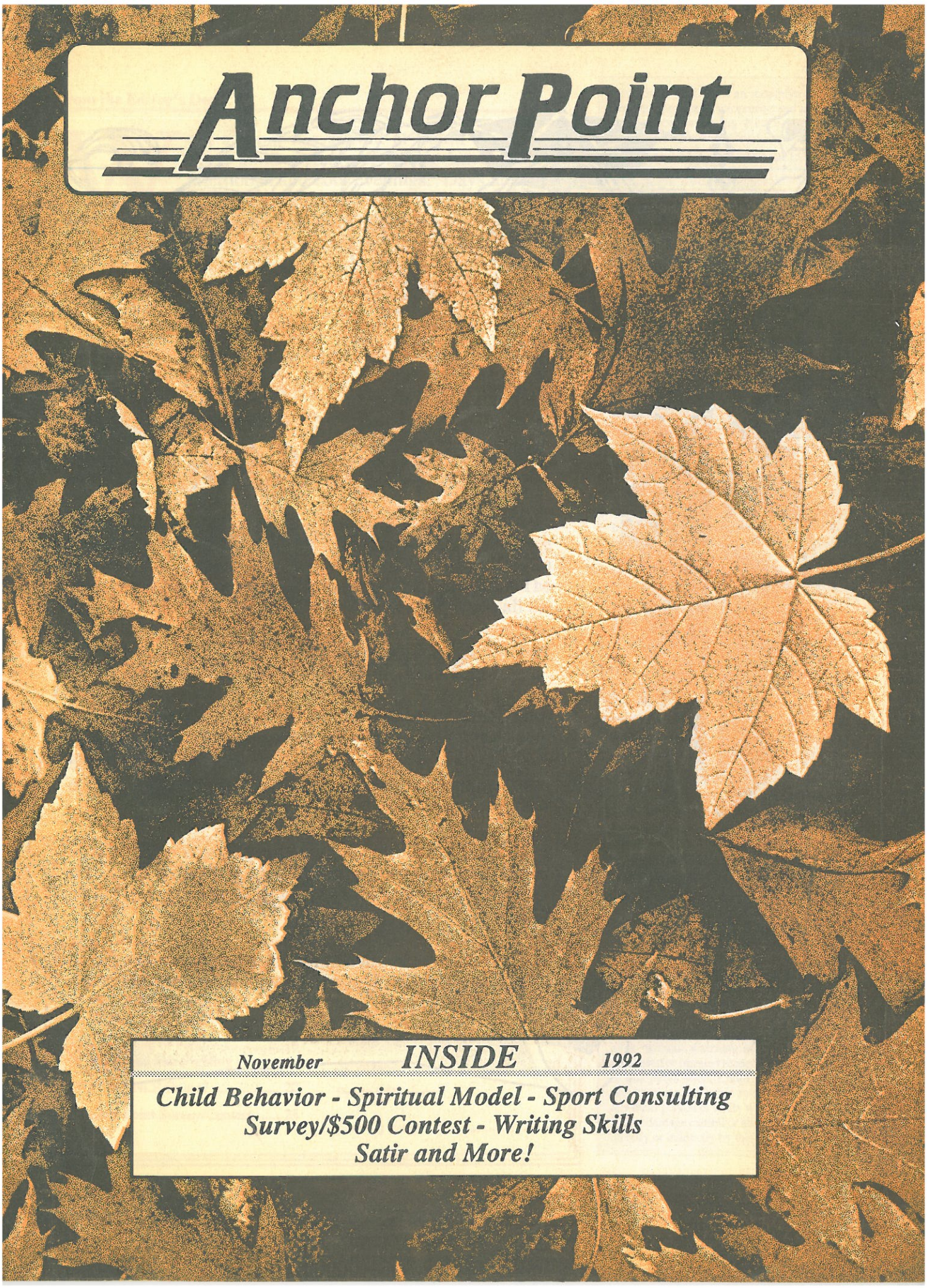
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From the Editor's Desk

Well, autumn has arrived at Cahill Mountain Press amid a flurry of falling leaves, rainy afternoons and cool evenings. Days are getting shorter and the sun is closing its business earlier every night. Children make crunching leaps into leaves piled high and explode into laugherer. Soon there will be a final countdown for getting flower bulbs buried and trees planted for their winter slumber. Fall is the season to plant your hope for spring.

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Helping Children Change



Unwanted Behaviors

By Burt Wasserman, Ed.S., LPC,

The methodology of Neuro Linguistic Programming (NLP) is well suited for children providing the therapist first does his own ecology check in three areas: Are there any contraindications in terms of the physical health and psychiatric status of the child? Is the therapist well trained in the methodology of NLP so he can make the modifications and adjustments he might need to when working with children? Does the therapist have enough experience with children to make the procedures fun and exciting as well as productive?

Unfortunately, using guided imagery with children in some school systems or public agencies is met with resistance from administrators within the system and parents within the community. Providing a comprehensive rationale and procedures for combating this resistance is beyond the scope of this paper. However, those of us who work with children know that they like to pretend, they like to be active in terms of using art materials and they are already masters at daydreaming. We also know some children will do whatever they are not supposed to do and other children don't believe they have control over what they are doing. NLP provides an opportunity for children to use what they do best to solve their own problems and make the changes they need to make. All the examples in this paper help children learn three important lessons. Each child has a personal resource; his own creativity that can help him make changes. Each child can learn to control his own behavior by using enjoyable techniques. Each child has an inner voice that he needs to listen to. His own ecology check will identify the voice. A submodality check will indicate if he needs to turn up the volume.

Erickson[1] has already shared many examples of paradoxical therapy with children. When changing unwanted behaviors like a temper tantrum, the paradoxical intervention of prescribing the symptom is one of the easiest and most efficient things a therapist can do. With a thorough understanding of the structure of the paradoxical intervention and the embedded double bind, the therapist will have the competence and confidence to introduce the intervention to the parents in a way that it will work. It is not the intervention but the selling of the intervention to the parents that the therapist needs to use all his expertise. As with all work with children, the therapist might also explain that if this is not successful it will not be a failure because they will have learned more about how the child does his tantrums and what else they need to try.

Listed below are some suggestions therapists might want to consider when working with children who need to make changes in their behavior. When you are working with children, in many cases you need to convince them that they need to change their behavior. For some children this is a foreign concept because they have the belief that their behavior is not within their control. With other children they simply don't think there is anything they are doing wrong.

The Paradoxical Intervention

In this intervention, the therapist prescribes the symptom. The structure of the intervention is based on the principles of reframing, confusion, pattern interruption and of the double bind. The child is truly confused when the therapist suggests that he is proud of the child because he knows that he needs to have tantrums (reframe). The child is usually completely blown away when the therapist tells him he probably needs to do more (at least one a day for at least 15 minutes). By prescribing the symptom at a specific time each day the tantrum is now under the child's (and parents') control. The temper tantrum room sign provides a different environment for the tantrum (pattern interruption). The child is given 2 other choices for his 15 minutes in the room; he can draw angry feeling pictures or sit and think about angry feelings (do nothing). The double bind is that whatever he does in that room will be what his parents want him to do.



Since most oppositional children will choose not to have a tantrum once they are told they can have one, their oppositional behavior becomes perfectly acceptable. If the child has an unplanned tantrum the parent brings them to the tantrum room and suggests they probably need to extend the tantrum 15 minutes longer than they had planned to. After having tantrums almost daily for 1-1/2 years a 9-year old girl I am working with has only had one in the last 15 days. The intervention has made her realize that the tantrum is under her control.

Art Therapy: Visual Submodalities. Outline #1

Art therapy has been an integral part of the treatment plan for many therapists who work with children. The structure of art therapy is almost identical to the goals originally stated in this paper. Art therapy allows the child to look at his problem differently; "as if" it is under his control. He may do this by creating a picture of it and then changing the picture (altering the submodalities). The process of making the picture allows the child to dissociate from the feeling and thus look at his problem in a different way.

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Mills and Crowley[2] present a wonderfully simple but extremely effective art therapy exercise using the principle listed above. The child is asked to first draw what their problem looks like and then what it will look like "all better." Embedded in these instructions is the presupposition that it will be all better. Also embedded is the presupposition that the child has the power to make that change. I have found this to be an extremely versatile activity for most problems. Since most children want to draw pictures of sad and smiling faces, I usually set this exercise up by explaining that I want the child to do something really silly. I tell them I want them to draw their feelings. I continue by stating "Everybody knows you can't really draw feelings but if you could I wonder what they would look like?"

Next, I show some other drawings of children's feelings and ask the child to guess what feelings the other children have drawn. By neither confirming or denying the child's answers they have internalized the structure of the activity. At the conclusion of the activity I ask them to "look at this picture (the problem picture) until you get the beginnings of the feelings that go with it. As soon as that happens signal me." Once they do that I place the second picture in front of the first and instruct them to "leave those other feelings behind and let the feelings of this picture fill your body until you know the feeling has changed." For those in working environments where resistance to guided imagery exists, this method of collapsing visual anchors might be one that would be more acceptable and meet with less resistance from administrators and parents.

Art Therapy: Visual Submodalities. Activity #2

It is my belief that children learn by being active in their treatment. In my quest to find other related art therapy activities, I designed the following intervention that focuses on the process of getting from the old negative feeling (problem feeling) to the new one ("all better feeling"). In this activity, I ask children to draw 3 pictures. The first picture focuses on "just,

before the problem starts," the second, "what it looks like when you are having the problem," and the third picture is, "what it will look like when the problem is all better."

Next, I reduce all 3 pictures on the photocopier, having the child cut them out, and paste them in sequence on one paper. They can make "as many copies as they can invent ways to get from Picture #1 to Picture #3." The structure of this activity involves a second level of submodality change when all three pictures are reduced in the photocopy machine. It reframes the unwanted behavior as an event that happens in time between and two places; Pictures #1 and #3 when the child is appropriate and in control (Bandler[3]).

Lastly it conveys that the child doesn't have to get stuck or even fall into the problem picture. Children have avoided the problem picture (i.e. temper tantrum), by drawing pictures of themselves; jumping over it, using a rope to swing over it, building a bridge to walk over it, a path to walk around it, and a catapult to fly over it. As a result of this activity children feel more empowered to use the creativity of getting from Picture #1 to Picture #3 to solve that problem in real life.

