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From the Editor's Desk -

Summer arrived recently at Cahill Mountain. Its hot, and sunny but we also have a real gully-washer of a thunderstorm here almost every afternoon. It will rain like that for a few more weeks and then just get hot for awhile. Dry heat, that makes your lips crack and makes lemonaid taste especially sweet.

As a youngster, I remember looking forward to summer. It meant getting out of school, taking family trips, and lots of messing around outside. Of course, especially toward the end of summer, it was almost manditory to spend lots of time laying outside and imagining faces and such in the patterns the clouds made in the sky. It was lazy, creative, non-directional, and an almost ethereal sense of non-productivity.

Now to an adult, summer usually means something different all together. Summer is a time for yard work, painting the house, washing the car, and tons of other stuff that "spring cleaning" was merely a pale initiation into. The "summer adult" is busy, full of concrete actions, and meaningful activity. Their feet are planted squarely on the sidewalk, where they linger only briefly while surveying what to do next.

Occasionly, the cloud people and the concrete folks actually got together for an outing. When that happened, they would draw each other into "balance." Concrete got a little more creative and clouds took on a bit of structure. And as they say, "A good time was had by all." Balance.

Feel free, to feel free. Go watch a cloud. Have a balanced summer.

INSIDE

Applications of NLP in Health 5

Total Quality NLP 11

What is Finbarr Nolan 14

Inter-Cultural Communication 20

Performance Strategies 29

Anchor Point Products 35
Subscribers Save 10%

Fast Phobia Cure Once More 37

A Random Selection 42

Coming Events 45

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

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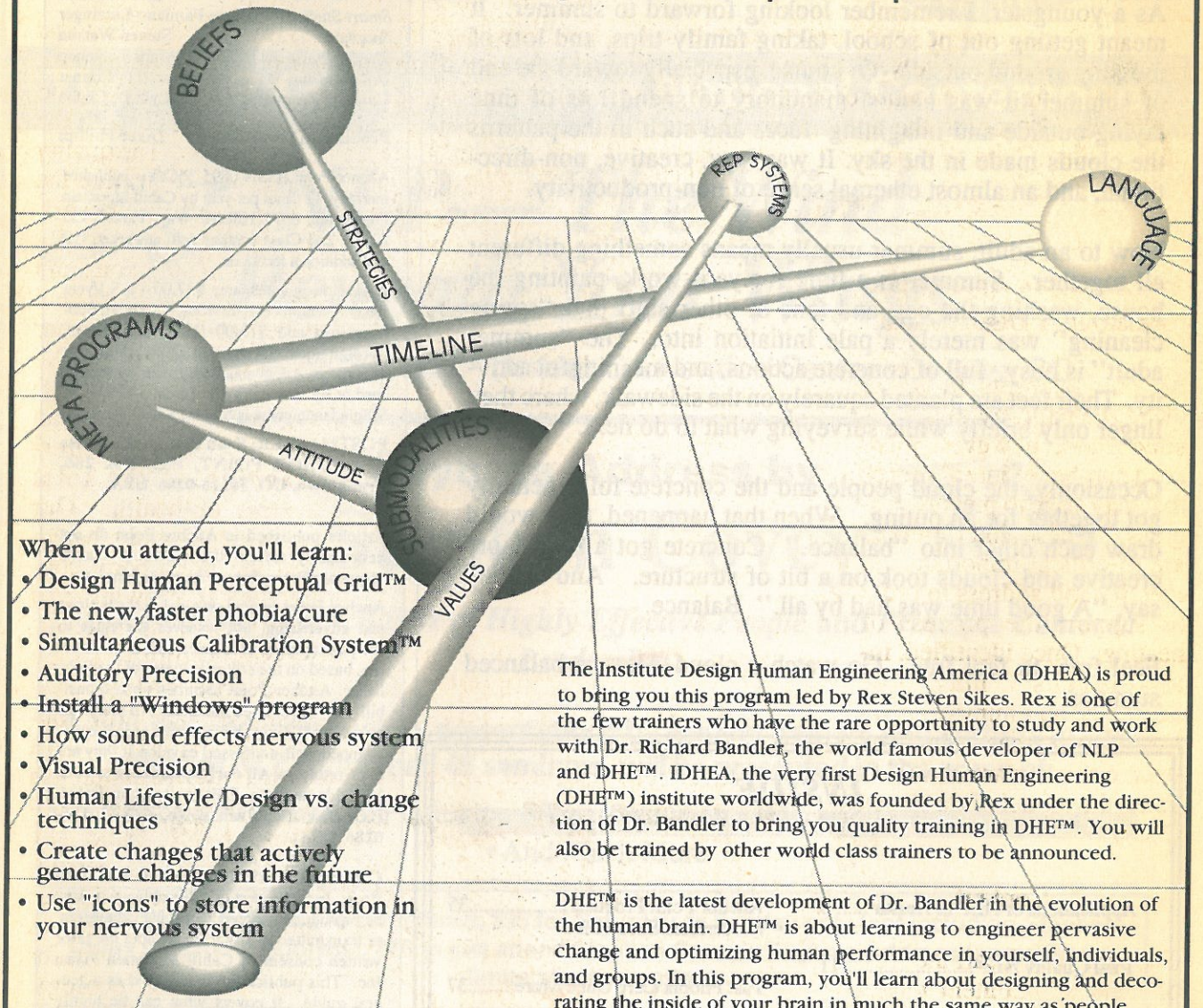
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Applications of NLP in Health

Overview of The Seven C's Model

by Robert B. Dilts

According to NLP, the basic process of change involves 1) finding out what the *present state* of the person is, and 2) adding the appropriate *resources* to lead that person to 3) the *desired state*.

Present State + Appropriate Resources → Desired Goal

As one attempts to move along the pathway to the desired state, however, there are a number of interferences that may arise to prevent progress. These interferences are of critical importance to identify and address in order to support the process of healing. Once identified, interferences may be addressed by a number of potential resources. In NLP these resources are classified under the model of the Seven C's.

1. Content

The first "C" I call the "C" of *content*. Content relates to the adage that if you put garbage in, you're going to get garbage out. Content problems are a function of having improper raw materials, erroneous or harmful information, etc. These problems may be brought on by the food that you eat, the type of imagery that you're trying to make, the degree to which you understand how your immune system functions. It has to do with the basic elements you are building from. The quality of the raw materials you use will determine the quality of the result. There are undoubtedly numerous erroneous and even harmful ideas and beliefs about health in our society - even in the medical profession itself. Generally this is due to an incomplete understanding of the total system of health. Our knowledge about health and the mind-body connection is growing and changing all the time. Illnesses thought to be incurable only a few years ago are now routinely dealt with effectively. Resources in relation to content problems come from the development of perceptual filters and evidence procedures that help to screen information for relevance and ecology. NLP provides a number of tools in this area such as *well-formedness conditions* for outcomes and other *ecology* and *rele-*



Next Page >

vancy procedures that allow us to effectively filter the quality of the content being used.

2. Confusion

The second classification is the "C" of *confusion*. Problems related to confusion stem from lack of clarity about goals, next steps, etc. - in essence the *how* of the process. Confusion relates to the adage that the chain is no stronger than its weakest link. Confusion is created by weak links and missing links. If you're not sure what your desired state is, there could be confusion in any number of places. Resources that address problems relating to confusion come from the ability to uncover, identify, and fill in or clarify weak links or missing links in the path or strategy we are pursuing to reach our health goals. NLP provides tools to address issues of confusion in the form of verbal and non-verbal information gathering skills. For instance, the *Meta Model* is a linguistic model identifying potentially problematic words and language patterns that can generate confusions and distortions. It also provides a system of questioning through which these problem areas may be challenged, explored and enriched. NLP also provides many means of expending and increasing *sensory acuity* to become more aware of unconscious non-verbal signals and communications that can be essential in finding missing links and seeing through potentially confusing experiences.

"In a complex system, there's no one cause. You can have the most balanced body chemistry in the world and if you're in conflict with yourself, you're going to run into difficulties."

3. Catastrophe

The third category is the "C" of *catastrophe*. A catastrophe is generally a past trauma or negative *imprint* from one's personal history that creates a limiting or inappropriate generalization. Limiting beliefs and behavior patterns that effect health in limiting ways get passed down to generations of family members. Past failures and difficulties are sometimes given more weight than they deserve because they occur during key developmental stages. Most often these inappropriate generalizations result from the interpretation of an event through a narrow or impoverished model of the world at the time of the traumatic event - perhaps created by inappropriate content or confusion relating to missing links in understanding. Resources in relation to resolving catastrophes involve the distancing and then reperceiving of the catastrophic event through a more complete and rich model of the world. NLP provides many tools to help with establishing and applying these resources such as:

1) The skill of *disassociating* from overwhelming or limiting feelings,

2) The ability to purposefully *anchor* and retrigger positive states and experience, and

3) The process of *reimprinting*, in which resources which have been developed or cultivated later in life are transferred back into past traumas. Through such processes, generalizations relating to one's abilities and family system are updated.

4. Comparison

The fourth area to explore is the "C" of *comparison*. Problems of comparison have to do with inappropriate expectations and criteria relating to success. The process of navigating oneself to a desired state involves asking questions such as, *Am I as far along as I should be? Am I doing as well as the other people say I should?* And if I'm not, what does that mean, and whose fault is it? With comparisons, you often run into disappointment. It has been said that *disappointment requires adequate planning*. If you don't know where you are supposed to be, you can't be disappointed with where you are. But, by the same token, if you don't have a plan or path, how do you know if you are headed in the right direction? Comparisons often lead to the phenomenon of blaming and *reblaming*. If you think that you're

supposed to be somewhere and you're not there, then whose fault is it? This is a very serious problem in the area of health. Medical malpractice suits against doctors have skyrocketed. If something doesn't live up to your expectations you've got to find out where to put the blame. Resources in the area of comparison problems come through processes which help us to set more appropriate expectations and which empower us to take corrective actions when expectations aren't met. NLP provides skills and tools that allow us to model and transfer the behaviors and strategies of exceptional people. NLP also provides ways to *chunk* large goals down into a pathway of more attainable micro objectives through techniques such as the *New Behavior Generator*. In general, accomplishing a long-term health goal involves a series of successive approximations and operations to break the goal into a series of smaller goals. A health goal often starts the *vision* of a possibility. Through a *strategy* or plan, the vision is broken down into a series of milestones that make up a pathway to health. Interventions are applied along the path to define and accomplish specific objectives. The application of specific techniques breaks the objective into sub goals. Skills and tactics are employed to help achieve these subgoals.



5. Conflict

The fifth category is the "C" of *conflict*. Conflicts arise out of incongruencies, secondary gains or other ecology issues that have been not been adequately dealt with, and hidden or unconscious assumptions or agendas. Internal conflicts can create the kind of ongoing stress that can exaggerate health problems as well as produce ambivalence about complying with the treatment plan. Resources relating to problems of conflict involve the ability to identify or create a shared map of the world by uncovering and reframing conflicting criteria and assumptions. NLP provides a number of tools and skills for addressing potential conflict situations beginning with the development of specific *rapport* building and *communication* skills. Operating from the premise that all behavior stems from some *positive intention*, NLP employs the principles of *pacing and leading*. Pacing and leading allows each model of the world to first be recognized and acknowledged and then new choices are explored - not imposed. Conflicts rarely arise when people feel understood. They may choose to disagree, but in a context of rapport this does not have to lead to a debilitating bind. The NLP techniques of *reframing* and internal *negotiation* allow people to identify and communicate with parts of themselves so that they can find the positive intentions behind their conflicts and enrich the choices available to more effectively accomplish those intentions without clashing.

