International Association for Neurolinguistic Programming

NLP Connection

The International Association for Neuro-Linguistic Programming

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POWERFUL INTERVENTIONS:

Creating the IANLP Community to Which We Want to Belong

by

Lucy Freedman

Syntax Communication Modeling Corporation



When I was asked to lead a plenary session at the upcoming IANLP conference, I accepted because of my commitment to learn together with others, even though I hadn't the faintest idea how, in a short time, we could build the sense of empowerment and community so essential to our shared future. Conversations with various members of the association have reinforced my impression that we are at an important crossroads.

In this article, I would like to share the background thinking that has helped me frame this session, and that encourages me about the breakthroughs we can make -- breakthroughs that will take a lot longer than one short hour in Salt Lake City, but that can turn IANLP into a powerful channel for collaboration. I want to acknowledge in particular Doug Sauber, Teresa Robbins, and Peter Tucker, for their contributions.

We as an association are at a fascinating and challenging stage of our development. We are past the forming stage, and seem to be well into the second stage of group development: storming. Sometimes it's hard to remember that these are important and inevitable steps in learning and organizing into something larger than ourselves. Those familiar with organization development will recognize that the next two stages are "norm" and "perform." This means that our task is to ride out the storm and, through it, to set norms as we become clearer about our identity, or roles, and our purpose.

For NLPers, being the independent, entrepreneurial types we are, building a collaborative community is not easy. At the same time, we know the importance of being connected to the larger whole --

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½ page	3.70 x 9.50	7.4 x 4.75	35.2
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¾ page	5.50 x 9.50	7.4 x 7.13	52.8
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All articles and advertising are to be sent to the editor. Please send payment with your *camera-ready* ad. Invoices will be sent out on the issue mailing date (50¢ charge added to account). Outstanding balances are due by the *FIFTH* of the month following the billing. Outstanding balances more than *30 days past due* will be charged 1.5% [*APR 18%*] interest.

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FREEDMAN, from page 1

notice the name of this very publication!

IANLP started off as a community effort when a small group of dedicated founders got together, shared ideas, and did the work required to get it off the ground. The two main goals were networking and standard-setting, with the overall intention of improving the quality of NLP training and building a positive public image.

Probably the primary mental model of the founders was that of a professional association, rather than either a commercial venture, a social club, or a trade association. One of the interesting factors that differentiates associations from commercial ventures is that no one actually owns an association. It becomes an entity, run by a board and officers, often structured in some ways like the management of a business enterprise. One of the other interesting factors is that it is not clear exactly who the customers are. Both of these factors highlight the challenges we face in coming up with norms that will make our association worthwhile, generative, and attentive.

Commercial ventures -- meaning the type of organization we usually think of as corporations -- are different in significant ways from associations. For one thing, they are not run democratically. Voting on an issue of corporate goals, or policy, or finance, would seem strange in most companies that exist today.

Plus, companies have a somewhat clearer idea of who the customer is. Over the last few years, the concept of a customer focus, or "customer driven" organization, has had enormous impact on the way companies do business. Not only do we learn that the customers' needs are the reason we are in business, but also that we have internal "customers" -- the personnel department is actually supposed to serve line managers, not the other way around. In business, this is extremely valuable, as people stop acting like automatons and begin to pay attention to what someone else really needs. The lines, even in business, are not always clear. If I am your employee, are you my customer? Or am I as the employee a customer served by management? When management gurus start by turning the traditional organization chart upside down, it certainly looks that way. What seems like simple logic about serving the customer is not so simple.

In an association, it becomes even more complex. Are we as a group producing something that we offer to the public? Or are we as members the customers, and if so, who is serving us? Who produces those services? When we pay membership dues, are we supporting the existence of the association or purchasing services -- and are those services something that we could go elsewhere to get? Our membership dues alone won't create an association -- most of the work is done by volunteer officers and committee members. Are they management? Management is usually not an elected group!

So where are we? We are in the excellent position of being owner, manager, worker, and customer. In some stages of development, this is fine. Certainly the founding group played all those roles. In the "storming" stage, a certain amount of projection occurs, where members see each other as threats to the association. A "customer" may attack a "manager" who is really just another customer who is contributing time and energy as a volunteer. Everyone can get demoralized.

The norms have not been established; hence, we do not have mechanisms for managing differences. It seems at times to be a primitive power struggle. It's hard to remember our commitment to ecological change, or that "all the parts have positive intention." There are many needs not met during such a period, giving rise to additional conflict and perhaps attrition. People retreat to the sidelines, waiting to see if we'll get through to a calmer time. Some fear that all the work they've done will go to waste.

... Concluded on page 18

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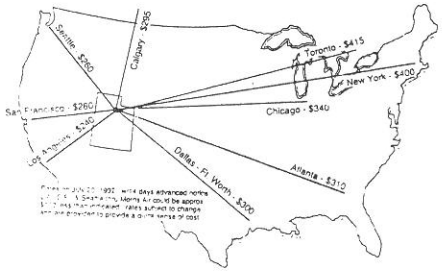
SNOWBIRD - Aptly named. High in the rugged Wasatch Mountain Range, amid breath-taking majestic peaks lies the ski resort **Snowbird**. This is the location of the **10th Annual IANLP International Conference.**

The amenities you'll be enjoying:
April weather is likely lots of sunshine, warm days, crisp nights. Snowbird boasts one of the longest ski seasons in the country, with consistently excellent snow conditions. A pedestrian village, all resort facilities and amenities are within convenient walking distance. THE CLIFF LODGE features:

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Convenient air connections to the Salt Lake International Airport...then a quick and easy trip of less than 40 minutes to Snowbird. Salt Lake City, just down the mountain, is filled with rich history, sight-seeing and shopping opportunities.

Perhaps the finest slate of talented presenters to date will be sharing their experiences, skills and insights. Experience for yourself the warm and friendly hospitality for which the West is famous. Be sure write "SNOWBIRD--IANLP 10th Annual Conference" into the time slot of April 23-25...it's the place to be in '93!

MEMO

To: IANLP Members
From: Board of Directors
Re: Possible Trade or Service Mark of "NLP"

"Does anybody *own* the rights to NLP?" This question has been asked of association staff and officers a number of times in the past year. Apparently, statements by some in the NLP community have led both trainers and trainees to be concerned about this issue. Trainers have been concerned about whether or not their certifications could be challenged, whether they would really have the right to use the terms "NLP" and "Neuro-linguistic Programming" if they did not get their training from the right trainer. Trainers have told us that they have been threatened with lawsuits if they continued to offer independent NLP training.

Because of the extent of the concern over this issue amongst our membership, and because of the significance of the issue for the NLP community, the IANLP Board asked the Association's law firm for a legal opinion about whether the terms "NLP" and "Neuro-Linguistic Programming" can be considered to be intellectual property and, as such, could be trade or service marked. The following is a summary, based on the opinion they prepared.

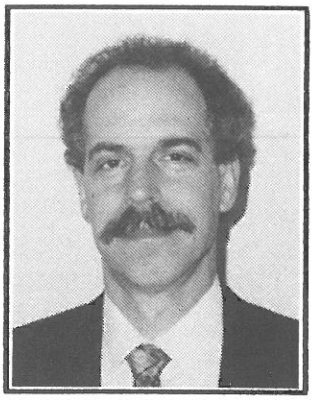
To members of the International Association for Neuro-Linguistic Programming:

This association is aware that certain parties have in the past and presently continue to hold themselves out as the owners of "copyrighted and trademarked intellectual property known as NLP™/Neuro-Linguistic Programming™." This Association sought and has obtained an opinion of counsel, who has reviewed a variety of pertinent literature and documentation pertaining to the widespread use, extending over a period of no less than ten years, of the terms "NEURO-LINGUISTIC PROGRAMMING" and "NLP" as the generic names or titles of a well known and widely practiced communication model or discipline derived from the techniques utilized by Milton H. Erikson, Virginia Satir, Gregory Bateson, Fritz Perls, and others.

Our counsel has concluded that these terms are generally understood to identify a communication discipline that is the subject of a broad and continually expanding body of writings which deal with specific "genus" of subject matter, which may owe its origin, in part, to Messrs. Bandler and Grinder, but which now encompasses a broad universe of contributors and practitioners, some of whom are formally associated with those individuals, and many of whom are not.

Based upon the advice we have received, we will continue to take the position that no one individual or group can claim a monopoly in the use of the term "NEURO-LINGUISTIC PROGRAMMING" and its acronym, "NLP".

We hope that this information will be useful to the membership.



From the President

Dear IANLP Members,

This issue of the *NLP Connection* is the first published without the oversight and hard work of John Parmater. John became editor of the *Connection* in 1989, and his tenure saw much change. He made an immediate and strong impact on the layout and general design as soon as he took over, he greatly increased the number of articles and ads, increasing the size of the journal to 24 pages. He pushed hard to convince the Board to move from 4 issues to 6 issues per year, and worked to make that change successful. He deserves our thanks for his hard work, his ideas, and his ability to cope with the "interesting" ways in which IANLP has sometimes fulfilled its role as publisher. I hope that his move into new areas is exciting and profitable for him, that we will continue to be able to call on him for advice and support, and that we can use this change as an opportunity to develop and expand the *Connection* even further. Thanks, John.

When you receive the 1993 International Conference brochures, I hope that you will specially note the Open Forum, scheduled for Saturday (April 24) morning. The open Forum might be more clearly labeled as the IANLP General Membership meeting. Our by-laws state that IANLP must have at least one meeting of the membership each year, and that 20% of the "membership in good standing shall constitute a quorum for the transaction of business." At last count, 20% of our membership was 293 people, though it is likely that the number will be somewhat higher by the end of April. Like a stockholders' meeting, this time will be used for reports from the Board, and for the transaction of any business relevant to the Association. I encourage you to attend this meeting; **IANLP is your association, and this meeting is an opportunity for you to give it direction!!**

Here's how (at the current stage of planning) things will be organized: registrants who are members will be "labeled" as voting or non-voting members (Associate members of three years membership or more, Members, Masters, and Fellows are voting members) so that a quorum count can be taken at the Open Forum. In the membership packet will be reports from committees and any motions that have been submitted for discussion and voting. At the meeting, some committees, though not all (in the interest of conserving time), will offer reports for discussion; motions will be discussed and offered for vote by show of hands; and an open discussion period will be held as time allows.

To submit a motion to the Membership, send your motion, to my attention, to the Association office before March 30. Motions ***must*** be in writing and should include: (1) a statement of the motion; (2) a statement of the previous by-law, policy, or procedure that is being replaced, if any; and, (3) a discussion of the pros and cons of the recommended motion.

If we do *not* have a quorum -- and it is likely to be a squeaker -- we will still be able to discuss the issues of the day, but not to have a membership vote on them. I hope that you do attend; while you have elected the Board to represent you and to set goals and policy for your association, the more you are involved in setting direction and in the day-to-day operations of IANLP, the more IANLP will be able to provide for you.

Hope to see you there!



Douglas J. Sauber, M.Ed.

