The NLP Connection

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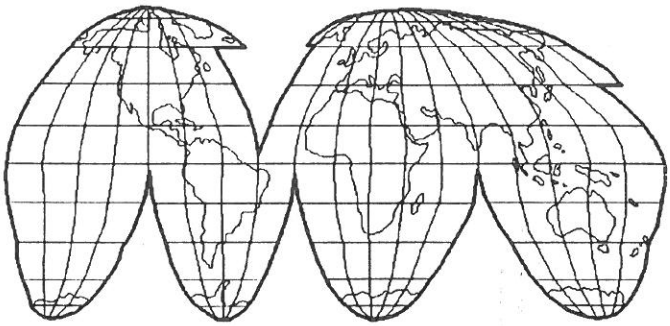
You Deserve a Conference as Great as the State of Texas

and so it is my pleasure to announce that IANLP's April 26-28, 1996 conference will be held in Austin Texas at the Austin North Hilton. Many people are familiar with Dallas or Houston, and the fact that if you are driving across Texas from Texarkana to El Paso by way of Dallas, that sometimes it seems almost as if Texas wraps completely around the globe, but not everyone is familiar with how wonderful Austin is.

There are a number of reasons Austin Texas was selected for the 1996 conference. **First**, the Austin Hilton is near enough to the airport, so that you will enjoy **FREE AIRPORT SHUTTLE**. **Second**, people sometimes forget to bring everything they need with them, and they would like to be able to have stores close by for shopping. The Austin Hilton is next door to the Lincoln Village Mall. **Third**, not everyone wants to eat every meal at the hotel, and although you will receive dinner on Friday, a **Texas Barbecue on Saturday evening** as well as lunch on Sunday as part of the conference, you might want to sample some other places to eat, and the Austin Hilton is within several minutes walking distance of numerous restaurants. **Fourth**, you might want to do something to relax, and The Austin Hilton has movie theaters within walking distance. **Fifth**, the hotel has graciously extended a sleeping room rate of just **$79 single or double occupancy** per night.

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Reaching Out to the World



IANLP's 12th Annual International Conference April 26-28, 1996 in Austin Texas

The NLP CONNECTION Wants your article!

Send in your articles, your thoughts, your letters, your comments. The NLP CONNECTION is your connection to NLP. Connect and contribute to the world wide network of NLPers.

IANLP would like to thank each of the people who submitted an article to the NLP CONNECTION. Unfortunately, our directions were not as clear as they needed to be because some of you sent in an article on a disk and the file was not in ASCII, and because of that it was not published this time. Please remember when you submit your next article, send it in ASCII format, this may also be referred to as text, printed text, or DOS text. These files are unformatted, meaning they have no bold, italics, special fonts, etc. In addition to the disk (3 1/2" or 5 1/4"), also send a printed (paper) copy, so there is a guide as to how to format the text once it is in the Desk Top Publishing software.

Macintosh Owners

Macintosh owners as well. New capabilities have been added.which has allowed the IBM compatible to read Macintosh disks. You will still need to follow the same basic instructions, i.e. 3 1/2" diskette and ASCII format for the file. So Macintosh owners send us your articles.

The NLP Connection
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The deadline for submitting advertising or articles is Dec. 15, 1995.

For advertising rates see page 16

THE PRISONER'S DILEMMA

Wyatt Woodsmall, Ph.D.

EDITOR'S NOTE: Given the changes in the NLP climate today, this article, which was originally published in the RAPPORTER Magazine in early 1990, is more timely today than it was when it was originally published. This article was highly controversial when it was originally published, and Dr. Woodsmall stated that it was the only article over which he ever received hate mail. The article was translated into German and republished in the German NLP magazine MULTIMIND in the May/June 1995 issue. The letters to the editor regarding this article were published in the July/August 1995 issue and they were all positive with one exception.

Dr. Woodsmall has stated that he still agrees with the conclusions of this article, and that he now has additional reasons with regard to the "myth of positive unconscious intent," and he has agreed to write another article explicating these points.

