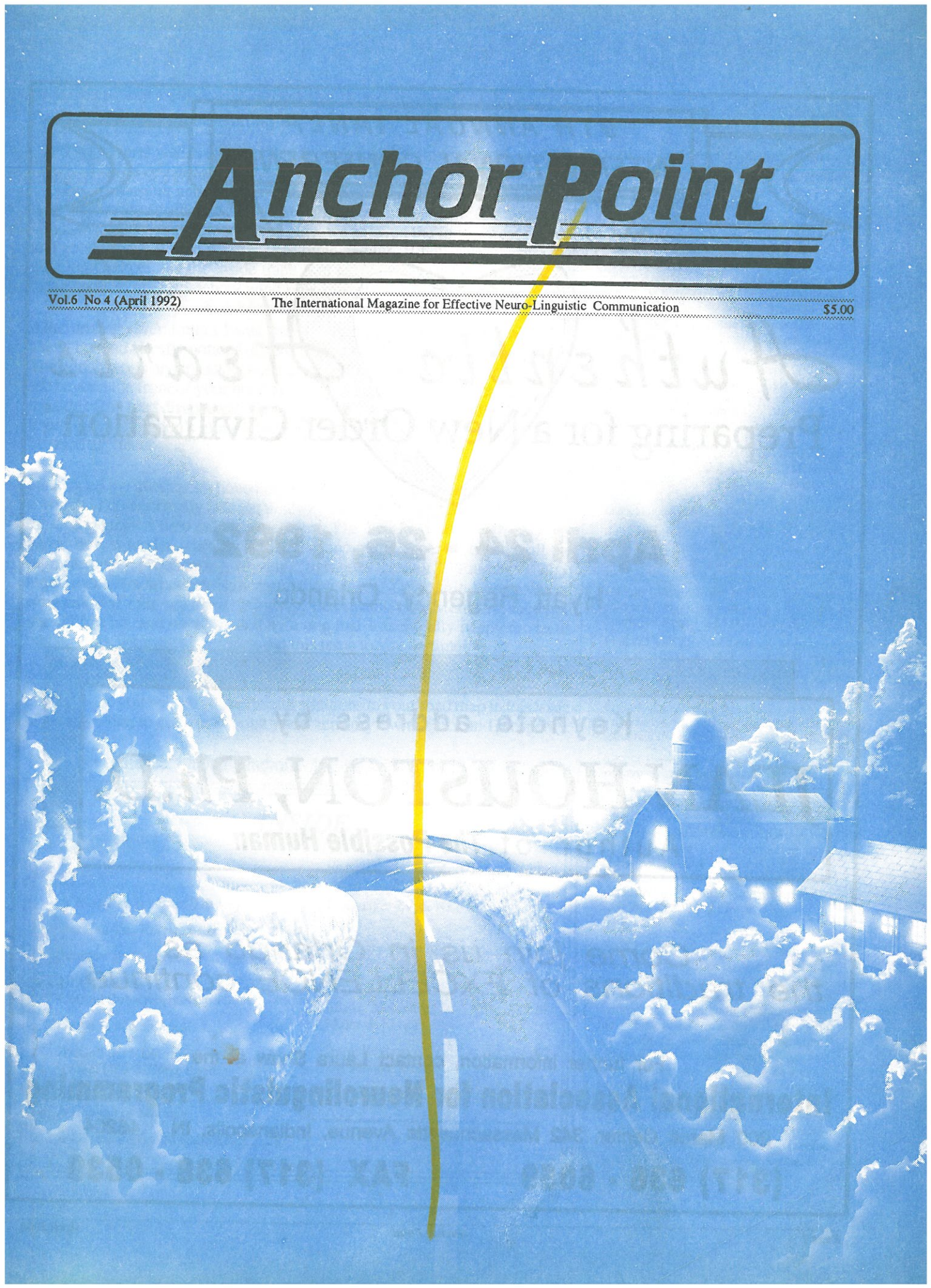
Anchor Point

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From the Editors Desk-Getting Down the Road

Several weeks ago we attended a dinner-playhouse matinee of *The Man of LaMancha*. As always, Don Quixote chased his windmill monsters and as always, he spoke of honor; how we should not settle for the mundane but rather look for the good and pure in all things. In addition to the play, we enjoyed the food, sweet deserts, and good friends whom we don't see often enough. I felt mellow, sure that old Don Quixote had the inside track -- at least until later when walking out into a snow storm. Somehow windmills looked easier than Snow Monsters.

After driving several miles I was totally committed to the 30 miles which lay ahead but had already noticed dozens of cars stuck and stranded everywhere. The wind was up and the snow was heavy. With a Colorado blizzard you can't see beyond the front of your hood and snow whips around your car until even the side of the road disappears. This is not "friendly" driving. Still, determined to retain the afternoon's glow, I decided there was no other choice but take the blizzard as "feedback."

I expanded my awareness, honed my focus, and made a few other adjustments -- which I don't normally take the time for, and actually found myself enjoying the experience! I now call this technique *The Dumb Luck Pattern* and will reveal how it works -- after I trademark, copyright, super-glue down all the ingredients -- proclaiming myself "righteous creator"/"founder"/"high muck-muck"(or whatever is in vogue these days). *Ok, a hint -- basically, go slow and don't hit any thing.* Anyway, we braved Snow Monsters, stretched our skills a bit, and were greeted by a dog that was awfully happy to see us home. And, we were also able to get this issue to you on time!

Not all roads in life are sunny, easy to drive, or even get you where you want to go. I hope you will find some useful additions to your road map in this issue of *Anchor Point* to get you through your "territory" with grace and prosperity.

If you get a chance, tilt at a windmill. Happy Trails.

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ANCHOR POINT is an monthlymagazine presenting recent developments and practical applications utilizing Neuro-Linguistic Communication and related technologies.

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NLP A Blueprint For Brief Therapy

By Edward P. Rogers, MS, MA

Editor's Note: This brief therapy program uses three models to explain mental disorders, NLP therapy, and to provide a framework for brief therapy. The program was developed over a 2-year period and has been used exclusively by the author for therapy sessions over the past year. The author finds when using these models to explain to clients what's going on, he gets great cooperation in quickly resolving their problems.

This therapy model is based on Neuro-Linguistic Programming (NLP) developed by John Grinder and Richard Bandler and applications developed by Robert Dilts and others. The therapeutic techniques used in this program were developed and/or refined by Ed and Maryann Reese at the Southern Institute of NLP and Steve and Connirae Andreas at NLP Comprehensive.

The basic theories are based on phenomena observed when working with people in a hypnotic trance. If you hypnotize someone and suggest to them that they are strong, talented, and effective, they will adopt an attitude that reflects these characteristics. If you suggest to them that they are stupid, weak, and ineffective, they adopt an attitude that reflects these characteristics. If you suggest to them a situation is dangerous and they could be injured, they will be fearful and cautious. If you suggest to them that something is impossible to do, they will be unable to perform the task. If you suggest to them that something is of great value, they will seek it, collect it, and hoard it. This means a person's personality traits, emotions, needs, and resourcefulness are a function of the way their beliefs filter sensory data.

If you look in the Diagnostic and Statistical Manual of Mental Disorders (DSM-111-R) you find (generally speaking) people are judged to have mental disorders for three primary reasons:

1) False or inappropriate sensory perceptions,

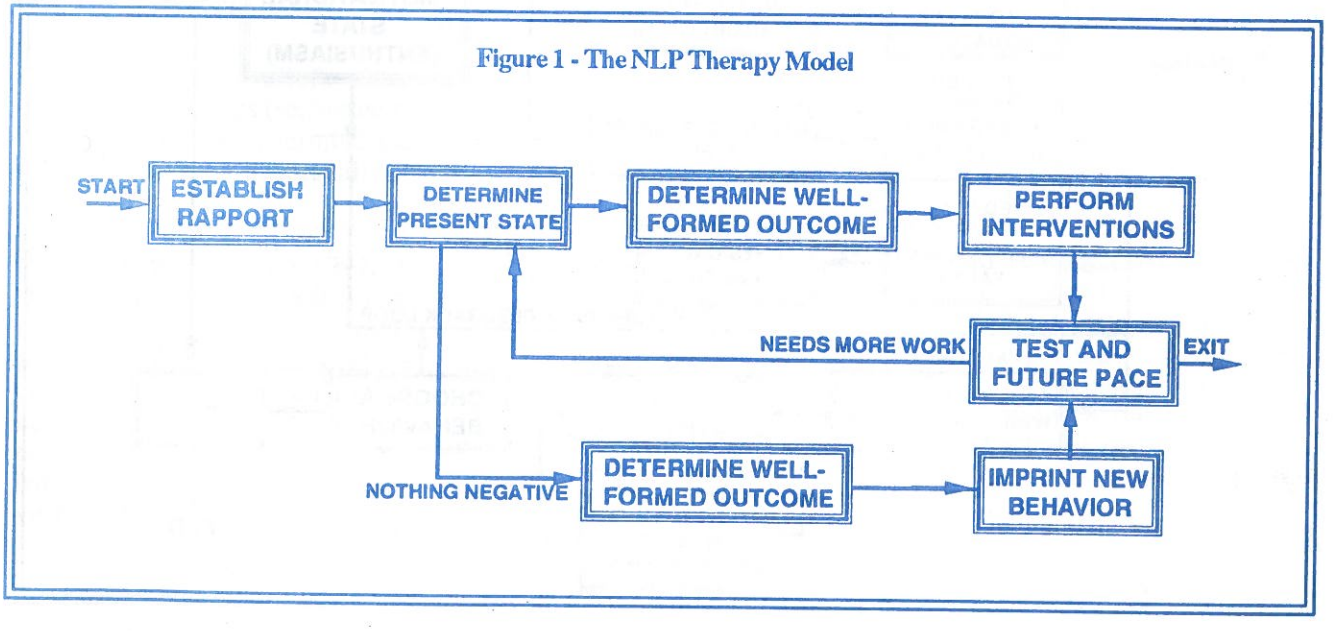
2) Inappropriate or destructive behaviors, and

3) Inappropriate or excessive negative reactions to life's problems.

A good case can be made that the first two are usually caused by the third, which is a direct result of pain, whether real or perceived. The pain can be physical, mental, or spiritual and can be inflicted accidentally or on purpose. No matter how the pain first comes, that which we call a symptom, is an attempt to lessen or avoid it and the reaction becomes a learned behav-

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Figure 1 - The NLP Therapy Model



ior. The learned behavior is then generalized to other situations where the person feels pain or feels threatened by pain and to others the reaction seems inappropriate or excessive to the situation. The important point here is that the person is reacting to the original learning experience because he/she believes it will be as painful as it seemed then. This negative belief becomes a filter for all sensory data and will affect perceptions and behavior choices for as long as it remains in place.

The NLP Therapy Model

This article assumes the reader is familiar with NLP principles and techniques and no attempt is made here to teach NLP.

Doing brief therapy with NLP is like scoring a home run every time you get to bat. Learning what to do is like hitting the ball over the fence. It really takes some doing, but once it's done then it's just a matter of touching all the bases in the right order. The same is true with NLP therapy. Mastering the principles and techniques may take some doing but then it's a step by step process like a trip around the bases. If you've been through NLP training, you will recognize The NLP Therapy Model (see Figure 1) as nothing new. It is presented here only as a reminder that NLP therapy has structure and you can't touch all the bases unless you know what they look like and how they're laid out.

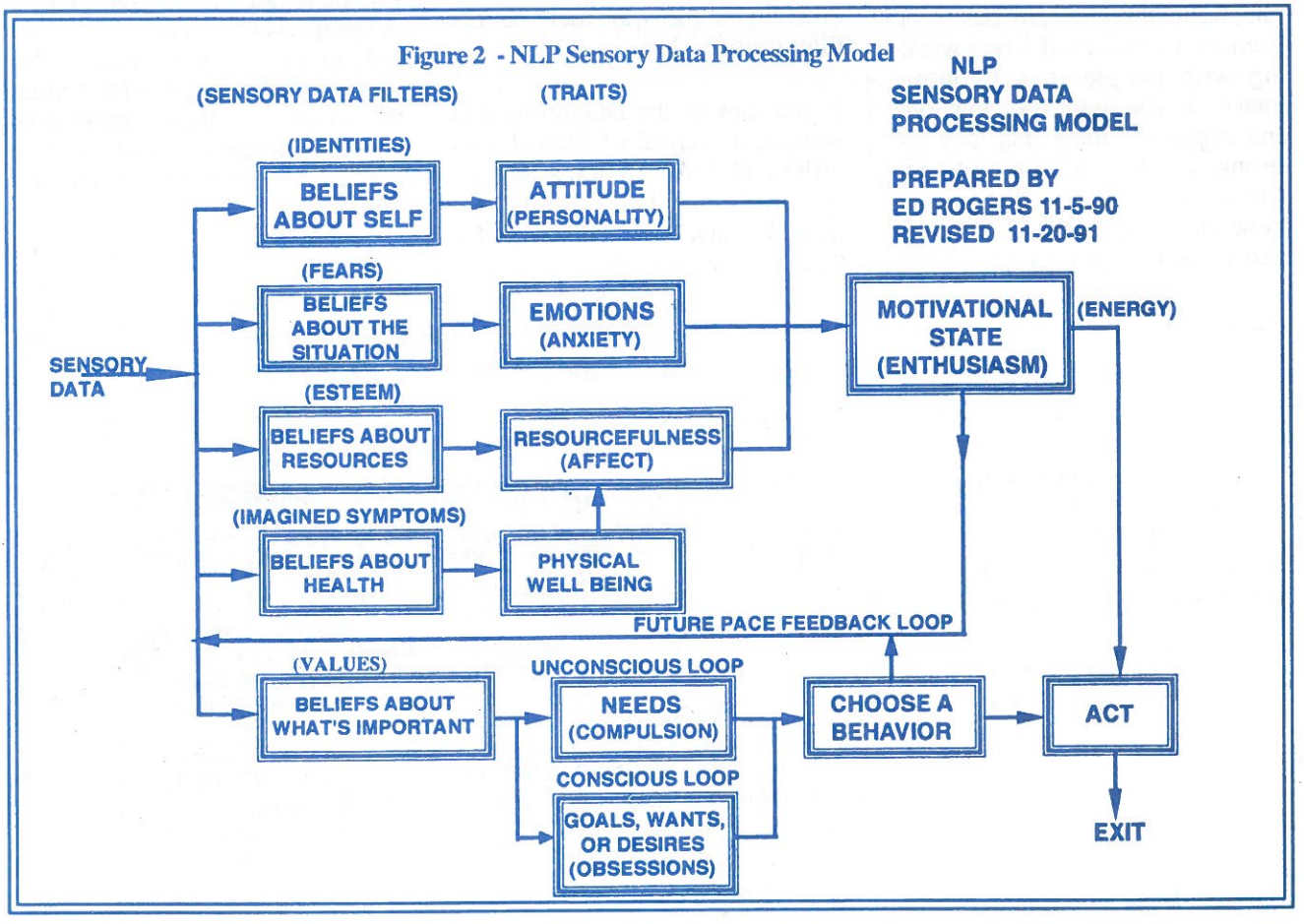
NLP Sensory Data Processing Model

The NLP Sensory Data Processing Model (see Figure 2) shows how we go from sensory data to a purposeful action. Sensory data is data we get from our five senses. In this model, it may come directly from our senses or from memory. In either case, it is filtered by our beliefs before it is used in our thought processes.