How Can We Make a *DIFFERENCE* in the World?

by
Peggy Dean

A statement heard often in the NLP community is, "I want to make a difference in the world." It seems that the people who are attracted to NLP do want to make the world better.

And our world can use some help, what with extreme conditions of hunger, faltering economies, pollution, lack of distribution of resources, lack of education of masses of people, shakeups in political systems, fighting among ethnic groups ... the list goes on.

As we experience change and chaos, both individually and in the world as NLPers, a question emerges about what NLP has to offer as a systemic way of looking at, and dealing with, world problems.

During Friday's general session at the April IANLP conference in Salt Lake City, a panel representing the voices of business, education and health will be leading a discussion of "How can our organization, IANLP, help its individual members to make a difference in the world in their own vocations?" We will be discussing:

- What particular, specific contribution is NLP best equipped to offer to education?
- How do we influence organizational structures in business to practice the NLP presuppositions?
- What is the positive contribution NLP can offer to the challenges of world health?
- How can IANLP as an organization bring our individual know-how to bear in the larger business, education, and health systems?
- And more ...

Position papers prepared by Suzi Smith, Ken Blackman, and Diane Lutzinger will be available at the conference and may be used in section meetings. Part or all of the position papers will appear in the next issue of the NLP *Connection*.

SEE YOU IN SALT LAKE CITY !!

Dave Dobson's-O.T.C.C.

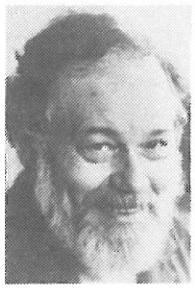
Fun-Shop Schedule for:

1993

Stamford, CT.....Feb. 27th - March 6th
Las Vegas, NV.....April 29th - May 1st
(Communication for Health Professionals)
Friday Harbor, WA...May 16th - May 22nd
Friday Harbor, WA.....June 28th - July 2nd
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Friday Harbor, WA..Sept. 12th - Sept. 18th
Detroit, MI.....Oct. 16th - Oct. 23rd

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An interview with...

Terry McClendon
and the story of
Neuro-Linguistic Programming

submitted by
Lyn Dawson, AINLP

Editor's Note: This article first appeared in MIND Magazine (Summer, 1992).

Introduction

Eighteen years ago in California, a computer scientist named Richard Bandler decided that monitoring human beings would be more fun than monitoring computers.

Bandler was then working part time at a small psychological publishing company and became interested in the psychotherapeutic theories of Virginia Satir and Fritz Perls. In collaboration with his Linguistics Professor, John Grinder, Bandler began modeling the language patterns that Satir and Perls used in therapy.

Together, Bandler and Grinder set out to try to recreate the "people-changing genius" they saw in Satir, Perls and later, Milton H. Erickson, by reviewing audio and video tapes, extracting the language patterns they saw, and formulating a model. This approach was eventually to be labeled Neurolinguistic Programming (NLP). NLP continues to be used by practitioners in the areas of therapy, education, and business.

MIND recently talked with Terry McClendon, one of the many students on whom Bandler and Grinder tested their embryonic NLP model back in the early 70s. Terry McClendon is the man credited with bringing NLP to Australia.

NLP in Australia

Terry McClendon knows more about NLP than just about anybody else in Australia. As a young University of California psychology student, he discovered an enthusiastic band of academics and practitioners who were founding a radically new approach to psychotherapy. He was captured by the concept that began in 1972, and he continues to use and extend the theories of NLP into both the therapeutic and business fields.

In the early 70s, Richard Bandler and John Grinder spent their time around the Santa Cruz area practicing techniques they had developed from modeling Satir and Perls. By 1974, they had written the first book on the subject, ***The Structure of Magic I***, which concentrated primarily on language patterns and information gathering techniques.

Terry McClendon explains the idea behind modeling language patterns:

From these models, patterns of various neuroses were identified and techniques developed to fit those particular patterns.

For example, Fritz Perls often worked with what NLP programmers would call a "simultaneously incongruous" individual - the "top dog/under dog," or, "I can't/but I'd like to," syndrome. Models were developed to suit that form of incongruency, or bring about change when applied to that form of incongruency. Communication patterns were modeled and the structure unraveled, either as a representation of an internal experience or an external experience."

Bandler and Grinder then borrowed the theory of classical conditioning from Pavlov and began working with stimulus responses, actively using classical conditioning to associate a touch, picture, or sound with a psychological state.

They were able to recreate a psychological state by firing off the particular stimulus. For example, the mood "I would like to," and the mood "but I can't," are produced by two different stimuli. If both states can be fired off at the same time by creating both stimuli, then the two patterns can be defined, integrated neurologically, and a new and distinct behavior pattern created.

The progress towards a definitive model of NLP continued in the years 1972 to 1974. Techniques became more sophisticated, though there was no empirical research done. The model was seen very much as a user-oriented tool – "if it works, fine; if it doesn't, you do something different."

The big move forward, says Terry, was the discovery of accessing cues.

With these, we could see how someone was thinking through cues such as eye patterns, language patterns, the use of eccentric descriptive words, gestures, and breathing. Once this information had been extracted, the obvious application was in a therapy situation. Knowing what a person was thinking, the thought process could be modeled, and a rapid rapport established. From there, a technique could be applied, designed to suit the structure of the client's problem.

The research took an interesting change of direction at this stage, as Bandler and Grinder turned their investigations toward the famous hypnotherapist, Milton H. Erickson.

They started modeling his hypnosis patterns -- a brave approach at that time, because hypnosis was a naughty word. You just didn't do hypnosis because all you ended up with was symptom substitution, and you probably ran the risk of doing some sort of psychological damage. But they did it anyway, and said, "OK, we are going to model and teach people to be good hypnotists." They modeled the patterns of hypnosis, because they figured there was something about that unconscious or hypnotic state which facilitates change. So they began to develop techniques which could operate on the conscious level and still get the results achieved on the unconscious level under hypnosis.

By the late 70s, a model had emerged called "Reframing." According to Terry, this was nothing more than an attempt to bootleg the results of hypnosis and do it

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April 30-May 2, Hartford area

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at a conscious level so it could be acceptable to psychologist and psychiatrists. Other, similar techniques arose, and the users of these techniques were now seen as NLP practitioners.

But, according to Terry McClendon, *none* of the individual techniques developed from all this work are, in fact, NLP. Rather, it is the case that NLP is the *model*, based on the *process* of modeling, from which the techniques have developed.

Neurolinguistic Programming consists of the modeling principles used in the methodology to create the models. The model is the simplest form of basic formula for accessing cues. If you can understand the accessing cues of behavior, you can deduce the sequence of sensory representations an individual goes through, both internally and externally, to create the outcome. That outcome could be driving a racing car, shooting a rifle, having a problem, being a successful test-taker, or a poor mathematics student. It is all the same -- a structure and sequence of sensory representations people go through to achieve an outcome. NLP is the model used to extract that information. A series of several techniques can then be applied, depending on the area of work.

The term "Neuro-Linguistic Programmer" itself is misleading, however. I'm a Neuro-Linguistic Programmer, which implies I program; this is not the case. A Neuro-Linguistic Programmer is a person who uses the NLP methodology as a modeling tool. For example, when I practice therapy, the first thing I want to do is find out *when* you have a problem, and, secondly, how you *create* it for yourself. Once I find that out, I then recreate the structure of the problem in myself. Now, if NLP works, I should be able to create the same effects as a person who has a phobia of say, birds or lizards. In other words, I can come up with the exact physiological responses they get, because I model the structure of their problem. Once I model it, I understand how their problem is created. Given that information and my knowledge, I can then use the appropriate technique to change their problem.

The MODEL is the important thing. A lot of people learning NLP don't think in terms of modeling a personality. They think in terms of "here's a problem, here's a technique that will fix it." What they *should* be thinking is, "here's a problem: how is the problem *structured*; what is the *model* of the problem; and given that information, what *technique* is going to be most effective?"

Terry McClendon's own psychological training and experience as a marriage guidance counselor left him feeling very ineffective in actually changing people for the better. As he became more and more enmeshed in the theory and training of NLP, he discovered that he finally had something to offer his clients.

As a counselor, I wasn't really equipped to do anything, let alone change people. It was frightening. Someone comes into your office and there I am, wondering, "what do I do?" When we learned NLP, we had something very constructive that we could do with a client. We had a series of interventions and tools that we could apply to help the people change, as opposed to just sitting there and chatting with them for half an hour, taking the money and going home. It was such a buzz to actually have some concrete tools and resources to use, instead of the same one or two techniques we ran through with everybody who came to the door.

Like most therapeutic approaches, however, NLP is not a quick "fix it" solution for the everyday individual. It involves an entire philosophy, language and set of psychological tools. As Terry will tell you, to become a competent Neuro-Linguistic Programmer demands a considerable investment in time and effort.

Australian Institute of Neuro-Linguistic Programming (AINLP)

Code of Professional Conduct

Members shall conduct their professional activities with respect for the public interest.

Members shall at all times act with integrity in dealings with clients, employers, fellow members and with the general public.

Members shall not intentionally injure the professional reputation or practice of another member.

If a member has evidence that another member has been guilty of unethical practices, it shall be their duty to inform the Institute.

Members have a responsibility to continue the acquisition of professional skills in Neuro-Linguistic Programming, and to encourage the development of these skills in those who are desirous of entry into, or continuing, the use of Neuro-Linguistic Programming.

Members shall help to improve the body of knowledge of Neuro-Linguistic Programming by exchanging information and experience with fellow members, and by applying their special skills and training for the benefit of others.

Members shall cooperate with fellow members in upholding and enforcing this code.

It takes at least two years to be a good Neurolinguistic Programmer -- you can't pick it up at a weekend workshop. You might be able to grasp the fundamental principles in a month-long program, but it will take a further six months to integrate those basics into a cohesive theory. Then you will have to go through another year of training in other areas.

There are about 28 different publications to read. If you want to be a trainer, you should be familiar with them all -- the hypnotic language

... Concluded on page 22

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INTEGRATIVE BEHAVIORAL PATTERNING(tm) TRAINING

In August

Automatic New Behavior Generator™

by
René Pfalzgraf

Have you ever been in the middle of doing something, and what you were doing wasn't going as well as you wanted it to? Have you ever been doing something and you began to feel off-center as your performance in that situation began to drop? All of us have been in that position from time to time. When we are in that position, we all have wished that there was something that could be done to change the way we were doing what we were doing.

It is simple and easy enough to bring about changes in behavior with NLP when we know in advance what needs to be changed. Sometimes, though, we have not foreseen what would need to be adjusted. We then have to try to make it through the situation, and remember to work on it later. I don't know if you are like me, but I didn't always remember to set aside time to do the work that would adjust my performance in those situations. I sometimes found myself in those same types of situations, equally as unprepared as I was the first time.

It was after this had happened that I began to wonder what it would be like if there were a way to *automatically* generate new behaviors. Then, when I was in the middle of a situation I hadn't foreseen, and for which I wasn't prepared, I could *become* prepared. The result of this is the Automatic New Behavior Generator™.

The Automatic New Behavior Generator™ is, in many ways, similar to the New Behavior Generator with which you are all familiar. There are some differences, and the way in which this new strategy is installed is also somewhat different.