6. Context

Following conflict is the "C" of *context*. Problems of context relate to external impediments in the environment. Context acknowledges that there are external factors beyond our control

Next Page >

The Seven C's Model

A. BELIEFS - Generalizations about ourselves and our world.

1) What is possible? Where are the boundaries?
2) What does it mean? What is important/necessary?
3) What causes it? What does it cause?
4) Who am I? What am I capable of?

B. PHYSIOLOGY - Physical properties necessary to reach the goal.

1) Specific sequence of behavior required to get to the goal.
2) Accessing Cues (i.e., eye movements, posture, breath, etc).
3) Physical state (Immune function, nutrition, strength, etc).

C. STRATEGY - Mental map or program that organizes and guides our physical behavior and responses.

1) Sensory system (sight, hearing, feeling, smell, or taste)
2) Sub-Modalities: Quality of the sensory representation (i.e., intensity, speed, location, etc).
3) Specific sequencing of steps in the plan.

D. OTHER RESOURCES - Appropriate skills and techniques needed to offset interference (see below).

E. INTERFERENCE - Factors that get in the way of reaching the desired goal: The Seven C's.

1) **Content** - Having improper raw materials, inputs, etc. (*Garbage in, Garbage out*).
Resources => *Sensory acuity and relevancy filters.*

2) **Confusion** - Lack of clarity about goals, steps, etc.
Resources => *Information gathering skills (Meta Model*

3) **Catastrophes** - Past traumas and negative imprints from personal history.
Resources => *Anchoring, disassociation, re-imprinting.*

4) **Comparison** - Inappropriate expectations and criteria.
Resources => *Modeling & chunking skills (Behavior Generator)*

5) **Conflict** - Incongruency, secondary gain, hidden agendas.
Resources => *Reframing, rapport & negotiation skills.*

6) **Context** - External impediments.
Resources => *Sensory acuity and behavioral flexibility.*

7) **Conviction** - Doubt about achieving your goal.
Resources => *Future pacing & belief strategy (swish pattern)*

F. ECOLOGY - Factors from the surrounding system that need to be considered or preserved in the desired goal.



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which may need to be addressed - some of which may appear unexpectedly. Resources to address contextual problems relate to both preparation and flexibility.

In NLP, effective behavior is characterized by the establishment of three essential elements:

1) A clear future goal,

2) Appropriate evidence to gauge progress toward the goal, and

3) A range of possible means and actions with which to accomplish the goal.

In other words, you have a fixed future goal and a flexible range of choices or operations with which to attain the goal.

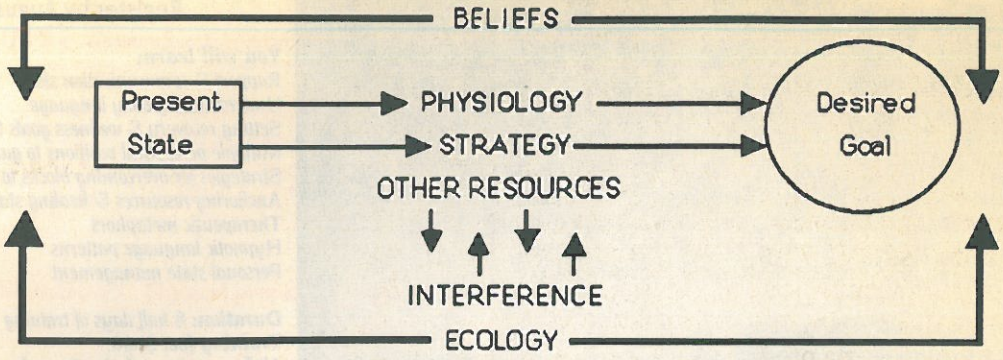
This formula is drawn from the *Law of Requisite Variety* in cybernetics. The Law of Requisite Variety states that the amount of variation required to achieve a particular goal in a complex system is directly proportional to the amount of potential variability in the system itself. That is, if there is a lot of potential variation in the system, there must be a wide range of choices and flexibility in the means to achieve a specific goal. This principle is different in some very fundamental ways to the manner in which health is often approached in which a single treatment or operation is prescribed for a health problem. As soon as you fix a particular operation or means, you will get a variable success rate in achieving your goal. NLP has many tools and processes with which to increase sensory acuity in order to more effectively perceive and gauge progress towards goals and potential problems in the context. NLP also has many ways in which to enhance *behavioral flexibility* to enrich the repertoire or portfolio of behavioral options one has in order to achieve a particular goal.

7. Conviction

The seventh "C" is the "C" of *conviction*. Problems of conviction stem from doubts about achieving your goal. When the going gets tough

Next Page >

The Seven C's Model



even the tough have doubts. You start to wonder, *Am I really getting healthy, or is it just temporary? Are we really getting closer to the New World or are we just fooling ourselves?* You can be doing everything just perfectly, but you begin to wonder, *Is this really what it seems to mean, or is it temporary? Is it going to last? Is it going to keep going?* Conviction relates very strongly to our beliefs. The three most common interferences in relation to conviction regarding health issues are *hopelessness, helplessness* and *worthlessness.* Hopelessness comes when there is an absence of the belief that something is possible. In helplessness, a person may believe that something is possible but that he personally does not have the capability to achieve it. With worthlessness, a person may believe that something is possible, and that he even has the capabilities to achieve it, but does not believe that he deserves it for some reason. Obviously, resources relating to conviction involve the strengthening of the belief that a health goal is possible, that the person has and will use the capabilities necessary to accomplish that goal, and that the person deserves the change - that it is a natural part of their life. The NLP tools and techniques of *future pacing* and *belief installation* procedures are very effective ways of activating and strengthening these empowering beliefs.

Summary

First you need to know your desired state. What is health? Secondly, to achieve health, you need to know what the physiological resources are that you need to have available: diet, exercise, type of medication, the state of the immune system, the level of stress, all of the concrete physical things that influence our bodies. Then, you need to have a way of guiding those physical resources and using them appropriately - a mental strategy. In addition to this, you need other resources because you're going to be constantly subjected to interference as you are on the path to recovery.

In a complex system, there's no one cause. You can have the most balanced body chemistry in the world and if you're in conflict with yourself, you're going to run into difficulties. Health is a result of a kind of *critical mass* involving the coordination of a number of factors.

In summary, success in accomplishing personal or health goals involves three basic elements:

1) **MOTIVATION (Want To)** - Belief that the goal is achievable and worthwhile.

2) **MEANS (How To)** - Knowledge of the physical and mental steps necessary to achieve the goal.

3) **OPPORTUNITY (Chance To)** - Deal effectively with interference and resistance.

Robert B. Dilts is the well-known author and co-author of many NLP books and articles, including his most recent books: *Changing Belief Systems with NLP, Beliefs: Pathways to Health and Well Being* and *Tools for Dreamers.* He applies NLP to the areas of health, business strategies of genius, and spirituality. He is associated with the Dynamic Learning Center in Ben Lomond, California.

Total Quality NLP

By Joan and Steve Bender

The remarkable economic, social, and political changes that are occurring in the global arena present the greatest challenges we have ever faced. As boundaries between countries are removed, new methods of communication must be learned to enhance the individual's ability to embrace positive, system-wide change. These new communications systems must be flexible enough to adapt cross-culturally, yet contain endurable elements to allow for the individual to survive and grow.

On November 9, 1989, a cataclysmic event, the tearing down of the infamous Berlin Wall, resulted in the reordering of Eastern and Central Europe. During the last 2 years, Poland, Hungary, Czechoslovakia, East Germany, Romania, and Bulgaria embarked on a path toward democracy and a free market economy. How do we cope with this new world? What are the responsiblities? As these questions confront us, it seems appropriate that we address our role in this interdependent world and the necessity of communicating with other peoples, societies, and cultures.



Despite the challenges of this new world, there is one axiom that leaves no room for debate: Quality, or lack of it, will determine who the competitors will be in the next decade. Total Quality Management (TQM) is a cooperative form of doing business that relies on the talents and capabilities of both labor and management to continually improve quality and productivity using teams. TQM is currently being embraced as the crucial link to the long-term success of the United States in the global marketplace.

The methodology for TQM is built on people. Virginia Satir's model for the individual and the family offered a replacement for the age-old hierarchical kinds of relationships based on dominance-submission and lack of honoring the value of all

Next Page >

human beings. Her new model consists of respect and equality of values which is a birthright.

Likewise, TQM offers a model for organizations based on empowerment, open communication trust, and teamwork. Since TQM is a "process model" for continuous improvement, NLP can be compared to the infrastructure on which TQM can be built.

Dr. W. Edwards Deming, a guru of TQM, authored *Fourteen Quality Principles* which serve as the foundation of managing an organization. These principles rely heavily on relationship. When Deming's Fourteen Points are placed in a matrix with 10 NLP Presuppositions, 140 correlated points are noted.

Our company, *The Quality Connection*, did just that: we blended Deming's points with NLP Presuppositions to form the cornerstone of our internal and external philosophy. Inside, these correlated points form our vision, values, and mission. Outside, it directs our business with our customers. Since The Quality Connection shows others how to implement TQM, and our staff includes NLP practitioners and trainers, this model is a direct fit.

Here is a partial list of the way The Quality Connection effectively uses NLP to enhance quality:

1) NLP is a tool which allows more open communication to flow in an organization by utilizing representational systems, rapport skills and learning strategies. The effect is to begin the process of breaking down barriers in the workplace and creating an environment for quality to begin to surface.

   Adding requisite variety by opening communication channels is an NLP presupposition. Breaking down barriers between departments is a Deming Point.

2) Team facilitation skills needed for TQM can be taught by effectively utilizing chunking, reframes, and elicitation of well-formed outcome frames. By focusing on the process, rather than the content, the facilitator can be more effective in that role.

   NLP is such an effective model of communication because it focuses on the process rather than the content alone. TQM focuses more on the process of how work is done, rather than the content of what is done.

3) Team building is a method for establishing rapport among team members (important for TQM). Team building can be accomplished by understanding strategies, and developing skills for dealing with conflict. As team members work together to identify areas needing improvement, resistance can more easily be identified and overcome. The method of overcoming is not based on the old model for "just do it," but on dealing with ecology issues and taking into account those areas where breakdowns will likely occur.

   One of Deming's points is to drive out fear in an organization, since that is an impediment to quality and the formation of teams. The NLP principle of "no failures, only feedback" is a positive view - a look at work, not the worker - negating fear of failure.

4) The TQM principle of empowerment means giving individuals the authority to change the processes in their workplace, as needed to meet the requirements of the customer. Empowerment is a natural outcome once the individual is given permission to access their natural love of learning.



In TQM, empowerment requires lack of fear, and trust that people will do the right thing given adequate training. Lack of trust is a scarcity model, incorrectly assuming that people do not have all the resources they need. NLP is a non-scarcity model, showing that people have all the resources, and that you can only add to models of the world, rather than take away from other's models.

Room for Comparison

The comparisons seem endless, and extend to all major areas of Total Quality Management (TQM). TQM principles are shown in ordinary type, and parallel principles are in indented, italicized type.

