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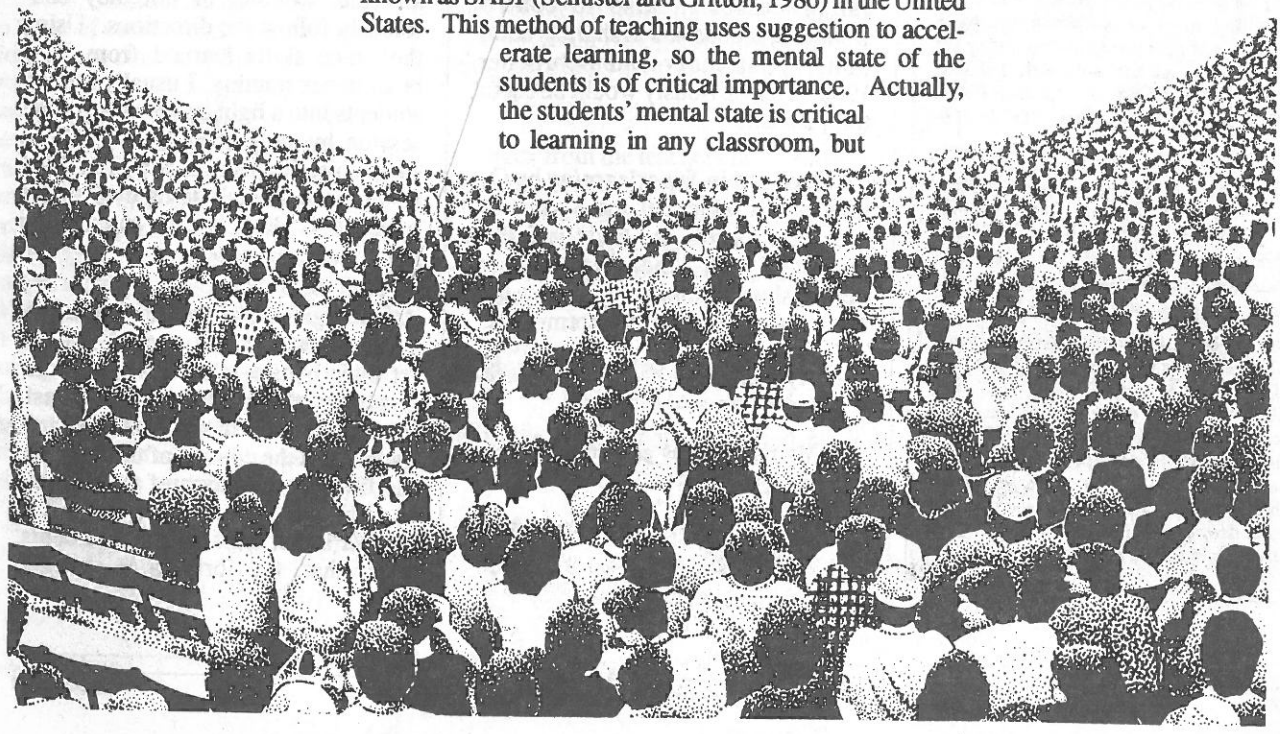
Standardizing Student States

by Charles E. Adamson, Ph.D.

It's Monday morning and you have just walked into class. You are well-prepared and enthusiastic, in other words ready and raring to go. However, as you look out at the class you notice that, to say the least, the states of the students are not optimal. After a few questions, you find that John has a cold, Mary had a fight with her mother before coming to school, the athletes are worried about the big football game next Saturday, Bill just broke up with his girlfriend, and at least half of the students have an important test in another subject during the next period.

The details may differ but every teacher experiences this. How can we cope with having the students in such different psychological states? No matter how we approach the subject matter, that approach will be unsuitable for many, if not most, of the students at that particular point in time.

This problem is particularly acute for me since I am an English-as-a-second-language teacher who uses a methodology called "suggestopedia" (Adamson, 1988 and 1990), which is also known as SALT (Schuster and Gritton, 1986) in the United States. This method of teaching uses suggestion to accelerate learning, so the mental state of the students is of critical importance. Actually, the students' mental state is critical to learning in any classroom, but



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the suggestopedic teacher may not pass off the responsibility onto the students as is done in many classrooms.

Zen Breathing

The first effective solution that I found came from Dr. Donald Schuster, who presented "Zen Breathing" (hereafter ZB) as a relaxation technique during a 1979 presentation on teaching with SALT. ZB is easy to do. The students merely relax their bodies and concentrate on the air moving in and out of their bodies as they breathe. If they begin to think about something else, they gently bring their minds back to watching their breath. I experimented a bit and found that 2 to 5 minutes of ZB at the beginning, or during, a class would put most of the class into very similar relaxed, mental states.

Autogenics

There are two major drawbacks to ZB: [1] some of the students will not do it, so their states do not change in a predictable, positive way, and [2] there is no use of English, the target language. While insufficient to keep me from using ZB, these drawbacks bothered me until I discovered "Autogenics." Autogenics as described by its originator A. G. Odessky, a Russian doctor, is a self-training method that "develops people's ability to control consciously their various physiological processes ... also to control emotions, moods and to sharpen attention." (Ostrander and Schroeder, 1980) This obviously would be useful for a student.

As described in *Superlearning* by Ostrander and Schroeder, the Autogenics user first relaxes the body and then "silently" and "meaningfully" repeats a short formula four times a day. During the first stage the formula is:

- My right arm is getting limp and heavy (repeated 6-8 times)
- My right arm is getting heavier and heavier (6-8 times)
- My right arm is completely heavy (6-8 times)
- I feel completely calm (1 time)

After a few days, the user changes to the left arm, then both arms, the right leg, the left leg, both legs, and finally arms and legs. Next the whole cycle is repeated using "warm" instead of "heavy." Later stages add such things as "My chest feels warm and pleasant," "My stomach is getting soft and warm," and "My forehead is cool." When the cycle is complete, the user has the formula:

- My arms and legs are heavy and warm
- My heartbeat and breathing are calm and steady
- My stomach is soft and warm, my forehead cool
- I feel supremely calm.

Following the completion of this cycle, Odessky has the user move on to other training, such as music therapy.

My Refined Technique

After a year of experimentation, I found that a simple modification turned Autogenics into a superb tool for the language classroom. In my final version, the teacher recites the formula aloud in English at the beginning of each class. By having the teacher recite, all of the students are affected, whether or not they consciously follow the directions. Using the voice skills learned from NLP practitioner training, I usually put the students into a light trance and end the session by suggesting that it will be easy to use English fluently. Finally, I bring the students' minds back to the room as is done at the end of any hypnotic session.

At the beginning of each class session, the students are told to close their eyes, let their bodies relax, and make the content of the words as real as possible. To insure that the students all understand the content of the formula, the first manifestation of the formula is taught as content during the teacher's first class with the students. After that, the formula is changed

weekly and the change is taught as content before using it on Monday morning. Anyone desiring a list of the formulas used in our 30-week program should contact me directly. Details are given at the end of this article.

Autogenics seems to work best when the students do it at least once a day. In a program at Trident College (Nagoya, Japan), we normally have used Autogenics twice a day. We have, however, used it as much as three times a day with different teachers for each repetition.

To determine the effectiveness of Autogenics, I have used a variety of formal and informal feedback from both the students and the teachers. Altogether about 1,000 students and 12 teachers have used Autogenics at Trident College. With one exception which I will discuss below, the feedback from the students has been highly positive.

At first some students complain that they become sleepy, but once they are convinced that this is normal and acceptable, they become positive towards the sessions. The students often spontaneously point out that the short period of calm allows them to relax, leave their troubles behind, and focus on the class work during the remainder of the class.

When given the option of dropping the sessions, the students have been 100% in favor of continuing, with the exception of one class in which about 50% wanted to stop. Since this was the only negative response we ever received from students, we investigated and found that the teacher, who was only teaching a single course in the program, felt that Autogenics violated his religious beliefs in some way and he had made his objections clear both in his presentation of the sessions and in conversations with the students. Autogenics was discontinued, in his class only, for the remainder of the semester and ZB was used successfully in the following and final semester of the students' studies.

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Probably the best support for our use of Autogenics comes from unsolicited comments made by students in the journals that they are required to keep as part of their class work. Many students have written that they look forward to the sessions and that the centering and calmness that they get from the sessions is valuable for them both in school and in their private lives. Some students have even written about using Autogenics just before sitting for exams in other departments.

Feedback from the teachers in the program has been equally favorable. With the exception of the single religious problem discussed above, the teachers involved have been 100% behind the program.

Benefits of the Program

The three main benefits reported by the classroom teachers are:

1) Classes are much easier to teach because the students' states are much closer together at the beginning of the content portion of the class than in the usual classroom. As time passes and the effects of the daily period of Autogenics accumulate, individual student states come closer and closer together during the period immediately following the Autogenics. This means that lessons can be made more effective by actively including student state as a component when planning.

