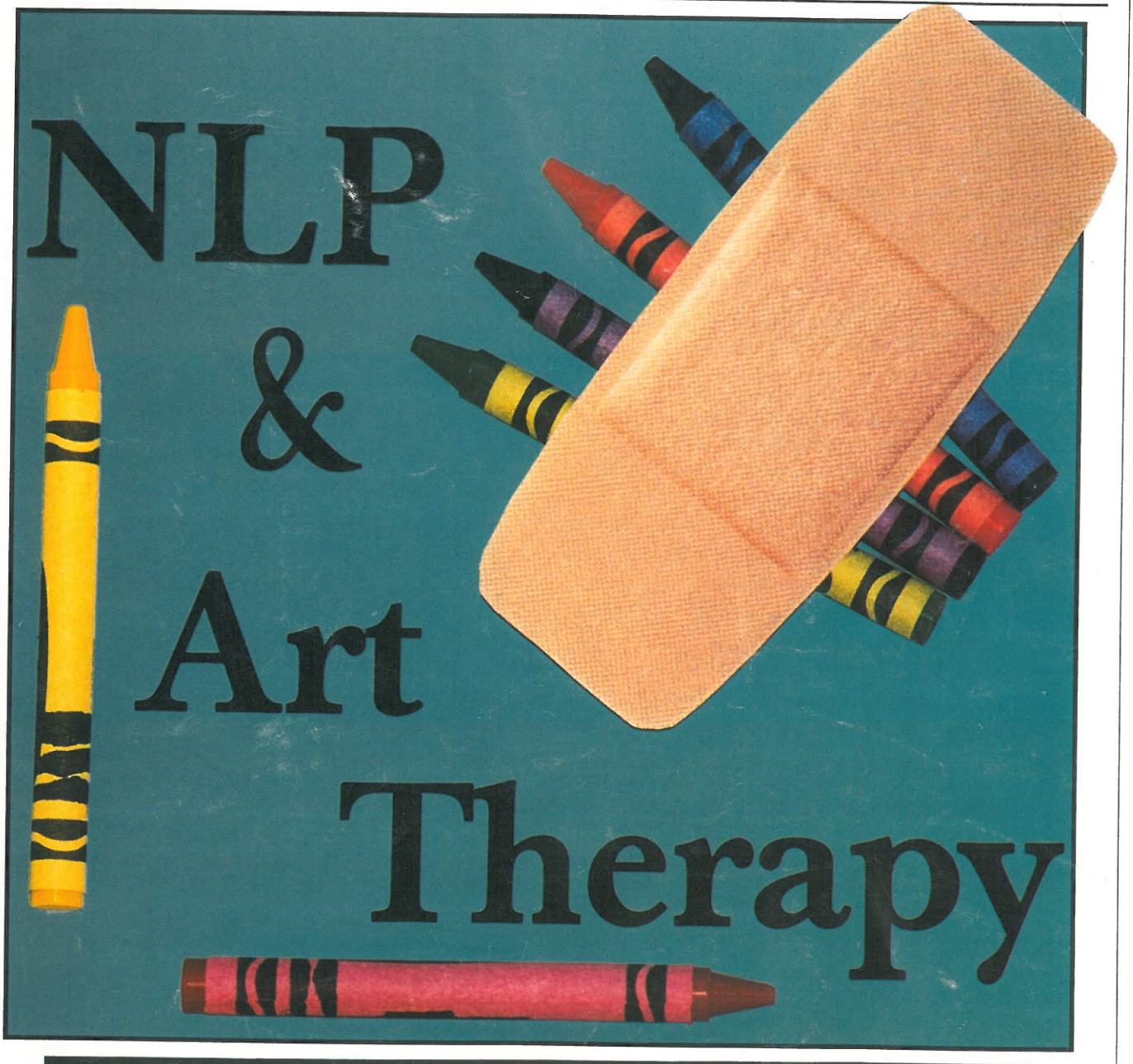
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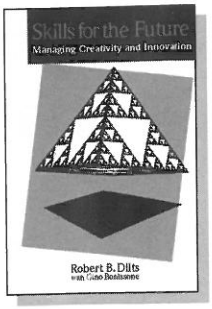
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by Robert Dilts with Gino Bonissone



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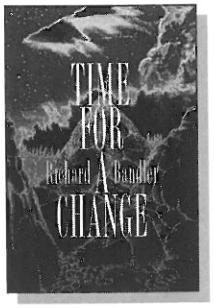
The overall purpose of this book is to provide models and tools for defining and managing the creative process on both a micro and macro level. The *micro* aspects of creativity relate to the inner thoughts and subjective experiences that are at the basis of an individual's own personal creative activities. The *macro* aspects of creativity deal with a) how to enhance the creative interaction between two people or a group of people, and b) the implications of the creative process in the context of an organization and organizational problem-solving.

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From the Editor -

Let's cover art. In my twenties, I spent a couple of years "playing artist" for a living. It was alas but a temporary adventure and I eventually grew tired of eating beans (cheap food) 7 days a week and delivering newspapers in the remote areas of Colorado's wintry mountains at 3 o'clock in the morning to support my art habit. While I would definitely consider myself above mediocre as a painter, "something was missing" which kept me from making art a permanent calling. Being *in the problem* at the time, of course the missing element eluded me. It was definitely not a lack of activity, I was prolific. Traveling "back home" several years ago for my 20th high school reunion, I was amazed at the dozens of classmates who remembered me for and still possessed some of my early drawings and paintings. Obviously back in St. Louis, garage sales have gone out of style...

It is interesting that things seldom turn out how we "plan" them. Along the way, the packaging gets changed or our expectations get sent to the wrong address. It is just as well. For me, truly the best and most durable thing I created during those years was memories. In retrospect, I was really just "playing artist," - painting pretty pictures to sell but without much real personal involvement in the process. A good technician, but not really an artist. Aristotle said, "The aim of art is to represent not the outward appearance of things, but their inward significance." True art evokes something not only from the viewer but in the artist as well. The latter, I discovered years later was my *missing element*. As Jack Chambers noted, *"The artist is a perceptual window."*

> I once painted an exceptional portrait of a vain and frankly unexceptional looking woman. For some reason, I took on this project with the great verve usually reserved for youth somehow "proving something" to an otherwise disinterested public. It challenged my skill. I spent hours making it perfect, creating a realistic but flattering rendition of her. Finally after weeks it was done, and it really was one of the best pieces I had ever painted. When I delivered the painting to the woman's office, her co-workers loved the portrait and several commissioned me on the spot to paint their likeness. But, the short of it was that the woman hated the painting, wasn't flattered (thought herself much more beautiful), and didn't want it.
>
> That night at home, I had what was truly one of my most emotionally satisfying artistic experiences - as I painted a large black handlebar mustache on her picture. I had finally discovered *involvement* but by then my tolerance for "beans" had really begun to wan...

To some extent art scoops us up and briefly puts us someplace different on the timeline. It might shakeout some long lost memory, spark a new thought, even shake up a favorite paradigm and provoke fear or disgust. Any and all of these are legitimate as long as it puts you in another state - opens your mind to explore your relationship to life and to other parts of yourself. *The purpose to life is to live with purpose. That too is an art.*

-Michael

Footnote: Eventually, the portrait was scraped (recycled), a nude was painted over it and it was sold to a guy who has it hanging over a bar in Texas. I went on to new careers and new adventures. Occasionally now when the whim strikes I "actively enjoy creating" a painting. I limit my intake of beans.

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

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A Box of Crayrons and a Copy Machine to Help a Child?

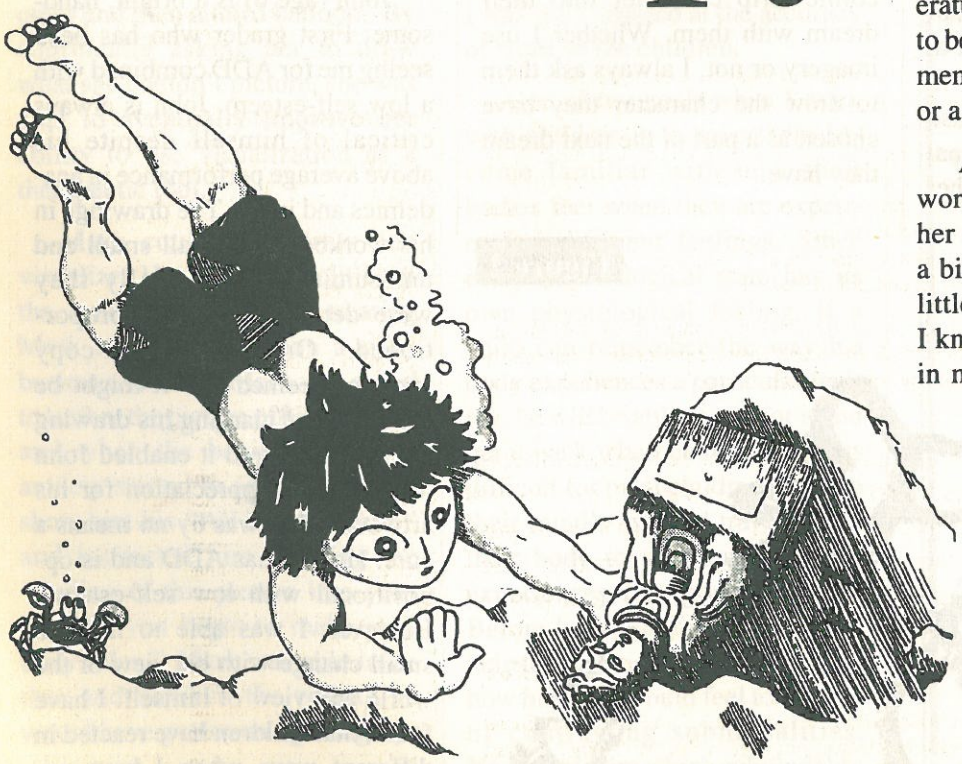
Art Therapy

Many clinicians knowledgeable in NLP are still forced to practice "underground" as a result of policies of the public agencies where they work. Having been one such clinician in the best of Erickman's NLP traditions, I turned that problem into a gift by challenging myself to use as much as I could of what I had learned without using imagery. I have enjoyed the challenge and would like to share some of the results of my efforts.

The Nightmare

As a part of my general routine when working with children, I have them draw a series of drawings. These drawings are accumulated in their own private book that can be given to them as permanent record upon termination. The drawing tasks cover the usual types of children's drawings that have been analyzed in the literature and others that I have found to be therapeutic. One such assignment is to draw a dream, a feeling, or a mood.

A wonderful young girl I was working with, Jane (age 9), drew her nightmare. It was a picture of a big monster looking down at a little girl (Jane) [See Figure 1]. I knew what I would do if I were in my private office. I would do imagery and ask her to picture her nightmare and then ask her to alter the submodalities of her dream until it was no longer a nightmare but a



A different way to explore feelings using submodalities and an alternate way to process visualization.

By Burt Wasserman, Ed.S., LPC

musical comedy. Since I was not in that environment I thought of the next best thing, our copy machine. Jane accompanied me into the copy room where the machine did the submodality work for us. First, I reduced the size of her monster and showed Jane. I then asked if I should make it smaller? She began to get excited as we continued the process until the monster was no bigger than a postage stamp. She liked that.

Next, I suggested that in order for this nightmare to be really turned around **she** needed to be bigger. Watching herself become bigger was indeed a joy for Jane. Next, we cut out Jane's artwork in the new sizes that we created, taped it to a new piece of paper to see how that would change the memory of her nightmare [See Figure 2].

Last, we decided to add an appropriate caption. Jane arrived at "If I dream of monsters again I'm going to be the big one." I also gave Jane a copy of her original picture of the monster and told her to take it home, decorate it with polka dots, put some clown makeup on and possibly a funny dress.

With other children I have asked them to take their favorite stuffed animal, ninja turtle, or comic strip character into their dream with them. Whether I use imagery or not, I always ask them to draw the character they have chosen as a part of the next dream they have.

Figure 1



Figure 2



Editor's Note: Two months after Jane drew her pictures she reported that she "had that dream - that the monster was small and I was the big one and so I squashed the monster." She later identified who the monster was.

Self-Esteem

John (age 6) is a bright, handsome, First grader who has been seeing me for ADD combined with a low self-esteem. John is always critical of himself despite his above average performance in academics and in art. The drawings in his workbook were all small and unassuming. Technically they were detailed and well proportioned. Once again, the copy machine seemed like it might be the answer. Enlarging his drawing before he colored it enabled John to get a new appreciation for his artwork. This was by no means a cure. He still has ADD and is oppositional with low self-esteem. However, I was able to make a small change with his view of the world and view of himself. I have found that children have reacted in different ways when I have enlarged their artwork. The

important thing is that I have gotten them to react and see things a little differently.

Taking Control

The use of drawings can help children take control of their problem or behavior in the same way imagery does. For some children, drawing can help their imagery; for others, imagery helps them express themselves in drawings. I encourage you to test that out with the children you are working with.

Mary was a child who told me that she couldn't make pictures in her mind. I agreed that at times that it was hard to hold an entire picture in our minds but I wondered what it would be like just to hold the image of one thing in her mind like a balloon. Mary drew a red balloon which she was also able to picture. Next, she combined that with another and then a third balloon. By continually asking her to draw what she couldn't picture, she was able to eventually improve her ability to use visualization as a therapeutic tool.

Mark could both draw and visualize. However, the politics of the setting where I was treating Mark made visualization a risky business. Instead, Mark was asked to look at the picture of his problem and when the beginning of his anxiety started to appear, I would show him his "All better picture" and instructed him to bring the "feeling of this picture into your body as you begin to make your body relax." Mark was able to do that and achieve the results he would have gotten using imagery.

Exploring Feelings

Drawing along with the children you are working with is often a helpful way to loosen them up if they are having difficulty getting started. A game I have played with children is to have a parent join the session and ask both to draw some feelings by using the colors and drawing the shapes that would convey those feelings. Next, I ask the child to try to guess what feeling the parent drew, giving two opposite options for each drawing, i.e., the parent would say, "Is this a happy or sad feeling?"

I have also used this technique with a group of children. Each child was asked to write down six feelings and do drawings to represent each feeling. Their partner looked at the list of their feelings and attempted to identify which picture went with which drawing. I was truly amazed at the accuracy of some of the children.

One of my goals when I work with children is to have them become familiar with how their bodies feel when they are experiencing different feelings. Since every psychological state has its own physiological feeling, if a child can remember the way his body experiences a particular feeling, he will be able to anchor it and get it back when he needs it. It is difficult for most children to "take their mind's eye and travel inside their body to see how the body experiences that good feeling." Before I ask that question, I often help them along by asking the child how his body would feel to a series of contrasting submodalities. Next, I ask him which submodality "would be part of your good feel-

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ing?" After using this process for each part of submodalities, I then feed the information back to them by saying something like: "So, when you get a good feeling your body experiences that good feeling as a light, warm, tingly, relaxed feeling that has a light blue color and feels as if you are a flower opening to the sun." After I anchor and test that they can bring the feeling back, I ask them to draw that feeling as one more way of solidifying the anchor.