Some examples:

Continuous improvement and lifelong learning are both required in the marketplace and needed to empower the workforce, no matter how well you are doing now.

The person with more models of the world (requisite variety) has more choices, more options, and more richness of life.

Full deployment of quality means taking excellence done in one department and using it in other departments.

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Excellence, modeled by others, is no accident. One must first define the process approach (modeling), replicate it (techniques), and certify the results (testing).

Quality is also a way of life.

What is true in one context can be mapped into another - we have all the resources we need.

Have a constancy of purpose and long-term view rather than short-term focus. This is an orientation to mission, values, and vision rather than quarterly profitability alone.

Higher logical levels (identity, belief), analogous to values, vision, and mission, direct our capabilities and behaviors in an environment (such as what products we build, profitability, and so forth).

Excellence and Quality are key components of TQM.

Behavior mapped into capability is Excellence, and Behavior mapped into belief is Quality.

The combination of TQM for quality management, with the power of NLP for change, allows us to achieve rapid improvements not possible with either discipline alone. The results help businesses and governments improve product and service quality, reduce cost, and compete in a global arena.

Joan and Steve Bender can be reached at The Quality Connection, 4 Old Vly Road, Schenectady, NY 12309-1930



What Is Finbarr Nolan?

By Richard Clarke, PhD

Finbarr Nolan is a phenomenon worth paying attention to. For over 30 years, he has been a healer by profession. But an unusual healer. He simply touches the affected part of a person's body, usually on three successive occasions, and a significant percentage of the persons he so touches are cured of their afflictions. This process has been an affront to rationality for many people.

Is a phenomenon believable only when it fits with a pre-existent map of the world (*makes sense*)? Or is it believable simply on the basis of the data -- whether explainable or not? Acupuncture has had a similar difficulty being accepted, because no anatomical demonstration of the meridians, yet the data of the effectiveness of acupuncture in certain areas is irrefutable.

Lots of folks in workshops with Finbarr have asked him:

- "Do you have some special 'energy'?"
- "Do you 'channel' healing?"
- "Is your healing 'from God' or a 'Divine gift'?"
- "Just how do you do it?"

And to most such questions Finbarr-- modest and straightforward man that he is -- responds in his pleasant soft Irish brogue, "I don't know."

However, the fact is that Finbarr Nolan has a long history of successful healing throughout Great Britain, Europe, on several visits to the United States, and, of course, especially in Ireland.

His Beginnings

Finbarr Nolan was born in Loch Gowna in Ireland in 1952. He was the seventh son of a seventh son, a fact which has predicted, from the ancient days of early Ireland -- Hibernia -- that such a person would be a healer. In the ancient days, it was believed that Kings and Healers were born, not made. The capacities of a Healer were believed to be a gift directly from the gods. It was believed that it was only necessary for such a healer to place his hands on the afflicted part of the body of a person for that person to be healed of their affliction.

When Finbarr was still an infant, the villagers, aware of the legend of the seventh son of a seventh son, entreated the mother of the young Finbarr to allow him to heal people. To quiet their insistence, his mother finally consented to a test of his presumed powers when Finbarr was 2-years old. At that time, she allowed him to place his hands on a child suffering from ringworm. After the second visit to the young Finbarr, the symptoms of the child disappeared. His mother thereafter allowed others to come to be healed. He grew up in the tiny village of Gowna and in addition to being a normal schoolboy, he treated people who came to him on Mondays and Thursdays between sunrise and sunset, in accordance with the ancient procedures for Irish Healers.

By the time Finbarr was 14, he had a solid local reputation as a healer and as many as 5,000 persons per week came to see him from throughout Ireland. In 1969, Finbarr, and some of those whom he had healed, were the subject of a national television film and this only increased the

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throngs of people coming to the tiny village to receive Finbarr's touch every day after he came home from school. He finally chose to leave school and as a 17-year old, he was touch-healing up to 2,500 persons per day.

The Traveling Healer

A period followed in Finbarr's life when he traveled throughout Europe where he was often faced with enormous adoring and hopeful crowds. Unable to cope maturely with this radical change in lifestyle, he went through a period characterized by financial troubles which arose partly from such juvenile indulgences as purchasing expensive cars. He was reaping the effects of his naiveté in the ways of the world. Nevertheless, the cures continued and were often spectacular. After further healing tours to Europe, Britain and even Miami, Florida, he returned to Ireland, married, and still lives in Dublin with his wife, Caroline, and their two children.

While in Miami, he was the subject of a clinical test which added further credibility to his healing abilities and led Dr. Willner (a physician and scientist who conducted the test) to conclude that Finbarr's touch healing was a very real phenomenon that demanded further investigation. Although it is difficult to say accurately how many thousands of people have been cured by Finbarr (over the many years of Finbarr's healing), it has been estimated that at least 50 percent of those treated have shown significant improvement in their condition.

Finbarr has been the subject of a BBC documentary film and has been interviewed on television in America on NBC and CBS, as well as in Britain, Ireland and other European countries. A book on his life and healing will be published this year. He has been called the most famous Irish healer of all time.

Modeling the Healer

In 1985, Finbarr was the subject of an NLP modeling project conducted by Dr. John Grinder. During the project, a few persons (including my-

self) successfully modeled his healing ability and thus acquired the *healing touch.*

Modeling may be carried out in one fashion if it is possible to elicit from the model the components of the skill at a conscious level. With Finbarr, however, such knowledge was not available consciously, and the modeling had to be accomplished by methods involving trance identification with the model. To test the success of modeling Finbarr's skill, Dr. Grinder realized that Finbarr's unconscious mind was the only expert here, so Finbarr's unconscious mind was taught to respond by finger signals. Then those who wanted to have tested their possible acquisition of his healing skills touched Finbarr and although Finbarr's verbal response might have been *yes*, *no*, *I don't know*, or silence, the finger signals from the unconscious were used as the significant answer. This test was repeated with each person, in a random fashion, to establish consistency.

The Element of Congruence

When individuals are studied who have mastered some activity, one thing that characterizes them at their best during their performance is congruence. We may define this as a state of internal harmony -- no conflicting parts -- as well as an alignment of all levels in the individual, from the emotional and behavioral, through the belief, identity and spiritual levels. My own experience over the years in modeling many individuals who manifest excellence has substantiated this. Congruence may arise or be developed in various ways for different individuals. Finbarr himself, from the moment of his birth, grew up in a cultural milieu that accepted without question and from ancient times, that he, the seventh son of a seventh son, was a healer. Thus it was a given, congruent for him, that he had *healing powers.*

"Finbarr's healing is not faith healing. It does not require a belief on the part of an individual being touched by Finbarr. I have seen the physical symptoms of skeptics respond favorably to his touch."

Who Responds to His Healing Touch?

Finbarr's healing is not *faith healing*. It does not require a belief on the part of an individual being touched by Finbarr. I have seen the physical symptoms of skeptics respond favorably to his touch. In addition, numerous instances have been recorded of cures or significant ameliorations of illness in babies, young children and even animals (including at least one famous race horse in Florida).

So what is this healing? When no belief or conscious participation seems to be necessary in the recipient, the healee, and when the healer, Finbarr, can, as he says, be thinking about many other things while he is doing his touch healing, what, if anything, is being transmitted or received? Is this healing a result of participating in a certain kind of special system established or tuned into by the healer? Does health equal congruence? The Finbarr Nolan phenomenon provides another facet of the mystery of health, wholeness and healing.

Next Page >

Now, in recent years, a time of Finbarr's maturing as a person, his healing continues in his clinics in Ireland with an even more solid reputation. He travels to these clinics on an average of 4 days a week and, although he has some mixed feelings about the impositions this schedule has on his family, he accepts his work of making his gift as a healer available to all who come to him.

Much of the evidence so far for Finbarr's healing is anecdotal, and there is a great deal of this. Nonetheless, if the phenomenon of his healing ability is to be studied in depth, there is a need for carefully designed evaluations including statistical analysis.

Healing and Other NLP Methods

Also, the possible augmenting effect of various NLP-based techniques used in conjunction with Finbarr's type of touch-healing could be a subject for study. I refer to such techniques as parts work, the six-step reframe, the counter-example method (e.g., the *allergy cure*) for re-educating the immune system, submodality methods to access the natural healing capacities of the body and belief changes to facilitate healing.

In my own limited experience using touch healing, I believe the process ***IS*** enhanced by the use of these methods -- especially in dealing with *secondary gain* through the six-step reframe, for example. Such methods as the above, and others based on hypnosis, etc., are important to enhance responsiveness to any healing modality, whether traditional or non-traditional.

It would therefore be important for any person in the *healing professions*, whether using Western or Oriental medicine, therapeutic massage, Reiki, Träger, or other healing approaches to become competent in using these skills to enhance the effectiveness of their work. And, of course, to awaken or further develop their own touch healing abilities and to develop their state of healing excellence through congruence, as defined earlier in this article.

Finbarr's Views

Finbarr Nolan insists that what he does is not in competition with traditional medicine or a substitute for it. In fact, he urges all who attend his clinics to continue with any treatment prescribed by their physicians. Nevertheless, in a 1989 interview, he said, "I reckon what I do is never going to be accepted. But if Finbarr Nolan was a drug or a tablet that could be manufactured, it would be prescribed by every doctor's clinic in the world."

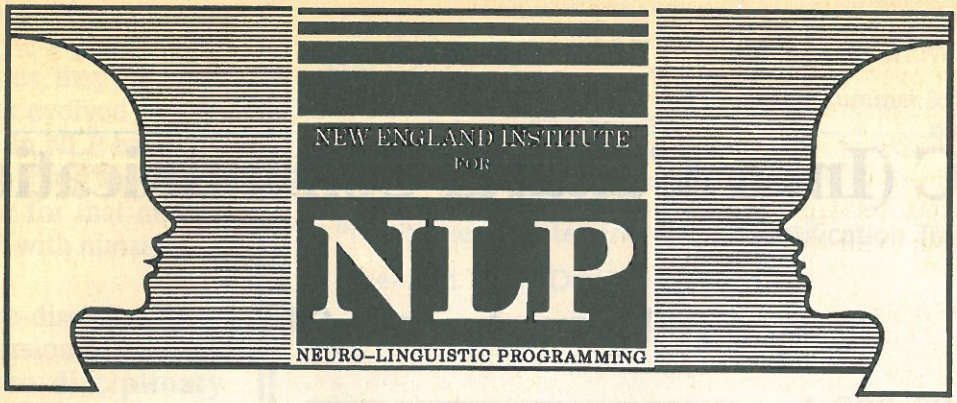
Finbarr Nolan is a modest man, and, although what he does as a profession is extraordinary, he says his daily life is quite ordinary. In the same 1989 interview, he said, "I'm an ordinary person. I never claimed to be anything else. To some extent I'm not extraordinary enough for people to believe in what I do. People always expect somebody like me to be different but I'm not."

So what is healing? And what is Finbarr Nolan?

[Editor's Note: For more information on Finbarr Nolan and how NLP has been used for healing, we suggest reading the chapter on "Healing and NLP" (pgs. 51-122) in the book ***Leaves Before the Wind*** (available from Anchor Point Products) and the article entitled "Modeling the Healing Touch: 7th Son of the 7th Son" in the January 1989 issue of ***Anchor Point.***].

Richard Clarke, Ph.D. is an NLP Trainer and the Director of the New England Institute for NLP. For more information contact: New England Institute for NLP, RFD#3 Pratt Corner Road, Amherst, MA 01002-9805 or call (413) 259-1248.