2) The "problem" students gradually become less disruptive. Both the kinesthetic and the auditory students become quieter following the Autogenics. For the kinesthetics, fidgeting and other disruptive movement decreases substantially for a period after the Autogenics, while talking decreases for the auditories. The length and

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depth of these reductions increase with the extended use of Autogenics.

3) Autogenics contributes to the students becoming a "class" rather than a mere group of individuals. It seems easier for the students to establish rapport with each other in classes where Autogenics is used. One overt sign of this is the convergence of breathing cycles during the Autogenics. The class members match their breathing to the rhythm of the teacher's voice. Once locked together, the students' breathing cycles tend to remain synchronized for the rest of the class. Feedback has indicated that the students feel there is much more rapport between students in the classes using Autogenics than in classes that do not use it.

In light of 10 years experience, my modification of Autogenics has shown itself to be an extremely useful tool for alleviating the problem of variation in student states. The effect is positive and powerful, the students and teachers like it, and there are few if any drawbacks. In other words, it might be just what you need.

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Charles E. Adamson, Ph.D., NLP Practitioner, is Professor of English, Division of General Education, Shizuoka Institute of Science and Technology. He has 15 years of experience at adapting non-traditional learning methods for Japanese students. He may be reached at Shizuoka Institute of Science and Technology, 2200-2 Toyosawa, Fukuroi-shi, Shizuoka-ken 437, Japan. Phone: (0538)45-0111, FAX: (0538)45-0110.



NLP IN THE NEWS

Jill Anderson, author of ***Thinking Changing Rearranging*** (Metamorphous Press) was cited in ***USA Today*** for the program she has in 14,000 elementary schools called Pumsey in Pursuit of Excellence. Her program teaches children that they have control over the choices they make. Pumsy the dragon puppet, storybook activities,and simple concepts such as mud mind, clear mind and sparkler mind help kids to make good decisions and take responsibility and to know the difference between positive and negative thoughts. Anderson mentioned in the article that "Children are sometimes amazed, just astonished that they can have control over that." In some school systems, parents are rejecting the programs. The article stated "Conservative groups charge that the programs usurp the roles of parents, introduce kids to new age philosophies and Eastern mysticism and dabble in psychological techniques that ought to be in the hands of licensed practitioners, not elementary school teachers." The other side of the coin is what Pat Nichols (who heads some Michigan programs) mentioned "We have got to give kids the skills to protect themselves. If mom and dad were there when decisions would have to be made, they would always be the best source of decisions. But I will tell you they never are."

Janet Konefal, Ph.D., M.P.H., C.A. was recently interviewed on CNN News. She is conducting research studies on therapy that involves acupuncture and herbal supplements. The therapy is to reduce stress and improve the quality of life in individuals who have tested positive to the HIV+ virus. Dr. Konefal is Associate Professor of Psychiatry at the Miami University School of Medicine. She has received several grants for studies dealing with AIDS issues. She is a certified NLP trainer with 8 years of experience with NLP training and counseling.

The Central Regional Conference of IANLP hit the pages of *The Columbus Dispatch* and several other U.S. city newspapers. The conference hosted a fire walk lead by Eric Oliver as part of their 3-day conference. Sixty people lined up to walk the coals but only 40 participated. John Parmeter was quoted in the article as saying: "I walked up there and said, 'That's not for me.'" He was one of the 20 who declined to take the walk. Tamara Andreas of Columbus participated and ended up with blistered feet. She was also quoted in the article as saying" Of the 40 who walked the coals, 25 were not harmed." Fifteen of the 40 who did walk were injured (9 required treatment for blisters) but did not require hospitalization. Five participants decided to take the whole thing in stride and soaked their blistered feet in a tub of ice while drinking champagne.

Have you seem NLP in the news lately? If you have, please send us a copy of the actual news article or tell us where you have heard NLP mentioned!

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by Steve Andreas, M.A.

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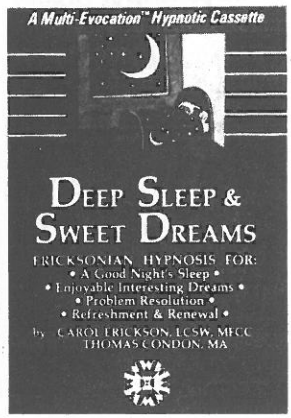


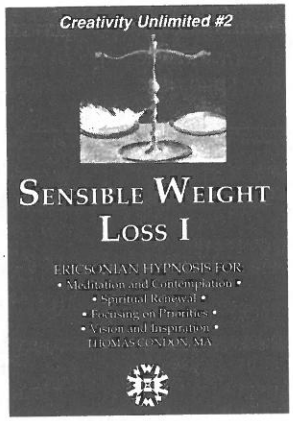
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SPIRITUALITY in NLP?

YES!

By M. Rosalie S. Christensen

Each person's spirituality is a very personal thing. No matter what one's religion is we have our own value system, our own set of feelings towards ourselves, and our personal God. Though NLP was not designed specifically for meeting spiritual criteria, it is intriguing to note how the methods used in NLP are respectful of each person's spirituality. The following examples show similarities in spiritual values and NLP:

1. **FREE AGENCY** - The great basic premise in many people's spirituality is the right to free agency; to make our own choices for our well-being. NLP provides ways for the client to discover what they really want. It provides ecology checks to make sure it satisfies all parts of their value system. It keeps the programmer from inflicting their values on the client.

2. **SELF-ESTEEM** - "Love thy neighbor as thyself" is the Christian concept that is a strong motivator in many people's spirituality. NLP seeks to help a client love themself and understand their neighbor in such a way that a spiritual balance is obtained and self esteem is fortified. Self esteem is the basis for balance in a person's life. There are not many NLP processes that do not deal with self-esteem in some way. A few examples are: the processes for releasing co-dependency, processes dealing with "who I am," processes dealing with "what I want," ecology checks, change history, swish, visual squash, six-step reframe, and meta model. We could go on and on with NLP processes that help a person gain a more positive self esteem.

3. **BEING RESPONSIBLE FOR ONE'S OWN ACTIONS** - The spiritual belief for many people is the conviction that each person is responsible for their own actions, that each person will receive final rewards based on how THEY act, not based on the actions of a neighbor. NLP bases all work on the premise that each person has the power to control themself not anyone else. When a piece of work is done with a client, it is with the idea that the client deal with what he/she has control over - their own self. NLP does not suggest change work to control another person's behavior.

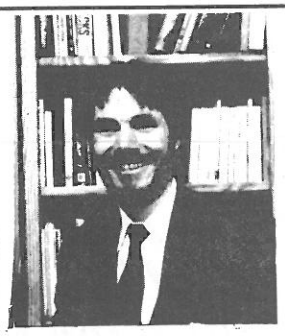
4. **SERVICE, CHARITY, LOVE** - These spiritual qualities are part of NLP. NLP is a service to help a person gain more of what they want, in respect to their feelings and/or behavior. This, in turn, broadens the choices of the client to give service.

NLP is respectful of the client, seeking to expand THEIR choices, rather than installing the programmer's values. The programmer moves into the three perceptual positions to gain an understanding of the client, gathers information through the meta model and other techniques, makes sure all change is ecological. To me, this is charity and love of a fellow human being.

5. **POWER TO HEAL** - NLP can help a client in the healing process. The spiritual values of many people include being able to heal. NLP works to heal through powers of the mind. What if those methods NLPers found helpful in healing are a beginning, a primmer to spiritual miracles?

6. **JOY/HAPPINESS** - Having joy and happiness is an underlying part of the spiritual goals of most people. There is a diversity of things that bring joy to different people. When NLPers work with clients bringing them up through the meta model and taking them into an NLP process, they are helping them discover that they have more choices as to how to obtain the joy and happiness they are seeking. It is a joy to the NLPer when the client discovers that they can have joy and happiness on their way towards reaching a goal, that they don't have to actually have reached the goal to have the joy. When they learn that happiness is along the way to the goal, the fact that knowing

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the goal is happiness, that proceeding toward the goal is joy, that conquering the obstacles along the way is happiness. When we see changes take place, small or great, we both feel joy and happiness ourselves and see joy and happiness in our client.

7. **INTELLIGENCE/PART THAT KNOWS** - NLP has a presupposition that there is a part of us that knows the answer to whatever the problem is, we just don't know that we know. There is at least one set of spirituality that I know of that has the belief that within us is what is called an "Intelligence." This "Intelligence" has always existed and is light and truth. According to the Church of Jesus Christ of Latter Day Saints, this "Intelligence" was first clothed with a spirit and then the spirit was born and clothed with an earthly body. Doing NLP with the concept that this is the part that knows the answer is helpful.