The submodalities I contrast are listed on this page. It usually works out that they choose the ones in the preceding paragraph for their good feeling. The color each child chooses to represent his good feeling is usually different. For this first experience, I have chosen to provide the structure of stating the submodalities. I also conclude by asking the child if there are other body feelings that they want to include. I realize I may be instructing them how to feel but my belief is that this will form a basis for them to use when they look inside their bodies. In time, each child may alter the description of that good feeling. Eventually they will discover there are many types of good feelings.

List of Modalities

TINGLEY	*or*	*SLUGGISH*
LIGHT	*or*	*HEAVY*
PINK/ PURPLE	*choose color*	*BROWN/ BLACK*
COLD	*or*	*WARM*
RELAXED	*or*	*TENSE*
OPEN FlOWER	*or*	*CLOSED FLOWER*

Art & Imagery

The ability to visualize is the basis of efficient learning. It is an asset for long-term learning and for retrieving information quickly. Visualization is important in concept formation, cause and effect relationships, and maintaining concentration and is used in many learning strategies. Most children who have difficulty visualizing will also have difficulty with learning in school. Nancy Bell has written a workbook to help children (and adults) improve their ability to visualize. This is not an art therapy book, it is for language comprehension. In her book, Nancy describes the first steps of improving visualization which is to describe a simple picture from a coloring book that a child has colored. She instructs the child to use 12 "Structure Words" (submodalities) to describe the picture. These words are used throughout the workbook as the child progresses from visualizing pictures, to words, to sentences, and to paragraphs. The words are divided into two categories:

GROSS: what, size, color, number, shape, where; and

FINE: movement, mood, background, perspective, when and sounds.

To help children who have difficulty visualizing, Nancy suggests that they start with something personal and meaningful to them. She also suggests giving children a small object which they can feel and describe. Do they see what they feel? Can they see it better once they open their eyes, look at it, and close them again? Some children can visualize objects but

not symbols or words. The most efficient spelling strategy is one in which the subject visualizes the word and then reads it from the imaginary blackboard in his mind. When children have difficulty with this method they can begin by visualizing an object like a skateboard and place the word on the skateboard. A good check to see if they can hold the word is to have them read the letters backwards.

The ramifications of the importance of the ability to visualize are very significant. If an inability to visualize affects a person's perception of the significance of a life event, it would also affect how that person reacts to that event. Children (and adults) who never seem to learn from a situation because they can't see the big picture (the Gestalt) are destined to repeat their inappropriate behavior. We know that visualization forms a foundation for understanding concepts. However, the literature suggests that an inability to visualize may also be a contributing factor to inappropriate behavior. This is often seen with children with learning disabilities who often have problems with their emotions and behavior.

Turning Problems into Gifts

There are three statements I seem to say to each family I work with. The first relates to FLEXIBILITY and the law of Requisite Variety. I usually explain that "the purpose of counseling is to learn to see things differently." The more easily people can step out of their shoes, take off their own emotional blinders, or be a fly on the wall and see their problems differently, the more flexible and accomplished they will be in solving their own problems.

Next, I expand this concept by introducing the principle of RE-FRAMING. I suggest that the counseling session is a place where people learn to turn their problems into gifts. Sometimes this takes the form of explaining to a parent that their child's stubbornness will do him well in the business world where no one will ever take advantage of him. At other times, I might need to wait until the presenting problem has been turned around by the child in order for him to realize he can approach other problems in a different way.

The third statement relates to IMAGINATION. Families are told that once they step in my office a magical thing happens. Each member is given permission to let go of the anger, resentment, and the memories of the past and start dealing with solutions with a clean slate. I also ask each member to imagine they have been coming to counseling for 6 months and tell me how they see that their life has changed.

When I work with children, I use a therapeutic workbook that I have created for the purpose of teaching children the art of turning problems into gifts. The book *Problems & Wishes* has a series of vignettes which illustrate how other children have changed their problems into gifts. This workbook has become a valuable therapeutic tool that enables children to learn using a number of modalities. They learn auditorily by reading and by listening to the

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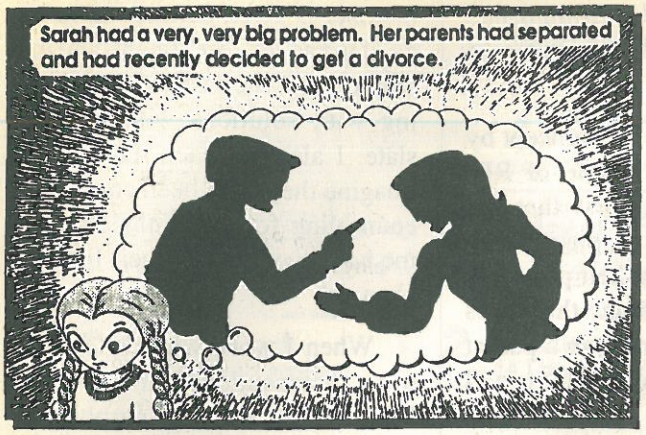
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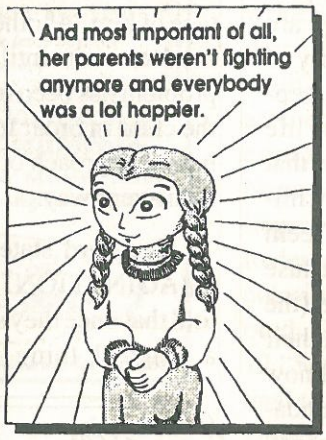


She would often get sad when she thought of them fighting and her being alone.









So sometimes problems that seem really awful at first work out for the best with time.

stories being read aloud. They learn visually by being able to look at the illustrations. And, they learn visually and kinesthetically by drawings they are asked to do that relate to each of the vignettes.

Children are asked to draw their wishes and the way they could reframe their problems with "magic future glasses." They are also asked to look at feelings of emotional pain as gifts because they are signals that they need in order to make a change.

The workbook seems to have the most impact for children between the ages of 10 to 12. Most are able to relate to the emotional pain of the characters and some were able to talk about other times when they dealt with similar emotional feelings. The most exciting thing about the workbook were the new vignettes the children and I were able to develop for the next workbook. Many of the children were able to share the way they turned a problem into a gift. The fact that I felt that their story was significant enough to include in a new book so other children would read about it and learn from it, was very impactful for the children. You are invited to use the same strategy. Perhaps the second workbook could have an international flavor talking about Rene from France, Karl from Germany, and Ingrid from Sweden.

The vignette about Sarah, who was dealing with the divorce of her parents is illustrated above. The purpose of the vignettes are to introduce the concept that all problems can be turned around. The intent is for them not to be inclusive but for them to be used as a stimulus for discussion with a counselor or sensitive parent.

"We can't all be heroes because somebody has to sit on the curb and clap as they go by."

- Will Rogers

Stuffed Animals

Although my use of stuffed animals with children falls outside of the domain of art therapy, it has created some fun and excitement for the children I work with and it certainly is based on the principles of NLP. I am fortunate enough to live in an area where there are many thrift stores. One such store sells a bag of about 8 X 12 small stuffed animals for $2.00. The store keeps me well supplied with these little critters which I have packed away in a trunk. The bigger, nicer ones have a place on my couch, shelf, table, and chair.

The first time I meet a new child I tell him about the contents of the trunk and after I get a few "yes" responses to indicate his interest, I tell him that I am going to let him pick an animal which he can take home and keep. The purpose of the gift, I continue, is that whenever the child sees his new animal he will remember the things we talked about at each session. I make sure they give their new friend a name, and before we conclude the session, ask them what they are going to remember every time they see their "Buffy."

Children living in two homes get the opportunity to pick one friend for each home. In that way they will always have a friend close by to take with them in their dreams, if they need to. Being schooled in the methodology of NLP, you will realize that stuffed animals make wonderful anchors.

Summary

Although NLP was developed by right brain thinkers and the methodology focuses on the importance of learning with all the senses, it is very possible that this methodology appeals to those individuals more comfortable with the cognitive and linguistic components of NLP. If we want our clients to see their world and their problems differently we, as clinicians, need to see ourselves differently and define therapy differently. The appeal for me is that there can be congruency among a multitude of therapeutic approaches.

"The use of drawings can help children take control of their problem or behavior in the same way imagery does."

One of the main problems with most school systems, public agencies, and most medical facilities is that program decisions are made by left brain thinkers who chose programs that appeal to left brain people. As we have learned, there are many people that need to learn in different ways. The methodology of NLP can appeal to all people. The appeal can broaden as we, as clinicians, broaden our orientation and combine the principles of NLP with other disciplines. Combining NLP with art therapy was an easy step for me. I was a potter for 10 years and was fortunate enough to rub shoulders with some creative people. On the other hand, I am nearly tone deaf. I only sing in the shower and never remember lyrics. My challenge to be a real Master Practitioner will be to expand my own therapy to include music. Anybody want to write an article about NLP and music?

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Burt Wasserman, Ed.S., LPC, has been using the principles of NLP for 5 years and has worked as a helping professional for 10 years. He is a Licensed Professional Counselor with an Educational Specialist Degree in counseling.

The art appearing on pages 3 and 8 are reprinted from the authors workbook *Problems & Wishes: A Therapeutic Workbook for Turning Problems into Gifts,* used with permission of the artist William Coughlan.

The pictures on page 4 were completed by a child (age 4) other than Jane.

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For years, perhaps all my life, I had an internal struggle going on deep inside myself. I may never know how much this inner battle slowed my progress, but I knew it prevented me from having the emotional and financial freedom I desired.

In 1988, I noticed that this battle within myself was effecting my health, my career, and more importantly, my relationship with my beautiful new wife.

It was during a weekend seminar with Tad James that I finally woke up and saw what was happening. The seminar introduced basic Neuro-linguistic programming (NLP) and Time Line Therapy™ techniques for accelerated personal change and enhanced communication. I was told these "breakthrough technologies" would help me overcome the blocks that prevented me from experiencing success, prosperity, close connection with others and inner peace.

Until this seminar I never identified that I had these blocks. I just knew I wanted things to be *different.*

When I signed up for the weekend I thought I wanted to learn NLP *just to help me in my business.* It promised to help me improve my communication, change unproductive habits, bond with potential clients, increase my ability to serve, and as a result, make more money.

The positive results in my business and communication skills were immediate. *I doubled my income every four to six months* until I achieved a very ambitious six-figure income goal.

That was a dream of mine, to reach that goal. But I'll tell you—**I had no idea of the true riches I would enjoy as a result of training with Tad James.** You see, he knew what I wanted, *but he also knew* what I needed. Even though unspoken, Tad knew my interest was not just in material rewards. It was the freedom, the happiness, and the personal empowerment I hoped the money would bring. Throughout the course Tad *applied and taught* NLP strategies that allowed me to *immediately* experience those rewards *while* I was progressing toward my financial and professional goals.

...the feeling intensified and I felt what I can only describe as each side of my brain merging, or fusing, together...

Here's an example of how I changed so quickly and dramatically. During the seminar, Tad guided me, along with 37 fellow attendees, through a simple but powerful NLP technique. We were asked to pick an presenting problem, a current challenge in our lives, one we wanted to let go of—once and for all. I chose the inner conflict that I identified earlier. The exercise lasted only a few minutes.

We were just about complete when suddenly, *and I know this may sound strange,* I noticed, and felt, both sides of my head beginning to tingle. The feeling intensified and I felt what I can only describe as each side of my brain merging, or fusing, together... it sent shivers cascading down my back... wow!

At that point I knew, with certainty, the problem I had chosen *was gone.*

That was convincing! Any doubts about my commitment to attend Tad's upcoming NLP Practitioner certification disappeared. At first I wondered why I would want to be *certified* in NLP, or if I should wait, or if I could afford spending the time and money. I was only earning $1000 a month at the time as an investment broker. But after my experience I knew—**the rewards of NLP training with Tad James were worth far more than he could ever charge.**

I decided to do what ever it took to get the time off and to pull the money together. And I did. It has definitely been the best investment I've ever made.

This is just one of many incredible experiences I had throughout my NLP and Time Line Therapy™ certifications with Tad James. And I know my story is not unique. I enjoyed watching my fellow practitioners making the same type of breakthroughs as well. And now that I've come on board to help Tad promote his unique programs, I see people's lives change just about *every day.*

As a result of my decision to attend Tad's course, I now feel empowered to change anything I desire, attain any goal I choose and help others do the same.

Since I began studying with Tad, I've been blessed with discovering my true purpose in life... to help others get what they want, so they can discover and actualize their highest purpose.

That may or may not sound motivating to you, **but it is the most important thing to me.** Today, the very tools that helped me discover my purpose are the same ones I share with others to actualize it. The most useful way I have discovered to be successful in my mission is to share information with you, and others, about the *tremendous power and benefits* of learning NLP and Time Line Therapy from Advanced Neuro Dynamics and Tad James. *—continued next page —*

Here is some valuable information about Tad's ADVANCED NLP training programs in Hawaii, what's *unique* about them, the *benefits* of attending and the special things we will do to make it *easy* for you to attend. (If you are not an NLP Practitioner then call for details on our Accelerated NLP certification.)

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John Overdurf and Julie Silverthorn are respected therapists and seminar leaders with over 14 years experience. They are both certified Time Line Therapy™ and Creating Your Future® Instructors and get the highest praise from those lucky enough to experience their skill and mastery.

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THE STRUCTURE OF DISSOCIATION

Going Meta

By Nelson Zink

"Well, just go Meta." You've all heard it, but what does going Meta actually mean? In order to understand *Meta* we need to wind our way through a couple of thickets: logical levels and context/content.