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ICC (Inter-Cultural Communication)

-- *A Mirror Image of NLP*

by Brian Van der Horst

There is a field called Inter-Cultural Communication (ICC) which has existed for 33 years. The professionals in this field are interested in many of the same things that have interested those of us in NLP over the past 17 years. But they are older than we are, and study people from a different perspective.



This perspective could be described as a mirror image of NLP.

Mirrors are essential in the study of the structure of subjective experience.

A paradox: the only subjective experience we will ever really know is our own. But this experience is transparent, invisible and unexamined for many of us. Try to examine your eyeballs with your own eyes. You can't do that without a mirror.

NLP could be defined as an attitude and a set of distinctions that can allow us to become aware of our subjective experience.

In ICC, they have observed that when people get together from different cultures, they are often not as happy or evolved as they could be. We in NLP have noticed the same thing about any two people, or for that matter, any individual with himself.

ICC is a macro-disciplinary, or a top-down version of the bottom-up, micro-disciplinary approach of NLP. Whereas NLP studies how it is possible for an individual to be competent with given skills in a specific context, ICC studies the great abstractions of culture, and then later, how they may relate to the individual.

Culture is classically defined as the way of life in a specific physical and human environment: the sum total of values, beliefs, esthetic standards, linguistic expression, patterns of thinking, behavioral norms and styles of communication. One could as well use the term *model of the world.*

NLP identifies the model of the world of a gifted, healthy individual and then extrapolates to generate useful generalizations. ICC studies culture as a groups' model of the world.

My interest in ICC began when I began conducting NLP trainings in France, Belgium, The Netherlands, Switzerland, Germany, England, and in the Basque and Mediterranean regions. Directing the Centre International des Etudes Avancées Neuro-Linguistic Programming at Repère in Paris for the past 8 years necessitated my learning how to translate NLP into not just other languages, but into other cultures as well.

Five years ago, I began researching the ICC field. Not only was I motivated by my work, but also by my marriage to a Frenchwoman. Furthermore, the nascent European Community offered an unparalleled opportunity to study the process of Inter-Cultural Communication. For the past 4 years, I have attended classes in schools specialized in teaching professionals how to teach intercultural wisdom and effectiveness, researching available publications, and becoming a member of many of the existing professional associations in ICC.

At the beginning of my sejour in France (in 1984), I needed a lot of help in bridging a wide variety of cultural differences.

When people ask me to compare my seminars in the US with those in France, I tell them one difference is that in America, I usually talk for 10 minutes and then start everyone in an exercise. In Paris, I found if you don't produce 40 minutes of history, philosophy, and theory, they'll haul out the guillotine for you. This is because in France, the basic presupposition is *If it's a beautiful theory, then it will have to work.* This is different from the US. orientation, which is more, *If it works, then maybe it's a beautiful theory.*

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This was a great opportunity for me. I was suddenly obliged to hit the books-- to go back and study all the foundations of NLP, from Korzybski and Gregory Bateson, to Karl Pribram, George Miller, Watzlaick, Perls, Satir, Erickson, Norbert Weiner, Noam Chomsky, Benjamin Lee Worf, Shannon and Weaver, Edward T. Hall and countless others in the fields of neuro-science, psychology, linguistics, anthropology, sociology, cybernetics, systems and information theory. My French students would ask me sophisticated questions about these people: I had to have answers.

My vices in America-- of being more intellectual, philosophic, and informationally omnivore than the average American-- became my virtues in Europe. My unleashed penchant toward a historical appreciation of NLP was the first of a myriad of changes I effected to re-contextualize my teaching of NLP so that it would be appropriate for the European cultures. I will tell the story of exactly how I went about this, in France, in a subsequent column. But for now, I'd like to share how I discovered Inter-Cultural communication.

Somewhere in the middle of this hog-heaven of research, something important appeared to be missing. I was having all these problems getting some of the basic NLP presuppositions across to my French students. Of course, being an American and a representative of the most successful technological, capitalistic and psychologically fascinated culture on the planet, I knew what was right. I kept right on doing all the wonderful things John Grinder, Richard Bandler, and all my great trainers had taught me to do.

And kept falling on my face. Oh, the business kept going well. But many of the NLP presuppositions simply did not exist in the French cultural set. Occasionally someone would walk out, get insulting or insulted, argue to death, or not respond in a way with which I had been trained to cope. I was feeling stuck, resourceless, angry, and tired with the French.

I kept saying to myself, and to my marvelous wife, this has got to be cultural. But what does it mean, and what do I do?

I kept thinking, there ought to be a field that studies all these inter-cultural differences. But nothing in my dabblings into anthropology and sociology showed the way. What was useful were some of the books on culture shock and working internationally that can be found in expatriate English language bookstores. I quickly learned I was suffering from the typical symptoms of culture shock: fatigue, irritation, helplessness, frustration. Talking more loudly instead of more slowly to make oneself understood. Watching CNN relentlessly, reading US. magazines, becoming overly concerned about cleanliness, questioning the integrity and intelligence of the natives.

Add to this all the wonderful opportunities of being a new fa-

ther to two French teenagers. But that's another story.

The odd thing about all this was that neither was I home-sick, nor had I *gone native*, and become a *faux français*. I had felt *at home* in France nearly weeks after moving here.

Then one day I found a reference to the Intercultural Press. I called up its president, Margaret Pusch, and asked for a catalog. I began ordering books, and writing schools offering ICC programs.

The most current reference material I have lists ICC graduate programs in 47 different universities in the United States alone. There are probably twice that in Europe, based on my experience here. I joined SIETAR (The International Society for Intercultural Education, Training and Research which was established in 1975), SIETAR France, The ASTD (American Society for Training and Development) international section, and started attending workshops in Europe, and finally a summer of seminars at the Intercultural Communication Institute in Portland, Oregon.

I learned that most people mark the beginning of ICC from the publication of Edward T. Hall's *The Silent Language* in 1959. Anyone who has read the NLP literature knows that Hall espoused modeling and non-verbal communication well before NLP breathed its first breath.

The ICC field was first established to train Americans for living, working, and studying overseas. It also served to help foreign students adjust to living in the States. When the racial strife of the 1960's burst out, ICC finally caught the attention of the general public. One can predict another surge of interest following the Los Angeles riots.



With Hall's publication of *The Hidden Dimension* in 1966, cross-cultural analysis began demonstrating practical utility. The first manual on ICC published by Wright and Hammons in 1969, *Guidelines for Peace Corps Cross-Cultural Training*, (their first practitioner course) oriented ICC toward a training perspective.

Until David Hoopes (founding Executive Director of SIETAR, and now editor-in-chief of the Intercultural Press) started the first ICC department in 1970 at the University of Pittsburgh, ICC studies were usually the bastard child of the Speech Department in various universities that knew no other place to put intercultural researchers.

Naturally, linguistics were thought to be paramount in dealing with foreigners. But then diplomats, civil rights and peace corps workers (as well as international businessmen) according to Hoopes, began reading "communication theory, especially David Berlo's *Process of Communication*, which was used as the theoretical framework for international communications training programs. They read Herkovitz on cultural relativism and Gordon Allport on prejudice. They studied the results of Rokeach's world-mindedness research and began to explore kinesics and other aspects of non-verbal communication. They read anthropologists Clyde Kluckhohn and Margaret Mead (Bateson's wife) and... many turned to humanistic psychology and human relations training, studying the work of Carl Rogers and Abraham Maslow."

My first discovery in becoming familiar with ICC was that this field uses much of the same knowledge base as NLP-- and that many of the exercises given to students in the two fields are identical. ICC also references

Next Page >

the individuals who historically layed the foundation for NLP (before Bandler and Grinder) that I cited earlier in this article.

"The intercultural and multicultural fields are of sufficiently recent development to be suffering from the multiplicity of tongues and prolixity of jargon that are almost inevitable when new concepts are discussed.", say Hoopes and Pusch in *Multicultural Education* (1979). "Nothing about intercultural or multicultural human relations is really new, but by putting certain ideas about communication, culture, society, education and human psychology together, a different way of looking at and learning about interaction among cultures has emerged." Don't we say something like this about NLP?

My second discovery about ICC was that because it started, and continues to be more of an academic discipline-- unlike NLP, which is highly application oriented-- they don't know as much as NLP does about modeling and changing people. Nevertheless, the ICC field comprises a body of imperatively useful knowledge.

Multi-cultural management, education, and therapy are popular topics of discussion in America today. I have noticed however, that when managers, trainers, and therapists start to explore this domain, they often begin to re-invent the wheel. This may be a good thing: the original wheel of creating intercultural understanding and competence is a bit wobbly.

But if we NLPers dare to start working in the inter- or multicultural arena, be it in the States, or working overseas without doing our homework, the reputation of NLP will suffer. I see this all the time with Americans who come to Europe to teach NLP. Much more of this would be a tragedy.

Because NLP has much to contribute to ICC-- especially in regard to ICC's limitations of knowing how to teach competence and in how to design relevant experiences which will install new cognitive and behavioral patterns in the individual.

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And, we have much to learn from ICC. Especially in the area of knowing how to get organizations to take you seriously. George Renwick, one of the finest trainers in ICC, analyzed 30,000 Cross-Cultural training programs in 72 countries. Dutch anthropologist and management consultant Geert Hofstede surveyed 116,000 people in 40 countries in the 1970s with questionnaires researching the equivalent of 8 meta-program distinctions.

Some multi-nationals report as high as 37% turnover in expatriate assignments. It can cost $50,000 to 200,000 to replace an executive sent overseas who comes home early disabled by culture shock. If a few weeks of inter-cultural training can be shown to reduce an organization's turnover, this makes the cost of training a great investment. In ICC, they've done their homework, and they've got these figures.

But in ICC, they do have a presupposition that if you give a human being enough information, they'll know what to do with it. On the other hand, NLP's view is that if you give a human being the appropriate experience, afterwards, they'll be able to find the information necessary and know how to use it, on their own.

"*Multicultural education* is a structured process designed to foster understanding acceptance, and constructive relations among people... to see different cultures as a source of learning and to respect diversity in the local, national and international environment. It stresses cultural, ethnic and racial, and linguistic differences. Multicultural education refers *first* to building an awareness of one's own cultural heritage, and understanding no one culture is intrinsically superior to another; and *secondly* to acquiring those skills in analysis and communication that help one function effectively in multicultural environments. Stress is placed on *experiencing* cultural differences in the classroom and in the society rather that simply studying about them." Here again, Hoopes and Pusch could be talking about NLP.

I had breakfast with David Hoopes a couple of years ago. I said, "David, I've been around this discipline for a while, and when push comes to shove, where intercultural communication breaks down, it's where people say something like, 'Oh the French, they are so *arrogant*!' This is an emotional response, right?"

He sipped his coffee and said, "Yes, go on."

"Well, then shouldn't our job as professionals be giving people something you might call 'emotional choice'?"

"How would we do that?"

"It seems to me, there have been disciplines teaching that for at least 3,000 recorded years."

Next Page >

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"I don't know," David looked concerned. "Sounds like you are talking about therapy. I can understand doing a little counselling."

"David, where I come from, if you are still confused, it's called counseling. If it feels good, it's therapy."

"I see your point," said David, with a rueful smile.

My point *was*: how can we teach people to feel good about cultural differences that violate their personal criteria? I believe NLP offers some answers in this direction.

