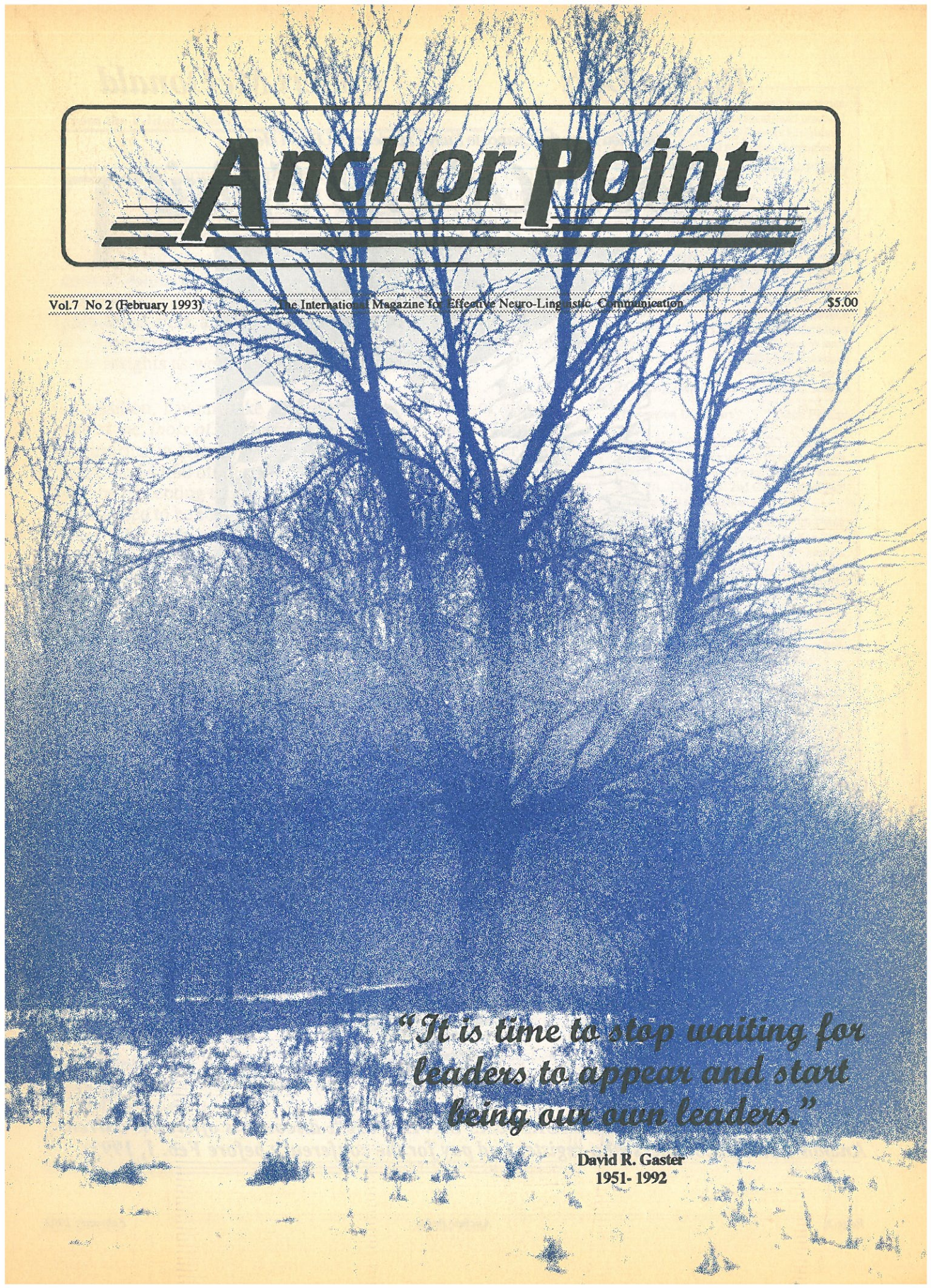
Anchor Point

Vol.7 No 2 (February 1993) The International Magazine for Effective Neuro-Linguistic Communication $5.00



"It is time to stop waiting for leaders to appear and start being our own leaders."

David R. Gaster
1951- 1992

Robert Dilts *Robert McDonald*

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From the Editor's Desk

This month we present the final installment of the interview with Robert Dilts and Robert McDonald on the new applications of spirituality. Many of you requested more information about this topic in our survey that you completed (see page 18 for the contest winner). So, in the coming months ***Anchor Point*** will continue to explore the topic of spirituality as it applies to ministerial work and in business. Perhaps you have encountered spirituality in your own practice and would like to share your insights as well. Please write us.

In addition, I would like to personally invite each of you to attend the *Tools of the Spirit Seminar* which ***Anchor Point*** is sponsoring in Denver on March 20-22. (As a subscriber you will save $45.00 off the cost!) This is the only time in 1993 we will be presenting this program and these 3-days in March are guaranteed to be something very special. Dilts and McDonald share NLP with heart and a profound clarity you will seldom have the opportunity to experience otherwise. These are two of the best trainers NLP has to offer, so we are honored to have them presenting for us on what turns out to be both the *first day of spring* and also my birthday! Great gift idea...throw myself a seminar! Please join us.

Yes, Spring is just around the corner, winter is almost gone... so treat yourself to a gift of renewal and begin to enjoy looking at the world in a new perspective.

- Michael L. Phillips

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Reframing Blindness

By Garry Bowman

Blindness has historically been one of the most feared of severe disabilities (Carroll, 1961). When a sighted person loses part or all of their vision, major changes occur at both a functional and psychological level. Using Dilts' (1990) model of logical levels can help to understand these changes better.

Dilts proposes that from a psychological point of view, there seems to be 5 levels that are encountered most often. These levels in order of psychological influence from high to low area;

1. Identity
2. Beliefs
3. Capabilities
4. Behaviors
5. Environment



According to Dilts (1990), the environment is the external constraints around you. You affect the environment through your behavior. Your behavior is directed by your mental maps and strategies which define your capabilities. These capabilities are organized by belief systems and the belief systems are organized by your concept of identity. Each level operates by different rules with the higher levels exerting more psychological influence over the person than the lower levels.

Most beliefs that people have about blindness are beliefs about limitations, hopelessness, helplessness, pity, etc. Common experiences in our culture such as playing *Pin the tail on the Donkey* reinforce these beliefs about being helpless and dependent on others. There are many stereotypic false beliefs about blindness. For instance, many people believe that a totally blind person sees nothing but blackness. What is seen however is not black or dark at all, but rather light gray or neutral, similar to looking through a fog.

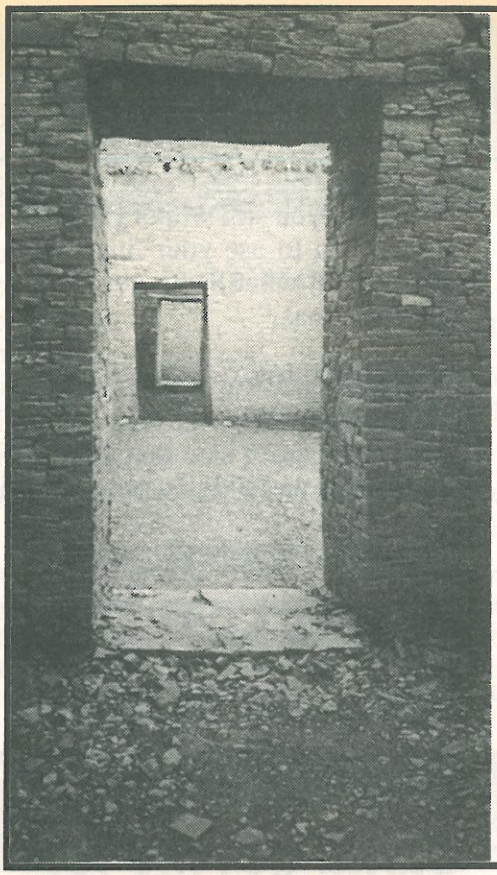
Another stereotypic belief is that blind people automatically develop keen sensory abilities to *compensate* for the visual loss. While it is true that with

practice, one can learn to calibrate and make sensory distinctions that were previously out of awareness, this does not happen automatically. For many people, *seeing is believing*. When seeing is no longer possible, then believing becomes very difficult and the information obtained by the other senses is often doubted (Carroll, 1961). This is particularly true for those with a preferred representational system which is visual.

Consequently, when a person loses part or all their sight, these pre-existing limiting beliefs about blindness act as self fulfilling prophesies. A limiting *belief loop* is created where these limiting beliefs about self serve to limit capability and behavioral options. The environmental and behavioral limitations that are experienced, due to the blindness, in turn reinforce these beliefs.

As a Rehabilitation Instructor, I work with individuals and their families who have experienced visual loss, providing adjustment counseling, sensory training, and training in techniques of independent living. With training in sensory awareness and adaptive skill techniques, there is little that people who are blind can't do except perhaps drive a car.

During my NLP training, I began to focus my attention on clients and co-workers who had made a positive adjustment to blindness. Many of these individuals could refer to specific experiences which they termed as *turning points* which helped them deal more constructively with their visual loss.



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As I studied these *turning point* experiences, I realized that many of them were elegant reframes which involved a shift in referential index to 2nd (Other) or 3rd (Observer) position. This new perspective altered the *meaning* of blindness and opened up new possibilities. The following 2 case examples illustrate this pattern elegantly.

JC: A Christmas Story

Jack is a Rehabilitation Instructor who doesn't let his blindness stop him from trying new things. A few years ago, he broke a leg when the ladder he was descending on collapsed. He had been up on the roof, putting on shingles! But Jack wasn't always this independent as a blind person, nor was he always blind.

Some years ago while driving to his job with a construction company, his vision became blurry. Within a few months, he had only light perception, then nothing. Having no other means of support for his wife and 3 young children, he was forced to take public aid. The blindness affected not only his eyes, but his heart and mind as he could no longer see his worth and value as a husband, father, or provider. The rest of the story is in Jack's words as he told it to me.

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"I awoke Christmas morning to the worst day of my life. My first Christmas without sight. I felt like a worthless, useless, total failure as a human being. I had never let anything stop me before, but I had no idea of how to deal with blindness.

My three young children came bounding into the bedroom, intent on getting Deb and I up to begin the business of opening presents. But I refused to get up and join the family for the festivities around the Christmas tree I could no longer see. Instead I turned over in bed, sinking deeper and deeper into my own private hell. Deb knew she had to do something, but didn't know what. She couldn't stand to see me like this, knowing how independent I had been before. She did the only thing she could think of to get me up, she physically pulled me out of bed.

This changed my depressed mood by making me mad. I did get up but refused to join in the Christmas celebration in the front room. Instead I had Deb lead me to the kitchen for a cigarette and cup of coffee. As I sat there, immobilized by my own helplessness, grief, and anger, I had no idea I was about to experience, *a turning point* in my adjustment to blindness.

My 3-year old son, Theron, anxious to get on with the serious business of opening presents, tugged at my arm. Finally in frustration at my lack of response, he crawled onto my lap and said these words which were to alter my life; "Daddy, I know your eyes are broke, but the rest of you still works good. I want you to use your fingers and look at what Santa got me for Christmas."

In that instant, it was like I was looking at myself through my son's eyes and I saw that even though one part didn't work, the rest still did. I knew then, that if he could believe in me that way, then so could I."

"Learning is the art of ignoring."
- Elias Canetti

"I want you to use your fingers and look at what Santa got me for Christmas."

JS: Thanksgiving Dinner

"After losing much of my sight, I was totally depressed. I had always been able to work my way out of difficult situations before, but being partially sighted was something I never expected. It was my turn to hold the Thanksgiving Dinner at my home where the whole family would gather. Several of the family members who were to help with the meal called and said they couldn't make it, including my own mother. I think they couldn't deal with my sight loss.

I just knew I couldn't do it and started crying. I had visions of trying to cook the dinner and everything being burned and a big mess. In my mind, I saw myself sitting on a stool, handing out pencils and begging. This made me mad and I said, That's not who you are. There is more to you than selling pencils and begging.

I started thinking about how my own mother had canceled saying she was invited somewhere else. I started getting angry at my family for giving up on me. The more I thought about it, the angrier I became and I started thinking about what I could do different. I had always valued my independence and I hated this helplessness.

