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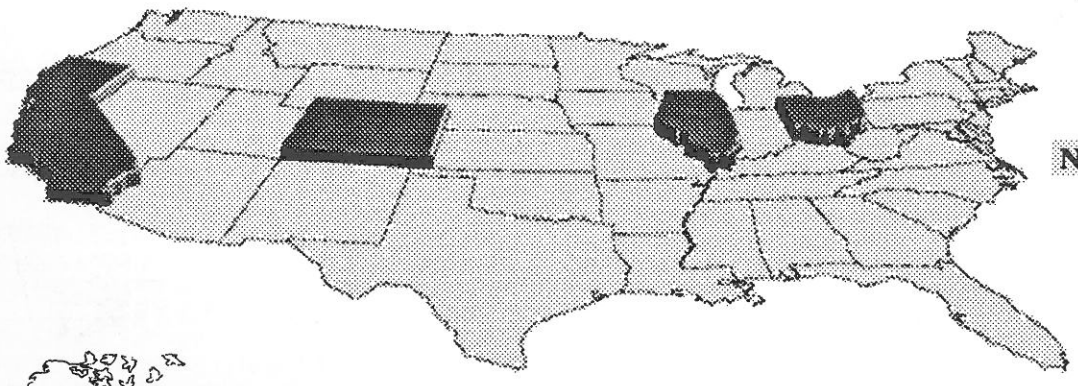
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From the Editor -

Ok, so it's a weird cover - you've heard of Quantum Mechanics, Quality Circles, and Chaos Theory....please allow us to introduce you to the *General Law of Pileage* (GLOP). This is not for the sensitive, we will be talking about stuff. The problem here is when this innocent noun gets twisted into a detrimental verb. It occurs to me that a major portion of life gets spent searching - seeking out things we don't have, or rummaging through what we have already acquired and then trying to order *this stuff* into something meaningful. Some things are useful (new tools, or solid ideas from the past revisited) -- but much of it is just more clutter to clog up the flow of our forward movement. Be clear on this, GLOP does not just consist of "thing stuff" but also "ideas and belief stuff." Briefly this is how MORE becomes LESS...

The unconscious amassing of stuff can make you lose your outcome. While frantically sifting through ever deepening piles to recover some precious thing we have misplaced (which Chaos Theory declares is *always* at the opposite end of the pile you're searching from) -- we are not doing something else more useful. This of course is not a rocket scientist style revelation but its simplicity makes it an insidious mistake which is easy to fall prey to.

I know many writers who spend hours pouring over books about writing. They amass the finest writing instruments, and solicit suggestions about their craft from anyone they can corner. Their research is impeccable and they are the epitome of intellectual quest. What they don't do is write. And so, at the end of the day, exhausted from the exertion of fastidious activity, they have produced nothing. Eventually, pages and pages of nothing. They forgot their simple goal was to write - rather than "magically manifest" a book. **Persistence (fanny on chair) + Activity (actually writing) = Success (producing something useful)** let's call it **PAS.** Yes just like GLOP, PAS is also cross-cultural, all-vocational, multi-generational, and inter-galactic. Anybody can do GLOP but PAS takes awareness.

How is this pertinent to anything other than having a colorful cover? Extrapolating from GLOP theory we can over generalize and surmise that people are unhappy because: 1) They don't have a clearly formed outcome(s); 2) They got sidetracked and their outcome(s) got buried under "stuff," or 3) They have too much time on their hands (Review #1 & #2). Just think of all the book and workshop possibilities there are in this -- yeah, now you see why it is important...big bucks!

Maybe it's time to go into your garage, attic, or abandoned closet and explore. Make June **Stamp out GLOP Month**! Sure it's a little late for spring cleaning, but don't give into that feeble excuse again. It's time you let another person enjoy your embroidered bell bottoms or that lava lamp that has been collecting dust for years. Clear it out! Reevaluate, and clean out the clutter and make way for new possibilities. Then take some ideas from this issue and fill those nasty voids.

-Michael

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

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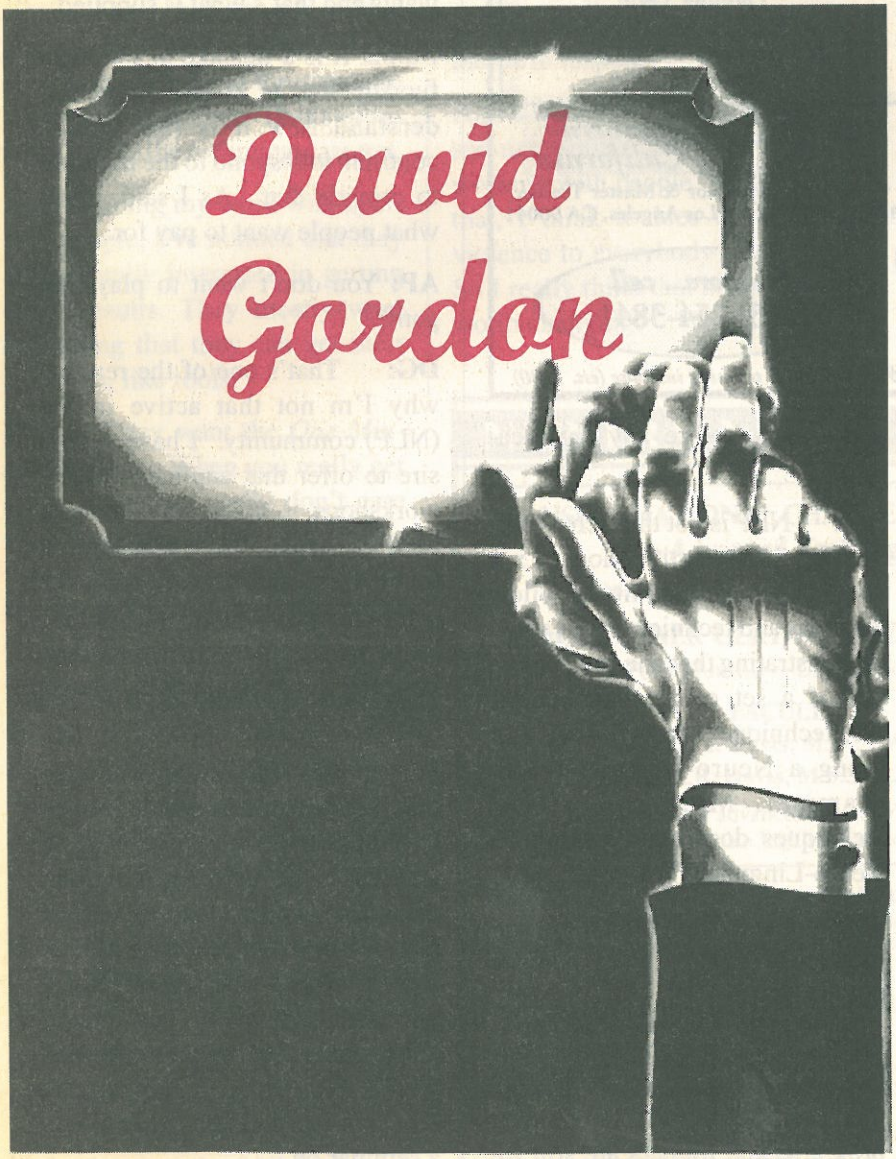
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By Jean-Pierre Routhier

This interview with David Gordon was conducted in Montreal by Jean-Pierre Routhier. For David, modeling is NLP. David argues that the techniques taught in NLP seminars and workshops are but the result of modeling, not NLP itself.

AP: David, first I want to thank you for accepting to meet me for this interview.

DG: Glad to.

AP: David, I read somewhere that you didn't remember ever having written *Therapeutic Metaphors*. Is this true?

DG: Yeah. Well, I know I wrote it but I don't remember doing it. It's just not real to me. I don't have memories of writing it, which is characteristic of me. I kind of know what happened in the past; I just don't have a vivid memory of it.

AP: During the workshop, you mentioned a number of times the notion of the difference that makes a difference, so dear to Gregory Bateson. How did it come about that you integrated this notion into modeling?

DG: It's been my observation for a very long time that people in NLP are taught to gather information without having any relevancy check for the information they're gathering.

Just because they have questions they can ask, they ask them without

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having an ongoing representation or understanding whether: 1) the question is relevant; and 2) whether the answer they got is relevant.

AP: What do you mean by relevant information?

DG: Relevant information is that which answers the question, "What is the difference that makes the difference." I make a big deal out of the question "what is the difference that makes the difference," hoping to orient people so they will learn to recognize the relevancy of the responses that they get from their questions.

AP: On the subject of NLP certification now, you said that you favored dropping the master practitioner certification and pressed for demonstration of NLP skills acquisition before any certification.

DG: NLP is not the techniques. To me, NLP certification is not about showing an ability to follow the steps and techniques, but about demonstrating that one can operate out of a set of presuppositions. The techniques are the product of being a Neuro-Linguistic Programmer. Mere use of the techniques does not make you a Neuro-Linguistic Programmer.

AP: Have you observed any movement toward what you are talking about?

DG: On certain fronts, yes. I've seen some folks moving in that direction. But most of the training programs and trainers are still focusing on giving people techniques. I understand that there is a lot of pressure to do that because most participants want --and they think they need-- the techniques.

They want the simple steps, 1-2-3; they want the buttons they can push, they want the pill they can swallow that will make it easy and quick for them to get the outcomes and that will make it easy and quick for them to change other people. That's what the market wants and that's what is supplied.

I think it is a mistake at the most fundamental of levels. And I understand how it is that people continue to respond to the pressure to provide that. As I said, that's what people want to pay for.

AP: You don't want to play that game?

DG: That's one of the reasons why I'm not that active in the (NLP) community. I have no desire to offer that anymore. In my workshops, I make people work hard and what I have to offer is a lot of work. I don't fault people for not wanting to engage in it. It is a lot of work. That's why I'm most impressed when anybody shows up at my workshop and stays.

I don't offer answers but of course that means that I'm not that much in demand. When people want to market David, they've got trouble; they don't know how to market me. When they call me up, they say, "What's the latest thing you've developed?" They want to know what are the new hooks, what are the new techniques that I've come up with that we could do a seminar on.

Well, I don't have them. I don't sit around trying to come up with new techniques all the time.

An exception to that is a model I've developed which is called "Meaningful Existence." This people like. This they can sell. But I just don't think in those terms. It's the exception that I've come up with something like that rather than the rule. My interest is for other people to come up with interesting techniques. I feel that my role in this process is to teach them how to elicit and understand the structure of human experience. That's of interest to me; the techniques are not.

AP: In doing my work with business people, I've noticed that they are generally interested in getting quick results. They mostly want something that they can get their hands on, like tools.

DG: They want the *One-Minute Manager*. When you really get down to it, they really don't care what's going on out there. They want to be able to know what to say to you so that you work for them, do what they want you to do.

There's a very good book by Peter Senge, *The Fifth Discipline*, that discusses the "Learning Organization," but most businesses don't know how to deal with that.... In his book, Senge has identified beautifully, the outcomes that need to be accomplished - but what he doesn't have in there is how to accomplish them.

AP: If we could go back in time and sort of re-make NLP, what would be important for you to keep in the framework of NLP? Where have we been misled?

DG: This is an interesting question. (Thinks a while) .

AP: (offers) What's important in NLP and what should, perhaps, be thrown out?

DG: I think what we need thrown out is the underlying mechanistic presuppositions. Whether it's explicit or implicit, something that runs through NLP trainings and books is the notion of human beings as machines. Like if you push the right buttons in them, they will respond.

I think it's incorrect; it is a mistake, and not useful in terms of actually working with people. And beyond that, I think it does tremendous violence to everybody concerned. So I really think that is something worth changing.