Sensory Data Filters

Sensory data filters are beliefs. We sometimes refer to them as identities (beliefs about our personal self), fears or confidence (beliefs about the situation), values (beliefs about what's important), self esteem (beliefs about personal resources), and imagined symp-

Figure 2 - NLP Sensory Data Processing Model



toms (beliefs about personal health). Beliefs also may be either true or false but when they're in place we react to them as if they were true.

Character Traits

The intelligence derived from sensory data flows through the model from left to right.

Attitude: Beliefs about self (identities) filter the data and determine a person's attitude towards the data or situation being observed or contemplated. Positive beliefs reflect a positive attitude and negative beliefs reflect a negative attitude.

Emotions: Beliefs about the situation (fears or confidence) are derived from earlier experiences and filter the data to determine a person's emotion (anxiety or confidence) for handling the situation.

Needs: Beliefs about what's important (values) filter the data and determine a person's needs, wants, or desires in the situation being observed or contemplated. On the positive side, these become legitimate needs or goals; but on the negative side, they become compulsions and/or obsessions.

Resourcefulness: Beliefs about resources or abilities (self-esteem) filter the data and determine our resourcefulness or adaptability in this situation.

Physical Well Being: Beliefs about health and strength (imagined symptoms) can allow us to perform at super human levels or can make us feel sick even if we're not. Beliefs about health are really beliefs about our resources but are listed separately because of their visible effect on performance.

Figure 3 - Mental Disorders and NLP Techniques



Beliefs can be either positive or negative and have situational tags on them that cause them to work differently as situations change. This means a person's attitude, emotions, needs, and/or resourcefulness may change as they go from one situation to another. Supporting beliefs can be changed by reframing but core beliefs require some form of history change or perceptional shift for the change to be effective.

Motivational State

Attitude, emotion and resourcefulness combine to determine the motivational state or enthusiasm available for the required action. The way we represent this motivational state to ourselves is of special interest because its effectiveness can be changed by

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changing the submodalities of the representation.

Behavior

The choice of behavior is determined by the combination of needs, goals, wants, and desires in the situation. Additional behavior choices can be added here by the New Behavior Generator or by Imprinting.

Future Pace Loop

After a behavior is chosen an option is available, in NLP it's called future pace, in philosophy it's called prudence or vision. Whatever you call it, this option provides an opportunity to mentally try out the behavior and assess the probable consequences before action is taken.

"The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us."

- Henry David Thoreau

Diagnosis

When using the model for diagnosis, start at the right and work to the left. By observing problem behavior, it is possible to make judgments about motivational state, needs, and resourcefulness. Knowing that certain filters drive or control these factors makes it possible to ask the questions that will reveal the limiting or self destructive beliefs that are the root cause of the behavior. In this process, it's important to use the client's linguistics. Labeling the behavior may be perceived by the client as a judgment of them so first ask the client what they call the behavior and use their terminology when referring to it.

If a negative attitude is observed, look for an identity problem. If there is anxiety, look at what the client believes about the situation. If needs are inappropriate (compulsions) or desires are negative and recurring (obsessions), look at values. If resourcefulness or inappropriate effect is a problem, then look at self-esteem.

Since mental disorders are rarely limited to one problem (more often than not) negative, limiting, or self destructive beliefs will be affecting more than one trait, so check all four categories.

Mental Disorders And NLP Techniques

The illustration of Mental Disorders and NLP Techniques (see

Figure 3) displays the hierarchy of mental disorders and the changes that can be made with NLP techniques to move up the hierarchy towards wellness and high achievement. Active psychotics are on the bottom of the chart because they display the most severe symptoms and are out of touch with reality. Medical treatment provides the most effective way to get the client back in touch with reality but will not resolve the core problems. However, when the client is back in touch with reality, they are no longer an active psychotic. They will most likely display the symptoms of a personality disorder but will be given the diagnosis residual psychotic. At this point, removing negative core beliefs about self will remove enough symptoms so the client can no longer be diagnosed as having a personality disorder. If mood disorder symptoms are displayed, then changing core beliefs about the client's ability to perform will relieve these symptoms. If panic or anxiety symptoms are displayed, then changing core beliefs about the situation will relieve these symptoms.

It should be noted that the main difference between mental disorders and mental problems is the quantity and severity of the symptoms. Even normal, well adjusted, happy people may find situations where they display some symptoms to some degree. Everyone has problems and to the degree we handle them without negative or inappropriate reactions we are called "normal" people. NLP techniques provide the mechanism to quickly change negative reactions to positive ones and inappropriate behaviors to effective ones. Or you could say, to change people with mental disorders or problems to normal, well adjusted, happy people.

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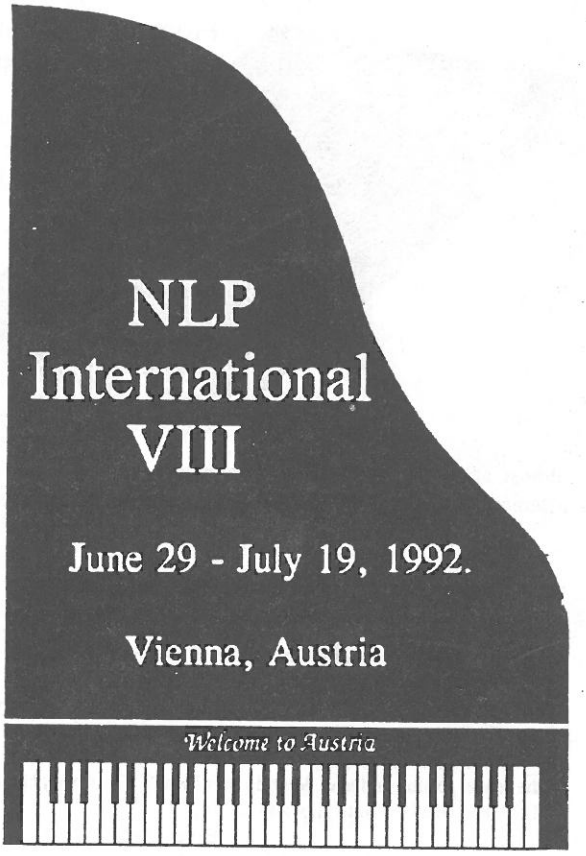
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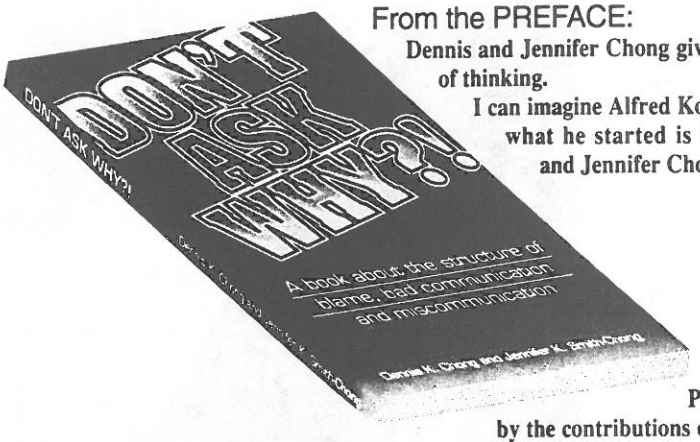
Edward P. Rogers is an NLP Master Practitioner, an Aerospace engineer and a Mental Health Counselor. He holds degrees in Electrical Engineering, Systems Management and Counseling Psychology. For 13 years, he also served as a minister. You can contact him at 207 Fecco Street - Cocoa, FL 32927 Phone: (407) 681-4688.



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"Don't Ask WHY?!"



From the PREFACE:

Dennis and Jennifer Chong give us a challenging and practical way to look at our way of thinking.

I can imagine Alfred Korzybski smiling from his semantic heaven, satisfied that what he started is being carried on by thoughtful scholars like Dennis and Jennifer Chong.

Daniel Aroaz
Professor
Mental Health Counselling
Long Island University, New York.

From the FOREWORD

As one of the developers of Neuro-Linguistic Programming, I have witnessed its domain enriched by the contributions of hundreds of practitioners. But these contributions are almost always at the level of application. In this volume, Dennis and Jennifer Chong are doing what precious few have attempted. They are stepping out of the domain, aiming instead to expand the range of our humanity.

David Gordon
Author of Therapeutic Metaphors

WHAT PEOPLE ARE SAYING ABOUT IT.

I find the insights into human behaviour and communicating fascinating. For the professional communicator this study is a must. The readability of the language is very user friendly, seldom calling on the reader to stop and ask, What do they mean?" This book can be read by , and be a benefit to all walks of life.

Brock Bedford B.A., LI.B.
Barrister and Solicitor.

Once in a while we encounter situations in life that cause us to stand on our heads to see them accurately. Such experiences provide us with not only a new view of the immediate experience but a new view of the surrounding world. Such is the experience to be encountered by most clinicians who read this book. Their wonderful description of the "Blame Frame" and "The Question of Why" provide, not only practical advice, but, more a thorough philosophical underpinnings for a cognitive phenomenological approach to treatment. This is not just a clinically relevant book. It is also a wise book.

Alan Brown B.Sc., M.A.Sc., M.D., F.R.C.P.(C)
Psychiatrist

This is a book that deserves to be read not only by those engaged in therapy and counselling, but by each of us as we strive to break out of our stuck states and respond to the rapid pace of change going around us. ... a particularly timely contribution to those who want to understand the roots of the problem of growing violence in today's society. They offer a new paradigm and language tools for those who are engaged in the process of influencing change and expanding awareness.

Christopher Dunkley BS,Eng.
Trainer in Neuro-Linguistic Programming

Don't Ask Why challenges the reader to examine his or her thinking patterns and their implications, for self and others. The reader is presented the opportunity to empower himself or herself to ultimately enhance his or her overall quality of life. Clearly, the Chongs offer us essential information which, when operationalized, enhances our personal, interpersonal and professional effectiveness.

Diane McIlwain M.S.W, C.A.C., CEAP
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... a new model of thinking and organising reality which liberates human thought from the prison of the "why" initiated cause and effect, Blame Frame world order. "Don't Ask WHY" can be viewed as the initial expedition of a pair of innovative thinkers into the uncharted world of a "different reality, with more options and possibilities than we thought existed."

Gabriel A. Telegdy B.A., M.A., Ph.D., C.Psych.
Psychologist

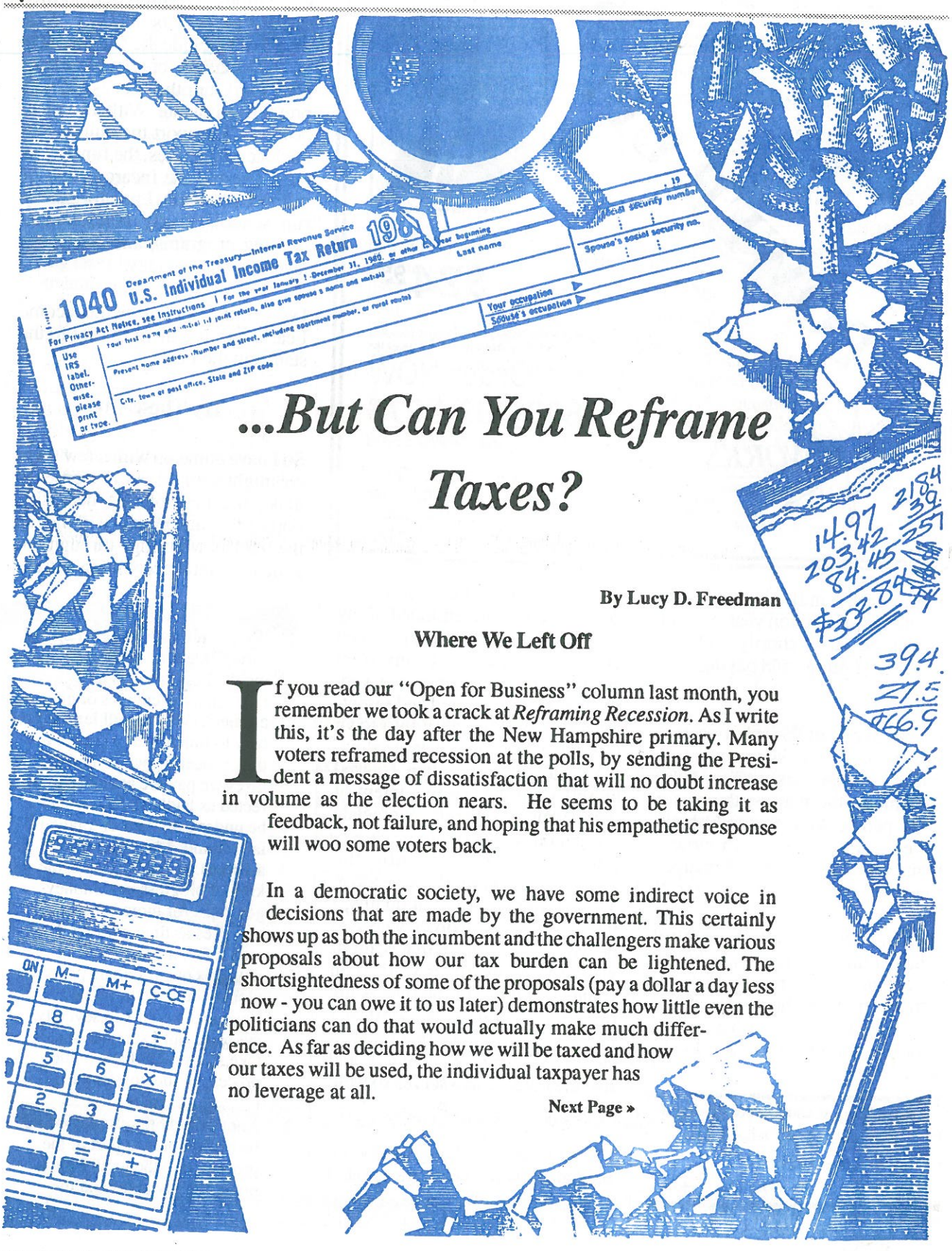
... novel, exciting and provocative, and I look forward to its promised sequel concerning the Modified Meta Model.