I talked to my husband and he said, "You already know everything to do. Tell me what you need and I will be your eyes and we will do it together." It turned out to be the best Thanksgiving ever with candles, decorations and everything. After that experience, I knew I would be able to make it."

From the above experiences and others like them, I developed the following pattern which has been useful for many of my clients. It involves breaking the limiting *belief loop* that was mentioned earlier by intervening at the belief and behavior level.

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Reframing Blindness The Technique

1) Access an example(s) of a significant past experience(s) that the person came through better than they expected. Assist them in fully associating into this experience(s) and then go into 2nd or 3rd position, whichever is most appropriate. From this new perspective, find what valuable things they saw or learned about themselves or that others saw or knew about them. Anchor this state. If there is more than one experience, stack the states by anchoring at the same anchor location.

2) Use some part of their past experience that emphasizes that there are many aspects to who they are as a person, that there is more to them than what they *see*. That even though one part may not work well, the rest of the other parts still do. Anchor this state to the previous anchor.

3) Teach a skill which they don't believe they can now do as a visually impaired person and stack this experience to the previous anchor. My favorite ones are threading a needle and identifying money. If they are partially sighted, I often have them close their eyes while learning the skill to further dramatize the ease with which these particular skills can be learned. These changes at the behavioral level further challenge the beliefs about capabilities and self.

The following is an example of using this technique with a client.

Lyman, a 72-year old retired electrician, had become reclusive and depressed after developing Macular Degeneration and was considering going to a nursing home. At the insistence of his wife, he agreed to see me, but told her he didn't think he had what it took to learn that *feely* stuff. He said he was a useless old blind man who couldn't do anything anymore.

On my first visit to the home, I established rapport by matching voice tone and tempo, predicates, breathing rate, and posture (he still had some peripheral vision). Through pacing and leading, I conducted my interview, frequently asking questions about the *good old days*. This seemed to deepen

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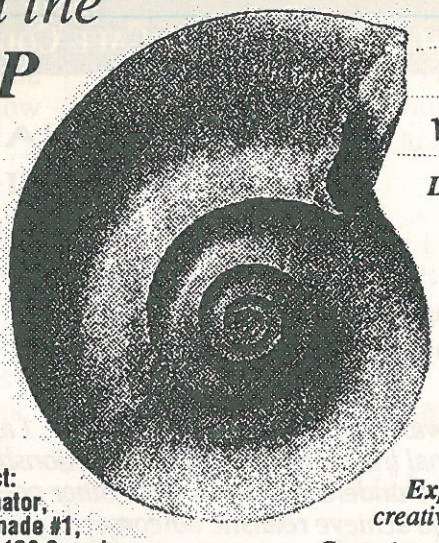
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rapport for him and to dissociate him from his current feelings of grief and helplessness related to the visual loss. During the interview, I learned of an experience 8 years ago where he had been told by his doctor he had inoperable terminal cancer. He had given up hope, but at the insistence of a friend, saw a second doctor and obtained a more favorable opinion. He was successfully treated and had been in remission since.

"Many men fail because they quit too soon. They lose faith when the signs are against them. They do not have the courage to hold on, to keep fighting in spite of that which seems insurmountable. If more of us would strike out and attempt the 'impossible,' we very soon would find the truth of that old saw that nothing is impossible... Abolish fear and you can accomplish anything you wish."

- Dr C.E. Welch of Welch's Grape Juice, 1922

On my second visit, after establishing rapport and by pacing and leading, I had him fully associate into the experience where he overcame cancer. I then said, "That doctor saw something in you that I think you have forgotten."

After about 30 seconds, he asked what that was. I said, "You have probably had the experience of seeing or understanding something from another persons point of view?" Well just imagine that somehow you are able see yourself just as the doctor sees you now. That somehow you are able to look out of his eyes at yourself, that you are able to hear yourself as he hears you. Through further pacing and leading, I assisted him in going 2nd position. I asked him what the doctor saw or heard in him that the first doctor hadn't. I already had some idea of his answer from our previous conversation. After a minute or so of silence, he said, "He saw that doing anything is better than nothing. He told me if I could start to believe that a cure was possible, that I would be halfway there. I think he knew if he could get me involved again, that I could whip it." "That's right," I said, touching his arm, "You never know what you can do till you try."

I continued: "Lyman, as an electrician, you had several

skills and worked with many different tools because no one single tool or skill could do everything you wanted. I bet over the years, you have been in situations where you didn't have a tool you wanted and were able to use some of your other skills and tools to get the job done."

He agreed and told me several instances. When he was fully associated into these experiences, I touched his arm, anchoring these experiences to the previous one, saying, "You never know what you can do till you try."

"When you lost part of your sight, it was like one of your most important tools was gone and you felt useless. A few minutes ago you said that doing anything was better than doing nothing. Would you be willing to try something?" I asked, as I touched his arm, firing the previous anchor.

Lyman agreed and I was able to teach him how to identify money correctly, something he said earlier he could no longer see to do. First I showed him how to fold paper money to identify it. Then we worked on coins, a quarter, nickel, penny and dime. The most common errors people make are confusing nickels and quarters since they both feel large and pennies and dimes since they both feel small. The quarters and dimes can be identified by their knurled edge which can be easily felt with the fingernail. The nickel and penny have smooth edges.

After he was able to identify the coins from each other based on feeling the knurled edges, I had him compare the nickel and penny tactually to determine that the nickel felt larger than the penny. I switched them on him several times and every time he was able to identify the nickel by touch as being bigger than the penny. He said, "Its no big deal, anybody could feel the difference."

I said, "Its true the nickel is bigger than the penny, But I bet you never measured them to see just what those differences were. Well I have. The nickel is just 1/16 inch wider in radius than the penny. It weighs just 1/5 of an ounce more than the penny and is only .0020 inch thicker than the penny. Now for someone who doesn't think their sense of touch works well, I think you just did pretty darned good, don't you?" I said, touching his arm and anchoring this experience to the previous ones.

While holding the anchor, I said, "Today, we used some of those tools and skills you still have left, your ability to learn, your ability to make pictures in your mind and your sense of touch. Even though you didn't think your other senses worked very well, with just a few minutes of training, you were able to do something you didn't think you could do with your partial vision. You have a whole toolbox of these kinds of skills left, just waiting for you to discover what they can do. I wonder how many more things you can do right now that you don't know about yet? After all, you never knew you could do these things till you tried."

Summary

After this visit, Lyman went on to learn many skills. Instead of living in a nursing home, he once again has an active social life, raises a garden, and goes fishing in his spare time.

I generally use this technique on the first or second visit or whenever I have established sufficient rapport and have the information I need to perform the technique. Its purpose is to be a starting point in the rehabilitation process as well as a turning point. Since using this technique, I have found clients much more receptive to sensory training and learning adaptive techniques to compensate for their visual loss.

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Carroll, T.J. *Blindness: what it is, what it does, and how to live with it.* Little, Brown and Company, Boston, 1961.

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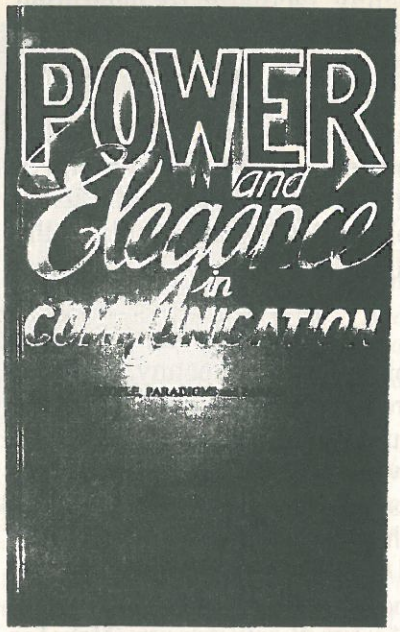
Garry Bowman, MS is a Master Practitioner who works as a Rehabilitation Instructor of the Blind and Visually Impaired for the State of Illinois, Department of Rehabilitation Services. You may contact him at the Department of Rehabilitation Services, #4 Doctors Park Road, Mt. Vernon, IL 62864. (618) 244-2650.

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"As with their last excursion into the literary arena: ***Don't Ask WHY?!*** *this most recent book of the Chongs is not for the faint hearted. You'll need to dust off your copies of the old classics like Bandler and Grinder's Structure of Magic and some others.*

Although ***POWER and ELEGANCE in COMMUNICATION*** *is of value in a large number of professional endeavours, it is of inestimable value to the practising psychotherapist who often pressed for time will find the linguistic manoeuvres of communication presented by the Chongs' a heaven sent.*

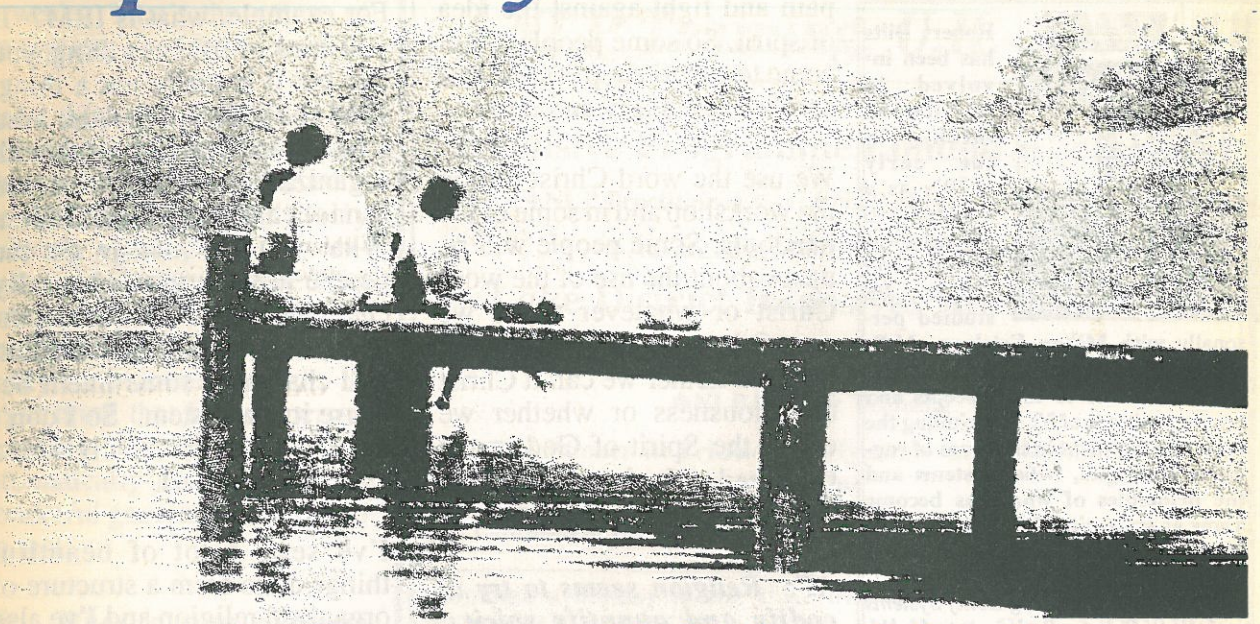
Cognitive/behaviourially orientated psychotherapists will find in this work particularly enlightening as the Chongs clearly delineate the linguistic formulations for questioning to obtain the most information with the briefest expenditure of time and energy, and for challenging the distortions created by idiosyncratic unconscious linguistic structures utilised by each patient.

Well done, Jennifer and Dennis.

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

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Spirituality–New Directions in NLP



An Interview with Robert Dilts & Robert McDonald - Part 2

This is the second half of a 2-part interview with Robert Dilts and Robert McDonald on the topic of spirituality and how it relates to NLP.

AP: Many people have major injunctions pop up when spirituality is discussed, and the subject seems to get confused with power, abuse, and religion.

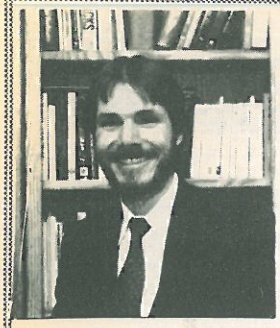
McDonald: People might come to a seminar on spirituality who are wounded in relationship to something that they call spirit. One of the reasons there is so much anger, pain, and upset against anything called "spiritual" is that it is so important to people at their deepest level. Spiritual abuse is like besmirching love.