AP: Are there particular techniques that you would do away with?

DG: I don't mind the techniques; what I mind is, in a sense, the spirit in which they are conducted: for example, the whole notion that when you are matching and mirroring, you are "in rapport;" well, I think it is more accurate to say that what you are actually doing is pacing.

I realize that I was one of those people who championed matching-as-rapport. I even wrote about it! But I now feel that this was a mistake and that it does violence to people. Pacing someone may give me some leverage toward influencing or manipulating him or her but I don't think it is rapport.

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AP: If matching and mirroring are not rapport, what then is rapport?

DG: Rapport is the experience that you and another person are sharing a common world, inside the same bubble. That's rapport.

AP: It would be a nice way of justifying manipulating somebody else's experience?

DG: That's exactly the way it's taught in NLP. Calling it "rapport" somehow makes it seem genteel and good and nice. But I think it's just a cover for a way to manipulate somebody. I'm not objecting to the technique for doing that, but let's not cloak it in fiction and make it something that it isn't.

AP: Talking about manipulation is one way to introduce my next question and it's about training in business contexts. It seems that NLP hasn't caught on as a training tool. Why is that?

DG: I'm not an expert in the world of business and business people are not interested in what I have to offer because it takes a lot of time and effort and they're not interested in that. But I have had some dealings with them over the years.

Business people want something which is simple and works quickly; they want to see that it makes a difference on the bottom line -- that is money quickly and easily. The promise is made that NLP techniques work quickly and easily on everybody, and that is just not reality. They don't always work quickly and easily!

While there are a number of people involved in training who are able to get work doing (NLP) training for companies, from what I hear, from what I've seen, almost invariably, the companies end up being disappointed in what they get.

AP: What do you think is the reason for that?

DG: Because they expect "Do this, and do that and you'll get your results." It doesn't work that way because it turns out that there's a lot more to being effective than simply knowing techniques.

AP: It seems to me that that's a point you've been trying to make in your workshop.

DG: Right. There's no magic in techniques. Techniques are nothing but structures for interactions. There is a lot more that goes on in an interaction in addition to the steps of the techniques.

The most important things that are going on between those two people are not captured in technical steps, and those things that truly matter are not being taught in the trainings.

Take an example. When you use Step #1 of good old "Change History," it's not simply a set of instructions; it's also a multi-level interaction. The tonality, the presuppositions, the way you formulate the instructions, what you're noticing, what you respond to, and how the person is dealing with that step: all of those things, together, determine whether Step #1 is successful.

AP: So when people go out into the *real world*, the NLP techniques they've learned don't work so well.

"...modeling has become a buzzword used to attract interest and to justify things that some trainers do. But there are dammed few people who understand modeling and really know how to do it."

"The mere formulation of a problem is far more essential than its solution, which may be merely a matter of mathematical or experimental skills. To raise new questions, new possibilities, to regard old problems from a new angle requires creative imagination and marks real advances in science."

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DG: People in a workshop are operating in a special context where everybody has similar expectations. So, all of a sudden, the techniques that worked in the workshop aren't effective in another context.

As a result, people often have one of two responses: They go, "Well, the technique is really no good," or "I'm no good using it." Both of which, I think, are incorrect. As I've said repeatedly, techniques are only crutches.

AP: So your opinion of people selling NLP trainings as products would not be high?

DG: Let's just say that I always hope that whatever is created will always bring joy and happiness to people, and for the most part, I find that their way is not my way.

AP: Let's turn now to something I think is noticeable about you during the workshop. It seems to me you don't investigate the presuppositions in participant's questions very much.

DG: I am a sucker for tangents. A more diplomatic way of saying this is that I'm very responsive. As soon as somebody asks a question or makes a suggestion, it spins me off to all kinds of other things and I find that it's incredibly easy for me to go with whatever is suggested or asked. I used to do that constantly and it was not useful for training. So one of the things that I try to keep in mind is, "what is appropriate, useful and relevant to be considering right now?"

What we are tackling in the seminar is quite complex enough as it is without taking a plunge into the many levels implied in the participant's question. In a word, I try to be focused.

AP: It's also a way to respect your audience...?

DG: If you try to teach everything at once, they're all going to get lost. First, let them hear the melody and enjoy it. Then, introduce them to counterpoint and later start appreciating dissonance.

AP: One would think that you love doing what you do!

DG: I love to teach; it's frustrating and I love it. When I teach, I feel that the participants give to me as much as I give to them. People are teaching me all the time.

I perceive what I do as trying to provide an environment within which it is possible to have a useful

learning experience. That's what I think I'm doing; that is what I'm trying to do. I hope that people end up with ways to think, ways to perceive that they didn't have before.

AP: You're trying to instill a generative form of learning, somewhat like Carl Rogers' and Malcom Knowles' "Learning how to learn" notion ?

DG: I really don't care if they learn a special ability, intervention or whatever. I'm much more interested in expanding their ability to perceive things, to have access to experience. That the range and quality of their perception is enriched.

AP: Is this what's important to you?

DG: What I hope for is that, by enriching their range and body of experience, they will be able to more fully experience life.

AP: Why?

DG: You're asking what's life about. I think life is about appreciating and enjoying the richness of life, the richness of experience. There's nothing beyond that.

AP: How do you bridge modeling and creating solutions ?

DG: I don't have a Step 1, Step 2, Step 3 way of making that into a reality. It would certainly be desirable, but I haven't been able to come up with one. If I could, it would be the first thing that I would teach in my workshops! This is what I'm working toward.

It's fairly easy for me to cross the bridge from modeling information and making it into experience; that's what I teach.

Personally, I'm very dissatisfied with my own ability to go from modeling to creating solutions!

AP: On what conceptual framework do you base your modeling seminars?

DG: I think that people need examples and experiences in order to understand. It's not enough to have information; one must have direct experiences and that requires repetition, that is, a number of examples of what is salient, essential, and significant. What eventually emerges is meaningful.

You can <u>say</u> what is significant but it's not my experience that simply saying it makes it "go in."

Another thing that I do in my workshops is let people get confused, and even struggle, so that there is an element of challenge in what they're trying to accomplish.

AP: On the future of NLP, you've said that NLP was becoming sterile, that we needed to go back to the roots of NLP. Do you feel that there has been any movement toward something resembling what you mean?

DG: Well, as I said earlier, modeling is basic NLP. On the other hand, I don't see that (going back to the basics) happening in NLP at this point.

Even "modeling" has become a buzzword used to attract interest and to justify things that some trainers do. But there are dammed few people who understand modeling and really know how to do it. And are willing to do it, because it does take more work and effort than what's normally needed.

One trend that I do see in NLP is that there seems to be a movement toward addressing more "human" concerns, rather than just succeeding at something, like making a million dollars or losing weight.

AP: Where does this movement come from?

DG: That's interesting because it doesn't come from the teachers of NLP, but from the participants. They are demanding that NLP address concerns like spirituality and meaning in life, and I think that's very good.

AP: We've almost reached the end of this interview and before it concludes I would like to ask you what you hope the people who attended your workshop got out of your being here in Montréal.

DG: What I hope they got out of my being here is how mysterious and wonderful it is to be alive.

AP: Thank you, David Gordon

Jean-Pierre Routhier is a Master Practitioner. Heholds a Diploma in Adult Education from the Université de Sherbrooke. He is a former President of the Association Québécoise de PNL, an author of several articles on NLP and its business applications, and he conducts seminars and workshops on Business Applications of NLP in French-speaking Québec. He is presently writing his Master's, inquiring whether NLP can be perceived as an appropriate vehicle for communications training in business contexts.

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I have recommended this course to my friends. They agree that I have changed for the better. I am more relaxed and self-confident. T.I.

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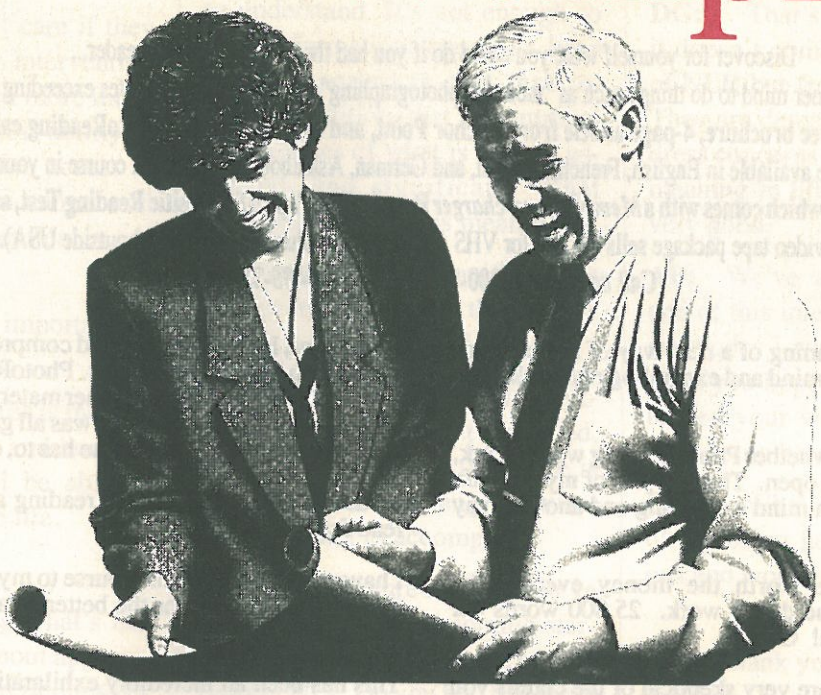
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Spirit in the Workplace



Where would you least expect to find spirit - and what does that have to do with the bottomline?

By Lisa Marshall

What do two of the most widely utilized business seminar programs in the country today, Stephen Covey's *Seven Habits of Highly Effective People,* and Hyrum Smith's Franklin Institute Time Management Course have in common? They both spring from Mormon roots in Utah. What's the source of their enormous effectiveness? What do they have in common with the "quality movement," the "empowerment movement," the "diversity movement," and the "learning organization?"

Jung once remarked that every crisis over the age of 40 is fundamentally a spiritual crisis. Is it any accident that, as the baby boom generation moves en masse into their 40's, a huge interest in, and concern with matters of the spirit begins to develop? Probably not.

Certainly there are real enough business issues attached to each of these developments - the need to compete in a global market, the changes in the American workforce, etc. etc. And yet, if you listen closely, there is more going on.

Quality Work

Joel Barker, the man who popularized the concept of the "paradigm shift" told an audience of "quality" activists at the 1990 GOAL/QPC Conference that he believed their biggest contribution

in the long run was that they would be the force for the return of "spirit" to the workplace. "When our work has real quality," he said, "then we can be whole human beings in our places of work." It's precisely that move towards being whole human beings that ties all these disparate threads together. Quality, empowerment, learning and diversity all address the fundamental issues of how work and people fit together.

In an age of diminished resources, human energy becomes one of the few genuinely renewable sources of energy. To tap into it requires looking at "human resources" in an entirely new corporate light, for human energy is the stuff of spirit. So directly or obliquely, spirit must be returned to the workplace for organizations to make it in the 21st Century.

To be more specific: most people want to do good work. By that I mean work which represents the best in them, the best of their hearts and their hands. It may be hackneyed, but Kahlil Gibran's observation that "work is love made visible" in fact sums things up well. Regardless of the nature of our religious and cultural upbringing, that need seems fundamental.

When circumstances of organizational structure and belief system, race, gender or nationality prevent us, that energy turns sour, bitter, defeated. And so, in time, do the organizations that engendered those circumstances. It is no accident that the life expectancy of most Fortune 500 companies is roughly equivalent to that of Neanderthal Man!