To increase the transferability the child is asked to create a self-talk for each picture that he would use in the real world when he gets stressed. Phrases like "its time to fly" or "its hang glider time" reinforce the concept that the problem is in the child's control and his own self-talk is a neat way to remind himself that he really is in control. As always, the child is asked to future pace the new behavior.



Guided Imagery: Submodalities, Cartoon Fantasy

Since children love cartoons and are already masters at daydreaming, it seemed appropriate to create an intervention that would allow them to use both of those personal resources. In this activity, the child is asked to close his eyes "and imagine that there is some miniature cartoon character that **thinks** he knows just when you need to have a tantrum. When he thinks you do, he gets all his helpers together so you can have a really big one. The problem is that everybody winds up to be real sad." I continue by instructing the child to "make up the cartoon in your mind and watch what happens when your character tries to help but just makes a big mess."

Once the child does that in his mind and talks about it I ask him to "change what the character does so you don't have to have a tantrum because the character has found a new way for you get all that anger out." Instead of the helper and everyone else being sad, everybody's proud that they got through the experience without having a tantrum. The essential feature in the structure of this activity is the presumption that the child's behavior had a positive intention. When the child changes the cartoon (submodalities of his visual image) he also becomes more empowered to change his own behavior.

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The idea that an unwanted behavior has a positive intention is a presupposition of NLP and it is reflected in much of Erickson's work. Robert Dilts[4] utilizes this concept when he works with physical illnesses. Guided by his writing and the work of others I was fortunate enough to have the opportunity to work with a young boy who had asthma attacks on a daily basis.

Using the cartoon therapy helped this child to visualize what was happening in his body. The result was a remarkable absence of asthma attacks. After about 4 months, the child who was 5, only had one brief attack. The attacks he has had since that one did not appear to be stress induced but appeared to have been related to other infections in his body. I had a friend construct a cartoon of the imagery Ben and I created, which his parents still read to him on a regular basis to reinforce the change (Coughlan)[5].

Modified Six Step Reframe

Although I have used the 6 step reframe with children as young as the age of 10, a modified version for younger children is often useful. A modification I have used involves the cartoon fantasy. After the child creates the story he is asked why the lead character thought he needed to do the unwanted behavior. He is encouraged to brainstorm and come up with the silliest intentions he can think of. Then the child is told to ask the lead character if he would be willing to think of different and better ways to deal with the problem. Once several alternatives have been generated, the child is asked to pick one to try out during the week. I usually stress that I only want the child to do the new alternative if it really feels right and fits. They are encouraged to future pace the new alternative as a way of checking to see if it fits and feels right. This type of ecology check is important because it teaches the child to listen to and honor their inner voice.

Summary

The purpose of this paper is to encourage those therapists well trained in the methodology of NLP to use their knowledge when working with children. The fact that children daydream in school is not a reason to avoid using guided imagery and other related activities; it is a reason to use these techniques. The children are already masters in what they do, they just have to learn alternative ways of doing what they already do well. Using guided imagery with children is simply a paradoxical intervention. You are teaching children to control what, in the past, was out of control.

Combining the concepts of NLP with art therapy provides children with an intervention that is impactful. The art that children do allows them to dissociate and take control of their problem. By combing NLP concepts the child can use the pictures he makes in new and exciting ways. Because the process involves children being

more actively involved in their own therapy, the use of NLP with children becomes extremely attractive. The fact that it works so well with children makes the methodology an asset.

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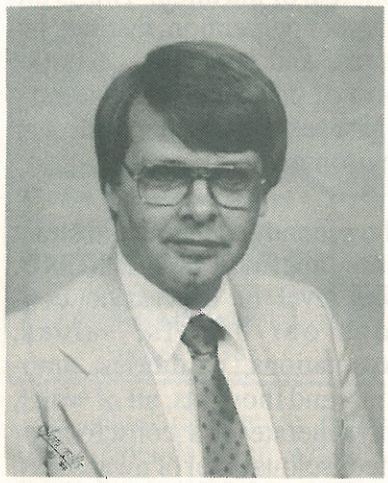
A Model of Our Spiritual Nature

By Lyle D. Chubb and Renee Vandermark

In previous articles, we have offered a model for understanding how our brain receives, processes, and then responds to input from our environment.[1] In this article, we want to begin building a framework for understanding our spiritual nature. Future articles will suggest some ways for improving our connection with spirituality.

Spirituality is a mystery only to our reason, our intellect. In practice, it's very simple. As with everything else, though, we complicate matters by trying to make what we don't understand reasonable or logical. A major obstacle to connecting with our spiritual nature lies in our reluctance to accept that *knowledge can exist without words to explain it.* Knowledge and language are separate. It's not necessary for us to be able to explain everything intellectually.

One of the first things we need to recognize is that there is no way to talk *directly* about spirituality. The spirit is nothing you can see or feel, but it's always there, waiting for us.



Lyle D. Chubb

In many ways, though, we are like cautious, frightened children. We keep our distance from our spiritual nature until that moment when we are enticed forward, whether through curiosity, need, self-exploration or a sense of acceptance. The unknown frightens us, and spirituality cannot be controlled by our wishes and thoughts. We want to *know* we are safe, that we are not going to be hurt by whatever knowledge lies in connecting with our spiritual nature.

Our spiritual nature is neither good nor bad, hurtful nor helpful. It is the adult to our child-like nature -- full of knowledge and wisdom we cannot yet understand, but to which we are drawn to learn. It holds our hand, guiding us through new experiences that help us become everything we are capable of becoming. Some of those lessons *may* be painful at times, and others can seem quite threatening. Yet through it all, like a caring parent, our spiritual nature gives us exactly what we need in order to continue growing as a whole person. We may not always be willing to accept the spirit's gift with grace, though.

Richard Bach presents a parable in his book, *Illusions*, that also describes our relationship with spirituality[2]:

> Once there lived a village of creatures along the bottom of a great crystal river. The current of the river swept silently over them all -- young and old, rich and poor, good and evil, the current going its own way, knowing only its own crystal self.
>
> Each creature in its own manner clung tightly to the twigs and rocks of the river bottom, for clinging was their way of life, and resisting the current was what each had learned from birth.

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But one creature said at last, "I am tired of clinging. Though I cannot see it with my eyes, I trust that the current knows where it is going. I shall let go, and let it take me where it will. Clinging, I shall die of boredom."

The other creatures laughed and said, "Fool! Let go, and that current you worship will throw you tumbled and smashed across the rocks, and you will die quicker than boredom!"

But the one heeded them not, and taking a breath did let go, and at once was tumbled and smashed by the current across the rocks. Yet in time, as the creature refused to cling again, the current lifted him free from the bottom, and he was bruised and hurt no more.

Like we said, there's no way we can describe our spiritual nature in words. We can, however, create a framework that helps us understand how spirituality interacts with our life.

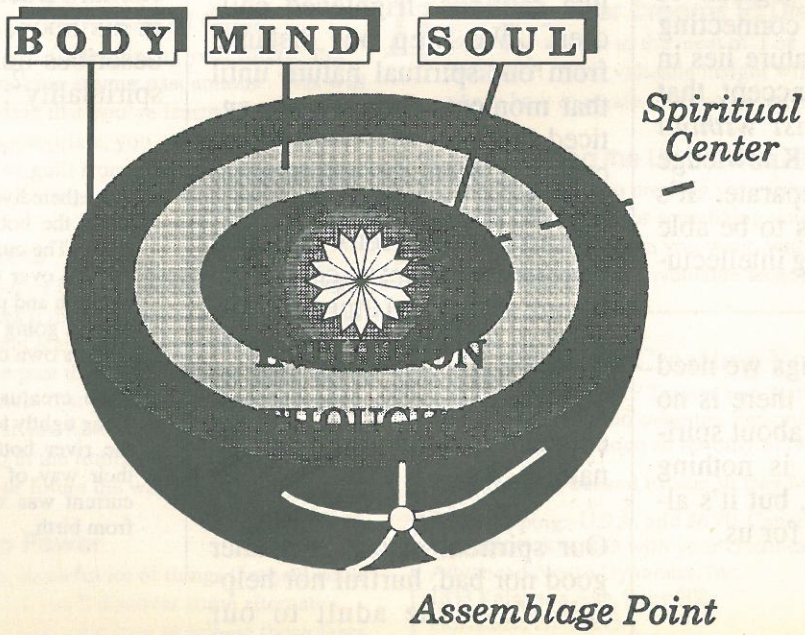
Imagine your essential nature -- that which makes you *YOU* -- as three forms of spiritual expression. Just as water can exist as steam, liquid, or ice, our spiritual nature can express itself in different ways. Spirituality is the bonding agent or energy that ties all three expressions together. We use that energy to move from one level to another, not unlike using heat to turn ice into steam.

The first form of spiritual expression, the **BODY**, is the most concrete of the three. This is the realm of perception, instinct, reflexes, and behavior. It is the form of our nature that we usually use to interact with our environment.

The second form, more abstract than the first, is the **MIND**. This level of expression contains our beliefs, values, expectations, memories, emotions, and thoughts, all of which may operate at a conscious or unconscious level of awareness. Within the framework we are developing here, the mind serves three important functions. First, it takes in whatever activity is occurring on the physical level and translates that raw information into patterns of thought that have both meaning and significance. Once this is accomplished, the second function is to select a response to these thoughts, responses that are intended to influence our environment in accordance with our beliefs, values, and expectations. The third function of the mind, and the one we are most concerned with here, is to act as the bridge between our physical and spiritual natures.

The third form is our spiritual nature itself, our **SOUL**. Each of us creates our own definition of what this expression means to us. Renee sees it as another person inside herself, contain-

Model of Spiritual Expressions



ing the knowledge and experiences she doesn't know she knows yet. I view it as our most natural, pure state, the level from which we emerge and to which we always return. Your definition will be unique to you, and may or may not be shared by any other person.

Let's create a visual model of our framework. Picture three spheres, one inside the other, with each sphere representing one expression of our spiritual nature. The most central sphere is our soul, the core of our existence. Surrounding this core is the sphere of our mind, which in turn is encased by the sphere of our body. All three exist simultaneously in the atmosphere of our environment. A cut-away diagram of this model is shown on page 12.

Somewhere on the surface of the outermost sphere is a point where perception is assembled. Simply referred to as the ***ASSEMBLAGE POINT***, the radiations feeding into this point spread out across the surface of the sphere and reach into the interior.