When someone says "I'm doing this because it's spiritually good for you" (and he or she is breaking your left arm), it can damage your ability to notice universal innocence.

It just seems to me that the natural thing in my life (and in other people's lives) is to move *toward spirituality*... to this greater sense of wholeness and love and compassion and the recognition of similarities more than the recognition of differences. Moving in that direction is telling me *how we are alike as well as how we are different.* Spirituality is about how I can love you and love the world and love everything that is going on. It seems to me that spirituality is so important and natural, that people will be easily drawn to it. But, when the idea of spirit gets thwarted or stifled or twisted, it does terrible damage. This is when people associate the word spiritual with some kind of pain. It's painful because there is such a tremendous desire to get to something that may not be "seen but is known" - the recognition of God's presence even though there is nothing concrete to base it on.

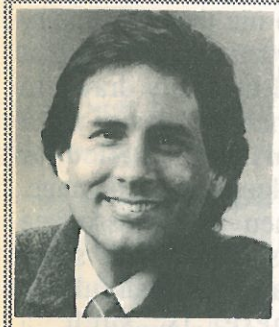
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Robert Dilts



Robert Dilts has been involved in NLP since its infancy in the early 1970's as a student and colleague of Bandler and Grinder. He studied personally with Milton Erickson, M.D. and Gregory Bateson. Dilts is a seminal contributor to the concepts and presuppositions of NLP, including the basic development in the areas of cognitive strategies, belief systems and the principles of what has become know as systemic NLP. He has written many of the classic books about NLP which include- *NLP: Volume 1, Roots of NLP, Changing Belief Systems with NLP, Beliefs: Pathways to Health & Well-Being,* **and the latest,** *Tools For Dreamers.* **Robert is responsible for making NLP more accessible through the development and practical applications in such areas as Creativity, Education, Health and Leadership.**

Robert McDonald, M.S.



Robert McDonald has created and presented personal growth and transformation seminars for 22 years. He developed the NLP technology for resolving unhealthy enmeshment and co-dependent behavior as featured in John Bradshaw's *Homecoming* **and in the Andreas' NLP text** *Heart of the Mind.* **He is co-author of** *NLP: The New Technology of Achievement* **and** *Success Mastery with NLP.* **A survivor of an alcoholic and suicidal family system, Robert's many contributions to the development of NLP express a marriage of heartfelt transparency, compassion and effective technology.**

This recognition is so important that when it's thwarted or twisted people end up in great pain and fight against the idea of spirit. So some people might come to a workshop such as this and become angry and upset.

We use the word Christ during the workshop and in some of the handouts. Some people will be upset about the use of the word Christ or whatever terms we use. Others know that is not the point. Whether we call it Christ consciousness or whether we call it the Spirit of God or the Godhead. It doesn't matter. The map is not the territory.

AP: Religion seems to try to codify and quantify spirit... isn't that actually detrimental?

Dilts: Religion, for me, is Bateson's issue that the mind is imminent in its parts. To me there is no such thing as an organized religion outside of the people and structures that manifest it. And I've seen people that you would think are in pretty rigid religions do a lot of healing through them. Organized religion is kind of a nominalization. I think they are manifestations or embodiments of things. I understand what you are saying but it is possible to so over ritualize things or confuse things in the process of administering faith that we loose contact with it.

But my sense is that religion is not a thing or a being. Religion is manifested through lots and lots of different people and it can become intertwined with culture, certain institutions, and different people. But it all comes back down to people.

For example, what is IBM? If you think of IBM as a thing, you can but it is really not a thing. IBM is a bunch of people. And I've learned from my work with organizational change that you cannot change an organization. What you can change are the people in the organization. By changing one person in a company, the whole organization will change to some intent because it is a system. So I don't think of religion as organized vs. non-organized.

I've seen a lot of beautiful things done from a structure of organized religion and I've also seen rigid and negative or potentially confusing things done in my old Catholic upbringing. I've had good Priests and lousy Priests and confused Priests. And the same thing is true of spiritual experiences at a personal level. People go through their own spiritual crisis, are touched by cultural events so that one part of a system expresses itself in relation to others. Organized NLP has probably produced as much destructiveness as organized Catholicism in its small way. Anything has that kind of potential but that's not what NLP is nor is it what Catholicism is or Islam or Judaism.

I got into NLP from studying politics. Politics is the reason that I don't go try to work with political parties because I don't think there is such a thing. The key is that people are organic. Dramatic changes and huge

system patterns can come about from changing just one person in the system because it is all a network. That's the nature of the system.

And I think it is something we can witness during this seminar where a participant having a difficult time can actually suddenly open up to a new experience because of something that someone else says or does. I really believe in this kind of reality of imminent mind. A larger mind that by one person becoming more intelligent, it automatically does this synaptic wonderful generalization out to the rest.

AP: What is your outcome while leading the seminar? Where is this going?

Dilts: I think one of the things that we have said is a goal for the spiritual program is for us to act authentically and impeccably.

McDonald: That's what is happening.

Dilts: There is a key word in relation to religion that we actually started with which is eschatology. The final cause of where things are going. We have kind of batted that thing around because of the one thing that is related to spirit, where is it going? What is final cause? What is the final purpose of humankind? And yet, the paradox is that you don't do it to end up somewhere but to be impeccable in the moment, authentic in the moment.

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Mc Donald: Yes, that is it. When you asked the question about where is it going I really drew a blank. My personal opinion is that whatever happens in the 90's will largely happen around this spiritual stuff. It will largely happen around tenderness and compassion.

One of the reasons that NLP hasn't moved as fast as I would have liked it to (given the power of what it can do) is that it has had a reputation of a lack of compassion and love. With the use of these *Tools of the Spirit* and other manifestations of love and compassion - it will likely bring with it a time for NLP to spread because it will go into places where people intuitively know about their goodness and their humanness and tenderness, instead of the mechanistic picture of NLP. I think this is what is going to change NLP's reputation.

Dilts: I have a slightly different perspective. I don't know that NLP hasn't had a big explosion. I think NLP has been absorbed all over the place. It didn't have the publicity of something like transcendental meditation or est. I think NLP has had a lot more effect than transcendental meditation or est in how people live their lives in the world. It has been absorbed into our culture in an organic way as a process rather than having people take up banners for NLP.

That type of movement was not ever in the early vision of NLP.

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Bandler and Grinder never wanted to create an est. We viewed est and all that kind of stuff with a certain kind of disdain. Certainly NLP had its big chance to become mainstream when fire walking came along and was seen all over the place. We could have jumped on the bandwagon and said *here we go* but that's not what it is. My perception is that NLP is something that is eternal because the ideas are so solid that they just are. There is a truth that is self evident; you don't need to name it.

In terms of my vision. The vision that I see is not one from NLP but of NLP as this larger system. The vision is already happening. I would compare it to what is happening in the world today. I was in Berlin a few months before the wall came down and nobody could have said that the wall was going to come down on this specific day. You could feel something happening, but you didn't know what it was.

One of my visions and metaphors for NLP comes from Adam Smith who in his description of capitalism said "if everyone acted in their own best interest it would be as if an invisible hand would guide them to the best interest of the group."

Because nobody knows the best interest of the group (they only think that they do) they end up screwing things up. They only know how to ascertain their own best interest. So, to try to act in the best interest of somebody else for their own good is one of the greatest excuses for totalitarianism. That's like saying "*the masses don't know what is good for them, but I do.*" And I think NLP is about acknowledging (the positive intention) that you can do things for your own good. The way that Robert and I are putting it is different than Adam Smith. We think when people act authentically and impeccable there is this invisible hand that guides them.

I have been around a lot of places in the world over the years seeing NLP develop and I think that there is definitely an invisible hand guiding NLP.

"What we know is a drop. What we don't know is an ocean."
- Isaac Newton

NLP developed and evolved in ways that are very wise beyond the thoughts of any particular person. NLP has been deviated and slowed down because people have said why isn't NLP a big thing. I think if everybody (the trainers) in NLP could act as authentically and impeccably as Robert McDonald, I think there would be a lot more Berlin walls and cold wars and totalitarian regimes that would continue to melt. And then our visions would extend beyond to embrace other planets.

AP: A spiritual resurgence?

Dilts: I mean the only thing that makes anything work is the pureness of spirit.

Mc Donald: For me, it is to act impeccably and act in relationship with my own death. Having death as my advisor. Speaking authentically and acting authentically in alignment with my highest values tends to occur in my life when I view things in relationship to death.

As a practical application, the more I enter into the spirit the more tools I have, and the more that I am effective as a long lasting being rather than just a lonely little sphere. I do what I do in my own sphere but it seems to have reverberations outside of me because the truth is undeniable somehow. When somebody tells me the truth from their heart in relationship to their own death, I can't shield myself from their light. It's pristine.

When I am in that state (and I'm not there very often) I'm quiet inside. The experience goes beyond the issue of self-esteem. Self-esteem is below that. That state is wonderful and my relationships go better, some practical applications go better, my day goes better, the way that I interact with virtually anyone or anything feels better. I have a greater sense of inner peace. What I seek is joy and inner peace... to me that is the goal. I seek joy and peace and use the tools that I have to assist myself in attaining that goal. The more I am in relationship with death, the more God and finality matters and the easier it is for me to be there.

"...the more I enter into the spirit the more tools I have, and the more that I am effective as a long lasting being rather than just a lonely little sphere."

Dilts: I draw part of my definition of impeccability from the work of Carlos Castenatos. His work is about the recognition that there isn't any one reality but multiple realities. So of course what is useful in one reality may not be useful in another and so forth. So useful itself, is a word that loses much meaning. When you have a close call with death, you realize those things that we think are most useful are a bunch of bullshit. All that stuff I thought was so damn useful I now realize to be the most trivial crap I ever thought of. Because there are multiple realities, you can take something (idea, event or person) and make it important (Like the Super Bowl or whatever). So Castenatos' concept would contend that whatever you do in your reality might be a complete waste of time in terms of the results.

Impeccability becomes the amount of your total self, the alignment of how many parts of you are directed toward a single point. So that when something is being done impeccability, it is being done from a state of purity. That of course is just one nominalization. It is an act that is done without needing to have ulterior motives. I believe Castenatos says it's *where you are detached from the outcome of what you do but at the same time totally committed to what you are doing. It is a total commitment to what you are doing even though you know it could be a completely trivial action.* You believe in that moment in all you are capable of. It is another way of saying doing the best you can.

Except that I think the problem with doing your best - what is best compared to? That's one of the problems, and why you don't use that term best. Impeccability has to do with having total commitment of your neurology to what you do. You can touch somebody impeccably. You can draw a picture impeccably. But impeccable doesn't have to do with how the picture looks in the end.. it has to do with how you do it...the process.

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So impeccability involves an attention to the process rather than just the outcome.

Although you choose outcomes, you make choices. I would not be acting impeccably to say, "I could be going to do this or that instead of doing NLP." Because I would not be true to myself. So I have to acknowledge that I am a certain being, with a certain personal history in a certain culture. I am a male. I am white. I was raised Catholic. I can't deny any of that. But I also have the same sense of being a human spiritual entity and that is true as well. So when I act as-all of those components about myself are true, all realities are true, all the ones that I know, then it's impeccable.

Also, in my own experience, having done a lot of work with beliefs and health and stuff, to me on one level I very much believe that all those NLP techniques are just little rituals to try to bring some tiny bit of spirit into something. And that spirit is really what heals or changes people. To me it is a total fabrication to think that doing this anchor is what fixes that person.

God knows how many millions of people I must have anchored in my career across all different languages and nationalities. It's not the anchor that does it. It's not even the relationship. If you keep asking what makes that work, you finally get to the place that the larger mind becomes present and you become connected to it. And so I think it's a delusion to think that anything else is effective but spirit.

I remember early on in my career I went down to Arizona to do some training. I was talking to the guy who hired me about anchoring. He said "Yea, I know all about anchoring. it works so great. You get one negative experience on this knee and get another negative experience on that knee and then you brush them off." According to NLP, that should collapse 2 negative anchors and totally destroy this person. *But this guy was making it work by brushing them off.* It was one of those lessons that I will never forget about being too caught up in the reality of the model. In that sense, you realize that the map is not the territory and it's

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about what do you do that makes you effective or not.