"The art of medicine consists of amusing the patient while nature cures the disease."
- Voltaire, (1694-1778)

8. **POSITIVE INTENT** - NLP has a presupposition that "ALL EXPERIENCES HAVE A POSITIVE INTENT." Many peoples' spirituality includes this principle. People with this belief say things like, "All experiences have a purpose." "Hard experiences bring growth." "He didn't say it would be easy, but that it would be worth it."

9. **FAITH / EXPECTATION** - The meaning of faith has some variance to different people. For our purposes, now, we will interpret it to be the substance or image of things that are hoped for, evidences of things or processes not seen, not a perfect knowledge of how or if something can be accomplished, and can be planted like a seed to be nurtured and grown. NLP identifies hope and associates it with one set of submodalities. It identifies expectation and associates that with another set of submodalities. When we move from hope to expectation in NLP, it is like spiritual faith.

NLP programmers believe that people have the power/ability to change. This is based on the client's desire, determination, commitment and their belief that they can do it. Or in other words their faith that they can do it. Faith is different things to different people. However, generally it includes placing trust in someone or something that the person doesn't fully understand to accomplish the desired outcome. When an NLP practitioner seeks to help someone help themself, both the client and the practitioner place themselves in this position. The client places faith in the practitioner and then in his own expectations. The practitioner does the piece of work with faith in the example of others work and in his own past work. Also with expectations that he can do an effective piece of work.

10. **HONOR FATHER AND MOTHER** - is a part of the spirituality of Christians who accept the Ten Commandments. In NLP, when we do time-line reimprinting that has to do with parents, we help the client to respect their parents by helping them to understand that their mom and dad were doing the best they knew how with the understandings they had. They find forgiveness in taking the three perceptual positions with them. They can come to a more positive current relationship with their parents as they bring these new understandings forward

with them on their time line to the present and into the future.

11. **PEACE** - To have peace of mind, in the heart, in the soul, and in relationships is a basic hope and goal in most people's spirituality. NLP's goal is to help persons understand their self, their value, their strengths and healthy relationships with others that foster the kind of self image that lets PEACE become a part of that person.

12. **PROGRESS** - Spirituality for many says, "Learn from the past" (do not dwell on past mistakes or hard experiences) and look forward to doing better, to using experiences as stepping stones to greater understanding and refined behavior. Every NLP piece has this same philosophy at its core. Future pacing helps to insure that it will happen.

13. **REPENTANCE** - To a great many people, the spiritual idea of repentance is so important that there are necessary rituals that seal the repentance into the person's life and behavior. NLP advocates changes which a person wants and sees will make him/her a better person and uses techniques to help him/her accomplish these changes.

Perhaps you have recognized other ways NLP and spirituality are congruently connected. I would welcome those additional thoughts and ideas.

M. Rosalie S. Christensen - M. Ed., Master Practitioner, Adult Protection Worker at Human Services in Brigham City, Utah, Private Counseling. Address: 519 Hawthorne Dr. - Brigham City, UT 84302. Phone: (801) 723-6986.



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Anchor Point's resident Curmudgeon at Large, Donald Powell, has just moved. Perhaps you tried to reach him last month to comment on his Semes of Wisdom Column? He'd love to hear from you. Donald's new address is:

Donald Powell
2778 Powhatan Avenue
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Phone: (619) 581-2536.

Modeling In Organizations

By Lisa J. Marshall

"NLP in business in the 90's will be about modeling," says Lara Amber Ewing of Ewing & Associates, Denver, Colorado. "How do we use this technology to replicate the accomplishments of exceptional people?" Since as readers know, I've been exploring this question for a while, I asked her to elaborate.

Ewing's focus has been very different than that of say, Wyatt Woodsmall's, whose attention is directed primarily at the individual performer. She's been looking at "patterns over people" - the things that multiple performers (in this case highly effective managers) have in common. How **do** they inspire, coach, and otherwise get high performance out of others? Ewing responded, "For me, it's a process of pattern detection. There's repetition to the point where we can get the same results. Then that leads to mastery of the skill. Then we have to do de-mystification - pull out the elements that are stylistic, cultural, etc. So that we distill the pattern to its essence - the core that gets the result."

She is currently working on modeling work teams - those "self-managed, high-performing" groups to which so much attention is currently being paid. Looking at these groups, in organizations as diverse as financial institutions and distribution companies, gives her a chance to explore the real generic roots of effectiveness.

Working with a number of successful teams, she is beginning to look at some very interesting questions:

- How do they think about composing the teams?
- What elements of the process are generic to all such teams, regardless of individual cultural differences?
- What are the generic structural and belief factors?



Lara Ewing

"My approach is extremely pragmatic," Ewing notes. "What makes this work? What are guidelines that people can use? What are the well-formedness conditions and how would you recognize if they're in place or not?"

She's already begun to uncover useful patterns that appear significant. "One thing I've been looking at is what happens when people 'level' with each other - when they give each other straightforward and honest feedback. We've found, for instance, that people who do this effectively always start and end with rapport. They speak simply, and very slowly. They often speak in sentences of five words or less! They also stay in first position, during and immediately afterwards, which means they stay extremely associated and congruent."

Ewing is already using these discoveries as a basis for teaching how to give and receive feedback effectively. Ultimate, much of her work will be offered to the public in the form of essential practitioner skills training delivered entirely in a business framework. The program, being developed jointly with David Gaster and Laura Grinder, will include all of the basic NLP skills - rapport, influencing skills, awareness of and use of perceptual positions, how and when to shift logical levels, and negotiation skills. All of these skills will, however, be directed towards

specific business needs - coaching and feedback, meeting management, performance evaluation, sales, and a variety of conflict resolution techniques.

[Current thinking is that the program will be offered in the Bay Area in the spring of 1992. The format will be two 4-1/2 day trainings - basic and advanced - spaced about 8 weeks apart. Further information will be available from Ewing after the first of the year.]

"Even though our training will focus on individual skills," comments Ewing, "that's not where my interests really lie. For me, the biggest question - and the really exciting challenge of using NLP in business - is what goes into creating organizational congruence?" In other words, how is it that, at given points in time, some organizations reach a kind of total alignment, wherein each and every member shares an understanding of what needs to be done, and makes the right moves to get their part of the organization's job done appropriately and elegantly?

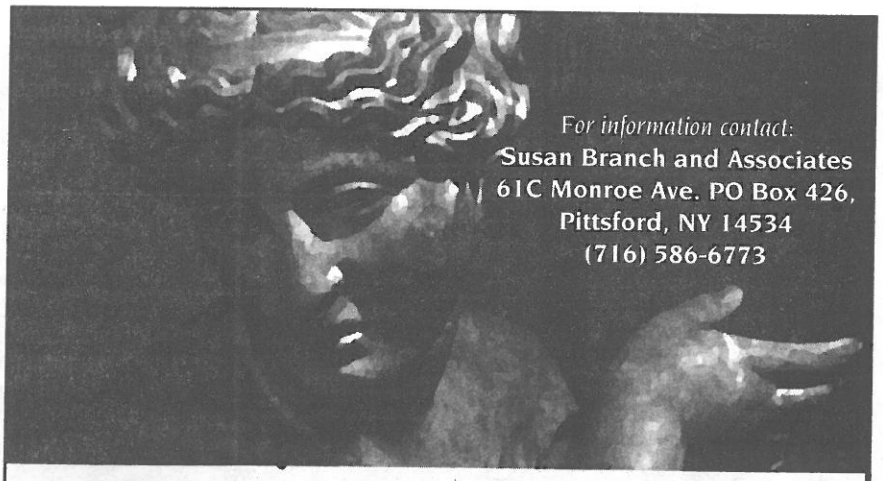
Unearthing the conditions, preconditions, and realities that makes this possible would have enormous value to all kinds of organizations. "I examine the systems and assumptions that make that kind of congruence not only possible but so," says Ewing. Critical to this process is an understanding that such a state of total congruence is transitory, even in the best managed organizations. She uses the metaphor of the individual in illustrating this point: "Congruence is never permanent in a healthly individual. If you're growing - as healthy individuals need to do - then that growth inevitably whacks the system out of balance. I see it as an ongoing kind of cyclical process - growth - regrouping - congruence - and then after a while, growth again."

All of us have had the experience of sometimes knowing we're the right person in the right place at the right time doing the right thing. Many organizations experience a similar point in time. For awhile, they seem to be making all the right moves. Then time marches on, and suddenly things aren't working so well. Management guru Tom Peters finds himself admitting "there are no excellent companies" - In other words, those organizations he had studied earlier hadn't been able to maintain their cutting edge congruence.

The trick, both organizationally and individually, is sorting out how much of that experience - that moment of absolute congruence, excellence, alignment or whatever else you want to call it - was serendipitous and how much had to do with specific behaviors, that when repeated, would again produce powerfully congruent results.