My point *is* that where the disciplines of ICC and NLP meet is the frontier of human change.

In NLP, we tend to think that every individual represents his own culture. Thanks to the brilliance of NLP's many diverse developers, we have been oriented toward creating human change. Thanks to the brilliance of the founders of ICC, they have discovered many distinctions that can be invaluable to NLPers working with different cultures, in overseas assignments, and in aiding the evolution of humankind.

I think the two fields seek common outcomes: How can people be happy together? How can we improve as a species? How can we learn compassion, understanding, and to love our differences?

This is the first in a series of columns I am writing to share what I've learned about ICC with my colleagues. Therefore, I plan to provide an introduction to the field, its major themes and tools, how it compares to NLP, and suggestions and directions for further study and practice.

Future articles will include tips on how to start NLP trainings overseas, a review of some of the notable personalities and works in ICC, and as I progress further in my personal research, I will present the early results of a modeling project on multicultural competence.

Many people already move from country to country, working effectively and enjoying many different cultures. They are happy to do so, and these *foreigners* are joyfully welcomed in many strange lands. Three years ago I began a research project to find out who these people are, and what makes them so successful.

I call these gifted individuals the multicultural. They are *at home*, effective, productive and happy in places quite different from their native lands. I call their constellation of qualities, *multicultural competence.*

In ICC, they too call these people multi-cultural, bi-cultural, intercultural, cross-cultural, multi-national, or internationable. These people are not necessarily polyglots. The existence of the ICC field is predicated on the observation that a multi-lingual person with just one culture does not do as well overseas as a multi-cultural

person speaking just one language.

I have identified a group of people that have been flexible and successful in at least three countries, based on their professional achievement, length of sejour, and ability to work with other cultures, and survive culture-shock and re-entry trauma. I have created an interviewing instrument that detects significant meta-programs, learning and coping strategies, and further NLP distinctions that are permitting me to formulate a model of what it takes to become a multi-culturally competent individual.

Thus far in my study, it has become possible to say that a profile exists for multicultural competence, and that it will be easier in the future to identify who will succeed in different cultures. But much more than that, this work indicates that many of the cognitive patterns and emotional responses that constitute ICC may be learnable and teachable.

So that's the plan. Write to me in care of *Anchor Point* if you have any commentaries or specific questions about inter-cultural or multicultural issues. In the mean time, the attached bibliography has been prepared for those who want to get up to speed right away in learning about this fascinating mirror universe of NLP.

Suggested Readings For Multicultural Training

Selected by Brian Van der Horst

Hall, Edward T., *The Silent Language*, New York: Doubleday, 1959.

Hall, Edward T., *The Hidden Dimension*, New York: Doubleday, 1966.

Hall, Edward T., *Beyond Culture*, New York: Doubleday, 1976.

Pusch, Margaret D., (Editor) *Multicultural Education, A Cross-Cultural Training Approach*, PO Box 700, Yarmouth, ME 04096: Intercultural Press, 1979.

Hofstede, Geert, *Culture's Consequences*, Newbury Park, CA: Sage Publications, 1980.

Casse, Pierre, *Training for the Cross-Cultural Mind*, Washington, DC: SIETAR, 1977.

Condon and Youself, *An Introduction to Intercultural Communication*, New York: Macmillan, 1988.

Samavar and Porter, *Intercultural Communication: A Reader*, Belmont, CA: Wadsworth Publishing, 1988.

Useful Addresses

SIETAR International (The International Society for Intercultural Education, Training and Research) Georgetown University, 733 15th St, NW, Ste. 900, Washington, DC 20005.

Intercultural Communication Institute, 8835 SW Canyon Lane, Ste. 238, Portland, Oregon 97225.

American Graduate School of International Management, Thunderbird Campus, Glendale, Arizona 85306

The Business Council for International Understanding, The American University, Ste. 244, 3301 New Mexico Avenue, NW, Washington, DC. 20016.

David M. Kennedy Center for International Studies, Brigham Young University, Provo, UT 84602.

School for International Training, Kipling Road, Brattleboro, VT 05301.

Cultural Diversity at Work (Newsletter) The GilDeane Group, 13751 Lake City Way, NE, Ste. 106, Seattle, WA 98125-3615.

Brian Van der Horst has been a professional trainer for 15 years. For the past 8 years, he as lived and worked in Paris as director of Repere. Previously, he was a consultant with Stanford Research Institute in the Values and Lifestyles Program and director of the Neuro Linguistic Programming Center for Advanced Studies in San Francisco. He has worked in journalism as an editor for *New Realities*, *Practical Psychology*, *Playboy*, and *The Village Voice*. You can reach him by writing to him c/o Anchor Point, PO Box 286 - Franktown, CO 80116.

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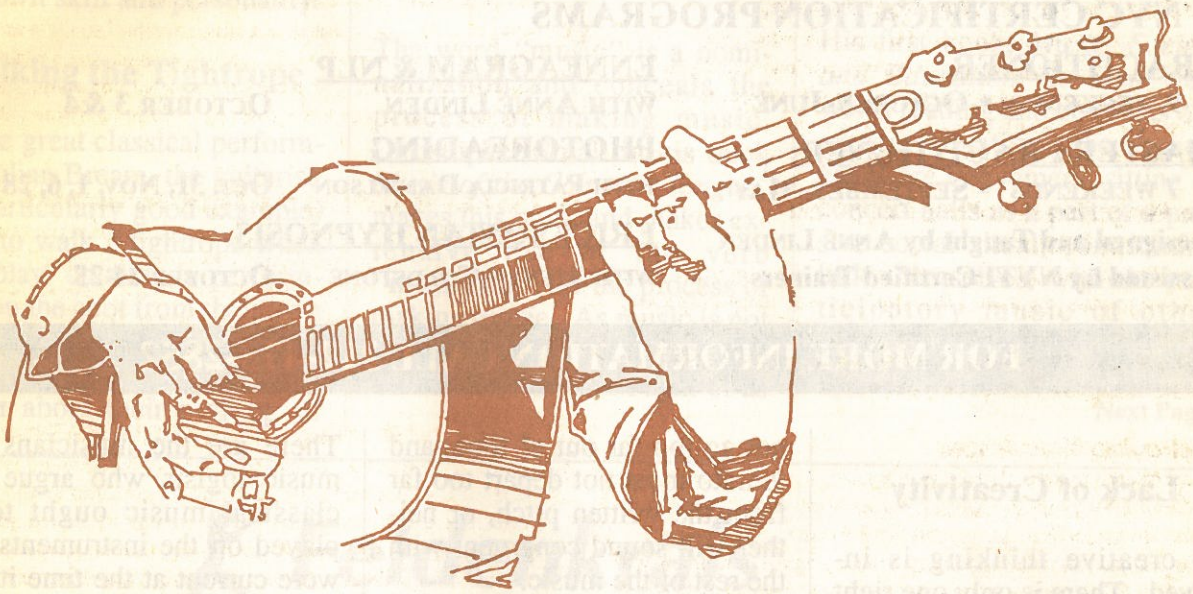
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Performance Strategies



By Joseph O'Conner

Here is another set of variations on performing well in a testing situation that was first explored in the May 1992 issue of *Anchor Point*. My experience is with musical performance, so again I will write about that. As before, feel free to creatively transpose anything you read into any other key that interests you, professional or personal, for example: sports, training, business, public speaking, or sales.

I play the guitar, and work mostly with classical musicians. I do not like the term "classical" very much, but it's useful shorthand for a musically literate tradition that concentrates on a European mainstream repertoire covering the last 400 years or so. Classical musicians seem particularly prone to performance anxiety, in ways that jazz or rock musicians do not. It's interesting to speculate on how this happens. I think it comes from a way of thinking about "classical" music and the training that goes with it. At its worst, this training instills a strange reverence for the repertoire and a primary focus on playing the right note and avoiding the wrong ones. I am not saying that any note is good enough, but the "classical" attitude leads to a heightened fear of errors which tends to induce the very errors you wish to avoid.

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Lack of Creativity

No creative thinking is involved. There is only one right note at any one time and that is the one written on the page. There is only one right time to play it and that is the time specified by the note value and time signature. Some latitude in pitch is allowed for in expressive *vibrato*, (especially with the voice), and some expressive variation in rhythm is legitimized in the term *rubato*, which translates from the Italian as "stealing." You steal time from some notes, that is, make them shorter, and give to others, thus making them longer. *Rubato* is the musical Robin Hood that stops rhythm from becoming too rigid. *Vibrato* and *Rubato* act as constraints. Rubato cannot go too far out of time, and vibrato must not depart too far from the written pitch, or neither will sound congruent with the rest of the music.

Classic is Unchangeable

Classical music is rooted in the past. It is a finished product, not amenable to change or development. We have decided it is worth preserving as it stands. It is a frozen instant in cultural history and set up to deserve respect, even reverence. Music making is a process, the finished pieces are products. I am not against classical music as such, most of which I enjoy, but the attitude that confuses the product with the process and sets the product up on a pedestal.

There are the musicians and musicologists who argue that classical music ought to be played on the instruments that were current at the time it was composed. We can only properly understand it, the argument runs, if it is played authentically. I think this falls into the trap of thinking that there is one right way to listen to and appreciate music, that music has one proper meaning, and to get it you have to indulge in some mental time travel.

I quite like to hear, for example, baroque music played on baroque instruments, it's another description, another perspective. I also like to hear baroque music on a synthesizer. I like to hear it in as many different ways as possible and get multiple descriptions. Some will appeal to

me more than others. We can never hear music, or poetry, or understand history for that matter, in the way the people of the time it was composed did. Contextualize yes, insist on one context as right, no. The same river never flows under the same bridge twice. The challenge for the classical musician is to bring a piece to life in the present, give it vitality through their own skill and personality.

Walking the Tightrope

All the great classical performers (Julian Bream, the guitarist, is a particularly good example) seem to walk a tightrope when they play, creating a performance on the spot from their own artistic feelings and technical prowess. There is a sense of danger about their playing, of walking the edge and pushing the boundaries. This is why great artists will sometimes give a very disappointing concert. They will either go too far and overbalance, or be unable to sustain that pitch of effort day after day, and lapse into the pedestrian.

Christopher Small on Music

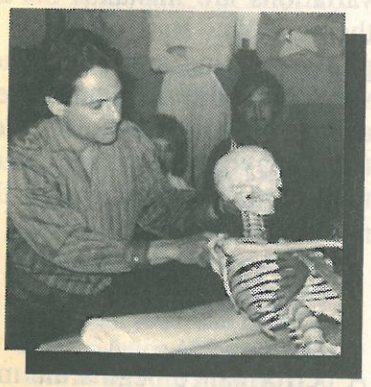
The word "music" is a nominalization and conceals the process of making music. Christopher Small in his book *Music of the Common Tongue*[1] makes this point and makes extensive use of the verb "musicking" for the process of making music. As music is not an object at all, but an activity, the results can be thought of as stages in a process of creative evolution, caught in midstride and put down on records, tapes or written down on paper. Christopher Small talks about the way we think about and respond to "Classical music" and contrasts it with Afro-American music as a different way to playing and responding to music, much closer to a live organic process.

His first book, *Music, Society and Education*[2] is also well worth reading and contrasts our present situation where audiences are consumers, sitting in concert halls as a part of a passive social ritual, contributing little themselves, with the participatory music of other cultures and our own past.