Mc Donald: It's like spiritual healing is the only real healing. A person with an illness like leprosy who has inner peace is different from a person with leprosy who is completely miserable. Where is the miracle? So how do I go about having my illness and my inner peace. If there is a healing it is not necessarily that the illness goes away but there is something that is made whole again.

Dilts: I also think that from my point of view in terms of usefulness and Robert's point about impeccability in the face of death, from what point of view is something useful? If you walked out and were hit by a car, and had one moment to think back over what you had done that you think is useful, I don't think you would think of it in the same way as if you were adding up a checkbook or something. So it's useful from which perspective?

I know in my own work with healing, and my own commitment to life, and to the process of furthering life, I've realized that the goal is not to play God and say everybody should live forever. I don't know if this is the person who is going to shoot themselves and die. It is not up to me to decide and to make them live with reimprinting or any garbage like that. My job is to make sure that the clients I work with are able to make a choice from impeccability and not from confusion. And that is what I think is the most effective and useful about NLP.

"...I think adding spirituality to a map opens up tremendous spaces on the map. Necessary spaces. If NLP is about using all of your neurology and spirit is taboo - that is like working against the whole purpose of NLP which is to enrich the map."

AP: Where have you seen spirit in action?

Mc Donald: Not long ago I was walking near a beach in Monterey. I was alone and in a deeply expansive state. I picked up a hand full of sand and suddenly began to cry. I was awe-struck.

I kept asking myself, "How did I come to receive this priceless gift?" Why me? I said, "I cannot have earned this. It is too great."

I could move my body, see, hear, feel, and sing. I was stunned at the unutterable value of life and my ability to perceive it. Why was I not a rock or a grain of sand? Why was I allowed to perceive all this glory around me? I cried and I prayed. I looked at the sand, the sky, and the hills in the distance and I thanked God for each priceless moment I'd had in my life. And for this moment. And for what may come.

And the priceless gift of life and consciousness was overwhelmingly emotional and obvious to me. I knew for the first time that I couldn't possibly deserve such a gift. There is no way to earn it. My life is a gift from God. This priceless moment is unmerited mercy. It is God's Grace. I pray now that I continue to surrender to what is, to God's gifts, and to open myself to the reality of Spirit.

Dilts: In my own work with clients and trainings. It has to do with my connection with spirit and bringing spirit into what I am doing. If you start doing things like reimprinting you realize that people get into situations that are not about just a belief or even about their identity.

One person I was working with said "You know if I gave my mother the resource she needed, she wouldn't have had me." This woman was really stuck. So I had her think truthfully and go into a space where she could think of people being authentic. (This woman had a bizarre eye disease that was making her go blind but her doctors didn't understand why.)

So I suggested that "What if you believe that your spirit was so committed to life that it didn't matter what your mother decided. She could go on and not have to decide to have a shitty life for you to be born. Even if amazingly enough she

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decided she was going to have a full rich life, you were so destined that you would have been born anyway. But if you realize that this spirit of yours was so intended to be here, that even if your mother had a great life you would have been here anyway. Maybe she would have had one wild fling and you would have been a love child."

What was interesting was to see this woman have a widening of her perception... this new sense of a level of commitment. It was very powerful for her. As a result, her illness went away. It was one of those things that no one understands.

In another case I was doing re-imprinting. Sometimes I will do the imprinting and the client will say, "Where do the beliefs start?" as they go back, back back, and you get into their birth and into a fetus. And I remember one person said, "There isn't anything before I was conceived." And I said "How do you know that?" He replied, "Because there isn't anything before you are born." I said "Well, I am not God, so I don't know it there is reincarnation or whatever, but I don't know that there is a space for that in your map. So whether there is or not, step back and find what is in your map."

And what happened was when he stepped back, he didn't see his time line going beyond a certain point. He saw his time-line definitely stopping which really scared him. When he stepped back to take on this new perspective, his whole physiology just became 90% more alive and then he saw his time-line take off and there was no end to it.

In NLP, we do not deal with realities per se, we deal with the deeper reality of our own subjective experience on our map. And I think adding spirituality to a map opens up tremendous spaces on the map. Necessary spaces. If NLP is about using all of your neurology and spirit is taboo - that is like working against the whole purpose of NLP which is to enrich the map.

NLP says that the thing that bothers people is that they have an impoverished map. So for NLP to say spirit is taboo violates the basic premise of our whole reason for being which is to enrich the map.

If you are interested in exploring this critical area of NLP, we have made special arrangements for you to experience Robert Dilts and Robert McDonald in person! Their seminar, *Tools of the Spirit* will be presented one time only in 1993 by *Anchor Point* (Denver, CO - March 20-22, 1993). And to make it easier for you, Anchor Point subscribers will save $45.00 off the cost of the class.

News & Noteworthy

√ Congratulations to Ferrol Christensen of Utah, the winner of the1992 ***Anchor Point*** survey contest, who is now $500.00 richer. Ferrol was selected by random drawing from all qualifying entries. Thank you to the many readers who took the time to fill out the survey and send it to us. The information from the survey is currently being tabulated and will help us make ***Anchor Point*** more interesting and useful to our readers.

√ The Avanta Network founded in 1977 by Virginia Satir has recently changed its address. The new address is Avanta Network, 310 Third Avenue NE, Issaquah, WA 98027, Telephone (206) 391-7310.

√ Well known NLP trainer David Gaster died on Saturday November 28th (see page 33). Julian Russell of Pace Personal Development in London is assembling 2 books of letters, memories, and momentos (a copy for each of David's children Talia (11) and Michael (8)). If you would like to include something in this - a memory, an anecdote, a poem or some other dedication, serious or humorous, please send it to Julian. Everyone who contributes will be sent a list of the other contributors when the volumes are complete. The deadline is the end of February. Please send your contribution to:

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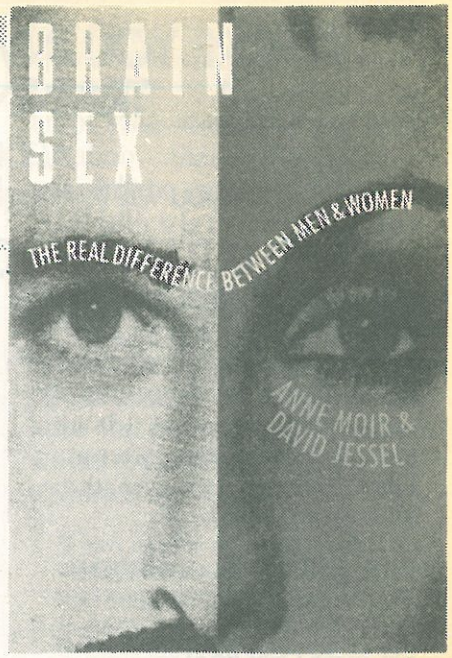
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Book Review

Brain Sex: The Real Difference Between Men and Women, by Anne Moir and David Jessel. First Carol Publishing, 242 pages, Hardcover $17.95



Brain Sex

Back in grandma's day, everybody knew men and women were different. However, in the 60's and 70's, there was much speculation and striving toward *sameness*, with statements like, *men and women are basically the same, we were just raised differently.* Women tried to be business and career oriented and compete with the male employees. Men tried hard to be *sensitive* and be more involved with child rearing. Great understanding of each other's lifestyles did result (rarely had you seen grandpa change or feed a baby), and a few women even cracked the *glass ceiling.*

Now, out comes a book that says not only are we born different, but that this difference started long before birth! This book is very controversial. For years we've heard many things blamed for the differences between the behaviors of the sexes. Schools were said to call on girl students less often which stifled girls for the rest of their lives. And, we gave the kids the wrong toys. Society, schools, and, of course, Mom, treated boys and girls differently. Now, out comes a book that says, "No, none of these factors make the sexes think of act differently."

But how long will it take to kill off those *sacred cows* of old excuses and blame?

Brain Sex describes the times during gestation when this differentiation takes place. Some of the information is technical, and maybe you'll skip over it. However, for readers who like scientific proof, Moir and Jessel provide it. They rely heavily on scientific research and careful studies, but spend too much time on very scientific explanations of homosexuality. One wonders if the authors are worried about repercussions from the gay community, as they overwhelm us with repetitive scientific facts. But for those counseling families of gays, this reinforcement may be of help. The explanation of childhood differences is interesting if you've known children in these categories (tomboy girls and sissy boys), or if you are counseling someone who just can't understand their children. Great insights will be yours when you listen to the life situations of your clients.

An interesting test by the authors helps to show the different ways in which men and women's brains work. I can see some experienced NLP practitioners taking information in this book and developing some tests of their own to identify, with their clients, which traits you want to change in your clients and which traits just need identification, which attributes are working against the client, and which ones for him/her. Has society put too much pressure on your client? Maybe the insights of this book can help you free up this person. Using tried and true NLP and adding new scientific information will keep you professionally on the leading edge.

Brain Sex is written by a man and a woman, which gives an

"Why, sometimes I've believed as many as six impossible things before breakfast."

- Lewis Carroll

evenly balanced look at both male and female traits. No female put-downs, no male-bashing. Just refreshing new views with scientific backing.

The authors cover the brain's sexual influences during prebirth, childhood, adulthood, and even during old age. Actually, old age brings less hormonal differences in the sexes. Men and women begin to become more alike after age 50, or closer together in their thinking. Men love to play with their grandchildren and wonder why they were so aggressive during their working years. On the other hand, women, by this time in life, are starting to show some aggression for the first time in their lives! So, when everyone finally understands just how we are - we change!

But back to those younger years.

Very good explanations are given for men's aggressive nature; the authors claim this as the major behavioral difference between men and women. This, coupled with men's more focused brain activity makes men the competitors at work. That's why more men climb corporate ladders and reach the top. Women don't want to give up their personal time, family, and friendships to focus only on job advances. That's too narrow a focus for women. But, if a women has extra amounts of male hormones, she, too, will forgo time, kids, and friends to *make it to the top.*

Women have to literally *think like a man* to succeed in a man's world with all those male values. Most women don't see the *value* of it. Therefore, you will find many more women becoming entrepreneurs these days, for that is where a woman can set the stage. According to the authors' brain definitions, a woman's business looks very different: there is no hierarchy, no chain of command, all employees are equal, and the business will be more aware of the personality of the workers and the customers. Personal lives will be much more considered and adjusted to. The authors admit that the perfect business setting would have both a man and a woman as CEOs. Then the business would have best of both worlds! But, can this be done? Doubtful. A man can't help but relegate the woman to a lower notch because he says, "Women just don't think as well as men." The whole book is trying to say that men or women are not better, not worse, just different. Will old, established theories go away? Theories like, *you inherited those sexual tendencies, if not from your immediate family, then maybe a distant grandparent or aunt or uncle; it had to come from some genes,* or *your mother treated you differently from your siblings, therefore you're a bit different; it's your mother's fault. No, it's culture's fault; culture makes you play with different toys and like different subjects at school. If only the schools would change, then boys and girls wouldn't be so different.*

The authors are trying hard to change these attitudes and they just might make it. Even though their book has been out for months, just recently I read an article in *RedBook* magazine that sounds like they've read *Brain Sex*, but no credit was given, just research sources.

One point I disagreed with. The authors say that "...marriage is profoundly unnatural to the biology of men." They neglected to mention the strong territorial nature of men. Nothing like marriage to *stake a claim.* Also coming into play here is the love of *things* that men have. I can hear it now, "I have a house, a wife, 2 cars, and 3 kids." The authors claim that only social pressure makes and keeps men married. I doubt that.

Educational TV on cable recently had a very good program called *Brain Sex*, which added interesting visual aspects, but generally speaking, followed the book closely.

I'm sure many NLP practitioners will gain much from this new research, and it might lead to even newer research and great new ways to look at *the differences between men and women.*

Ferne Anderson is a business woman and author who has her masters in the Psychology of Religion from Denver University.

If you are interested in this book we have made it available to subscribers for a limited time through Anchor Point Products. See page 31.