The concept of logical levels was first formalized mathematically by Russell and Whitehead in the early 1900's. They arrived at the concept of certain logical propositions being able to contain or remain Meta to other propositions in order to solve certain mathematical paradoxes they were facing. It was and is a neat trick. Conversely, it became obvious that paradoxes and conflicts can only exist so as long as their elements remain at the same *logical level.*

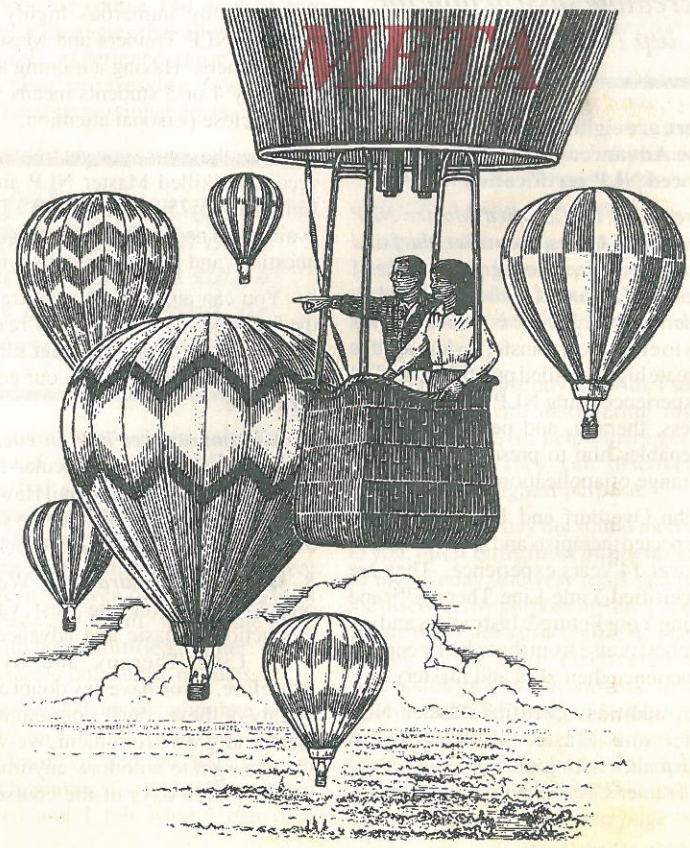
So, just what is a logical level? The concept of logical levels is presented in NLP as if there are an infinite number of such levels. While this is possibly true in a very strict sense, such a large number of levels renders the whole concept virtually useless. For the moment, let's consider logical levels like we think of time. Although there may be an infinity of moments, both forward and backward, we can classify time into just three categories: Past, Present and Future. Similarly, we can reduce all events to just three logical levels: Lower, Middle, and Upper or Meta.

1) **Lower implies before, smaller, below, causing, part of, specific ...**

2) **Middle is just this, just now. It's the *just right* in the Goldilocks story.**

3) **Upper or Meta implies after, larger, above, beyond, caused by, containing, general ...**

Linguistically, in NLP, *Meta* denotes location, somewhere to go. It may be easier to think of Meta as a container. The week is Meta to today because it contains today as **one** of its elements. Technically we should probably say *Metaed* instead of *going Meta.* Or *Meta it.*



In any event, the long and short of this is that *going Meta* changes the **meaning** of a particular event or situation by expanding its frame of reference or context. A particular event then becomes **part** of something larger and can no longer refer just to itself. Meta Level is **about** the level below it. Asking "What specifically?" shifts to the lower logical level. When we move to either the upper or lower logical level it then becomes the middle level and we can move up or down again. It should be very apparent that the whole notion of *levels* in logical levels is relative, because after any level change the level we're at **becomes** the middle level. The Red Queen of *Alice in Wonderland* would be proud; we run quickly to stay in the same place.

It might make more sense to understand that each level solves the problems created by operations at the level below. This necessitates the idea that every solution creates some kind of Meta problem. Every solution become a problem in a larger context. Industrialization solves local problems, creates global ones. Problem solving works primarily by constraining circumstances and such constraint has implications outside the immediate problem area. Each level is then Meta to the one below and is actually only the result of our ability to think *Meta* or perceive our universe in different arrangements. It's about the same as cutting a cake in different ways, slice it anyway you want.

Interestingly, problems (and hence solutions) only occur from a Meta point of view. We can only have a *problem* after an unfavorable comparison and comparison is a Meta view. So *Meta views* are what create and solve problems.

"Well, in that context the content becomes generalized and blah-blah-blah." You've probably heard similar Hyper-NLP-Speak and may have wondered just what is the difference between context and content. How and when does one become the other and so forth? Continuing with our container metaphor may clear up the question. If we consider **context** as a container and **content** as cargo in that container, we can quickly make the context/content distinction. Putting beans (cargo) in a can (container) is an example of this idea. Further, we can put the cans (cargo) in a carton (container), cartons into a crate, crates onto a ship and so on.

Again, notice that we have a general/specific distinction happening here. Generalizing moves in the direction of context (container) and less general, or specific, in the direction of content (cargo). The activity of packing (as in packing a suitcase) is to indulge in context and unpacking content. As with Logical Levels, Context/Content are relative.

By integrating the concepts of Logical Levels and Context/Content, we can arrive at the idea of context becoming content at the next higher logical level. The distinctions we notice at one level fuse and become *objects* at the Meta level. Note and interval become melody. Processes become things at their meta levels. So a **container** becomes **cargo** at its **Meta Level**.



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Thus, context is Meta to content. Make sense? This is why some NLPers go around babbling about the power of context. Or to introduce a joke into this discussion, let's shift from being a Cargo Cult to Container Cult. It's not the stuff, but what we put the stuff **into** that's important! It's how we **arrange** (that's what a container does) our stuff that gives it meaning!

Dissociation is one of the more powerful techniques or processes (however you want to think of it) in NLP because it's a method which can change meaning in a quick and dramatic fashion. This happens because dissociation is a shift (usually) to the Meta level. **Dissociation changes logical levels.** Or to say it another way, **changing logical levels dissociates.** We need not quibble over whether dissociation occurs only when shifting to the Meta level as long as we realize that a shift in either logical direction radically changes meaning.

Dissociation is one of the more powerful techniques or processes in NLP because it's a method which can change meaning in a quick and dramatic fashion.

At the heart of psychoanalysis is the technique of moving to a lower logical level. "What caused this?" "What is the origin of your anger, unhappiness, etc.?" Or to say it a new way, "What is the cargo in a container you are calling anger, unhappiness, etc.? Let's unpack it all and play with the cargo (content)." Want to remain content free? Just don't unpack the container.

To summarize: Chunking Up/Down, General/Specific, Logical Levels and Context/Content are very similar concepts if not similar manifestations of the same concept. And dissociation is the result of any of these shifts. Turning the idea around, it may be that dissociation **must** occur before any problem is resolved. A meaning shift **must** occur before a problem is resolved and dissociation is evidence that it has occurred or caused it to occur. Whether dissociation

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causes changes to occur or is evidence that they have occurred is a bit of the chicken and egg problem.

The standard dissociation method is visual (go into a theater, find seat, float up, insert Plexiglas, etc.). And apparently it is more difficult to dissociate linguistically than visually. Only when self is included in a larger problem context can one begin to see oneself in a more generative fashion. Although we have linguistic devices (pronouns, generalizations and abstractions) for dissociation it appears to be easier to achieve self-reflection visually than linguistically. This fact alone may account for NLP being more powerful than psychoanalysis.

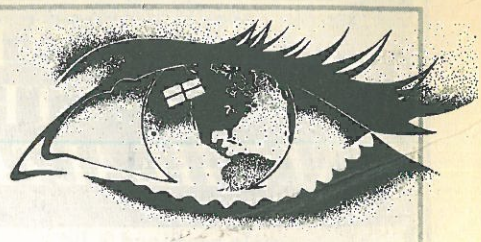
How to dissociate? See Self, Chunk Up, Generalize, Abstract, Switch to Context, Switch to Greater Context, Pronouns (he/she), etc. Or combining auditory and kinesthetic: "How does she feel about how she feels?" And if all this fails try the following; on occasion I've found it works like a charm. "What is the relationship between you and ..X.. **like**?" (where ..X.. is the person, event or thing on which the problem is based). It's the old *going-Meta-by-metaphor* trick.

Otherwise? "Well, just go Meta." **Dissociation is Meta.** All roads lead to Rome, anyway you get there works.

≡

Nelson Zink is the author of *The Structure of Delight* and a co-founder of NLP Santa Fe which offers basic, unusual and advanced NLP Training.

Chocolate Nova Metaphor Bag



ANIMAL vs. AUTO

The National Highway Administration reports that close to 350,000 deer are killed each year on US. roads. Collisions between a car and a 300-pound deer average between $1,000-$1,500 in repairs. I hate reading about statistics like these as much as I hate seeing a deer lying along the side of the road. Such a waste.

This story was told to my father by a farmer who lived near where this happened several years ago. A professional trapper was checking his line when he found a coyote still alive in one of the traps. Instead of killing the animal instantly he decided to have a little "fun" with some dynamite he had stored in his brand new pick-up truck. With the help of a friend, he attached a fuse to the dynamite and strapped it onto the injured animal. These warped minds thought that the coyote would run into the woods and when the fuse ignited there would be a spectacular explosion. However, when the fuse was lit the frightened and confused coyote ran right under the new pick-up truck. The explosion was truly spectacular. Try explaining *that* to your insurance agent.

TOXIN EATING OFFICE PLANTS

Ecology minded office workers will be adding green plants to their business environment in an effort to clean the air. Haworth, Inc. reports that many common plants can help clean office air and prevent "sick building" syndrome. Toxins such as formaldehyde and benzene hide in common sources like rubber cement and inks. Suggested toxin eating plants include the Boston fern, English ivy and corn plants.

ZZZZZ'S

According to the Better Sleep Council, we spend about 220,000 hours asleep during our lifetime. Rest in peace.

HA-HA for HEALTH

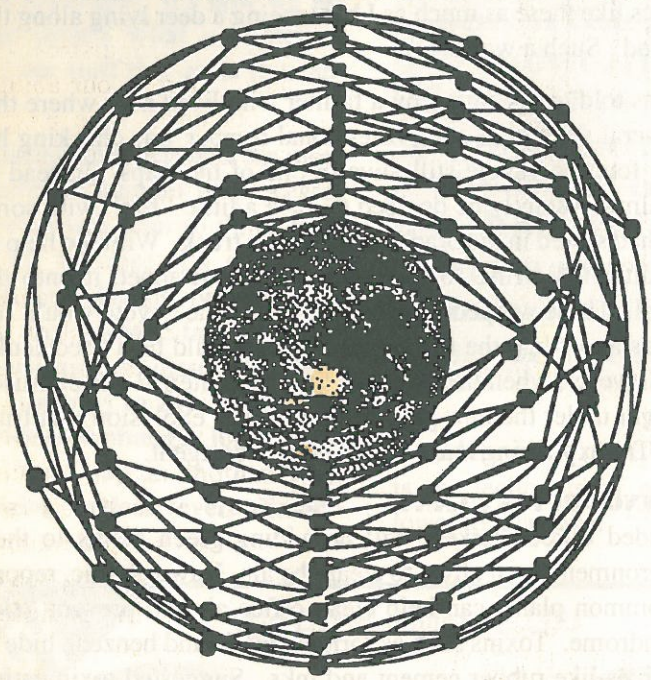
Humor is now under the microscope: Gelotology, is the study of humor and its effects on the human body. Dr. William Fry, a well-known gelotologist reported in a recent article for the *Journal of the American Medical Association* that a good laugh increases the heart rate, improves muscle tone, and helps circulation.

Every serious study of something needs a club to belong to and gelotology is no different. AATH, or the American Association for Therapeutic Humor is open to anyone interested in "committing to advancing our knowledge and understanding of humor and laughter as they relate to healing and well-being." Membership includes bibliographies on aspects of humor on everything from Humor in Business to Humor in Pastoral Care. Call 314-863-6232 for more about the "laughter association."

≡ By Genevieve Wooden

A WORLD HEALTH COMMUNITY FOR THE 21ST CENTURY: *NLP HEALTH CERTIFICATION TRAINING*

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FOR THE 21ST CENTURY

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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 individuals 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: February 11-15, 1994
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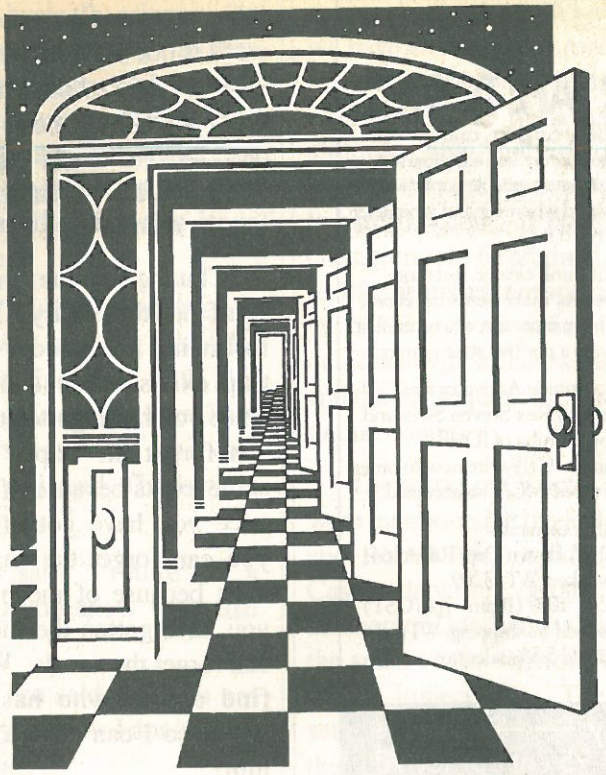
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Spirituality

NLP & Spirituality

Where is our place in the universe, why is it always explained in metaphor - can we ever grasp the big picture?

By Joseph O'Connor

I am fascinated by the contribution NLP can make to spirituality and very much enjoyed Anchor Point's interview with Robert Dilts and Robert McDonald entitled **Spirituality New Directions in NLP** (January and February 1993). I would like to offer some personal thoughts on the subject. Spirituality for me is about finding our deepest essence as human beings the same essence we share with every person; it connects us to everyone else. So spirit is where we become most truly ourselves by discovering and becoming most deeply connected with others. We find ourselves in our connections with others. One metaphor about that occurs constantly is spirituality as a journey or search sometimes on the outside always within us. Blaise Pascal said "You would not search for me if you had not already found me."

How does NLP connect with the quest for spirit the inner journey? I think there is some good news and some bad news about NLP in this context. Bad news first.

NLP has three elements woven into its title in a rich mixture: Neuro- our neurology and our consciousness. Linguistics - our language. Thirdly, our ability to go for outcomes: the programming part. I would like to examine each of these three in turn.

Neuro

Consciousness can be a barrier if spirituality is thought of (consciously) as something to be attained and if consciousness is assumed to be identical to self-consciousness. Consciousness is only a small part of our being, it cannot grasp the complete picture. Also something you consciously search for is different from you, the seeker.

In 1934, a man named J.W Dunne wrote an interesting book called *An Experiment with Time.* He was ahead of his time (?) in exploring time and our relationship to it. Dunne tells of a certain artist who had escaped from the lunatic asylum where he had been confined, perhaps by mistake. This artist bought some materials: paint and easel and set out to make a complete picture of the universe. He was not crazy enough to think he could paint the whole world but he was determined to do the best possible job on a small section: the beautiful countryside in which he found himself.