Spirituality Not Religion

Once spirit returns to the workplace, can spirituality be far behind? By this I don't mean religious-ness, per se, but rather the understanding that whole human beings require a spiritual basis in order to be at their best. Both the Covey and the Franklin Time Management training emphasize knowing your values as the bedrock of effectiveness. It's my belief that their current popularity is symptomatic of something more than just business people's obsessions with time and control. I think it reflects a growing concern within the world of business for creating coherence within life and work. Which is another way of saying a concern for spiritual issues.

What does this have to do with NLP? Maybe a little, maybe a lot. That depends on us. Certainly NLP offers the technology to facilitate the growth of self, and self/other relationships, the mechanisms by which all work gets done. It provides powerful tools for improving intra- and inter-personal effectiveness, thereby increasing the quality of the work done. And in its Gregory Bateson-based appreciation for the need to create "ecological" change, it can be an enormous support for that need for coherence I just described.



Frank became discouraged when the light shed by his brilliant idea only annoyed his friends.

It can also be part of the problem. The return of spirit to the workplace and the notion of "good work" that we each want to do seem to me to suggest very strongly a need to be part of something bigger than ourselves, something which because it is bigger and more important, adds or amplifies the value we bring.

Many NLPers got enticed, it seems to me, by the "cult of self" of the last decade. (And in all fairness, so did the rest of the fields of mental/emotional healing.) The temptation to sell NLP as "power and control" -- "get what YOU want from others" - has been succumbed to by some whose marketing skills far exceeded their integrity.

NLP Spirituality to the Rescue

Only recently have we begun to utilize this set of tools to address some of the larger issues that face us as residents of the planet - current work by Dilts, Gaster, Depta and others on leadership, (Gaster has an excellent chapter in *New Traditions in Business: Spirit and Leadership in the 21st Century*, in which), Woodsmall's work on values, current attempts to model forms of excellence that are broader than technical expertise, etc. come to mind as examples.

We have enormous potential and possibilities at this juncture. NLP tools could be contributing massively to the growing organizational attention to spirit that is taking the names as the "quality movement," the "empowerment" movement, the "diversity" movement, and the process of creating "learning organizations." To give a few examples:

√ **Those who dig most deeply into the quality movement come inevitably to understand that quality work cannot be achieved without treating people in a 'quality' fashion. More specifically, by teaching them and holding them accountable for high quality interpersonal skills and behavior. NLP offers a wonderfully flexible set of tools, similar to those taught in quality problem-solving courses, for setting and aspiring to higher levels of effectiveness;**



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The vision of the NLP World Health Community is that of a global network of competent people engaged in many different areas and roles - people who are consistently contributing to the health and well-being of others. These indidividuals are committed to using their strengths within their chosen vocations while sharing the common language and models of NLP. Albert Einstein maintained that, "All means prove but a blunt instrument if they have not behind them a living spirit." An important part of the vision of the NLP World Health Community is to help transform the blunt instruments of medicine and health into 'tools of the spirit.'

When: Feb. 11-15; May 27-June 6; Nov. 4-8; 1994

Where: Salt Lake City, Utah/Park City, Utah

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√ **Those who wrestle with the issues of team-building and empowerment would do well to look at the power of the concepts of congruence and alignment as resources for effecting truly empowered individuals and teams;**

√ **Those who seek to promote "diversity" in the workplace can find a wealth of useful tools in NLP 's materials on strategies and learning styles, materials that create another filter with which to look at human beings that transcends race and gender, thus sidestepping the current societal perceptual biases that are so crippling; and**

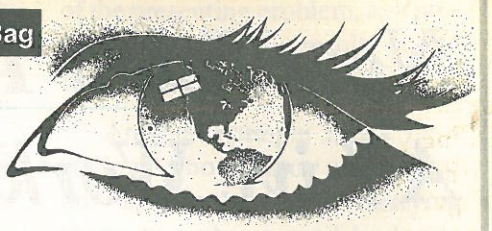
√ **Those who hope to create "learning organizations" can draw on NLP's tools for detecting how individuals take in and process information, learn, make decisions, etc., for creating organizational systems that reward and facilitate those processes at every turn.**

In short, NLP can provide a raft of resources for facilitating the return of spirit to the workplace - and indeed, to our lives - in ways that allow the integrity of individual belief and support the growth of healthier, saner workplaces, full of people who love what they do and how they do it.

≡

Lisa J. Marshall is Vice-President of Syntax Communications where her speciality is improving effectiveness in technical environments. She is on IANLP's Ethics Committee and co-chairs the Managing in Technology SIG of the DC Chapter of ASTD.

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HIGH TECH HITS THE WAILING WALL

It is now possible to send your request to God via fax. An innovative service developed by the Israeli telephone company allows the masses to send their messages by fax to the Wailing Wall. Located in Jerusalem, the Wall is Judaism's holiest shrine. Every day hundreds of letters to God are stuffed into the Wall. Call 972-2-612222 for divine intervention. Response via fax not guaranteed.

CATCH THE SILVER/SPIRITUAL BULLET

If you're not near a fax machine try stopping by a bar for spiritual advice. A new bar in Osaka Japan features a strolling Buddhist priest. Former bar owner Manabu Yoshida and Fumihiko Kiyoshi, a Buddhist priest, developed the idea and market it as "a temple that is in harmony with our age." Friends don't let friends drive unenlightened.

HATE TO WAIT

The average American will spend 5 years of a lifetime waiting in lines.

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CAN'T GET NO SATISFACTION

Japan often boasts about a work force of loyal employees who work several years for the same company. However, a worldwide poll reveals that only 17% of Japanese workers were satisfied with their jobs. The poll, reported by Louis Harris & Associates, also revealed that in the United States 43% of workers answered that they were satisfied.

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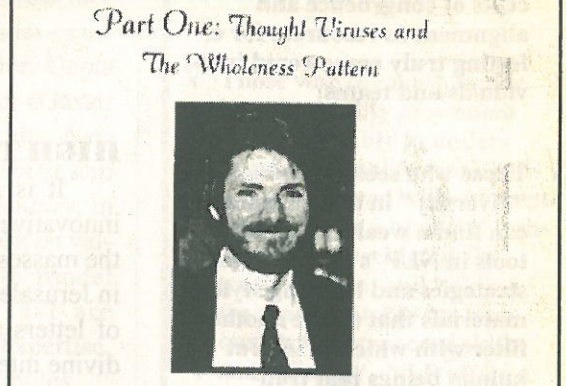
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By Genevieve Wooden

New Video Tape: A Live Workshop!

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Presented by Robert B. Dilts



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Video 1: Thought Viruses and the Wholeness Pattern; 50 min

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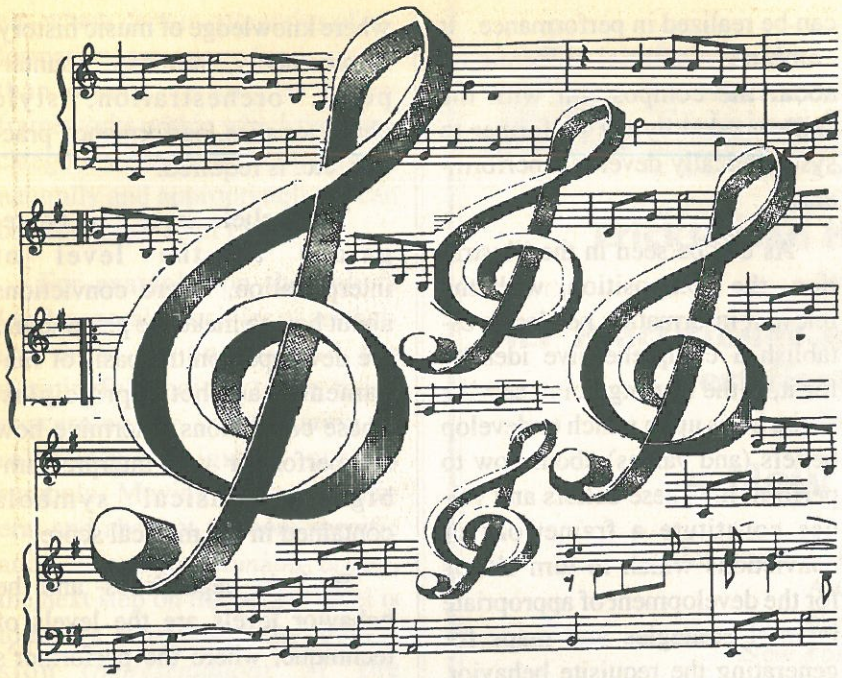
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The producers of this video have priced the B&W version slightly higher because the clarity and aesthetic qualities are considered superior in this version.

Note: Cahill Mountain Press, Inc. is the distributor of these videos. Contract us at (303) 841-8701
See page 24-25 to order.



Education

Logical Levels and Music Teaching

How can insight overcome conflicting beliefs hampering performance? Just where does skill hide?

By Piet Koornhof

This attempt to utilize in music teaching the logical levels model developed by Neuro-Linguistic Programming expert Robert Dilts was prompted by the common experience of music students having specific technical or musical *problems* which cannot be resolved by working directly on it, but which sometimes disappear by itself when the students gain insight or skill on a different level.

For example, sometimes a specific technical problem in the fingers, hands or arms of a student stubbornly resists all attempts to resolve it directly, until the student learns to hold her overall posture differently, or to move her torso in new ways, or makes finer distinctions about her balance when playing her instrument, leading to the original problem resolving itself automatically. It is as if essential information is needed on a more fundamental level than that of the presenting problem, as a prerequisite for having results on the level of the behavior.

Another example might be a student who cannot understand how to give musically satisfying shape to a phrase until he learns more about, and gains insight into the structure of the piece as a whole. It is as if adequate knowledge of the structure of the piece serves as a framework for giving meaning to the details of each melody and phrase.

So far, this is old news to any accomplished musician. What the Dilts model of logical levels provides however, is an extended framework for understanding several additional logical levels, as well as a model which allows the music teacher to determine on what specific logical level information is needed for achieving any given outcome using NLP techniques.

According to Dilts, from the psychological point of view there seem to be 5 levels at which people function:

1) **Identity (which organizes beliefs)**

2) **Belief Systems (convictions and values which organize capabilities)**

3) **Capabilities (mental maps and strategies which guide behavior)**

4) **Behavior (by way of which a person operates on the environment)**

5) **Environment (external constraints)**

In working with a student, it is very useful to be able to find out whether a particular problem or difficulty is coming from the external context, or whether the required behavior, given the context, is absent, or perhaps whether the student has not yet developed the appropriate mental strategies or maps to generate that behavior, or whether the student has conflicting beliefs hampering his performance, or a lack of appropriate beliefs, or even an identity issue which interferes with the whole system.

I proposed that on each of these logical levels a particular order of musical and technical categories of information must be in place as a prerequisite for adequate functioning on the next logical level, almost as if a hierarchy of musicalogical levels are contained in each level of the Dilts model. Graphically it can be illustrated as in Figure 1.

This model describes the processes through which a composition can be realized in performance. It combines essential information about the composition with the skills needed by the performer to systematically develop a performance.

As can be seen in the illustration, the composition, with the relevant information needed to establish a comprehensive identity for it, is the starting point, serving as the basis upon which to develop beliefs (and values) about how to perform it. These beliefs and values constitute a framework of convictions which in turn allows for the development of appropriate internal strategies and maps for generating the requisite behavior. The behavior then takes place within the confines of environmental or contextual constraint, like the instruments prescribed by the composer, the venue of the performance, the type of audience, etc.

The identity level can be described as the level of theory, where knowledge of music history, music theory, harmony, counterpoint, orchestration, style characteristics, performance practice, etc. is required.