This article is not "politically correct." But the fact that some people in the field are now claiming that having sensory acuity equals ecology, and that we as human beings are inadequate without the "latest and trendiest new stuff," this article is timely and raises questions which the NLP field as a whole needs to address.

NLP is often considered to be highly manipulative -- if not downright unethical. There is no question that NLP has frequently been misused. This has led many professional therapists on the one hand and business people on the other to view it with caution. The situation has been further exacerbated by the negative publicity underlying the behavior of some highly prominent members of the NLP community. For NLP to receive wider acclaim and recognition which it deserves as a powerful change technology, it will be necessary for the NLP community to monitor itself and to clean up its act, so to speak.

How is it possible that NLP has gained the bad reputation which it has in some quarters? Is this simply due to abuses by certain individuals who use NLP or is it endemic to the nature of NLP itself? There will always be individuals who misuse any technology, but is there something in the very nature of NLP that leads to this abuse?

Continued on page 18

"A LETTER FROM LONDON"

As a New Yorker living in London, I was inspired by both René Pfalzgraf and Anné Linden's pieces in the NLP Connection Volume IX, No 1. In response, I renewed my long distance membership to IANLP from London, wrote letters of thanks to each of them for their candour, courage and commitment to integrity; three 'C's' worth remembering. Since I believe anything really worth conceptualizing and holding as a vision must be worth acting on, I decided to offer a submission of my own, adding my voice to the next issue. Thanks again René and Anné for the inspiration.

Anne spoke of the inheritance, both positive and negative that our NLP parents left with us. Carrying that thought on a bit, it must be the responsibility of succeeding generations to receive, enhance and build upon the original inheritance and, in this case, as transformers (that is what all NLPers are, aren't they?) we transform any negative aspects of the legacy into something positive and useful (don't we?).

As one of the people in England responsible for inflaming interest in the NLP technology in the early 1980's, starting with one small workshop, followed by a study group and finally resulting in the first European diploma program, here in London, I have been watching with some interest the story of NLP unfolding. And quite a story it has been. I would like to think that NLP is here to stay. But as what, known for what, contributing what, remains yet to be fully shaped and realized. Perhaps I got it wrong in the beginning, when it was my understanding that the beauty of the NLP technology was that it gave one the tools and FREEDOM to discover for oneself what had been, in past therapeutic models, impossible to discover. It gave the practitioner the way to explore the internal universe, find out about the interior structure and how it reflected itself in whatever problems the client was presenting - i.e. addictive problems, relationship problems, any limited and negative patterns of behaviour, etc. We were taught early on that there is no imposition of a solution until the structure is discovered and one works out how the structure needs to change in order to then evidence the external change. The key seemed certainly to be in the thoroughness of the information gathering, in the freedom to explore, carefully, deeply. At the UK Training Centre for NLP (UKTC) we offered beginning students a simple key to understanding 1) KNOW YOU DON'T KNOW 2) GET CURIOUS 3) FIND OUT.

Looking back, it happened rather subtly for me that the idea of modelling someone's structure in order to transplant it into someone else's structure, became of less interest, even though commercially viable. What became more and more interesting was the question of universality. Were there universal understandings to be gleaned about a basic internal structure that manifested good feeling, performance excellence, and reflected and then magnetised abundance. In contrast, were there also universal understandings to be gleaned about a basic structure of dis-ease, dis-satisfaction, dis-content; a structure that reflected itself in negative behaviour patterns and ill-health, in varying degrees? In short, was there a universal '+ structure' as compared to a universal '- structure'. This article is not about the answers that I found and continue to find (for that, read The Structure of Excellence. NLP World. Vol1 (1) 1994 - but see my comments below)

The point that I am making here is that we as NLPers have an approach and a technology that can contribute understanding of the human psyche in a way that is unique, unprecedented and far reaching. We have, I believe, the tools to discover the answers to questions about the wholeness of the human being that have never been answered before.

