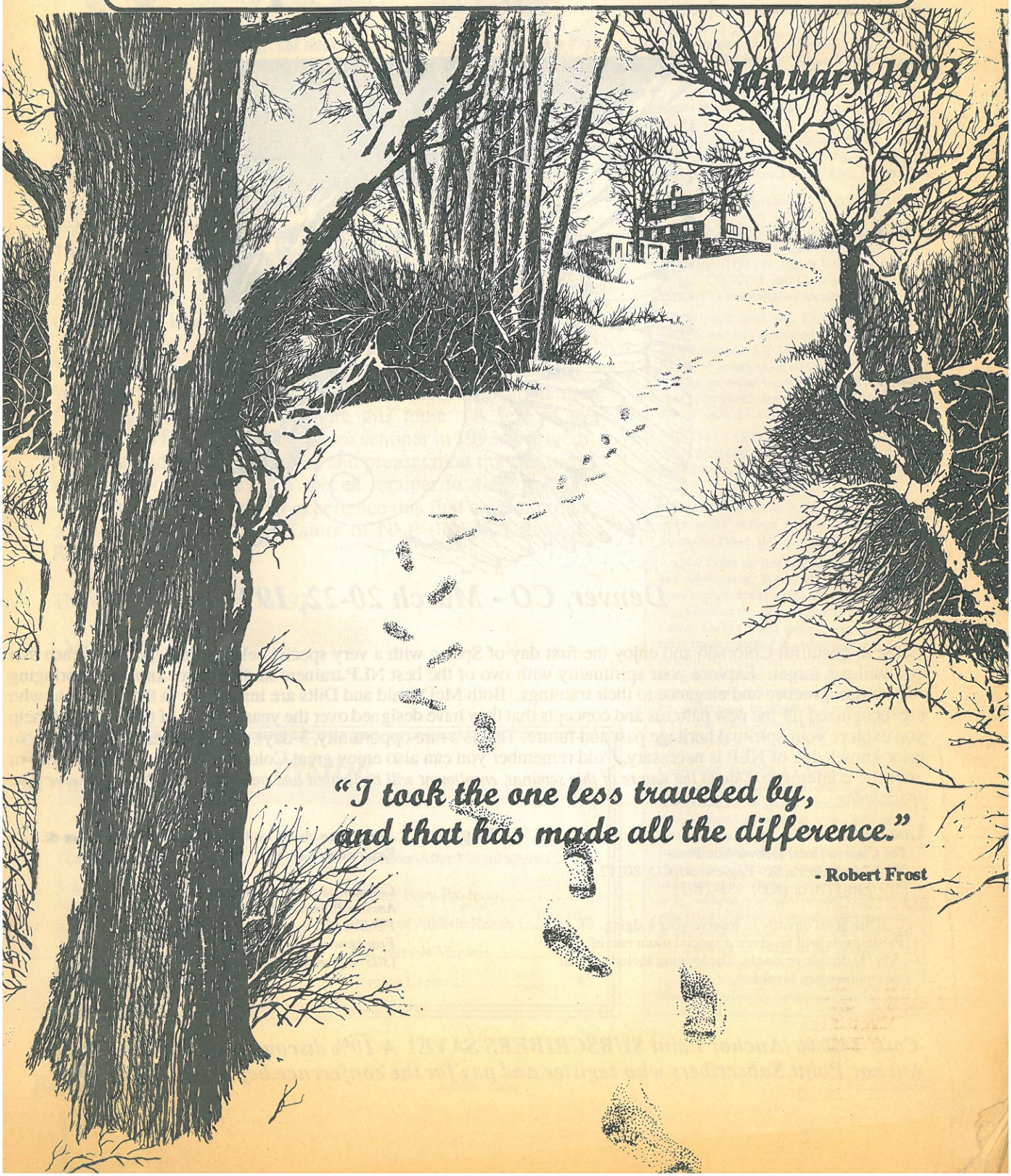
Anchor Point

January 1993



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From the Editor's Desk-



Welcome to 1993!!! We hope the new year brings you the hope of renewed goals, fresh aspirations, and bright opportunities filled with great success.

Our last (we hope) mistake of 1992 was to forget that the winner of the *1992 Anchor Point Survey Contest* couldn't be announced until the 1993 February issue. The January issue which you are holding will be mailed out well before the deadline (December 31st) for the contest. To be fair to late entrees, the announcement will have to wait until February. The staffer who wrote the rules and survey description has been given a new 5-year calendar and will be undergoing Timeline adjustments for awhile...

The newest area in the field of NLP is the topic of spirituality. We hope you enjoy the articles which will appear in the following months as we explore this topic. A few of us attended the first *Tools of the Spirit* seminar in 1992. We were so impressed with the material and presentation that we have arranged to offer this extra special seminar to *Anchor Point* subscribers. I invite you to experience this first class seminar with two of the best translators of NLP (Robert Dilts and Robert McDonald).

The best of beginnings in '93.

- Michael L. Phillips

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

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Anchor Point (ISSN-0895-366X) is published monthly, 12 times per year by Cahill Mountain Press, Inc., 11911 N Parker Road, Suite 101, Parker, CO 80134. 2nd Class postage paid at Parker, CO and additional locations.

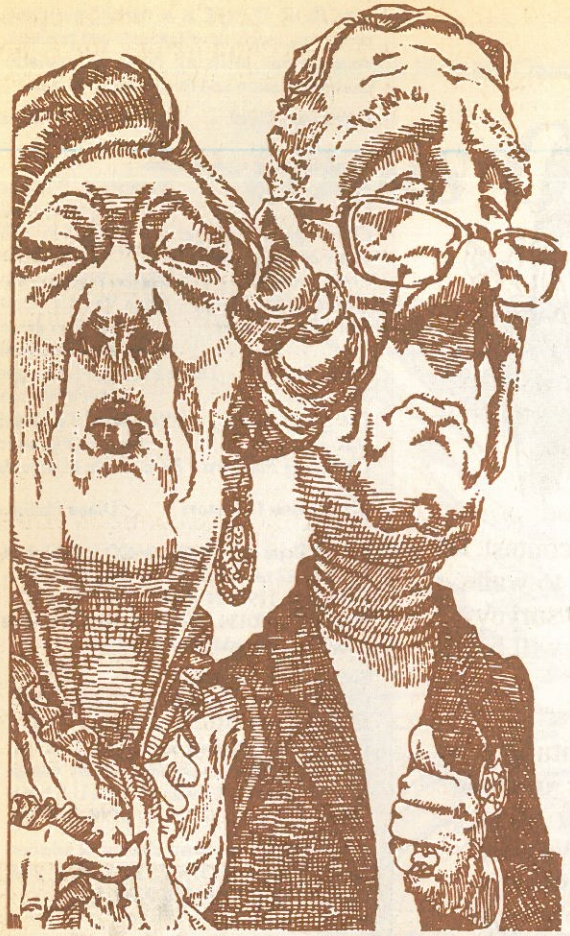
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POSTMASTER: Send change of address to ANCHOR POINT, P.O. Box 286, Franktown, CO 80116-0286 USA.

Articles published in Anchor Point do not necessarily reflect the views of Cahill Mountain Press, Inc. or its management.

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When "Don't" Means "Do" and Other Oxymorons

By Keith Greiner

Yesterday I visited my local bank, to make a deposit. There were two tellers at the counter, Donna and John. As Donna completed my deposit, she pulled open the cash drawer which was located about waist high between the two tellers. Like most of us, Donna though about a minor inconvenience to her associate and quietly said, "Don't back up." No sooner had Donna uttered the words, than John backed into the cash drawer, and utter a slight, "ouch," as he realized his mistake. It was as if John had only heard part of Donna's statement. He responded as if all he heard was, "...back up."

Situations like the one at the bank are something we see frequently, and very likely, spent little time analyzing. But there are similar occurrences in which someone responds to only part of what is said. The results can be very important (in the case of advertisements) or very traumatic (in the case of violence).

First, lets look at another statement and response. I remember the situation very well (almost as if it were yesterday) although it happened many years ago. There was a young reporter who was assigned to cover a controversial school board meeting. The board was meeting in an open, public setting and was discussing how they should handle a personnel matter. Normally these matters are discussed in a closed, executive meeting, but since the only member of the public present at this meeting was a reporter, this board chose not to bother with that formality. So at one point in the meeting, the board president stopped, turned to the reporter and said, "Don't print anything about this!"

You can imagine what happened after that. There was no doubt in the reporter's mind -- this **had** to be a headline item in tomorrow's news.

What was it that prompted the reporter to want to publish the

story? Was it simple stubbornness at being told **not** to publish that story or was it the fact that by saying **not** to do something, the speaker was also suggesting that the reporter **should** so something? Most likely the reporter's motivation included a little of both stubbornness and suggestion. The reporter probably could have easily overlooked the school board president's command except that his statement included the suggestion that the information must be very important and the reporter should indeed write the story.

This article will focus on concepts relating to negative or mixed suggestions like the one described above. In particular, we'll look at the embedded responses which are quite the opposite of the intended message. To begin, we can break the statements into two possible messages.

For the tellers, these would be,

1) "Don't back up." [the complete message]

2) "...back up." [a subset of the message, having an opposite meaning]

For the school board incident, the two possible messages were,

1) "Don't print anything about this." [the complete message]

2) "... print anything about this." [a subset of the message, having an opposite meaning]

Since understanding is based on what the listener perceives, then we can see that if the listener somehow misses the word, "don't," then he or she perceives a whole different concept. There can be any number of reasons why the word, "don't" is missed. Perhaps there was a momentary distraction, a sound, a touch, a change in light. Perhaps there was an internal mental distraction which caused the listener's mind to go into an internal search. Likewise, if the listener hears the word, "don't," but consciously or subconsciously chooses to act on the second part of the sentence, then, again, there's a whole different message communicated.

For purposes of this article, I'll call these structures oxymoron statements or phrases. Webster's definition of an oxymoron is, "a figure of speech in which opposite or contradictory ideas are combined." Webster includes examples like, "thunderous silence" and "sweet sorrow."

Occasionally, we hear jokes which include oxymoron ideas like, "military intelligence" and "football scholarship." Each of these statements can be understood in two ways. One being positive, the other being negative and sarcastic.

One of the most common examples of oxymoron statements in our everyday communication is simply the construction beginning with the word, "don't." Every day we hear people use, "don't" or other negative word groups, and every day we can

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observe most people respond to the speaker's intended message. When the boss says, "Don't call him." we know enough to **not** call. When a friend says, "I don't want that ...," we understand what she or he does **not** want.

But there appear to be circumstances when people **do** respond to the embedded opposite message in the oxymoron. One tragic, but vivid, case involving a woman who was interviewed on national television, regarding a time when her live-in boyfriend abused her child. The name of the program has long since faded from my memory, but the circumstance will remain for a long time. The woman was very observant and clear regarding her experience. Her paraphrased words were, "I would scream again and again, 'Don't hit her on the head, don't hit her on the head,' but the more I screamed, the more he did just that. He hit her on the head, again and again."

Since an oxymoron contains more than one option for the listener, it may be difficult to know in advance just which command the listener may choose for his or her response. Therefore, communicators need to know when their intended message may be in competition with an unintended opposite meaning. This need is particularly evident in the mass media world of advertising during these times when businesses need to be sure they are optimizing every advertising dollar.

"...communicators need to know when their intended message may be in competition with an unintended opposite meaning."

Since my major interest is market research, I take great delight in oxymorons in advertising communication. This is because so many times I can visualize the advertising copywriter expecting one response from customers, although the customer may be responding in an entirely different manner. Research typically shows that in the world of marketing, strategists know that every time they advertise a product (Pepsi, for example) there are a certain number of people who will think it is an ad for the competitor, (Coke) and will respond accordingly. I have measured product awareness in situations where that very result was obtained. Perhaps by using research to eliminate oxymorons, advertisers would minimize the money they spend trying to sell the competitor's product.