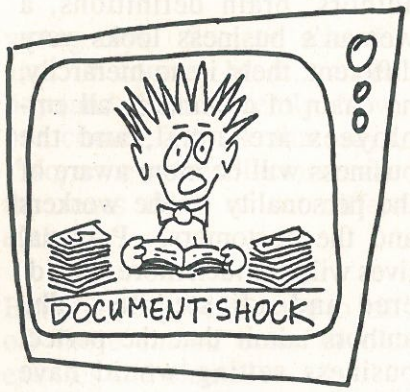
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He will be with the Society for Effective and Affective Learning (SEAL) in London on April 15, 16, & 17. From the US dial 011-44-285-770635.

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Edward T. Hall--a Great-grandfather Of NLP

Much of the *programming* that we deal with changing in NLP is a result of cultural programs.[1] The habits, problems, and many of the useless things we have learned to do and wish to change, are often surplus cultural baggage. Especially in cross-cultural situations. Such as between the differing cultures of Black, Hispanic, Asian, Amerindian, and European America. Or the cultures of management and staff. Or of men and women. Or parents and children.

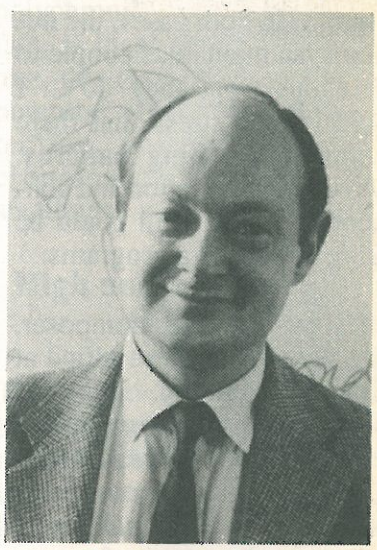
Inter-Cultural Communication

Unbeknownst to many of us, quite a few of the approaches that NLP uses to solve these problems have been inherited from ground-breaking work in the field of the inter-cultural communication (ICC). This field studies the subjective experience of culture as a function of communication separate from, but including the differences in languages.

Most people date the foundation of ICC from the publication in 1959 of Edward T. Hall's *The Silent Language*. If Gregory Bateson was the paternal grandfather of NLP, and perhaps Milton Erickson the maternal, then another, certainly great-grandfather of NLP would be Edward T. Hall. His works have influenced Grinder and Bandler's original formulations of NLP as a modeler's science intent on exploring the behavioral aspects of communication, and quite specifically the time modeling of Leslie Cameron-Bandler, David Gordon, and Michael Lebeau.

To my mind, Hall is one of the most gifted anthropologists ever to live. He is also our kind of guy. He writes accessible books. He consults to governments and businesses -- apparently because he enjoys working with people who interact, who must produce results and who affect the world. He is obviously not one who would be content to rest within the warm pink snuglies of academic security.

While I think it is always valuable to know one's roots ("Those who cannot remember the past are condemned to repeat it."[2]), my primary interest in writing about Hall is sharing what I have found useful in his genius for understanding and navigating through different cultures.



Brian Van der Horst

I'd like to present some of his major ideas for your delectation and delight, as well as some examples of how I have benefited from them while living in Europe for the past 8-years.

Edward T. Hall as an Early NLPer

As early as in *The Silent Language*, Hall said, "Experience is something man projects upon the outside world as he gains it in its culturally determined form."

If NLP is based on one presupposition, surely it is this same thought -- that the study of sub-

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jective experience begins with how we sort, select, and create our personal realities.

"The analogy with music is useful in understanding culture." Hall says later. "A musical score is comparable to the technical descriptions of culture ... In both cases, the notation system enables people to talk about what they do ... I would like to stress that there are laws governing patterns: laws of order, selection and congruence." Here Hall could be talking about meta programs.

"Like the creative composer, some people are more gifted at living than others. They do have an effect on those around them, but the process stops there because there is no way of describing in technical terms just what it is they do, most of which is out of awareness.

Sometime in the future, a long, long time from now when culture is more completely explored, there will be the equivalent of musical scores that can be learned, each for a different type of man or woman in different types of jobs and relationships, for time, space, work, and play. We see people who are successful and happy today, who have jobs which are rewarding and productive. What are the sets, isolates, and patterns that differentiate their lives from those of the less fortunate? We need to have a means for making life a little less haphazard and more enjoyable."[3]

Of course, here Hall is talking about modeling. "Man is the model-making organism par excellence ..." wrote Hall 16 years later, the same year Bandler and Grinder named NLP. "Grammars and writing systems are models of language ... Myths, philosophical systems, and science represent different types of models of what the social scientists call cognitive systems. The purpose of the model is to enable the user to do a better job in handling the enormous complexity of life. By using models, we see and test how things work and can even predict how things will go in the future ... People are very closely identified with their models, since they also form the basis for behavior. Men have fought and died in the name of different models of nature."[4]

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Edward T. Hall received his Ph.D. from Columbia University in 1942. He's done fieldwork with Navajo, Hopi, Spanish-American, European, Middle and Far Eastern societies. During the 50's, he directed a training program for the State Department teaching foreign-bound technicians and administrators how to communicate effectively across cultural boundaries. He taught at the University of Denver, Bennington College, The Washington School of Psychiatry, Harvard Business School, Illinois Institute of Technology, Northwestern University -- the list goes on. Today he lives in Santa Fe, New Mexico, and lectures widely in America, Europe, and Japan.

The seeds of most of the major themes of Hall's lifework are to be found in *The Silent Language*, if indeed, the birth of the field of inter-cultural communication is dated from the publication of this book, it is at least out of respect to the immensity of his genius. On the first page of this book, Hall begins with two themes -- time and space -- to which he will later dedicated entire books: *The Hidden Dimension* (1966) and *The Dance of Life* (1983).

Monochronic and Polychronic Time

Let's talk about time first. Hall's first distinctions were between what he calls monochronic and polychronic time. "M-time is one-thing-at-a-time, following a linear form so familiar in the West ... an outgrowth of the industrial revolution. Monochronic cultures stress a high degree of scheduling, and an elaborate code of behaviour built around promptness in meeting obligations and appointments.

"Polychronic cultures are just the opposite: human relationships and interactions are valued over arbitrary schedules and appointments. Many things may occur at once (since many people are involved in everything), and interruptions are frequent... P-time is polychronic, that is, many-things-at-a-time. P-time is common in Mediterranean and Colonial-Iberian-Indian cultures."

Americans are mostly monochronic. The French, for example, are largely polychronic.

So what happens when I, an American living in France, visit a French office? I arrive punctually. The French boss is taking calls during our meeting. His family drops by. His subordinates ask questions. We go out to eat. He invites along a couple of friends. All this seems really disorganized to me. No problem for the French. They are used to doing many things at the same time.

The Frenchperson comes to visit me. He's late. I spend a little social time saying hello. Then I present the agenda. First we will discuss our needs, wants and outcomes. Second we will negotiate a deal. Third we will sign a contract. Then last, we will have some more social time. Mon dieu, thinks my French colleague, is this guy Van der Horst a picky, finicky fuss-budget!

On an experiential level, these two cultural time orientations may be represented by what we in NLP call *Through Time* -- monochronic -- and *In Time* -- polychronic -- time lines.[5] In fact, if these distinctions hold true, this may be one of NLP's potential contributions to detecting, understanding and changing cultural misunderstandings.

High and Low-Context Cultures

These two time orientations tend to produce two other significant cultural phenomena: the difference between high and low context cultures. "These terms refer to the fact that when people communicate, they take for granted how much the listener knows about the subject under discussion. In *low-context* communication, the listener knows very little and must be told practically everything. In *high-context* communication, the listener is already *contexted* and so does not need to be given much background information."[6]

American contracts, for example, are about 10 times longer than French contracts. Americans like to have a lot of *content*. The French don't care as much, as long as the *context* of the agreement is understood.

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Remember, the French think, "If it is a beautiful idea, it's got to work." Americans think, "If it works, it may be a beautiful idea." The French are a high context culture; America is low context / high content.

Here's another way these differences can be observed. Jack, an American, is in France. He takes Marie, a Frenchwoman, out to dinner and a show. Afterwards, she invites him to her apartment. It is midnight. She serves coffee and cognac. Jack starts talking about all the things they have in common. He stares meaningfully into her eyes. He tries to cuddle closer to Marie. Marie says, "Relax, Jack. You are going to spend the night. Don't rush it." Jack thinks he's a great Casanova. He does not know that the *context* has already determined what *content* -- sleeping together or not -- will ensue in this situation.

Jules, a Frenchman is in America. It's the same scene as above, only Mary is an American. Just after coffee and cognac, Jules jumps on Mary. Mary is horrified. Jules does not understand. He has just received all the *context markers* for seduction. He does not know Mary expects a lot of content, before cutting to the chase. She wants to know what they have in common, to discuss their relationship, to share details of intimacies, and to exchange medical records, before she can switch to the context of a romantic entanglement.

Mike Tyson (the boxer) would never have been convicted of rape in France. Under French law, the context of situation ordains the content of *what happened.* I know this sounds crazy. And I am not condoning violence. I am simply reporting what many of my French friends told me -- including some lawyers. The idea of context is so important in France, that if a woman enters into a man's hotel room at 3:00 AM, a French jury will assume she has already given assent to sexual congress. The contexts of many famous French court cases explain why *Crimes of Passion* get such light sentences.

"Japanese, Arabs, and Mediterranean peoples, who have extensive information networks among family, friends, colleagues and clients and who are involved in close personal relationships, are high-context," says Hall writing with his wife, Mildred Reed Hall, in *Understanding Cultural Differences* (1990).

"As a result, for most normal transactions in daily life, they do not require, nor do they expect, much in-depth, background information. This is because they keep themselves informed about everything having to do with the people who are important in their lives.

"Low-context people include Americans, Germans, Swiss, Scandinavians, and other Northern Europeans; they compartmentalize their personal relationships, their work, and many aspects of

day-to-day life. Consequently, each time they interact with others they need detailed background information. The French are much higher on the context scale than either the Germans or the Americans. This difference can affect virtually every situation and every relationship in which the members of these two opposite traditions find themselves.

Figure 1 is a nifty chart[7] the Halls have created to describe some of the predictable patterns between cultures and different time systems.

The Hidden Dimension of Space

The Hidden Dimension (1966) was Hall's exploration into the cultural phenomena of space, including the invisable boundaries of territoriality, personal space and the multi-sensory (VAKOG!!) perceptions of space -- the eyes, ears, skin, and nose as distance receptors -- including a few distinctions rarely talked about in NLP. Here are a few of this thoughts on these topics:

Territoriality: "Americans tend to establish places that they label *mine* -- a cook's feeling about a kitchen or a child's view of her or his bedroom. In Germany, this same feeling of territoriality is commonly extended to all possessions ... If a German's car is touched, it is as though the individual himself has been touched."

Cultural Orientations toward Sensory Modalities: "High-context people reject auditory screening and thrive on being open to interruptions and in tune with what goes on around them. Hence, in French and Italian cities, one is periodically and instrusively bombarded by noise."

Personal Space: "Each person has around him an invisable bubble of space which expands and contracts depending on a number of things: the relationship to the people nearby, the person's emotional state, cultural background, and the activity being performed. Few people are allowed to penetrate this bit of mobile territory and then only for short periods of time ... In Northern Europe, the bubbles are quite large and people keep their distance. In Southern France, Italy, Greece and Spain, the bubbles get smaller and smaller."

The last observations on personal space helped clear up something that had bothered me for a long time in France. Doing some research of my own, I found out that personal space is

Figure 1

Monochronic People	Polychronic People
• do one thing at a time	• do many things at once
• concentrate on the job	• are highly distractible and subject to interruptions
• take time commitments (deadlines, schedules) seriously	• consider time commitments an objective to be achieved, if possible
• are low-context and need information	• are high-context and already have information
• are committed to the job	• are committed to people and human relationships
• adhere religiously to plans	• change plans often and easily
• are concerned about not disturbing others; follow rules of privacy and consideration	• are more concerned with those who are closely related (family, friends, close business associates) than with privacy
• show great respect for private property; seldom borrow or lend	• borrow and lend things often and easily
• emphasize promptness	• base promptness on the relationship
• are accustomed to short-term relationships	• have strong tendency to build lifetime relationships

the space in which you feel you must acknowledge another person, and do something about them if they enter into this zone. Then there is intimate space -- that distance which is perceived as an invasion of your privacy.