Through the years, I have seen both the use and, I am sad to say, the abuse of NLP, dependent ,of course, upon the person. We can use these tools for good, or not. I believe it is soul searching time - with what values do you want to imbue your use of NLP skills? What are your positive intentions for yourself, other people, the greater society, for learning, teaching, using NLP? What do you want your contribution to be? And what do you want NLP's contribution to have been, looking back 10,20,30 years from now?

Here is a suggestion: after checking your values, if necessary, clean them up. If you are into power, as I have heard so many people say through the years, great - use it well and for good, in a generous spirited way. Then, stay curious. If NLP is about exploring, doesn't exploring lead one to new discoveries? As NLPers it is our responsibility to not only explore the internal universe (the structure of subjective experience) but to then draw our conclusions, make our own maps. I see too many people remaining externally dependent on the 'professionals', the 'experts' and his/her latest model, the book, the video. If you have the questions, the curiosity, the desire, the intention and the tools, you are meant to do the discovering, understand the structure, begin to understand how it can be transformed. You are the professional -aren't you?

This is a plea to NLPers to take their own power, take seriously that all the resources, all the answers actually are inside the internal universe. You can find them. Don't wait for the next book to give you second-hand information. TAKE courage - you can do it. That is what NLP teaches you.

Now, a challenge. What if the fact of there being a structure within the internal universe is only the beginning? What if there is an infrastructure beyond it? What if there's a depth within the internal universe that the early co-developers didn't know to look for or even wonder about. What if you, as an NLPer, with the right curiosity, have the power to facilitate a journey so deep within the internal universe as to discover a dimension of being, beyond? And what if this dimension should offer the keys to healing, wholeness, health, longevity and a quality of life heretofore not experienced? What if, as elegant as the change possibilities have been using the growing NLP 'toolkit', finding this dimension can lead to yet more elegant change work? Would that interest you?

NLP rests on the accepted supposition that the map is not the territory and that the territory is unknowable, the conclusion being that the best we can hope for, as human beings in search of excellence and perfection, is the best map to ensure our best success. If, indeed, we are curious, open and searching, then consider the possibility that the territory can be knowable. Now there is a mind-blowing thought. Do we dare entertain that possibility and are we willing to seek truth beyond what we know?

I repeat, how far are you willing and/or prepared to go? How much of a contribution are you actually willing and prepared to make. How far can NLP go to provide answers to the workings of the mind, to the mind-body-spirit system, to the human psyche? What will you do with NLP now and into the future? Obviously the future of NLP rests with each one of us and the force of its impact will be as great and as positive as the accumulated vision and application of the technology through time. Clive Digby-Jones, my partner at the Ravenscroft Centre, and I remain intrigued and in awe about what is possible and how. How about you?

Best regards from London

Eileen Watkins Seymour

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Phone 44 181 455 3743 Fax: 44 181 201 8319

Supervision: Turning Practitioners Into Experts

PART 2 of 2

by Richard Bolstad

PART THREE: SUPERVISION

Defining Supervision in Counselling

Counsellors and other change agents frequently make an ongoing arrangement to meet with a similarly trained professional (perhaps once a fortnight for one-two hours) in order to discuss their casework. In New Zealand, professional organizations such as the Association of Counsellors (NZAC) require this arrangement as a condition of membership.

Both the British and the New Zealand Associations of Counsellors say "Supervision includes monitoring, developing, and supporting individuals in their role as counsellors". It cites four issues that are the domain of supervision (The counsellor-client relationship, the counsellor-supervisor relationship, the wider system of counsellor - client - supervisor - referring agent etc, and ethical standards). It also cites three things which are not considered central to supervision (training(!), personal counselling of the counsellor, and directing the counsellors work).

In the light of my previous description of the development of expertise, this NZAC code clearly uses an impoverished definition of "training". Another view is offered by Peter Hawkins and Robin Shohet (1991) who say that supervision contracts should specify whether supervision is:

1. Tutorial supervision, where an open-ended education purpose is meant.

2. Training supervision, where the supervisor is responsible for training goals.

3. Managerial supervision, where the supervisor is also the counsellors manager.

4. Consultancy supervision, -similar to the NZAC model.

Supervision: The Dilemma For NLP Practitioners

Once an NLP Practitioner decides to arrange supervision, they may face a dilemma. The supervision model I'm proposing assumes you have access to a person who is a) At least a competent NLP Practitioner, and b) Familiar with the ethical responsibilities and varied focus of supervision. While NLP Practitioners are few and far between, they obviously will sometimes accept compromises.