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Fellow of the American Society of Clinical Hypnosis

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...But Can You Reframe Taxes?

By Lucy D. Freedman

Where We Left Off

If you read our "Open for Business" column last month, you remember we took a crack at *Reframing Recession*. As I write this, it's the day after the New Hampshire primary. Many voters reframed recession at the polls, by sending the President a message of dissatisfaction that will no doubt increase in volume as the election nears. He seems to be taking it as feedback, not failure, and hoping that his empathetic response will woo some voters back.

In a democratic society, we have some indirect voice in decisions that are made by the government. This certainly shows up as both the incumbent and the challengers make various proposals about how our tax burden can be lightened. The shortsightedness of some of the proposals (pay a dollar a day less now - you can owe it to us later) demonstrates how little even the politicians can do that would actually make much difference. As far as deciding how we will be taxed and how our taxes will be used, the individual taxpayer has no leverage at all.

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Even with small concessions granted in an election year, each of us will be faced shortly with the prospect of filing - and paying - our taxes.

Famed as one of the only two real "necessities" (modal operators, to you NLP jargonists) in life, taxes are among the hardest things for most people to feel good about. When I was requested to write a column reframing taxes, I realized this was no trivial matter.

We may not be able to control whether there is a recession, but by managing our response to it, we can be part of the solution and minimize how much it has to be a problem for us. Can we do the same with taxes?

"I don't know much about being a millionaire, but I'll bet I'd be darling at it."

- Dorothy Parker

As a general idea, I have no objection to taxes. I am reminded of my rationale a few months ago when the highway leading to my rural neighborhood was being re-paved. At first, I felt frustrated and resentful that our only artery into town was subject to unpredictable slowdowns and delays. Then I asked myself what the positive intent of road repair was. I really appreciate driving on smooth, safe roads, especially going up into the mountains in all kinds of weather. To keep roads up to that quality, I thought, how often do they need to be worked on? From that point of view, having the roads worked on some percentage of the time is my investment in safety and comfort. I really am quite lucky that my passage is so rarely interrupted, and that the road system serves so well.

I wish I could as congruently appreciate how my taxes are spent. I contribute to certain charitable organizations, willingly supporting social causes I believe in. This would not include the National Rifle Association, or the American Nazi Party, or other forces I would prefer to eliminate. With my taxes, however, I support the building of nuclear submarines, the funding of the CIA, and the incarceration of military deserters. I pay for poorly run schools, badly administered housing programs, and incredible layers of bureaucracy.

I see a little over half of the income I earn, because the rest goes to the state and the Feds.

Try These On

So I have come up with a few ways we might manage our responses to make the best of this necessity, hoping that the process will lighten the load as we trudge through our annual societal accounting ritual.

1) We can reframe by generalizing, sort of like this. People are doing the best they can at managing the engines of government. We are still learning how to function as a cooperative, peaceful society, and the taxes we pay are at least not directed as badly as they would be under a dictator or totalitarian regime. This argument assumes we are making some kind of progress, and money gets used for more beneficial purposes as time goes on. I would feel more congruent with this one if dollars previously directed to social programs weren't so severely cut back, but I suppose we take a few steps back in the process of inching forward.

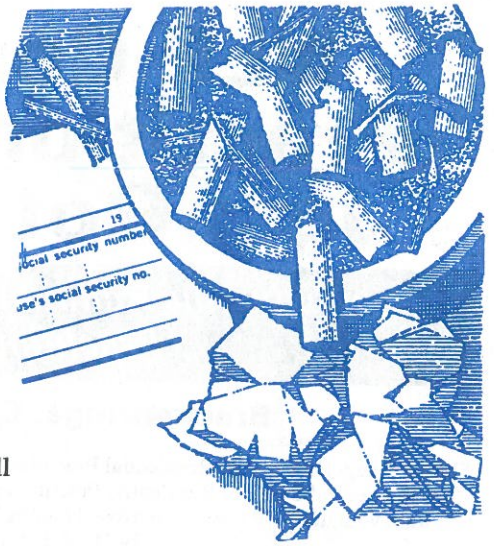
2) Another way to reframe would be to look only at part of the process, like the work I do in preparing my taxes and the

benefits to me of doing it. What does it get me to learn how to file my return, to plan tax strategies that allow me to conserve money, to have an annual chance to evaluate my position, to get all these records organized? Perhaps some of us can see taxes as a kind of classroom exercise, training us in valuable life management skills. Something tells me that if you haven't learned those skills so far, filing taxes is a rather hit-or-miss training method.

3) Along similar lines, the tax season can be confrontive for procrastinators. Perhaps the reframe would be that getting them in on time is practice in solving a procrastination problem. If you install a positive motivation strategy like rewarding yourself for getting them done early, this could possibly have a beneficial impact on other areas of your life.

4) Now some people already have an automatic reframing response. Rather than a burden or a duty, they think of taxes as a great game of outsmarting the IRS. I imagine it's a motivation strategy adopted by more than one tax accountant. In the "me against the Internal Revenue Service (IRS)" scenario, I can expend great energy and numerous dollars with various experts, read up on all the shelters, check the precedents, and go for the gold. Perhaps I spend more time than the money is worth coming up with the rarer and rarer tax shelter, but at least I didn't take it lying down. This is actually satisfying to some folks!

5) Tax season can be a great opportunity for the tskers. (These are people who enjoy saying "tsk, tsk.)" They wonder about sending more money to a government that has spent itself into a deficit that is almost beyond conception. There is some question about our judgment in continuing to support it. As H.L. Mencken said when he declined to vote, "I don't want to encourage the politicians." This is like giving money to a gambler,



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fueling the disorder. Tsking may be a small satisfaction in light of the enormity of the problem, but at least it's something.

6) You could try the "Pollyanna optimist" approach, just looking for the good that comes from taxes. You could be glad we're building fewer weapons and paying some people to care for the environment, stop pollution, dismantle dangerous weapons, audit government programs to stop waste, etc. Under this strategy, you might be tempted to add more to your taxes. These projects no doubt require more than all of Social Security will provide for the next few generations.

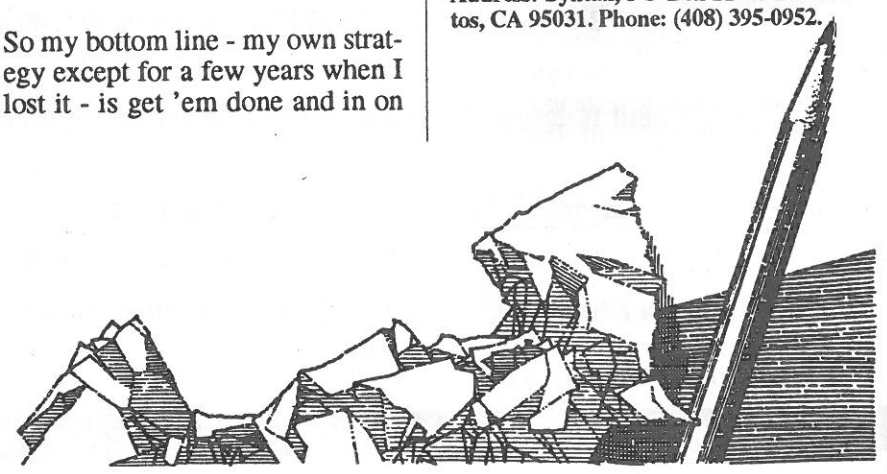
7) Of course, you could go for the Thoreau approach, not a reframe at all. When we find you in jail because you refused to pay your taxes, you could ask us, "What are you doing out there?" instead of in jail with you. If other people have paid enough taxes, maybe the jail you are in won't be too horrible (now THAT reframes it a little!).

Sharpen Your Pencil

Whether or not any of these "work" for you, or just give you a chance to observe your own strategy, April 15 is drawing near. If you don't do something about it, I assure you, it will take more energy later.

So my bottom line - my own strategy except for a few years when I lost it - is get 'em done and in on time, pay someone competent since the government has complicated matters to the point where you really need professional help, and don't invest more of your valuable life energy than you have to.

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



Journey To Congruence

By Martha F. Wiglesworth

It is said that there was an elegant cocktail party to welcome Virginia Satir into heaven. The wise and great of all the ages were gathered there. Upon being introduced to an eminent physician, one guest said, "Oh, Doctor, I've been wanting to see you about my headaches. What do **you** recommend I take for them?" Another guest, coming upon a famous lawyer, queried, "I wonder if you could give me just a bit of advice about how my estate should be settled. I would save my children a lot of money."

A third guest spied Virginia coming in, rushed up to her and gushed, "Oh, **dear** lady, I understand you were the **greatest** woman social worker of all time. Tell me, just what **is** the problem with human beings?"

Never one to miss an opportunity to help someone, Virginia said, "Well, Love, is there a **specific** human being with whom you have a problem? Is this person here now?" On the spot, she put the questioner and her mate into a sculpture of their favorite dysfunctional communication stances and thus began the first Satir Training Module in heaven.

Meanwhile, "back at the ranch," Satir training is being carried on by members of Avanta, the network Virginia established in 1977. The Summer Institutes take place at Mt. Crested Butte, Colorado; and this year will offer five 1- to 3-week residential experiences in the applications of her philosophy and process.

The connection between Virginia Satir and NLP began with the modeling of her work by Bandler and Grinder. Dot Feldman, past president of IANLP, writes of this legacy that in addition to the patterns she used, the main gifts are the positive assumptions which are the very foundations of NLP. The essence of her contribution is at the point of her congruence between beliefs and work.

Anchor Point will be carrying a series of articles written by Avanta members. The previous articles on Satir's Use of Metaphors provide an introduction to this vast resource from one perspective, that of metaphor. What follows will translate her essence and "magic" into specific applications, in greater depth. We in Avanta appreciate this opportunity to come closer to the NLP community, and to carry on our training mission.

Look for the May 1992 issue of *Anchor Point* to begin this series with *Say It Straight*, by Paula Englander-Golden and David E. Golden.

Martha Wiglesworth is a member of the Satir Avanta Network, an NLP Practitioner and a family life educator. She is the founder of the Potentials Network.

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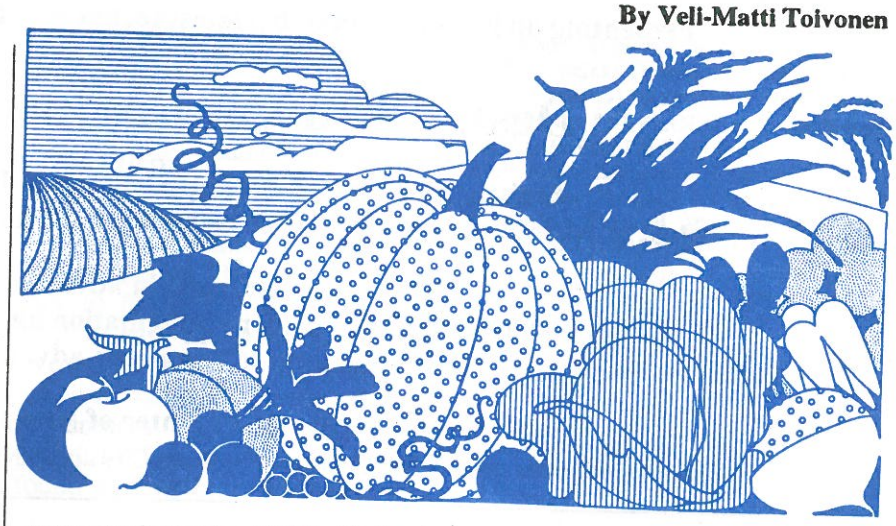
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Growing a Garden

By Veli-Matti Toivonen



Dear readers! From time to time I will be your Anchor Point correspondent in Finland. I will report what is happening in Finland and give my Finnish view of NLP. It will be a different position (at least the fifth!) compared to the American ones. For example, in Finland NLP is an imported field of study originally created somewhere else; it is created in another culture - what is happening now that it has been brought to Finland? If it becomes rooted in Finland, what will become of it? In this first report I will tell you about importing NLP to Finland. I invite you, dear readers, to share your experiences of importing NLP to your countries and cultures.

The Story

NLP was created in the USA, but it has been imported to other countries and cultures as well. In what follows, I'll use Finland as an example of how this can happen hoping that this might help other people in importing NLP to their countries and cultures. The story is my interpretation of what happened. The main metaphor of the process of bringing NLP to Finland is that of growing a garden.