One oxymoron I recently observed was part of a radio advertisement for a hospital. The hospital's product was a counseling service intended for people suffering from depression. The obvious intent of the ad was to have people with depression call ABC Hospital for counseling. It included the following words;

"If you don't call ABC Hospital, call someone else."

For listeners, a momentary distraction on the qualifier, "If" could easily send the customer to Brand X Hospital instead of the intended ABC hospital. By separating out the possible statements included in this advertisement, we can visualize the options available to the listener. The oxymoron statements included;

1) If you don't call ABC Hospital, call someone else [Note that the oxymoron always includes the intended statement]
2) Call ABC Hospital
3) Don't call ABC Hospital
4) Call someone
5) Call someone else.

"You can discover more about a person in an hour of play than in a year of conversation."

- Plato

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With five choices for instructions, and three of those five choices directing the patient away from the hospital, there is a very good chance the patient may show up at the counseling program at Brand X hospital.

An automobile service company recently proclaimed, "It's not just a car." The line includes the embedded message. "It's ... just a car." which of course, implies, "so why bother to have it fixed at all, let alone at the XYZ Repair Shop."

A public service announcement which appeared during a televised sports program proclaimed, "You're not as cool as you think, ... when you drink." This message contains several possible opposite messages for the view to choose. They are;

1) You're not as cool as you think, when you drink
2) You're ... as cool as you think, when you drink
3) You think when you drink
4) You drink

My assumption is that the writer intended to make the first point, but there are a number of people in the audience who may have selected either two, three or four. Perhaps the writer should have considered something like the more congruous statements we've all heard, "This is your brain. This is your brain on drugs." The embedded statements in this advertisement are;

1) This is your brain
2) Your brain
3) Is ... your brain on drugs
4) Your brain on drugs.

All of these appear to be congruous with the intended message. Perhaps that's why the slogan is so frequently quoted, and is considered to be one of the more successful anti-drug campaigns.

A local office supply company recently used an advertisement which stated, "...with ABC Office Supply, you won't leave your office design to chance." By now, you have probably noted the damaging embedded

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statement included here. It is, "leave your office design to chance." They'll no doubt gain some customers because their name is out there. But there's a chance they also sent a few prospects off to the Never Never Land of office design.

The source of these quotations is both national and local in scope. I've left off the names in order to minimize embarrassment of any writing teams who happen to read this article, and also to help show how the creative process could be improved by incorporating some fundamental NLP modeling based upon research. Often, we expect that national advertisers have greater resources available to them, and therefore must be more likely to avoid oxymorons.

Such was not the case for a major network which produced a radio advertisement describing an upcoming dramatic murder mystery program in great detail. The ad then closed by stating, "Watch [murder program name] on the new XYZ Network Sunday Comedy Night!" Murder and comedy are basically opposite emotional states. The statement will most likely leave the listener wondering which part of the phrase should be believed.

I put that line in my collection of oxymorons because the two parts of the ad were so incongruent. Is Sunday night programming a gripping drama, as described in the first part of the ad, or is it a comedy night? Can it be both at the same time?

As you know, we communicate with our body language as well as our words. One of my favorite oxymoron advertisements included a woman saying, "When I visit my children, I like to watch the grandchildren." For some reason, my research of the ad indicated that people, "felt," she was not telling the truth. It could be that the reason for her lack of honesty fell in the subconscious communication of her eyes looking down to the viewer's left, as she shook her head side to side in a negative motion.

Perhaps you have seen or heard these oxymoron statements or others like them. After reading this article perhaps you too will find fun and enjoyment in the embedded oxymoron statements found in so many

national and local communications. Perhaps you also recall one of the most famous such statements, which the Nixon presidential administration, helped set the whole nation wondering about the honesty of its leadership. That was Richard Nixon's famous line, "I am not a crook." Find the embedded oxymoron statement in that quote, and you'll know a reason why so many people may have refused to believe him.

Following is a small sample of oxymorons used in advertising. See if you can separate and identify the collection of conflicting statements.

Bank Advertisement:

"At ABC Bank, we want to put you in your place."

Promotion for a popular television talk show:

"It's a great feeling!" [Head shaking "no"]

Advertisement for a telephone company:

"You want to make a call and not think [pause] how much it's going to cost you."

Advertisement for an automobile:

"Drive an XYZ because replacement parts are hard to find." [Picture of human body parts.]

Advertisement for an auto repair business

"Time can do a number on your car. We can do a number on your car too ..."

Advertisement for a daily newspaper, [people who are supposed to know how to communicate]:

"Even if you don't subscribe to the XYZ News ...

Olympic sportscaster:

"That was a wonderful performance!" [head shaking "no"]

Local television promotion:

"Don't take drugs." [picture of a person sniffing cocaine]

Note that published research has indicated anti-drug communication like this has been known to cause recovering drug addicts to purchase and use illicit drugs. That's a tragic commentary on how poorly some well-meaning media writers actually communicate.

Telephone company:

"ABC. Not just another phone company."

Automobile manufacturer:

"Why not buy an ABC?"

Keith Greiner is a market researcher from Des Moines, IA. He may be reached at (515) 262-6040

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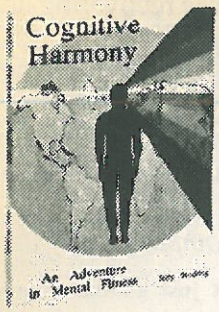
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The Book



Most people are mentally flabby. A few people are mentally fit. Mentally fit people produce more with less effort than their flabby counterparts. They enjoy life more and people want to be around them. They have better jobs and better relationships.

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The Author

Jerry Stocking, author of Cognitive Harmony, An Adventure in Mental Fitness and master practitioner of Neuro-Linguistic Programming (NLP), has been studying NLP and communication for the past ten years. He conducts seminars occasionally. Jerry lives in Chetek, WI with his wife, Jackie, and two young children, Molly and Judson. Jerry lives in the woods, but has had experience in numerous occupations from owning retail stores to being a financial consultant (salesman) at Shearson Lehman Brothers. Few people have the real world experiences that Jerry has had. Even fewer people move to the woods to reflect upon, write about and explore the human condition and ways to improve it. If you get a chance, attend one of Jerry's seminars. If not, this book and tape offer are the next best thing.

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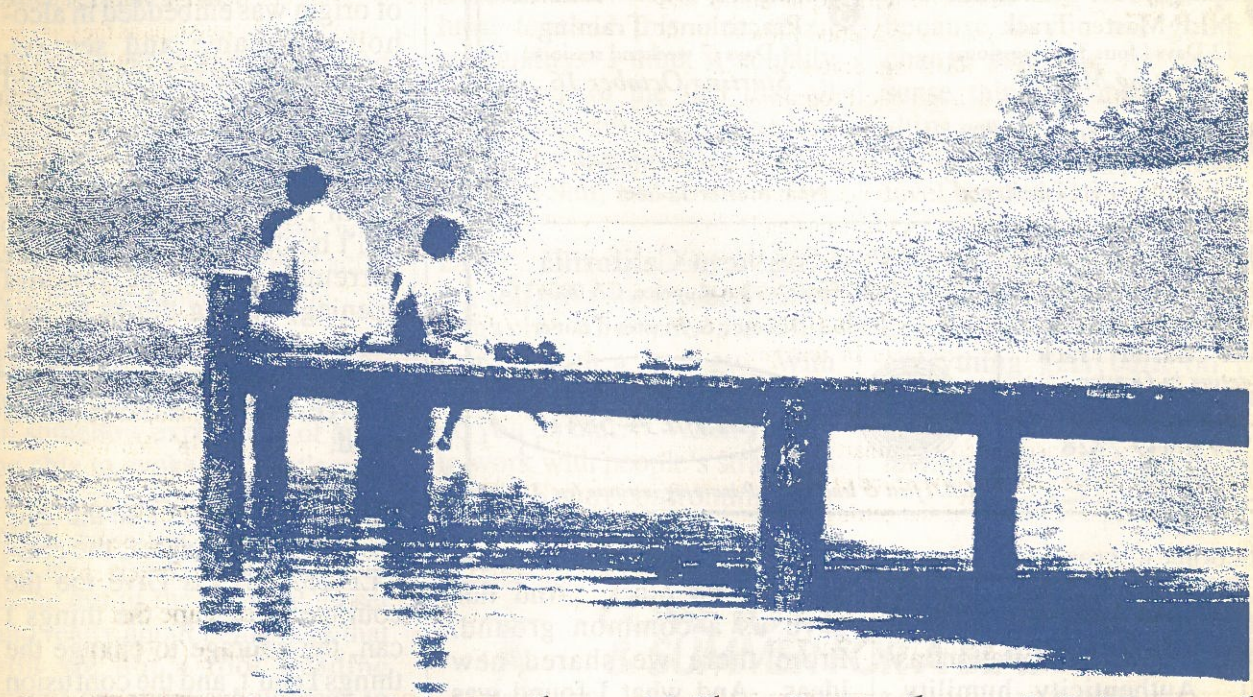
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Spirituality - New Directions in NLP - (Part 1)



An Interview with Robert Dilts & Robert McDonald

Editor's Note: Many of you have asked us recently to cover the area of NLP and spirituality. In early 1992, Robert Dilts and Robert McDonald presented their first ***Tools of the Spirit*** seminar. In that setting, NLP and other tools were used to explore spiritual issues with the participates. In the following interview, we discuss the seminar and Dilts' and McDonald's views on spirituality and how NLP can be used to enrich the spiritual component in people's lives. The second half of this interview will appear in next month's issue. We hope you enjoy this series and the other articles on spirituality which will be published in the coming year.

AP: What brought you two together to do a spiritual workshop?

McDonald: We talked about doing something together for years.

Dilts: It intially started after the NANLP Conference in Baltimore. We had a conversation and found that there were certain key points that we connected on.

McDonald: Yes, to me, our foundation is an agreement that behind the presupposition "that everything has a positive purpose" was a spiritual idea in itself. A spiritual presupposition. For me personally, that's what kept me involved in NLP. Everytime Robert and I would talk, I would know that that's where he was coming from. And I started doing a whole lot of other things around modeling, codependence, and

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addictions to create the releasing emotional enmeshment pattern. Connirae Andreas and Lara Ewing were inspirations as well. Authenticity, humility, and grace became central themes in my life.

Dilts: While we had been professional colleagues in a certain way in terms of teacher/student or we would have professional talks, we were also working with similar topics. You were working on codependency and putting together those programs and I was also doing some work with addictions. It was one of those things where we found that we had different perspectives but perspectives that enriched each other. And this gave us a common ground. From there we shared new ideas. And what I found was that was part of the reason that God brought us together. Because as we would talk, new ideas and new perceptions of ideas would kind of flow out.

"Do not squander time, for that is the stuff life is made of"
- Ben Franklin

McDonald: Yes, easily in a natural way. It was a kind of surprising and delightful thing. Tools of the Sprit is the easiest seminar I've ever done. Because one thing flowed to the next thing and Robert and I were like dolphins that swam effortlessly together.

AP: Did you have to make a conscious decision to come out of the closet so to speak with the God stuff. Generally God is not talked about much in NLP circles.

McDonald: My sense of God has been with me for a very long time. And I have a sense of my need for the sacred that ties with a lot of other things. My family of origin was embedded in alcoholism, shame and secrets. Admitting a need for the sacred was embarassing not unlike some attitudes in NLP. And afterall, it seems to be a kind of sin in NLP to talk about what can't be done. I was more into surrender - into prayer and opening, letting things be and not pushing to have a certain result. Thereby interestingly enough, having more peace of mind.

Dilts: It is sort of like the time has come. But I agree, the mass NLP slogan was Give me the courage to change the things I can, the courage to change the things I can't, and the confusion to mix them both together.

But I think that because NLP has been very sensory based, it has also involved a lot of healthy irreverence. People have considered that to be somehow anti-spiritual as opposed to spiritual. And yet, I think that NLP itself has always been a spiritual endeavor. But I think it is about casting spirit into terms.