That's one of the two main reasons I'm writing this article. My aim is to provide another option for NLP Practitioners; to get together in two's or three's, read this article carefully, and begin peer supervision. If your partners in this venture are also members of an accredited counsellor organization, this will usually meet their requirements as well. To counsellors who believe in the sanctity of "trained" supervisors with long counselling backgrounds, and who are uneasy with this proposal, I'd say "You're right. It may not be perfect. But it sure beats no supervision".

(My other reason for writing the article, by the way, is to enrich NLP supervision which is being run by competent or better NLP Practitioners with Supervision experience).

The Changing Focus of Supervision of Counsellors

Shohet and Hawkins point out that the focus of supervision is likely to change as the counsellor develops expertise. Using the Dreyfus list of stages,

they would say that the central issue of supervision -for the counsellor evolves in this way:

Novice: Can I make it in this work? ("self-oriented")

Advanced Beginner: Can I help this client make it? ("client-oriented")

Competent: How are the client and I relating? ("process-oriented")

Proficient and Expert: How do processes interpenetrate? At this stage the counsellor is not acquiring more Knowledge, but instead integrating learning's and experiences, to create what Shohet and Hawkins call wisdom (the "maxims" described by Dreyfus).

Of course, all four issues occur at each level; its just that the focus shifts. Shohet and Hawkins suggest that with newer counsellors the supervisor needs to help the counsellor attend to:

1: Sensory specific descriptions of their clients dilemmas.

2: The counsellors choice of interventions.

3: The overview and outcome focus of their relationship with the client.

With more experienced counsellors the supervisor needs to help the counsellor explore:

4. Ways in which the counsellor may be over protecting, or transferring their own needs and frustration's onto the client.

5. Ways in which the counsellor behavior with the supervisor parallels the behavior they find difficult in their client. When this is so, as the supervisor and counsellor resolve their "block", the counsellor learns ways to resolve the issue with the client. eg A counsellor may bring up a whole lot of confused goals they have for assisting a client whose problem is an inability to focus on one outcome in their sessions. As the supervisor confronts the counsellors indecisiveness, the counsellor learns a model for confronting their client.

6. The interaction between the supervisor and the counsellor itself, including any overprotection or transferring of the supervisors feelings into their relationship. In doing this the supervisor models solutions for issue 4. above.

Supervision and Responsibility

NZAC identifies the maintaining of ethical standards as a central goal of supervision. In some court cases in America, supervisors have been held responsible for failing to challenge their counsellors actions or negligence with clients. This suggests that supervisors need to actively check counsellors behavior and be willing to confront them where the client may be at risk. A supervisor could be expected to remind counsellors of issues such as:

- -the importance of keeping client information confidential.
- -the unacceptability of client-counsellor sexual relationships and "dating".
- -the value of checking out clients contingency plans to avoid suicidal or violent actions.
- -the unhelpfulness of a counsellor taking over life decision making from a client.
- -the value of a counsellor communicating with other similar change agents involved with the same client.

There is a second kind of responsibility which I believe is crucial for supervisors of NLP practitioners to attend to. It is a responsibility to raise issues about the embodiment of the presuppositions of NLP. An NLP supervisor might choose to remind counsellors of issues such as:

- -the value of respecting other's models of the world, and treating resistance as lack of rapport.

- -the importance of designing interventions to increase choice and protect ecology.

-Treating the client as being in charge of their own neurology; "at cause" in their life.life (responsible for taking action to change), rather than "at effect" of either their environment or the magical techniques offered by the Practitioner.

If all this talk about responsibility seems a little onesided, that's because it is. One question I as a supervisor frequently ask NLP Practitioners is " Do you enjoy working with this client ?". I believe Practitioners have a right to decide whether they work with someone. Feeling they have to "stick at it" with a client (to prove NLP works, because they owe it to the person etc) doesn't support a positive outcome. A practitioner-client relationship which isn't enjoyable can be changed or supportively ended.