"Experience is not what happens to a man. It's what a man does with what happens to him."

- Aldous Huxley

Importing Ideas

Finland is a small country. That's why we need some imported ideas and in Finland we've learned to be open to what happens abroad. NLP is one of those new imported ideas that started off through the activity of a few enthusiastic and devoted people.

The Very Beginning

First some people traveling abroad ran into NLP. That happened in the early 80s for Finns. They came back home and very excitedly talked about what they had found. There were, however, too few, and their casual impacts were not enough to evoke any larger interest. The ruling culture was interested in something else (psychoanalysis and strategic family therapy in therapy, for example). Clearly there was no latent social demand for NLP at that time. But NLP was something so interesting that many of those who had become interested continued their work in spite of the indifference of the main professional populations in therapy, education, and business.

The number of people interested in NLP grew steadily during the early 80's. At this stage, those interested in NLP worked mainly alone, without knowing each other: one within a big enterprise, another experimenting within his/hers private practice, still another incorporating NLP ideas into his/her business communication training and so on.

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At some point, when the interest continued to grow, a 'critical mass' was reached and there was enough interest in NLP so that there is no more going back: if somebody gives up, there are already enough interested people to continue the trend.

A Favorable Background

This was helped in Finland by the fact that there already was a large movement of suggestopedia (or Accelerated Learning) with over 300 teachers in the national association, a small but stable number of people using hypnosis and, during the late 80's, a growing and strong short-therapy movement (solution-oriented, strategic therapy). The new ideas contained in these movements had prepared the way for new ideas inherent in NLP. So some of the soil was already there, they just had to prepare it further and sow.

"Maybe life isn't for everyone."
- Larry Brown

"The tendency of modern science is to reduce proof to absurdity by continually reducing absurdity to proof."
- Samual Butler

The Second Stage

After the 'critical mass' is reached, the process enters the second stage. In Finland, this stage was between the years 1985 and 1989. More and more people got to know about NLP in trainings and conferences abroad and through the work of the Finnish enthusiasts. In Finland, NLP was growing partly in hypnosis circles and partly in suggestopedic circles, where people could appreciate what NLP offered. At this point, articles and reviews about NLP began to appear in professional papers, which spread information even more widely. In those articles, NLP was presented as something new and exciting to a wide range of professional people. At this point, NLP sort of surfaced, or sprouted, professionally.

The Third Stage: Adapting it to Our Own Culture

In the third stage (in Finland this was in 1989), the first NLP Practitioner training was arranged. The soil had been prepared and taken care of, the seeds were sown and it was time for the first harvest: there are enough interested people around so that the training materialized. Some of the participants of the first training are already devotees, some are those who are after anything new.

Now we don't have to go abroad to get NLP training. The price of training is reduced by one third or half of what it would cost abroad. This makes the training possible for a wider range of people. It's important that it is done in your own country because you can get help from other people in translating it into your native tongue. It is easy to translate 'anchoring', but how do you translate the Milton Model? We are now only half way through to translating it into Finnish; and we've found three ways of how **not** to teach it (the first one makes the participants confused, the second one mad, and the third one crazy!).

"...we've found three ways of how not to teach it (the first one makes the participants confused, the second one mad, and the third one crazy!)."

But there is an even more important thing, that of translating not only the language, but also the culture. It will have to fit to the Finnish background and traditions. This process has only just began but it is greatly helped by having the trainings in Finland.

A Public Image for Professionals

After the first Practitioner Training, the 25 new enthusiastic Practitioners spread the message and suddenly there is an upsurge of new interest: articles, lectures and shorter trainings are asked for. So in the next stage (the fourth one), a public image for NLP will be created in the sphere of professionals in therapy, education and business consulting (but not yet for the general public). Now you have to be very careful, because an unfavorable image could postpone or even hinder the spreading of NLP and that would be very difficult to change.

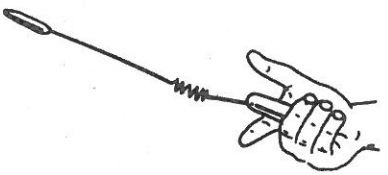
The Garden is Growing

Now the garden is there. You've succeeded partly because of the work of all those interested in NLP and partly because of favorable circumstances and some good luck. But you want to continue to take care of your garden. Next it is necessary to found an association of NLP to ease the networking between people and to arrange different kinds of meetings and conferences. In Finland this happened 1 1/2 years ago. You can found a newsletter or magazine (we did it 2 years ago) and you can start translating or writing books (no books published in Finnish yet).

There's a Chinese saying: If you want to be happy for one night, drink a bottle of wine; if you want to be happy for one year, get married; if you want to be happy for the rest of your life, grow a garden.

Veli-Matti Toivonen is a psychologist, NLP Associate Trainer, associate editor for the journal of Finnish Psykological Association "PSYKOLOGIA" and editor for the Finnish NLP Journal "VAK: NLP Kommunikaatio Muutos." His address is: Vehkatie 25 as. 23, 04400 Järvenpää, Finland. Phone: (land code to Finland+) 02919834.

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What do you do together for fun? Going out to dinner or the movies. We also enjoy scuba diving.

Has your NLP training had an effect on the way you raise your children? .Definitely. In our words and in our behavior we consistently "presuppose" that they can learn, change and discover solutions and that they are valuable, creative individuals.

Do you have any hobbies? *Rachel:* I feel like I'm missing out if I don't have a book. I especially enjoy reading fiction. I also like to exercise and dance. *Steve:* Jogging, Taoist Yoga, and exploring with my MAC. I always enjoy solving puzzles, human or mathematical.

Steve, when did you know Rachel was the 'right' one? We attended a David Gordon Seminar together, and I really liked her metaphor.

Who takes out the trash? We both take turns.

What is your favorite ice cream flavor? *Steve:* Chocolate-Chocolate Chip. *Rachel:* Chocolate Mint Chip.

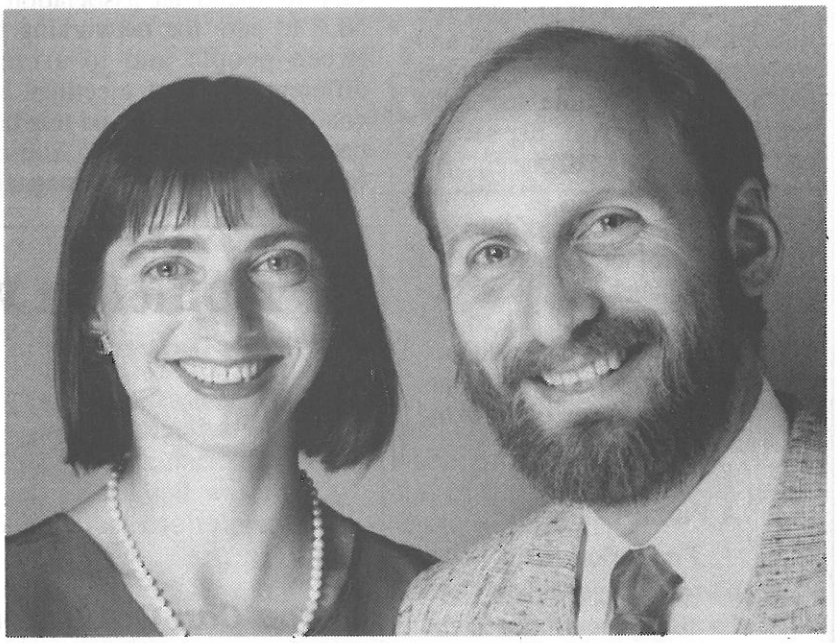
What was your most embarrassing moment? *Rachel:* I was doing a training for the Coast Guard. One of the male participants took me aside to tell me that my skirt was all the way up in the back!!!

How has working together changed your life? *Steve:* It fulfills the idea to have someone who shares a vision (or dream) of family and business together. I know that even when we get stuck, a trust exists that knows that we both are going to work it out with creative solutions

Most famous relative? *Steve:* My cousin Franklin Levy, film and theater producer *Rachel:* My brother Larry and sister-in-law Diane, documentary film makers.

What is challenging about doing trainings in a culture other than your own? Working in your own culture, it is easy to focus on "individual" difference and forget there is a whole subjective reality that is deleted, because there is nothing to contrast it with. In Zurich, Switzerland, as well as Bushwick, Brooklyn, I needed to continually question presuppositions that have never come up in my training here in the "states." While sometimes painful, the resulting communication has let to deeply moving experiences with people there.

Favorite musical performer? *Steve:* Bruce Springsteen *Rachel:* Any jazz artist, specifically saxophone and female vocalists



Strangest job you've ever held? *Steve:* Making and selling spoon rings on the streets of Greenwich Village, around the corner from our NLP training center. *Rachel:* Working as an exercise technician for a chain called Gloria Stevens.

What do you want to be remembered for? *Steve:* As a result of people knowing me they will know themselves. *Rachel:* A good laugh. I want my memory to create a joyful state.

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Time Management: A Change of Strategy

By Diane F. Lutzinger

(Not for Students Only)

At the beginning of this second quarter of 1992, how many of you are already behind? Are you dreading April 15? Who couldn't use "more" time? And how many students do you know who cram for tests and exams and put off their research papers until the last week or last day? There is an old saying, "We teach what we need to learn." It couldn't be more true than this article. One of my tasks in life is to learn to manage my time and my projects.

There are many reasons "why" we do these things and often we think a valid excuse is as good as doing the task! However, to be successful in the school of life we must do what we say we will do and produce evidence of the gifts we have to offer. We must get the job done. Period. In school, we must "just do it" in order to learn and pass through the educational process. Many students, good ones and not-so-good ones, struggle with scheduling and fitting all the things they **have** to do into their days along with all the things they **want** to do.

My sister, Dana, has a fool-proof method for stopping procrastination. She was an A student in school, a cheerleader, and in every extra activity she could find (or so it seemed to me.) Now she is the top producer in her Real Estate company, a business in which putting off paper work is the downfall of many good salespeople. Her method? She says, "Every day when I get up I eat a live toad. Nothing else could be **that** bad." Animal rights activists need not be alarmed. This is an analogy and I think an apt one for the **process** we go through to put things off.



The Dreads

The "dreads" is the name for the putting-off-what-you-hate process. TAXES. Need I say more to explain this process? The "dreads" is the feeling we get from the internal representation (mental image, self-talk) that we have for our task (or toad, if you will.) Students often distort the size of their tasks. I hear them say, "I have TONS of homework!" or "I have an ENORMOUS research paper to do!" These are the thoughts of students who feel overwhelmed by their task.

When a person feels overwhelmed, he/she will not know where to start or will not feel "up to" the task and thus not do anything. Some will try to distract themselves with TV or talking on the phone or whatever diversions will make them feel better about themselves. I often clean closets, ugh, to avoid my tasks!

A Matter of Time

Other students err on the side of thinking "too small" about the size of a task. "Oh, I've got plenty of time to do my work" or "I'll get to my homework at 9:00, I've only got a little." These are comments made by people who don't complete tasks or have enough time to study for an exam. They run "out of time" and then put the pressure on, often getting sick in the process. (We are recognizing the connection between stress and illness and I see MANY students who are ill as finals approach. It is usually not the ones who are ready for exams either.)

I don't believe students intentionally distort their views of how much they have to do. It is a naturally occurring phenomenon. One contributing factor, I think, is that students are typically "in time" folks. In NLP, this means we live in the moment, in the "now," and do not have an internal sense of how long something will take to complete.

The opposite, "through time" indicates someone who can sense time, past and future, and plan with a good idea of "clock" time needed for tasks. The students I see in counseling who are having this problem are usually global, random thinkers who see the big picture and not the details. They have a "feel" for what they must do, but cannot clearly "see" the steps of a project.

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Day Planner

Many of us who are out of school have the same problems. "Day planners" were invented by sequential, concrete thinkers who were "through time" to try to shape us other folks up! These help to some degree, but I don't know too many students who will use the complex systems being offered on the market now. And just using a "to do" list on a regular calendar is not enough information to change the representations we have and to create motivation.

Using day planners does seem to affect an important part of the time management strategy for an in-time person. Instead of an internal representation of what we have to do, with day planners we get an "external visual" image of what needs to be done. However, for some this is not enough. For proof, just look at all the yellow sticky notes you and others have all over the office, your home and all over the COVER OF YOUR DAY PLANNERS!

Even though we think we know what we must do, our brain will play tricks on us. It will sometimes show us images of **TOO MUCH TO DO**. This scares us and often sends us off to do something that feels better. Sometimes it will show us a picture that makes the project look **EASY**, so we leave too little time.

If we have information OUTSIDE OUR BRAINS, it fools us less. We can see exactly what we need to do, when we need to do it, and whether we are on schedule or not.

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P.E.R.T. Planning

Engineers, N.A.S.A., and other long range planners finish their projects on time. How? By **PLANNING**, using a method to review and evaluate the progress of their work. To help students get organized, I have adapted the process called P.E.R.T. used by these planners to keep projects on course and finished on time. The acronym stands for Project Evaluation and Review Technique. Computer programs assist some people in "evaluating" the steps and time allotments for projects and offer up-dates on the progress of a project. The process described here is so easy and useful many adults have begun using it WITH their day planners. My financial planner is one such busy executive who finds having an "external visual" map very helpful.

The Time Line Process

To begin you need a very large calendar (about the size of the desk blotter type), some small sticky notes (several colors helps), and colored marking pens. Use different colors for different projects. For example, research paper is yellow, homework is pink and tests and review are blue. Each subject can be a specific color pen. Like any other "tool," this one will not work without your help. However, if you take a few minutes to set up this time line for any project assigned in advance, you will see at a glance where you stand, what you need to do, and when you need to do it.