He started by painting a small picture of the surrounding coun-

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tryside in the middle of his huge canvas. He drew a wonderful picture. He was extremely pleased until he noticed that something was missing. He was part of this universe and he was not in the picture.

How could he add a representation of himself? The man may have been crazy but he was not mad enough to think he could paint himself standing on the ground that he had already painted as lying in front of him. So he moved his easel a little way back asked a passing farmer to be a model and drew a picture of himself drawing the original picture.

However he was still not satisfied. My first picture he thought to himself is a picture that a man would paint who is unaware of his own existence. My second picture rectifies that. But I, the real artist *am conscious* and aware of my own existence, so my second picture is still incomplete. So saying, he shifted his easel...

If there could be a picture of the real world who would be painting it?

"Enjoy yourself. These are the 'good old days' you're going to miss in the years ahead."

- Anonymous

Linguistic

Now language. NLP has done great work here building on the insights of Alfred Korzybski who gets credit for the famous phrase, "the map is not the territory." The word is not the thing. As Gregory Bateson pointed out, thinking that the word is the same as the thing it describes (whatever it might be) is like going into a restaurant and eating the menu.

Chuang Tzu the Chinese master of the 4th Century AD wrote the following metaphor: "The fish trap exists because of the fish. Once you have gotten the fish you can forget the trap. The rabbit snare exists because of the rabbit; once you have gotten the rabbit you can forget the snare. Words exist because of meaning. Once you have gotten the meaning you can forget the words. Where can I find a man who has forgotten words so I can have a word with him?"

Language divides the world and divides us from the world on a profound level. Language creates duality: black or white, day or night, good and bad. Qualities are defined by their opposite. We know the good the bad and the ugly by contrasting them with the better, the worse, and the beautiful. So to define something like spirit using words and attributing qualities to it is paradoxically to limit it by saying it is not something else. Secondly, when we do describe something we make a distinction between us and the thing described and so immediately dissociate from it. All spiritual writings describe spirituality in metaphor. If pressed for a more direct description it is always in terms of what it is *Not:* "not this, not that" (in the Upanishads) and in the Tao Te Ching: "The Tao that can be spoken in words is not the true Tao."

If man is basically asleep to the spiritual realm as many mystics say, then language and normal waking conscious thought are the strong and principal sopprifics that not only keep him asleep, but also fool him into thinking that he is really awake.

Chuang Tzu has another story of when he was strolling along the banks of the Hao river with Hui Tzu. Chuang Tzu said, "See how the minnows come out and dart round as they please! That's what fish really enjoy!"

Hui Tzu said. "You're not a fish how do you know what fish enjoy?"

Chuang Tzu said, "You're not I, so how do you know I don't know what fish enjoy?"

Hui Tzu said, "I'm not you, so I certainly don't know what you know. On the other hand you're certainly not a fish so that still proves you don't know what fish enjoy!"

Chuang Tzu said, "Let's go back to the original question please. You asked me *how* I know what fish enjoy -- so you already knew I knew it when you asked the question. I know it by standing here beside the Hao."

Programming

Now the programming part. I am thinking of programming as the ways we act with purpose to achieve outcomes. Outcomes are an important part of NLP, let's look at them in more detail. Conscious minds set outcomes. We set them and make sure they are expressed in the positive, are specified appropriately, within our influence, and appropriately sized. We make sure we have an evidence procedure for knowing when we have arrived and attempt to make them ecological, although how our unaided conscious mind is supposed to do this, is hard to know. If outcomes are ends, things to be attained, the how to, the means are not specified, and yet how we go about achieving the outcome will affect what we get and the consequences. It's the *how to* that counts.

The works of Carlos Casteneda were mentioned in the Robert Dilts and Robert McDonald interview. Casteneda writes, or rather reports his mentor Don Juan, talking about the spirit of the warrior. The warrior is impeccable. The warrior sets outcomes knowing full well they may be totally trivial, but commits to them totally as if they were to be his or her last act on earth. The warrior is totally aligned and totally him or herself so the resulting action has a purity and a focus that does not come from the outcome but from the process of acting. It's interesting that the root of the word impeccable means "unable to sin." Casteneda is asking us to act *as if* the quality of what we do is the most important thing in the world. As our lives are so complex and systematically intertwined that the idea of outcomes as an isolated occurrences are an illusion anyway. The quality of the journey is the important thing.

The road to Hell is paved with good intentions. This usually means wonderful outcomes and appalling means. The greater, the more refined and spiritual the out-

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come, the more mayhem and havoc can be wreaked in trying to achieve it, if it is accepted that the end justifies the means. With an end outcome defined for the good of all, people have felt totally justified in committing atrocities trying to achieve it.

There is a character called Shigalov in Dostoevsky's novel *The Possessed.* Shigalov has founded a Utopian system that will "redeem present society." He warns his co-conspirators that even the shortest explanation of his system will take ten evening sessions to explain. And, the system is not yet complete. He goes on: "I am perplexed by my own data and my conclusion is in direct contradiction to the original idea from which I started. Starting from unlimited freedom, I arrived at unlimited tyranny. I will add, however that there is no other solution of the social formula than mine." Here his friends started to laugh at him which was probably the most sensible thing they could have done.

It is possible to argue the only humane definition of peace is actually a negative one: the absence of violence, because every positive definition will lead to violence in trying to attain it. This does not fit well with NLP's well-formedness outcome conditions.

Although good intentions pave the road to Hell, one of the important contributions of NLP is to separate behavior from intention. So while marching towards the underworld, we can at least acknowledge that this is not exactly where we want to go. In fact, we want to go in the opposite direction, only the signposts got a little confused. By explicitly recognizing the intention behind the behavior, we have a choice of moving logical levels. NLP has an operating principle: everyone makes the best choice they can given their model of the world. This does not excuse or explain that some terrible things are done in the world, NLP has to recognize this. Recognition does not mean justification.

Intentions are positive in the sense of being directed at some outcome as opposed to positive as being good in some way. I do see a interesting clash between the focus on outcomes from NLP and spirituality as the quality of the journey. Perhaps setting process outcomes is one answer. End outcomes are what you get at the end, (e.g., in sport -- winning the race) process outcomes are about how you are going to act in order to achieve it. Perhaps NLP could address the issue of well-formedness conditions for process outcomes. How could you begin to think about setting an outcome to act impeccably?

That's the bad news. The good news is that precisely because NLP concerns itself so closely with linguistics, outcomes, and consciousness, that we have a fine way of exploring these issues. In another age old metaphor, if you perceive yourself in a prison, a good place to start your escape plan is to study the walls, bars, and habits of the guards in detail. Only by knowing intimately what constrains you can you hope to escape it.

NLP studies maps with the insistence that they are to be separated from the territory they represent. NLP's contribution to spirituality can be to carefully map the areas in its title. Spirituality itself will always begin just beyond the edge of the map. I believe Spirituality is territorial. NLP also insists on sensory-based descriptions and the importance of sensory experience. This is congruent with spirituality which is about experience. Mystics through out the ages tell the same metaphors about spiritual experience, regardless of historical period, or the organized belief systems they subscribe to. They insist on the importance of the experience. Words fall short of the experience like stones thrown at the stars.

A final story from Chuang Tzu talking to his friend Hui Tzu.

Hui Tzu said to Chuang Tzu, "Your words are useless!"

Chuang Tzu said, "A man has to understand the useless before you can talk to him about the useful. The earth is certainly vast and broad, though a man uses no more of it than the area he puts his feet on. If however, you were to dig away all the earth from around his feet until you reached the Yellow Springs (The Underworld) then would the man still be able to make use of it?"

"No, it would be useless," said Hui Tzu.

"It is obvious then, " said Chuang Tzu, "that the useless has its uses."

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Joseph O'Connor is a musician, writer, teacher, a Master Practitioner of NLP and lives in England. He is the author of *Not Pulling Strings* about learning music and co-author of *Introducing Neuro-Linguistic Programming.*

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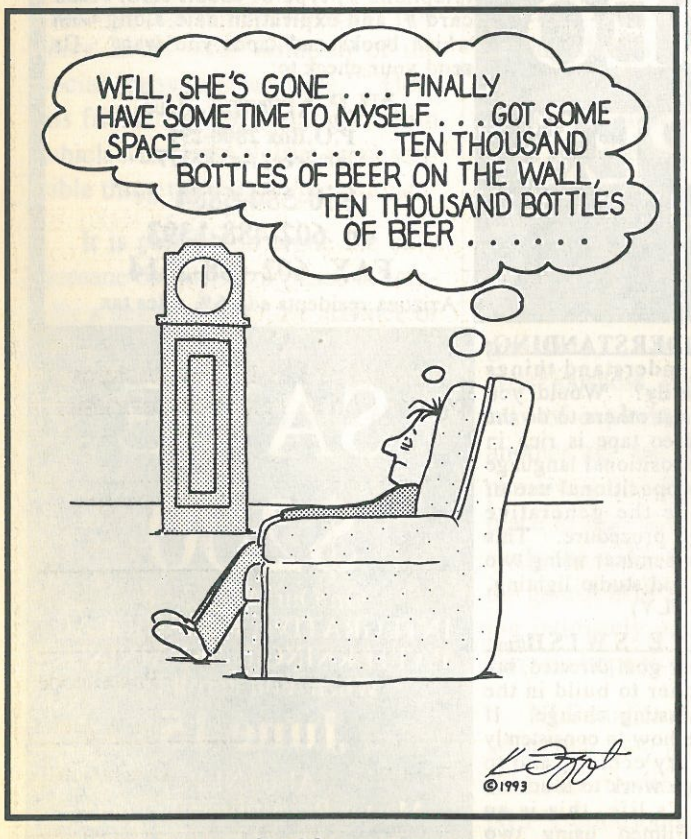
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Book Review

Neurolinguistic Programming Alcoholism Treatment

Chelly M. Sterman,.Ed., nine contributors, The Haworth Press, New York-London, 1990. Ten chapters with annotated bibliography and index. 189 pages.

This book or something like it has been long overdue. The application of Neuro-Linguisitic Programming methods to the serious and costly social problem of alcohol abuse has been begging for expression since Richard Bandler and John Grinder began to put their observations and discoveries together in a coherent form. This is the first serious attempt I have seen since becoming aware of NLP as a therapeutic process and Ms. Sterman and her nine contributors are to be commended. Now, perhaps, other counselors and therapists in the field can look at the potential for powerful change in what has been a discouraging area for most treatment people.



Learning to enjoy his own company, was at first, a challenging experience for Dan.

As pleased as I am to see this volume take its place in professional literature, the book is not without problems. I would have liked to have seen a better coordination between editor and contributor. Each chapter when read by itself provides good information but there is some redundancy that is irritating. For instance, there are two chapters which make the 6 Step Reframe technique the main point. One would have been enough.

In several of the chapters, there is a slightly distressing tendency to become wordy and complicated when offering information or explanation. One sentence was seven lines long and had to be re-read to be understood. The same information could have been chunked down in shorter, simpler declarative sentences and it would have been much more readable.

There is also the overuse of such semantic devices like "therefore" and "thus" which are usually unnecessary and a bit distracting.

When the authors give examples, however, these artifices drop out and they do an excellent job of sensory based description. The examples are clear, instructive, and appropriate. Two examples of examples are:

(Using eye accessing cues) A counselor asks an alcoholic ... in an inpatient program, where he will go after he is discharged. Before the client answers, the counselor sees rapid eye movement in the visual sphere, from remembered to constructed, back and forth several times, and then the eyes move to down right at which point he dejectedly answers, "I don't know." The counselor now has the following information: The client has scanned old alternatives (Vr), tried to make them applicable to new alternatives (Vc), failed and is feeling badly(K)...The counselor knows that he must allow the client to form pictures that he feels good about before this client can make a decision.

(Noticing predicates) An alcoholic client has made little progress and in group complains that he has been trying to **focus** on his recovery but cannot seem to get a **perspective** on his life. The counselor, noticing the visual predicates, asks him if he can picture his old pattern. When the client nods affirmatively, the counselor asks him to look more closely, so that he may get a clearer image of his present situation.

There were several other things I like about this book such as the effort to get away from nominalizations and describing a client as one who "drinks alcoholically." It is my personal opinion that the insistence of the twelve step programs to have everyone declare themselves an "ALCOHOLIC" sets up a situation that invites failure. Turning nominalizations into processes is a hallmark of NLP.

I liked the chapter on treating family issues for both the "pre-abstinence" and the "post-abstinence" stages. This calls attention to the fact that abstinence on the part of the "problem" person creates a major change in the family system and must be dealt with by everyone in the system or a breakdown can occur. In conjunction with this observation was the notion that people certainly have the resources for **getting** sober but what they may need is access to the resources for **staying** sober.

Topics included rapport techniques as illustrated above, using the positive intentions of substance abuse in the treatment process, the artful use of language - Milton Model - to move resistive client behavior, the use of the phobia cure, the swish, anchoring, submodalities and the aforementioned 6 Step Reframe. All of these are richly described in live examples and should prove to be a boon to substance abuse counselors wondering what else they can do to get their difficult clients to progress.

What I would really like to see from a group of people like this, if at all possible, would be some outcome studies of therapy relying on NLP approaches as compared to other traditional approaches. If rigorously applied, I believe that such studies would show how effective NLP can be in this particular arena.

With all my nit-picking on style, I enjoyed this book and regard it as important in the history of NLP and in the treatment of people who abuse alcohol because it is a first of its kind. If I were a clinical director of a substance abuse clinic, I would make it required reading for my workers after they all completed practitioner training. This book may not be for everyone in the general NLP community but clinicians ought to have this book on their shelf -- after they've read it.

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Reviewed by Steve Watson. Steve is a licensed clinical social worker with 29 years of experience in therapy. He is a NLP Master Practitioner and conducts NLP workshops at Weber State College and Westminster College in Utah.

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Phone Sales

Sharpen Your Sales Calls with 3-Point Listening

By Sharon Drew Morgen

Both questioning and listening skills are the most powerful tools we have to direct a call. The two are very closely intertwined, and it is difficult to isolate either of them. Our questions can lead a client through an examination of his/her current status (Present State) through to the environment s/he will be supporting (Desired State) should s/he choose to make a change. We must have acute listening skills to gather the appropriate information to frame appropriate questions and heed the warning signs when we are getting out of rapport.

During any moment in a conversation, you can only either talk or listen. During the times in a call when you have an internal dialogue, which you do from Observer, you are not able to fully hear the other person and a portion of the call doesn't register. Since some of the content parts get missed, it's important to know specifically what to remember about each conversation. You should pay special attention to:

- **The *call outcome* based on the relationship or "we space" you and your client are developing;**
- **The *progression of the relationship* to include trust;**
- **The continual *emergence of new facts* (time frames, politics, staff shifts, product developments, and budgetary complications;**
- ***Follow-up* activity, promises, responsibilities;**
- **How *problems* get handled between you;**
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- **The way *decisions* get made; and**

- **Why this person is taking *time* to speak to me?**

It is important to know whether or when to listen for content or the meta-message before we examine how to listen using Self, Other, and Observer.