The personal space for Americans begins at the distance of about two out-stretched arms. For the French -- although this differs from North to South -- it averages out at about one arm's length. This is the beginning of an American's intimate space. The French intimate space begins at an elbow's distance or closer.

I had been feeling claustrophobic in French bathrooms for years. They are very narrow -- the walls touch your outstretched elbows -- compared to their American counterparts -- in which you can usually put out a radius of an arm's length about you. Reading Hall, I realized that French bathrooms had been invading my intimate space -- and suddenly I didn't have to do a V/K dissociation every time I wanted to visit the lavatory. I could just smile and say, aha, those cuddly French have done it again.

There is one more essential theme in Hall's work that I feel can aid NLP practitioners, the concept of action chains.

"The quality of a person's life is in direct proportion to their commitment to excellence regardless of their chosen field of endeavor."

- Vince Lombardi

An action chain is "a term borrowed from animal behavior to describe an interactional process in which one action releases another in a uniform patterned way. Courtship is a rather complex example. Making a date or inviting someone to dinner would be another."[8]

One of my favorite examples of an action chain is Paul Watzlawick's example from World War II. Both the English and the Americans during this time were calling the other culture *over-sexed.* This is rather rare in inter-cultural conflicts. Usually the misunderstandings come in polarities. One culture is hot and the other cold, for instance. Watzlawick explains this in terms of action chains.

In both the British and American cultures, there are, let's say 20 distinct steps in the ritual of courtship -- between the first hello and going to bed. One step that occurs in both cultures is *the kiss on the lips.*

In America, this is about step number three. It's something you do to establish intimacy. But in England, this is around step 18. It's about the last thing you do before engaging in sexual intercourse.

So imagine a U.S. soldier on a date with an English girl. To get the relationship going in the right direction, to warm it up a little, the guy gives the gal a kiss on the lips. Just like in the (Hollywood) movies.

The lady in question now has a difficult choice to make. First, she thinks the guy is definitly over-sexed. After all, she hardly knows the fellow, and she's just been cheated out of 15 steps. So either she walks off the scene immediately -- in which case the Yankee says, "She is obviously over-sexed and hysterical -- all I did was give her a kiss on the lips."

Her other choice is to start preparing to go to bed. After, all the guy just yanked her action chain, and she is only a step or two away from the main event. If she follows this course, the American says, "Boy, is she over-sexed! She's taking off her clothes, and all I did was give her a kiss on the lips."

The Case of the Superficial Yankee and the Arrogant Frog

Getting to know Hall can help you understand, forgive, and maybe even appreciate that which is invisable, transparent, and unexamined in inter-cultural conflicts.

Take the case of the French marketing executive I met at a party in the suburbs of Paris. He was complaining that Americans are so superficial, and childlike. Of course, I asked him, how did he know this?

He had been working in America on assignment. At the end of the first week, a colleague had invited him home for dinner. A little while later, his car broke down. He called the American for a ride, but he didn't want to get involved. "There you have it," he said,

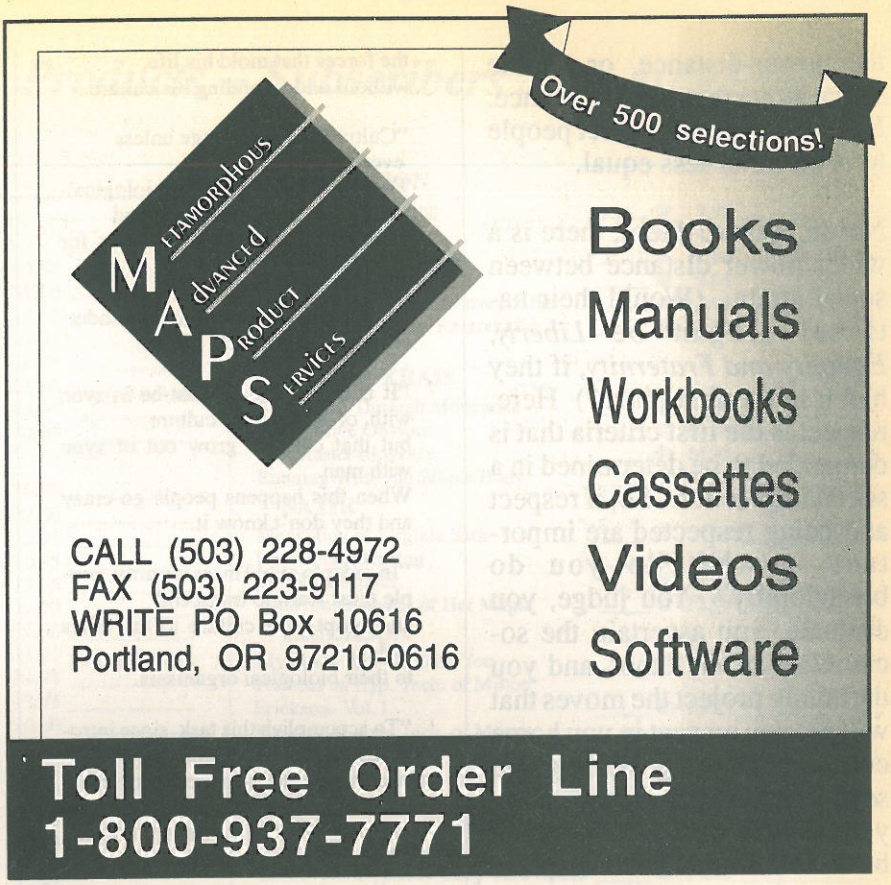
"They are friendly at first, but they don't make lasting friendships."

I had heard this before. First I tried pacing. I said, "I know in France, inviting someone over for dinner is a very intimate occasion, and a high mark of social respect. It is often the same for Americans, with a few differences."

I started thinking about the differences between monochronic and polychronic cultures, high and low-contexts, and action chains. My wife asked the Frenchman, "After your dinner, what did you do?" Oh, nothing, he replied, after all, I brought flowers, we had dinner together, at his home. I asked, "How much time elapsed between the dinner and the breakdown?" Three months.

I asked him, "If you were in France, would you ask someone into your home for dinner the first time you met them?" No, of course not, he replied (I already knew this action chain). First you have coffee together, then a drink at a bar, followed by lunch at a bistro, and then maybe dinner in a restaurant. Then you know if you want to invite them into your home. "How long does this process take?" Three to six weeks.

"Then you test the person before you invite them to your house?" Of course. "Well, so do the Americans," I replied. "Only they do their testing AFTER the dinner."



I explained that if you don't send a thank-you note, or make a telephone call a day or so after the dinner, you are judged as impolite. Furthermore, if you do not maintain contact, with either a call, letter, fax, or visit at least once a week, after a period of 3 to 6 weeks, an American will assume that the relationship has terminated.

I extended my sympathies. "I am sorry, Monsieur. You did not pass the test."

In France, however, sometimes years can go by after a dinner at someone's home, but the relationship remains intact. The event -- which has been pretested -- is so special in the Frenchperson's mind that very little *upkeep* of the relationships is necessary.

You could also begin to understand why frequently, on first sight, the French think we are efflusive children and why Americans think the French are arrogant, if you think in action chains.

The criteria of *Being Liked* and *Being Respected*, are important in both cultures. However, in the U.S. likability comes first in the sequence of the social action chain. So, if you are concerned about liking and being liked, what are you going to do behaviorally when you meet someone for the first time: you are going to smile and say nice things. Then you are going to next decide how much you respect the person, especially since in America, we don't have quite

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the power-distance, or all the social strata that exist in France. North Americans expect people to be more or less equal.

Not in France. Here, there is a wider power distance between social strata. (Would their national slogan be *Liberty, Equality and Fraternity*, if they had it in the first place?) Here, respect is the first criteria that is demanded to be determined in a social interaction. So, if respect and being respected are important -- what do you do behaviorally? You judge, you evaluate, you ascertain the social class of the other, and you definitely project the moves that will get you respect in you home culture. Laughing, smiling and saying nice things come later on your action chain -- after you have determined who respects whom.

All of Edward T. Hall's writings bear the mark of his genius. I recommend reading them all, in the order they were published if you would like some terrific insights into the scientific foundations of NLP and how to go about handling inter-cultural communications.

If you only have time for one, I recommend starting with *Beyond Culture*, which is a great summary of his work. It has four indexes -- one for authors, one for subjects, one of themes, and one of *Ideas and Techniques of Transcendence*. This last index reads like a poem:

"An individual cannot thru introspection and
Self-examination understand himself or
the forces that mold his life,
without understanding his culture.

"Cultures won't change unless everyone changes.
There are: neurological-biological-political-economic-historic and Culture-Psychodynamic reasons for this.

"Culture is dictatorial unless understood and examined.

"It is not that man must be in sync with, or adapt to his culture
but that cultures grow out of sync with man.
When this happens people go crazy and they don't know it.

"In order to avoid mass insanity, people must learn to transcend
and adapt their culture to the times and
to their biological organisms.

"To accomplish this task, since introspection tells you nothing,
man needs the experience of other cultures.
i.e. to survive, all cultures need each other."

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1. Culture here is used as the technical term social scientists use to refer to the systems for creating, sending, storing and processing information developed by human beings, that differentiate them from other life forms; and include beliefs, mores, customs, habits, arts, sciences and traditions. One could also use as synonyms, the expressions world-view, model of the world, or subjective reality.
2. George Santayana.
3. This last paragraph was used as a frontispiece for both *The Emprint Method*, and *Know How*, by Cameron-Bandler, Gordon and Lebeau.
4. Edward T. Hall. *Beyond Culture*. 1976.
5. See Chapter 2 of *Time Line Therapy*, by Tad James and Wyatt Woodsmall (1988) for a discussion of this hypothesis.
6. Edward T. Hall and Mildred Reed Hall in *Understanding Cultural Differences* (1990)
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Most of the above publications can be ordered through the Intercultural Press: PO Box 700, Yarmouth, ME 04096.

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David R. Gaster, one of the founders of PACE, the British NLP training center died of cancer on November 28, 1992. Prior to his NLP training and consulting work, he had spent 15 years in international aviation (including 2 years as a member of the British Aerobatics Team), and lived in the Middle East, East Africa, England, and the United States. He studied in the early days with Grinder and Dilts, and was actively involved in bringing NLP to Europe. He was a core trainer for Grinder, DeLozier and Associates, and Pace Personal Development. David spent the last few years of his life passionately concerned with visionary leadership and the role that business leaders can play in making this world a place we all want to belong to.--Lisa Marshall

In Memoriam: David Gaster

You meet all kinds in the NLP community. The folks who want to heal, and those that want to be healed, the folks who want to con and those who want to be conned. The folks who are intrigued intellectually, but really don't want to change, and those who want desperately to change, and on and on. And occasionally you meet one of the great ones - one of the folks whose thinking and being are utterly congruent, and who thereby changes the way you see the world -- David Gaster was one of those.

Gaster saw the world the way it was and he was appalled, because it was the world his children would inherit. He also saw the way it could be. And realized that the business world, "far more than government or education is creating the culture and the society in which our children will grow up." Wanting to change the world for his children-whom he loved deeply - he focused on changing business.

Looking specifically at the roles of leaders and the function of vision, Gaster applied the precision of NLP (appealing to him because of his background in aviation) to the job of modeling and developing balanced and ethical business leadership. He believed truly effective leaders *consistently demonstrate* three key abilities:

1. the skill to develop a coherent, compelling vision;
2. the skill to communicate that vision effectively, such that people are empowered to pursue it; and
3. the skill to manage their own performance, sensitive to context, in pursuit of the vision.

Each of these skills built on the one before, and each demanded more growth, courage and maturity on the part of the leader. And they all required balance.

Pursuit of the vision without balance, he commented, was deadly: "To achieve one's best, sacrifices often have to be made, but the sacrifice of balance is never appropriate, for it is that balance that preserves the identity, the spirit, the heart of the enterprise and the core ability of living toward the vision. There have been far too many examples of unbalanced vision already." He was fond of quoting Giles Pajot on how to become a leader in business: "You need a coherent model. The only coherent model you have is yourself. Become yourself."