The beliefs level can be regarded as the level of interpretation, where convictions about how to make the piece sound are developed on the basis of fundamental aesthetic principles. These convictions determine how the performer will interpret ambiguous musical symbols contained in the musical score.

Both the capabilities- and the behavior levels are the levels of technique, where the performer's skill to actually perform the work is developed and manifested.

The environment level is the level of external context where the final realization of the composition takes place in performance.

There seems to be a hierarchical order in this model, especially on the beliefs and capabilities lev-

Musicalogical Levels Model - (Figure 1)

Identity	Beliefs	Capabilities	Behavior	Environment
Composer	Principles of Aesthetics	Internal Strategies	Externally Observable Behavior That Can Be Seen, Heard, and Felt	Instrument/s
Style Period	General Auditory Representation	Body Posture		Edition(Sheet Music)
Genre	Formal Analysis	Principles of Technique		Venue
Character	Tempo, Dynamic	Technical Excercises		Audience
Instrumentation	Rubato, Timbre & other expressive devices	Piece		Ensemble (Other Performers)

els, where certain categories of information are more fundamental than others, serving as larger frameworks within which the other categories can then develop more naturally and appropriately. It can be illustrated as in Figure 2.

For example, on the beliefs level, general principles of aesthetics must be understood for meaningful choices to be made concerning the interpretation of relatively ambiguous musical symbols. Moving from more general and abstract to more specific and concrete (or *chunking down*), the next step on the beliefs level is to have a general auditory impression (*representation*) of the composition, however vague it may be in the case of unusual and difficult music, either by listening to a performance of it, or by sight-reading it at the instrument, or by reading it away from the instrument and forming an internal auditory representation.

This then provides the groundwork for the next step on the beliefs level, which is to analyze the form of the piece (to find out how this particular example of the genre established on the identity level, whether it be a sonata or a rondo or a polonaise or a minuet or a fugue, is constructed).

Moving on in the direction of greater detail, the constituent parts of the overall form can be analyzed, including things like melodies, phrases, sub-phrases, cadences, sequences, etc.

Having that in place one can then analyze and make decisions (choices) about still finer detail like tempo (relating to time) and dynamics (relating to tone: loudness). The finer detail or time elements and tone elements can then be unraveled, including rubato (expressive deviations in time), rhythm (structuring of time), timbre (tone *color*) and other expressive and ornamental devices like vibrato and portamenti (relating to sound and timing).

Similarly there is a hierarchical order on the capabilities level, with the appropriate mental maps and strategies as a prerequisite for correct overall body use (large frame: posture and balance and tension). Having the large frame in place correctly then allows for learning the principles of technique for playing the instrument. That in turn provides the framework for specific exercises (scales, etudes, studies, other technical exercises) designed for developing particular playing skills. And once the required base of technical skill is acquired, improvement in the playing of the piece should result.

At this point it must be stressed that the purpose of the model is not to suggest that for every piece of music to be learned the whole sequence from identity level to environment level should be consciously traversed. Some components will have become permanent parts of the student's musical make-up since the beginning of learning music. It is rather to present the teacher with a logically constructed model of the different levels at which people function, allowing for the tracing of a problem to the level of its cause, and allowing for the most



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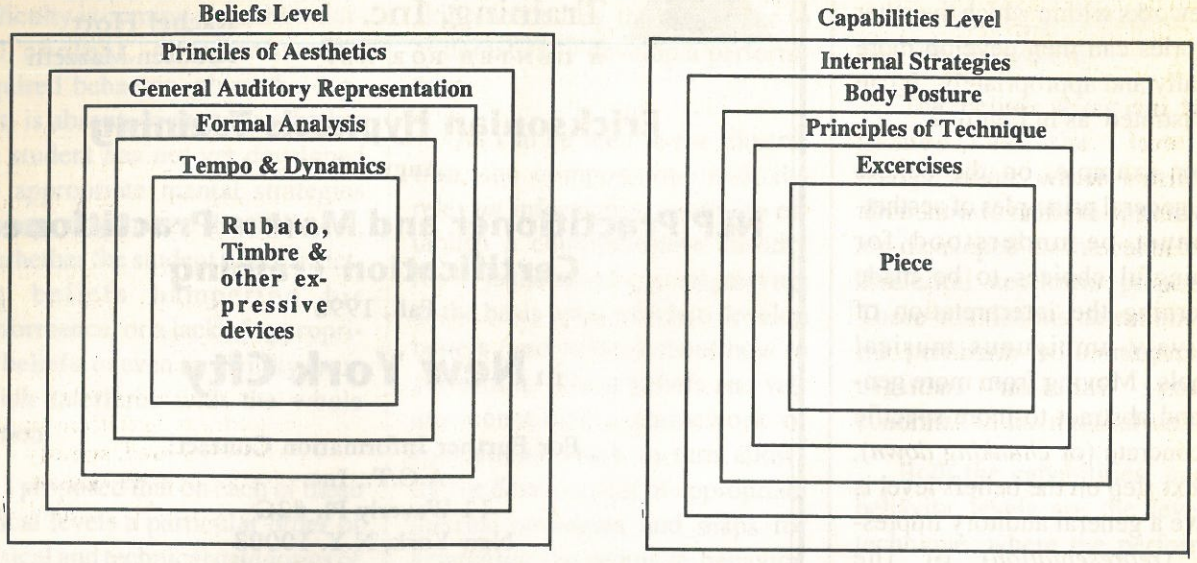
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Figure 2



systematic, logical and economical way to develop skills for performance. In other words, the model specifies what categories of information should constitute the final work of art (the composition-in-performance) and in what order.

A lot of instrumental teaching is relatively impotent because of limited options, being mostly done on the level of behavior without having all the other psychological levels available. Such deficiency leads to lots of frustration with failures being blamed on lack of *talent* or too little practice. The Musicalogical Levels Model greatly adds to the teachers' options by expanding the psychological territory where the teacher can effectively work in a way that is systematic and logical.

Of course, the same original five logical levels model also applies to the student as a person, apart from any specific musical context, so that the teacher can work with the student on his/her personal identity-, belief-, capability-, behavior- and contextual issues which may be hampering achievement. A whole range of wonderful Neuro-Linguistic Programming techniques are available to the teacher for helping students with problems on any of the levels in the model.

Some examples might illustrate the logical interconnectedness of the model as a whole. Let's say that the piece to be learned is a movement from a sonata for violin and piano by G.F. Handel. On the identity level, the identity of the piece is comprehensively established by:

- **Having biographical information about the composer,**
- **Understanding the style characteristics of the Baroque style period,**
- **Understanding the genre of the piece (the fact that it is a sonata and not a rondo or something else),**
- **Being aware of characteristics like the key in which it is written, its tempo indications, etc., and**
- **Knowing the precise instrumentation (actually in this case a cello is also required if the piece is to be played in authentic style, contrary to modern practice which only requires a violin and a piano).**

"Don't accept your dog's admiration as conclusive evidence that you are wonderful."

- Ann Landers

If on the next level, that of beliefs and values, there is the conviction that Baroque music should be played in authentic style, that conviction will in turn determine how musical factors relating to the other categories on the beliefs level will be interpreted. It will also determine what choices are going to be made on the environment level, like choosing to use a baroque violin, a baroque cello and a forte-piano, which are all different from their modern counterparts. One would then also choose to use an urtext edition of the score, rather than an edited version meant for modern playing style.

Should the student eventually have a technical difficulty which resists attempts to resolve it on the behavior level, the teacher can then move to the capabilities level to make sure that the correct categories of information are in place. Should that prove ineffective, the teacher has the option of moving to the beliefs level to investigate the students' beliefs about himself and his abilities to perform. In such a fashion, the teacher can continue to search for the specific level and category of information where work is needed to produce the desired result.

An example from a non-musical context might also serve to illustrate the logical connections between the levels of the model. Let's say that when asked whether he could jump over a 2-meter high fence a man replies that it is impossible. His reply could be accepted as a categorical indication of his ability, given his height, strength, stamina, etc. If we were confined to working on the behavior level we would conclude that nothing can be done to have him jump over the fence. However, by introducing a factor into the situation which would make a change on his beliefs level, like a raging bull storming at the poor man, he might suddenly find himself jumping higher than 2 meters in order to save his own life. The charging bull causes the man to believe that "if a want to continue living I must jump over this fence now!" or "I will die if I don't jump over this fence now!." The new belief organizes his internal maps and strategies for action in a different way, giving him a new capability.

A similar example might be a student who is convinced that she cannot learn a given amount of material in a given time-frame only to discover at examination time that she can actually do it if her belief that failure must be avoided is strong enough. Beliefs organize internal strategies which determine capabilities.

The sequence in this Musicalogical Levels Model corresponds very nicely to the sequence of the steps in the Neuro-Linguistic Programming recipe for success modeled from successful people:

1) **Know your outcome (well-formedness conditions apply: positively stated, sensory evidence of achievement, context clearly specified, etc.),**

2) **Have sensory acuity (to know where you are in relation to your outcome), and**

"Eric Oliver is onto some very important and mysteriously neglected areas of communication. His work is for those who want to move the boundaries of what's possible."–Charles Faulkner, NLP Trainer, Author, Metaphors of Identity.



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3) **Be flexible (to try different approaches if what you are doing isn't successful).**

The starting point in the Musicalogical Levels Model is the identity level, where we start with a comprehensive internal sensory representation of the composition (outcome), gather enough information (sensory acuity) about the different facets of the composition and about the internal maps and strategies required for performing it, and then we move to the behavior level where technical skill (flexibility) is manifested.

To put it in the orthodox music teachers' vernacular: the process starts at **musical** matters and then moves to **technical** matters, which is contrary to a lot of instrumental teaching where technique is the starting point and where musical matters (mostly beliefs level and some identity level categories) are only introduced at the end of the process, which is tantamount to suggesting that one must first learn **how** to do something before you can learn **what** it is that you are learning to do!

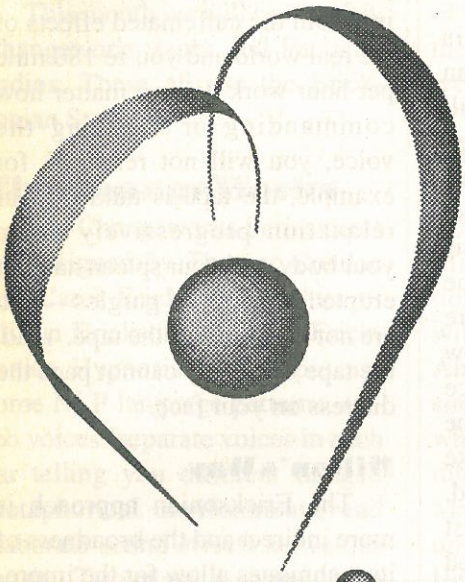
The Musicalogical Levels Model turns that around by suggesting that identifying your outcome first, in appropriate fashion, provides a psychological framework for organizing information in the best possible way for achieving any outcome.

That would explain why children growing up in a musically rich environment have such an advantage over those in a musically poorer environment in developing quickly into high caliber performers. Their musically rich environment allows them to absorb lots of information, consciously or unconsciously, pertaining to the first levels of the model, through hearing and seeing lots of examples of different performances of many composers' music, providing the basic framework for the brain to organize internal strategies for developing performing skills.

The Musicalogical Levels Model, together with other Neuro-Linguistic Programming skills and techniques, expand the music teachers' options in working effectively toward outcomes with students. It indicates the different psychological levels at which people function, as well as the logical interconnection of those levels. It stipulates what categories of information should be in place on each level, and in what order, allowing for enhanced problem-solving and for systematic, logical and economical development of performing skills. It proposes a process which is the reverse of that found in much orthodox music teaching and as such is in line with the strategies of successful achievers modeled by Neuro-Linguistic Programming.