I alternate my listening between content and meta-message, with my attention given to content only to gather the appropriate information to phrase my next question and to do rapport checks. (There are times when listening only for content is vital as when you need specific information to set up a program or draw up contracts.)

I find that unless I am gathering specific information on which to base calculations, I really don't have to listen to much of the content of a call. It's far more important for me to understand the meta-message. It also gives me the amount of control I need to take responsibility for creating the structure of the call.

In fact, you can create win-win situations and sustain integrity and critical rapport during sales calls by letting your customer maintain the control of the content of the call while you maintain control of the structure of the call.

I use a content check to maintain an overview: I listen for a while to the content from the Self position listening as if this were a friend who was telling me a story then, during a sentence ending, a pause, or a light moment, I go out to Observer and do a check for rapport.

I continually do rapport checks throughout a conversation. The questions I ask myself are:

- ☐ **Am I in rapport? Are our voices matched? Our criteria?**
- ☐ **How do I know we are in rapport? In a "we space?"**
- ☐ **Is my approach or voice creating and maintaining comfort?**
- ☐ **Am I speaking to this person as if I either know him or her or would like to? Or as if we were strangers and would always remain so?**
- ☐ **Am I being curious?**
- ☐ **Am I remaining in control of the structure of the call through my questions?**

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☐ **Am I entering into this person's reality sensitively?**

☐ **Am I noting the differences between the content and the meta-message?**

Now that we have an understanding of how and when to listen for the content or the meta-message, let's examine the function of listening through our three positions.

In my personal map of the world, I assume four basic types of listening, which I frequently use consecutively. These are:

- **Listening with full attention for content with no internal dialogue (Neutral, Self).**
- **Listening with full attention for structure and meta-messages with partial internal dialogue to remain disassociated (Observer).**
- **Listening with partial attention while comparing what the speaker is saying to my own internal references (Self, Observer).**
- **Listening as an Observer to the whole process--the two-sided conversation occurring between me and another (Observer, Self, Other).**

It's interesting to understand the consequences of each type of listening, and each position to listen from, as each affects the quality and amount of information you take in and the level of rapport you share with the other person.

Listening for content alone keeps you locked in your Self position, losing flexibility and perspective, defending each point separately, and losing the whole for the parts.

If I remained in Self throughout the call, my success would be directly proportional to only the similarities in the maps I naturally share with my phone partner, as in those calls in which there is instant comfort or discomfort.

Listening for meta-messages alone will create an uncomfortable dialogue and a potentially low degree of rapport, as you will not be responding directly to anything the prospect is saying.

If I remain in Observer, I sound like a person making a sales call who is *trying* to find a comfort level with the client. (Did you ever get a call from a salesperson who sounded like a radio announcer?)

By continuing an internal dialogue throughout the call and comparing my needs and beliefs with my prospect's, I am missing a large portion of the content and have no information on which to base my questions.

If I remain in Other, I end up supporting the customer around his/her present state, not trying to find the missing resources. This is what happens when you hear salespeople do all of the right things:

"Most people would succeed in small things if they were not troubled by great ambitions."

- Henry Wadsworth Longfellow

their clients and prospects love them and yet they have a low closing rate.

So while we are listening, our ultimate goal is to travel between the three positions and the four types of listening in order to get all the pieces of the puzzle to fit.

By traveling between Self, Other, and Observer, you can maintain a good overview of what is happening in terms of the interpersonal dynamics and the development of the conversation. And of course, maintaining rapport is a necessity. One of the traps we as salespeople fall into is that we want to sell OUR product and often believe everyone needs it.

When you start deciding, from Self, that **you** know what is best for the other person and **you** can solve the problem through **your** program, product, or service, the rapport evaporates and your opportunity to do business is greatly diminished. Ultimately, successful *rapport* hinges on your ability to disassociate and retain a clarity as to what is going on in the metamessage at all times.

Most of the time, I *act* out of Self, using my own personality, voice and language structure. I occasionally use Other to check out how it feels to be having a conversation with me from the other side of the phone. But the most important position I can take in order to insure as much behavioral flexibility as possible is to be in Observer. I have discovered an easy way to teach people how to get into Observer whenever they need a new choice.

From monitoring myself and working with many hundreds of course participants, I have discovered that people sit forward when they are associated and in Self, and lean back when disassociated and in Observer. When there is a negative or unsuccessful experience occurring during a phone call, people are most often hunched forward over their desks with their shoulders forward or scrunched up, and heads down. In other words, in an unconscious incompetent state of Associated/Self. Successful experiences seem to find people sitting/leaning back in the chair or standing, with torso and shoulders back and head up in an unconscious competent state of Disassociated/Observer. During conversations, people generally shift back and forth, but it's the disassociated position which gives *choice*. Therefore, when you are having a conversation which is NOT working and you need a new choice, check your posture: sitting back will put you in Observer.

Since in our daily lives we alternate between leaning forward and back, associated and disassociated, unconscious incompetence and unconscious competence several times during any given conversation, I'm not certain why we seem to be operating successfully during phone calls when in Observer and unsuccessfully when in Self. But give standing or sitting back in your chair a try. It works.

Here's a breakdown of how I use the three positions together during a conversation.

- **All of my personality, playfulness, and genuine caring comes from Self.**
- **Fluctuations in voice, content, and language patterns are recognized through Observer but executed through Self.**
- **I listening to content and speak from Self.**
- **I formulate questions from Observer.**
- **I listen for meta-messages through Observer.**
- **I check on voice and criterial rapport through Observer.**
- **I gain an understanding of how to respond to my prospect by noting my own internal dialogue and historic comparitors from Observer.**
- **I formulate the next question with my newly gathered information in Observer.**
- **Running checks on how I am being received comes from Other.**
- **The relationship between me and my phone partner continues to flow and contain trust (Other, Self).**

Listening is a complex activity, but by understanding how to break it down and have choice over this activity as in any other, it is possible to maintain control over the structure of your calls and create success for yourself.

Sharon Drew Morgen is an international sales/phone skills consultant. This article is an excerpt from her new book *Sales on the Line: Meeting the Business Demands of the 90's Through Phone Partnering.*

√ *Sales on the Line* is available from Anchor Point Products, page 24.

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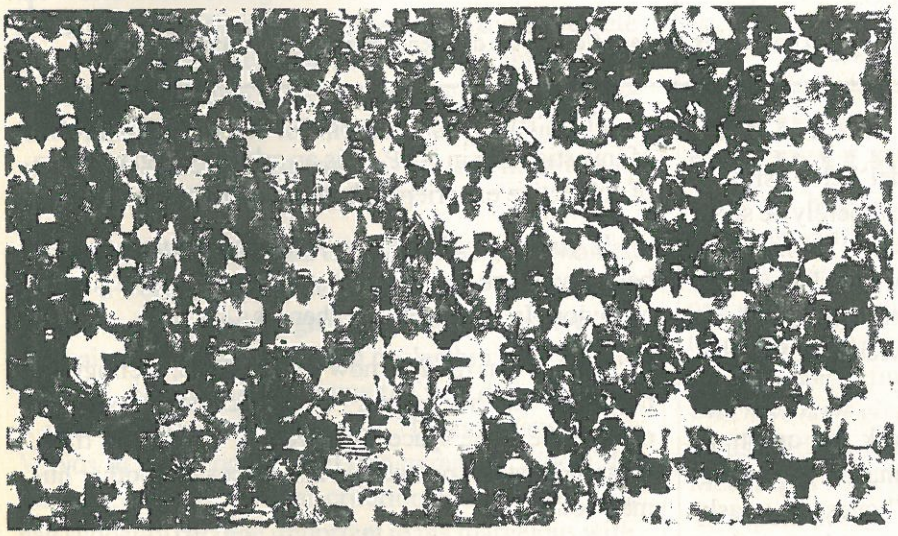
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What distinctions in belief cause action in the real world?

This article suggests a new NLP model for investigating the structure of belief. This model was created (at the Centre International des Etudes Avanceés Neuro-Linguistic Programming in Paris) in response to Europeans constantly asking me "How do all these categories of criteria, complex equivalence, presuppositions, and beliefs relate? What's the use of learning how to tell a value from a CEq, or a criterion?"

"WHAT'S IMPORTANT ABOUT VALUES, CRITERIA AND BELIEF"



By Brian Van der Horst

Why talk about beliefs and criteria? Because human beings are ambulant constellations of criteria in service of their beliefs.

If you can recognize the structure of your own beliefs, you might be able to do something about them.

This is a revolutionary idea. Many psychological, philosophic and spiritual disciplines talk about separating self and behavior. But when you start talking about separating self and belief, you often wind up tied to a stake on a bonfire in the middle of the village square.

Nevertheless, the pursuit of a model of personality is the holy grail of NLP.

The quest: Can we, in a few words, describe what makes another person tick?

The challenge: Can we find a way to elegantly summarize the complex nature of a human being's identity with a limited series of distinctions?

These days, some of us are using models like Leslie Cameron-Bandler's "Imperative Self," or the Andreas' "Core Beliefs," or Dilts' "Neuro-logical Levels" or Charles Faulkner's "Operating Metaphors" to identify the structure of personality and map the content of belief.

The idea is, if you can discover or formulate a person's "virtual question," "core belief," or

"iconic metaphor," maybe you can understand what principles compose the individual's personality, or conduct their behavior. One could as easily describe this as a search for another's model of the world, which is the avowed province of reflection of this column in *Anchor Point*.

All the above approaches seek to determine how meaning is organized to produce identity and offer models for how the content of belief functions for a given individual. The content of these investigations will inevitably be judgments of values, evaluations and criterial choices. No matter what nonsense we say about never making value judgments, and only making structural descriptions (What a value judgment!), it seems to me we first need a common language and vocabulary for talking about belief. Later, we can talk about the content of beliefs in relationship to an individual, his environment, his family, or his culture. There already exist many models of the content of belief, in the work of Claire Graves, Lawrence Kohlberg, Abraham Maslow. These are all people who tried to create structural models, but all equally fell into the cultural presuppositions of the societies in which they lived.

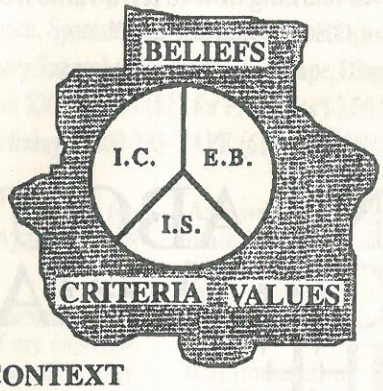
I feel we must seek a new model here, using a standard set of NLP definitions. It may merely be seen as a re-organization of many of the terms we have all used in NLP for 18 years. It does, however, have great explanatory and option-generating strength. With it, my students feel more competent in wrestling with the wooly world of Why?

What's that? Well, when you ask the question "why," the answer you get is a combination of criteria and beliefs. Why was never a "bad" question to ask in NLP. It's just that most people do not know what category of information they are eliciting, and so do not know how to understand or deal with the answers they obtain. Remember, we are here in the linguistic arena of "snow" and the Eskimo. The more distinctions we have for our environment, the more choices and power we have in our millieu. [See Figure 2 for the model I'm proposing.]

Before we deal with this model, I'd like to go over a little background. If there is one model that is central to NLP, no matter where it is taught, it is the pie-chart in Figure 1. These distinctions are implicit in all our conversations about the structure of subjective reality:

The NLP Model of the Structure of Subjective Experience
"The Model of the World"

Figure 1



CONTEXT

I.S. = Internal State:	*Emotions, sensations, feelings*
E.B = External behaviour:	*Body language, the voice*
I.C = Internal computations:	*Thought sequences, strategies*

The Context has an effect on the different components of experience.

This "fried egg" represents the general categories of investigation in NLP. It is an arbitrary organization of subjective experience, but quite useful.

If you are going to be aware of another human being, you are going to first observe their external behavior. In fact, that's all there is.

No one can *really* know the thoughts, feelings, or beliefs of another human being, because no one can occupy the same space, perspective, moment in time, personal history, or criterial references of another human being.

This is the "Behavioralist's Dilemma." John Watson, B.F. Skinner and their crew noticed this problem

decades ago. They said, well, you can't open up a human being and objectively examine their thoughts and feelings, it is as if these phenomena have been sealed in a "black box." Since we can't open it, said the behavorialists, we'll just forget it. We'll just study external behavior.

NLP, thanks to the model above, has been able to open the black box. In NLP, this is called calibration. What we do as modelers is to study the relationships between external behavior and the rest of subjective experience.

This fried-egg is a cybernetic model. All the elements are inter-related. Calibration is the study of the interactions of change among the categories of experience in the NLP model. If you change an internal state, it shows up in external behavior: people move differently, have changes in muscle tone, respiration, flesh tint and tempo. If you change an internal computation, the eyes move and other gestural changes move in synchrony. If you change beliefs, you feel, think and act differently.

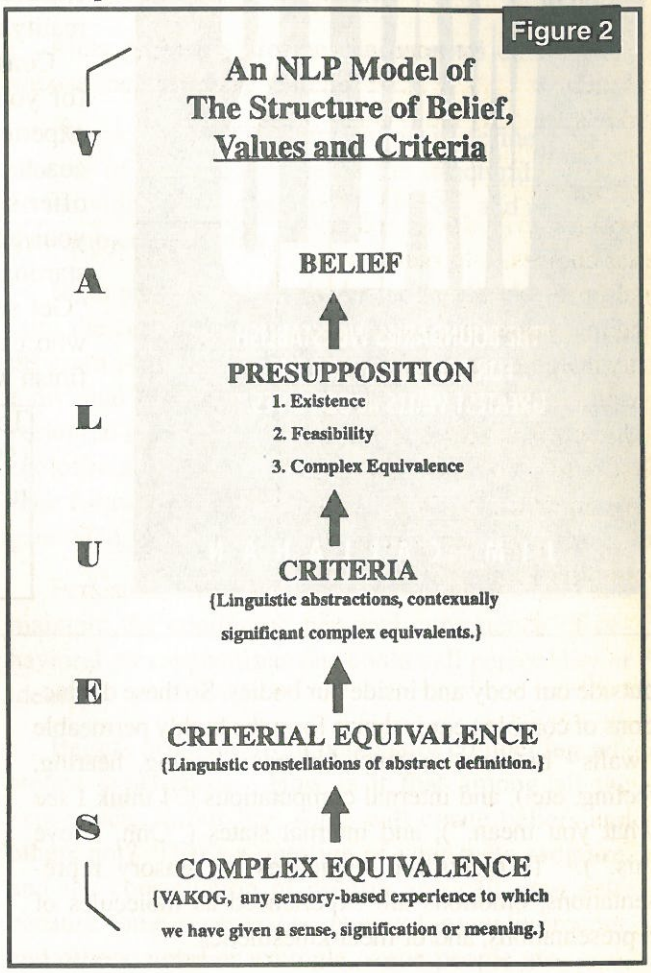
Beliefs, etc. are placed at the perimeter of this model, because our criteria and values form not only the building blocks of our meta-programs, but the substance and limits of our personality, as well.