A number of years ago when I was doing the logical levels I used to stop at the identity level; and I was clear that I couldn't stop there. I had to, in a sense go on, because things were big-

ger than you. If you thought systematically, you would arrive naturally at this Bateson idea that you are part of a larger system. Well what do you call that larger system? And so what I think has been necessary is the development of NLP on other logical levels.

Because NLP's models and scope has broadened enough, I would also suggest that the people that are part of it have evolved enough and are actually ready to declare or deal with spirit in a way that would actually not de-sanctify spirit.

To me, you have to be in the place of reverence development to somehow experience or even be able to evoke it. That's why I really like the title of Bateson's book, *Angel's Fear*. So I think it's less about being afraid to come out of the spiritual closet and really about being sure that you are not a fool treading where an angel would fear to tread.

McDonald: My experience of NLP was a bit different. I had the experience that spirit was almost taboo. I just didn't talk about things that were spiritual, or my sense of love and compassion.

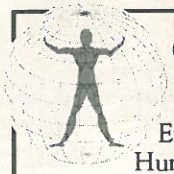
AP: What gave you the impression that it was taboo?

McDonald: The notion that people are like computers. Discussions of people's reactions in technical terms. It seemed to me that was the status quo. So since I wanted to know a great deal about NLP, I joined in and suspended my doubts and my struggle with that for quite some time. And I feel like I have waited until this spiritual side to NLP has begun to evolve. For example, Connirae Andreas is doing stuff with spiritual things now. Plus, Leslie-Cameron Bandler and Metha Singleton have touched this idea about spirituality. I think it actually comes out of the fact that all these folks are exploring identity. The Imperative Self, the Aligned Self, and so on.

Dilts: When you start exploring self, you are focused with a behavior and you are confronted with a strategy. With strategies the question is, "how do you do that?" When you try to work with people's strategies they will start confronting their beliefs. When you work with their beliefs you get confronted with their identity. They say, "I can't do this because I'm this sort of person, and this is not me." Then you start working with identity, you are confronted with that which is identity. Now it is almost as if you are forced into that place because if you are going to change someone you are in a sense thinking about relationships on that level. Which I think leads you naturally to the level beyond identity.

If you have a surface level understanding of behavior, that is a really weak foundation; and everything gets built on that foundation. I had the same reluctance about using the word *identity* until I was really clear

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about beliefs. There were other people who were ready to rush right into identity and I would see that what they were calling identity is really mixed into what I would call beliefs. But if you are not clear on the distinctions, then you don't know the difference.

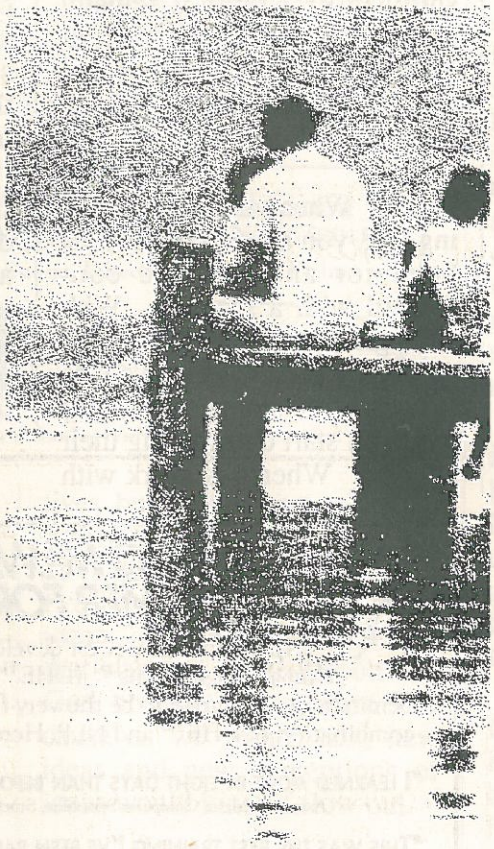
It is that kind of **mixing** to me that has created a lot of the kinds of dangers in working with spirit. I have never been the kind to keep my mouth shut and to not come out of the closet about things. That's never been my motivation. I'm more concerned about spouting out things and again obscuring the vast darkness.

AP: Everybody comes to this subject seminar with their own interpretation of what is God, what is spirit, etc. So how do you name that which cannot be named?

McDonald: I don't think we do that in our seminar. Foremost we are respectful of others beliefs.

Dilts: I have an answer on several levels. One of the metaphors that Robert and I used with each other when we went into discussion was the metaphor of don't bite my finger if it is pointing. Our goal was not to define or name but to try to point.

Another one which relates to NLP is, "the map is not the territory." This makes NLP uniquely suited as a way to explore spirit. Our goal is not to discuss it and define it and have people go into discussion groups to find out the right path about spirit/God but rather to **experience** it. Our shared goal is to create a space where God can be present - then it doesn't matter. Spirit gets embodied and people know it even if they



can't **name it or label it.** Within that space, naming becomes less important. So it was about creating an experience of it not about modeling it.

AP: So you are honoring each other's personal experience?

Both: Yes, definitely!

AP: Why is it important. for each spiritual tourist to have this experience?

McDonald: I don't know about what other people should do. For me it's about creating a context in which a person comes to our workshop and is open to an experience of compassion and love and something larger than themselves. The context can either support or thwart that desire.

Dilts: I would say on one hand spiritual tourism can have different manifestations. In some ways, Robert and I may not agree that addictions are like a spiritual tourism. I think spirit is a part of wholeness and I don't think you can be a human being without at some point recognizing that there is something beyond youself. That you are not the be all and the end all.

There are inevitable questions that relate to purpose and meaning in the course of life. People are going to seek answers to those questions. I think the issue of spiritual tourism relates back to fools rushing in where angels fear to tread.

Our goal is not to go "let's see how can we create a bunch of things that we are going to think are spiritual in our seminar and use spirit as another way to market seminars (or something like that)." Our inclination is to find things that we think are somehow deep and eternal. In mathematics, you can say there are equations of the month and

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some equations are eternal. (Because they somehow put things together in a unique way that speak to a lot of people.) The same is true with art or NLP techniques. A lot of NLP techniques come and go and some have a special quality because they have multiple perspectives.

One of the goals in our seminar is to take all kinds of perspectives. I got pretty dumb sometimes during our conversations and was asking a lot of questions. Robert and I took different positions at different times because our goal was to be impeccable and thorough about what we were doing.

And as a final comment I think the notion of tools of the spirit embracing the vision of NLP is significant here. We didn't say here is all there is to know about the spirit or gurus of the spirit or whatever. Our idea was to create the context and these process tools that people could use in their own ways.

McDonald: The whole idea was to evoke, manifest, and be in harmony with spirit.

AP: Do you think everybody is ready for that? Can the corporate raider have a spiritual side?

McDonald: With the corporate structure, I like the idea of the paradox and conflict and the combination of the sacred and profane. I like that idea. Whether or not someone would get something out of this is determined by what the person is open to allowing.

Dilts: I think that everybody has gateways to the spirit even if they don't know it. There is going to be something that this person does or experiences that can be a gateway.

In terms of things specifically like companies or businesses, I think it's our bias that we consider executives and companies to be uncaring about that. My experience of being around **leaders** is that they recognize that an organization is an embodiment of spirit. It doesn't survive if the spirit leaves it. Then it dies.

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One thing that corporate raiders have taught us is that a company does not survive if you take away its spirit. The corporate culture does not come from the policy. The culture comes from the spirit. The companies that survive and grow are the ones that really have that sense.

The people who are good leaders have a sacred sense about that and they sense that the organization has something that is spiritual. I would suggest by the way, that most NLP organizations do not consider or recognize organization as being an embodiment of spirit. And, as a result, a lot of them are not that great.

A person who is ignorant can be just as destructive as the corporate raider. In that sense, it is not a matter of the person's role or identity.

When I give my leadership trainings dealing with beliefs and values - we don't actually get into spirit yet. But when they hear about NLP and they want to be more powerful -- I say, "OK I just want to give you one warning because you have a risk in doing this program. In your quest to become more powerful you risk becoming less." I think that often times seeking power and working with bigger systems actually has the effect of at least putting people in situations where they do risk developing wisdom.

AP: What about the idea of modeling. Can you model spirituality?

McDonald: That's an interesting question. I was thinking about that last night about modeling spirit or someone spiritual. To me, Robert is spiritual, that is his nature. And I don't know where that came from or how that came about in Robert's life. But my being around him puts me more in tune with that sense. It touches parts of me and then I get a softer focus or broader focus and I start to gently be brighter.

To me Robert has the kind of brilliance that encompasses it is very vast. And he is not a machine or mechanistic. I know when I'm around Robert, I go into that place much more often than if I weren't with him. So if that is a form of modeling (to enter into that neurology) my epistemology is changed, deepened, broadened.

My intention for collaborating on this workshop was to know more about my own relationship to spirit/God and to be in relationship to Robert in such a way as to expand it. And that is happening.

Dilts: I think in a way it's different and in a way it's the same. One of my favorite things when I think about modeling is that comment that Aristotle made 2,500 years ago when he said "You can only know what you already know." In other words, in order to see that something is red you already have to have the neurology that perceives red. So you can only see what is already available there. If you start talking to somebody about

making a picture and they can't make a picture, they can't model making a picture because that is not already available.

So in a sense, a lot of modeling is less about putting something in. I think this is one of the real kinds of confusions that a lot of people get with NLP. They think of it as linear, they think that they are putting something into the system. You are programming in. You are putting something into somebody that they don't have.

Whereas my experience and my belief is that you are releasing what is already there. You are awakening. And I think that is definitely true as you get to higher levels. You cannot model someone's identity. You can awaken the parts of your identity that resonate with that. In the same way, when you are looking at a chair, you cannot capturing an image of a chair...it is resonating or awakening with the parts of your neurology that are already capable of forming or perceiving that. Modeling the spirit is that kind of resonance or entering. I wouldn't and couldn't have done this seminar without Robert. I couldn't sit down with somebody and say "Hey man, lets do a thing on spirit." Because it emerged. It appeared to us.

McDonald: Tools of the Spirit is about resonance. What helps people to be in harmony with and resonate with thoughts of God. And there is something about Robert's presentation that vibrates with mine.

Dilts: I almost wonder if it is contradictory or desantictifying to model something spiritual. You can model a spiritual person, but what you will model is not spirit. What you model will be their behavior or their abilities or their beliefs. Then as you start to get beyond that it is not a matter of modeling. How do you model something which is eternal that always is?

AP: But if a person has no idea of what spirit is and they were to walk in the door here would they be given tools to find out more of what it is?

Dilts: My presupposition is a little different. I don't think that anybody could walk in this door that doesn't have some idea of what spirit is. Even if it were a matter of their awakening or reflecting.

McDonald: Resonating is like someone who doesn't know how to read music but knows a great deal about music. The person walks in and begins to resonate with that or they have the learning that comes from and evolves from music. One way is to study that and breakdown music into individual notes but the notes and the lines and the staff are not music.

Dilts: Mozart once said, he didn't just write notes in staffs and all that. "There is only one thing I do when I write music and that is to try to find two notes that love each other." Now that to me is more about modeling what Mozart did to write music than trying to analyze all of his compositions, all of his strategies, or whatever because that's the spirituality of it. And his intent wasn't to be spiritual, it was to find two notes that loved each other.

McDonald: So, we certainly spent a lot of time thinking about which tools we use in this seminar. And we figured that anybody who come to our seminar would not be ignorant of spirit. They would most likely have some feeling of spirit motivating them to want to participate.

Dilts: The neat thing about NLP is while the map is not the territory, NLP doesn't say that all maps are just the same. There are some maps that are more effective for some things and there are some maps that can be more shared even though different people have different strengths.

So our goal was to find some of the most universal kinds of experiences, universal languages, that we knew would awaken the spirit in different people at different times during the 3 days. We have collected a number of different experiences that give people a sense of it. And my guess is that somebody who is fairly unknowledgable or has very little reading about spirit will still get a lot from the program.

This interview concludes in next months issue.