Ultimately, Ewing believes, the goal should not be sustained congruence, (which really becomes a kind of frozen state if there's never any growth and change) but earlier recognition of the imbalances. For individuals and organizations, the key issue then is once again, learning to learn. Specifically, learning about those imbalances - recognizing them as they occur, and then learning about rebalancing - the process of internal negotiation about balance. Developing effective strategies for rebalancing may well be a core survival skill for this decade. Indeed, this is yet another arena in which NLP's contribution could be equally potent for both individuals and organizations.

Lisa J. Marshall is Vice-President of Syntax Communications where her specialty is improving effectiveness in technical environments. She is on IANLP's Ethics Committee and co-chairs the Managing in Technology SIGof the DC Chapter of ASTD. Syntax, 1365 Hamilton St., N.W. - Washington, DC 20011. Phone: (202) 829-0795.



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Five Satir Models As Metaphoring

By Martha F. Wiglesworth

In her last book (just published), The Satir Model: Family Therapy and Beyond (co-authored with John Banmen, Jane Gerber, and Maria Gomori), Virginia Satir writes:

"The metaphor is the most helpful intervention I know to begin to ask people to look differently at their beliefs and then have a new and different perception, a different picture. Change follows"[1]

Our question as modelers is how, specifically, she made this connection. First of all, certainly, she herself was a metaphor, that is, the **embodiment** of the belief in the value and potential of every human being.

Beyond that, she utilized metaphor in three distinct ways: imaging, body sculpting and life story transformation. These will be evident in the five vehicles described herein.

The Birthing of Self-Eesteem

Satir's mission was to help people "become more fully human." That meant to her claiming and internalizing the belief in one's own innate worth as a birthright, not as something needing to be earned. But since few people reach adulthood with this self-worth intact, she had a ritual, a metaphorical experience, for what she called a **second** birth. The following process can be easily adapted for teaching or therapy situations.

1. Arrange the group into triads, representing the basic family system of mother, father, and child.
2. One such triad is sculpted into postures of dysfunctional behavior, such as blaming and placating. (These are described more fully under Communication Stances. They represent our ways of coping with our poor self-esteem.)
3. Another triad stands behind representing each person's self-worth, just waiting to be born.
4. The little self worth begins crying softly, "I just want to be loved." As the "real" people exaggerate the posture and put words to their coping behaviors, the cry of the child becomes louder and more insistent.
5. The leader then literally acts as a midwife, helping this little self-worth as it struggles to come out from between the legs of its owner.
6. Each member of the original triad embraces his or her own self-worth and takes in inside in some symbolic way.
7. Virginia would suggest an anchor for this experience of integrating the self-worth such as holding both hands over the solar plexus region and saying "I feel whole and lovable."

Some comments from participants following their "second birth" experience were:

"I thought you must be reading my mind. The feeling of not being lovable has been with me for a very long time."

"I came to understand almost physically that sometimes it's hard to find my self-worth. Sometimes I have to struggle to get it out."

"I wanted my self-worth to know how much I wanted her--even if it would be painful to change."

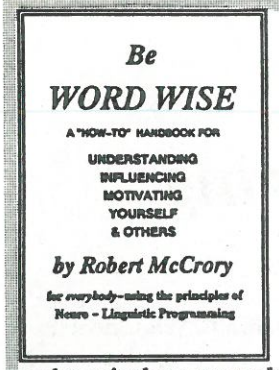
"I have been looking in the wrong place--I've been looking out to all these people for it, and it was behind me all the time."

The Triad Experience

Life for each of us began as the "new kid on the block." Ma and Pa already had a system going with some kind of balance of power and a set of beliefs, rules and values. They had noticed their differences, and the potential for conflict about who or what was right/wrong or superior/inferior was clear. They had established relationship patterns, based perhaps on equality, but more likely on some variation of dominance and submission behaviors.

We, as the third member of the triangle, learned quickly, albeit sometimes painfully, how to fit in. We picked up a few skills on our own about how to influence the system for our own survival. But often these skills carried into adulthood

Next Page ⇒



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didn't seem to work to our advantage, and our images as capable and valuable persons became tarnished.

The most intensive exposure to Satir training is carried on in "Process Community"--a month-long residential experience. During that time, the work is done in groups of three. These triads represent the original family of origin structure, but these are different. The old patterns of conflict and disappointments emerge, new ways of handling them are learned in a nurturing and affirming relationship.

Each learning triad in the Process Community has a training triad which acts as a model and a guide through the inevitable conflicts and stress of reliving some of the family-of-origin learnings. The learning may take place by example, but since the models are also human, sometimes the learning comes through frustration with the supposed "experts."

Anyway, this is a powerful structure in which to experience being in all three NLP perceptual positions. It offers practice within a safe environment in how to make the "eternal triangle" work for growth.

What makes the Process Community so powerful is this close association not only with a triad in which Satir models were practiced, but also in living in a family-like system. It is a month-long, 24-hour-a-day marathon! And Virginia would tell us, "There's gold to be mined here." These kinds of trainings are being continued through AVANTA: The Virginia Satir Network[2].

An exercise which captures some of the triad experience is:

1. Divide the group into threes. Spend 5 minutes getting acquainted. Then ask one member of each triad to move on to another group and repeat the process. Notice the feelings of loss and the difference in trust level with the newcomer.

2. Ask the group to move around the room finding partners. The dyad spends a few minutes getting acquainted and then sets out to find a third by dividing up other dyads. Note the feelings of rejection, inclusion, anxiety about being chosen, loyalty to old system vs. new one, feelings about self.

3. Ask the newly formed triads to choose a name and a slogan acceptable to all. Notice who takes the lead, how responsibility shifts within the triad, how differences are handled, who tries to reconcile conflict, look for placating, blaming, super-reasonable, irrelevant communication patterns.

Communication Stances

Probably the most familiar part of Virginia Satir's Model is "Communication Stances" which provide an excellent example of how learning can take place through sculpting. The belief which is clearly demonstrated is the unity of body, mind and spirit. She constructed the theory early in her career which began in the 1940s in medical and psychiatric settings. There she observed a correlation between the body postures, the illnesses reported, and patterns for relating to others.

In brief, the theory behind communication stances is that our words and our body positions reflect our internal level of self-esteem. When we feel "low pot," we defeat ourselves by communicating in dysfunctional ways. She named these ways blaming, placating, becoming super-reasonable (earlier called computing), and being irrelevant (or distracting).

When we feel sure of ourselves and our own worth, we communicate congruently. That is, our words match our inside feelings, we can ask for what we want, take responsibility for our own actions and relate to others in open, honest and caring ways.

Through sculpting the body into the various stances depicting the patterns of communication, the inside-outside con-

nection between behavior and the level of self-esteem can be experienced.

In Satir trainings, participants are asked to assume the body position for each pattern and hold this exaggerated pose for a few minutes. As the feelings intensify, it is easy to see how this kind of stress in the body would lead to imbalance and physical symptoms.

In the same way, assuming the body position for congruence--feet planted firmly, shoulders squared but not rigid, comfortable breathing--would bring on a sense of power and well-being.

The accompanying chart is a summary of these stances, indicating the visual, auditory and kinesthetic components for each. I strongly recommend you "learn" these using your body as the metaphor. Practice the posture, the words, the meanings and beliefs as noted on the chart. Illustrations of the poses and more descriptive materials may be found in *The New Peoplemaking*[3] by Satir.

As you try various body positions, you will find your own most-used patterns. You will easily be able to associate from an aligned position into the feelings which go with that posture.

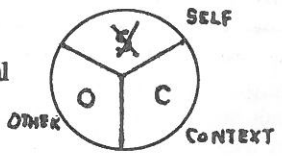
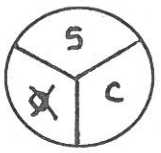
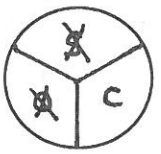
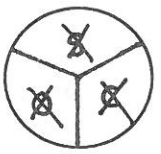
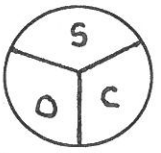
Another way to use this is to set up a sculpture of the person's original triad in the characteristic positions he or she remembers for each member. It is revealing to discover the feelings of the child who is always in the middle as he or she shifts between identification with mother or father.

If you chose to use a stand-in for the child, some additional learnings come for the star in this third position. Also, by taking the role of father or mother, there is a second position experience of how that felt for them.