Our beliefs represent the borders, the frontiers of our identity, the limits where we stop-- and the others, the world outside, begins. Beliefs and values serve as passive filters, allowing us to perceive, distort, delete or generalize the world according to our unique personalities. They also serve as doorways, or very active filters, and permit us to initiate, interpret, and some would say, create what happens outside the walls of our particular models of the world.

An example: We had to buy a new car. I wanted to buy a Volvo. My French wife said, "There are no Volvos in Paris, and no garages, how will we ever get it repaired?" I found a Volvo dealership. We bought a Volvo. My wife came home the first day she drove it around town, and said to me: "Brian, I saw twenty Volvos in Paris today-- and two garages! Where did they all come from?" The criterion of this make of car had suddenly become important to my marvelous wife. Consequently, she began filtering among all the cars she normally saw in Paris in a new way.

You would surely know this information, if you have had 2 days of NLP training. But what about this outside area: beliefs, criteria, complex equivalents, and values? How do they differ? What is their interrelationship with this model?

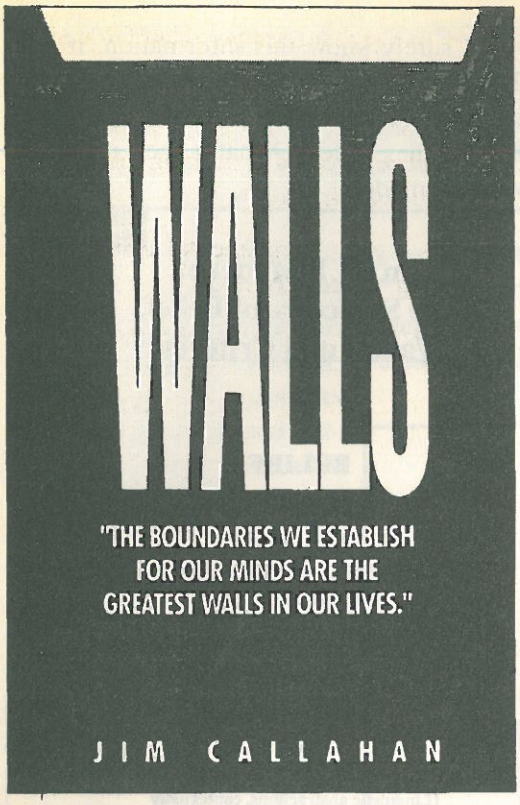
Figure 2



COMPLEX EQUIVALENCE

It all begins with complex equivalence (CEq) which is on the experiential ground floor of our new criteria model. Complex equivalence is the process of perception. As human beings, however, we have a tendency to give a "sense" to what we experience. So the common definition of a CEq is *any experience to which we have given meaning*. Remember, experience in itself does not have any particular significance. Meaning is something human beings *bring and apply* to experience.

On the perceptual periphery of our world is the sensorium. So we tend to engage existence by saying "I see, hear, feel, smell, taste something." We do this



The Concept of walls and all the thoughts I have shared in this book relate to our journey from birth to death. This book is about living and traveling through this human experience, learning and expanding along the way. It is about the process of creating our reality and how we can take an active role in the process.

Consider this book as a resource for some thoughts and ideas for you to play with and evaluate there place in your human experience. I think of my ideas as if I am a high school track coach. You have to decide to come out for the team. I can only offer some ideas to create an appropriate strategy and develop your abilities to run the race you choose. As you get into the starting blocks and the starter shouts "Runners take your mark!", "Get set!", and "BANG!"; remember you are the only person who can run your race using all your learnings and abilities to finish where you want.

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outside our body and inside our bodies. So these distinctions of complex equivalence form the highly permeable "walls" between external behavior (seeing, hearing, feeling, etc.), and internal computations ("I think I see what you mean."), and internal states ("Ohh, I love this."). Thoughts are sequences of sensory representations, emotions are experienced as molecules of representations, and/or meta-kinesthetics.

CRITERIA

When we use abstract (instead of sensory-based) language to describe what is meaningful and important to us, we are using criteria. "Good" does not mean anything verifiable. We use sensory-based experiences to determine and define what is good for us. But criteria are only useful in a given context. What is good in the context of a hot dog is different than good in the context of cars, women, diamonds, or paintings. Technically, criteria are *contextually significant complex equivalents*.

We often use constellations of criteria to define certain important criteria. Thus, we will use criteria like "truthful," "honest," "intelligent" and "brave" to define what is a "good" man.

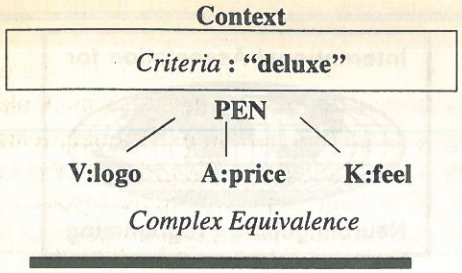
Let's take a simple example. Take the criterion "deluxe" in the context of "fountain pens." In class I take out a Bic and ask the students, "Is this what you would call, in the context of this classroom in France, a 'deluxe' pen?" Everybody says "Non!"

Then I grab someone's Mont Blanc™ pen. "Is this a 'deluxe' pen?"

Everybody shouts "Oui!" Then I ask them the big question in NLP.

"O.K. group, *how do you know?*"

They shout out, "Because I see the little Mont Blanc white star logo." "Because I heard it costs more than a thousand francs." "Because I can feel the way the gold nib of the pen writes." Oh, I say, that means you have an experience that is the *equivalent* of "deluxe" for you, in the context of pen. Why you even have a multiple *complex* of experiences that is your personal definition!



That's how criteria and complex equivalence interact. *Criterial equivalence* is more general, abstract, and digitized. *Behavioral complex equivalence* is more analogic, that is, the body language or actions we expect to see, hear or feel that will satisfy our criteria, most often for qualities such as "trust," "understanding," "respect," or "likable."

PRESUPPOSITIONS

The technical definition for a presupposition is *that which has to be true in someone's model of the world for any statement to make sense.*

The Meta Model I, II, and III, the Milton Model, and Frame Wars/Sleight of Mouth patterns are ways of identifying how people organize their criteria and complex equivalents in everyday life into linguistic maps of presupposition.

There are four basic categories of either inductive or deductive presuppositions, and they are existence (nominalizations, lost performatives, deletions, for example), feasibility (it is possible to mind-read, non-specific verbs, make comparisons), complex equivalence again (remember CEq is the process of assigning meaning) and causality. In effect, presupposition is a short way of talking about all of the above models. This is usually Master Practitioner material. But if you get to know your presuppositions, you can handle all the other models rather easily.

BELIEFS

In NLP, my teachers have always made a distinction between everyday belief and "behavioral beliefs," or those that generate action in the world. Belief of course, is a organization of all of the above distinctions of meaning. "The sky is blue," is a belief. "Sky is a nominalization for refracted light. "Is" is a non-specific verb. "Blue" is a lost performative. Presuppositions in this sentence include the existence of sky and blue, the feasibility of being a color, your CEq for blue, etc. But this sentence is not what we would call a behavioral belief.

"I love it when the sky is blue," is more like it. Here the person will be directed to seeking blue skies. This sentence produces behavior.

Meta programs are the fundamental distinctions we use for unpacking belief in NLP.

Classically, meta programming is defined as the process of creating a model of the structural patterns an individual uses to construct, upkeep, and reinforce their subjective reality.

Meta programs describe how an individual maintains the constellation of criteria he calls self. A meta program is a model of the ongoing interactions of an individual's criteria and presuppositions with their experiential sorting principles, functional processes, and operational orientations within a given context and time format. It is the way experience is filtered and generated.

Persistent meta program patterns generate and maintain the continuing personal congruence of behavioral presuppositions one could call personality or identity.

Beliefs originate from personally compelling reference experiences. How is it that among all the experiences in our life, some will create beliefs and others not? That's a question of your meta program, and the constellation of criteria you call your self: because some experiences are easy for you to process, and others, not. For example, some people are motivated by security and predictability (match, away from, avoiding and necessity), others are attracted by novelty and unpredictability (mis-match, toward, approaching and possibility). Some categories of experience are thus more important to you than others, which leads us the question: What are values?

VALUES

The last distinction in this model is value. Most people are really sloppy in using the expressions criteria, belief and values interchangeably. But if you look in the dictionary, and remember your meta model and meta program functions, it gets real simple:

"That quality of a thing according to which it is thought of as being more or less desirable, useful,

estimable, important, etc.; worth or the degree of worth." Webster here is talking about *comparisons.*

If everything is the same value, nothing has value. Gold is valuable because it is rare. One thing is more or less valuable than another in a continuum, a scale, or a spectrum of value. In NLP terms, valuation is the human process of creating *hierarchies.*

Therefore, values are everywhere in our model of belief. One experience, or CEq can be more valuable than another. One criteria, presupposition or belief may be preferred over another. Human beings need hierarchies of value, otherwise, you can never make a decision. So there you have it, a complete model of the important stuff in your model of the world. Have I left anything out? Then please write me.

Here's a final chart. It is one my students and I use for considering "what to do when," matching various NLP techniques to various logical levels of this model.

Distinctions	NLP cognitive tools
BELIEFS	Meta Programs/Imprinting
∧	
PRESUPPOSITIONS	Frame Wars/
1. Existence	Sleight of Mouth Patterns
2. Feasibility	Meta Model
3. Complex Equivalence	
4. Cause-Effect	
∧	
CRITERIA	Reframing
∧	
CRITERIAL EQUIVALENCE	Anchoring
/	
COMPLEX EQUIVALENCE	Sub-modalities
{VALUES }	Criteria trees/Strategies

These models have not been etched in stone. They are just a beginning, and one could use many of these tools for multiple levels. Have fun with them. Let me know if these reflections aid you in finding your bearings in the slippery sea of criteria on the wooly world of Why.

≡

Brian Van der Horst has been a professional trainer for 15 years. He has been the director of Repere in Paris, France for the last 8 years. Previously he was the director of the NLP Center for Advanced Studies in San Francisco. He has worked in journalism as an editor for New Realities, Practical Psychology, Playboy and the Village Voice.

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What's Up in London?

Every Tuesday night 30 to 80 NLPers gather in London to practice, network, and have fun with NLP. The Central London NLP Practice and Support Group was formed 2 years ago and has met weekly since then. Despite having no formal constitution or bylaws, the Group has grown steadily with over 200 people benefiting from its facilities. Various people in the field of NLP are invited to talk on the topics of their choice, as long as it is NLP related and has NLP exercises as part of their presentation. Judith Delozier spoke at one of the meetings and Richard Bandler is scheduled to speak in November.

Penny Tompkins and James Lawley, the group facilitators would like to extend a a special welcome to anyone visiting London who is available on Tuesday night, the cost is $5. One of their objectives is to promote international networking and friendships through a common interest in NLP. Should any visitors wish to speak to the group, Penny and James would need about 3 months notice. They can be reached at 071-289-8626, or write them at 75A Castellain Road, Maida Vale, London, W9IEU ENGLAND.

The NLP Sandbox

NLPers in San Francisco, CA have been meeting on the third Sunday of every month at different venues in the Bay Area to practice NLP together. The NLP Sandbox (which is the theme of the meetings) is an opportunity to gather and play with other people who know and use NLP. The objectives of these meetings are to learn more interesting ideas in NLP, demonstrate new methods, share examples and make connections for personal change work. A fee of $10 is assessed from each attendee to insure that the monthly programs will be self-sufficient.

The NLP Sandbox convenes at 3:00 pm. The first hour is arrival-and-networking time, where new playmates are introduced and old friendships renewed. There is also a bookstore on the sight which has the latest publications and seminar announcements. At 4:00pm there is a short business meeting followed by the presentation, which might be a demonstration and exercise by someone with a new idea; video tapes of leading NLP authorities; or other audience participation. The formal meeting ends at 5:45pm sharp so those who wish can gather for a meal nearby. For more information call the NLP Institute of California at 1(800)767-6756 or (408)335-3858.

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Kris Johnson has been a journalist for 9 years. She has a BA in Psychology and Languages and is a Master Practitioner

Reinstating Athletic Peak Performance Strategies -- Part 2

[Part 1 of this article appeared on pages 40-45 in the March 1993 issue of Anchor Point

Thus far, two anchors have been established and successfully tested. The tactile anchor (touch on shoulder) can be held in analogue fashion and, thus, will be utilized as a working anchor during the session. The other auditory anchor "feel muy macho (Angel)" was established for use at any time during a fight (at any time for that matter). A third anchor, having his mouthpiece inserted, will be established and the auditory anchor reinforced during the Future Pacing.

Note: C (Coach) knows that A (Angel) has his mouthpiece with him. However, the following question is asked to break state before testing the effects of the Quick Phobia/Trauma Cure.

C: "Angel, do you have your mouthpiece?"

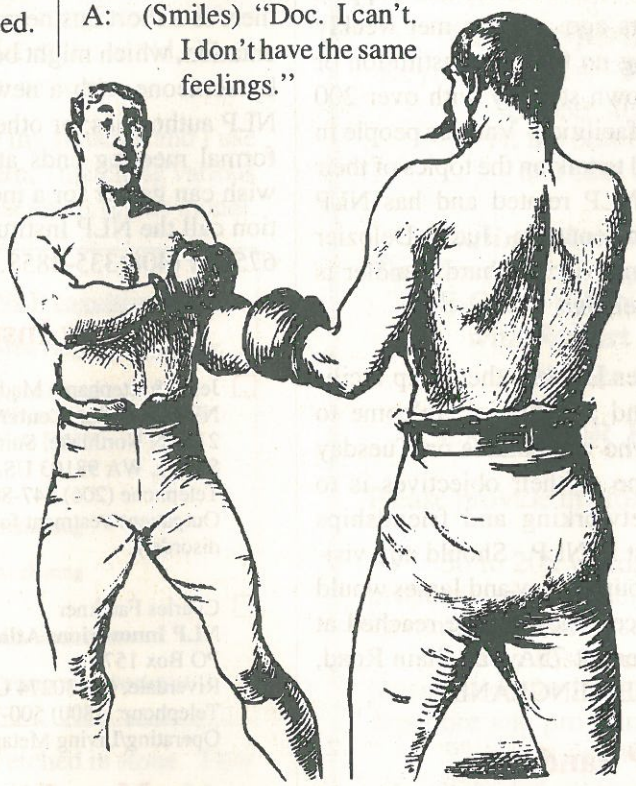
A: "Yes, I have it right here."