Perception is the hinge for everything we are or do, and that perception is ruled by the location of the assemblage point. This point can be moved from its usual position on the surface to another position on the surface, or into the interior. When we shift the assemblage point to another location, it makes possible the perception of a different perspective, which is just as real as the one we normally perceive.

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The actual change in perceptions depends upon where we move the assemblage point. If we move it along the surface radiations emanating from the present position, we increase our awareness of different sensory dimensions of our current experience. We can, for instance, focus attention on the auditory system, shift to the kinesthetic, and then move back to the visual.

When we move the assemblage point along those radiations reaching into the interior, we become more aware of our internal processes. We attend to the more internal aspects of our experience, such as our emotions, any internal dialog, images we are creating for ourselves, and so forth.

In both these cases, the original location of the assemblage point is not moved. It is also possible to change the location of the focal point itself, resulting in a complete shift in perspective along all dimensions of our experience.

In his book, *The Power of Silence*, Carlos Castenada repeatedly refers to something he calls *INTENT*, "the pervasive force that causes us to perceive[3]". *Intent* is described as an unmeasurable, indescribable force. Absolutely everything that exists in the entire cosmos is attached to *intent* by a connecting link. That link is what we have been calling spirituality.

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Castenada goes on to explain that we do not become aware because we perceive. Rather, we perceive as a result of the pressure and intrusion of *intent*. When our connecting link with *intent* is obstructed or blocked, our ability (and potential) to perceive in different ways is also limited. One of the first objectives in accessing our spiritual nature, then, is to cleanse our connection with *intent* -- to exercise our spirituality.

The feeling everyone knows as intuition is the activation of our link with *intent*. Some people call it *gut instinct*, while others refer to such experiences as insight. Whatever term you use, it is essentially a sudden awareness of knowledge that cannot always be logically explained. We know that we know, but we don't know *how* we know it. At moments like these, we are under the pressure and intrusion of *intent*.

In our culture, however, there is an almost obsessive insistence on rational, logical order, and intuition, though occasionally valued, is only slightly tolerated in this scheme of things. As if to reinforce the distinction, intuition is even associated with some altered stated called *heightened awareness*, where we have to let go of our everyday state in order to access our spiritual nature. Castenada offers a marvelous story that describes this condition[4]:

> Once upon a time there was a man, an average man without any special attributes. He was, like everyone else, a conduit for the spirit. And by virtue of that, like everyone else, he was part of the spirit, part of the abstract. But he didn't know it. The world kept him so busy that he had neither the time nor the inclination really to examine the matter.
>
> The spirit tried, uselessly, to reveal its connection. Using an inner voice, the spirit disclosed its secrets, but the man was incapable of understanding the revelations. Naturally, he heard the inner voice, but he believed it to be his own feelings he was feeling and his own thoughts he was thinking.
>
> The spirit, in order to shake him out of his slumber, gave him three signs, three successive manifestations. The spirit physically crossed the man's path in the most obvious manner. But the man was oblivious to anything but his self-concern.

We would like to suggest that intuition is to the relationships between soul and mind as thought is to the transactions between mind and body. The impulses of *INTENT* constantly flow outward from our spiritual center, radiating through the patterns of our mind. When our assemblage point is properly positioned through the influences of spirituality we perceive the knowledge contained in those impulses. In future articles, we will examine some NLP techniques designed to cleanse our connection with intent, as well as to enable movement of our assemblage point.

"In the beginning God made a man and a woman and set them on earth. Them the man and woman looked at each other and burst out laughing."

- African Myth

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1) See Chubb, Lyle; Vandermark, Renee. *Unlocking Pandora's Box: Retracing and Moving Forward*, **Anchor Point**, July '92, for summary of this model.

2) Bach, Richard. **Illusions: The Adventures of a Reluctant Messiah** (New York: Dell Publishing Co., Inc., 1977), pp. vi-ix.

3) Castenada, Carlos. **The Power of Silence: Further Lessons of don Juan** (New York: Simon and Shuster, 1987), p. 16. The word *INTENT* is systematically italicized in the book to differentiate it from other uses; we will use the same convention within the context of this article.

4) Castenada, pp. 25-26.

Lyle Chubb, B.A., M.Div., is the founder and director of *Creative Growth Unlimited*, a counseling and education center located in Lyons, New York. He is a certified NLP practitioner and is currently serving as Vice-President of Membership for the International Association of Neurolinguistic Programming (IANLP). Lyle has 10 years experience in counseling and interpersonal therapy techniques.

Renee Vandermark, a graduate of CCFU, is an associate member of IANLP and works with Lyle at Creative Growth Unlimited. Renee is attending the State University at Brockport where she is working toward her Master's degree in psychology and counseling.



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Participants (like myself) are very skeptical of the claims you make and have to be persuaded as well as trained. That's not easy. Now, don't get me wrong, the reduction in my reading backlog is nice and repaid the tuition several times over. Using the whole mind concept has really opened me up, and I'm just a lot more receptive to new ideas in general. Count me as a satisfied customer. S. Gaudreau

Satir and Bernhard -- The Wedding of Family Systems and Fair Fighting

By Yetta M. Bernhard, Ph.D.

At the time George Bach and I were focusing on Rage, Anger, and Aggression and creating the Fair Fight Training System, Virginia Satir was pioneering Family Dynamics and Family Systems. I heard about her work through publications and colleagues reports. I decided I wanted to learn more about it. Later I learned she wanted to know more about my own work.

I registered for a 2-week residential workshop at Big Sur in the early '60's. Virginia asked each member of her workshop why we were there. I said, "I came to pick your brains." The group gasped but Virginia smiled. This began a long and mutually valued friendship and professional collaboration. In the years that followed I was, at times, Virginia's student. Virginia was, at times, my student. A highlight in our professional work was the time, in Canada, Virginia, Jane Gerber, and I co-lead a month-long residential workshop for therapists from Europe, Canada, South America and the United States.



Virginia Satir

In the beginning of our relationship, our two styles and content of professional work were distinctly different but always mutually compatible. Virginia's focus was on how we got to be where we are. She emphasized the value of *insight.* My focus was on what to do about where we are. I emphasized the dynamics of change. As our relationship, personal and professional deepened we found ourselves incorporating each other's concepts into our own. We often quoted the other in our individual work. We never became carbon copies of the other. Virginia added another dimension to my work -- a broadening of view of the complexity of human relationships and the content, context and impact of family interaction.

Virginia focused on *insight* as the basis for change -- making family history an essential part of a person's learning process. She produced family dramas, assigned roles, and directed procedures depicting family in-

"Wise men talk because they have something to say; fools talk because they have to say something."

- Plato

teraction. Her *family sculptures*, *family reconstructions*, and *parts parties* gave another dimension to the therapeutic process.

My work in dealing with the *presenting problem* -- i.e. -- the immediate focus on specific pain and alienation in a relationship, is based on the fact that *insight* does not produce change and that immediate change is imperative in limiting further damage to a relationship torn apart by mutual hurts. I can only deal with what the individuals in trouble are aware of. Dealing with what is on the surface opens the way to what lies beneath the surface. This becomes a process of unveiling and piercing through the clouds obscuring the content and meaning of disharmony. I go back as far as is necessary to make the present more understandable as the process of change takes hold.

My work begins with a question, "Why are you here and what do you wish to accomplish?" When I hear that in spite of the hurt, disappointment, and mutual anger -- there is a desire to maintain the relationship, we begin, through trial and error, to experiment with what specific behavior change is immediately possible that will decrease the emotional distance between contestants and make living together less painful. For one week, by mutual agreement, we assess: were we able to follow through on our commitment to change a specific behavior; did it work; what new information surfaced; did we bite off more than we can chew or emotionally digest; what needs to be modified or changed? We crawl, step by painful step, on the road to more fruitful living. We research alternatives and options. As minimal change occurs, we have the possibility of opening emotionally clogged ears to hearing the world as it appears from the other's point of view. This, hopefully, opens the way to seeing differences, not as right or wrong, good or bad, but rather as possibilities for mutual understanding and expansion. As alienation decreases the setting of ground rules in a relationship may become a building structure of intimate living. The specifics of such ground rules depend upon the value systems of individuals, the desired separate freedoms, the specific responsibilities, the stated limitations, the creative use of rituals.

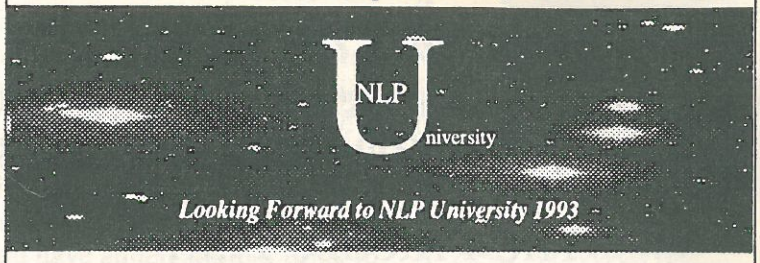
In my long career as psychotherapist I have noted that clients tend to gravitate towards those therapists conceived as best meeting their needs. The Fair Fight Training System attracted people recognizing that there was something they could consider and use in changing a relationship that was getting mutually destructive.

My relationship with clients begins with making clear my own ground rules as therapist. This is another major difference between the methods used of Satir and Bernhard. The ground rules that I set defines the limits

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and freedoms of our relationship. If accepted, I am given the power to direct and control communication. It is explicitly agreed that when I note an exchange of information is deteriorating into mutual blame and defense (punch and counterpunch), I stop this process and afford time and means to de-escalate emotions until listening ears are again available. The process of de-escalation is person and pair specific. Research into specific behavior patterns affords us the information needed to engage in new ways of dealing with old problems.

The standard and specific ground rules I emphasize are: a commitment to abstain from all physical violence; to engage in a demonstrated and taught communication style emphasizing I **messages** and impact of particular behaviors -- i.e. -- "I feel like a helpless child when I have to ask for money to meet household and social needs," "I feel demeaned when.....", etc.

When there is a history of physical abuse we engage in research into the behavior pattern, escalation and mutual fueling process ending in physical assault. We consider alternative options and possibilities. This starts the immediate process and dynamics of change -- through trial and error -- to see what works.

Basically, Virginia and I were always committed to more fully empower individuals to become, in Virginia's terms, *more fully human*. We both aim for the same goal and travel somewhat different roads to get there.