When a person is in the middle of a situation that is not going the way s/he would like, that person's ability to find the resource that would be most useful is often impaired. In order to overcome this, there are several things that must be done. One is to teach the person how to find those resources simply and effectively. Secondly, there needs to be a way to make adjustments in the event when the person selects resources that are *not* all that is needed, or is not what is needed at all. Thirdly, the process must become so natural that it can be done effectively, even in the most difficult situations.

The New Behavior Generator partially fulfills the first requirement. It has a person evaluate a situation after the fact, and then assess what additional resources would have been useful. The person then rehearses the situation with those resources, evaluates his or her performance, and then adds in more resources (as needed), until the situation looks satisfactory. At that point, the person actually steps into the situation, checking that it actually works as well as it looks like it would work.

The problem with real life is that we don't get to actually go back and do an event over differently. Normally, we evaluate the event, and hope to do better next time. Real Life cannot be edited, although our *memories* of real life can. There are no retakes, and we are not afforded the luxury of having a script that will tell us how everything will turn out.

Because of this, we can only notice what is transpiring at the present time, and project probable outcomes on that basis. This makes selecting all the resources that will be needed in a given situation a multiple phase task, a task that will be ongoing while the event is going on.

In order for a person to do this, they need to learn how to dissociate from the situation. It is useful for those learning this technique to be dissociated from the practice events, at least at first. In addition, the person needs to learn how to recognize when s/he is beginning to enter a state where their performance will lag. This will be used as the trigger to fire off the procedure.

It is desirable to practice the procedure on a **trivial event**. We will define a *trivial event* as one that is unimportant to the person, but one in which if they had it to do over, they would do it differently. This could be something like taking a long time to decide which meal to order at a restaurant, or missing an exit on the freeway. These are events that the person easily survives, and would normally be forgotten quickly. Still, they would be willing to have the event turn out differently.

If the person who will be learning the ANBG™ is not already familiar with the standard New Behavior Generator, your first step is to have the person select a trivial event and go through the New Behavior Generator sequence:

- Go to the event;
- Dissociate from the event;
- Assess what resources are needed;
- Access and anchor those resources;
- Send those resources to the "younger you" out there;
- Watch the younger you go through that event with those resources;
- Evaluate whether the situation was satisfactory;
- If it was, step into the younger you with those resources and experience the event differently.

After doing this, the person becomes somewhat familiar with the basic skills of dissociation and resource-gathering. It is now time to go to the next step. In this one, the person sees himself or herself out there (dissociated), at a point *just before* entering the situation. As they watch themselves go through that situation, they notice at what point they need additional resources. At those points, they stop the situation and have the younger self dissociate from that situation by stepping out of it. That dissociated younger self then assesses what resources are needed, gathers those resources, and then steps back into the situation with those resources. All the while, the person learning the technique is dissociated, watching themselves dissociate and then reassociate in the situation.

The person can stop the younger self and have him or her dissociate as many times as is needed. The objective is for the younger self to go through that situation in a way that is satisfactory. Once this is done, the person is ready to step inside the younger self. From this associated position, the person goes through that situation, dissociating at those points where the younger self had dissociated

before. This is done at the predetermined points so that the person learns how to dissociate in a situation easily.

After the person has successfully completed this step, the person chooses another trivial event and does the second event in the same way just described. This time, however, the person begins to notice, both consciously and unconsciously, the internal signals that can be used to trigger this new procedure (*i.e.*, dissociation, resource gathering, reassociating into the event). At this point, the person is still dissociated, watching herself or himself dissociate, gather resources, and step back into the situation.

If the person completes the second trivial event easily, he or she is then ready to choose another trivial event. This time, the person goes through the event *as if it were happening again* (associated). When resources are needed, the person dissociates, gathers those resources, and then steps back into the situation. If the person cannot do this easily, have the person practice another trivial event dissociated, watching as he or she goes through the event by dissociating when needed.

It is important to take all the time necessary to practice this skill in trivial events so that the person can master the necessary skills in a simple environment. Moving slowly at this stage ensures that later stages will go smoothly.

Assuming that the person has successfully completed all the phases described, the next step is to have the person think of a **mildly unsatisfactory event**. A *mildly unsatisfactory event* is one in which the person was somewhat uncomfortable, but was still able to perform acceptably by his or her own standards. Have the person go to the beginning of that event and then go through the event, dissociating at those points where additional resources are needed. Have the person gather those resources, and step back into the event.

If the person does this easily, he or she is ready to move to the next step. At this point, it will be useful to have the person prioritize traumatic and unsatisfactory events on a scale of 1 - 10, with 1 being extremely mild, and 10 being nearly life shattering. Check to make sure that the event level the person is currently working on represents a *gradual* progression. Moving from an event that is a 1, to an event that is a 3, may be acceptable. Jumping from an event that is a 1, to an event that is a 7 or 8, is not. Patience at this phase allows the person to more fully master the process, and brings a greater level of results.

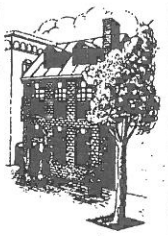
The person continues moving through more and more difficult situations. Each situation needs to be completed *easily* and *satisfactorily*. If any event is *not* handled easily, have the person work on other events at the same, or a slightly lower, level of intensity. Eventually, the person will be asked to go through an event that is rated at a ten. If the person progresses slowly enough to ensure mastery of one level before progressing to the next, the person will be able to step into what *had* been an overwhelming event, and go through that event resourcefully and effectively. It can also be useful to have the person go through the event that was a 10 several times (three or more), because each time he or she will make additional adjustments, and further ingrain a natural ability to remain resourceful.

At this point, you can past- and future-pace the new skill by having the person go to the beginning of their time line, either consciously or by presupposition. Have the person take this new skill and step into that "younger self." Have the person come all the way to the present, allowing himself or herself go through each and every event where more resources would have been useful. Now the person can have those resources.

The person can now move into their future, finding that these new skills are there, also. This allows the person to easily adjust to the requirements of the moment, in ways that are quite satisfactory and effective.

Once this is done, have the person return to the present. The person can pull together all the skills and resources gained from learning this technique, making these abilities available at any moment. 🕮

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Northeast Regional Conference

GIVING and RECEIVING: Solutions Through Alliance

by

Marie Margenau-Spatz

The Northeast Regional Conference was held on November 20-22, 1992, at the New York Vista, a luxury Hilton Hotel, right between the twin towers of the World Trade Center, overlooking the scenic Hudson River. Our choice of the New York Vista was a good one. Its location, in lower Manhattan, is at the heart of where New York began, among its most famous historical sites: Ellis Island, the Brooklyn Bridge, and the Statue of Liberty. The World Trade Center houses the fabulous Windows on the World restaurant, and has an Observation Deck on the 107th floor. It was within easy walking distance to South Street Seaport, SoHo, Greenwich Village, Little Italy, and Chinatown. The hotel setting was elegant, and the food and services were excellent. Our theme, **Giving and Receiving: Solutions Through Alliance**, set the high level of cooperation, resolution, and success that we enjoyed.

Our success was made possible through the steadfast support of Laura Shaw at the International IANLP office, Lyle Chubb and Karen Bading (past Northeast representative), and the Conference Committee -- Cheri Brinkman, Ellen Cohen, Eloise Glasgall, Lisa Goldwasser, Perla Knie, David Oxman, Richard Spatz, Iris Targoff, Tete Tetens, and Nancy Watt.

Those who attended the Conference had highly favorable reactions. With an attendance of 33 at Joseph Chilton Pearce's pre-conference workshop, and with 126 attending the Conference, we had the largest turnout for a Northeast Regional Conference to date! With a profit of approximately $7000, we believe we have set another record for regional conference earnings!

There were several innovative and successful events that distinguished this conference from past conferences. The level of production was very high and the events were well attended.

Friday's pre-conference with Joseph Chilton Pearce brought in 33 in paid attendance, and we also sold out all (28) copies of his latest book, **Evolution's End**, at a book-signing, which we scheduled immediately following Joe's day-long workshop. Friday evening's networking cocktail party was so enjoyable that we extended the party an extra hour.

Saturday, the first morning of the Conference, immediately after Anné Linden's keynote address, we provided a unique opportunity for institute trainers to introduce themselves and their services to the membership. J. René Wilett, IANLP's first president, moderated the discussion. We were fortunate to have the coffee breaks generously sponsored by three institutes, again unprecedented. Those institutes were: Advanced Communication Training, Inc. (Steve Leeds and Rachel Hott), NLP/NY (David Fitelson), and the New York Training Institute for NLP (Anné Linden). By all accounts, the Saturday evening dinner cruise around New York Harbor, attended by 24 people, was an enjoyable event.

One hundred and three sat for the Sunday Networking luncheon, where Dr. Rob Gilbert, Ph.D., entertained with a demonstration of motivational presentations. Although his presentation fee is normally thousands of dollars, through the efforts of Kathleen LaValle, he donated his time to our Conference.

We offered the membership a total of twenty-one workshops. A typical complaint from the attendees was their dilemma over how to attend more than one desirable workshop presented at the same time. We think we have come up with a win-win solution. One of our Committee members, Tete Tetens, has administered the collection and duplication of the available Conference handouts. They will be made available through Repeat Performance at the nominal fee of $5. For your convenience, we are including a list of the workshop tapes made during this

... Concluded on page 18

LIST OF TAPES
NORTHEAST REGIONAL CONFERENCE

The following tapes are available through Repeat Performance (219) 465-1234

Becoming a Magical Person
Joseph Chilton Pearce

Keynote Address
Anné Linden

Self-Esteem
Anné Linden

The Core of Athletic Achievement
Dave Watts

NLP Essentials
Kathleen Mazzeti

NLP Meets the Self-Help Bookshelf
David Fitelson

Owner's Manual of the Mind
Gary Star

Making It Happen: Creating What You Want In Your Life
Marie Margenau-Spatz

Letting Go of the Grudge: Transforming Compulsion Into Choice
Cheri Brinkman

Being Codependent: Question of Balance
J. René Wilett

Resolving Conflicts Creatively: Negotiating Can Be Serious Fun
Elaine L. Magidson

Confusion as Therapeutic Process
Steve Goldstone

Loop Theory Hypnosis and Mind-Body Healing
A. Scannella & S. Streit

NLP, Language & Relationships: An Introduction
Jim Lawton & Vince Santucci

Male-Female Sex Roles, Access to Power and Career Developments
Perla Knie

An Alliance of Love & Hate: Moving Through Hate to Anger to Love
George Rynick

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Karen V. Bading

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List of Events

- Friday Evening 7-9PM, **Keynote address** by **Bill O'Hanlon.**
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- Saturday evening 7-10PM, **Keynote experience** of **T'ai Chi/Dance** with **Al Huang.** Followed by dance, party and networking into the evening.
- Monday, **All day post-conference institutes,** 9AM-4:30PM with **Bill O'Hanlon, Robert Dilts** and **Al Huang.**

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Chungliang Al Huang

Al Huang is a T'ai Chi master and dancer who teaches how to let NLP principles flow from our minds into joyous flexible body movement. Al's books include ***Thinking Body, Dancing Mind: Tao Sports for Extraordinary Performance in Athletics, Business and Life; Embrace Tiger, Return to Mountain; Living Tao;*** and ***Quantum Soup.***

THE STATE OF OUR UNION:

The Winter of Discontent

by
Martha Wiglesworth

In order to change state, there needs to be awareness of what is, how come, and where to. We in NLP know a lot about moving between various states. As I review the year 1992, I believe our association, IANLP, has come a long way toward resolving some internal discord, shifting from a mood of negativity to one of possibility.