Note: The book *Angel's Fear* by Gregory Bateson has been added to the Anchor Point product catalogue for subscribers who would like to explore this topic in more detail. You can order it on page 31.

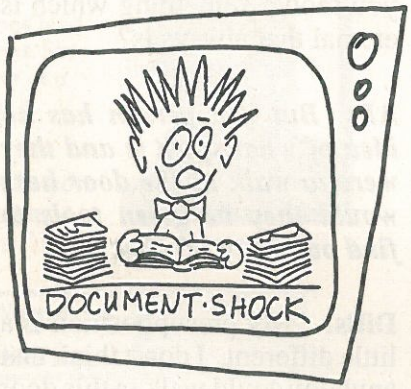
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During the weekend of April 23-25 he will speak at both the Society for Accelerative Learning and Teaching (SALT) in Boston (612-827-4856) and IANLP in Salt Lake City (317-636-6059).

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Our Mission In The 90's



By Burt Wasserman

As I struggle with becoming elegant with the very sophisticated but subtle methodology of NLP, I continue to be amazed how easily this approach translates to children. The task of growing up in our rapid paced society has become so complex that of all people, children may benefit more significantly from this methodology than any other segment of the population. With each new decade, children and young adolescents are being asked to understand more information and make more decisions that will affect the course of their entire lives. This is quite unfair because, as the pressures of the world crash forth upon children more rapidly each year, they are not adequately being supplied with enough sandbags to keep their playgrounds dry and free of the contamination of drugs, guns, sex, violence, and easy money.

In a society of the 30-second microwave meal, we expect children to wait for their main course. We ask them to stay in school, say no to drugs and the quick money that comes with it, to have no sex or safe sex, and generally to delay their own gratifications until they are more mature and can make responsible decisions. We ask them to do this while they are surrounded by other children and adults who are making irresponsible decisions.

Our task for the children and adolescents of the 90's is to teach them strategies for change that will be potent enough to counteract the tremendous pressures they face. In order for young people to make decisions that are positive, healthy and in their best interests, several things must be in place. First, a young person needs to have a positive self-image strong enough to withstand the pressures of other youths. Second, he/she must have short and long term goals that provide a motivation to say no to the multitude of temptations. Third, the individual must be provided with strategies that will make his/her goals clear, concise, and achievable.

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The beauty of NLP is that it has three levels of learning. In addition to providing an opportunity for change, NLP provides people with their own unique models for change. Lastly, NLP provides people with an opportunity to know themselves in a very unique way that other methodologies don't address. The structure of most therapeutic interventions often do not result in either an understanding or the development of strategies for change. It is in this area that NLP stands above other methodologies because it provides specific concrete strategies for change. In addition, the methodology of NLP can be incorporated into most other existing models.

Children need to feel good about themselves in order to succeed. The more actively involved children are in the process of change, the more likely change will occur. By using a technique that children use naturally, children have a greater opportunity to succeed.

The following statements briefly outline one technique that can help children identify their own personal resources. The statements are presented in a systematic fashion in an attempt to demonstrate the theoretical soundness of this approach. Although this is not a new approach, controversy and misinformation of similar approaches have resulted in a lack of understanding of the technique. Hopefully, the statements below may help to serve as a policy statement as well as a theoretical base that we must have before we use any form of intervention with children.

Here are 21 specific ways that young people can learn about themselves and about the strategies they can use to make changes. For my own purposes periodically, I need to stop, chunk down and take a mental survey of the applicability of NLP with any given population. It is my hope that this will be a helpful format for your own work with children and young adolescents in the future.

"Genius, unexerted, is like a poor moth that flutters around a candle until it scorches itself to death."

- Henrik Ibsen

1

It is reasonable to assume that many of the problem behaviors that children display had at one time had a positive intention. Although this premise is really not new to most readers, instead of keeping the origin of negative behaviors a deep psychological secret, sharing this theory with the child often provides an excellent reframe: He is now a child that has done great job of protecting his inner self from emotional pain rather than just a boy with a problem. To continue with the theory, he is also a boy who likes himself because he found a way to protect himself from pain. Protecting and liking oneself are two very positive attributes all children should have and you have already identified this with your problem child. Now all he has to do is find a more appropriate way of protecting himself from pain so he isn't hurting someone else in the process.

2

Children need to be in control of their environment and much of their inappropriate behavior is an attempt to be in control. If we in the helping profession can give them opportunities to be in control in a positive way through mental imagery, we will be fitting our model of positive growth into their view of the world.

3

When children can create a mental picture of their problem behavior and their positive change behavior they increase their ability to control those behaviors. Mental pictures allow children to gain an insight into the dynamics of their problem behavior. When you ask a child to picture himself when he first saw the twenty dollar bill that he eventually stole, he will be able to access other information that normally wouldn't be available. This information, his self talk, will not only help him understand his problem behavior but will also allow him to construct the internal changes necessary for him to change that behavior.

4

Children need to develop both short and long term goals. Those children who have trouble establishing goals often have a difficult time staying on task and doing well in school. The skill of visualizing a goal for the future and working toward that goal is necessary for success in school and in life.

5

Children already use mental imagery as an anchor for their problem behavior. They visualize themselves as tough guys that have to uphold their reputations or *nerds* that no one would really want to talk to anyway. Since they are already *masters* at using mental pictures, it makes good therapeutic sense to utilize this technique for positive change.

6

Most children are not at a cognitive level of development which will allow them to apply the verbal information they learned in therapy to the practical world outside your office. However, if they are equipped with pictures of how they are going to behave, they are more likely to bring with them the positive self talk that they need to make the changes that they desire. Mental pictures of what they need to say and do coupled with identifying the stimulus that they need to recognize in order to set these pictures into motion, provides children with a behavior management program that can work.

7

Mental imagery can be used in a behavioral management framework. It can be accomplished conversationally for counselors who are operating in an environment where states of deep relaxation or guided fantasy are not accepted as appropriate.

8

Relaxation and breathing exercises provide an ideal way for children to maintain control of their behavior in positive ways. If you are in a situation where you can combine relaxation exercises with positive real life imagery, you are also providing an opportunity for children to get in touch with the feelings they are having at critical times in their life. Stress reduction can be enhanced when imagery is utilized. Both stress reduction and imagery activities provide an opportunity for children to get in touch with their feelings. Children need to get in touch with their feelings before they can understand them and change them.

9

Children can be taught that negative feelings are signals for them to react and do something to reduce emotional pain. Anger as a feeling is not bad, it is ok and certainly may be justified. It is what children do with that anger that is important. They must recognize the anger before they can change the negative behavior associated with it.

10

There is a physiological component to all feelings. Stress reduction and mental imagery activities allow children an opportunity to begin to identify some of the more pleasant physiological states that accompany feelings of joy and peacefulness. Knowing what these feelings *feel* like provides children with a baseline by which they can compare the physiological states of feelings such as stress, anger, and frustration.

11

Most children have accomplished at least one thing in their lives that they could feel good about. It is important for children to have the ability to feel good about themselves, especially if they are living in an environment where they are not getting any positive strokes from their parents.

Asking children to remember the last time they really felt good about themselves is a wonderful form of empowerment. Using mental imagery also allows them to identify the quality of that physiological feeling state. Having that feeling state as a baseline allows them to begin to identify what other feelings states are like.

12

There will be some children that will not be able to remember a time that they were happy or felt good about themselves. For these children mental imagery is even more important because it is one of the few ways a child can create his personal resources. Unlike guided fantasy (which can be very open ended and appear to some parents as merely daydreaming) mental imagery is designed to be a very purposeful and targeted experience. With some artful coaching, children can imagine themselves being successful and feeling good about themselves. With imagery, they can create a feeling state that is just as real as those evoked by genuine memories. They can enter situations with a feeling of competence and confidence that will help them achieve goals so that they can feel good about themselves as a result of their actual achievement rather than their imagined ones.

13

Children who use mental imagery and stress reduction are usually able to succeed at some level. They may achieve a heightened sense of relaxation, a good feeling as a result of their imagery or an increase in awareness of their own feeling states. For children who have little else in the way of personal resources, success in mental imagery can become the reason for these children to feel good about themselves.

14

Getting in touch with your emotions, goals and feeling states through mental imagery is an accomplishment any child could be proud of. The experience of mental imagery has its own intrinsic rewards. In addition, it can be the starting point for many new learnings.

15

Teaching children to use imagery may also improve their ability to learn, since both efficient and long-term learning are directly related to a person's ability to visualize.

16

Imagery also enables children to problem solve more efficiently because they can represent two options or see consequences simultaneously before they take action.

17

Teaching children to visualize makes it easier for them to access their feeling states and recognize when something *feels right.*

18

When children can access all of their representational systems, they can increase their ability to learn.

19

Children with learning disabilities can benefit from visualization because they can access representation systems that they need to use more than they normally do.

20

People make changes by using strategies that utilize their representational systems. Strategies for Decision Making, Learning, and Motivation can be enhanced by the use of visualization.

Visualization helps children have a better understanding of their own feelings and belief systems that affect their behaviors.

Summary

As practitioners of NLP, the information in this text is not new. It forms the basis of our work with adults. The purpose of this paper was twofold. First it was to encourage clinicians to expand their use of NLP so young people can also benefit from this methodology which is particularly appropriate for children and young adolescents. Secondly, it was my hope that this text might be used as an aid to educate others such as principals, administrators, and clinical supervisors of this new technology that has its roots from General Semantics (1933), Milton Erickson, M.D., and Virginia Satir.

Dismissing NLP because it has not become a part of the therapeutic mainstream is analogous to refusing to provide a cancer patient with imagery techniques because research has not been able to verify the many benefits of making changes through imagery.

The most important part of a treatment program is the therapeutic relationship with the client. NLP provides exciting and interesting ways for that relationship to grow. Most important and, unlike some other therapies, it is a methodology that will grow and flourish within each individual who learns the gifts of imagery.

Burt Wasserman, Ed.S., LPC, has been using the principles of NLP for 5 years. He has a Masters in Education and a teaching background that includes the City College of New York and Teachers College, Columbia University.

He is a Licensed Professional Counselor with an Educational Specialist Degree in counseling. He has had 4 years experience as a substance abuse counselor and 4 more as a mental health therapist working with children and their families. He can be reached at the Bruder Center for Counseling, 360 Southport Circle, Suite 101, Virginia Beach, Virginia, 23452, (804) 497-6000, and at his home office (804) 422-3947.

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Abstracting

How Nervous Systems Create Internal Maps Of Reality

By Michael Hall

Alfred Korzybski's "neuro-linguistic training" in 1933 consisted of three primary ingredients. First was the human task of learning to distinguish between the levels of abstracting. For this he introduced the "Structural Differential" which, in turn, enabled people to stop confusing different logical levels and distinctions.

Second was the linguistic training in non-Aristotelian conceptual world. This meant learning to discern true symbols from signals (semantic noises and spell-marks). It meant getting over elementalistic language that improperly separates functions (space and time) (Delusional Verbal Splits). It meant learning to use a functional, behavioral language that described function and hyphenates (i.e.space-time, organism-as-a-whole, mind-body, etc.).

Third was the neuro-linguistic task of learning to visualize rather than operating too much in the auditory and kinesthetic modalities. Since these were key facets to the Neuro-Linguistic Training of 1933, we will begin by exploring the first.

Abstracting as Neuro-Linguistic Training

To center his training in abstracting, Korzybski first underscored the map-territory realization. We do not deal with the unspeakable world, as such, we deal with our maps of it. For Korzybski, it is not enough to understand this concept; **we must "feel" it.** We must develop a kinesthetic sense of it and install it into our very neurology. This takes repeated practice.

Korzybski speaks about how even our nervous system *abstracts* from the territory of the world. We do not see the whole light spectrum, only a portion of it. We do not hear the whole range of sounds, just a part of it. We do not register all the sensations that impinge upon our skin and other receptors, just a part of them. Our nervous system functions by abstracting.