Piet Koornhof is a concert violinist who lectures in violin and teaching methodology at Potchefstroom University in South Africa. He also manages The Chamber Music Society which draws together outstanding professional performers from all over South Africa for regular chamber music concerts. Piet and his partner Armand Kruger [Performance Launching Network (PERLANET)] present NLP workshops for musicians.

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TAPES, TAPES, TAPES, TAPES TAPES, TAPES, TAPES, TAPES, TAPES

It happens almost everyday. "What do you recommend?" asks the voice over the telephone. It's usually when someone is looking to push out their personal reality envelope a bit. So over the next few issues I'm going to share some of my favorite tapes without either of us rolling up a big long distance charge.

Let's start out from this premise, I really like audio tapes. Of course I love books (its a recursive gene that publishers *must have*) - but tapes, they're just so convenient. We are not just talking about music; having Madonna or Frank Sinatra roaming around between your ears could have its time and place but let us divert ourselves for the words. The power is in the words.

Want to invite 60 people into your Volkswagen bug for a workshop, just pop in a tape and you don't even have to comb your hair. Learning a new language could be the *only thing* you're really going to be doing during rush hour traffic and if you want to jog along with Steven King's latest spine twitcher - well that personal oddness is between you and your headset. Audio tapes are portable knowledge that you can rewind if you miss something. And at low ebb you can listen to your favorite celebrity tell you: "You are a good and talented person who is bound to succeed." REWIND "You are a good and talented person who is bound to succeed." REWIND "You are a good and talented ...."

Rewindable knowledge is practical and compact! It is also an excellent way to learn a new skill or to model an expert (on a limited basis) without intrusion or embarrassment of fumbling. Its also cheaper to learn or use hypnosis on your schedule than during the prescribed "office hours" where some guy is charging you by how many of those "50-minute" office hours you use. Yes, there are some things you are best advised to take to one of the 50-minute crowd. This introduces one of the biggest drawbacks to working with a taped hypnoses session for example. The tape just can't pace you as well as a live guy in a suit, but then the suit won't tolerate rewinding near as well

We carry several "brands" of tapes for subscribers which cover a wide range of topics. I'm going to start with hypnosis tapes. Specifically the type of tape we are going to discuss uses Ericksonian-style hypnosis.

Traditional Mismatches

Traditional hypnosis takes you through progressive stages of relaxation where you relax muscle groups, stare at spots on the wall until your eyes get tired, or allow yourself to be swayed by the commanding voice on the tape. The difficulty with this approach is with mismatching. If the confident voice on the tape is essentially commanding you to relax while your modern-day body is still reeling from the caffeinated effects of the real world and you're 180 mile per hour work day, no matter how commanding or soothing the voice, you will not relax. If, for example, the tape is talking your relaxation progressively down your body, and your spleen has just erupted into a fit of gurgles -- you are not in sync with the tape. And, the tape obviously cannot pace the distress on your face.

Milton's Way

The Ericksonian approach is more indirect and the broadness of its techniques allow for the imprecision and miscalibration that can pop you out of trance. Properly done, this approach is almost irresistible. All the tapes in this article use the Ericksonian approach in some form. It is interesting to hear the variety the creators have incorporated in these tapes and yet all are extremely effective.

Don't use these tapes in any circumstance when you need to be awake. That includes when driving, operating heavy machinery, or eating ice cream... going nose down into double dip is a stupid way to die. If you need to be alert pop something else in the tape player.

These tapes are special because they are the BEST Ericksonian tapes available. With many hypnosis tapes you may have a hard time following the director, you may re-

sist and not fall into that space to allow changes to occur. Ericksonian hypnosis is different. Based on the work of Milton Erickson, this style of hypnosis is open ended, indirect, and you mind finds it more easy to go with the flow

This month we will cover a few Changeworks tapes and Facticity audios. These all use the Ericksonian Style.

The ChangeWorks

The Changeworks Series tapes are designed by Thomas Condon and Carol Erickson (daughter of Milton Erickson) and use Ericksonian Hypnosis. The tapes use some NLP language patterns, stereo voices (separate voices in each ear telling you different things), metaphorical environments, and elaborate sound effects as well as music. Two of my favorites from the Multi-Evocation line are *Deep Sleep and Sweet Dreams* and also *Natural Self Confidence*. These tapes are interesting enough to listen to often. They are designed to involve and invite the listener into the trance with sound and well orchestrated floating plots in which draw you in as a participant. The tapes also feature 3-Dimensional sound which also surrounds you with the trance environment - you are in the presence of the trance guide - not being told how your supposed to be from afar. On the *Self-Confidence* tape for example a metaphor of a train is woven subtly throughout the session. Toward the end of the tape you hear the quiet rumbling of a old train on the tracks which put me back to a sleepy childhood when we used to go across the bridge at night going home from Grandmas. A full stomach, a cool summer night, and the thumps of the expansion joints on the bridge means deep relaxation to a primal part of me - not unlike the rhythmic heart beat of someone close.

I have heard literally hundreds of tapes over the last 15-years and these are the most effective and well thought out I have listened to.

Facticity Trainings

Facticity Trainings tapes are designed by Ragini Elizabeth Michaels. Each tape offers two options. One side is a hypnotic trance with original music by Divyam Ambodha. These tapes feature the single voice of Ragini Michaels which seems to rest comfortably midway between your ears. To say Ms. Michaels voice is unique is understating her ability greatly. Her presence is both commanding and calming, like an old wise women sitting before an ancient campfire who knows both life and death intimately and yet fears neither. Her ability for phasing and induction is unsurpassed, and she owns probably the most interesting female voice I've heard to date.

The other voice is the original music which has been crafted to work with the overall purpose and theme of each tape. This music is exquisite by itself, and seems to resonate with the listener on an emotional basis. Put with Ragini's trance induction the combination is amazing. The music and spoken word are so precisely timed and blended together that I cannot detect a single flaw. The other side of the tape is the background music for the induction on the other side.

Subliminal tapes provide a voice outside the individual telling the person what to do. Ragini uses Acoustic Associative Hypnosis (AAH) that evokes the unconscious mind to create by itself the words you need to hear, the images you need to see and the feelings you want to feel. After listening to the trance side of the tape a few times, you unconscious will associate the words and the inner experience with the music. Just listening to the music side you will actually remember what the words were suggesting and continue utilizing them in the most appropriate way for you.

Three tapes I have enjoyed the most are:

Answers Rest Within

Beyond The Past

Healing Heart

Both the ChangeWorks and Facticity Trainings have a wide range of subject matter. I recommend them and think you will enjoy them.

Michael L. Phillips

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Health

Cybernetics of the Mind and Body and How it Relates to Health

Mind Body Relationship

By Kris Johnson

The whole notion of cause and effect has made healing for people in Western

society more difficult than it needs to be. It would be much easier for people to heal if everyone in the health community took a cybernetical approach towards health and well-being. Cybernetics is about relationships and how they work within various systems or networks. Many of today's physicians operate, with good intention, under the constraints of linear thought when they are trying to help a patient get better.

Cybernetics versus Linear Thought

Instead of focusing solely on the "cause and effects" of the patient's disease or health condition, physician's taking a cybernetics perspective might focus more closely on the systemic factors revolving around the client's condition such as their living and working environments; their relationships with the people around them; and their relationship with their self physically, mentally, emotionally, socially, and spiritually.

The first and most important step on the path of healing, when taking a cybernetics approach, is to have the client or patient clearly imagine how he would like to be in his desired state of health and well being. Setting an outcome will facilitate the change process because of the brain's ability to function as a cybernetic mechanism. This means that once the client or patient is clear on his outcome, the brain's natural response will be to organize itself towards whatever images or beliefs he has created in his mind about getting better. The client will begin to automatically get self corrective feedback and the brain will systematically trigger the necessary immunological re-

sponses to guide him towards the goal of health and well-being.[1]

Opening the doors of cybernetics to the concept of healing provides a broader perspective for health professionals and their patients and can guide them in terms of systemic theory, more easily towards health and well-being.

According to NLP developer Robert Dilts, cybernetic models are different from statistical or linear models in that they deal with the feedback of total systems, systems in which events at any position in the system may be expected to have effect at all positions on the system at later times. A particular cause or effect cannot be isolated from its context. Therefore, each part must be considered and measured in terms of the whole. Human behavior, health conditions and experiences in general are undoubtedly the result of such a system. Therefore, any satisfactory model of human experience, behavioral, physiological or epistemological, must be cybernetic.[2]

Greek philosophers first turned their attention to linear thought in the 5th Century BC. Since then, it has been almost universally accepted that everything that has a beginning must be *caused* by something else. The Scottish philosopher David Hume disagreed with the early Greeks. Hume held the idea that the causal relationship between two events occurring in sequence is nothing more than a habit of mind. In 1739, he wrote *A Treatise of Human Nature* which is an analytical rejection of the commonly established ideas of causation. Hume rejected the idea that everything that has a beginning must be caused by something else.

> "All we can justly say of causality is that what we take to be a cause always precedes what we take to be its effect and that there is always contiguity between the two. Beyond this, nothing can be claimed." said Hume.[3]

The point of all of this is to note the difference between cybernetics, which operates from a systemic perspective versus linear thought; which is geared more towards the concept of cause and effect. Keep in mind that we are a system of interactions and we are also a system within a system within a system. The interactions that happen within a human being, between human beings and their environment are systemic and respond to certain systemic principles. Our bodies, our interpersonal relationships and our societies form a kind of ecology of systems and subsystems, all of which are mutually influencing each other.[4]

The interactionary process between all of these systems plays a key role in our personal health and well-being. In the following sections, the interactionary process between mind and body will be further explored.

How Do Mind Maps Effect the Body?

One of the basic presuppositions of NLP is that the map is not the territory. Everyone on this planet has their own personal filters of reality and thus, their own map of reality. The filters that we wear through life influence our personal maps of reality. Everyday we trek through similar territories, but because we wear different filters and use different maps, those territories appear different.

As human beings, we can never know reality because we have to experience reality through our five senses, and our senses are limited. Therefore, we don't tend to respond to reality itself, but rather to our own maps of reality. We all have our own world view and that view is based upon the sort of neurolinguistic maps that we have formed. It's these neurolinguistic maps that will determine how we interpret and how we react to the world around us and give meaning

Established ideas of causality among evolutionary biologists support Hume's analytical rejection. For example, how can we describe the evolution of the reptilian egg in terms of cause and effect? According to evolutionary theory, the reptilian egg is the result of random mutations. Numerous events must have occurred for the development of the reptilian egg to succeed. Between the mutations that produced the egg shell and those that produced the embryos heart, there could be no causal connection; all of these events occurred randomly. And if there were no such connections, then how was the whole process orchestrated? From this point of view, the reptilian egg appears as the result of a culmination of improbable and random coincidences. Hence, the most logical answer to the primordial egg dilemma is to view it through the lenses of cybernetics.

to our behaviors and our experiences, more so than reality itself. Thus, it's generally not external reality that limits us or constrains us or empowers us, but it's rather our maps of that reality.[5]

One of the primary constituents of our personal maps of reality is that of imprints. An imprint is basically a memory that is formed at an early age, and can serve as a root for both the limiting and empowering beliefs that we may form as children. Some of the limiting beliefs that we may develop at these early ages are not always healthy, and are created as a result of a traumatic or confusing experience that we forgot. How we unconsciously and consciously view the world in terms of health is generally based on those beliefs.