For this "time line," you **BEGIN AT THE FINISH LINE.** Brainstorm all the "to do's" that it will take to finish this project. Then write each item on one small "post-it" note. When you have as many tasks written as you can think of, begin to place the last item to be done on a large calendar on the day **before** the item is to be **completed.** Decide what MUST be done before you can move to the next step or chunk. As you begin to place the notes in order on the calendar, you will often find you've skipped important steps or under/over estimated the time you may need. When one student planned a seed-growing project and put her tasks on the calendar she realized she had forgotten to "go to the store and BUY the seeds and containers." A big missing piece!

Here is a sample based on a high school research paper:

1) Date project is due May 1, 1992

2) Tasks to be completed... outlines, note cards, Etc. write on sticky notes

3) Begin with a large sheet or calendar and CHUNK DOWN (small steps) and BACKWARDS. Ask yourself, "What MUST be done before I can do the next step?" Put each step on a sticky note with the approximate time you intend to spend on the task.

4) Place the sticky note representing the LAST THING you need to do on the NEXT TO LAST DAY before the due date and work backwards.

April 16	April 17	April 18	April 19	April 20
Pick topic *Research* *1.5 hours*	*Go to library* *Research topic* *1.5 hours*	*Go to library* *Research topic* *1.5 hours*	*Go to library* *Finish note cards* *1 hour*	*Complete research note cards* *1 hour* *FEEL GOOD!*
April 21	**April 22**	**April 23**	**April 24**	**April 25**
Organize notes cards *1 hour*	*Note cards due* *FEEL GOOD!*	*Write/type outline* *Mindmap* *1 hour*	*Outline due* *FEEL GOOD!*	*Chem exam*
April 26	**April 27**	**April 28**	**April 29**	**April 30**
Begin draft *1.5 hours*	*Finish draft* *1 hour*	*Review draft in class/correct*	*Make corrections* *Type on final draft* *1 hour*	*Final edit* *Finish typing* *1.5 hours*
May 1				
PAPER IN ON TIME *Celebrate!!!*				

Imagine this is your calendar page. Look at May 1 and plan backwards.

Avoiding the Dreads

O.K. Now you have this great plan. You can even add other tests and papers to the calendar with the sticky notes. But what if something comes up and you don't go to the library on April 17? Do you just skip it? NO! You pull the sticky note off April 17 and place it on April 18. Now you can see the stickies piling up and, more importantly, **you can see the work piling up**. You can see that you have **2.5** hours of work to do on April 18.

Since many students seem to be motivated by negative consequences rather than feeling good about doing a task, seeing the work literally pile up on the calendar can give a nudge to go to work BEFORE it becomes overwhelming. I know I'd rather be motivated by a LITTLE dread (of 2.5 hours) than an overwhelming dread of the entire paper later down the line. If you use this method, you can avoid the DREADS since that feeling often comes from an inaccurate image in your mind. When you have the plan clearly laid out, EXTERNALLY, you will not fool yourself about how much you have to do and how little time you have to do it or the reverse. And if your time estimates are incorrect at first, you can begin to gauge from past experience and correct the time frames for certain tasks.

Proof

My financial planner liked this process so much that he put his wall-sized calendars up in his cellar and checks them daily, transferring some items to the day planner he carries with him. He says he likes to "really see the BIG picture" by having his calendar wall size. He also like the ability to rearrange and add to or subtract from his planning with the moveable sticky notes. He sometimes lines up the sticky notes at the end of the day and has tangible "proof" of having done many tasks--a stack of things completed.

Stephen Covey, author of *The Seven Basic Habits of Highly Successful People,* mentions "Put first things first" as one of the top three habits to have. It comes just after Habit two, "Begin with the end in mind" or setting outcomes, as we say in NLP. If you plan your tasks and projects with these two habits in mind and remember that YOU are the creator of your outcomes, (Habit one: be Proactive) you will have "more time" to realize your potential, to actualize your ideas. Managing your time, in and of itself, is a personal thing. Covey calls it a private victory. However, your accomplishments will be public victories, if that is what you desire. Remember the analogy: "When you climb a mountain one step at a time, YOU REACH THE TOP!"

Now, if I could just remember that it only takes me 4-6 hours of concentrated writing to finish an article once I have an idea, I might get my articles in on time! Yes, we do teach what we need to learn.

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 The Learner's Edge, 12830 Hillcrest - Ste 111, Dallas, TX 75230 USA or phone (214) 471-1668.

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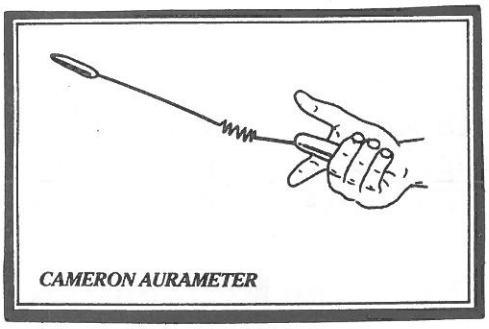
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CAMERON AURAMETER

A Different Way To Calibrate

By Sylvia Runkle

For some, the material in this article may be reaching into an area the more polite among them will call "soft science." At the other extreme, there will be many others who have been calibrating this way for years and will be pleased to see it written about. In the middle,will be open, inquisitive minds eager for new ways of thinking and doing.

Some of you will have attended one of my workshops, "NLP and the Human Aura." Others may have been intrigued when you have seen me bring out my "magic wand" at NLP functions.

Human Energy Fields

It seems there is some kind of energy field surrounding human bodies and other things, both animate and inanimate. This field has, over time been called many things, but most commonly it has been called an "aura." This aura or energy field has been confirmed in the laboratory at Harvard University and other places. Furthermore, we all know of "gifted" individuals who can detect this aura using their own human sensory systems. It seems that visual detection is the most common, with kinesthetic or touch detection coming in second. Although much less common, I have known of individuals who could smell auras and a few who claim they hear auras, calibrating auditory distinctions. I have yet to hear of an aura taster, but I remain open to the possibility.

Being a NLPer, I suspect these "gifts" can be modeled and taught and indeed, have myself taught groups of people to tacitly experience the auras of others with their hands within a short period of time. Often just learning something is possible and being given permission to try is a great substitute for being "gifted."

"Anyone who thinks there's safety in numbers hasn't looked at the stock market pages."

- Irene Peter

Submodalities in Human Energy Fields

Those who detect auras easily have, over the years, insisted that there is a great deal of information in the fluctuation of submodalities of these fields (changes in color, form, intensity, clarity, tone, pitch, spark, etc.).

In this article, I will focus on a mechanical means of detecting auras that almost anyone can use and that involves the visual and kinesthetic systems. The primary distinctions will be distance (V), form (V), intensity (K), and what I call excitation (V,K).

The Cameron Aura-Meter

The instrument I use to detect and demonstrate an individual's aura is called the Cameron aura-meter. This is a highly refined dowsing wand designed and refined over a 20-year period by a professional dowser, Verne Cameron. I was introduced to this instrument about 14 years ago by Bill Cox who worked with Cameron when he was alive and who has continued to manufacture and promote the wand.

Obviously the wand is used for dowsing: water, oil, etc. It is also sensitive to other subtle energies including the human energy field or aura. The same effects can be achieved by a sensitive or "gifted" dowser using a bent coat hanger or a forked twig. But, with this wand, the sensitivity is in the instrument and most people are able to learn to use it with minimal training.

Calibrating the Aura

As with skin color, breathing, muscle tones, posture, pitch, rhythm, and internal submodalities, individual differences are a paramount consideration. The individual must always be calibrated. There are, however, patterns that seem to be consistent most of the time. The largest pattern and the one I use most of the time is simply that of size of the aura or the distance it extends from the body. Form can be noted by moving the wand about the body. Intensity is detected by feeling in the hand holding the wand as the wand encounters the aura and by how fast the aura moves the

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wand. Excitation is noted when the wand moves in gyrating patterns ranging from mild to "wild."

I won't pretend that I understand how the wand works or just what an aura is. For now I will call the aura an energy field which explains nothing but gives language to a phenomena most of us agree is probably real.

Whenever I use the wand, I see a blue aura along the shaft about 1/2 inch in diameter. Not everyone who uses the wand sees this. It seems the wand will only interact with consciousness and intent. If I place the wand in a vise and have a subject walk up to it, the wand does not react. If I am holding the wand and focus on one individual's energy field, another field in the vicinity does not seem to have an effect.

Although there may be as many as two to seven layers of the energy field, I will not go into these here. I have found it most useful to work with the field that extends about 2 to 4 feet from the body at rest in most people. If I want to demonstrate the layer that lies a few inches from the body, I need only to change my intent and the wand now responds only to that field.

I fully acknowledge the dilemma this poses. Where do I separate "intent" from phenomena?

Validation

In my experience, the answer to the above question comes in part from the experience of the generation of the phenomena. The most obvious is the verbal report of the "subject." And in demonstrations I will discuss below aura change has been shown to parallel NLP changework, even when the person holding the wand could not hear what was going on. But the most powerful convincer for me has been the reactions of animals and unborn babies.

I have used the wand with cats, dogs, rabbits, mice and other small animals. In each instance they have stopped, laid down, remained still and allowed me to use the wand near them. My hallucination or "mind read" is that they recognize an opportunity to interface or communicate with a human through the wand. After determining the extent of their aura, I then either mentally or aloud suggest they expand, contract or "agitate" their energy field and the wand responds immediately. Whether this is to a change in the animal or to my own expectations, I cannot say, but the animal remains still until I am finished.

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An even more interesting response has been when I have held the wand in front of a pregnant woman. The wand has begun to move, usually up and down, in a rhythmic pattern, and simultaneously, the baby has begun to move in a matching rhythmic motion. The wand gradually moves faster until it is gyrating wildly and the fetus' movement has increased at the same rate. After a minute or so of this the wand and the baby begin to slow at the same rate, ending with the slow up and down motion again before both become still again. Again, it is "as if" the fetus has recognized a way to interface or communicate with the outside world. In this case I seriously doubt that my "intent" was able to get the baby moving that way, especially the first time considering I had approached it with no expectations.

Technique

The wand is held in the hand with the hand back far enough on the handle that the forefinger does not touch the wire. The wand is held just enough above horizontal that it can be manipulated without losing balance. One can quickly get the feel for what that means. The easiest way to detect an aura is to have the subject stand straight with arms at the sides and bring the side of the shaft of the wand toward the subject from the side with the **intent** of encountering the subject's aura. Start about 4 or even 5 feet out and slowly move the wand toward the subject. As you encounter the energy field, you will simultaneously **feel** the wand hit up against something and **see** the shaft of the wand bend outward as you move the handle inward. I recommend working from the side because there are stronger energies that seem to radiate along the front (Chakra centers) and also from the temples. In this manner, you will have discovered the client's neutral state.



Crystal envy.

Simple Calibration

To begin simple calibration, elicit an unresourceful state in the subject or client (preferably one you are going to change). While there are always individual and contextual differences, when most individuals are experiencing an unresourceful state, you will find their energy field drawn up close to the body.

Next, guide the subject or client into a resource state and discover the aura boundary with the wand. In most cases this will be a much wider field than both the unresourceful state and the neutral state.

In my workshops, I ask a volunteer to access an unresourceful situation in their life that they would like to be more resourceful in. I then ask an individual familiar with submodality work to use a simple submodality change to assist the volunteer in moving to a desired state.

As the work proceeds, I stand aside and hold the wand at the edge of the volunteer's energy field, adapting to its fluctuations. This provides a vivid demonstration of the aura changing as change occurs. What usually happens is that the subject's aura becomes tight (close to the body) as the problem state is accessed and becomes expanded as the resource state is elicited. The field swings in and out as the submodalities are mapped across and finally, it expands widely as the actual shift occurs and the change is complete.

Of particular interest to NLPers is that the strength or weakness of a particular sensory system is often vividly demonstrated. For example, if the problem state is represented primarily in visual and kinesthetic modalities and is lacking in auditory representation, the aura may decrease each time the programmer tries to elicit auditory submodalities. As the field fluctuates during mapping across, the auditory (in this case) will generally show the deepest fluctuations; and when the auditory (or missing) piece becomes accessible to the problem state, we usually see the final shift occur and

the aura widen and stabilize as the desired state is reached.

This process is an excellent example of what happens at the aura level as change happens.

The Wand as a Therapeutic Tool

I often use my wand when working with appropriately paced clients. To some I speak of auras or energy fields and dowsing wands. To others I may approach it as a form of bio-feedback. I usually demonstrate the clients energy field in the neutral state, the problem state and in a resource state. I then bring them to neutral and invite them to change their state in a way that moves the wand out (or to what ever position indicated a resource state for them). Everyone has been able to do this easily on the first attempt. I then have the client access the problem state and again invite them to move the wand. It is enlightening for them to realize how easy it is for them to change states and at the same time become more resourceful. After they change states by moving the wand, I usually check submodalities and find they match those reported in the earlier resource state. I then future pace by having the client imagine themself in a future difficult state and to imagine actually moving an imaginary wand as a way of fast access to a resourceful way of being.

When I talk about the aura to clients, I use the metaphor of air in a tire. The more air you put in a tight space, the more compact and solid it becomes. I demonstrate the effect of two "up-tight" auras coming together by hitting my fists together. I then talk about how as air expands, it becomes thinner and flows more easily. I demonstrate two expanded auras interacting by moving my open fingers through each other.

When a client is functioning in an arena of conflict, I talk about how when my children were young and would begin fighting, if I behaved unresourcefully and got "up-tight" and reacted on their level, the problem was often escalated. On the other hand, if I went to the next room and imagined my aura expanding until it touched and stroked the auras of my children, they usually settled down very quickly. (Maybe just staying out of it did the trick, but now I was calmed down too.)

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My clients have reported excellent results with these techniques.