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We abstract by deleting stimuli, generalizing stimuli, and distorting stimuli. So, when we first encounter the world of stimuli outside our skin, we don't experience it directly, but only indirectly. Our first and primary experience with the world is at the unspeakable level that lies even beyond our sensory receptor's ability to register it except in very limited ways. Yet out of those limitations we develop a sensory awareness of the world. This corresponds to what we might call *the Deepest Structure* - pure, unspeakable experience.

As we continue to abstract, we then make conscious representations of the experience in the sensory systems. The secondary level of experience occurs in the Representation Systems as our images, sounds, sensations, etc. The abstracting doesn't end there, but continues. Most people use a favorite representation system in their abstracting at this level.

We abstract further as we begin **saying words about** these images, sounds, sensations, movements, and smells. Here we enter into **the linguistic level of experience.** Now, as our deepest structure (experience at the sensory level beyond words) finds outlets in language, they emerge by what transformational grammar calls the Deep Structure -- the full representation of all our words and our Surface Structures, which we say in conversation. For Korzybski, this verbal level is the level of abstraction where we begin to develop linguistic maps of the territory.

Since words can be either sensory-based (see-hear-feel terms) or non-sensory based (hence, conceptual), this provides for yet another level of abstraction. We humans can abstract further to create more words about the sensory based words. That is, we can not only **describe**, we can **evaluate.** As we create concepts, we move another level away from the world and into a highly conceptual or abstract verbalization about it.

Nor does it stop there. We can say even more abstract words about those words! We can go meta to what we just said. In humans, Korzybski says, there seems to be no limit to our ability to abstract. Pavlov's experiments, to which Korzybski gives a lot of discussion, indicates that all animals stop abstracting somewhere. But in man, we continue to abstract and it seems unlimited.

In summary then, there are several different levels of experience or awareness or consciousness.

1) **The total world** or territory outside of our skins.

   It is unreachable and unexperienced by us.

2) **The nervous system experience** wherein we begin to register some stimuli.

   This is the unspeakable level of pure sensory experience.

   It consists of our interaction with the World.

   It is the *Deep Structure* and therefore unconscious.

3) **The conscious level of representation:**

   At this level we have sensory awareness of our experience with the world.

   This is an unspeakable level of experience.

4) **The verbal level of representation:**

   Here we can describe in sensory-based words what we have experienced.

5) **The abstract verbal level of representation:**

   Now we make evaluations and invent conceptions that give meaning to the sensory-based words that describe what we have experienced.

6) **The even more abstract verbal level** of representation, etc.:

   Here we experience abstractions about abstractions as we say more evaluative words about the evaluative words we've already uttered.

The Art of Being Conscious of Abstracting

Now to deal with these worlds of experience and consciousness we need to become **"conscious of abstracting,"** says Korzybski. If we do not, we will fall into the err of primitive man--we will **identify** levels.

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Then, with the identification of levels, we will confuse our maps (verbal and sensory) with the territory. Such confusion shows up, linguistically, in **the "is" of identity** (see *The Missing Meta-Model Distinctions, Part 2*, July 1992 **Anchor Point**). This is, in the subject-predicate form of language that we have inherited from primitive cultures. We have a language form that presupposes that some things ("is,") "are" some other things.

"His talk is abusive and mean." Here external behavior (his speech) is equated with some internal state and evaluation ("abusive," "mean"). Once we have a working Complex Equivalence like this, we begin to unconsciously treat it as reality, and so our nervous system correspondingly responds. She hears him say words and emotionally responds as if she is beaten up in a vicious way. This "semantic reaction" within her is based on a mis-equation, a Complex Equivalance, and an Identification.

Korzybski calls this a "wrong evaluation." Yet because it is within the person's brain, it is also within his nervous system. We pay this cost for confusing different orders of abstraction. By verbally identifying something in this way, we respond to the word, the idea, the thought **as if** it were actually happening on the outside.

That which saves us from **such pathological semantic mistakes** (which is at the heart of all unsanity and insanity) is **"consciousness of abstraction."** As we become conscious of different levels and can then separate and distinguish between them, and know that no word "is" the thing it describes or refers to, then there will be less semantic reactions to words, verbal descriptions, and ideas.

Korzybski says that identifying is "one of the most pernicious bad habits that we have acquired 'emotionally' from the old language." It leads to the "feeling of 'allness,' of 'concreteness'..." (pg. 379). "Identity which may be defined as 'absolute sameness in all respects which, in a world of ever-

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changing processes and a human world of indefinitely many orders of abstractions, appears as a **structural** impossibility.

Identity appears, then, as a primitive 'over-emotional' generalization of similarity, equality, equivalence ...and, in no case, does it appear in fact, as 'absolute sameness in all respects.' As soon as the structurally **delusional** character of identity is pointed out, it becomes imperative for sanity to eliminate such delusional factors from our languages and semantic reactions" (pg. 400).

"Everything should be made as simple as possible, but not one bit simpler."
- Albert Einstein

Welcome the Structural Differential

The neuro-linguistic solution in 1933 was to use **the Structural Differential**. The Structural Differential was a diagram which began with an event, from which were abstracted certain qualities (object level), from which were abstracted more qualities, etc. (a chain of events).

Korzybski says, "Once we abstract, we eliminate allness, the semantic foundation for identification. Once we abstract, we abstract in different orders, and so we **order**, abolishing fanciful infinities. Once we differentiate, differentiation becomes the denial of identity. Once we discriminate between objective and verbal levels, we learn 'silence' on the un-speakable objective levels, and so introduce a most beneficial neurological 'delay' -- engage the cortex to perform its natural function. Once we discriminate between the objective and verbal levels, structure becomes the only link between the two worlds. This results in search for similarity of structure and relations..." (pg. 404).

Korzybski defines "consciousness of abstracting" as "awareness that in our process of abstracting we have **left out** characteristics" (pg. 416). That is, we develop awareness of how we **delete** as we make our mental maps of the world. When we lack this consciousness (this ability to go meta to ourselves and our processes), we identify. We confuse words with objects and feelings, and then as we fail to make a proper evaluation we fail to make a good adjustment to the world.

This begins the linguistic trouble that bothers most people who enter therapy. They have become "*emotionally* convinced that their words entirely cover the *object* which ***is so and so***." That is, they **ascribe** to words "an entirely false value and certitude which they cannot have." (pg. 418).

Consequently, the person does not ask others about their meanings, but assumes that the words he hears **are** real. "For him, words **'are'** 'emotionally' overloaded, objectified semantic fetishes, even as to the primitive

man who believed in the 'magic of words.' Upon hearing anything strange, his semantic reaction is undelayed and may appear as, 'I disagree with you,' or 'I don't believe you,' etc." (pg. 418).

Conversely, when a person is conscious of being at the **verbal level of experience** he will ask others, "What do you mean?" This provides a **delay** in responses, a non-confusion between words and reality (map and territory) and the lack of pathological semantic reactions. "Words appear as creatures of definitions, and optional; but this attitude involves important and new semantic reactions."

It is this realization that words belong to the verbal level and represent only forms of representations for semantic reactions inside a person's skin that enables us to Meta-Model ourselves and others. Then we will not engage in the "unjustified semantic over-evaluation of words, the ascribing of objectivity to words" (pg. 421).

Silence Training

In learning to be conscious of abstracting, Korzybski urges a concurrent semantic training -- that of being silent on objective levels. "*Silence* on the objective levels involves this psycho-physiological delay. No matter how small, it serves to unload the thalamic material on the cortex" (pg. 424). By this, he refers to using our sensory receptors for perceiving **apart** from interpreting. To use current NLP terminology: to see and see, to hear and hear, to feel and feel, instead of the synesthesia patterns of see-feel, etc.

To cultivate this ability, **the moment of silence** at the objective level provides a person the chance to note the qualities of how something looks, sounds, feels, smells, tastes without making evaluations about it. This helps a person to experience the objective level without mixing it with our verbal level wherein we make conceptual evaluations.

When people confuse orders of abstraction they develop "harmful semantic predispositions for 'bursting into speech,' instead of 'wait a minute,' which, neurologically, means abusing our thalamus and keeping our cortex 'unemployed'" (pg. 425). The "semantic state of proper evaluation results in discrimination between the different orders of abstractions; an automatic delay is introduced -- the cortex is switched completely into the nervous circuit."

This is not as easy as it may sound. Our subject minds with all of their words, values, beliefs, and meanings tends to become so close to our very perceiving that they operate as our perceptual filters. No wonder we are so skilled at distorting incoming data! Give yourself a moment of silence so that you develop this distinguishing quality between the logical levels.

Recognition of Multiordinality of Words

Concurrent with these skills comes another form of semantic or neuro-linguistic training. This lies in **recognizing that most words** (at least the more important words) **are multi-ordinal in nature.** These are words that have an infinite-valued character. They have many levels of meaning and any definite meaning on a given level must be determined by the given context.

Yet with the confusion of orders people fail to notice multiordinal terms. And this then confuses endless arguing about, "What this or that particular word means?" Such arguments presuppose that there's some absolute standard of meaning and/or that meaning lies in the word itself rather than in the producer of the word.

As we develop more consciousness of abstracting, however, we recognize that words do not mean anything per se. Meaning derives from the meaning maker. Words, at most, are but vehicles of meaning. This enables us also to recognize more readily ambiguous, or infinite-valued terms, and to immediately ask contextualization questions. Such as, "Used specifically in what context?"

Consciousness of abstracting also results in the full instinctive semantic realization of the stratification of human knowl-

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edge and so of the multiordinality of the most important terms we use (pg. 441).

Summary

Aren't you glad you received your NLP training via Bandler/Grinder? Yet now, with that basic foundation, you can let Korzybski enrich your understanding of neuro-linguistic reactions (semantics reactions) with his distinctions and techniques. Korzybski writings underscore the NLP understanding that it's "the difference that makes a difference" that enables us to effectively navigate our world.

Michael Hall, therapist and author, is a Certified NLP Trainer who conducts NLP Practitioner and Master Practitioner in Grand Junction, Colorado. He also writes a journal entitled Metamorphosis that explores psychological issues. Write him at 1907 7th Street, Grand Junction, CO 81501. Phone (303) 245-3235.

The After-After MicroPattern

By Nelson Zink

Currently at NLP Santa Fe, we are developing a technique called MicroPatterns. These are short, concise programming kernels which can serve as stand-alone applications or be chained together to create powerful NLP techniques. Most use just a step or two and thus are quick and simple to learn. Used by themselves they are startlingly effective. Think of MicroPatterns as Swiss army knives; small efficient tools which are easy to carry and use.

The After-After MicroPattern was developed with a client for whom the standard phobia methods didn't work. Attending closely to a client's descriptions of phobic reactions one will hear that, just before the full-blown panic response, time *stopped*. The first time I really *heard* this time standstill was when a women said "... and then there is just black emptiness." It took me a moment to realize that her entire future had just vanished and a very reasonable response would be to panic. The After-After MicroPattern contains as its central premise the fact that **panic reactions are the natural result of a complete future blowout**. Knowing this you can now take action. After gathering information the MicroPattern involves two simple steps.

1) Have the client dissociate or Mind Juggle. This step isn't absolutely necessary but it usually helps.

2) Then ask "*What happens* **after** *X*?" where X is the specific representation of the time standstill. "*What is* **beyond** *the blackness*?"

The idea is that the restarting of time or the re-establishment of a future (however you want to think of it) will immediately stop the panic reaction. As such, temporal presuppositions will be the key linguistic tool. After, beyond, further, etc. Once any sensory representation exists after the moment of a time standstill a future will begin to reappear and in short order the continuity of time will be re-established. When there is an **AFTER after** the dreaded moment, the panic/phobic responses will automatically diminish.

Most people think of panic responses as being a reaction to the imagined event itself and that probably isn't the case. We don't fear an imagined plane crash nearly as much as the imagined loss of a future **after** the crash. (Read pages 78-79 of *The Structure of Delight* for an amplification of this idea.) Yogi Berra was once asked for the correct time: "What, you mean now?" he asked. Time which has stopped can be started with equal ease.