C: "Good, keep it nearby because we're going to use it in the final phase of our work. Before we go on, however, I want you to close your eyes." (C gestures eye closure with his own eyes.)

A: (Closes his eyes.)

C: "Now I want you to think back to the last fight you had and **try to have the feelings that you have been having since --and discover that you can't.**"

A: (Smiles) "Doc. I can't. I don't have the same feelings."



C: "Good. What do you feel?"

A: "Poquito (a tiny bit) angry with myself for not taking the guy seriously."

C: "Maybe it's good to be poquito angry at yourself so you will **remember to take all your opponents seriously.**"

A: "You got that right."

C: "And what else do you feel?"

A: "I feel excited about doing more."

C: "Good, let's do more. Now we are going to preview how you will look, move, and perform now that you **feel muy macho Angel.**"

Note: Resourceful BMIR changes occur as "feel muy macho Angel" is stated by C. It is obvious to C that this auditory anchor is as powerful as the tactile anchor.

C: "O.K. let's begin to look into how you will be in the future in the gym and during matches. So, look over there and focus on the far wall. Now close your eyes and imagine the far wall...as you envision the far wall, tune into the street sounds (Angel's breathing is instantly slowed and rhythmical) and you may have already noticed your breathing is slow and rhythmical."

By Nicholas M. Rosa, Ph.D.

A: (Nods affirmatively.)

C: "Good. Now, as you continue to breathe slowly and rhythmically you can focus on the far wall and imagine a video tape monitor there. Nod when you imagine..."

A: (Nods affirmatively.)

C: "Good. Now imagine seeing yourself in the ring just prior to the beginning of a future fight. Now that you **feel muy macho** see how you look knowing again that **you are a good fighter, the best**. See how you move differently and how you sound different than you had been..."

A: (Resourceful BMIR's are obvious.)

C: "Good. Now imagine that you or your trainer is putting your mouthpiece into place (tactile, touched shoulder, anchor fired off by C.) and you **feel muy macho**, and see yourself fight at **you're the best, Angel**."

A: (Resourceful BMIRs intensify.)

C: "O.K., Angel, open your eyes."

A: "Doc. I really feel muy macho again."

C: "Great! And I want to make sure you **continue to feel muy macho in the future**. So, let's continue. First I want to ask you, how do you look and sound different?"

A: "Before the fight I was walking around like a peacock again." (Demonstrates with chest out and chin tucked in.)

C: "I see, like a peacock." (C demonstrates)

A: "Yeah, just like that, a peacock."

C: "And, are you sounding different?"

A: "Yeah, I sound confident."

C: "How do you sound different that **now you feel confident**?"

A: "I'm speaking loud and clear." (Said in a loud voice with clear diction)

"Unconscious superior athletic competence defines an elite athlete's peak performance strategy."

C: "And during the fighting, how do you look different and sound different?"

A: "A lot of head movement and angles. I'm firing off combinations. I'm in and out. Not any sounds from me."

C: "Great, head movement, angles, in and out and firing combinations. Let's continue with some additions. From now on in the exercise, every time that I touch your shoulder, I want you to open your mouth so that I can place your mouthpiece in your mouth just the way your trainer or manager does. (C touches Angel's anchored shoulder, resourceful BMIRs are obvious) O.K., open your mouth."

A: (Opens his mouth and mouthpiece inserted...then removed when BMIRs begin to fade.)

C: "Good. Also, every time **you feel muy macho, Angel** (resourceful BMIRs appear immediately) like right now, I want you to open your mouth so that I can insert your mouthpiece." (Angel is asked to open his mouth again and the mouthpiece is inserted and left there until the resourceful BMIRs begin to fade.)

C: "That is exactly what we will do. Any questions?"

A: "No, I got it. When you touch my shoulder and when I feel muy macho, like right now, you insert my mouthpiece. Right?"

C: "Right. You got it. Either when I touch your shoulder or when you have strong macho feelings like right now."

C: "Now I'm going to have you imagine how you will feel and perform in future matches...Focus on the far wall again...Close your eyes and imagine a video tape monitor there and nod when..."

A: (Nods affirmatively. His breathing is slowed and rhythmical and under the eye lid, flutter is very noticeable.)

C: "Good. Now imagine seeing a colored preview video of yourself stepping into the ring in your next scheduled fight. (C touches A's shoulder.) And see yourself walking around like a peacock feeling muy macho and speaking loud and clear."

A: (Nods affirmatively and demonstrates all of the resourceful BMIRs evidenced thus far.)

C: (Continuing to touch A's shoulder) "Stand up and as you do, transport yourself into the ring...and walk around like a peacock and speak loud and clear." (Touch anchor withdrawn.)

A: (Struts around feigning punches, doing neck rolls, chest puffed out and chin tucked in, saying the following aloud and clearly.) "I'm the best...I'm going to give you a boxing lesson chump..."

C: "Good. Now as you move around like a peacock, you may hear yourself saying **'you're the best Angel'** as well as hear the ring announcer announce your name, weight, and record. (C touches A on the shoulder which elicits resourceful BMIRs; mouthpiece then inserted.) And as we place your mouthpiece, you **feel muy macho, Angel** (BMIRs intensify). The bell rings, **show a lot of head movement and angles -- move in and out -- fire off combinations**."

A: (Angel moves around following the suggestions.)

C: "It's almost the end of the round, you can **hear the ten second warning and finish with a flurry**."

A: (Throws a flurry of punches, turns away abruptly and raises both hands overhead.)

C: (Invites Angel to be seated and removes mouthpiece and asks Angel to open his eyes) "Great movement and combinations."

A: "I feel great Doc., better than ever."

C: "Great! Let's do another round to make sure you **feel muy macho throughout the fight**." (Mouthpiece is inserted by C and the instructions for the previous round are repeated.)

A: (Enactment is essentially the same with intense resourceful BMIRs maintained throughout. As instructed, A seats himself and opens his eyes.)

Note: The session ended as follows:

C: "Close your eyes once more and imagine that **in your future bouts you feel muy macho**." (Although resourceful BMIRs are intense, C touches A's shoulder and holds this anchor to insure that the physiological intensity is maintained and reinforced.) "Imagine seeing yourself on a monitor fighting your next bout feeling muy macho, moving in and out, a lot of head movement and firing off combinations...Behind this monitor imagine other monitors lined up like dominos where you can see unfolding additional future bouts and you can see that you **feel muy macho** and that **you are a good fighter, the best**...O.K. open your eyes...that's it."

Epilogue: Angel's mouthpiece is inserted by his trainer prior to each round during a fight. His manager and trainer were told that they could use the auditory anchor whenever they believed that Angel needed an extra dose of peak performance psychophysiology. They indicate that in the first two or three rounds of Angel's first fight after the NLP peak performance intervention they used it "just to be sure" and have not perceived a need to do so since.

They report, furthermore, that since this peak performance intervention was made, Angel has arrived at the gym on time, worked out enthusiastically and demonstrated his pre-traumatic form when sparring and during fights. He has had three fights, two of which he won convincing decisions and the third by knock out...Angel reports that his peak performance psychophysiology has been maintained.

Conclusion: Athletes classified as elite are those who demonstrate or have demonstrated superior athletic skills in a particular sport. They are able to unconsciously execute techniques in a superior fashion. They were not born elite athletes; they needed good coaches to teach them techniques and years of practice to learn how to execute their skills at an elite level of competence.

Sure, the elite athlete was probably born with physiological capabilities adaptive to certain sports. However, the elite athlete had to learn - going through four stages of learning similar to those presented by Joseph O'Connor and John Seymour (1990). We all must go through such stages to master anything:

1) Unconscious inferiority,
2) Conscious incompetence,
3) Conscious competence,

"Work done with little effort is likely to yield little result."

- B.C. Forbes

4) Unconscious competence, and

5) Unconscious superiority.

The pre-athlete does not know that (s)he does not have a strategy to follow nor a technique to be executed (unconscious inferiority). The beginning athlete consciously thinks about following a strategy and technique is awkwardly executed (conscious incompetence). In the next stage, (s)he consciously and/or pre consciously thinks about a strategy and technique is competently executed (conscious competence). The next highest level (unconscious competence) is reached when an athlete unconsciously follows a strategy and executes techniques competently. Finally, the athlete has reached elite status when (s)he can unconsciously follow a strategy and execute technique in superior fashion (unconscious superiority).

Unconscious superior athletic competence defines an elite athlete's peak performance strategy. Once attained, the peak performance strategy or psychophysiology of an elite athlete can be reinstated through NLP should it be altered or lost.

As mentioned earlier, any change in the peak performance strategy, the addition or subtraction of psychophysiological ingredients, their amounts or sequence results in less competent performance. Less obvious is the fact that when an athlete consciously attends to his/her strategy (an added ingredient) (s)he reverts back to Stage 3. In so doing, the athlete goes from unconscious superiority to unconscious competence.

Angel is an elite athlete who had been functioning at the unconscious level of superiority prior to his knock out defeat. Since he had already developed a peak performance strategy, it was simply a matter of helping him to overcome the trauma of the loss. This was done with the Quick Phobia/Trauma Cure. Then, his pre-existing peak performance psychophysiology was accessed and anchored to "feel muy macho (Angel)" through Anchoring. An additional anchor, having his mouthpiece inserted, was established during Future Pacing wherein his desired performance in the ring was previewed and the anchors tested.

Like Angel, elite professional, Olympic and collegiate athletes who function at Stage 5 can benefit greatly from NLP. So can athletes who function at Stage 4. Peak athletic performance can be reinstated or maintained for all such athletes through brief (1 to 2 hour) NLP interventions such as those described in this article.

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

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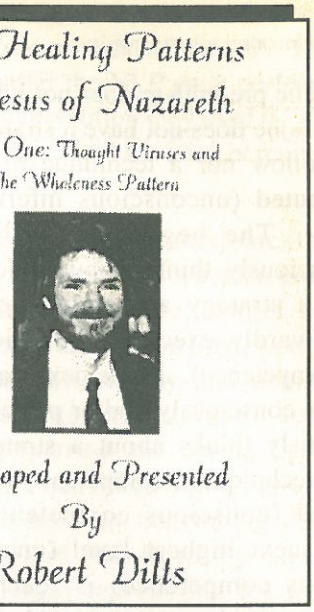
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Book Review

Attracting Romance: The Secrets to Successful Relationships
by Lowell Jay Arthur
Distinctive Publishing Corp., 202 pgs, $14.95

Too bad only romance seekers will probably pick out this book. It could easily be entitled *How to Succeed in Business* or *Getting Control of Your Life* or *How to Relate to the People Around You.*

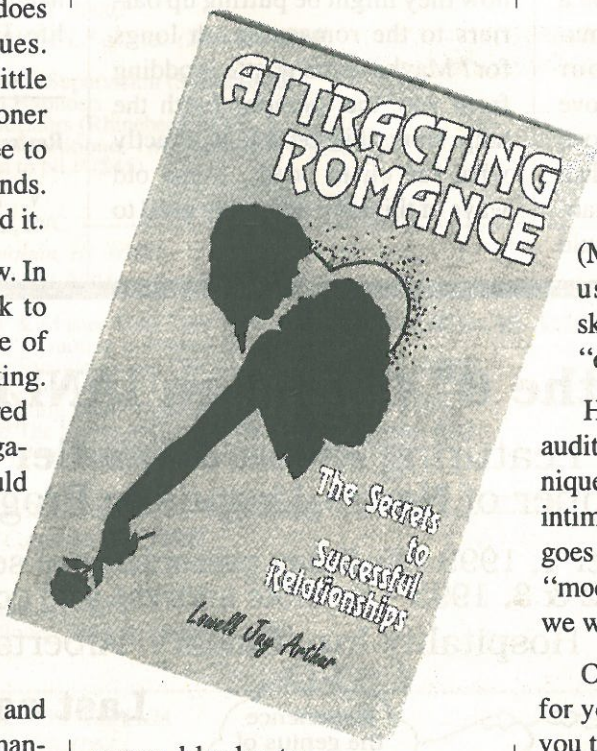
This book was written by an NLP Master Practitioner and does contain some NLP techniques. However, it contains very little NLP jargon that only a practitioner could understand. So, feel free to give it to your non-NLP friends. They will definitely understand it.

The format is easy to follow. In fact, you could open the book to any page and get a good dose of daily, applicable positive thinking. If a friend of yours has acquired a habit of always seeing the negative side of life, this book could jar him/her into a more upbeat way of looking at situations, and the writing technique is definitely success oriented.

The author pulls you out of your rut, makes you think, talk, and act aggressively in a positive manner.

First, he would have you identify exactly what it is that you want, then he proceeds to give you tools to go after your goal. He wants you to read aloud, think, and make lists. If you can discipline yourself to the extent of the writer's program, you won't have time or energy for a negative thought!

After you have done all the homework, he sends you out into the world to see how you're doing. Here's where he expects you to run into some of the deeper (subconscious) attitudes that you didn't even know were standing between you and your great new romance. Mr. Arthur seems to hit on a good many blocks to your success. He calls them obstacles to self-esteem and success.



He wants you to first have a good relationship with yourself before seeking that special person in your life. Too many times when we feel unworthy and deprived of the *good things in life,* we will seek out people to be for us that which we can't seem to be ourselves. By Mr. Arthur's self inventory, we are gently told that we must change ourselves first before we can see new, upbeat, successful people around you.

The book quotes the Bible, Tony Robbins, Carl Jung, and Zen (and, of course, some good NLP sources) in order to, I think, give a sense of universality.

Once we have changed as much as we possibly can, the author is ready to identify a few personality types with which to connect ourselves. (Mostly, Jung's thesis will help us acquire communication skills.) Or, as the author says, to "develop rapport."

He discusses 1) visual, 2) auditory, and 3) kinesthetic techniques in a simple way that won't intimidate the non NLPer. He then goes on to teach the reader how to "model the actions of the people we want to 'rapport' with."

Once you have all these tools for your success, the author wants you to come to the cabaret. Sitting home, reading self-help books, and agreeing with them is fine for a short while, then be willing to *work* at making it happen. Don't give up until it does. One of many one liners throughout the book says "It's always too soon to give up."

There is no preaching about morals or *right* behavior. If sex is what you want, be honest about it

and then go for it! There is a spiritual connotation to the book, however, but it's well hidden. The word *God* isn't used, but if you want to you can insert *God* whenever you see the word Universe, spelled with a capital U, of course.