We each have a preferred strategy for defending against the painful feelings of being unworthy. Virginia observed that placating and blaming are the most frequently used patterns, then super-reasonable and irrelevant. When

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Satir Communication Stances

Stance	Related Illness	Pattern	Coping Behaviors	Body Postures(V)	Words(A)	Feelings (K)
Placating	Gastro-Intestinal		Submissive cautious	Nose on floor one knee down opposite arm up	I can't do it	Lack of confidence fearful weakness
Blaming	Strained muscle tissues		Tyrannical dominant caretaking preserve safety critical	Hand on hip Pointed finger flared nostrils curled lip	I am right	tension angery
Super-Reasonable	Juice problems secretions		Analytical withdrawal of emotions or person work attraction	feet together hands tight eyes up "army stance"	"one" They research cliches maxims	lack of feeling stiffness tight
Irrelevant	Central nervous system		Directionless	Feet turned in keep moving can't stand up loose sense of where you are	giggles disconnected from topic unfocused on "here"	confusion indecisive-
Congruent	Wellness		Balanced centered dynamic choices (not compulsions)	Straight, but not rigid relaxed, but strong	straight talk clear thinking	relaxed powerful secure

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one kind of communication doesn't seem to work, another is tried, and this causes the whole system to change.

Since relationships are never static, there is movement for each member of the triad from one defensive state to another. Satir called this our personal "stress ballet." It is somewhat similar to the "Drama Triangle" in Transactional Analysis theory, whereby each player shifts from one position to another in order to keep the "not o.k." games going.

The Parts Party

Many approaches to therapy hold in common the concept of "parts." The differences have to do with beliefs about how to approach an integration between the parts. Satir and NLP patterns alike are based on valuing and using them all as resources. Satir suggests we have a party for our parts!

I once asked her to help me "get rid of" a feeling which was getting in my way. Virginia replied, "I don't spend much time or effort in preventing or stopping things. Rather, I want to **transform** them into what's more useful."

A Satir Parts Party is a metaphorical vehicle through which "getting rid of" becomes "getting it together." How to lead such a party is described later on. But before you try your hand at it, let me tell you how Virginia introduced this procedure in an intensive series of family therapy sessions. Video tapes designed for training are available.[4]

The adolescent son in this family was the "identified patient" since he was acting out in response to family rules and tensions. Using instant props borrowed from the audience, Satir literally put his body into these binds. She tied up his hands (so he wouldn't do anything he shouldn't), his feet (so he wouldn't go anywhere he wasn't supposed to), and his mouth (so he wouldn't express any negative feelings or evil thoughts). As he used his own effort and ingenuity to release himself from these constraints, he came in touch with his resources for getting loose which wouldn't be self-or-other destructive.

This was followed by the parts party for each member of the family, mother, father and son, in which the focus became integrating the internal conflicts of each of them. This led to an entertaining and fruitful way of understanding and identifying with parts which had led to conflict between them.

The steps in staging such a party are as follows:

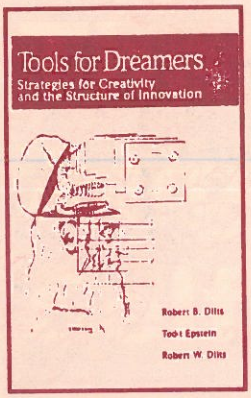
A. The Host or Star is asked to select six famous people from history, politics, entertainment, sports, etc. about whom he or she has strong feelings. There needs to be at least one negative figure, or the interaction won't "jell." (While it only later becomes apparent to the star during the action of the party, these figures are really projections of important parts of the personality.)

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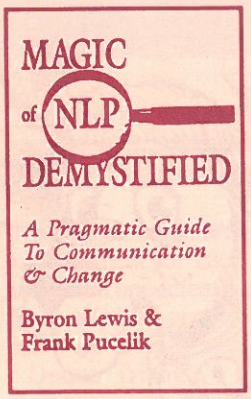
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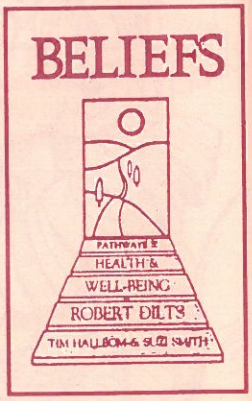
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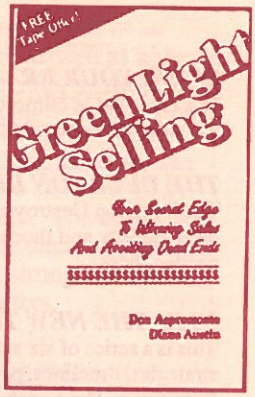




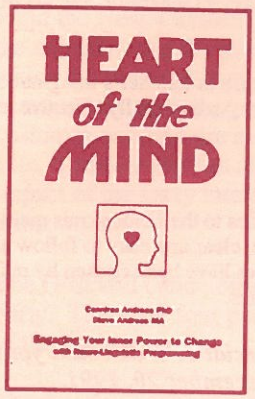


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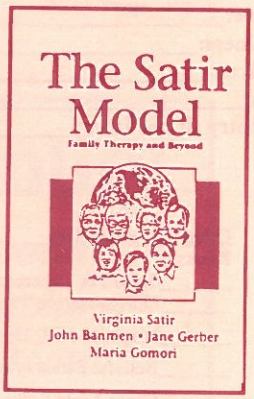
HEART OF THE MIND

By: Connirae Andreas, Ph.D. and Steve Andreas, M.S.

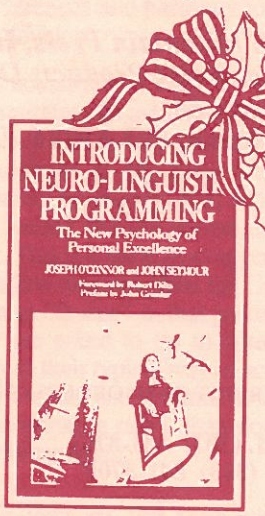
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B. The Guide lists the names of the guests on the blackboard and asks the Host to give a single adjective to each which describes the host's feelings about that guest. Also, a typical phrase for each guest is chosen by the Host.

C. The Host is asked to select members of the group to play each famous person. It is important that the role-players understand the Host's meaning for the adjective and the phrase which the player is to use in communicating at the party. If costumes or props are available, it adds to the fun and the impact of the party interactions.

D. The Host and Guide observe the party. There are four phases of the party process:

D1. The meeting of the guests (or parts of the Host).

D2. A conflict which develops.

D3. Resolution of the conflict as the parts are influenced by their interactions.

D4. Transformation which allows cooperation, acceptance of differences and harmony to develop.

This actually does happen! The Guide orchestrates the action of the party by stages. The guests first are asked to circulate as at any party and get acquainted by talking like, looking like and feeling like the person they represent. This is done in an exaggerated way for a few minutes, then the Guide asks them to "freeze" in that posture. Then they are asked to try to dominate the party in their typical way of acting, then freeze again, and continue to find ways of cooperating rather than dominating, and freeze again.

Each time as the interactions are stopped, the parts are asked to describe their feelings. All through the party, the Guide continues to check with the Host to see if these portrayals are accurate, or need to be adjusted.

As the star is in this meta position, it is possible to observe how the parts do interact, which ones fight or get along. And to observe how they begin to influence change in each other and to support each other to solve conflicts.

E. The party concludes with an integration ritual in which the parts form a carousel, with the star in the middle, each person having a hand lightly on the star's shoulder. The carousel rotates, and each part offers its resources asking the star to accept it. The script goes like this, "I am your Abraham Lincoln. I am your honest part. Will you accept me? There may be a sexy part, a playful part, a devilish part, a stubborn part--many possible variations. Each has been transformed in the interaction, so that its positive character is accentuated. The host accepts and integrates each one as a resource.

F. This closing ritual serves as an anchoring device as well as a future pace as the star answers, "Yes, I accept you."

In the usual de-roleing process, the guests (as well as the star) are all invited to share insights. The audience is then drawn into the circle and many of them will report strong identifications with the characters.

The FamilyReconstruction Metaphor

There is a trite but true statement that "You can choose your friends, but you can't choose your relatives." Think of the list of "if only's" any of us might construct; notice how many of them would register dissatisfaction with our family-of-origin. We can change history not by reconstructing the facts, but by reframing the meanings.

Next Page ⇒

Metaphors of Identity



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We have defined metaphoring as a way of discovering new connections and reframing problems. It is a way of moving what's inside outside so it can be examined from a "meta" position. The most complex form of metaphor is that of a story which portrays "before our very eyes" an entire cycle from present state, back to beginnings in the past, to evolvement of a more satisfactory present and future.

Joseph Campbell describes this cycle as "the hero's journey." Basically all stories move through a cycle of life events which are portrayed as a struggle between good and evil forces in the world. At some point a kind of death metaphor emerges, and the hero appears to be vanquished. A saving element appears, however, in the resource within or outside so that seeming defeat is turned into victory.

Satir's model for THE CHANGE PROCESS interestingly enough closely resembles the format for a compelling story.

Here are the six states of Satir's Change Process:

1. **Status quo**, (present state) in which there is some kind of balance--not necessarily comfortable, but familiar.