One of the primary procedures in the Fair Fight Training System is the *Negotiation for Change* which has been adopted in Satir's work. This is a definite focus on one item of conflict in a relationship. It starts with a mutual desire to diminish the alienation between partners and to create a bonding process. The procedure is as follows:

1) State the issue -- i.e. -- "I would like to have some minimal weekly allowance for which I don't have to be accountable"

2) State the meaning of this request -- i.e. -- "I feel demeaned when I have to justify every penny I spend."

3) Feed back exactly what was heard to insure that what was said was what was heard and not negatively interpreted.

4) When the request was heard as given a response is made. This can be an agreement, a modification, a denial or counter proposal. If there is consent then we commit ourselves to the new autonomous behavior for one week to see whether this agreement is workable or has to be modified or changed. It is not a question of success or failure but a question of what is doable.

I have found Virginia's innovative approaches to making family relationships photographically clear a tremendous help in facilitating more productive communication and clarification. On first seeing a family and not knowing much of the background of relationships, having one member orchestrate a sculpture of how family relationships appear to him or her and then have another member orchestrate his or her view of the same family speedily demonstrates that what I see is not quite the same as that which you see. This opens the possibility of accepting differences not as right or wrong but as a result of what meaning we have given to specific situations and happenings. A new understanding of other worlds is made possible.

Virginia and I agree that much of our negative behavior is often based on low self esteem. To build self esteem is a life-long process and job to work at. As I worked on the process and various ways to de-escalate rage, anger and hurt, I found that I was teaching the art of Self Care. Every time you take a risk to implement certain rights and set specific limits on other people's excessive demands you have added another brick in the structure of self worth, self liking, self respect -- which adds up to self esteem. Every time you maintain basic freedoms that insure personal integrity you continue the process of deepening self esteem. This is a lifetime job. The roads to self esteem are as varied as the people working at accomplishing it.

Yetta M. Bernhard, Ph.D., was formerly co-director of the Institute of Group Psychotherapy, Beverly Hills, CA. She is currently in private practice in Los Angeles, and is guest instructor at the California Family Institute. She is Conflict Management Consultant to professional, educational, business and religious organizations. She conducts seminars in the United States, Canada, South America and Europe.—

She co-authored *AGGRESSION LAB: The Fair Fight Training Manual* and is the author of *How To Be Somebody*, and *Self Care - In and Out of Bed.* She may be contacted at, 5285 Village Green, Los Angeles, Ca. 90016, (213) 294-3771.

The Avanta Network was begun by Virginia Satir to carry on her work through teachings and trainings. For Additional information about Avanta's International Training Schedule contact them at: 139 Forest Avenue, Palo Alto, CA 94301 - Phone: (405) 327-1424.



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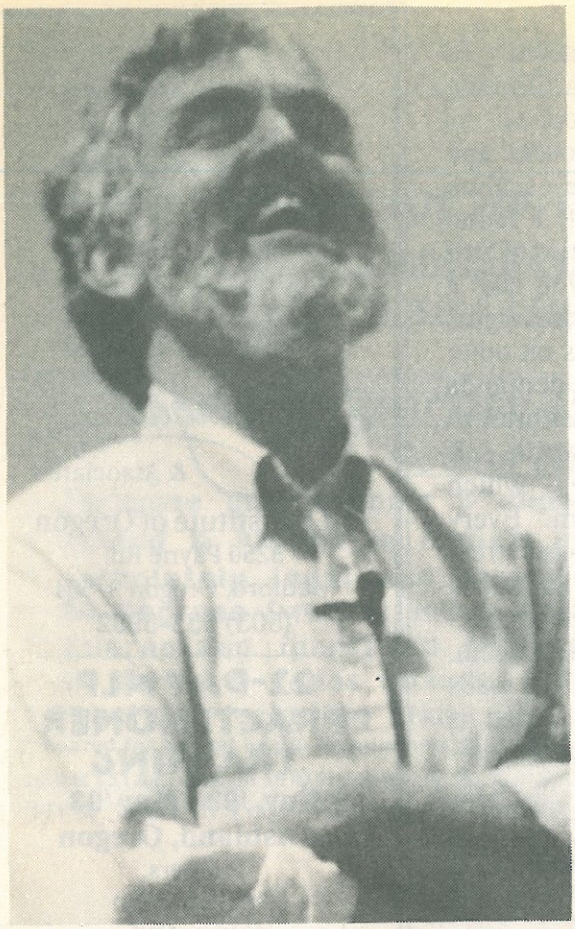
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Where Is NLP Going?

By Steve Andreas. M.A.

I. The Elements of NLP

Just over 200-years ago, when the first chemists began to understand matter, their simple model of the chemical world described only how atoms of different elements combined in consistent and predictable mathematical ratios. For many years their major search was simply an application of this model: to determine how many different kinds of atoms there were, and how many different ways they could combine.

Somewhat later this model was expanded by the discovery of sub-atoms: electrons, protons and neutrons. The periodic table of the elements suddenly gained new levels of meaning and usefulness, as the expanded model pointed out new and wider applications. Later, physicists discovered even smaller particles. Yet still no one dreamed of the broad and deep multiplicity of developments in the chemical/physical model that are occurring today, and the ever-wider applications of this model in disclosing even the innermost secrets of life itself.

The early NLP model pointed out that subjective experience can be understood as being composed of representations in the five sensory modalities, the "atoms" of experience. This understanding allowed us to decompose an experience into its constituent sensory elements, alter these elements, and then rebuild it "nearer to the heart's desire," much as the early chemists did with matter.

Combining representational systems with the concept of sequence gave birth to strategies. Applications of this revised model have been made to the entire range of human skills:

1) Simple rote tasks such as spelling, remembering names, pistol-shooting, etc.

2) More general abilities involved in making good use of critical feedback, decision-making,

positive motivation, self-generated learning, etc.

3) The yet more complex tasks such as artistic and scientific creativity and discovery-the meta-strategies that can recode and reformulate existing data and concepts into more effective models.

The study of the strategies of highly skilled individuals has made it possible to intervene in ways that reach a desired outcome in a much more direct and generative way, going beyond achieving remedial goals to providing skills and abilities that enrich lives far beyond what most people imagine possible.

When Richard Bandler explored the use of submodalities in greater depth, the NLP model gained a new level of detail, power, and precision. Knowledge of submodalities streamlined and refined earlier methods, and at the same time provided a basis for additional new applications. Submodality distinctions made it clear how presuppositions work to change internal experience, giving a new precision to the use of language patterns. We have applied these expanded models (and a few others) to a range of pervasive human problems, such as grief/loss, shame, guilt, and resentment/anger, and the structure of the self-concept, developing and refining patterns that are usually effective in one session.

Although these patterns are labeled with their remedial uses, they actually derive from studying human excellence: people who are able to respond sensitively and resourcefully to life's inevitable challenges. The outcome of these patterns is greater participation in life's joys and satisfactions, as people "lighten up" by laying down burdens, becoming more active in living their own lives in the ongoing journey of discovering what it means to become human.

II. Having and Wanting

1) If you think about having and wanting, there are four possibilities. The first includes all the things that you have and you

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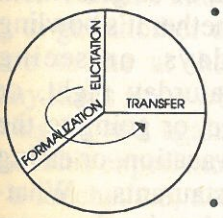
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don't want. People have problems or responses that they don't want, and this discrepancy motivates them to seek help. NLP has developed many ways of doing what is often called "remedial change." Like filling in holes, or getting obstacles out of the way, getting rid of discomfort clears a path to a more satisfying life. Although remedial change is useful, too much focusing on problems itself can generate unpleasant states, and this can also blind a person to what they want to go **toward** in life. "Out of the frying pan and into the fire" aptly describes the major problem with this orientation.

2) The second category includes everything that you want but you don't yet have. This area is a more generative, because it involves going toward becoming more of what you can be, expanding your abilities, your awareness, your world of behavior and responses: going toward a desired future rather than just away from problems. However, there are also some difficulties with this approach. It's easy to get so focused on going toward something that you want, that you become oblivious to potential problems. In a "Far Side" cartoon a couple has just been marooned on a big rock in the ocean. The man says, "Well, Lois, we'll never have to want for food. This rock is absolutely encrusted with mussels and clams, **all the way to the top**!" Uncritical optimism may feel better than pessimism, but it can also be a problem sometimes.

"Happiness is when what you think, what you say, and what you do are in harmony."

- Mahatma Gandhi

It's also possible to not notice that other things might be equally important or much more so. In a recent "Outland" cartoon, Opus the penguin is sitting around with some friends saying, "I was just sitting here wondering if there could possibly be anything more important in life than owning an overhead cam 6-liter Porsche 969 SX. Then I thought of Michael Landon. Suddenly he only had 3 months left. I'll bet he figured out quick what was really important and what wasn't. So why don't we figure it out when we have **lots** of time left?" And they all look very thoughtful for a while. And then Opus says, "Red." and one of the others says, "Yeah, gotta be red." So, even going toward the positive has ways of getting lost.

This points out the importance of specifying outcomes carefully: knowing where you're going, knowing what's worth wanting, and choosing very carefully. An old saying goes, "Be very careful what you set your heart upon, for someday it may be yours!" Since many kinds of psychotherapy are ineffective, it doesn't matter too much what you want, because you aren't going to get it anyway. But when you have a technology that's as rapid and effective as NLP, then you have to start considering outcomes very carefully, and make sure that you choose wisely.

People notice these first two categories, because there is a discrepancy between having and wanting that motivates them to change. The next two categories are much less obvious, and less motivating, but no less important.

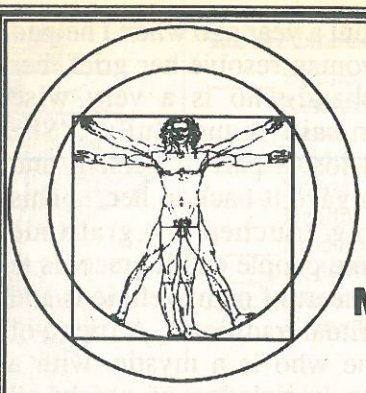
3) Not having and not wanting. This category is potentially even more generative. There are plenty of things that you don't want and you don't have, and it doesn't bother you; it's not a problem. You certainly don't usually find clients complaining about what they don't have and don't want. There are some things you **know** you don't want, because you know enough about them to know that you don't want them. However, think for a little while of when you were 5 or 10 years old. How many things were there that you didn't know enough about to want?-sex, for instance. You didn't know enough about it to have the slightest idea of wanting it. How about all the things in the world that you still don't know anything about, and which you might want if you knew something about them?