Virginia Satir taught us about "family secrets," and how these become skeletons in the closet, rattling their bones and causing plenty of trouble for those who ignore them. She also taught about the difference between the "pain of recognition" and the "pain of blame." When we can acknowledge a problem, and look for causes and solutions, rather than finding a scapegoat, we move, in NLP jargon, from the "blame frame" to the "aim frame" or state.

Another bit of Satir's wisdom had to do with the process of being heard about a discontent. The daily "temperature reading" in all training or business sessions began with appreciation -- we might call that **pacing in a positive way**. Next came "complaints with recommendations" -- a further way of pacing. She believed that the person with the complaint already is the best resource for finding the solution, and so the "persecuted victim" was led to becoming a "helper."

We have an NLP presupposition: "There is no failure, only feedback." There are some other words to describe how to communicate state -- words such as "complaint," "grievance," and "criticism." According to the venerable Webster, a *complaint* is an expression of pain or displeasure. A *grievance* is a real or imagined wrong, thought to be unjust. *Criticism* is the act of making judgment, of finding fault.

In NLP terms, feedback is a communication loop between the giver and the receiver -- input from the output. It does not involve blame, judgment, intent or action. In short, *feedback is for clarity,* for recognition of what *is.* In human experience, such objectivity, lack of emotional involvement, and assignment of value judgments is rare.

In my first IANLP Board meeting, (Orlando, April 1993), I became painfully aware of a state within our union that was distasteful, disturbing and distressful to me. Explanations have been offered -- this is a developmental problem that happens in all organizations, this is a reaction to stress in the economy, jobs, politics, taxes, this is so-and-so's fault.

My own explanation (perhaps over-simplified) is that discord grows out of lack of willingness or skill to see difference as a *value* rather than a *catastrophe*. Thus, the theme for the 1993 annual IANLP conference was chosen: "THE DIFFERENCE OF ONE." The focus of the program is the challenge to enjoy and celebrate our diversity. In addition it is a chance to rebuild our connections from a solid base of self-esteem, freeing us to genuinely accept others, with all their humanness.

So, by way of review of this year, let me state the most vehement "complaints," and the evidence that our association leadership has taken these as "feedback" and taken action.

COMPLAINT: Why would anyone want to go to Salt Lake City? The 1993 conference can't be a success there!

ACTION: This one will have to be experienced -- ***come and prove it wrong!***

COMPLAINT: IANLP is falling apart -- it isn't doing anything for its members.

ACTION: The membership survey brought in valuable feedback that is already being acted upon at the Board and committee levels. Response to this survey instrument has exceeded what is usually expected from a mail type survey.

COMPLAINT: Nobody ever heard of Jack Canfield. Who wants to hear him?

ACTION: Somewhat like "the sky is falling" panic of Chicken Little. We find that self-esteem is a major thrust in the schools of Salt Lake City. Support for the opportunity to model and learn from Jack is coming from within our membership, from business, and from the education community outside NLP.

COMPLAINT: We don't have any standards and don't offer our trainers anything.

ACTION: I quote from Goeffrey Cheek, chair of IANLP Guidelines Committee. "The IANLP SEAL is now available to member Institutes and Trainers to use when they have submitted Practitioner, Master Practitioner and Trainer Programs for voluntary review. At this point, 14 institutes have submitted programs, and two Institutes have been approved. This seal will be recognized more and more as a symbol of quality programs. The Guidelines Committee is now working on reviewing programs, and is interested in acquiring members to serve on it, especially those who would have fluency in foreign languages." You can contact Geoffrey Cheek at 300 N. Michigan, South Bend, IN 46601. His phone number is (219) 287-3223.

COMPLAINT: Sections don't do anything; why belong?

ACTION: Position papers on applications of NLP to crises in the economy, in health, and in education will be furnished to these sections for debate, change and recommended action at the Friday evening section meetings.

The Business section will sponsor a room for networking among its members throughout the conference.

... Continued on page 18

A SNEAK PREVIEW OF PRESENTATIONS
at this year's
IANLP ANNUAL CONFERENCE

This article *really* should come from the pen of Edna Clay, my cohort in preparing for the conference. She has carried a large chunk of the Program task as chair for the presentations.

However, Edna is representing us at the Southeast Conference in Atlanta, and I'm staying home writing articles. So I have a chance to give her some well-deserved acco-lades for months of attention to the details of this task.

We promised a selection process to those of you who volunteered to present that would honor your gift of time and talent. The criteria for choosing proposals were developed by Grant Urquhart. Each special interest section appointed "readers" to whom the proposals marked for that section were sent for rating. We had a large number of fine offerings, and from these, the final ones chosen were based on the ratings of those section readers.

Having experienced the blow of not getting my wonderful proposals selected both at NLP and other organizations, I know how that rejection feels. I promised we would be able to give some feedback for future use to those not selected. Sometimes, it was a matter that a person has offered the same title at several conferences, and new input was given preference. At other times, it was the way the numbers tallied from the section readers. We genuinely valued each proposal received, and hope those *not* presenting understand that our decision is no comment on the worth of that proposal.

We appreciate all of you who offered to share your expertise in this conference. There will be a breakfast on Sunday morning, when the presenters can give us input for next year.

You will be receiving the conference program soon, where you can see the innovation and topics for this year. But we wanted to whet your appetite with a few highlights. Again, how do you select which of our 50 fine offerings to include in this article? We chose eleven among them to point up that we are responding to the wishes expressed in the membership survey -- every class meets the highest standards of excellence.

NEW FACES

Sharalee Clawson and **Earl Corless** (Rupert, Idaho) are presenting a case history of Sharalee's healing from Multiple Sclerosis, with Earl's use of NLP procedures. It has been a unique journey from childhood imprints, to diagnosis, to healing from the perspective of client and practitioner.

SOMETHING PRACTICAL

A husband-wife team, **Susan** and **Donald Davis**, from the NLP Resource Center of Family Therapy Institute of Alexandra, VA. Susan is presenting on *"Presuppositions That Enhance Parenting,"* applications of NLP presuppositions that alter the behavior of parents to foster self-esteem and healthy productivity in their children.

Donald's topic is *"Becoming Healthy,"* a review of several serious or chronic health issues which have responded to a configuration of NLP principles and practices.

"Synthesizing NLP Business Strategies for Peak Performance in the Business Sector" is based on Dilts' Logical Level Structure: mission, values, capabilities, skills, and environment.

RESEARCH

Oakley Gordon, of Cedar City, Utah, chair of the IANLP Research Special Interest Section, presents *"NLP and Research -- Going Meta."* This will be a review of NLP research currently in progress, and an interface of Bateson's cybernetic epistemology with NLP and traditional research.

CROSS CULTURAL

Charles Badenhop (Tokyo, Japan) will present on *"Learning a New Language Through Your Body."* He has developed this process in several different countries, most recently in Russia. This system utilizes the state control of Aikido, and a way to connect the body to the mind through images so that memory and learning are integrated.

Isabel Aguilar (Montevideo, Uruguay), *"Releasing Traumas."* This is a synthesis of applied kinesiology, acupuncture and Dr. Callahan's work with phobias. Professora Aguilar teaches NLP concepts in a weekly radio program and trains in Europe, as well as North and South America. She will be assisted by **Rodger Bailey**.

Peggy Dean, Atlanta, *"Building Cross-Cultural Bridges with NLP."* These are techniques being used in the Interracial Dialogue Project, and with international teams, to transfer knowledge and skills across economic, political and social barriers. This will provide experiences which bring about appreciation of diversity. Peggy has just returned from leadership in an international project in Moscow.

Brian Van der Horst and **France Camerlynck** (Paris, France), *"How to Design an NLP Seminar for European Audiences."* Based on 8 years of training experience in 7 countries, Brian and France will share a model of corporate and administrative skills an international NLP organization can apply to produce a thriving learning community, as well as the competencies individual trainers can acquire to produce maximum educational results overseas.

OLD TIMERS RETURN

Steve Andreas, Boulder CO, *"Elements of a Productive Self-Concept."* Very timely to correlate with our keynoter, Jack Canfield. Steve will focus on building a self-concept that is durable, yet flexible and responsive to feedback -- one that provides a solid and secure sense of identity that connects with others and the world.

J. René Willett (Syracuse, NY), first president of IANLP, *"Being Codependent: A Question of Balance."* Changing dysfunctional and self-defeating behaviors to heal the inner child. A theoretical and personal understanding of what it means to be codependent, along with its personal and social effects.

Richard Clarke, Amherst, MA, past president of IANLP, *"Transforming Friday Into Monday: Re-Creating Your Life."* An experiential workshop where you will discern the unique mission/trajectory of your life. Learn techniques modeled from highly creative individuals to re-create and align your life around that mission for congruency and satisfaction.

PLUS...

...some surprises in the three 90 minute classes that we'll schedule for the Hospitality/Open Room. An added bonus is the complimentary Saturday Celebration Buffet Luncheon, when you may visit with presenters. 🕮

SEE *YOU* AT *SNOWBIRD* IN *SALT LAKE CITY!*

***State of Our Union*, from pg. 15**

The Modeling Performance Section will have a discussion of "Modeling Success as an Entrepreneur" based on a modeling session between Jack Canfield and Wyatt Woodsmall.

A plan is being implemented for staffing the activities of all sections, to be supported from section membership fees.

COMPLAINT: "Things aren't working efficiently." Things, specifically, could mean anything: calls don't get returned; mailings aren't out promptly; rules aren't being followed; policies aren't consistent; budgets are overspent; lack of cooperation between parts and the whole, etc.

ACTION: Under the leadership of our president, Doug Sauber, goals for the next three years have been adopted. One of these goals is "to have a solid, efficient, and responsive organizational structure that people can count on." Toward that end, a Policy and Procedures manual has been drafted by Pat O'Reilly. The Program Committee is compiling a training manual for regional and IANLP program chairs, to be presented in a training session at the Salt Lake City conference. A structure for connecting the regions with each other and with the Association as a whole is being developed. All policies will be checked for consistency and compliance at every level of our organization. Our management association, staffed for us by Laura Shaw, is being assigned wider responsibility in order to relieve the load on volunteer committee and board personnel.

COMPLAINT: We don't do what we teach others. People with NLP training and presuppositions ought to be able to do better.

ACTION: We have met the enemy and the enemy is us! This one is hard to meet because it is *soooooo* personal. We will face this joint humanness we share under the guidance of Lucy Freedman in the plenary session Saturday. Her topic is "Creating the IANLP Community to Which We want to Belong." (***Editor's note:*** *see Lucy's article, this month's cover story)*

COMPLAINT: We want more professional benefits.