2. **Foreign element**, when something upsets the status quo. This may be an event, a conflict within the self, or even the impact of a therapist or authority figure. Without this, there will be no change.

3. **Chaos**, a period of discomfort, trials and failures, resistance to change, and often a desire to return to #1.

4. **Integration of resources**, new meanings, internal strength recognized, experimentation with new behaviors.

5. **Practice**, a time when support and encouragement, anchoring and future pacing help to consolidate the gains.

6. **New status quo**, when the process begins again, and that is known as growth!

So, stories used therapeutically need to be constructed with these elements. David Gordon in his workshop and tapes, *Stories That Change People*, teaches the skills to create stories that will be isomorphic and therefore moving for the listener. But, actually the person's own story may provide the best possible scenario. And that is just what Virginia Satir did in her "living theater" vehicle known as Family Reconstruction.

Family Reconstruction is the centerfold of the Satir album in the sense that it utilizes all the other vehicles, makes evident all the beliefs described above, and change work is at the deep structural level. To direct such a reconstruction requires training and practice. This article will describe the

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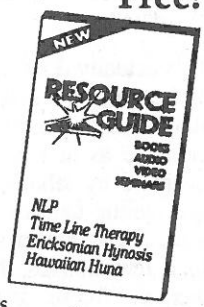
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process and how Virginia used it, with some examples from my own training. Persons skilled in its use are available through AVANTA; THE VIRGINIA SATIR NETWORK.[2]

Satir was called the "Columbus of Family Therapy." She was a pioneer during the early 1950's in a shift from the individual to the family system as patient. Conjoint family therapy implies the physical presence of all members, even including young children at times.

Family reconstruction was a major and unique contribution in which the focus is upon the "star's" reconstruction of his or her own life. Three generations of family story are portrayed by stand-ins so that significant scenes can be viewed by the star in a meta position. These are usually done in groups so that many people can benefit from the experience, both as role players and as observers.

One of Satir's long-time associates, John Banmen, describes the process as an "opportunity to appreciate beliefs, differences and the presence of ignorance with new eyes."

"People's coping problems invariably relate to irreconcilable parent/child relationships...[In the reconstruction] the star has the opportunity to see the experience in a new light; release some of the pent-up feelings; make new, more functional connections; transform the old decisions into newer, more relevant ones; complete a lot of 'unfinished business' and increase ....self-esteem."[6]

Such a reconstruction may take from 6 to 20 hours, and the Satir Model may be learned and experienced from highly skilled persons who trained for this with Satir herself. Family maps, family chronology and a wheel of influence are prepared in advance to provide needed content information. One strong emphasis is on identifying the communication patterns of the family members, as well as surfacing family rules, myths, secrets, and rituals.

Then the story is acted out and re-experienced. The stagnation and pollution of the flow of life energy through the star is opened up. In this metaphorical way, there is change, not of the actual history, but in the effects of that history. It is a new way of doing archaeology through which the remains are dug up in order to be rearranged in new and more useful patterns for the future.

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Family Maps

Perhaps some examples from video tapes of actual reconstruction scenes will bring this account to life. Many readers are probably familiar with the structure of a family map, or geneogram. In addition to the dates of birth and death, separations, divorces, and remarriages, the star writes in the most used communication stance and three adjectives to describe each person. Occupations, favorite hobbies, and religious preferences are also noted.

This provides a skeleton of the family system, and often just this visual image opens up many understandings of why people may have behaved as they did. Satir did a sculpture of one woman's three generational map which revealed a continuing pattern of strong women with men who checked out of the scene in various ways. The star was the only child of an only child. The portrait revealed all the attention from three generations focused on this one little girl. It was a vivid and moving experience of loneliness, disappointment, loss and grief, compensated for by hard work, high achievement and use of power to survive.

The star constructs a family chronology, listing important events and their dates from the birth of the oldest grandparent to herself/himself at 18 years of age. Next to that, the star would list some world-wide events such as wars, depression, natural disasters, etc. Satir spoke of weaving a tapestry as she choreographed the drama of the star's story, as she put in the threads of that families' experiences along with the larger world happenings.

Case Study

A young woman and two younger sisters had been taken from their mother

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when they were 2, 3 and 5 years old. This woman had a complete loss of memory about those first 5 years of her life. The family map revealed that her father had gone overseas in World War II and in a sense, had been completely lost to this woman for many years.

When the star had no certain information about dates or events, Satir would say, "Just make it up. Your unconscious has its own ways of knowing." Quite often, when facts would come to light, the "made-up" information proved to be quite correct. This woman's map revealed that her mother had been raised in a traditional Amish culture in Ohio, and that her father came from the Pennsylvania Dutch country. They had met in New York and the little girls grew up in the city with foster parents.

The war years, the separation, the struggle of the mother to support her little girls, the alcoholism of the returning father, the removal of the girls without their mother's knowledge, were all depicted in the dramatic scenes of the reconstruction. It was a moving experience to see this young woman finally able to connect internally with these long-lost parents represented by members of the group.

One part of reclaiming personal identity is to make a clear separation of self and others. Where there has been long standing hostility toward parents, the connection, though negative, is dysfunctional. This can be worked out as the star observes his or her stand-in live through experiences and try out different strategies for handling them.

Case Study Two

In one reconstruction, the family secret was that the star's little brother was epileptic. When he finally became too strong for the mother to handle, he was taken to an institution and hidden away. This young woman had never forgiven her parents and had never forgotten the trauma of seeing her brother completely out of control.

"Every child is an artist. The problem is how to remain an artist once he grows up."

- Pablo Picasso

The reconstruction of this family went back to the homes of these parents, traced though their meeting, romance, marriage, and happy times together as a couple. Gradually the star could make other identifications with these two people, with their dreams and frustrations, and so begin to loose some of the anger. The scenes of the drama carried through many years, and as parts of the parents were revealed, Virginia would ask, "Can you see any of that in yourself?" "Can you imagine what that would be like for them?"

The whole process unfolded before our eyes leading to re-conciliation and release for the star, as well as learnings for many of us in the group. The video tape, *Forgiving Parents*[7], and Steve Andreas' book (*Virginia Satir: Patterns of Her Magic*[8]) based on this tape have a similar theme.

Conclusion

The person and work of Virginia Satir can be studied from many perspectives. These articles have modeled only one way of understanding how she was able to be so effective. To look at her process as "metaphoring" makes the assumption that putting what is inside outside in a different form bypasses the conscious mind and reaches into the unconscious storehouse of feelings and meanings.

Classifying Satir vehicles within the genre of metaphor is an expansion of the scope of that term. And this may suggest even other new or unforeseen ways of using metaphor.

It is an NLP presupposition that what anyone does well can be modeled and taught to others, given normal physiology. What of Virginia Satir can be assimilated? She often said she wasn't interested in creating clones; she welcomed the variations and adaptations her students made of her work. There will never be anyone like Virginia, but there will be many who assimilate parts of her with parts of their own genius to the goal of "helping people become more fully human."

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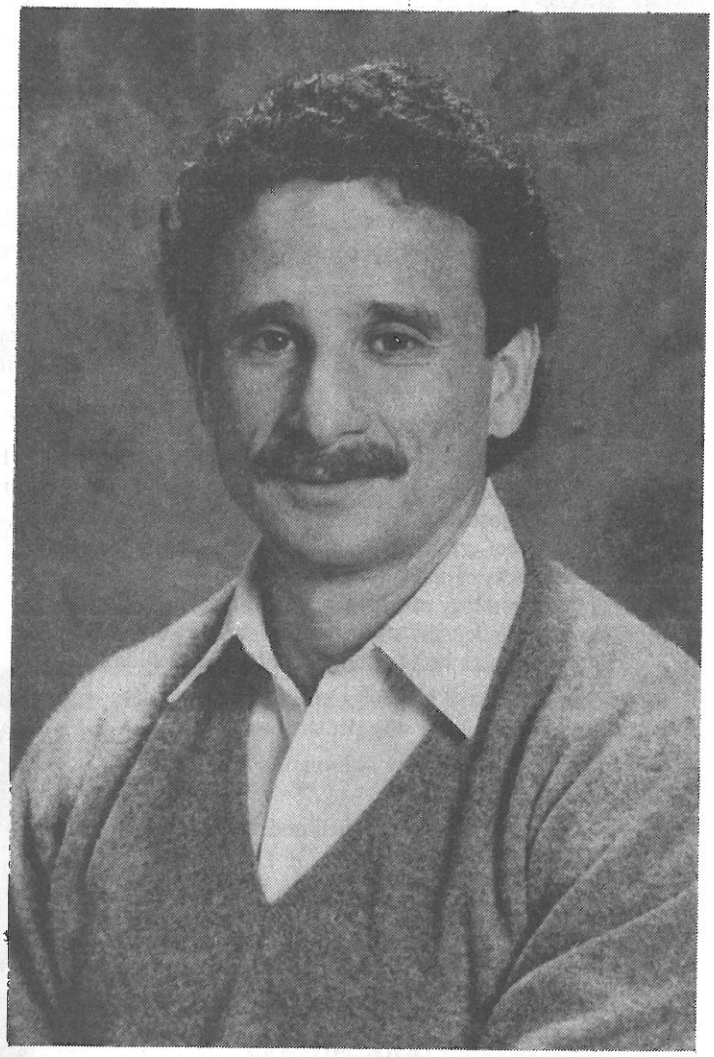
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Art Giser



Home: San Francisco, California
Occupation: NLP Trainer
Institute: NLP Associates

What do you enjoy most about NLP? It was the first time that I had seen a theory about thinking and behavior that made sense. People are individual, logical, and changeable. It is the first system where you can consistently help people in a way that is loving and respectful and not academic. You don't force people into another reality, you help them with their own belief systems without labels. NLP completely opened up my thinking.