We all live in a kind of ghetto of the mind; each of us gets into a set routine-whether it's bowling on Wednesdays, or seeing friends on Saturday night, or playing bridge, or going to the seashore for vacation, or eating in certain restaurants. Whatever our routine is, there are always **other** things that we **could** be doing, and some of them could be marvelous. It's useful to explore periodically,

by doing something totally different, just to find out more about what else is out there-even if it seems totally stupid to other people in your life. We live in a society with immense opportunities to explore and experience alternatives, most of which goes unutilized.

4) The fourth category is perhaps the most important and satisfying of all. It includes all the things that you want and you already have. It's so easy to take for granted all the things that you have, all the experiences and relationships that you have and want. Appreciating what you have and want only takes a few moments of reflection. Gratitude only requires the willingness to take the time to appreciate and connect with what you already have, and value.

For example, a couple of years ago, in springtime, I saw a bunch of daffodils half-buried in a dirty snow bank, next to the road where all the trash and dirty water had been splashed over by the passing cars. The daffodils were pushing up through the muddy snow, and I got a powerful sense of the gift of another spring. "I got one more. I didn't know I was going to get another one." Tears came to me at the time, and many times since while remembering it, and again as I write this. This experience serves me as a touchstone, a reminder to me to pause and experience gratitude for what I have been given.



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III. NLP and Spirituality

Every culture has some way of honoring and seeking spiritual values. Different groups have developed a variety of teachings and paths leading toward spiritual experiences, and all have honored those individuals who were able to live out those values congruently in their lives.

Originally, NLP was developed by studying those who were able to consistently help people change quickly, particularly Virginia Satir and Milton Erickson. This focus soon expanded to the study of human excellence of all kinds.

Although many of the kinds of changes NLP accomplishes don't directly address spiritual concerns, even these can be useful in clearing the way for exploring spiritual paths. It's a little hard to keep focused on spiritual matters when you're experiencing a phobic response, or are continually caught up in thoughts, behaviors, or responses that are ineffective and frustrating.

It is only natural that eventually NLP would turn its attention to areas of human experience that have concerned sages, prophets, and saints for thousands of years. Of course, the word "spirituality" is a nominalization that means very different things to different people, so the task is not a simple one.

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Even though NLP wasn't originally intended to be a spiritual discipline, it's interesting to find that many of the more recent methods produce or support goals that many spiritual teachers have recommended. Several of the patterns that Connirae and I have developed in recent years have satisfied needs that many have called deeply spiritual. For instance, many religious/philosophical traditions teach of the importance of coming to terms with the inevitable losses that we face in life (but without teaching **how** to do it).

The grief resolution pattern provides a rapid way to transform the anguish of grief into a joyful reconnection with the richness of a lost relationship, in which the lost person is re-experienced as a living presence. The tears that people experience when they reconnect with their lost experience signal a profound healing and coming together, a literal re-union. When that happens, people often have tears of connection, which are very different from the tears of loss. There are tears of loss when someone you love leaves you, and then there are the tears of reunion when they come back. The tears are a signal of what's true and important to you, and when you experience this, you're touched.

"History teaches us that men and nations behave wisely only after they have exhausted all other alternatives."

- Abba Eban

About a year ago when I helped a woman resolve her grief, her husband-who is a very wise man-said thoughtfully, "She had lost a part of herself, and you gave it back to her." This being touched by gratitude (some people call it grace) is at the heart of many religions and spiritual traditions. A friend of mine who is a mystic, with a deep knowledge of nearly all the world's mystic traditions, calls this "the gift of tears," and tells me that gratitude has been known and followed as a spiritual path for centuries.

Many religious/spiritual traditions have also taught the importance of laying down the burdens of anger and resentment, and reaching forgiveness (again without teaching **how** to do it). The forgiveness pattern we developed a couple of years ago allows people to quickly reach a congruent state that is far more satisfying than the grudging intellectual "acceptance" that too many settle for. Deep forgiveness is a congruent affirmation that each of us always does the best we can in an often confusing and uncertain world, and that harm or offense to others results from the limitations in our understandings and abilities. True forgiveness results in a compassionate and tender reconnection with the person who had harmed or offended.

These methods already provide paths to deep human yearnings-the wish to expand and deepen the extent of self, while at the same time become more fully connected with others and the world. Who knows what the next developments in the field will accomplish. About 5 years ago a journalist asked Richard Bandler what he would be doing a year or two from now. Richard replied that it was a ridiculous question, because if he knew that already, he certainly wouldn't be doing it a year from now!

So "Where is NLP going" is not really the question at all. A more interesting question is "Where are **you** going?" or "Where is **humanity** going?" To answer these questions each of us can only continue to do our best on our own paths, knowing that future generations will look back on our great accomplishments in the same way that a modern chemist looks back on the first crude fumbling work of her predecessors 200 years ago. That's only a consequence of how much humanity continues to learn about the world, and this mind of ours that even succeeds in learning something about itself.

Steve Andreas has been studying and teaching NLP since 1977. A co-founder of *NLP Comprehensive*, he has edited and written many of the most widely read books including the popular *Heart of the Mind* and *Virginia Satir: Patterns of Her Magic*.





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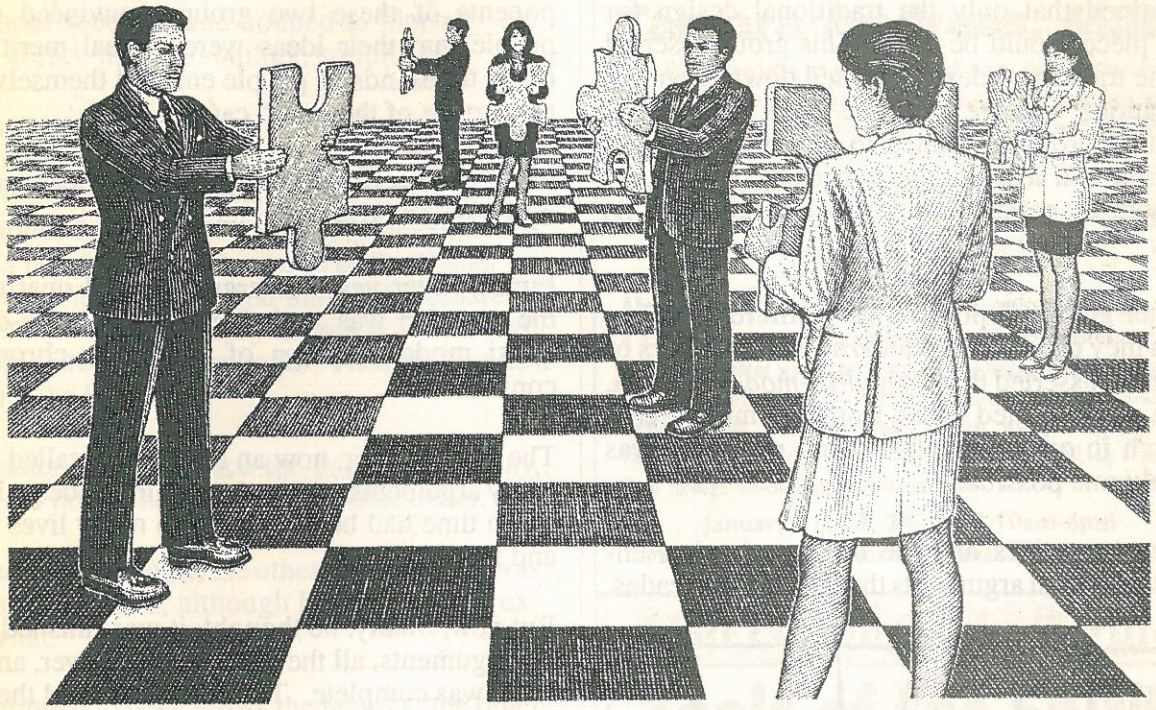
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The Chess Master



by Jack Heggie

The day dawned bright and clear, an auspicious omen, or so said the sages. The huge board reflected the sun's light - over an acre of glistening plastic, the polished black and red squares resplendent in the morning light.

The head builder stood on his platform, high above the ground, and surveyed the gigantic board arrayed before him.

Through his glass, he examined, for the last time, the huge project that he had accepted responsibility for many decades before. As he observed the board and the pieces, he allowed his mind to wander a little.

He recalled the many arguments that had raged for decades among the numerous factions involved in building the board and the pieces.

The building of the board alone, of course, had caused a civil war. One group had proposed that the board be built out of concrete. Another, that it be built of wood. Yet another, that it be built of plastic. The conflicts among these groups had reached such intensity that each fielded an armed militia, and several battles were fought, in which a large number of people were killed.

Quite a few citizens, as is well known, pointed out that the exact construction of the board was of little importance, as long as it contained 64 squares arranged in an 8 x 8 matrix. Whether it was constructed of plastic, concrete, wood, or kryptonite, was of secondary importance.

The construction of the actual chess pieces themselves, too, caused even more consternation than the construction of the board. Not only was there

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a series of violent arguments over the material to be used in the construction of the pieces, there were even more severe arguments over the actual design.

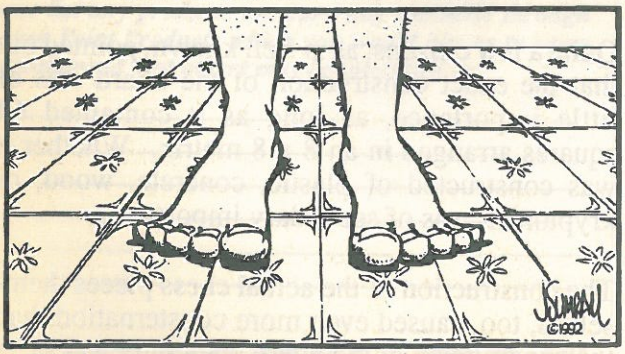
One group, who called themselves conservatives, maintained that only the traditional design for chess pieces could be used. This group asserted that the traditional design, passed down for many generations, was the only one. The head of this particular group happened to be a man of great erudition and learning, and, because of this, he managed to persuade many people to join his cause.

Another group proposed a very different design, which they called *ultra-modern*. The members of this group asserted that their *ultra-modern* design, which incorporated ideas from the most recent research in quantum physics and relativity, was the only one possible.

The conservatives and the ultra-modernists engaged in violent arguments that lasted for decades.



STANDING BAREFOOT ON THE EARTH, HE COULD FEEL THE VIBRATIONS OF THE PLANET AND A SENSE OF ONENESS WITH CREATION....