ACTION: This year's conference will offer CEUs for nursing, education, psychology and social work. Also, the ***NLP Connection*** will be providing articles of a more professional caliber. What else can *you* suggest?

So, be careful what you ask for, *you may get it!* ... and be enlisted to help make it happen. See you at Snowbird! **Register now and get all the benefits.** 🕮

What *"A Difference of One"* Means to Me ...

The title of the '93 Conference: ***THE DIFFERENCE OF ONE*** means to me "That I take *full* responsibility for transforming the planet. And that I haven't the foggiest notion of exactly how. However, with NLP skills, I have an edge and the confidence that I *can* make a difference. Let's share these skills!"

Diane Lutzinger

***FREEDMAN*, from page 2**

It's a time that calls for faith: in NLP, in ourselves, in our colleagues, in the process. No one has "control," no one has answers. Only by being in communication and contact with each other do we get the opportunity to learn and work it through. The biggest news on the planet is that human beings are trying to live together. Is it a surprise that we NLPers are part of that learning? Those who have moved to the sidelines may eventually notice that things have calmed down, but what will they have learned?

I hope that what will happen in this plenary session will affect the future of IANLP and possibly its past and present. We have a chance to move to third position -- observing ourselves and our interplay by using integrative organizational tools that are now being pioneered by NLPers. This will be a working session, where your attendance and participation will make a difference. Please come for the experience, the learning, and the contribution only you can make. 🕮

***Northeast Conference*, from pg. 13**

year's event. In addition, Eric Parmater, who ran the Conference bookstore, is extending his 10% discount until April 30th. He will donate 5% of the order to IANLP on behalf of the Northeast region. His phone is (614) 253-7127.

On behalf of the Northeast region, I thank everyone involved in the Conference -- the presenters, the Conference Committee, the attendees, the institutes, the International office, and many others. Giving and receiving is an essential exchange that completes a circuit. It enriches all participants. Shakespeare said it this way: "It is twice blessed: it blesseth him that gives and him that takes." 🕮

Marie Margenau-Spatz, Ph.D.
IANLP Northeast Regional Representative

IANLP Annual Conference Business Forum Approved

Doug Sauber, our Association President, has endorsed the addition of a Business Forum, to run concurrently on Friday and Saturday during the conference. The intent of the Forum is to provide business section members with an opportunity to meet and network. The scheduled hours of the forum coincide with Conference Classes.

Section Meetings – The Business Section's time allocation has been increased to 3 hours on Saturday from 7:00 - 10:00 PM.

Business Forum Agenda

The feedback forms from Vol. 1 of the business section's newsletter indicated that there are three specific outcomes members want to accomplish during the business forum:

- Networking
- Discussion of NLP applications to business
- Business Certification Training.

How the Business Forum works

During the conference, the Forum will have a specific conference room allocated for its use. Tables will be provided to display your business materials and handouts. Forum doors will be open during regularly scheduled times.

FORUM AGENDAS: Networking; Business Applications; Business Certification Training

The first half of each Forum meeting time will involve discussing Business applications of NLP. The second half will be used to address the issue of Business Certification Training.

One of the Forum's outcomes is to reach consensus regarding Business Certification Training guidelines by the close of the Conference.

"The International Association of Neurolinguistic Programming (IANLP) [Business Application Section], and ASTD's Neurolinguistic Network, have begun talks about standardizing a Business Certificate or Certification Process for Neurolinguistics."

The above extract was taken from ASTD's ***Neurolinguistic Network Newsletter*** (Winter, 1992-93, edited and published by Dr. Scott J. Simmerman). Dr. Simmerman is an IANLP member, and Director of ASTD's Neurolinguistic Network.

These talks are indeed timely, considering our Business Forum agenda. But there are some even more far-ranging possibilities than would first appear from the above statement. Consider these facts:

- The American Society for Training and Development is the world's largest organization in the field of employer-based training, representing more than 55,000 professionals.
- Members of ASTD recognize the importance of NLP to the extent that the association has its own special Neurolinguistic Network, with a membership similar in size to IANLP.
- The ASTD Neurolinguistic Network publishes its own NLP Resource Manual. The manual lists Business Applications of NLP, Trainers, Centers, Consultants, Publications and Research sources.

So what about the far-ranging possibilities? Let's explore a few that come to mind...

The first possibility is that **every member of IANLP has something to gain from a strong affiliation with ASTD**. For example, take the case of a job application. There is a good chance an ASTD Human Resources professional will look favorably at a job applicant who has an NLP certification on his/her resume.

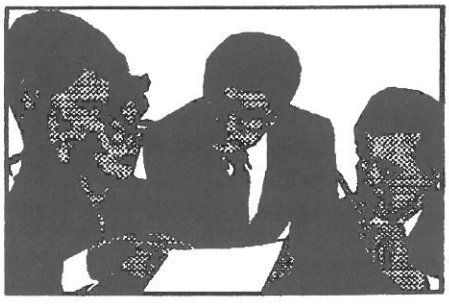
Looking up the spectrum, Masters, Trainers and Consultants have much to gain from this affiliation. Particularly, there is much to be gained by supporting and endorsing a Business Certification Training. Few business people possess the remarkable skill set incumbent in those who have obtained a Master's or Trainers' NLP certification.

The Business Certification Training would be largely "grandfathered" to this group. The possibilities are enormous, because we will have created a new *bona fide* NLP Business Certification. A new public education course could be developed and endorsed by the world's largest training organization. Think of the impact. Now, your "product" will have the clout and recognition needed to compete for its rightful share of the 46 billion dollar training market!

To get a jump on this exciting development, you may want to consider attending ASTD's Neurolinguistic Network Conference in Atlanta on May 8. For further information about ASTD, contact them at (703) 628-8100. Dr. Scott Simmerman can be reached at (803) 292-8700.

You can call **Peter Tucker** at **(416) 360-4123** if you:

- have ***comments*** or ***questions*** regarding this article;
- wish to ***participate*** in the Business Certification Training discussion;
- have a ***business application concept*** you would like to share at the forum; your name will be added to the roster on a "first come, first served" basis. 🕮



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MANAGEMENT REPORT

From your Association Office ...

This Association Office report is the first in what we plan to be an ongoing series of informative articles. Your IANLP office looks forward to reporting to you in each issue about ongoing activities and projects.

The staff has been working very closely with the Board and the various Committee members. In the past several months, the following projects have been completed (or will be completed soon):

Membership

- Coordinated with VP Membership in the publishing and details for the Membership Directory, the 1992 Survey, and the membership certificates;
- Coordinated the printing and distribution of the directory, invoices, certificates, and the survey

1993 Conference

- Worked very closely in coordination of the 1993 annual conference with VP Programs, on everything from start to finish;
- Coordinated the publication and distribution of all conference promotional materials;
- Worked with local volunteers in planning for local activities;
- Coordinated logistics with hotels and travel bureaus for local, regional, and national activities.

NLP *Connection*

- As of this issue, helped coordinate the publishing and printing of the Journal.

Committees

- Assisted committee chairs in any project, as requested.

The Association Office receives approximately 20 inquiries a week by mail, fax or electronic mail. During Conference time, the number of calls almost doubles. The inquiries range from membership information, to conference information, to a listing of the NLP Institutes that we have on file.

Within this past year, the Association Office installed a voice mail service to better serve the membership, as the membership is distributed across several different time zones. Our fax service is available 24 hours a day, as well.

The staff processes memberships weekly, sending out the membership packets within 4-6 weeks of receiving the initial application. New members receive a cover letter, a certificate of membership, a copy of the current NLP ***Connection***, and a Membership Directory (when available). Renewing members receive a cover letter and a current year label for their certificate.

The staff works with the Board of Directors in preparation and follow-through of Board meetings throughout the year. The Executive Committee currently meets by conference call on a monthly basis; full Board meetings are held quarterly, also by phone.

The staff works very hard to meet your needs, and we appreciate any feedback. If you have *any* suggestions on what we could do to improve our service to IANLP, we'd be pleased to hear from you.

On behalf of all the staff members here in Indianapolis, we thank you for your support and encouragement. We look forward to seeing you at the 1993 Conference at Snowbird.

Thank you!



Laura S. Shaw, Association Manager
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342 Massachusetts Avenue
200 Marott Center
Indianapolis, IN 46204

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FAX: (317) 638-0539

What's Up? What's Happening?

by
Teresa Robbins,
Co-Chair, Legislative Action Committee

A flurry of concerned phone calls and quick notes followed the recently publicized IANLP Legislative Action Committee "NLP Community ... Action Alert." Most of the contacts were seeking specifics regarding the reported legislative activity. One individual offered a possible stance supporting a definitive marking out of NLP certifications, with one level to be in compliance and relation to currently accepted education and credential norms in licensed therapeutic modalities. The majority of calls were concerned with protecting the freedom to utilize NLP skills within a framework of competence, ecology and ethics, despite one's chosen occupation or education.

According to membership conversations, one of the themes arising in the legislative attempts has to do with a movement from "Entitlement" (i.e., you may only use certain occupational titles if you've successfully fulfilled dictated educational and licensure requirements) to "Behavior/Activity" (i.e., you may only perform certain behaviors or activities if you've a particular title with the currently defined educational and licensure requirements).

The Legislative Action Committee is exploring legislative publications and the plausibilities of subscription, and potential alliances with organizations of comparable interests in relation to legislative concerns.

I was pleased to note that "thar's life in them thar' hills." Some folks do read and do respond -- THANK YOU! We are currently awaiting copies of the proposed legislation from the states of Florida and Texas. If you have access to either, or are concerned regarding pending legislation in other states, please provide us with relevant information. Our effectiveness in serving you is based upon the quality of the information we receive. Our membership is our communication pipeline!
Let me strongly reiterate:

YOUR THOUGHTS AND INFORMATION ARE IMPORTANT!

We are requesting that you:

- **inform us** of state legislation that could curtail the ethical work of our practitioners;
- **share experiences** and knowledge about what has been done to influence pending legislation;
- **provide ideas** about how this committee can best serve you and the field of NLP.

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(816) 421-1294

Teresa Robbins
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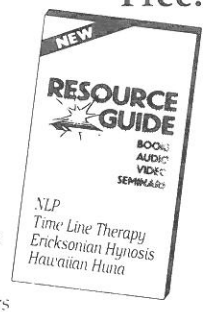
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***McClendon Interview*, from pg. 9**

patterns and hypnosis skills, experience in therapy, classroom teaching, business, sales and negotiations, computer and meta-programs. NLP is not just something that you *know*. It is something that you *do* as an individual integrated within a model, which means you have to be able to recreate for yourself everything you do with other people. Otherwise, you are not going to be able to model the variety of people out there in the world. Developing and creating the necessary flexibility in yourself takes time.

In 1979, Terry McClendon brought NLP to Australia. He was invited to conduct a series of lectures in Sydney, and they proved so profitable that he made repeated visits over a number of years.

Further invitations to lecture and train led to his emigration to Australia in 1982. NLP certification programs were begun in Victoria that same year, and Terry has taught the program every year since.