Both publicly and privately, Gaster modeled his beliefs. People came away from contact with him feeling as though they were suddenly operating on a slightly higher plane. There was dry English humor, grace, thoughtful consideration of every aspect of a situation, and ultimately, the expectation that we could all access our best selves in order to do what

needed to be done. And that expectation was so congruent with his being, that, of course, we all did.

His painful battle with cancer was conducted in the same way - full of courage, integrity and passionate commitment to what he believed in. He worked intensively with Dilts, Grinder and others to apply their work on healing and health to himself. And somehow he died having made peace - with what he had done, and what he hadn't.

In one of our early, rambling conversations, Gaster observed that "technology has raced to the point where human frailty - like forgetfulness, confusion and all our powerful emotions - can endanger our very existence. It's time to stop waiting for leaders to appear and start being our own leaders." That remark resonated deeply for me, as one who had often deplored the lack of leadership in the NLP community, in the business community, and damn near everywhere else I could think of. I can't think of a greater gift or memorial - from him to the NLP community or vice versa - than that we, each individually, resolve every day to take a step towards becoming the leaders we keep wishing others would be.

Rest in peace, David Gaster.

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The Reign of the Self

By Donald Powell, M.A.

I, Me, Me, Mine

When, may I ask, was the last time you heard about somebody having an *identity crisis*? But we hear about people working on their *self-esteem* all the time, don't we? Is there any reason to suspect a significant difference between these two terms? I think there is.

What brought me to this was noticing that it has been years since I've heard anyone talk about having an *identity crisis*. Now, during the 60's and 70's you were considered square if you didn't have an occasional identity crisis.

So, where have all the identity crises gone? They've been born again as self-esteem, every one.

At least with an identity crisis you were still flapping about trying to join in with others, for by definition identity is *to associate or to affiliate with others*. But self-esteem? Well, to get there you had to move, bag and baggage, from Dependent to Independent. You had to be able to Stand Alone. Which is exactly what an identity crisis was designed to avoid. How in the world did we end up in this pickle?

Crux

This seemingly innocent dilemma has its roots in what we call humanism, an extremely interesting, but unfortunately deeply flawed, philosophy which makes the human the center of the universe. Man is now thought of as *the center of all value*. This philosophy is widely and -- unfortunately -- quite uncritically taught and accepted as *the right way to think about a science of man*. For it was that struggle to develop a *science of man* which led to the development of humanism.

Humanism and the science of man are (it is important to remember) the by-products of philosophical constructs which deal with three things:

1) the idea of progress,

2) the ideal-human type, and

3) the idea of liberty, or freedom.

Now, I think that most of us find these three things normal, acceptable, and useful. They are *good intentions*. However, our cultural clichés point us to something curious, something that is a problem. The problem is that the central humanistic presupposition, that man, or the self, is the center of things, is dangerously wrong.

Now, this will come as a shock to those who believe that the self and its central attribute -- self-esteem -- is the be-all end-all of life, liberty, and the pursuit of self-ishness. After all, techniques and strategies for self-improvement of one's self-esteem are directly and distinctly at the heart of most forms of therapy and are certainly at the core of the trail of techniques known as NLP. Is there a quandary here?

Think about it for just a moment. If self-esteem is at the core of life itself, then you and your self are burdened by an immense responsibility. If you can't bear the colossal burden of this, then you are doomed to experiences of failure. Self-es-

teem seen in this light becomes a primary condition for denial, wishful thinking, and self-deception.

Word Work

The argument I wish to present is going to be difficult to consider effectively, for most of us have taken concepts like liberty, progress, and self-esteem as truth-values. We desperately need to examine them critically. To do that it is first of all necessary to bring in a set of distinctions which are often crudely confused when we are talking about the self.

In *The Seven Habits of Highly Effective People*, Steven Covey makes an extremely useful distinction between *personality* and *character*, which points out the "elements of the Personality Ethic -- personality growth, communication skill training, and education in the field of influence strategies and positive thinking . . . are secondary, not primary traits," whereas "the Character Ethic as the foundation of success [includes] things like integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty, and the Golden Rule."

My argument would be that if you have the character stuff, you automatically have genuine self-esteem; but, if you don't have it, you are driven to substitute the personality stuff, which is essentially fictional and trivial.

My thesis is that the clumsy confusions between character and personality have led to the blurring of distinctions between the genuine and the fraudulent. The concept of self-esteem as it is generally taught today is exclusively within the domain of what Dr. Covey defines as the Personality Ethic, and has absolutely no central relationship with the Character Ethic.

We have been spending our energies on the secondary instead of on the primary, and we did so because of our good intentions. We need, therefore, to tell the story behind the fictional self, so we can once again look in the mirror and see the truth.

Anxiety and the Science of Man

The works of Ernest Becker (1924-1974) are a treasure house of the history of *the science of man*. His books, which include the Pulitzer-prize winning *The Denial of Death*, and *The Structure of Evil*, are a rich synthesis of psychological, psychoanalytic, sociological and philosophical theories. He presents conceptual thought in ways which demonstrate a sensitivity and a compassion for lucid intellectual reframing, which has as its end the unmasking of habit and the confrontation of the actual.

Becker is an existentialist, and though I am aware that it is an outmoded method of intellectual exercise, his excursions transcend the limitations of that theoretical label. Ernest Becker tells us something very important, something that directly bears

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on the struggle that NLP is engaged in, something that has been struggling to emerge since the time of Alfred Korzybski:

Ernest Becker tells us that the "single unifying principle of the science of man" is self-esteem.

But for Becker the principle of self-esteem functions to relieve man of anxiety, because anxiety blossoms into unfulfilled desires, pain and fear.

Anxiety, which is the core problem in existentialism, is overcome by developing personality traits which are expressed as behaviors designed to maintain a level of well-being, a level of self-esteem in the organism which allows it to navigate, with increasing success, through the cultural world.

In Becker's *The Denial of Death*, for example, there is a chapter called *Human Character as a Vital Lie*. Using our new distinction, we can substitute *personality* and then listen to Becker unravel the threads which led up to this *lie*. He says, "if reason and virtue [read *character*] cannot guide the affairs of men, then the seeking of self-esteem is the perfect substitute guide. . . ."

Becker points directly here at the flaw in humanism. When the human is the center of all value, the human "must fabricate his own conviction. . . . This means that the largely **fictional** nature of human meaning and conviction is the **real fact** that must concern the science of man." I don't know about you, but equating fact and fiction doesn't bring me any closer to the truth of anything.

To elucidate further, here's Maslow on Freud, as cited in this chapter: "Freud's greatest discovery, the one which lies at the root of psychodynamics, is that **the great cause** of much psychological illness is the fear of knowledge of oneself -- of one's emotions, impulses, memories, capacities, potentialities, of one's destiny. We tend to be afraid of any knowledge that could cause us to despise ourselves or to makes us feel inferior, weak, worthless, evil, shameful. We protect ourselves and our ideal image of ourselves by repression and similar defenses, which are essentially techniques by which we avoid becoming conscious of unpleasant or dangerous truths."

If we have a self that we fear, perhaps the solution is to *make up* a self. Maybe we can find a way to act *as if* I'm OK and You're OK.

So, we go to the unconditional love people, or to the rational-emotive people. Yeah, they'll treat you with dignity and respect. But we don't go to the gestalt folks, because there we might hurt so much we'd puke all over our shoes and that's no good. Well, then, how about that quick change, rapid empowerment stuff? That way, if you do feel bad, it won't last long.

Or even better, probably actually the very, the ultimate best is to get with the program, and get into some of the New Wage Thinking (this is **not** a typo); you know, like the guy you heard about who is actually a Fragment of God who can give you rapid spiritual enlightenment by having you bow to your bank account three times a day. And you don't even have to actually **do** it, you can just visualize it, right? It is really expensive though, but you get it all done in a weekend, plus you get your own Guardian mumble and a crystal charm to ward off the return of the repressed. All in all a good deal. Mail by midnight tomorrow. Enough sarcasm.

Passion

There it is. Most of it. The tragedy is that fictional beliefs have real consequences. You do not have to be a rocket scientist to understand that a fictional belief in freedom and independence can have death and desolation as a consequence. Look at Sarajevo. This isn't freedom. This is evil.

A friend of mine, noting the fallacies involved in the avoidance of genuine struggle and conflict, recently said, "Maybe it's time we slapped the shit out of the little child within." Imagine for a moment how truly this quip captures the essence of [self-] indulgence.

A fictional self-esteem is still a fiction, no matter how well it works. Self-deception as a way of life has consequences which radiate from the personal center. Treating your personality *as if*

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you had character is a way to inculcate psychosis. The greatest part of the problem with the perceived ideas of self-esteem is not that it is treated as a series of devotions to the self; the problem is that the *dark side* of the self is not attended to, and those who have read Jung will be aware of the consequences of this amnesia.

Where, for example, in all your self-esteem theories can you find techniques for learning and practicing self-denial, an attribute that is arguably at the heart of character? Where are strategies and formats for developing humility, patience, endurance through suffering?

The avoidance of the actual is everywhere. Stephen Covey, too, sidesteps the issue of passion -- whose actual meaning is suffering -- by continually referring to logotherapist Victor Frankel, but avoiding the central issue in Frankel's work: the creation of meaning. Frankel is a graduate of Auschwitz, one of the Third Reich's Self-Esteem Centers. Frankel says, "Logotherapy. . . considers man as a being whose main concern consists in fulfilling a meaning and in actualizing values. . . . According to logotherapy, we can discover this meaning in life in three different ways:

1) by doing a deed;

2) by experiencing a value; and

3) by suffering."

We can be as clever as we want to be about the use of self-esteem techniques to reorder the universe to our whims. The fact remains, however, that for most of us the ideal destinies of others flatly contradict our own experience. Life hurts, and when we deny that passion actually means suffering we perpetuate our pathetic self-delusions and we issue the perfect invitation to the charlatan. The self has no importance without the Other.

Until we meet again, remember: Live with Passion!

Donald Powell, M.A. may be reached at 2778 Powhatan Ave. - San Diego, CA 92117 or by phone at (619) 581-2536.



Spiritual Aspects of the Identity Process

By Connirae Andreas, Ph.D.

After working with hundreds of people during the Aligned Self Training I have realized that the key process in it, *the Identity Process*, is a systematic way for us to develop a way of being in the world that many spiritual disciplines seek.

Let me begin by giving you a brief overview/outline of the Identity Process, the key process in the Aligned Self workshops. Doing the process well involves many subtle distinctions and skills that are difficult to describe in a short article. However, I think you'll get a sense of the overall process from this description.

The Identity Process

The first three steps of the process are much like six-step reframing, but this can be misleading. Since the results are fundamentally different from the kind of results six-step reframing gets, it's important to notice the differences. Other portions of the process also have some similarity to other NLP processes but the identity process goes to a new level.

Here is a brief outline of the steps:

1

Begin by identifying a limitation--a response, feeling, behavior, or thought that you don't like.

2

Now access the "part" that produces this limitation.

3

Find the positive purpose of the part. "What do you want for me?"

4

Rather than accepting the first positive purpose, as we would in six-step reframing, now we guide the unconscious part in discovering and revealing its complete "Outcome Chain." Let me give you an example:

> Mary frequently felt tense, and her tension often kept her awake at night, interfering with her ability to function at her best. She considered herself an "overachiever." She seemed always driven to do more and work harder. We worked with "The part that makes you feel tense." When asked "What do you want for Mary?" this part responded "I want her to do more."
>
> When we explored further, we discovered the rest of what I call the part's "Outcome Chain." We asked for the part "If you get that outcome of her doing more, what do you want *for* her through *having that*?" This question, with carefully worded variations, is what we use to discover the Outcome Chain. The part thought that if she did more, she would be successful. If she was successful, she would be able to make a contribution and have an impact in the world. If she made a contribution, the part thought this was a way to "finish life with meaning. To know my life served a purpose." When we asked the part "What do you want through finishing life with meaning that is even more important to you?" the part let us know it wanted to have an experience of "fullness." Finally, if she had this "fullness," the part then wanted her to experience a "Sense of Oneness."