STANDING BAREFOOT ON THE LINOLEUM, HE FELT THE NEED TO GO PUT ON SOME SOCKS.

Fortunately, the arguments were mostly verbal, and conducted in the pages of obscure magazines that were read by a small minority of the population.

Unfortunately, the incredible verbosity of the proponents of these two groups convinced many people that their ideas were of real merit, and many thousands of people enlisted themselves in the service of these two causes.

Other groups proposed various other designs, all different, one from the other.

Finally, after years of argument and quarreling, the question was settled in favor of a so-called quasi modern design of aluminum-chromium construction.

The head builder, now an old man, recalled these many arguments with sadness, almost despair. So much time had been wasted, so many lives lost - and for what?

But now, finally, he thought, it was finished! All the arguments, all the fighting, were over, and the work was complete. There only awaited the arrival of the master.

He turned his head to one side, looking down the valley along the road to the city. He peered carefully into the distance.

There! The distant plume of dust on the road heralded the imminent arrival of the master.

The head builder turned away. His task was finished. Soon he could go.

In a few minutes the slight creaking and swaying of the tower signaled the arrival of the master. The builder turned his head toward the ladder.

Presently, the head of the master made its appearance above the platform. Eager hands aided his assent.

The head builder looked on the face of the master. It was lined, and the wisps of hair that framed it

were snow white. Still, though, the eyes showed a sparkle and a curiosity that reminded him of a small child.

The master dusted off his robes, and faced the board and pieces. He peered out at the game for a few brief seconds, and nodded to himself. He turned to face the head builder, smiling.

"It is acceptable," he said. "You are to be commended."

The builder felt his heart swell, yet he said nothing. As he brushed by the robes of the master on his way to the ladder, he felt the brief pressure of the master's hand. His only answer was a similar, brief pressure. It was enough. Then he was descending the ladder.

The master turned to face the board. Far away, across the board, he could see another tower.

He squinted, peering at the other tower. There was some activity there, although he couldn't see exactly what.

He continued to peer across the board at the other tower. Presently, he could clearly see a small flag being hoisted on the pole above the tower.

He turned to one of the assistants standing on the platform beside him.

"Hoist the flag!" he said. "It is time!" The assistant scurried away.

He took a single, deep, breath, and let it out. He surveyed the pieces and the board one last time.

Finally, he turned to the messenger waiting beside him. "We will begin," he said. "Pawn to king four."

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

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NLP Sport Consulting: Responses to 2 Frequently Asked Questions

By Nicholas M. Rosa, Ph.D.

The *Anchor Point* article "Overcoming the Athletic Slump - 2001" (Rosa, 1991) generated numerous telephone and written responses and requests from *Anchor Point* readers. Many of the readers expressed a desire to specialize in NLP sport consulting and all expressed an interest in including NLP sport consulting in their practices. All requested references to research, articles and/or books regarding the application of NLP to sports.

This article is the first of what I hope will be a meaningful series of articles covering the subject of NLP sport consulting.

I have worked with a number of professional and Olympic athletes and I am currently working with Villanova football head coach Andy Talley and his coaches and players. Additionally, I hope to work with Villanova basketball head coach Steve Lappas and head swimming coach Chuck Horton and with their coaches and athletes.

In this series, I will share relevant ideas, work and experiences I have had and will have in consultation with coaches, managers, trainers, physical therapists, medical personnel and athletes. I am delighted to be granted the opportunity to do so. However, I would also like you to write or call me to share your ideas, work and experiences regarding the use of NLP and Ericksonian language patterns in sports. It is my desire to describe your contribution and credit you for it in the column. Questions regarding NLP and Ericksonian language pattern utilization in sports are also welcomed, as are questions and ideas regarding marketing our skills.

The *Anchor Point* readers most frequently asked questions about advertising and marketing. One of the more frequently asked questions regarded the name one should use for professional identity. "What do we call ourselves?", "Are we sports psychologists?" "Should my card read 'NLP Practitioner'?", etc.

First and foremost, if you are licensed as a psychologist in a state, province, commonwealth or country, you may legally identify yourself as a sport psychologist. If you are not licensed, it is illegal to call yourself a psychologist of any type.

You may as some readers do, call yourself an "NLP Practitioner" or, better, an "NLP Sport Practitioner." Keep in mind that the majority of the coaches and athletes have little or no knowledge of what NLP is. Moreover, while the descriptor "practitioner" or "master practitioner" has definable meaning in NLP circles they have, at best, vague meaning in the sports world.

My rationale for identifying myself professionally as I do is this: I want to identify myself most closely with the psychotechnology I utilize in working with coaches and athletes. Accordingly, I use the descriptor "NLP." Because I want to market myself to and work within

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the sports community, I use "Sport" as a descriptor. While I am licensed as a psychologist in the state of Pennsylvania I do not want potential consumers to consider me to be primarily invested in psychological assessments or traditional psychotherapy. Therefore, I prefer to use the descriptor "consultant" which has been commonly used by psychologists and non-psychologists who work primarily with athletic enhancement through mental skills training (for us through the application of NLP). Accordingly, I use "NLP Sport Consultant" and I encourage those of you who want to work with athletes to do the same. Having a common descriptor will benefit us professionally over the long haul.

The use of "NLP" may seem contradictory in light of the statements I made above indicating that the descriptors "NLP" and "Practitioner" are, at best, vaguely understood. I eliminate practitioner from my title because I do not want to spend time explaining the less relevant term "practitioner." However, I do welcome the opportunity to explain what NLP is and it's value to coaches and athletes.

Other frequently asked questions center around how one goes about getting started working with athletes. I have tried advertising in magazines, journals and the Yellow pages. I have tried writing letters to professional athletes whom I believed I could help out of a slump and back to peak performance. These strategies have not worked well for me.

What has worked well for me is directly contacting coaches (also managers and trainers) by telephone. The coaches are the referral agents in sports. In my experience in working with athletes at all levels, I have found them to be highly motivated to perform well, cooperative and open minded to NLP. However, typically, to get to work with athletes one has to have the green light for his/her coach first. Coaches are the persons who need to be convinced that we have a valuable service to offer them and their athletes.

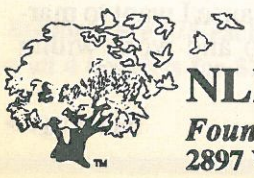
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ant and briefly indicate that NLP is effective in improving athletic performance (see example quote below). Then I request a 5 to 10 minute appointment to explain what NLP is and how it is used to help athletes perform better. Typically, I am granted an appointment.

However, when my request for an appointment is denied, I inform the coach that I will forward an article explaining some of the NLP work I do and I ask that (s)he consider reading the article. I immediately mail the coach a reprint of the *Anchor Point* article "Overcoming the Athletic Slump - 2001" (Rosa, 1991). A brief note of thanks for taking the time to talk with me and a professional card is attached. Subsequently coaches usually contact me and schedule an appointment which has resulted in a consultation with athletes.

Once an interview is granted, we are all on our own to promote ourselves and what we do as best we can. However, I do have what I believe to be an important suggestion concerning the manner in which we approach coaches (and athletes), that is, with and humility or respect.

To be humble or respectful with coaches, it is useful to consider that, if not at lower levels, coaches at the high school level through professional level athletics are professionals. Today's coaches tend to be bright, articulate, and knowledgeable. Coaches are paid for what they do because they have some degree of expertise in their field, usually a great deal. Most coaches read about and study their sport or a specialized aspect of their sport in depth (defensive line coach, kicking coach, pitching coach, etc.). And coaches have a great deal of pride, usually warranted. I keep the mental set that the coach is an expert in the sport or a particular aspect of the sport, I am not (we are not).

As NLP practitioners we acknowledge the formulation that thoughts, feelings (physiology) and performance are interrelated. A respectful manner in approaching coaches is well served when we assume that they specialize in the performance aspect of this formula and we in the other two (feelings and thoughts).

In marketing with coaches over the past 7-years I have concluded that keeping my presentation short, simple (keeping NLP jargon to a minimum) and respectful has served me best. The following quote is representative of what I say to a coach on the telephone during my first contact (and again at the beginning of our initial appointment).

"It is a generally held formula that thoughts, feelings (physiology) and performance are inextricably interrelated; that a change in one brings about concurrent change in the others. With respect to athletic skills you, the coach, specialize in the performance part of this formula.

Next Page >

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Having developed the 'just right state' the skilled athlete performs well. However, a skilled athlete can lose this 'just right state' and begin to perform poorly. It is at this point that NLP is very efficient and effective in helping the athlete to regain the 'just right state' that you (the coach) and your athlete had worked so hard to develop.

If one (or more) of your athletes seems to have learned basic skills and strategies and is (are) not executing well or is (are) executing inconsistently, please call me at (###)###-#### to discuss what you and I can do using NLP to get him/her (them) to recapture the 'just right state' and, thus, maximize performance."

Of course, as NLP sport consultants, we can do more and actually will have an opportunity to do much more than is indicated in this brief presentation. Coaches and athletes welcome opportunities to improve their chances of winning and when we generate an opportunity to work with them they soon discover the efficiency and efficacy of NLP. Generally, my experience has been that once I am accepted by the coach as an ally and given the opportunity to work with one or two athletes, carte blanche has been granted me to do whatever I believed to be of greatest benefit to the athlete or team.

In this introductory article I have suggested that, those of us who want to work within the sports world, we market ourselves as "NLP Sport Consultants." I have indicated that coaches are the referral agents in sports and suggest that our marketing strategy be directed at gaining coaches' confidence in the services we offer. Finally, I have suggested that when we work with coaches (and athletes) be they amateur, high school, collegiate, Olympic or professional; we respect their expertise. I believe that having a respectful attitude with coaches and athletes enhances open mindedness and acceptance on their part. We have a valuable service to offer and

most athletes and coaches will give us the chance to prove it if we work with them in a respectful manner.

In the future writing of this column, specific techniques and strategies applied to sports will be featured; the fast phobia/trauma cure, anchoring, future pacing, one and six step reframing, mapping across submodalities, the moment before, Godiva Chocolate and others; be they from my work or yours, preferably yours.

Please write, fax or telephone me describing your work as an NLP sports consultant, posing questions, sharing your ideas or challenging mine. Write: Nicholas M. Rosa, Counseling & Human Relations, Dept. of Education & Human Services, Villanova University, Villanova, PA 19085 (Attn: Lisa Haught). Telephone: (215) 645-4628 or (215)645-4620 - or Fax: (215) 645-4623.