If you decide you don't need this book to attract romance into your own life because you either already have romance or your partner believes in one romance at a time, then consider this book for other reasons. How about in your career, for improving your selling techniques? You can learn to be a great salesman using the communication techniques. Your customers may even fall in love with you! You could learn to love and accept yourself better, also. Oh, you already have that all handled? Well, in that case, you could use this book to become a better NLP Practitioner by using it as a textbook. Or better yet, take the good stuff herein and teach it directly to your students or clients. The material is universal and generic. No one will know from where you are stealing all the platitudes! Every page has a catchy phrase or two. Maybe you can turn a few of them into wall hanging.

Kidding aside, this would be a good teaching aid. Can people really be honest about what their blocks are? Can they truly see how they might be putting up barriers to the romance each longs for? Maybe some gentle prodding from you, the therapist (with the help from this book), is exactly what the client needs. Some old ways of thinking definitely need to be given up to embrace (pun pun) some new ways to attract romance.

The book covers many aspects of the problem of loneliness and offers tools for change. It could be distilled to a few select techniques for an individual.

Someone reading the book at home could easily say, "But I've done all that, at least once, for a few minutes, and it didn't work!"

So, get the book, park it on the shelf, open it randomly, and extract a gem of a one-liner, or on the other hand, totally redesign your own life. Either way, enjoy.

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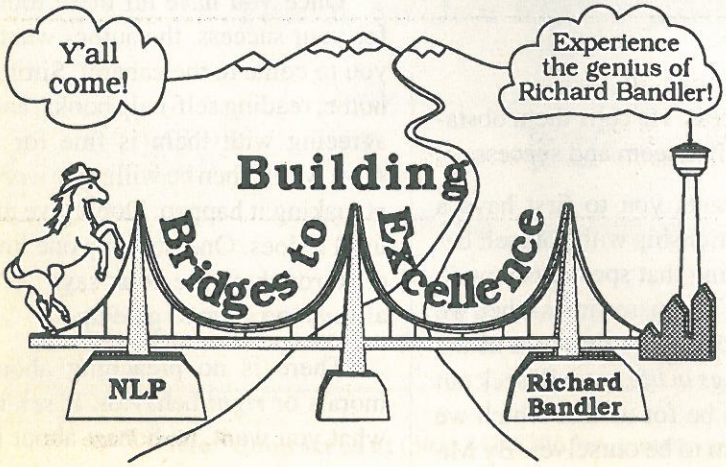
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√ This book is available fromAnchor Point Products, see page 24.

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Sep.	3	Free Intro to The Secret of Creating Your Future (Irvine, CA)
Sep.	4-6	Secret of Creating Your Future Seminar (Irvine, CA- $195)
Sep.	10	Free Intro to The Secret of Creating Your Future (Irvine, CA)
Sep.	11	Secret of Creating Your Future Seminar (Dallas, $195)

CENTER FOR ADVANCED COMMUNICATION & TRAINING

1846 Rosemead Pkwy, Ste. 218 - Carollton, TX 75007
Phone: (214) 492-4717

Jul.	17	Free Introduction to NLP
Aug.	27	NLP Practitioner Training Begins ($2000)

GEORGIAN BAY NLP CENTRE

P.O. Box 1210 - Meaford, ON N0H 1Y0 CANADA
Phone:(519) 538-1194 Fax: (519) 538-1063

Sep.	9	PhotoReading Begins (Toronto- $800 + GST)
Sep.	18	Practitioner Training Begins (Toronto- $1,925 + GST)
Sep.	20	Language and Behavioral Profile Begins (Toronto- $400 + GST)

LEAD CONSULTANTS, INC.

P.O. Box 664 - Reynoldsburg, OH 43068
Phone: (614) 864-0156

Jul.	6-9	NLP 1/Basic Skills, Meta Model
Jul.	12-15	NLP 2/Fundamental Tech. of Intervention
Aug.	23-25	NLP 1/Basic Skills, Meta Model (Houston, TX)
Sep.	7-31	NLP 3/Metaphor, Milton Model

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LEARNING STRATEGIES CORPORATION

900 East Wayzata Blvd. - Wayzata, MN 55391-1836 -- Phone: (612) 475-2250 or FAX: (612) 475-2373

Jul.	24	PhotoReading Begins
Aug.	13-27	PhotoReading Instructor Training
Aug.	14	PhotoReading Begins

NEW YORK TRAINING INSTITUTE FOR NLP

155 Prince Street - New York, NY 10012 -- Phone: (212) 473-2852

Aug.	28	Overview
Sep.	17	Master Practitioner Training Begins
Sep.	23	Open House

NLP OF ARIZONA, LTD.

P.O. Box 2800-291 - Carefree, AZ 85377
Phone: (800) 584-6884, (602) 488-1393 or Fax: (602) 488-3614

Jul.	17	NLP Practitioner Training Begins (Phoenix- $1800)
Aug.	2-8	Integrative Behavioral Patterning (Phoenix)

NLP COMPREHENSIVE

2897 Valmont Rd. - Boulder, CO 80301
Phone: (303) 442-1102 or (800)233-1657 - FAX (303)442-0609

Jul.	28	Practitioner Training Begins ($2,800)
Sep.	24-26	A Path With a Heart NLP Conference($250)

NLP INNOVATIONS ATLANTA

P.O. Box 157 - Riverdale, GA 30274 -- Phone: (404) 977-6329 or (800) 500-7657

Jul.	15	EPIC Golf Clinic ($30)
Jul.	15-17	EPIC Golf Seminar ($695)
Aug.	19	EPIC Golf Clinic ($30)
Aug.	19-21	EPIC Golf Seminar ($695)
Sep.	30	EPIC Golf Clinic ($30)
Sep.	30	EPIC Golf Seminar Begins($695)

NLP INSTITUTE OF CHICAGO, INC.

P.O. Box 25184 - Chicago, IL 60625 -- Phone: (312) 271-9578

Jul.	17-18	2-Day Introduction to NLP ($75/$95)
Aug.	7-8	NLP Institute Mini-Conference
Sep.	10	Modeling: The Core of NLP
Sep.	18-19	2-Day Introduction to NLP ($75/$95)

PACE PERSONAL DEVELOPMENT

86 South Hill Park - London NW3 2SN ENGLAND
Phone: 01-794-0960 or FAX 01-794-7366

Jul.	31	Summer School - Foundation Skills Intensive Begins (£653 + VAT)
Aug.	10	Summer School - Practitioner Training Begins (£938 + VAT)
Sep.	10	Autumn Practitioner Training Begins (£1070 + VAT)
Sep.	17	Autumn Weekend Foundaton Skills Begins (£715 + VAT)
Sep.	17	NLP Master Practitioner Training Begins (£1700 + VAT)

RIVIJON TRAINING INSTITUTE

3689 Hiway A1A South, Box 390 - St. Augustine, FL 32084
Phone: (904) 471-7160 or FAX (904) 471-4201

Sep.	18-19	NLP Practitioner Level 1 Begins (Jacksonville - $695)

SYNTAX COMMUNICATIONS MODELING CORP.

P.O. Box 2296 - Los Gatos, CA 95031-2296 -- Phone: (408) 395-0952 or FAX: (408) 353-2497

Jul.	12-14	Communication Strategies ($895)
Sep.	20-21	Beyond Selling ($595)

TAPES, TAPES, TAPES- Part 2

As we covered in last month's issue, over the next few months I will be highlighting some of the audio tapes that I recommend...and to whom. We are not talking *Lawrence Welk's Greatest Hits*, or *Music to Repair Your Car By*. The intention of these tapes is to help you get over, around, or through problems presenting themselves in your life. Most of these tapes are hypnosis based although some of the tapes I will mention later are educational, not hypnosis. First the basics:

1) **Read the label on the tape.** *Never, never, ever drive or operate any machinery while listening to a hypnosis tape* **- it is a stupid way to die or get hurt. If your not sure if a tape is hypnosis based, test it at a time and place when it would be OK to fall asleep.**

2) **Arrange to not be distracted while you are listening. Put someone else in charge of the world for awhile and treat yourself to this time alone. Listening to a Relaxation tape will be practically useless if little Johnny can crash in with his pet frog or the boss can pop in on you. You deserve and can make personal time but sometimes you must be creative. At work I used to PARK my automobile after lunch and listen to a tape with the windows rolled up.**

3) **Listen to hypnosis tapes through stereo headphones (even inexpensive portable stereo tape players such as Walkmans™ work well). Listening on a monographic setup, or through external speakers (even if they are stereo) is not very effective. Most of the tapes use stereo subtly with different voices and/or sounds going on in each ear simultaneously.**

4) **Do not force yourself to concentrate or even necessarily try to follow the words. There won't be a test - its OK if you miss something. Just listen "lightly" and enjoy the rhythm, the words, the music or whatever suits you at any given moment. Whatever part of you that is appropriate will "get" what is appropriate. Enjoy not having to know "how it works."**

5) **Just like learning a new skill repetition is the key here. Listen several times a week for a couple of month. Stick with it.**

Learning Strategies Corporation has a whole series of hypnosis tapes which feature Paul R. Scheele as the narrator and cover a wide variety of subjects. A very effective hypnotic technique employed by these and other tapes is double induction. Essentially, double induction has 2 or more voices speaking simultaneously - a single voice (usually) speaking a different message is heard in each ear. Different style messages are created to match each of the brain's hemispheric predispositions (linear or non-linear). This is easier to do and hear than it is to explain. Basically, each ear hears a different message at the same time.

When double induction is used, in combination with Ericksonian style hypnosis, and soothing music, the result is terrific. Both the Change-Work's *Multi-Evocation* tape series and Learning Strategies' *Paraliminal* tapes use this approach.

The ***10 Minute Supercharger*** is one tape I practically wore out years ago. It is one of Learning Strategies older tapes; the use of music is sparse, the induction is more traditional (counting in and out of trance), and the overall production is not nearly as impressive as their later tapes. But, it is a unique little pick-me-up that I found very useful at mid-day in corporate life and it did only take 10 minutes. When low-grade stress was grinding me down, my 10-minute oasis was better than a cup of coffee (better for blood pressure too). It was also useful as an adjunct for getting centered before undertaking on new endeavors.

The later Learning Strategies tapes are more polished and there are several I recommend. Most of the later tapes make more use of NLP patterns, Ericksonian style hypnosis, music, double induction, and technically superior recording techniques to produce highly effective products. Both the ***Self-Esteem Supercharger*** and ***Instantaneous Personal Magnetism*** are what I would call good "tune-up" tapes. There are more than enough negative influences, and challenges to one's self image to go around. At times it can be difficult not to listen to that noise. Both of these tapes can help you regain a more positive feeling about yourself, to deal more effectively with others and your general relation-

others and your general relationship to life and your position in it. Only psychotics don't think there is some room for improvement at some time in these areas of their lives. Both of these tapes are positive, upbeat, and well produced.

Other Paraliminal tapes which help quash limiting beliefs are:

- ***New History Generator***,
- ***New Behavior Generator***, (takes active listener participation)
- and **Personal Genius.**

In the NON-HYPNOTIC category of tapes which we recommend to people *who are really new* to NLP or for "old-timers" to give to friends who keep asking, "what the hell do you mean talking about perceptual filters?" For the most part no prior knowledge of NLP is necessary to get something useful out of these tapes. And since these are NON-Hypnotic, the listener can stay vertical, listen through their car speakers (not stereo critical) while driving, and eat ice-cream (if so co-ordinated) while learning.

How to Build Rapport is recorded by Tim Hallbom and Suzi Smith. This tape explains rapport, pacing and leading and how people match and mismatch in detail. Many practical real life examples are given so even a person with no NLP background can understand the concepts. Information is laid out so the listener can get the concepts right away. This is a great tape for someone who is looking for a job, for sales staff members, or to keep in your company library. It is worth listening to more than once.

Building Better Relationships is by Byron Lewis and is an audio extension of the book *Magic of NLP Demystified* and therefore not for the totally uninitiated. It was designed to give you and auditory experience that you cannot get from a book and/or as a review. There are basically 3 sections to the tape.

1) The tape begins discussing preferred representational systems. A few exercises allow you to get in touch with your representational system and to explore postural adjustments. Various body types are explored (visual, tonal, kinesthetic, and digital).

2) The tape discusses how to work with people's different representational systems and end up better off. The tape gives detailed examples.

3) The final section of the tape gives an excellent example of a person using the meta model to clarify the communication between two people. This section is not a stand alone piece. You would need to read the book to get the most from this dialogue.

Next month, more!

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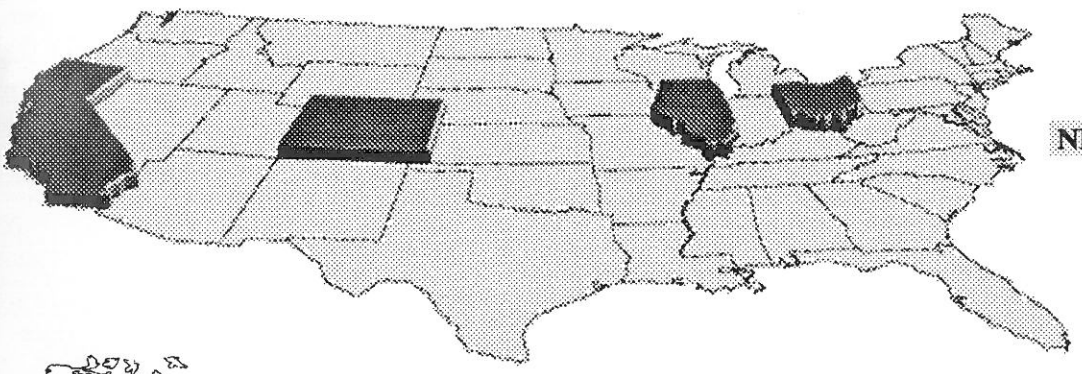
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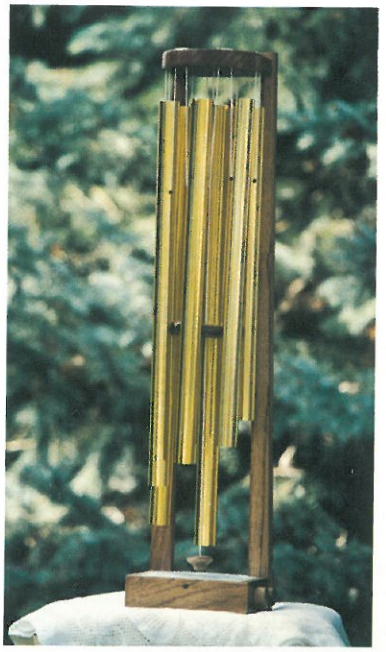
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