Having an imprint laced with unhealthy beliefs can create serious problems for the immune system. Keep in mind that the brain is cybernetic, meaning that if you're creating unhealthy beliefs in your life based on unconscious imprints, the brain will attempt to self correct those images or beliefs in the form of an immunological response. Even if the limiting beliefs are repressed or forgotten, the brain is still capable of serving as a catalyst for undesirable health conditions because of its cybernetic capabilities.

Many unhealthy immunological responses are the result of limiting beliefs that were created through confusion or traumatic experiences. These types of limiting beliefs contain two aspects and those aspects exist with the imprint or memory. One aspect is the way you perceived the trauma/confusion as a child. Even though you may be an adult, the memory or feelings of the younger you still exist inside the imprint.

The other aspect that we incorporate when we experience a trauma as a child is the point of view of the other people who were there at the time of the event. Some of those people might include family members, teachers or friends. It is during the formation of these early imprints that the limiting beliefs are formed. These limiting beliefs are capable of cybernetically manifesting in the form of a disease or ailment in later years.[6]

How Do Beliefs Effect the Territory?

The notion of beliefs and health is a concept that goes hand in hand with maps and territory. If the mind is the map and the body is the territory, then the unconscious and conscious beliefs that we have about our personal health are going to effect us cybernetically; as well as throughout the neurological levels of change (i.e. environment, behavior, capabilities, beliefs and values, identity and even spiritually to a certain extent).[7]

Unresourceful physical manifestations and psychosomatic problems, which are generally based on beliefs, are made apparent through the interactions of the brain's cerebral cortex, limbic system and hypothalamus in correlation with the autonomic, endocrine, immune and neuropeptide systems. And in the same breath, the ability to heal ourselves from such conditions by creating healthy beliefs in exchange for the old ones -- is also made apparent through the same cerebral interactions.[8]

At the center of all of this amazing activity is the hypothalamus which receives signals from all parts of the nervous system so that it functions as a central information exchange concerned with the well-being of the entire body.

The hypothalamus lies in the very middle of the limbic lobe. Although it is a relatively small structure (comparable to the size of a pea and weighing no more than a few grams) it is an important structure. It controls the autonomic nervous system which is made up of the parasympathetic and sympathetic systems, creating physical excitatory and inhibitory responses within the body; and it controls the endocrine system and organizes behaviors that are related to the body's basic regulatory and survival systems (hunger, thirst, fighting, fleeing, and sex.) *The hypothalamus thus, integrates the sensory-perceptual, emotional, and cognitive functions of mind with the biology of the body.*[9]

The most recently recognized regulatory function of the hypothalamus is its influence on the immune system. According to Earnest Rossi, author of *The*

"We should all be obliged to appear before a board every five years, and justify our existence...on pain of liquidation."

- George Bernard Shaw

Metaphors of Identity

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Psychobiology of MindBody Healing, there are actual psychophysiological mechanisms whereby the hypothalamus can alter both cellular and hormonal immune activity within the limbic system.[10]

Moreover, because the immune system is within the limbic lobe and the limbic lobe is basically the center for our emotional and cognitive functions; and certain emotions and beliefs are attached to various imprints within the unconscious mind, then it is possible to see and understand how we can become susceptible to unresourceful health conditions and diseases.

Rossi further states that the autonomic nervous system has been regarded traditionally as the major means by which therapeutic hypnosis is capable of achieving it's biological effects.[11] If this is true, than it seems apparent that the autonomic nervous system would serve NLP interventions in the same way.

Based on all of the aforementioned information, it is only logical that if you change a person's beliefs, then it is possible to change their physical state of being from an unresourceful state to that of health and well-being -- given that the new state is ecological throughout the systemic and neurological levels of change.

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In Robert Dilts' book, *Changing Belief Systems with NLP*, he states that most people who have a difficult time recovering from an illness or condition usually adopt one of the following beliefs about their recovery process:

Hopelessness: If a person is hopeless he feels or believes an outcome is just not possible. A typical statement would be, There is no hope.

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capability to heal myself. Healing is possible, but I'm not capable.

Worthlessness: If a person feel or believes he is worthless, then he thinks that he doesn't deserve to heal. A typical statement would be, Maybe I don't deserve to be healthy.[12]

When working with any limiting belief such as the ones mentioned above, the NLP Practitioner's primary goal is to move the client from his present state of discomfort to the desired state of health and well-being. This can be done by helping the client create appropriate beliefs for the way he's chosen to heal from his condition. There are many NLP processes that can be used with the client to help him achieve his outcome.

Case Example

NLP trainers and co-authors Tim Hallbom and Suzi Smith used NLP methods to help a woman who had a cancerous thyroid. The woman had two biopsies and tested positive for cancer both times. Hallbom and Smith spent 4 hours working with her in two different sessions. When the woman went back to her doctor, he told her that the cancer on her thyroid seemed smaller than it did before, but that he wanted to go ahead and operate on her anyway because waiting could be dangerous. When he operated, he found that it had in fact shrunk up and it was no longer malignant.[13]

During that 4-hour session, Hallbom and Smith did some reimprinting[14] with the client and they helped her to integrate some deep-rooted unconscious conflicts that she had within herself. They did this by assisting her to identify the positive goals and intentions behind her conflict.

One of the NLP presuppositions is that there is a positive intention behind every conflict, limiting belief, or problem. This means that some aspect of the person is benefiting in a positive way from their limiting behavior, otherwise they would not be demonstrating the behavior.

(A classic example would be of the teenager who starts smoking to gain attention. Even though smoking isn't positive or healthy, the mind might deem the attention that is gained from smoking as positive.)

Hallbom and Smith observed that the woman's goals were in conflict. When there is a goal that is in conflict with another goal, you begin to fight yourself. One way of fighting yourself is by developing a disease such as cancer, according to Hallbom.

While working with the woman, Hallbom and Smith assisted her in re-identifying and integrating her goals. Once her goals were integrated, they were then able to assist her in moving towards her desired outcome of health and well-being. Hallbom and Smith summarize by saying "Until you know what the positive aspect of the limiting beliefs or conflicts are, you can't do that."[15]

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14) Reimprinting is a NLP process that was developed by Robert Dilts.

15) Hallbom. T, and K. Johnson, *Future Medicine Now*.

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Kris Johnson is a free lance journalist and has been writing professionally for 9 years. She has a BA in Psychology and Languages and is also a Master Practitioner.

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What Happens?

Sometimes things just aren't what they seem to be.

By Kathleen Christopherson

A church in our neighborhood distributes bumper stickers that read, "Grace Happens." When they first came out, I saw them as a welcome counterpoint to the "Shit Happens" bumper stickers -- the ones that usually show up on battered pickups or rusted-out old cars which let you know the drivers really have their bumper stickers where their beliefs are.

But then my husband pointed out that a person really ought to have both stickers, one on each side of the bumper. Because when things happen, we don't always know whether it's grace or the other stuff. Often what seems to be the latter turns out in the long run to be the former.

A few weeks ago, for example, we were helping a friend move. I tripped over some bags of stuff and fell out of the back of the Suburban, hitting my chin on the metal corner of the trailer and landing on my face. It certainly didn't feel like grace happening as I was lying there with blood dripping off my chin. But by the time I went to bed that night, my primary feeling about the accident was gratitude. I could have broken my jaw or a cheekbone or wiped out a bunch of teeth. I could have badly scarred my face. I could even have died. But I didn't. The worst consequence of the fall was missing "Star Trek" because I was at the clinic getting stitches. I didn't get seriously hurt, and I was reminded of how precious and how uncertain life is. That part felt a lot like grace.

Or for a bigger example, several years ago I was fired from my job as executive director of a mental health center. For a super-responsible workaholic, being fired felt like the ultimate shame. It was even worse when I couldn't find another job. But a few months later my husband's three kids moved in with us for the first time in our shared-custody arrangement. Because I didn't have a full-time job, I was able to be available for all five kids and help that adjustment work well. Grace had been happening again.

Many of the periods in my life that have felt like garbage have left me with gifts of grace that were more than worth the pain. And as I'm learning to accept grace as the everyday way of things, it seems to happen more and more. Grace for me is in the negative consequences that "should" happen but don't, in the "coincidences" that are too perfect to have happened by chance, in music that touches my heart, in tears and in laughter. When I'm open to it, it's everywhere.

Post Script

I shared this story at the "Tools of the Spirit" workshop with Robert Dilts and Robert McDonald in Denver in March. The next day another participant, John Prieskorn, capped it with his inspiration for the ultimate NLP bumper sticker: "Shift Happens!"

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A Mediator's Debt to Virginia Satir

Reframing, Reframing, Reframing

By Lois Gold M.S.W

It was October 1981 at the Vista Hermosa, one of her favorite places in the world, that Virginia casually said to me, you know you could write a book. It was one of those comments that was so far outside my reality of possibility that I let it simply wash over me. But as my reaction to this seemingly casual remark receded, I noticed that some part of idea stuck; like setting glue, I couldn't shake it, but neither did it adhere. I had never thought of myself as a person capable of writing, let alone a book. But that didn't mean that somewhere in the recesses of my hoped-for-self that I didn't wish that I was. That was Virgina's remarkable way. Timing. She had the genius of stirring possibilities people could grow into.

In the next several months, I found myself trying my hand at writing an article for a journal. I was involved in the emerging area of divorce mediation. We felt we had a mission, an alternative to the destructive forces of an adversary legal system which embroiled families in senseless win-lose battles.

Virginia participated in the very first mediation conference in the country. As an organizer of this meeting, I thought what does Virginia Satir have to do with

mediation, but she had been invited by the host judge who respected her immensely. She helped us remember that mediation was about connections and communication, negotiating new family rules and boundaries, and the possibilities for transformation in even the most painful of life's events. As I watched her then, and in the years I have spent with her since, I realized just how much my work as a mediator, therapist, and writer was influenced by her.

Interestingly, mediation shares many philosophical and theoretical underpinnings with the Satir Model, as well as, for that matter, with NLP. Although the language was different, many of the ideas that were central to Virginia's work are central to the mediation process.

Reframing is one of the primary strategies in mediation. Virginia was the master reframer. It was in her bones. Steeped in the humanistic tradition, her belief in each person's capacity for growth, change, and transformation was at the core of her being. She described it as "feeling these things in every cell of my body." She was able to find positive intention behind the most maladaptive behavior and never wavered from seeing the potential for change in even the most difficult of circumstances. In her presence, one felt a level of self-acceptance rarely experienced in life. She was able to bathe the dark side in a healing light.

As mediators, we are trying to harness the dark forces of broken dreams and help families redefine new possibilities for themselves. Beginning with the initial reframing of divorce as the *restructuring* of the family, not the *end of the family,* to the constant reframing of hostile, antagonistic language in order to de-escalate conflict, to the reframing of polarized positions into needs and interests, reframing is probably the most strategically powerful tool in mediation.

A mediator has considerable discretion in how broadly the mediation process is framed. As in other problem solving interventions, "problem definition" is critical because the way mediation and divorce are framed determines the level at which solutions will be sought. Mediation can simply be framed as a less costly conflict resolution process -- a way to avoid court. It can be framed as a way of helping divorcing couples redefine and negotiate how the family will work in the future. This frame contains the presupposition that the "family" endures, albeit in a different structure and includes a whole set of implications about the nature of those relationships that are not implied in the first framing of mediation. Or, it can be framed in terms of helping couples honor the dissolving of what were once sacred vows and part with dignity and respect for the children they brought into the world. This frame has the potential of opening the heart to higher levels of compassion, forgiveness, and healing. Certainly mediation can be framed in terns of all three.