How long have you been involved in NLP? 8 years.

What sort of specialty trainings do you teach: *The Imperative Self Model.*

What is your pet peeve?: Using NLP distinctions as a way to label people rather than processes.

Favorite vacation spots: Coast of Turkey or anywhere I can relax on a beach, swim and body surf.

What other places would you like to visit: Thailand, Fiji, or Costa Rica.

What do like most about visiting other countries? I enjoy experiencing the different cultures, seeing different architectures, and seeing how the people live.

Hobbies: Hiking, backpacking, and camping. I also enjoy studying on the subjects of healing, spirituality, and the intuitive.

Favorite type of music: Industrial House Music.

Favorite NLP book: *The Emotional Hostage*. The book is very readable and presents a conceptual framework that is empowering.

What are you most opinionated about: Politics.

What are your favorite movies: *Resurrection, The Pawnbroker, Total Recall, The Princess Bride, Time Bandits* and *Airplane.*

What is your greatest asset: I am flexible. I really like students and want them to be empowered. My style is clear and I use a lot of humor. I am always looking for the newest, best, and easiest methods for my students.

What will you be best remembered for? I really like and care about people.

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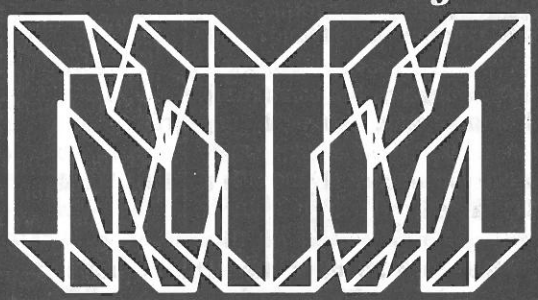
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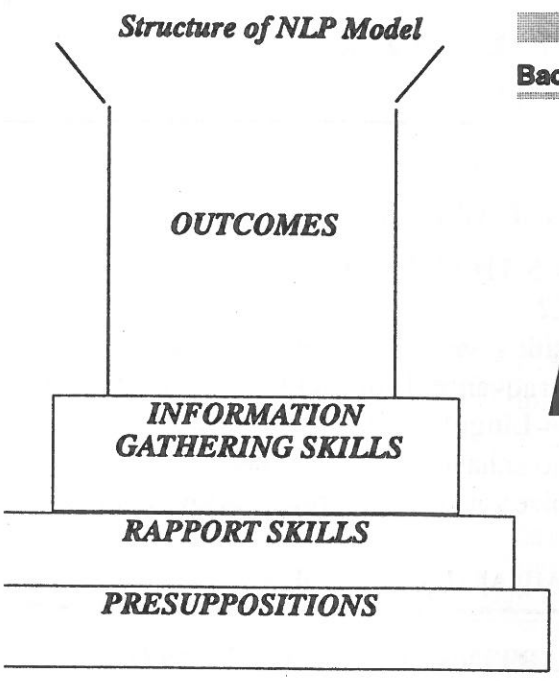
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Moving Up With Rapport

By Frances K. Wiggins, MA

In the Structure of NLP Model introduced in the November 1991 issue of *Anchor Point*, I discussed the Presuppositions of NLP as a basis supporting the Rapport Skills, Information Gathering Skills, and Outcomes. Since then perhaps you have noticed an increased awareness of how these presuppositions impact your experience. This article will discuss RAPPORT.

Respecting
Another
Person's
Perspective
Obtaining
Respect &
Trust

Rapport: Harmony or sympathy of relation/agreement/accord.

Rapport, on conscious and unconscious levels, is the one essential ingredient necessary to establish a cooperative communication mode.

Pacing is the term used to describe the process of meeting another person at his or her model of the world. This process, done intuitively by many people, can be learned and practiced to improve communication. In "The Artful Pace of Leading" (September 1990, *Anchor Point*), Rachel Beth Hott described various verbal and non-verbal ways of pacing and leading.

In *Practical Magic*, Lankton states there are as many ways to pace as your sensory experience will permit and describes the process of making yourself into a feedback mechanism to mirror the other person. The various forms of this feedback and pacing are described in many of the early books on NLP and include:

- √ body posture, movements and gestures
- √ breathing rate and location
- √ tempo, tonality, rhythm and volume of speech
- √ eye blinks and eye accessing cues
- √ language patterns (visual, auditory, kinesthetic, olfactory, gustatory)

To observe all of the above at once seems a formidable task. If observing all of these behaviors at once seems impossible, select one or two to observe and replicate. Genie Laborde's workbook *90 Days to Communication Excellence* gives a format for doing just this. If you are reflecting, or mirroring body position, breathing and gesturing, you may not be consciously attending to voice and language patterns simultaneously. However, practicing will assist you into bringing into awareness the pacing skills you already are using intuitively, or insure that you develop others you need to increase the desired level of rapport.

If one of the behaviors you want to pace, such as eye blinks or breathing rate, is not comfortable for you, you may choose to pace that behavior in another modality. A small movement

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of the foot or slight motion of a pencil or finger will be just as effective in letting another person's unconscious know that you are like them and can be trusted. This is called cross-mirroring.

One concern beginning NLP practitioners have expressed is that the person being paced will notice and feel that s/he is being mimicked. This is more likely if the mirroring of a gesture or postural shift is exaggerated or occurs to soon after the behavior paced. Also important is observation of the person paced to notice responses to mirroring or cross-mirroring. With practice (that word again!!!), subtlety will increase. And with practice, pacing will become incorporated into your behavior to the extent that you will no longer be consciously attending to it, freeing your awareness to attend to other available data.

Depending on your preferred way of representing the world, you may find some aspects of pacing easier than others. For persons whose primary representation system is auditory, matching voice tone, tempo, rhythm or language patterns may seem easier than calibrating to body and breathing patterns.

Language used by a speaker gives information not only about the content of the intended message but how that person is processing and which representational system is being utilized at that time. Listening for seeing, hearing, or feeling words and using the same representational system words back to a person is another way of pacing. If the words you hear are nonsensory, neither visual, auditory, kinesthetic, olfactory, or gustatory, digital language is being used. A later article on Information Gathering Skills will describe a model for determining representational systems present when digital language is being used.

Language can be matched to the speaker's predicates and to another indicator of which representation system, the eye accessing cues. Descriptions of how to determine which system is being used by observing eye movements is found in many of the early NLP books, such as *Frogs Into Princes, Neuro-Linguistic Programming - Vol 1, Roots of NLP,* and *Applications of NLP.* One caution is to calibrate to the individual you are observing rather than assuming the person matches the eye accessing cue charts. Often pacing another's eye accessing cues with your language will enrich your model of the world by forcing you to use a language characteristic of a system you normally do not use frequently.

Is This Really Working?

How can you tell when your matching of another's behavior is effective? After you have paced behavior, you can determine if you are in rapport by shifting your behavior and noticing if the other person follows your lead. In Encounter Group days, one of the stand-by exercises was to give two people facing one another instructions for one to lead hand movements of the other. Before long, a hand dance would develop and first one person

and then the other would be leading the hand movements. When you are able to lead the other person's behavior, this is verification of rapport. If you shift your behavior and the other person does not follow, back to more pacing!

Icing On the Cake

Bagley and Reese describe some additional or overlapping areas to pace in *Beyond Selling*, such as emotional pacing, agreement pacing: values and beliefs pacing; cultural pacing (corporate, foreign culture, regional); content and interest pacing. Another important aspect to consider in pacing for rapport is the individual's meta programs, aptly described in Rodger Bailey's *Lab Profile* for identifying meta programs. Other information useful for matching an individual's model can be found in the video, *Sorting Styles: Understanding and Building Relationships* by Maryann Reese. Knowing whether a person prefers procedural or optional plans or sorts for past, present, or future time frames will enable you to refine pacing skills even more.