Nelson Zink is the author of *The Structure of Delight* and a co-founder of NLP Santa Fe which offers basic, unusual and advanced NLP Training. PO Box 9910, Santa Fe, NM 87504-9910, 505-986-3922.

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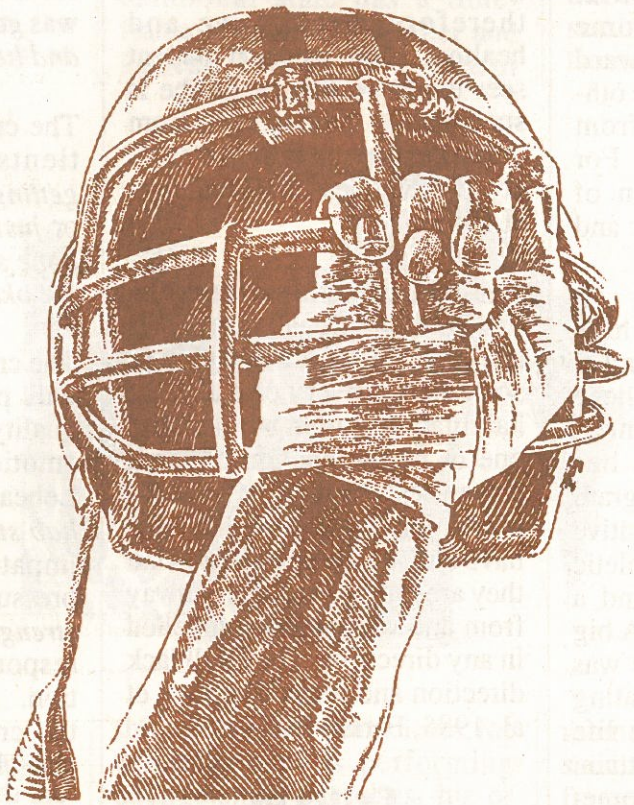
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The Power of Positive Thinking

The Psychological Profile of the Successful Athletic Rehabilitation Patient

By Gary J. Faris, MA

This paper was originally written for physicians, athletic trainers, and physical therapist in the sports medicine field. It was originally published in the professional journal *Clinical Management in Physical Therapy*, December 1989.



An injured athlete undergoing rehabilitation must have a proper mental and emotional state of mind, as well as a proper set of physical rehabilitative procedures to be successful in a rehabilitation program (Faris 1985); (Samples 1987). Both domains are critically important, and each intimately affects the other. Much has been written about the *physical* rehabilitation process, but little has been written about the *mental and emotional* rehabilitation process.

This article has two purposes. The first is to give physical therapists and other health professionals working with this patient population a profile of the psychological makeup of a successful rehabilitation patient. The word *successful* refers to cases in which the athlete returns to full athletic function. The second purpose is to provide insight into how the physical therapist can influence the ineffective patient to respond mentally and emotionally in a way that ensures effectiveness.

Each injured athlete's state of mind is very subjective, but I have observed common mental patterns among proficient rehabilitation patients. A configuration of six elements interacting with one another comprises the mental and emotional state common to successful rehabilitation athletes. Every patient has these six elements, but not every patient combines them in a way that leads to a successful outcome.

These six components are separate entities, but they do not act on their own. They have a systemic relationship and, therefore, interact and influence one another (Bandler and Lebeau 1986).

The six elements that comprise the mental and emotional makeup of every rehabilitation are 1) direction, 2) criteria, 3) chunk size, 4) time

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frame, 5) involvement, and 6) comparison.

Direction

Every rehabilitation patient has a conscious or unconscious sense of movement and direction. This sense determines the patient's motivation (the reason for acting), which is not the same for all patients. Motivation has direction. Some patients are directed toward some positive result, while others are directed away from negative consequences. For others, it's a combination of these two factors (Bandler and Lebeau 1986).

Take the case of a female high school swimmer who had a good chance to land a college athletic scholarship. Her motivation in adhering to her therapy schedule and program was a set of specific positive outcomes: a return to athletic fitness and competition and a chance for a scholarship. A big part of her emotional state was determined by the appealing picture of herself and the life that she was working to attain. She was moving toward something positive.

A 42-year-old recreational athlete, on the other hand, was directed in his treatment process away from the severe consequence of living with an ongoing arthritic condition. The negative picture of this consequence, which he unconsciously carried in his mind, was what he was motivated to move away from.

Any rehabilitative situation in which the athlete's state of mind is directed away from something will produce an anxious feeling. Patients directed toward something also will have anxiety. This anxiety propels the athlete in a direction and is, therefore, productive and healthy. But as each patient sees evidence that he or she is successfully moving away from or toward the outcome, the anxiety level will lessen (Bandler, et al 1985).

The point to highlight is that the patient's emotional makeup is directed toward or away from something. Every effective rehabilitation patient will fall into one or a combination of these categories. Ineffective rehabilitation patients, however, will have only a vague sense of what they are moving toward or away from and will not be compelled in any direction. They will lack direction and focus (Bandler, et al. 1985; Faris 1985).

Criteria

The athlete's criteria will help determine his or her mental and emotional state (Bandler and Lebeau 1986; Bandler et al 1985). Criteria are a person's standards or what is important to him or her. No two situations are the same, and a person's standards will vary depending on the circumstances and the context. In rehabilitation, the athlete's criteria are the standards that he or she applies in that context.

In every effective rehabilitation situation with which I have been involved, the key patient criterion was *getting back to full strength and health.* This was the standard that guided patients. Any standard less than that was unacceptable; in fact, for many patients the standard was *getting back to full strength and health plus more.*

The criterion of ineffective patients was something like *getting this rehab stuff over with* or *just doing what needs to be done so the doctor will give me the okay to play ball again.*

The criteria that the patient uses will powerfully influence the quality of his or her mental and emotional state (Bandler and Lebeau 1986). *Getting this rehab stuff over with* will lead to impatience, disapproval, and pressure. *Getting back to full strength and health* will lead to responsibility and determination. Notice that by changing the criteria, the state of mind also changes.

Chunk size

If the patient thinks about recovery in terms of the entire task, his or her feelings will be different than if he or she breaks the task down into smaller pieces or phases (Bandler and Lebeau 1986; Faris 1985). *Chunk size* is how much a person is attending to in his or her experience, or the level of detail at which he or she is working.

"In the middle of every difficulty lies opportunity."

- Albert Einstein

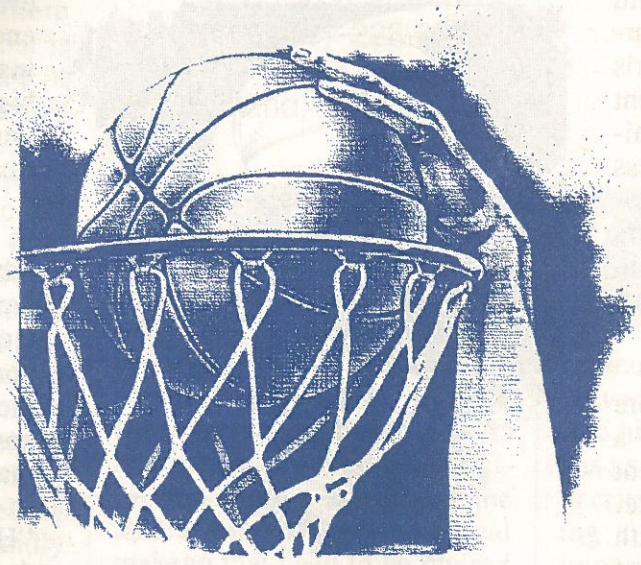
How is the patient thinking about rehabilitation? Is it one big job or a set of small ones? If it's one big task, he or she will be thinking at a large chunk level and will experience therapy at a broad, all-inclusive level of detail. The emotional impact will be to make the patient feel overwhelmed and hopeless. This chunk level is common to unsatisfactory rehabilitation situations. On the other hand, if it's a group of small tasks, he or she will be thinking at a small chunk level and will experience therapy at a much smaller level of detail. He or she will be focused on a specific aspect of the treatment program. The emotional impact will be to make the athlete feel adequate and confident. This is what exists in effective rehabilitation cases.

An athlete who concerns himself or herself with all that's involved in an anterior cruciate ligament repair, all the way through to returning to competition, is very different from the one concerned with just reducing the swelling in the knee after surgery. The chunk size in which the patient thinks will greatly influence his or her mental and emotional state.

Rehabilitation is both one big job and a set of small ones. It is most helpful for the athlete to have an overview of the entire treatment and all of its phases (Faris 1985). While the athlete is in the midst of the recovery process, he or she must have the ability to attend to the one aspect of the big picture currently being worked on (small chunk level) (Faris 1985).

Time Frame

Time frame refers to being oriented toward the past, present, or future. Each mental and emotional state has a time-frame orientation (Bandler and Lebeau 1986). If a patient thinks at a small chunk level, for example, and is performing strengthening exercises, his or her time frame will be the present. But what if the patient is concerned about the future and is attending to things at a large chunk level? "When will I be able to return to practice?" "Will I be able to reach my previous capabilities?" "Will I be successful?" This change to a future time frame will negatively affect mental and emotional status so that the patient cannot concentrate on the exercises. There will be substantial emotional unrest and distraction.



There are times, however, when the athlete needs a future time frame. The physical pain associated with regaining range of motion will be difficult to tolerate if the athlete is concerned with the present. If that concern is shifted to the future (20 minutes from now when the therapy session will be over or months from now when the patient will be able to compete again), the mental and emotional frame of mind will be positively affected to allow toleration of physical pain. In maintaining a future time frame, the pain becomes an insignificant moment in relation to the future.

Proficient rehabilitation athletes have flexibility with time; they can change their time frame to past, present, or future, depending on the circumstances of the moment. Ineffective patients seem to remain in one time frame and lack the flexibility required to adapt to the changing therapy process.

Involvement

Rehabilitation is a situation in which the athlete must feel actively engaged in the recovery process. If that sense is absent, the patient will be passively involved in the experience and will respond as if he or she is a

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powerless victim waiting for events to unfold. The next important element that comprises the mental and emotional makeup of the rehabilitation athlete is the degree of involvement felt (Bandler and Lebeau 1986).

Effective rehabilitation patients have a sense of active involvement; they believe they have the ability to influence what is going on. They participate in the therapy process, and their involvement is purposeful and directed (Faris 1985). Active involvement leads to feelings of determination and aggressiveness in the physical rehabilitation program; it means patients will participate in the recovery program with a high level of intensity.

Even with a mild procedure like icing, patients with a high degree of involvement will actively participate. While they are sitting with ice packs on, they will voice concerns, ask questions, tell the therapist the ice bag is not placed squarely on the inflamed area, or ask the therapist to leave the ice on longer because it doesn't feel cold yet.

Some patients have unsuccessful rehabilitation because they feel a low degree of involvement in the therapy process; their involvement is passive. Their reactions are dominated by the belief that there is nothing for them to do in relation to recovery. It is up to the practitioner to do the therapy process to them. Recovery is perceived as something that comes to them; it's something they wait for (Bandler, et al. 1985). They are not participating in the treatment process. Their passive involvement fosters apathy, helplessness, and despair.

Comparison

One of the ways that people evaluate their progress is by making comparisons between



themselves and others (Bandler and Lebeau 1986). If athletes come out on top in the comparison, they feel pleased; if they come out on the low end of the comparison, they feel inadequate. The propensity for rehabilitation patients to do this is quite strong and natural. Comparisons made unconsciously are another of the essential pieces that compose patients' mental and emotional profiles. The question is not whether superior rehabilitation patients make mental comparisons. All patients do. The question is what kind of comparisons effective patients make.

When an athlete compares his or her injury-ridden condition to that of other healthy athletes, it forms the basis for discouragement and inadequacy. It's an unfair comparison, yet athletes in therapy do it quite often. If the same athlete were to notice the improvement made in comparison to where he or she was 7 to 10 days ago, however, he or she would feel encouraged. This seemingly insignificant difference has a big impact on how the patient feels and responds to treatment.