Another way to use the aura therapeutically was demonstrated to me by an English NLP trainer, Eric Robbe. At the end of my practitioner training in London, we were having a get-together in a hotel lounge room. It was a fairly small room with a lot of people in it. I was feeling somewhat claustrophobic and kept having to go out in the hall for awhile to get some space. Finally Eric took my hand and began explaining that claustrophobia was a visual phenomena. When we see people, walls, etc. very close to us, we think we don't have enough room and automatically draw our aura in tight around us which is what actually leaves us feeling crowded, uncomfortable and even panicky. Once we relax and realize our aura can "flow through" and take all the space it needs, it is possible to feel quite comfortable in crowded spaces.

I have only begun to explore the relationship of aura and boundaries and will not go into it here. Perhaps it will be the subject of a future article. If you work with boundaries at all, I am sure you can recognize the possibilities in this area.

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During the integration stage of therapeutic work, for example when I have the client take a changed part or younger self back inside, I always have the client experience the new feeling expanding throughout their body and into the energy field that surrounds their body so they can feel surrounded by this new way of being. Many clients especially enjoy this part. They often hug themselves and express how wonderful it feels.

Other Uses

This wand has many uses, most of which are beyond the scope of this article. But, I would like to share a recent experience with the wand. As therapists, we deal with death and dying issues and as individuals we deal with the same on a more personal level. This past summer, my father lost consciousness about 24 hours before his death. I brought my wand into the intensive care room and continued to communicate with my father. As I asked him questions the wand would move in one direction or the other to answer yes or no.

My father, a lifelong science fiction fan, was missing a sci-fi conference in St. Louis that weekend. Following the conference, two of his friends came to the hospital and brought a tee shirt that many of his friends had signed and illustrated. Unfortunately, he had lost consciousness a few hours before it arrived. As we read and described the messages on the shirt to him, the wand gyrated wildly, so strongly it was all I could do to hang on to it. My "mind read" is that he was demonstrating his excitement that his friends had remembered him in this way.

Conclusion

Some of you may be thinking, "I have enough to notice now, please don't add more!" But, my experience with the delightful, inquisitive, information junkies in the wonderful world of NLP leads me to believe that most of you are leaping to the opportunity to have one more way to notice what is going on with yourself and other people. In fact, I suspect more than a few of you have been calibrating auras for years using your own highly refined sensory systems and have long known that when you do NLP, the aura changes and when you change the aura, NLP happens.

Sylvia Runkle, MA, NLP Master Practitioner is a counselor in private practice, consults and conducts workshops, is the author of several NLP articles and of the video tape, "Breaking Diet Plateaus." For information about obtaining or using the Cameron Aura-Meter contact Sylvia at 210 W. Jefferson, Macomb, IL 61455. (309) 837-4205.

NLP: *What to Do When*

Have you ever been confused about which procedure to use?

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Language, Television, & NLP - Part 1

By Donald Powell

Without the ability to create a relationship, the communicat ion of content is impossible. And vice versa. Paul Watzlawick makes this very clear in *Munchhausen's Pigtail* [see *Anchor Point*, November 1990]. And because the manifest experience of the human is mediated by the experience of language, it is only language which can cross the gap between those two.

But what happens to content, what happens to relationship when the capacity to articulate them atrophies? What happens when communication, which is the consequence of the skill in using language, does not have the vigor or the stamina to make that connection, which is developed and maintained through use?

Because we can identify, either causally or correctively, the expressions of this capacity in the neurological, or the physiological, or the psychological, or the sociological or any of the other forms of our (-logical) attention, I will not consider them here. But, after all, attention is the stomping grounds of NLP, so what happens when attention is deprived of language?

"The message of a man's real character is what he would do - if he knew he would never be found out."

- Thomas Babington Macaulay

"...once out of school, nearly 60% of all adult Americans have never read a single book, and most of the rest read only one book a year."

I believe that when we do not attempt to engage, when we do not wrestle with language to express the kinship between content and relationship, the result is the abdication of language. This manifests itself in three general areas:

1) The deification of television;

2) The current cultural importance placed on one's "self-image"; and

3) The popularization of an inarticulate individualism.

At a recent seminar, author Larry Woiwode, using evidence from several sources, pointed out that "once out of school, nearly 60% of all adult Americans have never read a single book, and most of the rest read only one book a year." He points out that teachers of writing "can testify that their students' writing exhibits a tendency toward a superficiality that wasn't seen, say, 10 or 15 years ago."

To what can we trace this endogenous (or, perhaps, indigenous) ignorance? Since the person who **will not** read has no advantage over the person who **can not** read, the answer must lay outside language.

Mr. Woiwode says that we can trace our contemporary cult of the image to that slavish Cyclops, television. Television's force lies in the image; an image divorced, however, from language. Because the image is not controlled from the viewer's side of the screen, the result is an inarticulate image, unmediated by the presence of and the struggle with language.

What is the evidence for the deification of television? Without taking space to reference the sociological literature, it's clear that rather casually put, it's your furniture. More precisely, it's how the furniture in a house is oriented toward the television set, which has become the decadent manifestation of relationship. It's as if the TV has taken the central role in the household, as if it has usurped the place of the hearth or the center of worship. The furniture is the evidence of obeisance. The cross-cultural implications are staggering because, across the

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globe, there are more than 600 million television sets!

This all seems rather bizarre, doesn't it? Can we actually expect or predict negative consequences from a benign presence like television?

Yes.

Researchers Leonard Eron and Rowell Huesmann trace aggressiveness in school and predictions of violent behavior to the amount of violence watched on TV as a child. The *New England Journal of Medicine* notes that the strobelight effect of TV operates in the taxonomy of disease: we get "video game epilepsy." [I'm reminded that brain researcher Karl Lashley, Karl Pribram's mentor, once told us that it wasn't **what part** of the brain that was removed that caused radical changes in behavior, it was **how much** of the brain was removed.]

Additionally, the Australian study known as the Emery Report, used in *Four Arguments for the Elimination of Television* by Jerry Mander, points out that watching TV **decreases vigilance, or attention** because "what we see, hear, touch, smell, feel and understand about the world has been processed for us."

Does anything here remind you of the Meta Model?

It's here that we come to my second point about the abdication of language: we create a self-image for ourselves (normally with a great deal of "help" for others) based upon the inarticulate nature of our presuppositions about "image." Those presuppositions are largely the by-product of the TV version of experience and behavior. For TV's "product" is not information, nor is it education; it is advertising.

We buy into it because we want to live up to our own advertising, an advertising mediated by the inarticulate image: "Let's see what's on TV." From image to image. Not from the image to an articulation to action, which is essentially the course of the events in language which we call the "communication chain."

The result is the inarticulate individual, the person with nothing to say. If you've been in a meeting or a classroom lately, you'll have some sense of what I'm talking about. Oh, sure, lots of these folks have opinions about things, don't they? But, if you'll probe, even just a little, you'll discover that they have no evidence for their opinions, no actual or inferential evidence, no real comprehension of inference, no understanding of logical fallacies. They are the hollow men, headpieces stuffed with straw.

They are, in short, men without ideas. Oh, they think they have ideas, but they don't. They have images. They have associations with images which they construe as relationships. They are not relationships. And they have no content.

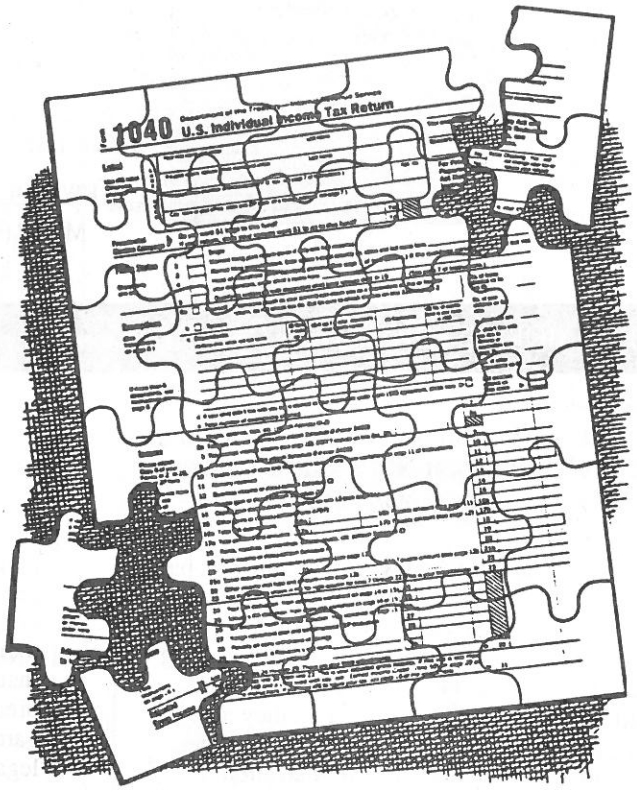
In the next episode, following a commercial break, we'll take up the interesting subject of the consequences -- both expressed and implied -- of the components of this article.

Donald Powell, M.A., may be reached at 2778 Powhatan Ave. - San Diego, CA 92117 or by phone at (619) 581-2536. (Please note this is a new address and phone.)

Death by Taxes, or Shouldn't There Be A Better Way to Deal with the IRS?

By Pat Wagner

A few years ago, while dating a police officer, I learned an important truth about coping with people in tense situations. Did I ever wonder, he asked one night, why police officers often looked so angry when walking up to your car to give you a ticket for speeding? It is not moral outrage or anger, explained my friend. It is fear you see and smell, fear that the driver will be the nut case that blows his head off. If, my friend concluded, you want to help the situation, your first job is to convince the officer that you are nothing more than a citizen with a heavy foot, not an escaped, drug-crazed felon with a loaded machine gun on the front seat.



It had never occurred to me before that an armed and trained uniformed officer of the law would be frightened of harmless me. I realized I should be concerned with rapport-building in my first encounters with the police and that easing their mind about me should be the foremost on my mind.

In my subsequent dealings with various government entities over the years, I have learned that the same is true of most public officials who deal with unpleasant tasks like taxation, audits, and regulations. These folks are constantly bombarded with hate messages from the general public. At best, the healthier personalities develop a sense of humor and a siege mentality that allows them to get through the day with the least damage to their psyche. At worst, they become the stereotypical brain-dead bureaucrats who destroy other peoples' lives.

How can this information help you help your tax-damaged clients, looking for assistance in dealing with tax agencies?

First, you must realize that the Internal Revenue Service (IRS) bosses have had a long-standing policy of terrifying taxpayers into complying with their "voluntary" program of tax reporting and payment. This includes bombarding the media with press releases on tax penalties and the targeting of high-profile personalities such as Willie Nelson as a warning to the less-prosperous masses.

Second, I have been told by IRS agents that few of them receive any decent training in human relations and communications.

Third, in the course of working as a trainer with various Federal

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agencies, I have discovered that many IRS agents dislike the tax regulations as much as their civilian counterparts and are often quite willing to deal reasonably with the situation.

Fourth, many accountants and lawyers who deal with the IRS on behalf of taxpayers have as bad an attitude as the worst agents. I have heard tax accountants lambaste IRS agents over the phone, and then turn to their clients and explain how the "fatheads" on the other end are not helping the situation.

The result is like turning a bunch of fear-crazed animals into a locked cage and placing bets who eats whom first.

"A little inaccuracy sometimes saves tons of explanations."
- Saki

Here are some tips on how to use your best NLP skills to help yourself and your clients.

1) Find out what your client's basic fears are and address them. The average taxpayer, even if they are in arrears, is not going to jail and is not going to lose their house. True, they may have to face some hefty fines, but good communication throughout the process should help. The Internal Revenue Service would rather quietly get your money than face the nasty publicity when you and your entire family set fire to yourselves in protest on the lawn of the local IRS office.

   Remember that many people have "money" fears, rather than "tax" fears, and the fear of taxes is simply the fear of being publicly caught at being a lousy money manager or confessing to their family how poorly the business has really been doing.

2) Education helps. Every tax preparer I know, including experienced tax accountants and lawyers, has announced to their clients in the last 5 years that there is no way to not break the law these days in regards to tax preparation. The legal structures are too complicated and contradictory. However, visiting your local office in person, getting experienced assistance from tax professionals with lots of current education and training, and spending time learning the jargon of finance can reduces the anxiety many people feel.

3) Help your clients keep current on their financial situation. The two mistakes people most often make are waiting until April 15th to find out what their tax liabilities are for the

previous year, and turning over all of the accounting to a mysterious personage who issues incomprehensible reports monthly or quarterly.

At tax time, the taxpayer who relies too much on Raoul's Accounting Service might be as bad off as the one who relies on no one at all. Teach your clients to keep on top of the tax situation and to demand information they can understand and use from their financial advisers.

4) Coach your clients to become the best rapport-builders they can, especially when dealing with government authorities. In my own modest run-ins with various minions of the city, state and Federal revenue offices, I have never found an agent or auditor who did not respond positively to good humor, courtesy and good communication.

Once, after receiving a totally bizarre computer memo from the IRS demanding an extra $48.33, I called their office and asked to speak with an agent.

"Hi, I think I am going to jail," I announced.

The agent cracked up.

"No, honey," she said. "It is the ones who don't call me who need to worry."

She then proceeded to spent 30 minutes on the phone with me, chatting about the tax laws and the weather. Yes, I still owed the mysterious sum, but dealing with the IRS was painless that day.

Having had some IRS agents in my classes on communications has taught me that many of the people who work for the agency care about their jobs and are sincerely puzzled at their bad image among the general public. One field auditor told me that she wanted taxpayers to experience audits as a positive, educational encounter. Although you and your clients may still feel hostile to the process, try disengaging from what is a culturally reinforced hysteria and treat the government official as a human being. In my own encounters with government officials, I keep that in mind and it seems to work.

Pat Wagner and her partner Leif Smith own Pattern Research, an information systems design company in Denver. She is a columnist and contributing editor for The Bloomsbury Review. She is also a trainer and speaker and has conducted over workshops in communication theory and practice.



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Music, Metaphor, Major and Minor



By Joseph O'Connor

Greetings from England to all readers of *Anchor Point.* This is the first of what I hope will be a regular series of articles on three main themes. Firstly, a personal view of NLP in England. We are an island, and NLP in common with some other ideas, seems to have taken a long time to get customs clearance. Now I think it has and is spreading fast. NLP here has its characteristic flavor, and I will be reporting on how it develops and how we fit in to the NLP community worldwide. So one outcome of this series of articles is to form links with the NLP community.