Virginia had a way of seeding the highest possibility, the wished for self or wished for outcome -- that which we often dare not even

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allow ourselves to contemplate. Certainly when she made the comment in 1981 that I could write a book, she set in motion a process of experimenting with this possibility with each step I took, until it became a matter of self-discipline, rather than potential. In my work as a mediator and in my writing, I try to set the frame that has the widest and highest possibilities, to help couples at their least resourceful, access the strength to make healing rather than angry choices, and to know and strive for their highest goal.

For Virginia, the key to helping people connect with their possibilities was recognizing the essential duality of many of life's experiences -- the desire for change and the resistance to change. The desire for and resistance to cooperation is a potent duality in the divorce process which a mediator must learn to utilize. The mediator must acknowledge the part that is angry and hurt and wants to lash out and help the participants access the part that wants to do the right thing and longs to be whole. Virginia had a remarkable ability to form a connection with both parts of a person. She recognized that the part that wants to be positive or wants to grow comes from a higher place. She had an instinct to help clients operate out of their highest place. As mediators, we often see clients at their worst -- regressed, infantile, frightened, and blaming each other. We have to connect with their pain and anger, while at the same time help them find and operate out of their higher intelligence because that is the only way to survive and eventually thrive after a divorce. As I think about it, the title of my book, *Between Love and Hate: A Guide to Civilized Divorce* is about making a connection with this duality, doing a dance as Virginia would do, with both parts. It is only in the recognition of the desire for change and the resistance to change and the gentle urging to the higher ground that clients have the support to achieve their goals.

"For Virginia, the key to helping people connect with their possibilities was recognizing the essential duality of many of life's experiences -- the desire for change and the resistance to change."

The other commonalty with Virginia's approach that is core to mediation has to do with her genius in finding common ground in the midst of chaos, hurt, and recrimination. As a family therapist, she was able to see how different family members were working on the same goals in different ways and to unite these forces. She helped people find their communality, agree on a goal, then look at how each person wanted to achieve that goal. Conflict was reframed as methodological differences in achieving what were in fact similar goals. In mediation, this principle is applied in terms of the framing of either superordinate or common goals -- that which is most important above all else or that which both husband and wife agree, i.e. wanting what is best for children, not wanting to unnecessarily deplete or waste the family resources on legal battles, the importance of children having a relationship with both parents and not being thrown in the middle of parental disputes. Once common ground has been framed out of chaos and recrimination, the mediator helps the couple negotiate how to achieve these important goals.

Virginia also created a very safe environment. She believed that growth only takes place in the context of safety when people can say what they think and feel without fear of suffering a negative response. In this sense, the mediator is a bit like a traffic cop, controlling inflammatory and hostile behavior, reframing threats and accusations, helping parties stay on track -- making it safe to talk where it had been dangerous. The mediator provides an atmosphere where parties can disagree without having an uncontrolled negative response from the other.

"Lord, grant that I many always desire more than I can accomplish."

- Michelangelo

I have thought a lot about the elements of a civilized, constructive divorce. While mediation has opened the door to cooperation and collaborative decision making rather than routinely turning everything over to an attorney, it requires a whole new set of attitudes and skills that haven't been needed before. In writing my book and in my work, I draw heavily on the principles that Virginia and mediation share to provide couples with the map for going through divorce in a new way; seeding the possibilities for a healing and constructive outcome and helping clients access internal resources and acquire basic conflict resolution skills.

Over the years, my association with Virginia and the Avanta Network has deeply influenced my work as a therapist, mediator, and writer. Reframing has become second nature. Seeing the potential for growth and transformation is in my bones. Making the highest human contact with my clients is in my heart.

≡

Lois Gold M.S.W. is the past president of the Family Mediators and author of *Between Love and Hate: Civilized Divorce* **(Plenum, 1992) She is a therapist, mediator, and a member of the Satir AVANTA Network. She provides consultation and training in dispute resolution schools, business, and government agencies.**

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Moving from Meta into Beliefs and Beyond



Once you start listening to what is meant rather than what is said, you can explore what is believed.

By Frances K. Wiggins

Earlier Back to Basics articles introduced a structure of NLP Model and discussed Presuppositions, Rapport Skills and using the SWEST model to obtain a well-formed outcome as a part of Information Gathering Skills. Another essential skill in obtaining high quality information is the ability to recognize and challenge Meta Model language violations, purposefully, when the universal modeling processes: deletion, generalization, and distortion, are used. Early in life infants begin to represent the world through their five senses: seeing, hearing, feeling, smelling and tasting. Later individuals begin to build a model of the world based on language describing experience. Experience is no longer direct but is translated through the meaning of language. Since language is only a representation of a representation of an experience, some unifying guide or process is needed. As humans, we use three universal modeling processes when we attempt to make sense of the world and communicate our experience to others:

Deletion allows us to exclude parts of the total sensory experience available to us.

Generalization is used to help us simplify life by applying something learned in one instance to other circumstances.

Distortion allows us to manipulate and adjust our internal representations and change perception of actual events. Each of these processes facilitates functioning in the world. Each can be used to enrich or limit one's model of the world, to facilitate or prevent effective communication. Some of the references given later in this article describe how to recognize and challenge these language patterns and create an richer model of the world.

Such challenges serve several purposes: understanding how the speaker is representing his experience; preventing the listener from "filling in the blanks" from his data bank rather than discovering what the speaker is expressing; and helping the speaker become reconnected to the deep structure of his experience through questioning the incomplete language of the surface structure.

If you are interested in learning about the Meta Model, one book I recommend for novices is *Magic Demystified* (1982) by Lewis and Pucelik. Beginning Meta Modelers may need a little caution in moderation and direction. Remember to maintain rapport throughout the process! Keep your sensory channels open to attend carefully to indications that your need to practice your new skills has surpassed the patience of your partner. Be willing to allow Meta Model violations to go unchallenged unless they are essential ones to move in a desired direction. Challenging each violation creates a narrow focus and surplus information.

Once you have practiced and learned Meta Model distinctions, you can expect to speak without violations right? Not exactly! Pa-

tience with one's ability to incorporate the Meta Model patterns is sometimes needed. The usual sequence is that first there is some awareness of verbalized violations when others are speaking, then awareness of one's own spoken violations, and lastly an awareness of one's own internal dialogue.

Eavesdropping on one's own limiting language can be quite beneficial. The realization that decisions related to one instance do not apply in the current context may open up or unfreeze what was previously experienced as an impasse or a narrow range of choices. The questioning of concepts once digested without examination often creates doubt leading to exploration of alternative beliefs or conclusions. Questioning internal dialogue may produce a sudden insight that increases perceived alternatives and possibilities. One effective way to discover Meta Model violations that are occurring outside awareness is to make notes or an audio tape of internal processes. Allow the notes or tape to cool a while before taking a look or listen to get a fresh perspective and increase recognition of limiting language patterns.

If it has been a while since you read *Structure of Magic. Volumes I & II* (1975, 1976) by Bandler and Grinder, you may want to revisit this classic, or some of the other early books on Meta Model. In their book, *Precision*, Michael McMaster and John Grinder present five questions, the Pointers, as an effective method of obtaining high quality information. In *Influencing with Integrity* (1983) Genie Z. Laborde uses the syntonic learning methodseeing, hearing and feeling simultaneously to recognize and respond to imprecise language. If you want to add to your knowledge base, read Michael Hall's excellent articles in the June and July, 1992 issues of *Anchor Point.* Hall identified additional Meta Model distinctions, gleaned from Alfred Korzybski's *Science and Sanity* (1980).

Looking again at the Structure of the NLP model, you will notice that each of the steps leading to Outcomes has as a prerequisite the step just below it. Obtaining an outcome without having a well-formed outcome or high quality information would not be likely. Gathering the necessary information without rapport skills is also unlikely. And violation of any one

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of the Presuppositions of NLP does not lead to rapport. Difficulty at any level of this Structure of NLP Model is a signal to drop back a level and check proficiency. Although the Meta Model distinctions and eliciting a well-formed outcome are described as basic components of information gathering, practitioners may find their clients accessing resources to move toward outcome when answering Meta Model violation challenges. The Meta Model in itself may be considered effective in reaching outcome while gathering information.

Having dealt with what is necessary in order to determine a well-formed outcome, from now on this column will describe various paths to desired outcomes. One of the first I would like to introduce is the Belief Change Machine. This is a method developed from playing around with the idea that each of us needs to clean out or update our beliefs, just as we do our wardrobes, replacing some items, remodeling others and adding current modes. The acquisition and retention of beliefs is largely outside of awareness. In *Taproots* (1987), O'Hanlon observed that Erickson did not often try to directly correct patient's irrational beliefs, but used those beliefs to lead patients out of their problems. O'Hanlon states presupposition is the use of language, actions, and situations that necessarily involve certain antecedents or consequences. He describes Erickson as using presuppositions to sneak assumptions and implications past patients in a therapeutically beneficial way.

Rather than work indirectly with belief and presuppositions, the Belief Change Machine works directly with how a person maintains a belief, bringing into awareness the supporting presuppositions of the limiting belief, examining them to determine if they support a belief that would be more beneficial, and choosing which presuppositions to retain and which new ones need to be added to hold the desired belief in place.

If underlying presuppositions are the key for how beliefs are held in place, and most of this structure is outside of consciousness, awareness of presuppositions would increase choice in which beliefs are beneficial to maintain. How do the connections get established that structure beliefs? One obvious way is that one learns from experience which constructs to connect. Whether learned directly from experience or from others in the environment, the beliefs may be accepted and assimilated without critical examination. Another is

"All the problems of the world could be settled easily if men were only willing to think. The trouble is that men very often resort to all sorts of devices in order not to think, because thinking is such hard work."

- Thomas J Watson

that inappropriate connection between or among constructs is made, as in abuse situations. Often an accepted belief based on one set of presuppositions is disproved by experience, leading to the adoption of another set of presuppositions more in line with experience. Regardless of how beliefs are acquired, they are held firmly in place by supporting presuppositions. Dilts, Hallbom and Smith (1990) state: Beliefs are not necessarily based on a logical framework of ideas. They are, instead, notoriously unresponsive to logic. They are not intended to coincide with reality.

Between now and the next issue of *AnchorPoint you* may want to notice which of your beliefs are particularly valuable resources for you and recognize any beliefs that may limit you. If you are interested in the origin of a belief, one easy way to trace that is to complete the statement, "It is important that a person....(belief)." Using Meta Model challenges will lead you to the original learning experience for the presuppositions that support that particular belief. In my next article, I will demonstrate how the Belief Change Machine can be used to recycle limiting beliefs. Between now and then gather some beliefs to recycle.

≡

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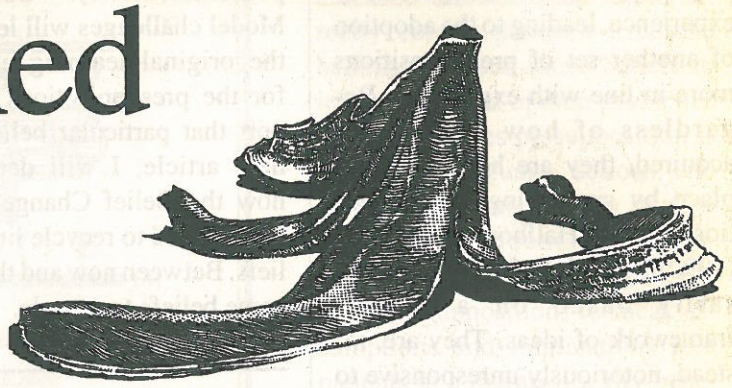
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No Good Deed Goes Unpunished



Sometimes we just slip up - no matter how hard we try or how pure the intent.