Not only is pacing productive of harmony and understanding, but the pacer obtains additional benefits, such as enjoyment of the process itself, the favorable responses elicited, wider horizons glimpsed by adding another's perspective of the world to one's own, and an increased ability to understand and have empathy for others. However, in addition to these benefits, pacing in order to lead behavior is purposeful. This aspect of rapport skills will be discussed in a later article in conjunction with Information Gathering Skills (which will include well formed outcomes).

Rapport - Can You Afford It?

There are circumstances in which pacing and leading would be neither appropriate or desirable. In *The Magic of Rapport*, Richardson describes circumstances in which not to pace anothers behavior as:

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- √ when the behavior of the other person is uncomfortable or unacceptable to you;
- √ when the behavior of the other person violates your principles; and
- √ when the behavior being paced would be construed as resistant or non-accepting.

Some everyday examples of circumstances inappropriate for rapport skill practice might be when you want:

- √ to limit conversation with a talkative person in the adjoining seat on a plane flight or in social settings;
- √ to avoid repeated interruptions from a non-task oriented coworker; or
- √ to terminate unwanted phone calls quickly.

Teachers, trainers or group leaders may limit pacing, or choose to mismatch behaviors while responding to repetitious or excessive contributions from a group member whose participation is becoming disruptive or limiting opportunities for other group members to participate.

Whether you are a new practitioner or using this article for review, I hope that using these suggestions will give you pleasure.

Frances K. Wiggins, MA, LMHC, is the Director of Rivijon Training Institute, a psychotherapist and Southeastern Representative to the Board of IANLP. She may be reached at P.O. Box 40, Welaka, FL 32193. Telephone (904) 467-9241.



Creative History Making - Part 3

Celia's Struggle to be Whole

By Steve Watson

In the wonderful little book by Richard Bach, *Illusions*, one of the statements found in the Messiah's Handbook says, "You are all free to choose new pasts,[1] presents, and futures." NLP is a technology that can make this statement literally come alive. What follows is a description of a therapy case that is still in process which illustrates the potential of the NLP notion of time lines in creating new histories and new choices.

Celia[2] is a 44-year old woman who was diagnosed as a multiple personality when she was 30. She had been in and out of therapy for 20 years with previous diagnoses of schizophrenia, manic-depression, obsessive-compulsive disorder, and borderline personality. She had been in and out of several hospitals in 3 states more than 15 times typically in an alter ego of very young age or in a mode of self destructiveness.

Celia was very bright (I.Q. estimated at 150+) and quite creative as many MPDs are. She had several domestic and job skills which served her well during periods of good functioning. She was a mother and considered a good one except she had many absences due to her disorder.

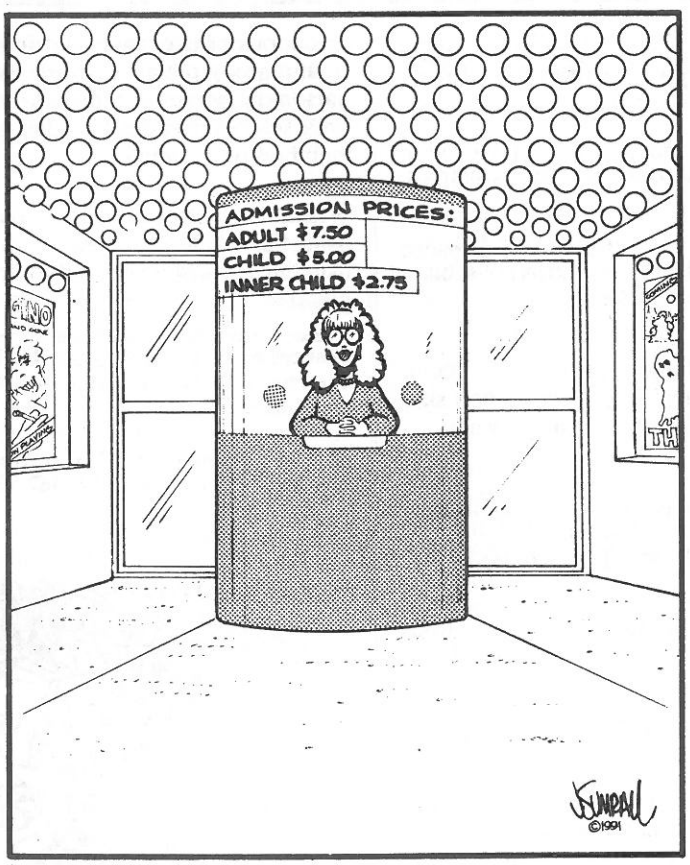
Celia had been treated for several years by a psychiatrist who used hypnosis routinely but he did so inducing amnesia so that she knew nothing at a core conscious level except what she was told.

One of the first things we did when the therapeutic task came to me was to establish that she could vary depths of trance and begin to communicate directly with her different parts. This gave us a lot more flexibility and led to immediate improvements that gained her confidence and established rapport.

An example of this was the re-anchoring of her immediate reactions to her mother whenever the woman showed up. Typically this was an intense anxiety, bordering on panic and rendering her unable to resist even obviously dangerous ideas. When broken down into submodality components, the mother was perceived as visually huge, looming over her, and quite bright. This was shifted to a smaller than life size image, dimmer, and further away. When anchored in, she amazed her siblings by how well she kept Mother at bay. This fairly simple maneuver did a lot to establish a belief that she was actually capable of change.

What looked promising for a successful therapy, however, would lead to disappointment and frustration over the next year.

Celia's alter egos and her core personality were able to communicate, negotiate, and finally integrate. This was accomplished using the six-step reframe model to set up a visual squash integration process part by



part. As a result, Celia found a job, decided she didn't want to remain married, found her own place, bought a car, and was looking and sounding every bit like a super star client. Then external pressures began to mount from her job, her kids, her husband, a physical problem and...she fell apart...literally.

What showed up at the emergency room of the local hospital was a brand new, just split alter ego who was in physical pain and could talk (but only for several hours) and could do virtually nothing else. What eventually became clear was a scenario of increasing stress, crash, burn, and withdraw, and a whole new set of alter egos were formed. Back to the drawing board.

To make a long story short, Celia again achieved integration and she began a cycle of high functioning but eventually this too led to crash, burn, and withdrawal. The withdrawal this time was more pronounced as evidenced by the unwillingness of Celia's core personality to come out and stay out except under direct intervention. What was also different was Celia's attitude of apathy (apparently shared by all her parts). She didn't want to try any more.

A month in the hospital followed and a period of very delicate talks ensued. Celia - speaking through yet another alter ego - was one step away from spending the rest of her life in a hospital or other "structured environment for the psychiatrically impaired." I had an idea that I proffered to her that was different from anything we had done. Indeed, in scope, it was different from anything I had ever done.

During previous cycles, I had noticed some similarities: Withdrawal followed periods of more than normal stress. When a certain point of increased stress was reached, Celia would get almost hyperactive and impulsive. This would lead to physical problems from severe backache to something like carpal tunnel syndrome. Then would come the crash. New alters were formed but they were approximately the same in number and duplicated earlier alter ego functions. Deep level trance was to be avoided because at that level anything could happen. Conclusion? A structure of belief about herself formed the foundation of all her various identities that was rotten and unless that was changed everything else would be useless.

We did a careful transdirivational search and identified the period of time and the incidents that had led to the following beliefs: I am evil - I am inevitably a failure - I am after all unlovable.

The First Occurrence

Celia was told that on the day of her birth, her mother literally threw her as an infant at a nurse. Things got worse after that. At the age of 4, nearly 5, Celia was subjected to sexual abuse by her father, ordered by her mother as head of a family cult based on a strange combination of several religions. This form of abuse continued until she was 12 years old. It was between the ages of 4 and 5 where most of these imprinted beliefs formed.

When we attempted to do a re-imprint, we had a great deal of difficulty because it seemed as if each side of her history would collapse inward contaminating what we were attempting. It seemed that we could not re-imprint any one segment of her life without fully considering virtually all the rest of her life which was filled with either abuse or sickness with very little respite. Then I suggested something I had contemplated earlier. The way to get past, around or though Celia's horrendous personal history was to avoid it altogether and build a whole new time line right from day one. To be continued...

Notes

1.Italics mine.
2.Not her real name.

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

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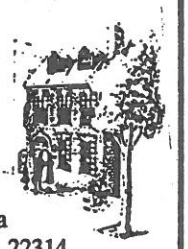
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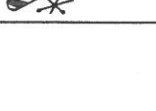
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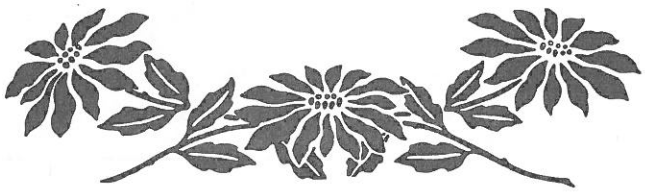
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