Nicholas M. Rosa, Ph.D. teaches graduate clinical counseling courses in the Counseling & Human Relations Program at Villanova University. He is a licensed psychologist and a NLP sport consultant.



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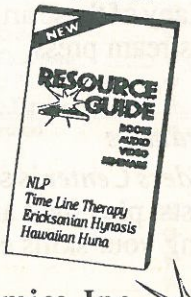
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News and Noteworthy

Best Conference Value of the Year

The IANLP Northeast Regional Conference in New York City November 20-22, 1992 is sure to be a sell out!!! This conference boasts a Friday pre-conference, a keynote speaker, a cocktail party, and a luncheon speaker on Sunday. Joseph Chilton-Pearce's pre-conference ($90.00) is on becoming a magical person. The 2-day Conference on Saturday and Sunday is highlighted with Anne Linden's Conference Keynote Address on *Giving and Receiving in the World.* Registration also includes 23 Workshop presentations ranging from business, basic NLP techniques and NLP and Jewish spirituality. David Gaster will present his ideas on Visionary Leadership during the Sunday Luncheon. The Cost of the 2-day conference is $115.00 for IANLP members and $140.00 for non-members. (This includes the Friday Cocktail Party (cash bar) and the Sunday Luncheon). Now for the special feature. Arrangements have been made to Cruise New York Harbor with your NLP friends aboard the *Spirit of New York.* You can enjoy a 3-entree dinner buffet, dance to live music and see a Broadway Revue. The cost of this evening is a reasonable $61.90. For more information, contact Marie Margenau-Spatz at (212) 757-5755.

New Holiday Concept

Clinton and Edna Clay are hosting a Carousel of fun, relaxation and renewal December 27-31, 1992. For $300.00 ($250.00 if $100.00 deposit is paid by Nov. 15th) you will receive 4 nights in a double occupancy room; two meals a day, a Sunday party and self-enrichment classes. The site is the Quality Inn Beachside in Gulf Shores Alabama. For more information Contact The Mid-South Institute of NLP (205) 881-0884 or 1 (800) 235-3372.

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Dilts in Success Magazine

A brief distillation of Robert Dilts' work on the *Strategies of Genius* recently appeared in the October 1992 issue of *Success Magazine* (Pages 26-27). The overview was based on interviews with Robert and upon his monographs about history's greatest innovators (Leonardo da Vinci, Walt Disney, Albert Einstein, etc.). Many of these articles have also appeared in *Anchor Point* in the past. Nice to see Robert's work in the mainstream press.

Poles Seeking Trainers

The *Creative Leaders Center* is seeking trainers who want to lead 9-day NLP Trainings in Poland. Some transportation costs, plus food and lodging will be provided. If you are a Trainer interested in visiting Poland and sharing your skills contact:

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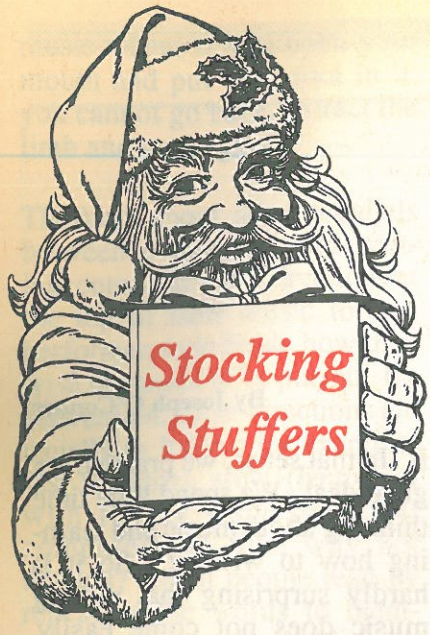
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Scherzando

By Joseph O'Conner

This month I would like to take a detour from music and write about creative writing. Stringing words together to communicate with and influence people has a lot in common with composing music. Here is Beethoven describing how he composed, and it is easy to imagine a writer talking about his thought process in the same way: "*...I begin to elaborate the work in its breadth, its narrowness, its height, its depth, and since I am aware of what I want to do, the underlying idea never deserts me. It rises, it grows, I hear and see the image in front of me from every angle, as if it had been cast, like a sculpture, and only the labour of writing it down remains.....*"

Mozart says something very similar, "*...all this fires my soul, and provided I am not disturbed, my subject enlarges itself, become methodised and defined, and the whole, although it be long, stands almost complete and finished in my mind so that I can survey it like a fine picture or a beautiful painting, at a glance. Nor do I hear the parts successively, but I hear them as it were, all at once. What a delight this is I cannot tell!*"

Mozart and Beethoven use similar language to talk about how they compose, and describe a similar sequence of representation systems. They were different in one respect. Mozart was a very facile composer, he composed very quickly with few corrections. The music seemed to be fully worked out before he set pen to paper. Beethoven was much more painstaking and laborious. He would change and alter the themes in his notebooks, sometimes working on them for years, until he found the most beautiful combination. He seemed to make much harder work of composing than Mozart. Perhaps more of Mozart's strategy (including the editing) was unconscious. Beethoven worked on his material more consciously. It may have been personal style.

We take it for granted that most people can write their native language and make sense, yet music composition is considered an arcane talent. Everyone learns language and literacy is important and highly valued. A lot of time is devoted to teaching it. In that sense, we practice it a great deal. We spend little time thinking about music and learning how to write it. So it is hardly surprising that writing music does not come easily. While we can pass on our thoughts in words, it is not so easy to code our thoughts in sounds without words.

I believe we can all think musically. It is a pity that a great deal of music teaching emphasizes mastery of the musical code as a prerequisite for composing and "being musical." In fact, as Mozart and Beethoven and just about every other composer testify, it is the least important part of the creative process. Writing it down is the last stage, and by then, all the creative work is over. If we spent more time thinking about music, and the priorities of music education were reversed, we could probably compose with as much facility as we write.

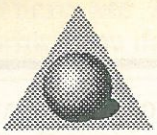
When I attempt to write, I am more the Beethoven of the word processor: slow with much editing. I can write and rewrite until I get a reasonable expression of what I want to say. In that sense it is different from public speaking or performing

music where if you open your mouth and put your foot in it, you cannot go back, extract the limb and start again.

Thinking about other parallels between composing and writing, composers put directions at the top of their music for the performer, to indicate how they wish the music to be played. By convention, these directions are usually in Italian, for example, fast (*allegro*), slow (*lento*), or with feeling (*espressivo*). If composers do this, why not authors? Most people read by repeating the words to themselves, and authors give no clues about how to read it. Even the dullest prose can be enlivened if it is read expressively. I assume you are reading this auditorily. If you are reading this visually please switch to auditory, and read this article to yourself in an interested, good humored tone of voice, at a comfortable pace, (*Moderato e cantabile, sempre scherzando*).

Authors could give instructions for the reader to change internal voice tone as appropriate. (*Adopt serious tonality*). Seriously, make sure you are comfortable when you read this article (*Change back to original tonality again*). Reading can be even more enjoyable. Could the idea catch on?

Technical journals would come with instructions to read them in a slightly dry, scholarly tone of voice coming from the right ear, (so it goes to the left brain). I can take care of the creative writing if you take care of the creative reading.



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Some of the ideas in this article come from the creative writing seminar John Seymour and I presented at The Association for Neuro-Linguistic Programming (ANLP) 1-day Conference on 25th April. The ANLP is the umbrella organisation for NLP in Great Britain. The outcome of the 1- day conference was to develop the NLP community in Britain and also to provide a lively introduction for newcomers. It fulfilled both functions admirably.

The Annual General Meeting was held after the conference and was well attended. Apart from the more mundane housekeeping business, there were a couple of interesting items. One to endorse the establishment of a framework for a code of practice for excellence in the provisions of NLP certification training. This would include the formulation of competence based standards for trainers, practitioners and master practitioners of NLP; an interesting challenge which is sure to provoke a lively debate. The approach is in line with the move towards standards-based trainings in the Britain through National Vocational Qualifications (NVQ). NVQ standards are based on a model that measures results. Standards are assessed on the ability to carry out highly specific tasks competently.

The second interesting motion from the membership was to change the name of ANLP to ANLD, that is, to the Associa-

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tion of Neuro-Linguistic Development. There was an interesting debate, and of course the ANLP executive made it clear it could not enforce the change if carried. The argument behind the motion was that the word 'programming' might be an anchor in many peoples' minds for a mechanistic push-button approach. To suggest we are on the level with computers could be construed as insulting. 'Development' was put forward as a better anchor for creativity and progress. The motion was defeated. Whatever the connotations of the name, it is here to stay.

Many consultants and trainers in this country have reframed the name into such ideas as Neuro-Linguistic Psychology, Neuro-Linguistic Practice, or Neuro-Linguistic Patterning. A rose by any other name.....?

Here are some ideas that came up in the writing seminar at the conference. Writing in the active voice usually is clearer than writing in the passive. In an active sentence the subject will act on the object. For example: I am using the word processor to write this now. By turning it round and saying the word processor is being used by me, the sentence loses some impact. The reader is slowed down when you write in the passive voice. Only have it done if you want an effect to be created by you. Wading through writing expressed in the passive voice is like wading through treacle.

The second general rule is to avoid abstract nouns. Abstract nouns or nominalisations have a tendency that leads to an avoidance of clarity, and a provocation of transderivational searches that often has the result that the readership is left in a state of confusion, such that they have an experience of wondering what on earth you are talking about. Didn't it?

General speaking short sentences with short words evoke

"Wise men talk because they have something to say; fools talk because they have to say something."
- Plato

"The art of medicine consists of amusing the patient while nature cures the disease."
- Voltaire

direct action. Longer sentences, with more words in them, perhaps with a number of dependent clauses which alter the sense of the sentence as it goes along, not too much mind you, but just enough to make the whole thing an exercise in long distance sense retention, (if indeed there was any at short distance to start with), can actually get away with leaving out the point of the sentence, because you have forgotten the start by the time you have just reached the end. Please do not read the last sentence again. Your confusion is well-founded.

Most adults have difficulty following the sense of a sentence with more than 18 words, at least in spoken language. In a book or article the reader can go back and read it again if they do not get the sense the first time. There are similar rules in music on how you string together chords and phrases, depending on what sort of general mood you wish to evoke in the listener.