We set up The Australian Institute of Neuro-Linguistic Programming in Sydney. AINLP now has a management committee that handles the institute and contracts with me to conduct two programs a year – a 20-day NLP program, and a program on Erickson Hypnosis. The rest of my work concerns applying the NLP model in companies such as Imperial Chemical Company (one of the largest chemical companies in the world) and various recruiting companies throughout Australia.

Some of Terry's most successful work in recent years has been with what Neuro-Linguistic Programmers call submodalities, or sub-components of representational systems within the NLP model. Submodalities of the *auditory* system include volume, tone, rhythm and location. Submodalities of the *visual* system include clarity, brightness, color, number of images, and location. Submodalities of the *feeling* system include pressure, temperature, location, and intensity.

There's a law in cybernetics which says that if you change any component or subcomponent of a system, then the outcome of the system is going to be changed. With NLP you can alter a belief by changing a submodality in the representational system.

Imagine, for example, that you believe in the existence of a red cup on the table in front of you, and that your submodality for this belief is its brightness, clarity, and the color. If you are asked to change the color to black and white in your mind, you have changed a submodality in your belief. It is still the same cup, but you say "I don't believe it's there. I don't believe it's a cup."

In the same way, when you believe something to be true, you hear a certain voice in your head, saying, "I believe that to be true." If an auditory submodality is changed, such as tone, so that the voice tone is different, you are no long going to believe it to be true, because it does not satisfy your criteria.

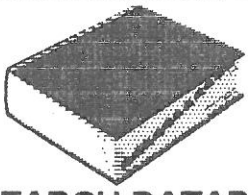
Everyone has their own unique criteria of understanding, and their own combinations of submodalities for belief, for being successful, for being motivated, and so on. Therefore, a Neuro-Linguistic Programmer uncovers an individual's crucial submodalities for various states or feelings, and changes their behavior by changing the submodalities of their experience. For example, if a client comes in and says, "I really want to have a wild, erotic relationship with a woman; however, I find that I am just not motivated enough," the NLP expert can say, "Are you motivated to do anything?" If the client is, for example, motivated to mow the lawn, you elicit these submodalities, and transfer them to the content of a good relationship with a woman. You create the same feeling, the same sound, the same quality of image, resulting in the same motivation to chase after a woman as to charge around the garden with a lawn mower.

I have recently had a few clients where submodality treatment has been incredibly successful. And it's successful because you are taking people's own resources and giving them back to them in an area where they need them. We are not putting in anything that does not already exist, or in NLP jargon, the techniques are "ecological." We work within the normal and natural, ethical, moral, physical and attitudinal constraints of the person's psychology. The techniques using submodalities are naturally ecological, and, therefore, compatible and successful. That's what makes NLP so effective.

For further information contact:

The Australian Institute of Neuro-Linguistic Programming
PO Box 1
St Lucia (University)
Queensland Australia 4067

Telephone: 070 581 1988
Facsimile: 070 581 1992
STD Free: 008 179 121



RESEARCH DATABASE AVAILABLE

New references are continually added to the research database. For information, contact:

Lyle D. Chubb
Creative Growth Unlimited
83 William Street
Lyons, NY 14489
(315) 946-4916

THE NOW PROCESSES

by

Wyatt Woodsmall, Ph.D.

The spatialization of time and the concept of time as a line are probably as old as mankind. They are deeply rooted in man's subjective experience of time (for reasons that will be made clear shortly). The idea of time lines in psychology was discussed by the psychologist William James in the 1890's; and in philosophy, the idea goes back to the Greeks and was elaborated by Edmund Husserl and Martin Heidegger in the 1920's and 1930's.

WHAT IS "TIME"?

The nature of time has been debated by philosophers, psychologists, and mystics from the dawn of civilization. The common-sense understanding of time interprets it as something moving towards the future or as something in which events point in that direction. Contemporary philosophy views time as the general medium in which all events take place (or appear to take place) in succession. Thus, all specific and finite periods of time (whether past, present or future) merely constitute parts of the entire and single time.

The English word "time" is derived from the Latin *tempus* which comes from the Greek *temno* meaning "to cut off." The Greek terms for "time" are *chronos* and *aion*.

The eastern concept of time identified it with cyclical movement. Parmenides and Zeno of Elea argued against time on the grounds that change and motion and becoming are unreal and irrational illusions. Heraclitus held that there is no permanence and that change characterizes everything without exception. Plato defined time as the moving image of eternity. Aristotle defined time as the numbering of motion with respect to before and after.

Hobbes held that the present has a being in nature, the past in memory, and the future no being at all. Spinoza held that eternity was more basic than time and that the temporal dimension is illusory. Newton distinguished between the subjective relativistic time of experience and an absolute, objective time called duration which flows equably without relation to anything external. He, thus, holds that time is independent of, and prior to, events. Leibniz, on the other hand, argued that there can be no time independent of events, for time is formed by events and relations among them. He held time to be the universal order of successive existence. Kant viewed time as an *a priori* form of the inner sense and as an empirically real, but transcendentally ideal, form of intuition.

William James viewed the past and the future as existing in the "specious present," which he said was not a knife-edge but a "saddle back" with a certain breadth of its own, i.e. a duration. Bergson defined time as qualitative change, involving an irreversible becoming. He held that reason "spatializes" time, and that intuition is

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therefore a more adequate means of apprehending time. Whitehead also thought of time under the category of becoming. He viewed it as the movement into novelty or the movement from potentiality to actuality of events which thereafter retain an "objective immortality."

Heidegger distinguishes between two ways of experiencing time depending on whether one is living authentically or inauthentically. Einstein, in relation to Minkowski, made time the fourth dimension of the space-time continuum with the whole stretched out into world-lines with future occurrences as fixed as those in the past. This view holds that both space and time are two systems of relations, which are distinct from a perceptual standpoint, but insuperably bound together in reality.

Most people who have not been semantically trained hold a conception of time which philosophers, after D.C. Williams, call "the myth of passage." This view thinks of time as a stream that flows or as a sea over which we advance. But if time flows past us or if we advance through time, then this would be a motion with respect to a hyper-time, for motion in space is motion with respect to time; and motion of time or in time could hardly be a motion in time with respect to time. If motion in space is measured in feet per second, at what speed is the flow of time? Seconds per what? Moreover, if passage is of the essence of time, it would also be part of the essence of hypertime which would lead to infinite regress.

The idea of time as passing is connected to the idea of events as changing from future to past. Most people who have not been semantically trained think of events as approaching them from the future, being momentarily caught in the spotlight of the present, and then receding into the past. But in normal contexts, it does not make sense to talk of events changing or remaining the same. Roughly speaking, events are happening to continuants (to things that change or stay the same). Thus, it is possible to talk of objects as changing or remaining the same. But is it intelligible to talk of change itself as changing?

According to the article on "Consciousness of Time" in *The Encyclopedia of Philosophy* the spatialization of time is a mistake. The article concludes:

> The besetting sin of philosophers, scientists, and, indeed, all who reflect about time is describing it as if it were a dimension of space. It is difficult to resist the temptation to do this because our temporal language is riddled with spatial metaphors. This is because temporal relations are formally analogous to spatial relations . . . If we picture the passing of time in terms of movement along a line, we are led to ask "What moves?" and we are disposed to answer, like Husserl, "Events keep moving into the past" and to forget that "move" is now being used metaphorically, that events cannot literally move or change. . . Things change, events happen. . . . Those who spatialize time, conceiving of it as an order in which events occupy different places, are hypostatizing events. The temptation to hypostatize events is presumably the result, at least in part, of the linguistic fact that the terms, which can be said to stand in temporal relations like simultaneous with and earlier than, are event expressions. Those who ponder about time are forever using event expressions as their main nouns, and they frequently seem to forget what events are --- changes in three-dimensional things. What we perceive and sense are things changing. Time is a nonspatial order in which things change. . . . Our consciousness of time's "flow" is our consciousness of things changing.

The fact that the spatial notion of time is so persistent (in spite of it being a conceptual error to the philosophers) must mean that it is deeply rooted in man's experience of temporality. We will see why in a minute.

SUBMODALITIES

One of the goals of NLP is to decompose human activity into the process level of events. Korzybski was one of the first to emphasize the distinction between the map and the territory. NLP has a process for moving from the map to the territory. It is called "denominalizing" or modeling.

Submodalities are an effort to reach the

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process level of events. The power of submodalities stems from the following hypothesis. If the mind/body is capable of making any distinction, then it must have some way of making that distinction; and the way it in fact does so is by differences in the submodalities by which the alternatives of the distinction are internally represented. In other words, if a person can make a distinction, then he has to have some way of internally distinguishing between the parameters of that distinction. The way the person does this is to unconsciously introspect the way he represents the aspects of the distinction to himself. There will be submodality differences between the aspects of the distinction. The names that the person gives to aspects of the distinction are, in essence, labels for a matrix of submodalites.

If I ask a person whether he believes something or not, and he is able to tell me; then he has to have some way of internally distinguishing between what he believes and what he doesn't believe in order to answer the question. The hypothesis behind submodalities maintains that a person is able to tell the difference between the things that he believes and the things that he doesn't believe, because he represents them differently. He is not consciously aware of doing this, but, nevertheless, it is the case.

Using submodality elicitation techniques, it is possible to determine how a person makes his representations of the differences. With this information, it is possible to determine if he believes something or not without asking him directly. To do this, all that would be necessary would be to have him describe how he represented the belief to himself. Based on his description in terms of submodalities of his representation, one could then tell whether he believed it or not. One could also get him to change his belief by changing the submodalities of the way in which he represented it to himself.

Submodalities are the modalities of the primary representational systems. These are visual, auditory tonal, auditory digital, kinesthetic, olfactory and gustatory. The primary visual submodalities are brightness, focus, distance, size, and whether the image is in color or black and white, is panoramic or bordered, is moving or still, is two-dimensional or three-dimensional, and is associated or dissociated.

ANALOGUE VERSUS DIGITAL SUBMODALITIES

There is a major difference between the first four and the last five of the above mentioned visual submodalities. The first four (brightness, size, distance, and focus) are analogue or continuous parameters. This means that they may vary infinitely over a fixed range. In other words, there are degrees of them, and these degrees can be measured.

There are light meters that measure the intensity or brightness of light. There are rulers to measure size and distance. There are devices used in the motion picture industry to measure degrees of focus. None of these physical devices exist inside of a person's head. Nevertheless, people are able to make accurate estimates of size, distance, brightness and focus. People can make these estimates even better with

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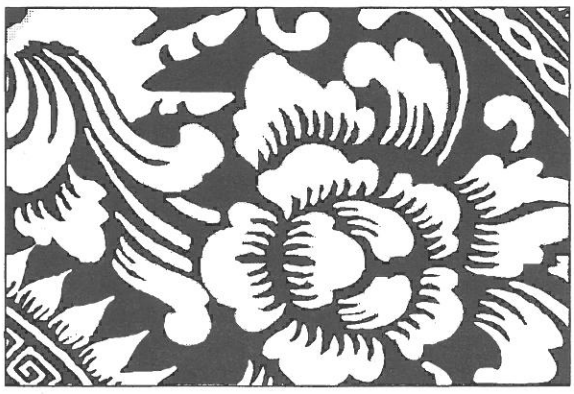
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appropriate training.