In almost every successful rehabilitation with which I have been associated, the patient made mental comparisons that used self as the measuring rod of progress. Comparison was not made to someone else. Self-to-self comparisons were "How have I progressed today -- or over the past week -- or since Phase I of my recovery program?" It's as if they learned to ignore others and to focus completely on themselves and their outcome.

Integration of the Elements

These six elements are the component pieces of an athlete's state of mind. When an athlete unconsciously puts these six elements together in a positive configuration, the results are quite subtle yet profound. In the mind of the athlete, a vivid and compelling vision of an

outcome or goal is produced. He or she sees, hears, and feels it inside. This may not sound very important, but it is significant because this vivid and compelling mental representation of the desired outcome causes the athlete to harness his or her mental and physical resources and aim toward that goal.

When goals and outcomes are mentally experienced in this powerful way, the person becomes drawn toward them (Bandler, et al. 1985). That is what compulsions are made of -- rich, attractive mental visions of a desired outcome that becomes irresistible. And when these six elements come together as described here, what results is a compelling desire for recovery. The athlete is usually not aware of the mental image. All the patient knows is that he or she is going to be healthy again, and nothing is going to stop the process. But the drive is the image of the compelling future that he or she profoundly feels. The ineffective Rehabilitation patient lacks this vivid and compelling perception. The components blend together in a way that does not produce a vivid and compelling depiction of a goal.

None of these six components acts on its own accord without influencing the others. They act simultaneously, and their relationship is, therefore, systemic (Bandler and Lebeau 1986). The profile presented here gives a set of distinctions that describes the structure of the patient's psychological experience. This profile can assist the physical therapist, athletic trainer, physician, or sports medicine counselor in pinpointing the precise aspects of the athlete's mental and emotional makeup that need to be revised for him or her to respond more fully to the recovery program. By helping the patient to think and respond differently in just one element, the overall experience can change for the good.

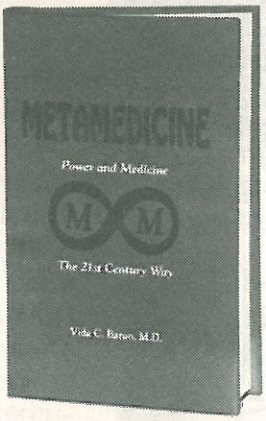
An example illustrates this point. A 31-year-old male recreational athlete is beginning rehabilitation after a serious injury playing softball. He says, "When will you be finished with me and this therapy stuff so I can get the doctor's okay to get back to my job?" This statement tells a lot about this patient's mental and emotional makeup. He is passively involved. The therapist is doing it to him. He doesn't realize he has an active role. His standard or criterion for success is returning to work. This is what is important to him, not so much returning to health or full recovery. The chunk size he is thinking in is very large -- one big task. He is taking the situation at a broad level of detail and is missing the smaller details involved in recovery. He is impatient, and his time frame is in the present. Being patient presupposes seeing the situation over time and into the future. If the patient's mental and emotional state remain the same, rehabilitation will not lead to a highly successful re-

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sult. It would be worthwhile for the practitioner to intervene.

Therapist Intervention

Assuming the therapist has some rapport with the patient (Faris 1985), he or she can try to get the patient actively involved (Bandler and Lebeau 1986; Faris 1985). When the patient asks, "When will you be finished with me and this therapy stuff so I can get the doctor's okay to get back to my job?" the therapist responds, "When you decide to do something about getting yourself healthy." "What do you mean?" the patient replies. The therapist then discusses the different things that the patient can do to make treatment work (Faris 1985). This may help the patient see his role in meeting his goal (returning to work) and taking direct action in the process.

As the therapist concludes this discussion, he or she could also try to expand the patient's criteria for success (Bandler and Lebeau 1986; Bandler, et al. 1985). "You're a young guy and I assume you want to continue to be active in sports for years to come, do you not?" asks the therapist. "Yeah," he says. The therapist pauses and says, "You know you may have to give that up if all you do in here is enough to get by." "How so?" he replies. The therapist can then explain the nature and importance of full physical recovery for future health and continued athletic participation. The patient won't be satisfied with the minimum -- he'll want more for himself, to get back to work and to rehabilitate the injury to full strength.

Notice that in talking with the patient in this way, it will automatically help him to lengthen the time frame he was thinking in. He will begin to think long-term -- beyond his return to work.

Another possibility would be for the practitioner, either immediately after addressing the patient's level of involvement or after expanding his criteria, to modify the large chunk size in which the patient is thinking (Bandler and Lebeau 1986). "Now that you know your active role in the treatment

program, let me explain in more detail what you can expect." The therapist can divide the therapy process into phases or steps so the patient understands what will happen first, second, and third (Faris 1985). An expected time period for each phase can be included. If the patient responds positively to this information, he will see the overview of the treatment program and the smaller phases and details involved.

The therapist may then say, "So, for the next three weeks when we are working on this, you are only allowed to put your energy into one thing, and that's Phase I. We'll do this one step at a time. Forget about the rest until we get to it. Are you with me?" "Yeah, I'm with you," the patient responds.

Notice what happens to the patient's mental and emotional state as the therapist helps him to think at a different chunk size. For the first time, the patient has a clear sense of direction. He is sure about what he is moving toward or away from. The patient has flexibility with the time frame. He can change to a future orientation by seeing the overall rehabilitation program, and he can be in a present orientation as he pays attention to the phase of the program that he is involved in at the moment. In breaking the large task into smaller ones, the patient's involvement increases because his role is specified with more detail.

Helping the patient to respond differently to one component of his or her psychological experience causes some of the other pieces to change (Bandler and Lebeau 1986). The therapist has choices about where and how to intervene to positively affect the patient's mental and emotional frame of mind. The goal is to revise the patient's present state of mind so that the structure of the six elements described matches the profile of effective rehabilitation athletes. The result for the athlete will be a vivid mental image of recovery toward which he or she is emotionally compelled to work (Bandler et al 1985).

Suggested Reading

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The Imitable Virginia....

by Don Wegscheider

Usually it is a compliment to say that someone is *Inimitable*, meaning that he is without peer, without comparison, without equal. However, Virginia Satir delighted at, and worked hard at being Imitable. She was a trainer par excellence. She loved seeing others use the tools she gave them. She was especially excited in seeing the adjustments people made as they developed their own style. Searching for the imitate-able characteristics of her style gave birth to Neuro-Linguistic Programming.



At first, my thoughts came together with images of nostalgic praise. They sounded like testimonials to her greatness, like anecdotes of her touching me. I realize that Virginia Satir was a life forming experience for me. She challenged my status quo and inspired me to internalize new insights, new feelings, new confidence to be of service. From 1972-1982 Virginia was a trainer/mentor to me. Many others were closer to her than I. But we were like good friends who could pick up the thread of the conversation which we ended the year before.

Virginia was a tall woman, a big woman, sometimes bigger than life. She projected her own style, dressed in silk suits and Reeboks. She would do whatever it took to make contact. To be at eye level, she would lean over, get on the floor, if need be. Virginia was charismatic, a joy to watch. Some professionals dismissed her as a showman, a popularizer, who gave a simplistic picture of family roles.

Some never allowed her a prominent place in the family systems camp. They often promoted her upstairs, relegating her to museum-like respect by calling her a *pioneer*. Those of us who knew her, saw her as admirable, caring, touching, seeing, listening, bending forward, concentrating, and very imitable, very contemporary.

Congruence was an ideal for Virginia. She made it a priority to strive for word, feeling, and act to perfectly match. She was so congruent that I was never aware of technique. Only later did I see that she did have patterns, a rationale for her work.

Her patterns came not from following a rigid model, but from an intuitive, self-actualized consistency within her person.

Virginia gave people full attention. Her concentration caused stress, pushing the client into discovery. The client joyously could take full credit for reaching new meaning. She noticed every movement, every hesitation, word, eye look, hand move, foot kick in order to ask innocent sounding questions which prompted surprises of meaning for the client.

She was an expert at mirroring. She never got lost in the content of a person's story. She saw process as where people get stuck. Process is also where the answers are found. She knew that people repeatedly make choices the same way, whether they are choosing food from a menu or selecting a mate.

She had a way of catching a word or cue from which she would extrapolate. She would exaggerate abit and then rummage for added meaning. She saw words and movements as metaphors. Metaphors are bridges on which new meanings meet. People choose their own metaphors: in their words, in their home, cars, and jobs, in their clothes. They choose their patterns of action. People say more by metaphor than they realize. Poking at a metaphor, first from one direction, and then, from another, seemed like an annoying amount of attention to detail. The reward came when the client awoke to a new level of awareness...either with a smile or a tear.

Her curiosity was insatiable, like the gentle invasiveness of a rag picking grandma, never judgmental, but rejoicing at how things fit. As I grow older, more patient, people are more accepting of my curiosity.

My imitation of Virginia went through the following four levels:

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-1-

I became a Virginia quoter, mouthing the facts I had learned.

-2-

By experiencing Family Reconstruction, I applied what I learned to my own history.

-3-

I shared my story with others for the purpose of identification.

-4-

I now listen, identify, validate, guide, and let them go.

---

1 At that first stage, *Virginia says* prefixed every statement I made. I realized that once I internalized the material, it was mine. I could use her wisdom and give credit to her now then appropriately.

2 At the second stage, Virginia invited me to explore my inner world through Family Reconstruction, past connections, past unasked questions, introjects still present, choices and changes. She looked for connections with the past. The past forms a person's inner map of reality. She was not blaming the past but wished to explore it as a psychic territory.

Virginia elicited my story through the Family Reconstruction. She validated my view of my family history. She asked me to observe the other players. She directed me to stand in their place and identify with their feelings. The result was a challenge to my original perception. Storytelling clarifies, discloses, and enables me to embrace my spirit.

During the Family Reconstruction, people use their bodies and expressions to depict the dynamics of the family system. This is called family sculpture. I was able to observe my family, or take on the role of family members and identify with their view of the family. This formed the inner map of my reality. In the therapeutic context, changing the map was often a rehearsal for a change in reality. I started a process of change. I awkwardly began to make my needs known rather than simply reacting to the needs of others. I learned to believe that I deserve a place in the world.

3 At the third stage of imitating Virginia, I shared my story to promote identification for the client. Self disclosure builds enough trust to excourage a client's empathy followed by self disclosure. One of Virginia's tools which is provocative, but contains an air of play, is called the Parts Party. The client is encouraged to personalize aspects of himself in an exaggerated manner by using caricatures of famous people.

For example, some of me is full of joy and wonder like St. Francis of Assissi. Part of me is stingy like Scrooge. Part of me is demanding of loyalty like a Mafia Boss. As the client picks group members to play these characters in a scene, such as a dinner party, he can observe his own inner dynamics. A sense of play gives a great deal of freedom. After all, historical accuracy is not the primary goal. We do seek the accurate description of the process.

"There's no fool like an old fool - you can't beat experience."

- Jacob M Braude

As an observer, the client can make adjustments in the characters to bring about integration. The client sees each of these parts struggling to gain dominance over the others. The client shapes the group to maximize their best points. Life then must imitate art. The client applies the party to his own psychodrama. The identification opens many possibilities for integration ... self actualization.

4 At the fourth stage of imitation, I did less but helped people more. I listened, validated people, guided them and let them go. In the 70's, I felt ignited by Virginia. It was serendipitous that I was running an agency and that I could change it from a teen center to a family center. Virginia's effect on me was like flipping a pillow case inside out. I shifted from counseling individuals in a problem solving manner to recognizing that people live in and come from families. There is power and meaning in the process. Family sculpturing and later psychodrama training gave me confidence to make experiential methods my stock and trade.

My later work in the addictions and treatment setting brought people with all levels of motivation. Their defenses were melted by experiential methods such as family sculpting. I was amazed at how willing people are to use the sculptures. I was also happy to note that their memory of the experiences lasted longer than with verbal therapy. Brain memory is enhanced by body memory.