We could diagram Mary's part's Outcome Chain as follows:

Behavior: feeling tense

Outcome Chain: Success--> Contribution--> Life with Meaning--> Fullness--> **Sense of Oneness**

Of course these phrases are just words, and often the client finds that the words are inadequate to describe the powerful feeling

states that emerge with the process. These *states* constitute the core of the process; the words are just a convenient way to communicate.

If we had been doing six-step reframing, we could stop with the first outcome we got, "Success," and go to her creative part to get three new choices. If we chose to go farther, we could certainly have stopped with the second or third outcome, and gotten new choices to fulfill these outcomes. Six-step reframing is very useful to get specific behavioral change. The Identity Process goes for a more core shift.

For the Identity process, none of these outcomes would work. We need to discover something much deeper--what I call the *Core Outcome* for the part, in this case the experience of the "Sense of Oneness."

Reaching and recognizing the Core Outcome is what makes it possible for the Identity Process to get such dramatic results so quickly. Having clear criteria for a Core Outcome is important, because without this, people tend to stop eliciting the Outcome Chain either too soon or too late and then the process generally does not work. Once we accurately reach the Core Outcome, the rest of the process usually goes very smoothly.

Criteria for the Core Outcome

a. A key criterion is that the Core Outcome is always *pure process.* It is a state of being, rather than doing, getting, giving, or knowing. It is all verb, with no subject or object.

b. The Core Outcome is always something that can go through *any* moment in time. (Joy or happiness are usually not Core Outcomes because they don't fit through every moment of time. "Inner Peace," "Beingness," or "OKness" can.)

c. Often a significant and powerful state change--more full body and congruent--signals the Core Outcome.

d. Once you have reached the Core Outcome, the part either cannot go any farther, or it loops back to an earlier step, or it starts describing the *consequences* of having the Core Outcome.

After exploring with many people's unconscious parts, I have discovered that *every part has a Core Outcome such as this, if you continue.* Our conscious parts frequently have different Core Outcomes. Even when we get the same verbal label, often the experience has a subtle difference in feeling quality. Through the Identity Process, each of these Core Outcomes becomes a wonderful gift from the part to us.

Utilizing the Core Outcome

5

Once you have reached the Core Outcome, you use several specific language patterns in order to *experience the core outcome immediately and pervasively.* This is called "Reversing the Outcome Chain." Generally, our unconscious parts are operating with the belief that they must achieve a long series of intermediate outcomes in order to have the Core Outcome. For example, Mary's part thought it needed to achieve all 4 intermediate outcomes in order to experience a "Sense of Oneness." Reversing the Outcome Chain gives us a chance to have our Core Outcome as a *starting point,* rather than as an ending point. When this step is finished, Mary *has* the "Sense of Oneness" in an ongoing way, instead of first having to succeed in all of her intermediate outcomes.

6

Next we use the Core Outcome to transform each intermediate outcome in the Outcome Chain: For example, we ask Mary, "How does your already having a Sense of Oneness, transform and enrich your experience of Fullness?" The Core Outcome is taken to each intermediate outcome in this way, and finally is used to transform the original "complaint" of tension.

7

Several steps integrate the unconscious "part," which is now changed, into us as complete beings. This includes growing up the part to present age, and making it associated, and full body. These steps give this part additional skills and choices.

8

The final steps of the Identity Process utilize several forms of

Next Page >

Timeline Generalization to lock in the change and generalize it fully. Completing with Parental Timeline Reimprinting further amplifies and generalizes the change.

What is Spirituality?

A number of key truths are common to most major spiritual disciplines, and are reiterated in slightly different forms by different spiritual teachers. Three stand out to me.

1

Perhaps the most important is the message of sameness and oneness. When we look, listen, and feel in ordinary reality, we experience ourselves as separate beings. It's easy to notice differences, and feel separate; I'm me, and you're you. All of the spiritual disciplines describe another deeper reality in which we realize we are all one. "We are one in the spirit..." When people describe profound spiritual experiences, they usually describe and incredible sense of oneness with everything. "I am everything, everything is me, *there is no separation.*" Sometimes this is described as "recognizing the god within me, that is also within everything."

2

Another related spiritual truth--one that got lost in many versions of organized religion--has to do with acceptance and compassion. It has to do with giving up judgment of ourselves and others, and coming to increasingly greater acceptance of ourselves and others, including our limitations.

3

The third spiritual truth has to do with surrender. I can think of my motivation as arising out of my own personal will, preferences, and desires, or I can experience myself as surrendering to a larger purpose that I am a part of. In contrast to submission, which is giving up my own will, this kind of surrender is a congruent alignment of myself and my will with something much larger than me. My actions, my movement, my thoughts, all increasingly arise out of this alignment with the greater whole, rather than out of a separate personal willing. This kind of surrender is not passivity--waiting idly for the "spirit" to move me, but a sense of moving in concert with, of allowing myself to move.

The second and third truths are really natural extensions of the first. If in some deeper spiritually true way, I am really one with everything, then judgment makes no sense. Judgment presupposes separation between the judge and that which is judged. If I am one with everything, then I am naturally aligned with everything--something much larger than what I usually think of as myself--and I act out of this larger awareness.

Core Outcomes and Spirituality

Through other NLP methods, we've always been able to use state elicitation, anchoring, or submodalities to utilize or amplify spiritual experiences we've

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already had. The Identity Process opens the door to spiritual experiences whether or not we've had them before

After working with hundreds of people with the identity process, I've found that every part has at its core, some outcome such as "beingness," "inner peace," "oneness with all," or "connection with everything." These are the kinds of words we've heard from spiritual teachers since farther back than history goes. Yet words are only labels for experience. If we haven't had the experience, these words can sound hollow. The first line of the *Tao te Ching* ("the book of the way") states, "That which can be spoken is not the Tao." Frequently when people get to the Core Outcome, they hesitate and struggle, because no English word seems "enough" to describe what they are experiencing.

Discovering these incredibly powerful core states at the center of every inner part in myself and others has certainly transformed my sense of the spiritual nature within each of us. Rather than being something to believe in or not, this spiritual essence is something to experience. The process itself then gives us a direct way to use the unique spiritual "knowing" within each individual part to transform our everyday experience.

The Identity Process & the 3 Spiritual Truths

While the name and subtle feeling quality of the Core State varies infinitely, the common quality of experience tapped into through the Identity Process usually is that of "oneness" and "connection with all." The impact of this experience can be very profound. (And more than ever before, clients use words like "it was profound," or "It's a miracle.") When we experience oneness with everything, many of our limiting beliefs simply don't exist anymore--or become significantly transformed. Our limiting beliefs are usually found embedded within our Intermediate Outcomes. Rather than needing to change many of these directly, it is as if the Core State washes them clean.

Protection and safety become very different, for example. When I am everything, in one sense there is nothing left that I need protection from. Needing something *from* others, such as love, recognition, or approval, is also very different. Since I *am* everything, it makes no sense to need something from something else that I perceive as already a part me.

Most of our limiting beliefs can be thought of as arising out of the assumption that we are separate. When we experience ourselves as one with everything, so much is transformed. If we experience ourselves in this state of "Oneness," "surrender" becomes more of a reality. Rather than being motivated out of a desire to succeed, have things, or get responses from others, we become motivated out of a profound sense of connection with all. The more we carry this state into our everyday living, the more we experience this deeper level of motivation.

The important thing about this process is that it produces these shifts in experience, rather than in theory. The theory is a "story we make up" that sounds plausible, and that gives us some sense of understanding what happened. For the people going through the process, no explanation is necessary--they just notice profound shifts in their experience.

Spiritual Beliefs vs. Spiritual Experience

One of the intriguing effects of the Identity Process is that it seems to tap directly into spirituality, without asking people to "have a spiritual experience." Most of us raised in a religious tradition learned primarily a set of *beliefs* about Spiritual Reality. We were told what was true, rather than guided in some way to discover deeper truths inside ourselves. The Identity Process, in contrast, guides us in experiencing our inner essence more fully. It helps us explore, through unconscious parts, what is really there.

The process seems to result in less need for strongly held beliefs, and more access to a kind of presence. Sometimes when someone has strong *beliefs* about spirituality, these can even get in the way of *experiencing* spirituality! What our inner parts have to offer us is generally of a slightly different (or very different!) quality than

we have in mind when we try to "figure out" what spirituality should be.

One man I worked with had trained in spiritual disciplines for years. He was convinced that all his parts *should* have "being in the light" as their core state, since that was the state he sought in meditation. When we actually tracked his unconscious parts and honored what *they* wanted, we discovered important core states that sounded less elevated and esoteric, but much more solid and real.

Strong beliefs often "fall away" or become gentler and less rigid--as people gain this experience of universality. This appeals to me. It seems to me there is much we do not know about the spiritual realm. Clinging to yet another strong belief system about what is real Spiritually seems to me to have its dangers. It is apparent from history books and from the world news that a tremendous amount of damage has been motivated by religious fervor. In contrast, this process supports developing ourselves in this area in a very organic way. It guides us in finding out what IS there, rather than what we believe about should be there.

In one recent workshop, I demonstrated the Identity Process with someone who was an atheist. Although profoundly affected by her core state she was very embarrassed when her part described it as "oneness with God." This was not the first time I've encountered this. Yet there was no need for her to change her beliefs to benefit from the process. This part's experience of "Oneness with God" is probably quite a bit different from what she had decided she didn't believe in, anyway.

An Integrated Way to Develop Spiritually

Some kinds of spiritual disciplines seem to create a polarity in people. They develop a spiritual state that is wonderful, but very ungrounded and unconnected with daily life. These people often have other "parts" that are judged as "unacceptable" and "unspiritual," so they are suppressed. The result is that these unbalanced parts never come to resolution, never get access to the spiritual resources, and the "spiritual" part is separated without connection to ongoing daily living.

The Identity Process has built into its structure a way of integrating the spiritual with practical, daily living. Rather than experiencing spirituality as a separate thing, we actually find spiritual states at the core of every limitation. A profound self-acceptance gradually emerges out of doing this.

The unconscious message embedded within the process is "Every limitation, every response I have that I don't like, actually has God within it." The process then teaches the unconscious how to let this spiritual core within every part automatically transform us. Every annoying trait, every "unspiritual" action, thought, or emotion, actually becomes a direct doorway into experiencing our spiritual essence.

For me personally, the most compelling evidence for spiritual presence has been discovering that every part has a profound core outcome that is, or can be described as spiritual. I did not expect to find this. The fact that each of our unconscious parts has a kind of inner knowing of this connection with all, each in its own unique fashion, has impressed me in a way that no theology ever did. And I am sensing the impact of this knowing slowly rippling into my life in many ways.

After doing six-step reframing many times, I became aware of a shift in how I thought about others as well as myself. At least on my "good" days, I saw within others the positive intents that I knew were there, and began to respond "speak to" that positive intent.

After doing the Identity Process many times with myself, I've experienced another shift in perspective. Now I sometimes have the experience of speaking to the inner "spiritual oneness" in another person.

Connirae Andreas, Ph.D. is an internationally known trainer, researcher, and author. She is co-author of the best-selling NLP book Heart of the Mind as well as many other classic NLP books and video tapes. The Aligned Self Training, Connirae's newest and most powerful work, is taught at various locations. Contact her at NLP Comprehensive, 2897 Valmont Rd., Boulder, CO 80301 USA. Phone (303) 442-1102.

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Apr. 29 Fun-Shop for Chiropractors (Las Vegas, NV)

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Mar. 9 Free NLP Intro Evening
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Mar. 13-14 Generative Change: Engaging Your Personal Hypnotic States
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Apr. 1-2 NLP and Creativity

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Feb. 27-28 Intro to NLP for Professionals

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

Feb. 27 Master Practitioner Begins (Jacksonville, FL)
Mar 20 PhotoReading Begins (Jacksonville, FL)

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Apr. NLP Practitioner Training Begins
Apr. NLP Master Practitioner Training Begins
Apr. Adv. NLP Master Practitioner Training Begins

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

Apr. 2 Practitioner Training Begins

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

Feb. 20 Introduction to NLP
Feb. 25 Free NLP Preview
Mar. 6 Practitioner Training Begins
Mar. 6 Master Practitioner Training Begins
Apr. 1 Free NLP Preview
Apr. 29 Intro to NLP

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

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