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Music is alive in the present, the pop music of today is the classical music of the future. I already see signs that this is happening to some Beatles songs, and it is happening a lot quicker than it happened to Bach, Beethoven or Mozart. This *Classicalification* of music happens quicker and quicker as part of our social process where change is happening at a faster rate all the time. Having just coined the nominalization *Classicalification*, I notice it is very similar to *calcification*: the word that describes the way bones become harder and less flexible.

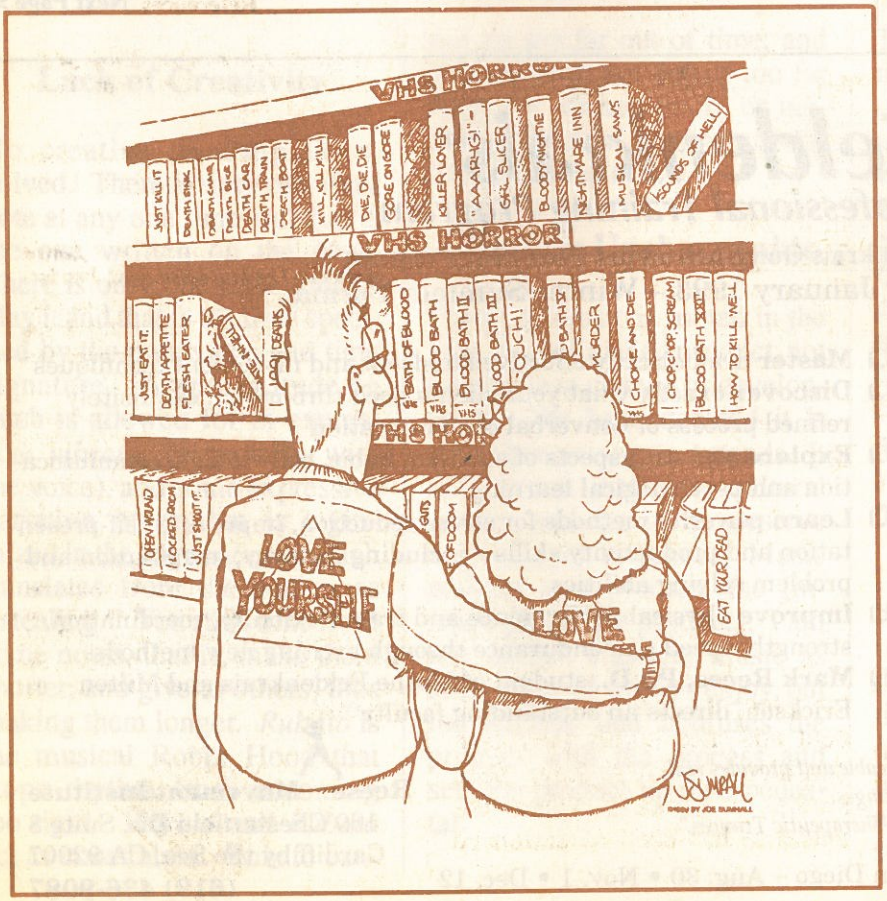
This approach that confuses product with process, and brings out all the worst elements in the term classical, at the extreme, that classical music is inherently superior to contemporary popular music need not be explicitly taught to students (although it often is). It is picked up implicitly in classical teaching. The meaning of the communication is in the response. It alienates many people from music. It encourages too great a focus on a *right* way to play and avoiding errors. Fear of getting it wrong stifles musical creativity.

Internalization

Part of the performance nerves of classical musicians comes from internalizing this way of thinking about classical music. We all construct internal audiences from implicit and explicit expectations gathered from our culture, mentors and teachers. We use these to get feedback on the things we do and want to do, before trying them on a real audience. The *Classicalification* way of thinking produces the sort of unhelpful, critical internal audience I wrote about in the May '92 issue of *Anchor Point*.

The question of what audiences we carry in our minds is an important one and a fertile theme. There is an excellent article on internal audiences in relation to writing strategies in *Leaves Before the Wind*[3].

To pursue the metaphor, classical music is rather like poetry. Rock, jazz or blues is more like freeform storytelling; you can embroider a basic theme as long as the story moves in the right direction. There is no one right way to tell it. I remember a quote from the great Jazz pianist Oscar Petersen, to the effect that if he played a note he was not expecting, he made sure he played it again, to work it into the piece. This reframes mistakes as theme and variations: variations are mistakes on the theme. You start meaning to play one thing and you notice something different and interesting, so you start to develop that. Maybe this has happened to this article. Time to rejoin the main theme.



The Performance

A performance begins the moment the performer walks out on stage. Your body language already gives the audience information and makes them

anxious or confident for you before you play a note. So it is important to rehearse your actual entrance, if possible before a sympathetic friend or group of friends. It is also worth mentally rehearsing with a helpful internal audience.

The Three Perceptual Positions Exercise

Here is the process to use before a performance or presentation:

A) Ask yourself, "What sort of audience do I want?" You might like to think of performing to particular people, or one particular person. You may want to make up an audience that will be supportive, you may want an audience that will challenge you. I have talked to actors about how they respond to audiences, many say they treat them as they would their friends. Every performance has an audience and mental rehearsal needs an appropriate internal audience. What happens in the outside world must first happen internally. The audience you have in your head is likely to be the audience you experience on the day of your performance. The actor Laurence Oliver once said that he "takes a whip to the audience." I take this to mean he was very clear who was in the driving seat.

B) Step into your chosen audience and become one of them. What is it like watching and listening to the person on stage that looks and sounds so very much like you? Get as full a representation of the performance as you can from the perceptual position of the audience that you have created.

C) Step out of the audience and evaluate both performer and audience. Now be the director of the movie and fine tune the performance of the person on stage until it is just how you want it to be. Take notice of the audience response too. Then step into the audience, become a member of the audience and notice your response. Change the performance until it is as good as you can make it from those two perceptual positions.

D) Associate into the person on stage and get a full bodily feeling of what it is like. If it feels wrong ask yourself, "What do I have to change for this to feel right for me?" Make changes until it feels right. Go around the three perceptual positions: associated to the performer role, associated to the internal audience, and the director's position, able to evaluate the other two. Keep moving until you are entirely satisfied from all three positions. Finish in the performer's role.

I also like to go to places I will be performing at beforehand, when the facility is empty. I want to get on the stage to see, hear and feel what it is like. Then I go and sit in three or four different places, to become the audience. Finally, I go over to the side and imagine both performer and audience. This makes my playing literally three dimensional.

The Audience Factor

An audiences that is edgy before you begin is liable to transmit its unease to you and this process can spiral. A confident audience builds your own confidence. There have been studies at concerts where the audience has been so entranced that they start to breathe together, influenced by the phrasing of the music. Phrasing is the natural rise and fall of the music and a good performer will breath in rapport with it. The music brings the performer and audience together very closely.

In the same way a performance only ends when you have left the stage. The *halo* effect operates; because audiences remember beginnings and endings. There is research to show that audiences applaud louder if you bend low when you take your bow. Apparently, if they can see the top of your head, and you stay there for a few seconds, you are likely to get substantially more applause than if you bob quickly. Well worth trying.

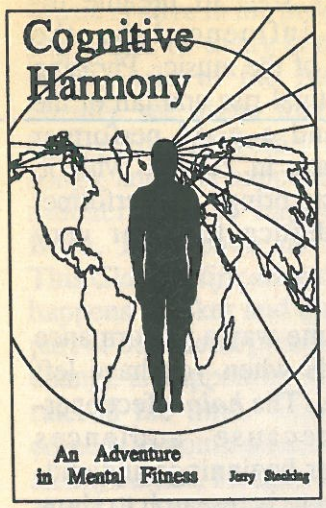
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1) Small, Christopher, *Music of the Common Tongue,* New York: Riverrun Press, 1987.

2) Small, Christopher, *Music * Society * Education,* New York: Riverrun Press, 1982.

3) Malloy, Thomas and Janus Daniels, *The Muse Bemused, Productive Audiences for Writing, and Personal Change in Leaves Before the Wind,* Santa Cruz, CA: Grinder, DeLozier and Associates 1991.

Joseph O'Connor is a musician, writer, teacher, and an NLP Master Practitioner. He is author of *Not Pulling Strings, Listening Skills in Music*, 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: Lambert Books, 4 Coombe Gardens, New Malden, Surrey, KT3 4AA England Phone: 081-942-0286.



Most people are mentally flabby. What did you practice today? How much did you worry today? Were you angry, upset, bored, apathetic, stressed? Did you over-eat, smoke, drink or do drugs to excess? The more you practice these the better you become at them. If you do them every day you almost insure that you will become an expert.

A few people are mentally fit. They produce more with less effort than their flabby counterparts. They enjoy life more and people want to be around them. They have better jobs and better relationships. Mental fitness may seem to be a matter of luck or may seem too complicated to learn. The good news is that you can practice mental fitness daily and become so fit that with each day every challenge in your life becomes an adventure and a delight. If you are physically flabby everything you do is difficult, even to walk upstairs, get out of bed or take a walk is effort. If you are mentally flabby all of your perceptions, thoughts and ideas are limited; you are your own worst enemy and probably don't even know it. The human mind is capable of incredible feats and miracles, but without mental fitness you will seldom if ever experience what you can do.

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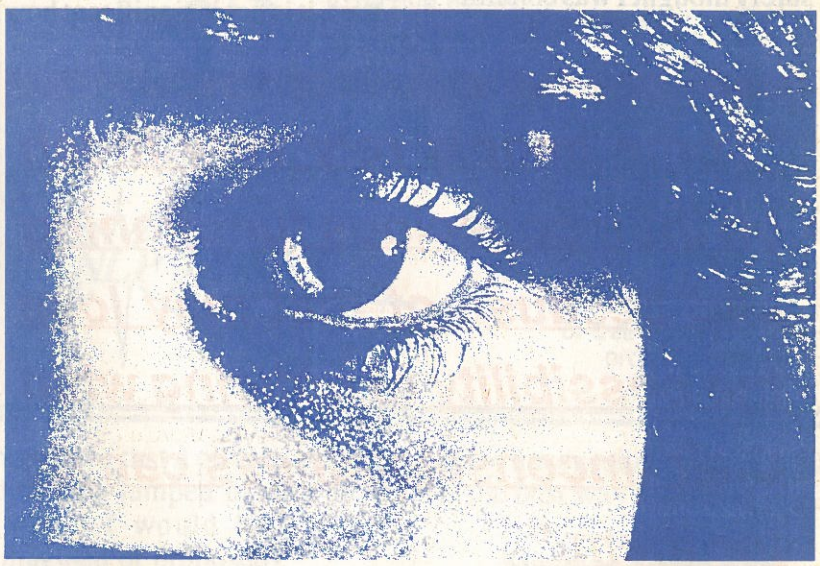
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FAST PHOBIA CURE ONCE MORE

By Veli-Matti Toivonen

The Fast Phobia Cure (FPC) has been covered very well in *Anchor Point.* Is there anything left to add to it? Having sometimes been in difficult situations when giving demonstrations, I've been able to find my way out and would like to share what I've learned about it.



Standard and Tailored NLP Methods

Fast Phobia Cure is an NLP standard method, e.g. there's a preordered way to do it. This helps students to learn it but in a way this kind of *standardization* is against the spirit of NLP. You realize this when you do a *standard* FPC and it doesn't work.