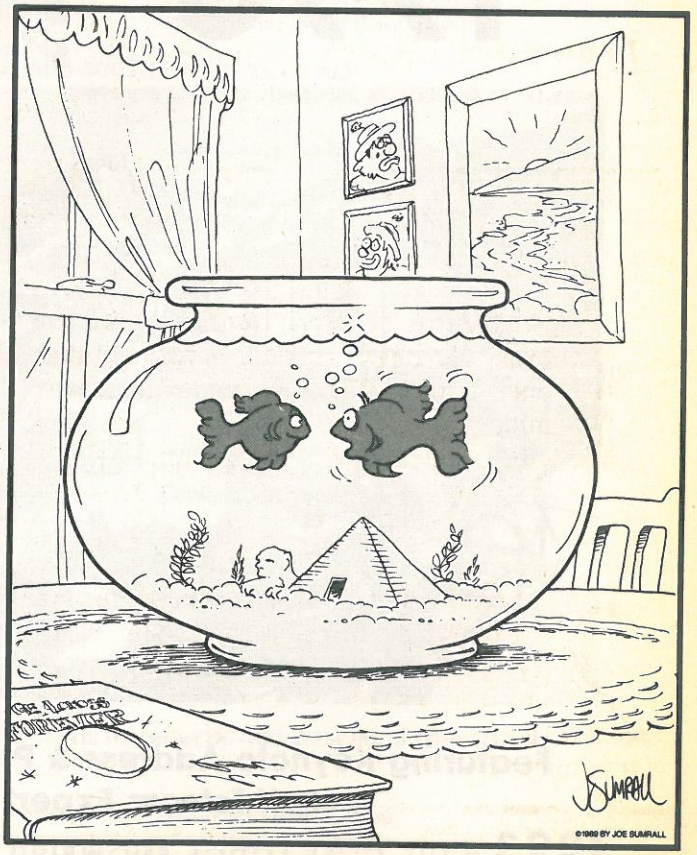
Presently in my work with dependence and codependence, I focus on ushering people to growth in recovery, work of the spirit. Inner work of recovery becomes a spiritual journey: of metaphor, of stories, of sights, sounds and movement. Nothing is wasted.

The word *therapy* comes from the Greek meaning *the work of God.* Doing God's work does not mean fixing people. We are to create a safe setting of respect and trust where each creature can express himself and find his own meaning.

Now, years later, I have internalized the *Virginia experience* with my own living. I remember standing at Virginia's grave site in Crested Butte, Colorado. I found it hard to trace the specific genes of her legacy to me. But I am convinced that I know who I am more clearly, and love myself more dearly because of being touched by Virginia Satir.

Don Wegscheider, LCDC: After working in Roman Catholic parish work as a priest for 7 years, Don became Director of Human Services for the City of Coon Rapids, Minnesota. For 9 years he worked with adolescents and their families in an outpatient setting. Presently, he is in private practice, in Dallas, Texas working with people in recovery from dependency and codependency. Don is a Licensed Chemical Dependency Counselor.

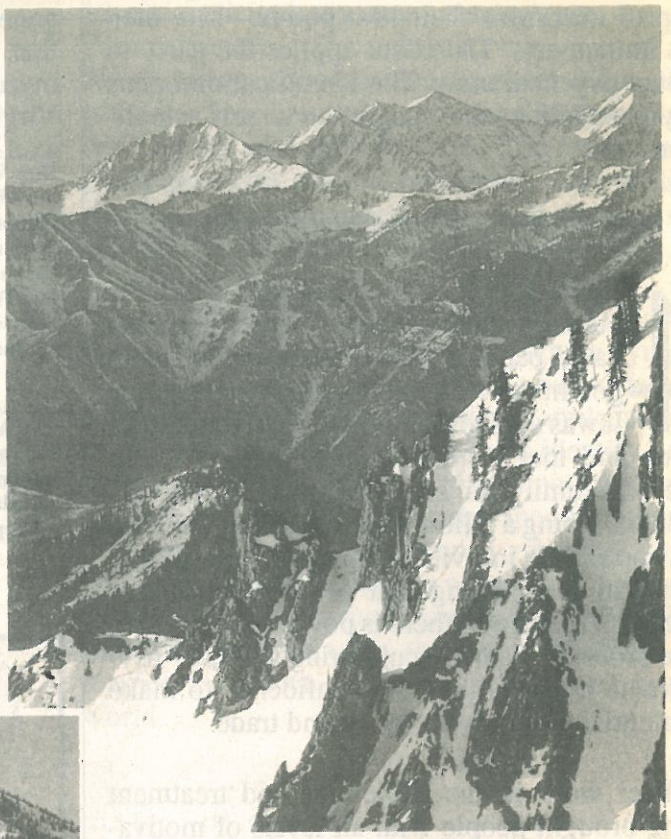
The Avanta Network was begun by Virginia Satir to carry on her work through teachings and trainings. For additional information regarding the 1993 Avanta International Training schedule write: Avanta, 139 Forest Avenue, Palo Alto, CA 94301 - Telephone (405) 327-1424.



"...And then I realized, IT WAS ME!!...I was floating over the whole fish bowl, I looked down and there was MY BODY!!...attached to me by a silver cord!!...There was an entire universe of wonderment and beauty, then a voice saying 'GO BACK'!!"

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Current Events

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

Jan. 16	PhotoReading Begins
Mar. 6	PhotoReading Begins

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)
Feb. 6-8	The Secret of Creating Your Future (Minneapolis, MN)
Feb. 20-22	The Secret of Creating Your Future (Irvine, CA)
Mar. 6-8	The Secret of Creating Your Future (Seattle, WA)
Mar. 27	Huna Intensive Begins

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

Mar. 20-22	**Tools of the Spirit (Denver, CO)**

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

Jan. 15-17	Practitioner IV - Ericksonian hypnosis
Jan. 22-24	Basic NLP I
Feb. 5-7	Master Track IV - Timeline Therapy
Feb. 12-14	Basic NLP II
Feb. 19-21	Practitioner V - Strategies
Mar. 5-7	Basic NLP I
Mar. 18-21	Master Track V - Systemic NLP
Mar. 26-28	Basic NLP I

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

Jan. 21-31	Belief Systems, Health and Longevity
Jan. 27-31	Addictions, Comulsions, & Identity

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

Jan. 29	PhotoReading Begins (Toronto)

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

Feb. 5	Practitioner Training Begins

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

Jan 23	PhotoReading Begins
Mar. 20	PhotoReading Begins

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

Feb. 1-4	NLP 2/Fundamental Tech. of Intervention (Richmond, IN)
Mar. 1-4	NLP 1/Basic Skills, Meta Model (Richmond, IN)

THE LEARNER'S EDGE, INC.
12830 Hillcrest Rd., Ste 111, Dallas, TX 75230 (214) 471-1668 or (800) 234-4853

Mar. 5	Practitioner Training Begins (Atlanta)
Mar. 5	Master Practitioner Training Begins (Atlanta)
Mar. 13	Practitioner Training Begins (Dallas)
Mar. 13	Master Practitioner Taining Begins (Dallas)

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

Jan. 16	PhotoReading Begins (Los Angeles)
Feb. 13	PhotoReading Begins (San Diego)
Feb. 13	PhotoReading Begins (Honolulu)
Mar. 13	PhotoReading Begins (San Francisco)
Mar. 27	PhotoReading Begins (Lake Tahoe)

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

Feb. 6	PhotoReading Begins

NEURODYNAMICS, INC.
13223 Black Mountain Rd.,#1-433-San Diego, CA 92129
(619) 538-6216

Feb. 18-211	Patterns of Persuasion

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

Jan. 15	Mind-Body Wellness Begins
Feb. 5-7	NLP and Spirituality
Mar. 5-7	Creativity and Innovation Begins

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

Jan. 29	Boundaries and Self-Esteem Begins
Feb. 19	Ericksonian Hypnosis Certification Begins
Feb. 27-28	The Power of Creating Choice

$(NLP)^2$
1412 Broadmoor Dr. - Slidell, LA 70458 (504) 649-2848
or 649-3301

Mar. 12	Practitioner Training Begins

Current Events

NLP OF ARIZONA, LTD.
P.O. Box 2800-291-Carefree, AZ 85377 (602) 252-4840

Mar. 21-27 Integrative Behavioral Patterning

NLP ASSOCIATES NORTHWEST
319 Nickerson St, #169 - Seattle, WA 98109 (206) 547-8874 or (206) 286-1413

Feb. 19 Practitioner Trainng Begins

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

Jan. 16 PhotoReading Begins
Jan. 31 NLP Intro
Feb. 13 NLP Intro
Feb. 16 Practitioner Training Begins
Feb. 27 Master Practitioner Training Begins

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

Mar. 5-7 Trainer Training

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

Jan. 22-24 The Aligned Self
Mar. 26-28 Tools of the Spirit

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

Jan. 15 NLP Practitioner Training Begins

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
Feb. 21-22 Presentation Skills with Michael Grinder

NLP LEARNING SYSTEMS
109 Spanish Village Ctr., Ste. 643 - Dallas, TX 75248 (214) 233-4NLP or (214) 980-6887 (214) 596-7841 or (214) 980-6887

Jan. 16-17 NLP In Action
Jan. 22-24 Master Practitioner Training Begins
Feb. 6-7 NLP in Action
Feb. 19-21 Practitioner Training Begins

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

Jan. 18 NLP Parts 1, 2, & 3 Begins
Feb. 19 Intro. to PhotoReading
Mar. 6 PhotoReading Begins

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

Jan. 22 Free NLP Intro
Feb. 26 Free NLP Intro
Mar. 26 Free NLP Intro

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

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
Feb. 18 Feww NLP Intro Evening
Mar. 9 Free NLP Intro Evening
Mar. 12 Demonstrations of Psychotherapy and Hypnosis
Mar. 13-14 Generative Change: Engaging Your Personal Hypnotic States
Mar. 26 Practitioner Training Begins

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

Mar. 23-26 Adv. Communication Skills

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

Jan 1993 Feldenkrais Professional Training Program Begins

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

Jan. 16-17 Intro to NLP for Professionals
Feb. 20-28 Practitioner Training Begins
Feb. 27-28 Intro to NLP for Professionals

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

Jan. 22 PhotoReading Begins (Boca Raton, FL)
Feb. 6 Practitioner Level I Begins (Jacksonville, FL))
Feb. 27 Master Practitioner Begins (Jacksonville, FL)
Mar 20 PhotoReading Begins (Jacksonville, FL)

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

Jan. 28 Free NLP Preview
Feb. 20 Intro to NLP
Feb. 25 Free NLP Preview

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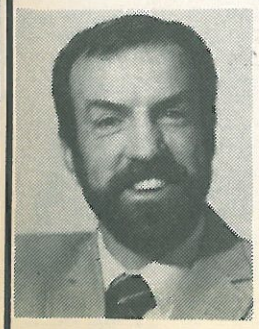
Mar. 8-10 Communication Strategies
Mar. 29-30 Beyond Selling

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

Mar. 22-23 Meta Program in Action

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Feb. 26 Adv. Master Track Begins



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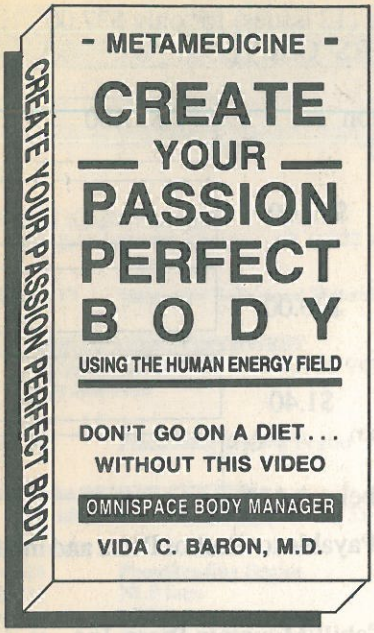
Jan. 15-17, 1993 in Atlanta, Georgia

For information:
Carole Ann Mackey
Southeast IANLP Conference 1993
P.O. Box 157
Riverdale, GA 30274

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