To begin with the obvious: England is a great deal smaller than the United States, and so we have fewer training institutes. There are four main ones that run a full selection of practitioner trainings and other programs. NLP does seem to be growing in popularity, there are no figures overall, but courses and trainings are attracting increasing numbers, training institutes are expanding, and last year saw the first NLP in Education Conference in Birmingham. The difficult question of training standards, certification and assessment schemes is also the subject of a lively debate in England as it is elsewhere.

The Association of Neuro-Linguistic Programming (ANLP) was formed in 1985 as a non profit making organization to serve as a focal point for all those interested in NLP, and foster co-operation and interchange among its members. It was incorporated as an educational charity in 1989. ANLP publishes a newsletter (*Rapport*) three times a year, and organizes a 2-day annual conference in November, Peter Russell and Rupert Sheldrake have been keynote speakers in recent years. Attendance at the conference has risen from 80 to 450 in 5 years. There is also a smaller 1-day conference in May.

The second theme will be Sport. Applying NLP to sport is one of my interests at the moment, very little has been done in this field here. The prevalent model for sporting excellence lays down that good athletes are blessed with a special talent and physique. I want to set up some modeling projects to test that view. Interest in mental training in sport is growing rapidly here although it has yet to reach current American levels.

The third theme, and my main interest, as well as the way I earn a living, is music. I play and teach the guitar and I first learned about NLP at a seminar on guitar teaching about 8 years ago. We were talking about communication and rapport with students; we did some mirroring and matching exercises and I had my first introduction to the funny face with its eye accessing cues. At the same time I started writing a book about learning and teaching music which was eventually published under the title of *Not Pulling Strings*. The inspiration to write came from a wonderful lady, Eloise Ristad, who was Professor of Piano at Colorado University. Eloise was interested in all aspects of learning and performing music, and used to give workshops on

dealing with performance anxiety. She also wrote a wonderful book called *A Soprano on Her Head.* The title came from a splendid pattern interrupt she used with one singer who was anxious about performing. This particular soprano got a whole new perspective on performance from singing upside down. Her session with Eloise shook her out of her negative patterns. She never actually gave a concert while standing on her head I am glad to say, as this is a strategy that would demand an unusually tolerant audience. Eloise came over to England only once to give a weekend seminar in 1985. She died in a tragic accident the following year.

Not Pulling Strings is a look at how and what two people learn in a musical context when one is called a "teacher" and the other a "student." I wanted to challenge the common model of music teaching where the knowledgeable teacher pours knowledge and skill into passive students, and NLP was to be a small part of the book. As I did more NLP training, I found it was so effective and coded what I wanted to say so well, that it eventually formed a much larger part.

Before discovering NLP I had read Leonard Bernstein's book, *The Unanswered Question*, a transcript of his 1973 Charles Eliot Norton Lectures at Harvard. The title is borrowed from a short piece by the American composer Charles Ives. The book is fascinating and accessible however much or little you know about music. Bernstein was using ideas from Transformational Linguistics, and came close to evolving a musical Meta Model.

Bernstein had read Chomsky, and been intrigued by the parallels between music and language, particularly the idea of a universal grammar underlying human speech, the logical principles of language which can shed light on how we communicate in a larger sense, though music, the arts and our social behavior. Both language and music are universal human endowments. Music is often thought of as difficult and elitist, yet it is as natural and basic as language.

Once children learn words and the rules of grammar and syntax, they can create and construct original ideas in sentences they have never heard before. And when you have learned the rules of musical structure and syntax, you can create original music from just twelve different tones.

The idea behind the Meta Model is that the reference or sensory experience is coded into language in the deep structure, which is then transformed through deletion, distortion and generalization into a surface structure. The Meta Model traces the path back, connecting language with experience. In Bernstein's musical model, there are basic elements of pitches and rhythm which combine to make melodic motives and rhythmic figures. These combine into a musical deep structure which he calls musical prose. This musical prose is not very interesting, it is not aesthetic. It has to undergo transformational processes similar to deletion, distortion and generalization to produce music, the surface structure, which Bernstein likens to poetry, and I think of more generally as metaphor. Bernstein effectively meta modeled music: he traced the surface structure of music to the deep structure underneath.

I have certainly not done justice to Bernstein's argument, and for NLP

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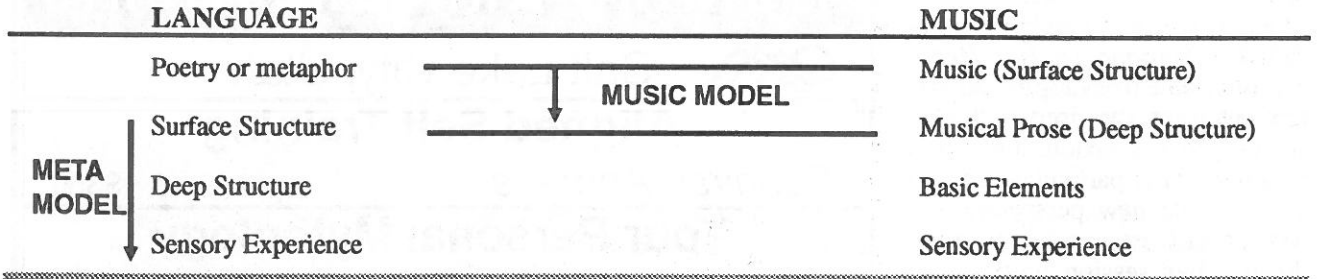
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the question becomes, what are the transformations that build metaphors from prose? You cannot use the Meta Model on metaphor, if it does not do justice to the processes at work that created the metaphor. Nor can you build a metaphor from the Milton Model alone. There is nothing in the Milton Model that deals with the structure and organization of the elements you create. I am working on what might be called the music model: tracing the modeling processes we use to build metaphors by tracing the parallels with music.

Good music, like a good story is evocative because it is ambiguous. It appeals to many different levels. Music thrives on ambiguity, it means more than one thing at the same time. Music is relational: pitches of notes mean nothing in themselves, only in relation to the musical context. A pitch is higher or lower only compared to another pitch. It creates a new complex sound when combined with other pitches which is greater than the sum of each constituent tone. Rhythm is formed by the relationship of notes in time. Notes can only be faster or slower compared to others. Music is a series of relationships, not fixed elements.

We all enjoy a good story and like certain authors and subjects. The same is true of composers and types of music. You cannot argue one type of music is any better than another, just as you cannot argue science fiction is better than historical novels. It all depends on who is listening (or reading). Aristotle can have the last word for now; he describes metaphor as "Midway between the unintelligible and the commonplace." I think the same can be said for music.

This leads to another interesting question, how do we represent music subjectively? I have done some modeling of how talented musicians memorize music and represent sound subjectively. I found some interesting patterns. One question that intrigued me was how musicians might code different types of chords.

A chord is basically three notes played together. Try this experiment. Find the note of C in the middle of a piano or keyboard. The black keys are grouped in twos and threes. C is the white key immediately to the left of any group of two black keys together. Play the C, skip the next white key (D), and play the following one (E). Skip the next white key (F) and play the one after that (G). If you play CEG together you have a major chord, which is simply the first third and fifth note of the major scale. Now change the middle note (E). Play instead one note down: the black key immediately to its left (Eb). Now play these three notes together: (C Eb G). This is the corresponding minor chord.

Listen to the difference. The minor chord is traditionally seen as being a "dark" sound while the major is "brighter." Also the minor is often felt as "sad" and the major as "happy." These are only ways of thinking about the sound, not universal principles. Taking a chord out of context can also change how it is perceived, it is like taking a line of verse from a complete poem and asking if it is sad or not. However, everyone I asked heard some difference between the minor and major played in isolation. Acoustically, the major third (E) is more closely related to the lowest note, whereas the minor third (Eb) is more distant, and sets up an unstable sound.

In the research I did with music students, all had an immediate reaction to the chords. Some sensed the major chords as bright and the minor as darker. Often they also sensed high notes as brighter than low notes, so high minor chords gave a confusing signal as did low majors. There were some interesting submodality synesthesias. Many distinguished the chords by taste, without necessarily being able to describe them verbally. I did not find any fixed pattern. The chords evoked different colors for some musicians, different types of feelings in others, not just happy or sad.

This is a very short account of the research. It seems to me the principle here is that musical acuity involves multiple description, the ability to make richer and more detailed representations in systems

other than the auditory. Conversely training in auditory acuity will involve training in making synesthesias that start from the auditory.

If any of the musicians had any uncertainty about which chord was which, they analyzed the chords by sensing the spatial intervals between the notes. There is a larger space between the first two notes of a major chord than the minor. This spatial sense of note separation was often translated into an image of a piano keyboard, with a hand pressing down the keys to make the chord. Those students with a kinesthetic preference would often feel their fingers press the chord down as well.

Exercise

This is an outline of the process to increase a students' sensitivity to chords:

1) Play a major chord and the corresponding minor chord and systematically go through the possible distinctions, feeling, taste, picture, brightness and color. Another interesting distinction to play with is the kind of person each chord would be.

2) When all the possible distinctions have been made, go through a number of paired major and minor chords, saying which is which, and inviting the student to find the distinction that works best for them. After a number of these trials, you can move to playing the two without saying which is which and invite the student to guess which is which. Lastly, I play a single chord and ask them which of the two it is. This can take anything from a few minutes in one session, to a few minutes in a number of sessions spread over a few weeks. The spatial check comes later with an explanation of how the chords are formed. You can use the same process to explore other types of chords.

This method works well, trains auditory acuity and gives a meta message: you do not have to do theory to understand and appreciate music.

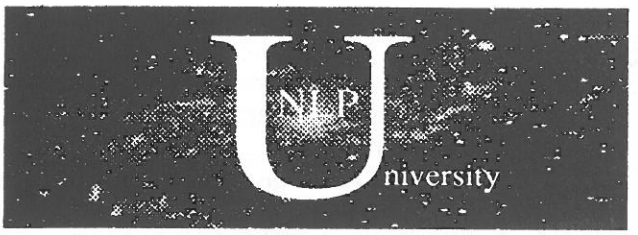
One aspect of music I find myself dealing with a great deal is performance anxiety. This is not confined to musical performance! Any situation where you are judged by others (and by yourself), on your performance can generate strong feelings especially if it is important to get what you are doing absolutely right. This is especially true of classical music, where there is only one right note to play at any time. Paradoxically, the more you focus on trying to get it right, the more likely it is to go wrong. I would like to explore this in a future article.

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Joseph O'Connor is a musician, writer, teacher a NLP Master Practitioner of NLP. He is author of *Not Pulling Strings* about learning music, *Listening Skills in Music*, modeling memory strategies of music students, and co-author of *Introducing Neuro-Linguistic Programming*. He is director of the Sports Performance Institute which develops mental training for athletes. You may contact Joseph by writing Lambent Books, 4 Coombe Gardens, New Malden, Surrey, KT3 4AA England. Call 081 942 0286.

BOOK REVIEW

The Master Moves
By Moshe Feldenkrais, D.Sc.
Meta Publications, Cupertino, CA, 1984 (194 pages, soft cover, 14.95).

The Master Moves is Moshe Feldenkrais at his best. Captured in a seminar at Mann Ranch, Feldenkrais presents his system of Awareness Through Movement as only he can.

The body of the book is a transcription of Feldenkrais presenting a workshop of several days duration to a small group of people in an intimate and casual setting.

There is plenty to understand, and even more to do. Each chapter, excepting the first, is an Awareness Through Movement lesson, in which Feldenkrais guides the participants through one of his body awareness lessons.

The Master Moves is the only book currently available in which Feldenkrais presents a whole workshop, where he develops several themes through a number of lessons.

In the initial chapter Feldenkrais addresses the question, "How do we learn?" This is a critical question for all of us, for as human beings in the 20th Century America, we have to learn an incredible amount of information to function well in our chosen field. The learning may be easy and pleasant, or difficult and unpleasant. Why not make learning easy and simple?

In order to learn, we must be able to sense small differences, according to Feldenkrais. And to sense these small differences, we must learn to reduce the effort involved in learning. This is a theme that Feldenkrais develops throughout all his lessons.

Also important is the question, "What do we learn?" And specifically, of course, "What do we learn from Awareness Through Movement exercises?"

These Feldenkrais awareness exercises are becoming well known for relieving aches and pains, and improving the quality of movement. In this work, though, Feldenkrais shows us how gently exploring the twists and turns of our own movement processes in a certain way can improve the process of learning itself.

Thus, Feldenkrais teaches a kind of "pre-learning." It is that indispensable element - call it curiosity, intuition, or whatever you like - that makes for easy and effective learning.

That is, we are really being taught to learn how to learn. The specific movements in the exercises provide a kind of structure for the learning to take place.

In much of the academic teaching and learning that goes on today, vast amounts of information are

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Begins April 25th Milwaukee, WI

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3900 West Brown Deer Rd. #A164 Milwaukee, WI 53209
Phone: 414-224-6623

memorized, or complex formulae are submitted for solution.

Although plenty of lip service is given to the ideas of independent thinking and tolerance of unusual ideas, as anyone who has survived that system can testify, when push comes to shove, force is often used to enforce conformity with established ideas.

The result is often a graduate who can regurgitate large amounts of information, or solve pre-set problems, but who seems to lack some indispensable element that would let him apply his knowledge in a truly useful way.

With the Feldenkrais Awareness Through Movement system, you get the learning in your bones, instead of just in your head. "Know thyself," wise men have been telling us for many thousands of years. Feldenkrais here presents a method for so doing.

One of the most interesting and useful chapters is entitled "Jaw, Tongue and Aggression."

Aggression is one of the most misunderstood facets of human behavior. We can condemn the aggression of an Adolph Hitler or a Saddam Hussein in one breath, and then praise an aggressive businessman or an aggressive lover in the next.