Anchor Point has invented a new NLP technique we are calling the banana peel pattern. It started on page 46 of the April issue where we published a request to help a dying child's dream come true. The child, Craig, wanted to get into the Guinness Book of World Records for receiving the most business cards. We had originally received notification about this child's request in letter form from a very reliable source in the NLP community. During that same week, we also saw another (independent) copy of the child's request taped to our post office door AND an associate also reported that a version was being passed around at their law offices. The request seemed legitimate, but still we attempted repeatedly over a 4-day period to contact the *Make-A-Wish Foundation* to verify the information. We were unable to get through (the line was always busy). So, when we got down to the absolute deadline for printing Anchor Point we decided it was important to include the child's request.

Fast forward about 3 weeks. We started getting Anonymous callers (never leaving a number) telling US to stop sending cards to the child. We were told Craig no longer wanted any cards and a collection of other puzzling things. After 3 more days of marathon telephoning we finally connected with the *Make-A-Wish Foundation*. Here is what we learned:

The name in the letter (as well as most everything else) was incorrect. Craig Sherwood was really Craig Shergold.
Craig had not requested having business cards sent, but had requested greeting cards.
The Make-A-Wish Foundation (the handler) had absolutely nothing to do with this individual or this request for cards.
Craig did make the Guinness Book of World Records

Craig had an organ transplant 8 years ago (another source told us the child had a brain tumor removed - not a transplant). The good news is however, that he is alive and well today.

This reminds me of the party game where everyone gathers into a large circle - then someone starts a message going around circle by whispering in the ear of the next person next to them. The message passes from one person to another all around the circle and then returns to its originator amazingly warped and changed. Apparently this is what happened with this child's plea for compassion and it is still cranking on years after the fact. At least this is how I prefer to believe it happened - rather than some twisted individual getting their jollys.

So, please stop sending cards to Craig Shergold as we published on page 46 of the April 1992 issue.

A subscriber admonished us that the boy's family has appealed publicly many times to stop the mailings, that the Guinness book discontinued this category to prevent similar incidents, and basically that we were foolish to perpetuate this urban legend. Sorry, our efforts were genuine. For you who "wasted" a few stamps mailing cards (as did I) I'm sorry we miss directed you. Please consider contacting your local UNICEF, Red Cross, or Make-a-Wish-Foundation to discover what you could offer to them directly.

Given what little hope there is in the world all anyone can do is to do their best - given the resources they have available at the time. Page 46 was a mistake, but it was not foolish. Foolish is when you don't risk giving of yourself. Just watch out for banana peels.

SIPP: The Subsystems Inventory of Psychological Phenomena

While learning NLP did you ever have the feeling (expressed by one of Tim Murphey's beginning NLP Practitioner students): "I got a lot of good information, but I don't know where to put it or how to organize it."

After having started from certain basic models, NLP has gone forward and produced a lot that wasn't obvious or predictable in the beginning. While developing numerous new possibilities and distinctions some people have also worked on "the big picture," under different titles. Just to mention a few: Robert Dilts has worked out certain general models, Leslie CameronBandler developed ISA, Wyatt Woodsmall has written about the General Field Theory, John Grinder uses the idea of New Code NLP with emphasis on Bateson's systemic thinking (and on Don Juan's teachings) and so on.

At times the bits and pieces of NLP may appear to some people to be a collection of working ideas from many disparate fields. While structure and categorizing can restrict thinking, sometimes it also makes sorting, expansion, and the enriching of models easier, not to mention teaching and learning.

SIPP IT

The following model, The SubSystems Inventory of Psychological Phenomena, SIPP, occurred to me after several years of studying NLP and after becoming acquainted with the work of Connirae and Steve Andreas and Tad James. It makes explicit something important that's inherent in their work. The model is an explanation about how the subsystems of language, sense experience, physiology, behavior, and social interaction intertwine and what happens when we enter into a person's experience through one of these subsystems.

For example, when we do a simple change in verb tense and our client follows, the client's sense experience also changes (if the verb tense changes from present tense to past tense, the mental picture may change its location and move to the client's past timeline). The physiology attached to the matter that's been dealt with changes also and very often the related behavior changes at the same moment. Depending on the matter, the change can also happen at the level of social interaction.

Even though this is familiar to many NLPers it is also very interesting, because it gives us information about how the metasystem called a human being functions and how the subsystems function in it. Studying how different systems effect each other may also help us to organize more clearly the maps of our NLP changework.

I conceptualize the aforementioned phenomenon as follows: when we think about any of the psychological phenomena (take a look at the 'Contents' of any text book in psychology) there are at least 5 parallel and simultaneous subsystems in which each of the different psychological phenomenon **exist at the same time**. That is to say: any experience can be ex-

By VeliMatti Toivonen

pressed through using language and when done so, it exists in the form of the language the person is using.

Thanks to NLP we now know that, when the person changes the words and the structure of the language that he is using when expressing some experience, he also changes the experience (Andreas, 1987, 1992; James 1989). That's why we can say that the experience EXISTS AS LANGUAGE in the person who is talking about it. But at the same time the same experience EXISTS also AS SENSE EXPERIENCE: in the form of the internal pictures, sounds and sensations that are evoked with it. Our calibration skills tell us that the same experience EXISTS also AS PHYSIOLOGY as the physiology of the client changes when the verb tense in his speech changes or when the submodalities of the internal sense experience are changed. All these form the basis of the behavior of the person (which also changes) so we can say that the experience also EXISTS AS BEHAVIOR. In addition many experiences are related to relationships between people and they EXIST also AS SOCIAL INTERACTION. So we have within the meta-system of a human being at least 5 major subsystems.

(Notice that the terms 'meta' and 'sub' are relative, because human beings can be 'a subsystem' of some larger system (family, society, planet); and the sense experience, for example, can contain its own 'subsystems'(visual, auditory, kinesthetic etc.)

When we follow roughly Dilts' logical levels and position some psychological phenomena in order from simpler ones to more complicated ones, we have the SIPP grid (see Figure 1).

The Existence of a Belief in Various Subsystems

We can take for example a belief. Let's say we have elicited it in the subsystem of language and it says: "I cannot give anything, because if I give, then I lose and become empty." We can also elicit the sense experience related to it

The SIPP Grid
Figure 1

	sub system of language	sub system of sense exper.	sub system of physiol.	sub system of behav.	sub system of social roles
simple emotional reaction					
simple recall of something					
a state					
motivation or other strategy					
belief/ value					
identity					

(perhaps it is a silent, unmoving panoramic picture quite high above the level of eyes, the silence feels like something very enduring etc). We can calibrate the associated physiology (the client leans backward, voice is lower, she forgets to breath for a while, etc.) Under the control of this belief she has a certain repertoire of behaviors and this belief guides her behavior also in social relationships. If we choose to change the belief, we can operate within any of the subsystems: 1) we can use language patterns and sometimes manage to change the belief from there, 2) we can do the Belief Change which operates on the sense experience, 3) we can use anchors and chain her physiology through a set of states in such a way, that the belief changes, 4) we might even give her a homework task assignment (a method Milton Erickson used a lot, see O'Hanlon and Hexum, 1990, p. 350) and be able to change the belief that way. If we worked with family therapy ideas we could change interactions within a family.

Now the hypothesis are:

1) **Any psychological phenomena exists at the same time in these five subsystems**

2) **We can work within any of the systems, though the methods vary accordingly**

3) **If a change is produced through any of the subsystems, it spreads without delay to all the other subsystems. Even if the different subsystems were developed in a certain order during the growth of a human being, the mature adult is a system in which they are automatically interconnected and they change as a nervenet, or cell assembly (Hebb, 1949/1993), with spreading activation (Pfeister, 1992).**

4) **Because of #3, the confirmation that a process has produced change would be a change in any OTHER subsystem than the one within which we are working. Actually, as the nerve net is one, the change will happen in all the subsystems.**

Implications for Research

It is not an easy job to do psychotherapy outcome research. The problems are many and solutions few. When you do for example a two year therapy, how do you know what contributed to the change? Was it something that the therapist did? And if it was, how could he know what it was? Or was it something that happened outside the therapy setting? After all, most of thr time the client outside the therapy setting. A psychoanalyst told me: "My client didn't talk when he entered therapy. After two years of therapy he started to talk. That means the therapy helped him." It might be true, but there is no way of knowing: maybe something else happened in the life of the client, maybe he even would have talked earlier if he hadn't come to therapy or had gone to another kind of therapy. Was there ever anybody who didn't talk and who started to talk within two years without therapy?

The English psychiatrist and psychotherapy outcome researcher Anthony Ryle puts it in the following way: "The longer the problem's duration and the briefer

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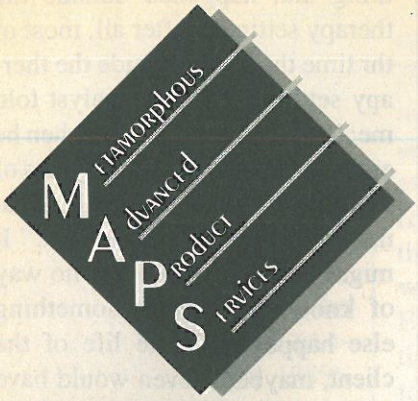
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the therapy, the more we can claim that it was something in the therapy that contributed to the change." (Ryle, 1989) If there is a phobia that has lasted 20 years and is cured in one NLP session, we have strong evidence to claim, that the Fast Phobia Cure did it.

But even that is in itself not enough in research, because we have to explain on the process level what actually happened.

The idea of subsystems gives us still another point of view. We have a simple model with which we can study the chance within the person. Now we can study one person and use as the criteria of change another subsystem within that same person. We might even become capable of making predictions about how the structure of the subject's language will change after submodality work; or what changes will happen at the subsystem of sense experience after working with language etc.

If we really can do the research within one person, we don't need the control group anymore, which has been a problematic demand in research design.

I have found the idea of SIPP very helpful in Practitioner and Master Practitioner training's in bringing some order to the diversity of NLP. There are of course a lot of questions to be answered. One of them is what Tim Murphey asked after becoming acquainted with SIPP: What about incongruence and contradiction? Are there two different kinds of nervenets with different subsystems, or are the subsystems themselves on different sides of the incongruence? Interesting questions.

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I want to thank Tim Murphey for valuable suggestions regarding the content and language of this article and for the name of the grid, SIPP.

VeliMatti Toivonen, MA, is a psychologist, NLP Trainer, associate editor for the journal of Finnish Psykological Association "PSYKOLOGIA" and Chairman for the Finnish Association of NLP.

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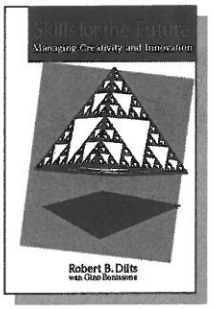


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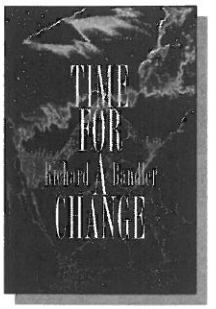
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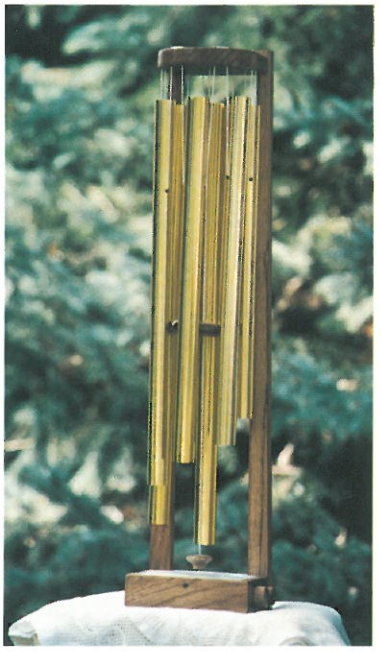
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