If you want an idea of how clearly you are writing, then you can apply the aptly named **Fog Index**.

To work out the Fog Index of any piece of writing proceed as follows:

Firstly, take a section of between 100 and 300 words.

Count the average number of words per sentence. (Call this number (A).

There are some exceptions which you do not count:

a) Do not count proper names (in other words any nouns starting with a capital letter).

b) Count compound (hyphenated) words as one word if each part has two syllables or less.

Next, count the number of words of three syllables or more per hundred words. Call this number (B). Leave out words that achieve three syllables by changing the part of speech (eg. verb tenses or plurals). For example 'anchoring' would not count as its third syllable is due only to its verb tense.

The Fog Index = (Average number of words per sentence added to the number of words of three syllables or more per 100 words), multiplied by two fifths.

Fog Index: (A+B) - 0.4

Reasonably clear writing has a Fog Index of between 9 and 12. This article comes out to an index of 9.6.

The bible averages a light mist of about 7 and best sellers usually between a hazy 7 and 8, with more literary best sellers coming in at an cloudy 9 to 10.

Our English "quality" press leaders are an overcast 14 and the "tabloids" are about 7, slightly more complex than childrens' books, which are usually between 4 and 5. Our civil service bureaucratic circulars are an opaque 23, despite government attempts to clear them up. The index of James Joyce' *Ulysses* however is a thick smog of 31. I think this is because Joyce, like the young man from Japan, who, when told that his verse didn't scan, replied he'd always been taught, that really he ought, to always try to fit as many words into the last or ultimate line as ever he possibly, possibly can.

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.

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Product Reviews

The Structure of Delight by Nelson Zink
Mind Matters - Taos, NM , 259 pages, paperback, $12.95

If I was to pick up this book in a bookstore, I would probably put it down just as quickly. It would be my loss. My criteria for reading materials is usually determined by the back cover text, the table of contents, and the index. This book is devoid of these elements. A browser's only clues are an attractive cover depicting a cave wall carving lit by a rainbow, a brief description of the author (dedicated to the exploration of delight) and the dedication that merely says "because of Melissa" (leaving me to wonder who is Melissa and what did she do to deserve this citation).

Hopefully, this book will get picked up and purchased by explorers of experience or the extremely curious. Comprised of Nine Chapters, *The Structure of Delight* does not read like a typical book...it's more of a travel log of Jay, Noom, Derry, Frank, and a few others. The travel tales can range in length from 2 paragraphs to 5 pages in length. This plethora of stories is laced together to form the chapters. (This would be ideal for those with limited reading time, for short bedtime reading, or the bathroom!) It is also ideal for parents who read shories to youngsters who may otherwise have short attention spans.

"Happiness is a butterfly, which, when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you."
- Nathaniel Hawthorne

The great thing about this book is that the stories are all stand-alone and can be enjoyed individually. Kind of like a box of chocolates and you can pick one flavor at a time. You can jump around the book and flip from back to front and enjoy yourself where ever you end up.

Where you end up is mainly located in the southwest. You will explore, Blue, Arizona, coyotes, ancient red rock, visit with the Dance Master, The Blind Navigator, learn about mood codes, mind police, dreamtime and the apple strudel algorithm. Zink's descriptions are marvelous. He has the ability to paint a picture you can really put yourself into and then enjoy walking around. You will find yourself either watching the interactions with the characters or identifying with the characters. Here is a small taste of *Delight*:

" All rocks have secrets to tell and on rare occasions the assayer may discover a sample from a fabulously rich lode, the treasures of which are beyond belief. These moments keep the assayer at his work, for to discover and reveal hidden inner riches can be the most exhilarating work of all."

or

"What Jay didn't know was that the cosmos doesn't conduct talent searches, it accepted him just as he was. He was the only one who was disappointed with his situation."

You can look at this journey as just a story or you can say those are great metaphors with snippets of insight you can ponder, chew, think at great lengths about or just enjoy. One thing is for sure. This is a book to enjoy. I encourage you to not judge this book by it's cover. This is one I will open again and again. By the way, thanks Melissa for whatever you did. This book is delightful and wouldn't have existed without you!

Diane Phillips, Anchor Point Production Director

This book is available from Anchor Point Products, see page 37.

Metaphors of Identity, Operating Metaphors & Iconic Change
3 Audio Cassette Seminar by Charles Faulkner
Genesis II - Longmont, CO $29.95

Sometimes listening to an audio tape after hearing a presenter live can be disappointing. Not so with Charles Faulkner, once he begins to utilize the group members to demonstrate what he is teaching and to interweave additional content and teaching points with that dialogue.

The information is presented in a format and sequence that invites participation. I can imagine gathering a few friends for a learning listening session with pauses to practice skills. The quality of the edited workshop is clear with some volume fluctuations. Questions and comments are either repeated or audible by adjusting the volume in most instances. The transition sections and comments made directly to listeners are a nice touch. The small booklet that fits within the tape jacket is a good resource while listening to the tape series as a review.

By viewing metaphor as a personal organizing force as well as a key to how one is organized, Faulkner presents a clear format for identifying and adjusting operating metaphors to influence outcomes, values, and beliefs. With humor and tonal marking of metaphoric language, Faulkner builds an awareness of the availability of information about individual and organizational operating metaphors in everyday speech. Suggested exercises and demonstrations with participants then expand observation skills to include lifestyle, dress, jewelry, and possessions as additional indicators of one's life story. My personal bias was pleased with the caution given to considering more than one indicator and verifying one's intuitions.

The identification of domains of experience -- such as career, health, relationships -- leads to consideration of how supportive or conflicting are the personal metaphors for each. Demonstration subjects provided varied images to represent operating metaphors, describing life as a race, a rose and a merry-go-round. The various outcomes, values, beliefs and presuppositions that accompany each are explored prior to inviting participants to enhance or change their icons for a richer life experience. Respect for personal ecology is woven throughout the presentation.

Reviewed by Frances K. Wiggins, Rivijon Training.



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ADVANCED NEURO DYNAMICS
1833 Kalakaua Ave., #908 - Honolulu, HI 96815 (808) 941-2021

Jan 16-18	The Secret of Creating Your Future (Dallas, TX)
Jan 16-18	The Secret of Creating Your Future (Edmonton, ON)
Jan. 23-25	The Secret of Creating Your Future (Baltimore, MD)

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

Nov. 20-22	Basic NLP II
Nov. 27-29	Master Track II, Beliefs
Dec. 3-5	Pratitioner VII - Integration and testing
Dec. 11-13	Practitioner III - Submodalities
Jan. 8-10	Master Track III - Solution Focused therapy
Jan. 15-17	Practitioner IV - Ericksonian hypnosis
Jan. 22-24	Basic NLP I

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

Nov.20-22	Lifethemes- Ericksonian & NLP Styles of Working with The Enneagram (Boulder, CO)
Jan. 29-31	Lifethemes- Ericksonian & NLP Styles of Working with The Enneagram (San Francisco, CA)

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

Dec. 5-6	NLP Tools for Success: Intervening in Dynamic Systems
Dec. 31	You Say You Want a Resolution: Annual Goals Seminar

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

Jan. 21-31	Health & Well-Being

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

Nov. 23-24	LAB Profile (Toronto)
Dec.	Master Practitioner Training Begins

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

Nov. 25-27	Communication Excellence (Montreal
Dec. 4-9	Negotioation Escellence (Alta, UT)

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

Dec. 6-9	NLP Level 4 (Columbus, OH)
Dec. 7-10	NLP Level 1 (Richmond, IN)

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

Dec. 4	PhotoReading Intro (Minneapolis, MN)

METAMORPHOSIS
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(303) 245-3235

Jan. 12	Love Workshop: NLP for Effective Bonding

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

Dec. 27-31	Holiday Carousel

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

Nov. 6	Practitioner Training Begins
Jan. 22-24	The Aligned Self

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

Nov. 18	NLP & Growing Up Your Inner Child
Dec. 10	Free NLP Evening Intro
Dec. 12-13	Conversational Change
Jan. 13	Free NLP Evening Intro.
Jan. 15	NLP Practitioner Training Begins

NLP INSTITUTE OF DENMARK
Sankelmarksvej 23-25 - 8600 Silkeborg, DENMARK
45-86-80-19-11 Phone, 45-86-80-50-11 FAX

Nov. 23-25	Todd Epstein: Intro to Addictions, Compulsions & Identity
Nov. 27-29	Todd Epstein: Creativity and Modeling

NLP INSTITUTE OF OREGON/LINDAGAIL & ASSOCIATES
3250 Payne Road - Medford, OR 97504 (503) 535-5932

Jan., 23	Success Management
Jan 30-31	Gender Based Communication Styles

NLP LEARNING SYSTEMS
109 Spanish Village Ctr., Ste. 643 - Dallas, TX 75248
(214) 233-4NLP or (214) 980-6887

Nov. 21-22	NLP in Action
Dec. 5-6	The Sales Game
Dec. 12-13	NLP In Action
Jan. 16-17	NLP In Action
Jan. 22-24	Master Practitioner Training Begins

Current Events

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

Dec. 11 Practitioner Training Begins (Level II)

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

Jan. 6 Free Intro to NLP Classes
Jan. 18 NLP Parts 1, 2, & 3 Begins

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

Nov. 24 Free NLP Intro Evening
Jan. 5 Free NLP Intro Evening
Jan. 15 NLP foundation Skills
Jan. 16 Personal Coaching Day
Jan. 19 Free NLP Intro Evening
Jan. 21-22 Exploring Your Personal Mission
Jan. 23 NLP Foundation Skills

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

Dec. 12 Free Feldenkrais Seminar
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Nov. 21-22 Intro to NLP for Professionals
Jan. 16-17 Intro to NLP for Professionals

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

Jan. 22 PhotoReading Begins (Boca Raton, FL)

SOUTHERN INSTITUTE OF NLP
Box 529 - Indian Rocks Beach, FL 34635 (813) 596-4891 or (800) 633-4891

Nov. 20-22 The Aligned Self with C. Andreas, Ph.D. (Orlando, FL)
Dec. 4-13 Masters in Modeling (Orlando, FL)

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

Dec. 3 An Introduction to NLP
Dec. 4-6 Prerequisites to Creativity and Innovation
Dec. 10 Free Evening Preview
Jan. 28 Free NLP Preview

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Nov. 30 Performance (NLP) Modeling Begins

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Dec. 4 NLP and Health

CONFERENCES

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