People can make the same discriminations for internal images that they make about external pictures. Thus, internal images, either remembered or constructed, may differ continuously in degrees of brightness, sharpness, size and distance within certain boundaries.

The last five of the above mentioned visual submodalities (color or black and white, panoramic or bordered, moving or still, two-dimensional or three-dimensional, and associated or dissociated) are digital or discrete. This means that they are one or the other but not both. They either "are" or "are not". It is not a matter of degree. There are no degrees to measure. Instead, one simply evaluates whether something "is" or "is not." Because it only involves a yes/no decision, it is easier to compare digital submodalities than it is to compare analogue submodalities, which are a matter of degree.

Some aspects of human experience are analogue (or continuous) and other aspects of experience are discrete (or digital). It is easiest to represent the analogue aspects of experience in terms of analogue submodalities and the discrete aspects of experience in terms of digital submodalities. In other words, it is easiest to represent if something is "true or false" or "real or unreal" in terms of digital submodalities and to represent if something is near or far in terms of analogue submodalities. "It is easiest," but this doesn't mean that that is how people actually represent them. In fact, people often represent analogue and digital experiences "inappropriately." This leads to many problems in their lives and often brings them to therapy.

WHY MOST PEOPLE EXPERIENCE TIME AS A LINE

How do people normally represent their experience of the passage of time (temporality)? How does one denominalize the experience of time? How does a person tell what events in his past happened before other events? If a person can arrange the major and minor events of his life chronologically in time, then he has to have some way to do this. How is it possible to remember events chronologically? This is the question at the heart of Time Line Therapy℠.

The notion of time as being on a line has persisted throughout the history of mankind. The persistence of this idea is not just due to the fact that our temporal language is "riddled with spatial metaphors." This is to put the cart before the horse. It is "riddled with spatial metaphors", because the spatialization of time is part of the universal experience of mankind.

Of all the distinctions a person is called upon to make, the one with the longest continuum is the experience of the chronology of the past; and this continuum gets longer every minute. How does one sort events into before and after? How does one remember in what order events in the past happened? How is one able to tell the chronology of two, long-past events that happened close together in time?

What continuum can one find in one's internal experience that has enough distinguishable elements on it to allow his experience of the chronology of time to be mapped onto it? What submodality or combination of submodalities allows enough distinguishable gradations to allow a one-to-one mapping of the chronology of temporal experiences?

It would obviously have to be an analogue as opposed to a digital submodality, since analogue submodalities are most efficient for representing analogue experiences. It should allow for simultaneous access to be efficient. This rules out auditory submodalities, because all auditory distinctions are time-dependent and must be assessed sequentially. It wouldn't be a kinesthetic submodality, because kinesthetic distinctions are not sufficiently precise. This leaves visual. (This does not mean that everyone represents time this way. This is the most efficient way. Some people do not represent time efficiently, however, and are limited accordingly.)

Visual is the most efficient representational system in which to represent as long and detailed a continuum as our temporal experience. So what visual submodality will work best? It wouldn't be brightness or focus, because these are difficult to quantify and because they lack sufficient variation. This leaves only the submodalities of size and distance. These are the primary spatial submodalities. Of these two, it is easier to distinguish changes in location on a line than in the area of a shape.

Thus, it makes sense that most (but not all) people would use location on a line as a mapping for the multiplicity of their temporal experiences. Location on a line is the easiest and most efficient way to map a complex continuum. This is why the spatialization of temporality and the concept of time as being on a line is so persistent in the history of humanity. This is by far the easiest way to make temporal distinctions. Location on a time line is the easiest way for the mind/body to distinguish the temporal order of events.

A person may use other submodalities to supplement the submodality of distance. Thus pictures may differ in size, brightness, focus, color, detail, transparency, dimensionality, etc. The particular combination of other submodalities "customizes" the time line for each individual.

CHANGING THE LOCATION OF "NOW"

One of the most fundamental distinctions in NLP and in Ericksonian hypnosis is

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that between association and dissociation. We experience life from one of these two perspectives. Much therapy involves getting people to dissociate from past negative experiences and to associate to positive experiences. NLP has usually discussed association and dissociation with respect to past memories and whether one was in the picture or not. If people remember themselves in the picture this is really not a memory but a construction since what they actually saw at the time did not have them in. So the reason that these so called memories are not as powerful is because they are constructions to start with.

In any case, association and dissociation are first experienced in the present or now. Some people live their lives totally dissociated, whereas others are almost always associated. We now know the mechanism for this association and dissociation. It has to do with where someone experiences the "now." To associate or dissociate someone in the present, one simply has to change the location of "now" on their time line.

In fact, one of the most profound time line changes has to do with the location of "now." Most people experience "now" in one of two locations, depending on whether they live their lives associated or disassociated. Most people either experience "now" as being inside of them, or as being within arm's length in front of them. People who experience "now" inside of them are associated in the present, and people who experience "now" in front of them are disassociated in the present. People often disassociate from the "now" by physically backing up slightly.

When "now" is inside of a person, s/he is immersed in life and directly experiences things as they happen. The person is totally associated and will have difficulty dissociating from unpleasant emotions and sensations. Many people are more comfortable, on the other hand, by living their lives dissociated, with "now" just in front of them. By keeping "now" at arm's length, they are better able to observe it and deal with it.

To change the location of "now", use the following instructions. Place the person in a relaxed, comfortable state. Have the person get in touch with his/her inner experiences. Have the person think of something about which s/he is anxious, and about something that s/he has some charge over. Then have the person make the following changes while s/he is noticing how his/her experience changes. If "now" is inside, have the person leave "now" where it is as s/he physically takes a step backwards, so that "now" is now located in front of him/her. To intensify the effect, have the person step back four or five steps, so that "now" is way in front. People usually report that this removes the pressure of the present and that they feel less anxious and less charged. People who are used to living their life associated will also report a decrease of feeling, and that it is like someone turned the lights off or suddenly took the zest or tingle out of life.

If "now" is located in front, have them keep "now" where it is and physically step forward into it so that it is inside of them or all around them. People will report a sudden surge of feeling. This may be unpleasant for people who are used to living their lives dissociated, and they may report an immediate desire to step back.

Have the person practice moving back and forth, in and out of the "now" until the transition can be made easily. Both states can be incredibly valuable. A highly desirable goal for personal ecology should be flexibility of response. It is valuable to train yourself (and others) if you are a change-work technician, to be able to go back and forth as appropriate. In general, it is ecological to associate to pleasant experiences and sensations, and dissociate from negative experiences and sensations. This technique can be invaluable in therapy, where dissociation is desirable. It is also a powerful place from which to do the phobia cure.

Changing the location of the "now" will usually seem disorienting at first. Have them practice remaining in this state for extended periods, exploring the usefulness of this alternative state, as compared with their usual state. For most people, it is a radically altered state, and different people report different effects.

Some people report that changing the location of "now" is a way of stopping their internal dialogue. To enhance this process, have the person leave his or her internal dialogue where it is when she steps either forward or backward.

STEPPING OUTSIDE OF TIME

Mystics have reported for centuries that, through various mystic practices, they were able to achieve altered states. One of the most profound of these altered states is the experience of timelessness. In this state, one has no awareness of time or of its passage. It is a joyful, ecstatic state, where one is freed from the pressures of life. This can also be an incredibly frightening state if one wanders into it accidentally, with no awareness of what it is. It usually takes twenty years to a life time of mystic training to reach this state. Now it is possible to take someone there in less than a minute. ***This process should only be practiced by emotionally stable people who know what they are doing and who are properly prepared.*** It is, by far, the most powerful of all time line processes. It is called "stepping outside of time."

To accomplish this process, have the person relax and think about some pleasant thought. Next, have the person move to a position on their time line where their "now" and their time line are behind them. If the person's time line is arranged from side to side, then have them step through the "now" and move forward until their entire time line is behind them. If the person has their time line laid out front to back, then have them turn ninety degrees with respect to their time line so that it is now side to side. Then have them step forward until "now" and their entire time line are behind them. It may be necessary to make adjustments, depending on the shape of the person's time line.

The key to the process is to go to the place where now and the time line are no longer directly experienced, so that people do not have their usual contextual markers for time. When this happens, most people report that they feel as if they have stepped outside of

The NOW Processes:

time. They often experience euphoria and a feeling of floating. They may feel that time has no meaning for them. This is an incredible powerful state! It is an excellent state to meditate in.

One should be cautious entering this state at first (or taking someone else there), since it can be very disorienting. Practice moving in and out of it until you can do so comfortably. Then practice staying in the state for longer periods of time (or timelessness). Some people will never be comfortable with this experience. Mystic states are not for everyone. Many people are too enmeshed in the activities of life to appreciate this state.

It is obviously not necessary to have people physically move forward and back. My experience is that many people find it easier to learn this way. Once people have mastered the process they can set in an easy chair or lie in bed and simply move their time line in and out and back and forth.

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WANTED:
A Metaphor for *IDENTITY*

by
Martha Wiglesworth

I am looking for a metaphor that expresses our identity as IANLP, an official association representing the NLP community here and abroad.

I've written about how cooperation gets the job done (see, *"Who Will Bell the Cat"* in the previous issue of **NLP *Connection***), and about the little red hen in the barnyard who thought she had to do the job all alone. Now, I offer one about the wind and the sailboat that reframes the chaos of a storm into a display of energy that is what actually moves the boat on its course.

What's *your* metaphor for IANLP?

The Wind Behind the Sails

My husband and I recently sailed a thirty-foot sloop for three days on Lake Michigan. The occasion was a graduation gift to our oldest grandson who is entering the Coast Guard Academy. Both of the men were hoping for a good gale; *I* just wanted some ***smooth*** sailing. We got both.

It was here that the tune from "You Are the Wind Beneath My Wings" kept going through my mind with the rhythm of the waves. As the sails responded to the high winds, the boat heeled precariously, the mast groaned, and the cabin seemed to shudder from the pounding of the water against our sides. I thought of the metaphor of ***energy***.

In one way, we were at the mercy of the wind; in another way, it was our friend. Without the wind, the boat couldn't move ... at least, no sailor worth his/her salt would put it under power! And yet, that wind teased us with its changing speed and direction. It was fickle, and required our constant attention to respond to its power.

I thought of the sails, rolled and secure within their covers when the boat was in the harbor. Sails, which when unfurled with the proper care and respect for their potential power, were the agent by which the wind propelled us. They were our arms and legs, but only when the energy of the wind and the skill of our helmsman could set and fine tune them to do their work.

I thought of how the one at the wheel worked with a mission, a destination to be reached. Another line was drumming in my ears ... "'Tis the set of the sails and not the gale that determines how the ship will go." So the boat had its arms and legs, the wind furnished the energy, but it was the mind of the person who was in charge that brought it all together.