What is the difference? Feldenkrais differentiates between aggression, which is important, even indispensable, for life, and violence, which is often associated with aggression but not necessary for it.

People who are effective in whatever they do, be it business, science, an artistic endeavor, or what have you, pursue their chosen goals in an aggressive manner. A healthy aggression is important for a healthy life.

But how can we become aggressive in a healthy way? Feldenkrais brings together a number of ideas that bear on this problem, from Charles Darwin's observations in *The Expression of the Emotions in Man and Animals*, to his own observations gathered over many years of working with people.

Unfortunately, Feldenkrais doesn't speak of the concepts of Konrad Lorentz, who addressed similar ideas in his important book *On Aggression*.

A particular usage of the area around the mouth is important, says Feldenkrais, for a healthy aggression, and he presents an exercise designed to open up the function of aggression.

He also points out that we often try to inhibit aggression in our children. This may make life easy for the parents, but more difficult for the children, who may wind up spending many thousands of dollars on psychotherapy as adults trying to learn how to become aggressive.

A section of ten excellent black and white photographs rounds out the book and captures some of Feldenkrais' many moods.

Jack Heggie maintains a private practice in the Feldenkrais Method in Boulder, Colorado. His the author of the book Running with the Whole Body. You can write to him at 2888 Bluff, #134, Boulder, CO 80301. Phone: (303) 449-8100.

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Current Events

ADVANCED COMMUNICATION TRAINING, INC.
31 Washington Square West Penthouse B - New York, NY 10011 (212) 529-9227 or (201) 509-9599 FAX

May 9	NLP Advanced Learning Group
May 16-17	Ecological Relationships - "The Cooperator Model"
Jun. 3	NLP Advanced Learning Group

THE ADVANCED TRAINING INSTITUTE OF NLP
P.O. Box 2800-291-Carefree, AZ 85377
(602) 252-4840 (800) 584-6884

Apr. 10-12	NLP: What to Do When (Hartford, CT)
Jun. 13	NLP Practitioner Training Begins

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

Jun. 14	The Satir System I Begins (Making Change Happen in Ourselves and Others)
Jun. 14	The Satir System II Begins (Experience and Practice

BRAIN GENERATION
233 Frans Verbeek-Straat - 1900 Overijse - Brussels, Belgium
Phone: 011 322-374-78-64

Jun. 6	PhotoReading Begins (Lyon, France

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

Apr. 10-12	Practitioner VI (metaphors)
Apr. 24-26	Timeline Therapy
May 1-3	Basic NLP I
May 8-10	Practitioner II (Language patterns, anchoring)
May 14-18	Modeling with David Gordon
May 23-24	Testing (practitioner level)

CHANGEWORKS
P.O. Box 5909 - Bend, OR 97708 (503) 382-1894

Apr. 10-12	Styles of Working with The Enneagram (Seattle, WA)
Apr. 24-26	Styles of Working with the Enneagram (Philadelphia,.PA)
May 1-3	Styles of Working with the Enneagram (San Francisco, CA)
May 15-17	Styles of Working with the Enneagram (Atlanta, GA)

CHANGING PARADIGMS
5329 S. Sheridan - Tulsa, OK 74145 (918) 622-0525
or (800) 484-1048 ext. 0749

Apr. 24	PhotoReading Begins

CHARLES PARRY & ASSOCIATES
526 Boston Post Rd., Ste. 110 - Wayland, MA 01778
(617) 259-1387

Apr. 13-18	Ski NLP in Switzerland
Apr. 18-20	Ski NLP in Switzerland
May 6-9	Hooking Into Your Life Purpose (Hopkinton, MA)
May 24-30	Hooking Into Your Personal Power (Mallorca, Spain)

DANSK NLP INSTITUT
Sankelmarksvej 23-25 - 8600 Silkebork, DENMARK
45-86-80-19-11

May 4-6	Beliefs, Health and Reimprinting

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

Apr. 12-16	Systemic NLP - A Unified Field Theory
Jun. 21	NLP University Semister 1 Begins

GENESIS II
4640 Hygiene Rd. - Longmont, CO 80503 (303) 823-5053

Apr. 24-26	Generative Change

GEORGIAN BAY NLP CENTRE
P.O. Box 1210 - Meaford, ON N0H 1Y0 Canada (519) 538-1194

May 4	PhotoReading Begins (Toronto)
May 25	PhotoReading Begins (Ottawa)

INSTITUTE DESIGN HUMAN ENGINEERING AMERICA
3900 W. Brown Deer Rd, #A164 - Milwaukee, WI 53209
(414) 224-6623

Apr. 11	Power Interviewing
Apr. 23-24	NLP Practitioner Training Begins
May 2-3	Hypnosis & Submodalities - Integrating NLP (Chicago)
May 12	Influencing Power Beyond Belief Sales Course Begins
Jun. 6-7	Mind Your Business - Results with NLP (Chicago)
Jun. 25	Free NLP Intro Evening

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

1992	The Feldenkrais Professional Training Program (Oregon)

INTERNATIONAL TEACHING SEMINARS
7 Rundall Crescent, London NW3 1RS (071) 293-3282

May 19	How to Improve Your Memory

Current Events

INTERNATIONAL NLP VII
Box 529 - Indian Rocks Beach, FL 34635 (813) 596-4891 or (800) 633-4891 or(813) 595-0040 FAX

Jun. 29 Training Programs Begin (Vienna, Austria)

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

Apr. 11-12 Seminar 5
Apr. 14-15 Introductory Seminar 1 (London)
Apr. 25-26 Seminar 12
May 9-10 Seminar 6
May 9-10 Seminar A (London)
May 16-17 Introductory Seminar 1
May 19-20 Seminar 2 (London)
June 13-14 Seminar 7

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

Apr. 11 PhotoReading Begins (Portland, OR)

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

Apr. 27-30 Positive Strategies for Avoiding Burnout
May 26-29 Belief Systems and Neurological Filters

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

Jun. 10 PhotoReading Begins (Dallas)

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

Apr. 10 PhotoReading Intro (Pittsburgh, PA)
May 9 PhotoReading Begins (Pittsburgh, PA)
Jun. 12 PhotoReading Intro (Detroit, MI)
Jun. 13 PhotoReading Begins (Minneapolis, MN)

MANAGEMENT INSIGHT
2015 B Street - Lincoln, NB 68502 (402) 474-0251

Apr. 18 PhotoReading Intro (Kansas City, KS)
May 1 Photoreading Intro (Kansas City, KS)
May 15 PhotoReading Begins (Kansas City, KS)
Jun. 26 PhotoReading Begins (Omaha, NE)

METAFORMATION, INC.
3538 Marlowe Ave.-Montreal,PQ H4A 3L7 CANADA
(514) 486-1282 - phone (514) 486-7736 - fax

Apr. 10-12 Pathways to Health and Well-Being (Quebec)
Apr. 12 Allergy Clinic (Quebec)
Apr. 15 Masks, Rituals and Living Metaphors Begins (Montreal)
May 2-22 Destination: Moscow
May 29-31 Pathways to Leadership

THE MIDWEST INSTITUTE OF NLP
702 West Colfax, South Bend, IN 46628 (219) 232-9636 or (800) 235-7210

Apr. 23 Intro to Business Probelm Solving Skills
May 18 4-Day Business Probelm Solving Skills Begins

NEW ENGLAND INSTITUTE FOR NLP
RFD #3-AN, Pratt Corner Road - Amherst, MA 01002-9805
(413) 259-1248

Jun. 6-7 Kinesthetic Identity Living In Your Body
Jun . 20-21 Imperative Self Anlysis Training Begins

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

May 16 PhotoReading Begins
Jun. 6-7 Self Hypnosis
Jun. 13 1-Day Hypnosis Overview

NLP ASSOCIATES
244 Hermann St., #2 - San Francisco, CA 94117 (415) 861-0460

Apr. 16 Understanding & Influencing Others
Apr. 30 How to Easily Communicate with Your Unconscious Mind
May 5 Free NLP Intro for Personal & Professional Development
May 11 How to ERasily Establish Rapport
May 13 Free NLP Intro for Personal & Professional Development
May 15 NLP Practitioner Training Begins

NLP AWARENESS CENTER
501 Main Street - Toms River, NJ 08753 (908) 240-0745

Apr. 18 PhotoReading Begins
Jun. 13 PhotoReading Begins

NLP CENTER OF NEW JERSEY
P.O. Box 424 - Hopatcong, NJ 07843 (201) 770-1084

Jun. 12-14 Design Human Engineering

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

Apr. 10-13 The Aligned Self (Salt Lake City, UT)
Apr. 16 Free 2-hr Workshop on Relationships
Apr. 24 NLP and Goal Setting
May 1-4 The Aligned Self (London, England)
Jun. 13 Practitioner Residential Begins
Jun. 5-7 Master Pre-=Training Intensive
Jun. 8 Master Practitioner Residential Begins
Sept. 11-14 The Aligned Self (Chicago, IL)

Current Events

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

Aug. 1-15 **Master Pracititioner Residential Training (Bavaria, Germany)**

NLP of Southern California - Los Angeles (213) 254-3841
May 15 Free NLP Introductory
May 22-24 Master Practitioner Training Begins

NLP INSTITUTE OF BERLIN
20 Althoffstr. 1000 Berlin 41, Germany
Phone: 01149 30 792 08 05; Fax: 01149 30 793 11 33

Apr. 11-12 NLP in Action: Dance, Play, Self exploration
Apr. 18-19 Presentation Skills
Apr. 23 NLP Supervision: Psychotherapy
Apr. 24 Yoga for everybody
May 2-3 Healing of the Inner Child
May 7 NLP Supervision: Education
May 8 Yoga for Everybody
May 14 NLP Supervision: Training and Management
May 15 Yoga for Everybody
May 15 Intro: Psychoneuroimmunology I
May 21 NLP Supervision: Psychotherapy
May 22 Yoga for Everybody
May 23 NLP Master Practitioner Training Begins
May 29 Yoga for Everybody
May 30-31 Presentation Skills II
Jun. 11 NLP Supervision: Education
Jun. 12 Yoga for Everybody
Jun. 12-13 NLP in preparation for birth (midwives)
Jun. 18 NLP Supervision: Training and Mgmt.
Jun. 19 Yoga for Everybody
Jun. 19 Intro: Psychoneuroimmunology II
Jun. 25 NLP Supervision: Psychotherapy
Jun. 26 Yoga for Everybody
Jun. 27 NLP and Psychosomatics

NLP INSTITUTE OF CALIFORNIA
P.O. Box 12- Felton, CA 95018 (408) 335-3858

May 8-11 Practitioner Training Begins (San Jose)

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

Apr. 24-26 David Gordon Seminar

NLP INSTITUTE OF MICHIGAN, INC.
115 So. Walnut - Rochester, MI 48307 (313) 651-7780

May 15-17 The Wealth Concert and Seminar

NLP OF OHIO
7630 Aquaford Place - Columbus, OH 43235 (6114) 766-4657

May 16 The Aligned Self Begins (Cincinnati)

NLP SANTA FE
P.O. Box 9910, Ste. AP - Santa Fe, NM 87504-9910 (505) 986-3922

May 2 Master Certification Begins

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

Apr. 11 PhotoReading Begins
May 30 PhotoReading Begins

NORTHEAST NLP INSTITUTE
58 Portland Rd. - Kennebunk, ME 04043 (207) 929-8517

May 6 Innovative Techniques for Working with Trauma Survivors (Portland, ME)
May 8 Innovative Techniques for Working with Trauma Survivors (Waterville, ME)
May 14 Innovative Techniques for Working with Trauma Survivors (Nashua, NH)
May 15-16 The Art of Therapeutic Story-Telling: Setting Change in Motion
Jun. 6 Innovative Techniques for Working with Trauma Survivors (Newton, MA)
Jun. 8 Innovative Techniques for Working with Trauma Survivors (Lebanon, NH)

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

May 7 Free Intro Evening
May 16-17 The Wisdom of the Body
May 16 Summer NLP Foundation Skills Begins
Jun. 19 NLP for People in Business Begins

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

May 2 NLP Practitioner Skills Begins
May 19 PhotoReading Begins (St. Augustine, FL)

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

Apr. 22-25 The BestWork Course (Napa, CA)
May -30 The BestWork Course (Chicago, IL)
Jun 24-27 The BestWork Course (Napa, CA)

SUSAN BRANCH AND ASSOCIATES
61C Monroe Ave. - Pittsford, NY 14534 (716) 586-6773

Apr. 30 Free Evening Preview
May 14 Introduction to NLP
Jun. 18 Free Evening Preview

Current Events

WESTERN STATES TRAINING ASSOCIATES
2290 E. 4500 S., Ste. 120 - Salt Lake City, UT 84117 (801) 278-1022

May 1-4	Discovering Your Personal Mythology
May 1	Free NLP Evening Preview
May 1	Rapport and the Art of Influence
May 2	Improving Parenting with NLP
May 9	Trauma Resolution through NLP
Jun. 16	Free NLP Evening Preview
Jun. 20-21	NLP: Creating the Healthy You
Jun. 26	Imperative Self Analysis Training Begins

CONFERENCES

9th Annual IANLP Conference

April 24-26, 1992 - Orlando, Florida
For information:
IANLP (Attn: Laura Shaw)
200 Marott Center
342 Massachusetts Ave.
Indianapolis, IN 46204
Phone: (317) 636-6059 or
Fax: (317) 638-0539

NLP: The Wind Beneath Your Wings

Sept. 18-20, 1992 Denver, CO
For information:
NLP Comprehensive
2897 Valmont Rd.
Boulder, CO 80301
(303) 442-1102

Encouraging Healthy Systems: NLP with Heart

Oct. 2-4, 1992 - Winnipeg, Manitoba, Canada

For information:
NLP Manitoba
179 Lipton Street
Winnipeg, MB R3G 2G8 CANADA
(204) 775-9607

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