 The Alameda - Berkeley, CA 94707 (800) 729-6548

1992 The Feldenkrais Professional Training Program (Oregon)

INSTITUTE OF NLP & HYPNOSIS
4313 Medical Parkway - Suite 8 - Austin, TX 78756
(512) 453-5833

Nov. 15-17 6-Day Ericksonian Hypnosis and NLP Training Begins (Jonathan Rice)
Nov. 22 Physical and Sexual Abuse: Generating New Beliefs: Transforming the Trauma (San Antonio, TX)

INTERNATIONAL TEACHING SEMINARS
1 Mulgrave Roase, London NW10 1BS England 071 923 3282

Nov. 20 How to Build a Better Future
Dec. 12 How to Have a Good Time More of the Time

JOHN SEYMOUR ASSOCIATES
17 Boyce Drive - St. Werburghs Bristol BS2 9XQ England
(0272) 557827

Nov. 9-10 Seminar 4
Nov. 16-17 Seminar 8
Dec. 7-8 Introductory Seminar
Dec. 7-8 Seminar 5
Jan 4-5 Seminar 6
Jan. 18 Seminar 9
Jan. 21-22 Introductory Seminar 1

JUST COMMUNICATIONS!
8613 SE 9th Ave. - Portland, OR 97202 (503) 236-8157

Jan. 11 PhotoReading Begins (Portland, OR)

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

Dec. 2-5 Level4/Adv. Skills & Structures
Jan. 13-16 Level1 /Basic Skills, Meta Model

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

Dec. 4 NLP: The Leading Edge for Business & Sales

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

Nov. 16 PhotoReading Begins
Jan. 10 PhotoReading Inst. Training Begins

Current Events

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

Nov. 8-10	Mod. 1 Personal Empowerment (Montreal)
Nov. 15-17	Mod. 1 Personal Empowerment (Quebec)
Nov. 29	Mod. 2 Learning to Learn Begins (Montreal)
Dec. 6-8	Mod. 2 Learning to Learn Begins (Quebec)
Jan. 17-19	Mod. 3 Win-Win Relationships (Montreal)
Jan. 24-26	Mod. 3 Win-Win Relationships (Quebec)

METAMORPHOSIS
2302 North Avenue, Suite 3 - Grand Junction, CO 81501
(303) 245-3235

Nov. 2-3	Meta-Programs (Glenwood Springs)
Nov. 26	Intro to NLP Begins
Dec. 7	Patterns of Love (For Couples
Jan. 7	Meta-Model Training Begins
Jan. 29	Patterns of Resourcefulness Begins

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

Dec. 7-8	Therapeutic Applications of Ericksonian Hypnosis
Jan. 24	Boundaries and Self Esteem Training Begins

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

Jan. 17-20	The Aligned Self

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

May 22	Master Practitioner Training Begins

NLP of Southern California - Los Angeles (213) 254-3841

Nov. 22	Free NLP Introductory

NLP ARIZONA
Beginning Nov. 16
in Phoenix
NLP Practitioner Training
call 1-800-584-6884

NLP Institute of California
P.O. Box 12 - Felton, CA 95018 (408) 335-3858

Nov. 15-17	Performance States Training "God Talks to Bungee Jumpers"

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

Nov. 11	Free Introductory Evening
Nov. 22-24	Prerequisites to Creativity and Genius
Dec. 5	Free Introductory Evening
Dec. 7-8	Conversational Change
Dec. 7-8	Introduction to NLP
Dec. 17	Free Introductory Evening
Jan. 8	Free Introductory Evening
Jan. 14	Free Introductory Evening

NLP LEARNING SYSTEMS
4050 W. Park Blvd., Ste. 102, Plano, TX 75093
(214) 596-7841 or (214) 980-6887

Nov. 7	NLP in Action Begins
Nov. 15	NLP in Action Begins (Irving , TX)
Nov. 15	12-hr. Belief Change Workshop Begins
Nov. 22	Adv. Practitioner Training Begins
Dec. 6	NLP in Action Begins

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

Dec. 6	Wealth Concert
Dec. 6	Intro to Design to Human Engineering

NLP RESOURCE CENTER
c/o The Family Therapy Inst. of Alexandria
220 S. Washington St. - Alexandria, VA 22314 (703) 549-6000

Dec. 13	Level 2 Practitioner Certification Begins

NLP ST. LOUIS
P.O. Box 20593 - St. Louis, MO 63139 (314) 776-4030

Nov. 16	PhotoReading Begins

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

Nov. 5	The Heart of NLP Begins (Los Angeles)
Nov. 6	The Heart of NLP Begins (San Fernando Valley)
Nov. 7	The Heart of NLP Begins (Orange County)
Nov. 7	Free Intro Evening (Los Angeles)
Nov. 10	One-Day NLP Intentensive
Nov. 11	Aligning Perceptual Positions/Steve Andreas
Nov. 13	Free Intro Evening (Orange County)
Nov. 14	Free Intro Evening (San Fernando Valley)
Nov. 23	One-Day NLP Intensive
Dec. 4	Free Intro Evening (Los Angeles)

Current Events

NLP WORKS
2970 N. Swan Rd., Ste 219 - Tucson, AZ 85712 (602) 325-9698

Nov. 11	NLP Master Practitioner Training Begins (Tucson)
Nov. 29	NLP Practitioner Training Begins (Tucson)

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

Nov. 13-14	Dealing With Difficult People (Lara Ewing)
Jan. 9	Free Introductory Evening
Jan 9	Discovering Your Personal Mission
Jan. 11	Personal coaching Day
Jan. 11-12	Foundation Skills Certification
Jan. 12	Advanced Coaching Skills
Jan. 17	Spring Practitioner Training Begins

RIVIJON TRAINING INSTITUTE
P.O. Box 40 - Welaka, FL 32193 (904) 467-9241

Dec. 3	PhotoReading Begins (Ft. Lauderdale, FL)

SOUTHERN INSTITUTE OF NLP
Box 529 - Indian Rocks Beach, FL 34635 (813) 596-4891

Dec. 6-15	Masters in Modeling Residential (Tampa, FL)

THE STI GROUP
1040 Main St., Ste 202 - Napa, CA 94559 (707) 255-3291

Dec. 6-8	The Best Work (San Francisco Area)
Jan. 24-26	The Best Work (Chicago)

TURNING POINT FOR TEACHERS
Box 2551 - Del Mar, CA 92014 (619) 755-6670

Jan. 11	Goal Getting (San Diego, CA)

CONFERENCES

First International Bilingual Congress
March 27-29, 1992 - Buenos Aires, Argentina

Contact Maria C. Penna
Honduras 4899 (1414)
Buenos Aires Argentina
Phone: 54-1-72-2412
Fax: 54-1-803-5784

IANLP Northeast Regional Conference

"Working Towards Ecological Relationships"

KEYNOTE: Steven Leeds and Rachel Hott
Special presentation by Cory DeTorres and Doug Sauber
November 22-24, 1991 (Friday to Sunday)

Hotel Syracuse - Syracuse, New York, 1-800-255-3892
(Rooms are $60 and $75)

COST: $85 (IANLP members), $110 non-members

CONTACT: Renee Vandermark, Northeast Conference Coordinator
Creative Growth Unlimited
510 West Union Street
Newark, NY 14513
(315) 331-0411

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