In his book, *Using your Brain - for a Change*[1], Richard Bandler describes two ways of doing a Swish: 1) a *standard* Swish, where preselected submodality drivers are used, or 2) an individually *tailored* Swish, where those submodality drivers, that work for a particular individual or problem are first elicited and then used in the Swish. The latter Swish is difficult to design, but much more effective. Steve and Connirae Andreas also discuss these two types of Swishes in their book *Change Your Mind - And Keep the Change*[2].

Fortunately you can also tailor or design a FPC that works much more reliably than the *standard* version.

Maija was a demonstration subject on a 2-day NLP training which concentrated on submodality techniques, among them FPC. She had volunteered to get relief from a fear or phobia of high places. This had troubled her more or less for several decades. After a short interview, we chose the earliest incident from her childhood and another difficult one from her twenties to neutralize

She could imagine it all very well, but reported that she couldn't keep herself dissociated and I could calibrate her strong reactions. I had her try it again, but the result was the same, so I knew the method wouldn't work with her (and I was giving the demo!). Next, I asked her to first make a dissociated picture of each of the incidents. While doing this, the

Next Page >

placement of the picture changed. We left the picture in the new place and she viewed her FPC films from there. Now the dissociation held and we could proceed further on with the method. I could also calibrate the changes. Maija wrote to me after the training and told me that she had tested our work: "I hung on the railing of a 7th floor balcony. Those passing by surely thought I was committing suicide. I was very surprised not to have those feelings of nausea and heart racing that I was used to have. I could drive a lift (elevator) without any symptoms, too."

If you think about it, it is quite understandable that clients have difficulty in dissociating; if they hadn't, there would be no trouble. So it is not fair to expect a client to be able to dissociate just because you ask her to. And when they are not able to (which often happens), it is good for the practitioner to have different options to help the client to produce the dissociation.

Eliciting Pictures with Presuppositions

At the same time during the above demonstration, I practiced with presuppositions and learned to do submodalities with just language patterns. For a start, it is not insignificant how you ask about images. If you ask: "When you think about that situation, do you see pictures?" half of your clients will answer: "No, I don't see any pictures," because the presupposition in the question is: 'You may or may not see a picture.' But if you change the presupposition in your question and ask:

"Where do you see a picture?"

then 99% of your clients will answer you, because the presupposition is: *You will see some picture, the question is just where it will be.* If you want to, you can explain it a little more by saying:

> **"Where do you see a picture of this situation? Is it in front of you, or to the left or right, or maybe behind you, or somewhere else?"**

This gives the client some guidance and you will get the answer from 99.9% of your clients. If you know the direction in which the client's picture is located, it is easy to continue and ask its size, colors etc.

"Some people rely very much on their conscious functioning and because of that may lose the possibility of noticing what their unconsciousness can do for them."

Doing the Changework with Presuppositions

If the client (and his/hers subconscious) knows what the submodalities are, you can - with the simple submodality change - say the following:

> **"If this picture changed so that your feelings (or attitude or whatever you are after) would neutralize (or change for the positive), what would happen to it?"**

After this question, the picture starts to go, independently, through a series of changes which are followed with changes in feelings (or in attitudes, etc.). This is really magic, because - after you have staged the situation properly - you only do one question loaded with the right presuppositions and the client's unconscious does the whole change for you. This is ecological, too, because the client's subconscious knows best what suits the person.

Some people rely heavily upon their conscious functioning and

because of that may lose the possibility of noticing what their unconsciousness can do for them. They may, for example, impede the automatic unconscious processes started by presuppositions by too much conscious interference. In that case, you can say (whether after or before you've introduced the idea of unconscious):

> **"If this picture changed so that your feelings (or attitude or whatever you are after) would neutralize (or change for the positive), what would happen to it? You don't have to consciously do anything, just notice what your unconscious mind (or brain, or anything) will do."**

If they can keep from interfering, they will be surprised about what will happen. This is one way to start to build the connection and rapport between conscious and unconscious functioning.

If the submodalities have not been introduced to the client, the subconscious changes may concern only the content of the image, or the client notices only those changes. After introducing the submodalities they, too, will change after the presupposition question.

After starting to do the submodality changes with presuppositions, I learned one very interesting thing. Earlier when I used to guide the client through the submodality changes ("could you take it farther away, make it smaller" etc.) the client - if they could - did what I asked. When I started to do the same thing with presuppositions, it sometimes happened that a picture of some difficulty jumped in very close (which I would have never imagined or proposed).

When this happened, I became worried: is this working now, can the client handle the situation, etc. But I was surprised to learn, that the clients took this as a perfectly reasonable thing. So they said: "Yes, I really feel that I should start doing something with this," or "I've been putting this thing off for too long now, now I feel I'm ready to do something."

In other words, when I guided the process, my personal bias prevented my clients from doing something that might have been even more useful to them. So its much better to do it with presuppositions and let the client's unconscious decide what is the best way for them.

Mapping Across with Presuppositions

Mapping across is one those nice and simple NLP methods. It can also be done with presuppositions. When you have elicited both pictures, you can say:

> **"if (the problem picture) changed to became like (the model picture), *what would change first?*"**

After this, the problem picture starts to change on its own and the client can report on the changing: "Well, it became bigger, more colorful... and now it turned three dimensional..."

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etc. The presuppositions in the underlined part include:

1) Something will change (now),

2) Some submodality characteristic will change first, and

3) Others will change after that.

These are very powerful presuppositions. Doing submodality changes or mapping across with presuppositions is very ecological. In mapping across you might list for example eight differences in submodalities (the location of the pictures is different, the size etc.) and when you do the change part with presuppositions, only four of those eight will change. This is then a clear message from the conscious that the other four are not needed, or can even be detrimental. This will save a lot of futile effort and demonstrates well the positive wisdom of the unconsciousness.

Back to the Fast Phobia Cure

The reader may already guess, what all this has to do with the FPC. Right. When the client has difficulty in dissociating, the practitioner can say:

> **"How would the picture change so that the feelings attached to it would become and stay neutralized?"**

Changes start to happen right after this question. Sometimes the picture leaps far away, sometimes it turns colorful, but becomes defocused and so on. The important thing is, if you do the moving picture part with the picture in the new place and transformed form, the FPC will work.

A Second Subject

Another demonstration subject didn't feel any reduction in negative feelings after viewing the film (FPC process) with double dissociation and standard submodalities. After the above question, she reported that the picture jumped down, farther away, to her left and became quite small. It, however, stayed colored. She felt that her feelings became very well neutralized and the film was viewed again with the picture just at the place where it has moved after the presuppositional question. When tested after the whole FPC, her reaction to the problem situation had changed.

So, in a way, the standard FPC, too, includes a bias which prevents some clients from finding their most suitable way to dissociate in their particular situation. With presuppositional language patterns, it is possible to get full support from their unconscious mind.

On the other hand, using a standard FPC usually includes the presupposition that the submodalities that help most people to dissociate are "black and white, small and far away." But even simply choosing submodalities, based upon our own experience of past clients, is still biased and may inhibit and impede the wide selection available to any one person's unconscious. It's forcing the use of our maps instead of efficiently using the maps the client already has.

References

1) Bandler, Richard, *Using Your Brain for A Change*, Moab, UT: Real People Press, 1985.

2) Andreas, Connirae and Steve Andreas, *Change Your Mind and Keep the Change*, Moab, UT: Real People Press, 1987.

*I want to thank Tim Murphey for the valuable suggestions regarding the language and content of this article.

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

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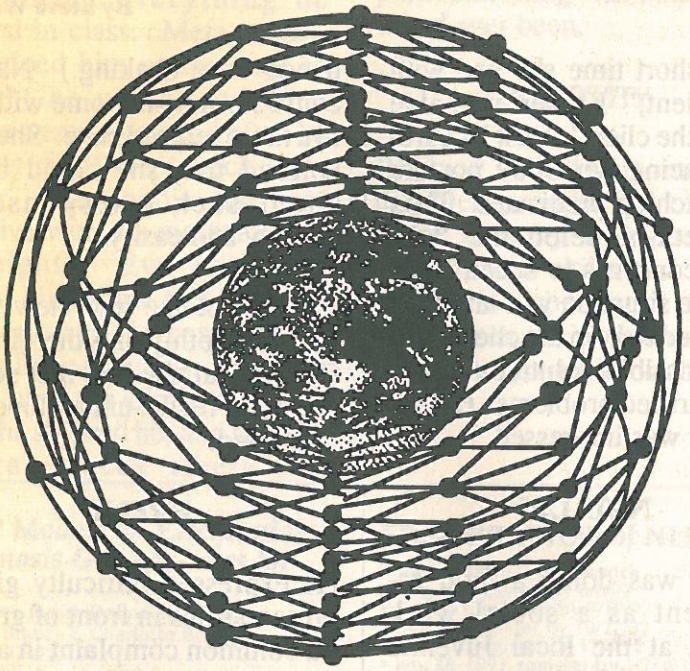
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A Random Selection

By Steve Watson

I regularly receive papers done by students as part of their grades for my NLP workshops at the University. The following applications demonstrate the skills students have put to use immediately. I will share some of my observations based on class learnings (most have been as a result of student contributions leavened by some of my own personal and professional experiences).

It's time to give the space to the students, the beginners who don't know what they can't do and are so delightfully surprised at their own capabilities.

KRISTEN

The Meta-Model was extremely beneficial to Kristen. In one of her psychology classes, she had to be videotaped counseling a "pretend" client. Being limited to about 8 minutes in the session, she became frustrated at first because she couldn't see how she could develop a relationship with her client let alone do any counseling. Kristen decided to apply the techniques she had learned in NLP II.

In the short time she had with her "client," Kristen was able to gain the client's trust by carefully pacing her body posture and matching predicates. Then she meta-modeled the "client's" concerns to specify just what the situation was and then continued to help the client generate possible solutions to the now clarified problems. Her instructor was impressed.

NATALIE

Natalie was doing a field assignment as a social work student at the local Juvenile Court. A girl came in with a charge of shoplifting. She was only 9-years old and had been scared by her parents anticipation of what might happen to her when she came to the Juvenile Probation office. The child's state of physiology was not good and Natalie decided she needed to change that specific quality if she was going to do anything with this girl. She started to pace the girl's breathing, hand motions and posture. When she sensed that rapport had developed, Natalie began to slow her breathing, relax her tone of voice, and shift to a more resourceful posture. (The girls breathing was erratic in the beginning of the interview and her hands were shaking.) Natalie could see the girl come with her to a more relaxed state. She was amazed that she could bring about such a response so quickly and easily.

The rest of the interview went quite smoothly and the girl left feeling that she had met someone who really understood her and cared.

BRENT

He expressed difficulty giving presentations in front of groups - a common complaint in a college setting - and as a demonstration subject in the class, Brent was able to access another's behavior of doing well in a comfortable manner. The technique he used was the New Behavior Generator and requires that the subject take a third position view of someone he knows already has acquired an effective behavior. Brent then steps into the second position briefly to access appropriate kinesthetics. Together with the use of the Circle of Excellence pattern - a self anchoring procedure that accesses one of his own past states of good performance - Brent was able to give his best presentation to date within the week.

Recognizing he still has much to learn, he can "steal" others behaviors whenever he sees something of value he would like to incorporate into his behavior.