And that, too, was part of the metaphor. Early in my marriage, when my husband and I took a sailing vacation, he told me to remember that the skipper is in charge when you set foot on his boat. That requires immediate and complete obedience to his orders. Those were the terms of that contract, and in the interest of safety and reaching our goal, I agreed (but only in that context, of course!).

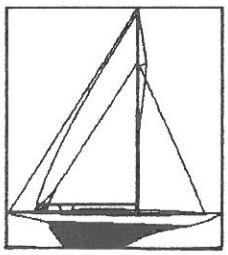
Then there was the matter of cooperation and competition. Some of the most exciting sailing is in racing. I thought of the NLP "New Option Generator"[1] for resolving the seeming conflict of either-or paradoxes. In sailing, cooperation is the watchword -- cooperation between the crew members, with the elements of water and wind, and with the vagaries of the construction of the vessel.

But sailing's finest hour may be in the midst of the race, when all is focused on the element of competition, on winning. However, there is a kind of bond between everyone in that race, a respect for differences, a challenge to see how others can perform given different ingredients of boat and water. Here, indeed, cooperation and competition are not opposites, but partners, in the quest for excellence.

WANTED: Metaphor of Identity:

There are the "rules of the road" about giving way to the vessel under sail, about keeping in the lanes and watching the buoys, about courtesy of the wake, about rescue of those in distress, about observing the navigational information about the sea. Consequences of breaking the rules are enforced without deference to person or circumstances. Feedback is immediate and powerful enough to make even the most contrary pay attention.

So, this is my metaphor of the sea. I'm wondering what it might mean for our "ship of state" in IANLP. What new directions, what warnings, what clues lie in the deep? 🕮



MANAGEMENT COMMITTEE

by
Pat O'Reilly, Chairperson

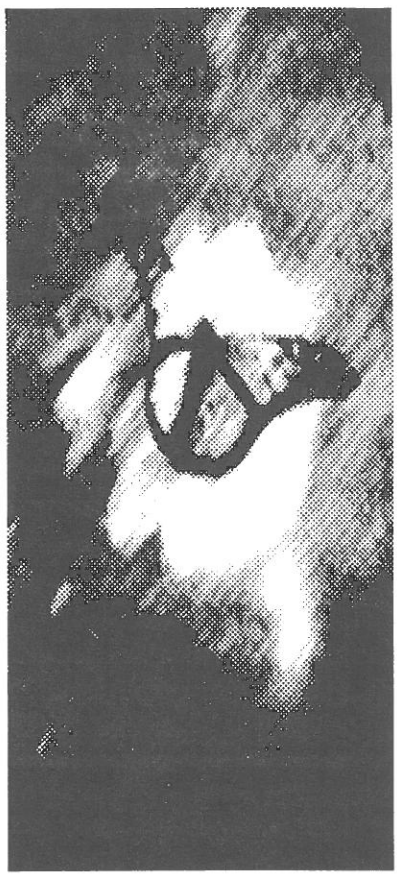
Our focus for the last year has been to revise and update the original **Draft Policy and Procedures Manual**. We began that process with the original document, reviewed the current structure of IANLP, and gathered the categories into:

- Mission Statement/Organization Chart
- Board of Directors
- Regions and Regional Conferences
- Chapters of the Association
- Special Interest Groups -- nine of them
- Standing Committees -- nine again
- Special Committees -- eleven this time
- IANLP
- Guidelines/Professional Standards
- Historical
- Miscellaneous

The draft manual has been sent to the Executive Committee, Members of the board, Committee Chairs, Special Interest Section representatives, Regional representatives and members of the Advisory Board.

Suggestions have been coming in on changes and improvements that can be incorporated into the final manual. If you are interested in providing feedback on this item, contact someone from your area who has a copy, or Laura Shaw at the Association Office, and then forward suggestions/corrections to me.

Hopefully, there will be a manual available by the end of the summer. Updates will then be available on a regular basis. 🕮



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Calendar of Events

Listings in the Calendar of Events are provided at ***no charge****. Send a list of your program offerings to the editor if you wish to be included in this catalog.*

Advanced Communication Training, Inc., A Center for NLP, 11 Waverly Place #2C, NY, NY 10003, (212) 529-9227, FAX (201) 509-9599

February 93 ..... Practitioner and Master Practitioner Training begins in Zurich
March 20 ..... Introduction to NLP in New York City
April 19 ..... Free NLP Preview in New York City
June 6 ..... Introduction to NLP in New York City
August *(tba)* ..... One-week Ericksonian Hypnosis Training (NYC)
October *(tba)* ..... Practitioner and Master Practitioner Training (NYC)
October *(tba)* ..... One-week Ericksonian Training in Zürich, Switzerland

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February 20 ..... Introduction to NLP
February 25 ..... Free Preview of NLP
March 6 - May 30 ..... Practitioner and Master Practitioner certification
April 1 ..... Free Preview of NLP

Centre Quebecois de Programmation Neuro Linguistic, 3826 St-Hubert, Montreal, PQ H2L 4A5 (514) 281-7553

March 5-7 ..... Basic NLP begins
April 2-4 ..... Practitioner begins
May 1-3 ..... Basic NLP begins

Dr. David Dobson, OTCC, Box 697, Friday Harbor, WA 98250 – (206) 378-4999, Fax (206) 378-7266

February 27-March 6 ..... One week Fun-shop, Stamford, CT Karen Kramer (203) 221-1760
April 29-May 1 ..... Weekend Chiropractor's Communication Seminar, Las Vegas, NV Dr. Patricia Petrie (815) 288-3514
May 16-22 ..... One week, Spring Fun-shop, Friday Harbor, WA Marcia Meyers (800) 369-4390
June 28-July 2 ..... Continuing Education Program for former students, Friday Harbor, WA
September 12-18 ..... One week, Fall Fun-shop, Friday Harbor, WA Marcia Meyers (800) 369-4390
October 16-23 ..... One week, Fall Fun-shop, Detroit, MI

Georgian Bay NLP Centre, 92 St. Vincent Street, Meaford, Ontario N0H 1Y0 (519) 538-1194

February 5 & 27 ..... Photo Reading -- Toronto
May 3-4, 10 & 31 ..... Photo Reading -- Toronto
December 3-6 ..... NLP Master Practitioner training -- Toronto

Metaformation Inc., NLP Centre Learning Opportunities, 3538 Marlowe Ave., Montreal H4A 3L7, Quebec (514) 486-1282, Fax (514) 486-7736

Summer 1993 ..... International Practitioner, Master Practitioner Training -- Bali

New York Training Institute for NLP, 155 Prince St., NYC 10012 (212) 473-2852

February 27-28 ..... Enneagram and NLP II
February 19-21 (Apr. & May) ..... Ericksonian Hypnosis Certification -- Anne & Steven Linden
March 27-28 ..... Leadership Skills -- Robert Dilts

NLP Arizona, P.O. Box 2800-291, Carefree, AZ 85377, (800) 584-6884

June 12-27 ..... Master Practitioner training
July 17 - August 1 ..... Practitioner training
August 2-8 ..... Integrative Behavioral Patterning

NLP Comprehensive, 2897 Valmont Road, Boulder, CO 80301 (800) 233-1657, (303) 442-1102, Fax: (303) 442-0609

March 5-7, 9-11 ..... Trainer Training, Steve and Connirae Andreas, Denver, CO (800) 233-1657
June 4 - July 4 ..... Practitioner Certification Training, Winter Park, CO
June 5 - July 2 ..... Master Practitioner Certification Training, Winter Park, CO
July 28 - August 7 ..... Practitioner Certification Training, Winter Park, CO

NLP Institute of Chicago, Inc., PO Box 25184, Chicago, IL 60625

NLP Manitoba, #4 - 83 Lenore St., Winnipeg, Manitoba, Canada R3G 2C2 (204) 775-9607

May 14-15, June 12-13 ..... Photoreading
July 4-25 ..... Practitioner & Master Practitioner Certification Trainings

NLP Network -- Chicago

First Friday every month ..... Contact Tim McPike (708) 975-9521

NLP Learning Systems Corp., 109 Spanish Village Center, Suite 643, Dallas TX 75248 (214) 233-4NLP

February 19-21 ..... NLP Master Practitioner Certification begins (7 weekends)

NLP of Ohio, 869½ Franklin Ave., Columbus OH (614) 253-7127

February 20 ..... Staff Development with NLP -- 7-8:30 PM (free)
March 12 ..... Letting Money Flow In -- 7-8:30 PM (free)
March 16 ..... Aligned Self -- 7-8:30 PM (free)
March 26-28 ..... Aligned Self (Tamara Andreas) -- Cleveland area
April 3 ..... Business Telephone Skills -- 7-8:30 PM (free)
April 29 ..... Self-Concept and Self-Esteem -- 7-8:30 PM (free)

NLP Santa Fe, P.O. Box 9910, 220 Johnson St., Suite D, Santa Fe, NM 87504, (505) 986-3922, FAX (505) 983-1503

June 18 - July 8 ..... Master Certification
September 6-10 ..... Patterns of Physiology
October 4-8 ..... Mastering Micro-Patterns
November 1-5 ..... Meaning of Metaphor
November 12 ..... Non-residential Practitioner Training begins

NLP Training Systems, Inc., 2129 Spring Garden St., Philadelphia, PA 19103 (215) 854-0800

May 1-2 ..... Stances

Pace Personal Development, 86 South Hill Park, London NW3 2SN (071) 794-0960, Fax (071) 794-7366

March 9 ..... Introduction to NLP (free), London Embassy Hotel, London W2
March 12 ..... Demonstrations of Psychotherapy and Hypnosis (Stephen Gilligan)
March 13-14 ..... Generative Change: Engaging Your Personal Hypnotic States
March 23 ..... Introduction to NLP (free), London Embassy Hotel, London W2
March 25 ..... Introducing NLP to the Business Environment (Embassy Hotel, London W2)
March 26 ..... Practitioner Training begins
April 2 ..... Spring Practitioner Training begins
April 27 ..... Introduction to NLP (free), London Embassy Hotel, London W2
May 1-2 ..... NLP and Creativity (Judith DeLozier) -- London NW1
May 8-9 ..... Creating Humor (Robin Prior and Helena Beddoe), Embassy Hotel, London W2
May 20 ..... Introduction to NLP (free), London Embassy Hotel, London W2
June 5 ..... NLP Foundation Skills (Summer program)
June 21-23 ..... Dealing with Difficult People (Lara Ewing), Regent's College, London NW1
September 17 ..... NLP Master Practitioner Training begins

REPERE -- Centre International des Etudes Avancees NLP, 78 Ave. Du General Michel-Bizot, Paris, France (33-1) 43.46.00.16

February 20-28 ..... Practitioner "C" begins; meets 7 days every other month until July
February 27-28 ..... Introduction to NLP for Professionals
May 15-16 ..... Introduction to NLP for Professionals
June 12-13 ..... Introduction to NLP for Professionals

Southern California Center -- NLP, Palos Verdes Dr., No. 200, Lomita CA 90717 (310) 326-5545

February 20-28 ..... Innovations in Hypnosis/NLP II
May 15-16 ..... Innovations in Hypnosis/NLP III
April 30, May 1-2 ..... Metaphor: Creativity is Contagious

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