KERRY

Kerry used everything he learned in class. Meta-modeling helped him realize that he thought he understood what people were saying and often he was on a different track altogether. The phobia cure was effective with his mother's fear of heights. Eye accessing helped him know just how another person is responding internally to his ideas. His older sister loved the Circle of Excellence he showed her and she had several places where she couldn't wait to apply it. With hypnotic language he helped a friend access a past experience that remained unresolved, change it, and come through the experience feeling refreshed and relaxed. The subject matter was never revealed but his friend assured Kerry that this particular thing was better than it had ever been.

DOROTHY

Working with developmentally disabled women in a group home Dorothy is expected to teach social skills and appropriate interpersonal skills. Sometimes the women are reluctant to go along with these efforts.

One woman, Janie, was upset with her boyfriend and her pattern was to express her anger in destructive ways. It was usually difficult to calm her down when she began her agitation cycle but this time was different. When Janie began banging things around in the kitchen and snapping at the other women in a very loud and fast talking manner, Dorothy began to mirror Janie's movements while matching her language patterns. After a minute or two, Dorothy began to slow her own speech and movement and Janie began to follow. Then Janie began to listen to her and they were able to think through constructive means by which she could ex-

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press her emotions and resolve the conflict with her boyfriend.

The incident became a teaching tool not only for Janie but for other women in the home as well.

WINNIE

Winnie works in a situation similar to Dorothy's. One of the things she has to deal with is difficult behavior when one of the women has to go have a Pap smear. "My clients are very flexible in their behavior and quite capable of violent aggression. Exposing them to unpleasant experiences can be quite ..... memorable."

With her knowledge of language and how internal states can be elicited, Winnie was able to help her client create an internal environment so calming and relaxing that her client did not want to leave it. The doctor was amazed that the procedure went so well and has remarked about several times since.

JANICE

Shortly after taking the NLP class, Janice explored the predicates she was using in her conversations with her son to find out why she was having so much difficulty communicating with him. When they sat down to talk, she found out that he was expressing himself in auditory terms Janice found she was almost entirely kinesthetic in her expression. She had never noticed the differences in their word preference until then. Her son was saying things like, "You don't **listen** to me. You **yell** at me when I do something wrong. It's not what you **say**, its your **tone** of voice."

Janice had been responding with statements like, "**I feel sad** because ... I have **heavy loads to carry** ..." When she really listened to her son and responded to him in kind, Janice found a new opening to discussions which have been very rewarding.

That's the sampler from my last group. As usual, I am slightly amazed and greatly gratified to have had the opportunity to show them the effectiveness of NLP processes.

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

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Current Events

ACCELERATED LEARNING OF NEW YORK
1186 Broadway #402, New York, NY 10001 (212) 447-6113

Aug. 21	Free Intro Seminar
Sep. 26-27	PhotoReading Begins
Oct. 9-11	Crying for a Vision

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

Aug. 24-31	Ericksonian Hypnosis Certif. Training (Rosendale, NY)
Sept. 11	Free NLP Intro. Evening
Sept. 19	One-Day Introduction to NLP
Oct. 10	Ericksonian Hypnosis Certification Training (Zurich, Switzerland)
Oct. 24	Weekend NLP Practitioner Training Begins
Oct. 28	Weekday NLP Practitioner Training Begins
Oct. 31	Weekend NLP Master Practitioner Training Begins

ANCHOR POINT TRAININGS
P.O. Box 286 - Franktown, CO 80116
(303) 841-8701 or (303) 841-8705 FAX

Aug. 22-23	PhotoReading Begins (Denver, CO)
Oct. 7-8	PhotoReading Begins (Denver, CO)

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

Aug. 21	Basic NLP, I
Aug. 28-30	Practitioner IV - Ericksonian hypnosis
Sep. 11-13	Basic NLP II
Sep. 25-27	Practitioner V - Strategies
Oct. 9-11	Practitioner I Reframing patterns
Oct. 16-18	Master Track I, Meta proframs
Oct. 23-25	Basic NLP I
Oct. 30-31	Practitioner VI - Therapeutic metaphors

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

Aug. 21	PhotoReading Begins

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

Sept. 5-6	NLP Tools for Success: Performance Modeling
Sept. 18-20	Partnership: Communicatikon for Cooperation (Zurich Switzerland)

THE EMBUDO CENTER
Box 181 - Embudo, NM 87531 (505) 579-4329

Sep. 14-18	Patterns of Physiology
Sep. 26-29	Exploring the Dark: Vision and the Non-Conscious
Oct. 12-16	Hand Game Training!
Oct. 24-27	Exploring the Dark: Vision and the Non-Conscious

FACTICITY
2550 Thorndyke Ave. West, Unit #407 - Seattle, WA 98199
(206) 283-4190

Oct. 24	NLP Practitioner Certification Begins

INTERNATIONAL DIALOGUE EDUCATION ASSOCIATES
700 E. El Camino Real, Ste. 110 - Mountain View, CA 94040

Sep. 18	Masters Calss (Pajaro Dunes)
Sep. 16-18	Communication Excellence (Toronto)
Sep. 23-25	Communication Excellence (Toronto)
Sep. 29	Communication Excellence
Oct. 6-8	Communication Excellence (Toronto)
Oct. 16-25	Advanced Training (Pajaro Dunes)
Oct. 28-30	Communication Excellence (Toronto)

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

Sep. 2	Influencing Power Beyond Belief Begins
Oct. 17-18	2-day Intro
Oct. 19-28	10-day Certification training

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

Aug. 31	NLP Level 1 Begins/Basic Skills Meta Model
Oct. 12-15	NLP Level 6/Advanced Submodalities & Language Patterns

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

Sep.4	PhotoReading Intro (Milwaukee, WI)
Sep. 12	PhotoReading Begins (Cincinnati, OH)
Sep. 25	PhotoReading Intro (New Orleans, LA
Sep. 3	PhotoReading Begins (Milwaukee, WI)
Sep. 4	PhotoReading Intro (Milwaukee, WI)
Oct. 9	PhotoReading Intro (Washington, DC)
Oct. 24	PhotoReading Begins (New Orleans, LA)

METAMORPHOSIS
1904 N. 7th St. - Grand Junction, CO 81501
(303) 245-3235

Aug. 25	Intro to NLP (free)
Sept. 8	Healing Traumas Workshop Begins

MID-SOUTH INSTITUTE OF NLP
2906 Garth Road S.E. - Huntsville, AL 35801 (205) 881-0884

Sep. 12	PhotoReading Begins
Sep. 19	Understanding Addiction
Sep. 26	Technician and Practitioner Training Begins

Current Events

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

Oct. 8-11 Robert Dilts

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

Sep. 11-13 Healing from the Inside-Out and the Outside In
Sep. 19-20 Emotional Freedom
Oct. 26 PhotoReading Begins

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

Oct. 3-4 Enneagram & NLP
Oct. 24-25 Ericksonian Hypnosis
Oct. 31 PhotoReading Begins

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

Aug. 22-23 The construction of reality in children
Aug. 29-30 Presentation skills III
Sep. 4 Yoga for Everybody
Sep. 17 NLP Supervision: Psychotherapy

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

Oct. 4 The Ultimate Masters

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

Aug. 22-23 Introduction to NLP
Sep. 11 The Aligned Self
Sep. 11 Master Practitioner Training Begins

NLP OF OKLAHOMA/SUCCESS SKILLS
5400 N.W. Grand, Ste. 100 - Oklahoma City, OK 73112 (405) 942-4371

Oct. 3 Adv. Level NLP Practitioner Training Begins

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

Sep. 22 Intro to NLP
Oct. 30 Practitioner Certification Begins

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

Sep. 14-18 Patterns of Physiology
Oct. 12-16 Hand Game Training

NLP OF SOUTHERN CALIFORNIA
4387 York Blvd. - Los Angeles, CA 90041 (213) 254-3841

Sep. 25 Free NLP Introductory
Oct. 10 NLP Practitioner Training Begins
Oct. 23-26 Neuro-Linguistics of Hypnosis

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

Sep. 3 Free Intro. Evening - What is NLP?
Sep. 11 NLP Practitioner Training Begins
Sep. 12 NLP Master Practitioner Training Begins
Sep. 22 Free NLP Intro Evening
Oct. 3 NLP Foundation Skills
Oct. 13 Update for Business Trainers
Oct. 27 Free NLP Intro Evening
Oct. 30-31 Creating Humour

PACE LTD.
54 Queen St - Henley-on-Thames, Oxon RG9 1AP ENGLAND (0491) 410112

Oct. 9 NLP for People in Business Begins

REESE MOVEMENT INSTITUTE
160 Chesterfield Drive, Ste. 8 - Cardiff by the SEa, CA 92007 (619) 436-9087

Aug. 30 Free Feldenkrais Seminar

REPERE
78, Avenue du General Michel-Bizot - 75012 Paris (1) 43.46.00.16 or (1) 40.19.99.50 FAX

Oct. 9 Master Practitioner Training Begins
Oct. 16 Practitoner Training Begins

SENSORY SYSTEMS
28 Bellwood Street - Shawlands - Glasgow G41 3ES (041) 632-3179

Aug. 29 Practitioner and Master Practitioner Training Begins

THE SOUTH CENTRAL INSTITUTE OF NLP
P.O. Box 1213 - Mandeville, LA 70470 (504) 626-7424 or (800) 347-3615

Sept. 18 Practitioner Training Begins

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

Aug. 30 NLp in Health Care (St. Kitts)
Sep. 16 Practitioner Residential Begins (Neth. Antilles)

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Sep. 26 Intro to NLP
Oct. 10-14 Creativity and Mastery (Chicago)
Oct. 22 Free Evening Preview

THINK
D-7863 Zell-Gresgen 40 - Germany (049) 7625-7636 or
(049) 7625-217 FAX

Sep. 26-30 Neuro-Linguistics of Hypnosis

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

Sep. 11 NLP Health Certification Training Begins
Oct. 9 NLP Practitioner Training Begins

CONFERENCES

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

The Dynamics of Change/IANLP Midwest Regional Conf.

Sept 12-13, 1992 - Michigan
For information:
Jo Erickson, Director
Life Learning Center
1610 Bonnie View
Royal Oak, MI 48073
Phone: (313) 545-5878

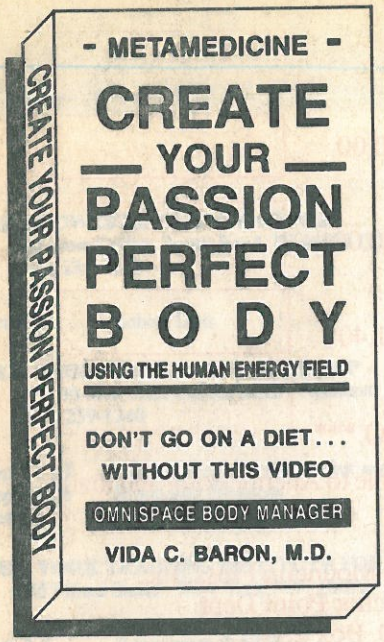
Encouraging Healthy Systems: NLP with Heart

Oct. 3-4, 1992 - Winnipeg, Manitoba, Canada
For information:
Sharon Wall
364 Olive Street
Winnipeg, MB R3J 2X6 CANADA
(204) 855-3687

Giving and Receiving: Solutions Through Alliance

Nov. 20-22, 1992 - New York City, NY

For information:
Marie Margenau-Spatz, Ph.D.
101 West 55th Street, #5E
New York, NY 10019
(212) 757-5755



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