Supervision For Expertise

I believe that the responsibility and ethical issues are as important in supervision as in formal training. No more and no less. NLP trainers have a responsibility to check that the people they certify meet their course outcomes. But training isn't centrally about identifying lack of attainment. It's about learning. It's about trainees transforming their lives. That's my interest in supervision too. Like most counselling itself, most of the literature about supervision of counselling has a problem focus. Lets come back now to the real outcome of supervision: expertise.

I have ten years experience as a supervisor, firstly of counsellors and then of NLP Practitioners, using both individual, group and peer group formats. To maximize the creation of expertise, I recommend the following four principles.

1) Use a Group Format.

Hawkins and Shohet (1991) point out that supervision groups are less likely to parallel the dynamics of the counsellor-client relationship, that they create their own group dynamics issues, and provide less time for each individual counsellor to discuss their cases. On the other hand, they have a wide range of benefits over one to one supervision. The simplest is that they are economical of time and money (most supervisors charge an hourly rate, so if they meet with 3 counsellors for two hours, its cheaper for each counsellor than an hour of individual supervision).

The other benefits of group supervision are the precise ingredients which NLP Practitioners can utilize to develop experience-based expertise. Groups provide a support group of peers, input from a wider range of people with different perspectives, the opportunity to act out (role play) situations, and an opportunity to learn from others' success and challenges.

As Practitioners become more experienced, they can be expected to participate more and more actively as "co-supervisors", so that, as Hawkins and Shohet note, for expert practitioners peer supervision is by far the most successful model of supervision (where members take turns raising supervision issues for the group as a whole to assist them with).

For my model of supervision as building expertise, the most significant gift a group setting gives is the rich variety of experiential issues raised. There is a cross-fertilization effect whereby dilemmas or successes described by one Practitioner almost invariably provide new insights about situations another Practitioner faces (ones they may not even have planned to raise in supervision).

2) Structure Your Sessions

It's worth developing a structure for group supervision sessions; beginning with a brief check-in and individual Practitioners giving an estimate of the amount of material they'd like to explore in this meeting. Because each Practitioner has paid for the session, I am reluctant to arrange sessions where one person doesn't take a share of the time (perhaps because they "haven't seen any clients" or "haven't had any issues come up"). Instead, I tend to suggest they utilize some of the time raising a subject of interest to them, reporting a successful case etc.

As with most groups I facilitate, I generally invite my supervision groups in their first session to compile a "group contract" a list of agreement about how we'll work together, including such things as confidentiality, and starting on time. A supervision group is a group, so it is useful to have an understanding of how people function in groups (especially the importance of balancing the focus on task achievement with the focus on group maintenance). See our book Communicating Caring for this.

3) Focus On The Outcome of Expertise

Traditional supervision was like traditional counselling. Most of the energy went into discussing what was going wrong. Often new supervisees will choose to report only problems. I encourage them to check in as to how their client work has been overall. Often some mysterious "psychic weather condition" results in a week of successes or a week of difficulties. Practitioners may be able to elicit their strategies for contributing to such results. I ask Practitioners to report successes and describe innovative interventions or change strategies they've discovered. Also, as they describe challenges, I validate and reframe their successes. This is a parallel process to their work with clients. If a client came each week only reporting their "failures" and "problems", I'd expect an NLP Practitioner to identify, challenge and support change with that self-defeating pattern. Practitioners themselves deserve the same quality of support to enjoy their life. What you focus on is what you get more of.

In my peer supervision group, we adopted a pattern for some time where one member would present a successful case to the group each session. We rotated this case presentation. The results were awe-inspiring.

4) Direct Your Supervision Interventions At The Next Step Towards Expertise

As a Practitioner describes a situation with a client, the supervisor has considerable choice as to where they direct the Practitioner's attention. If the central aim of supervision is the development of expertise, then the core question for the effective supervisor could be stated as "How can I best support this Practitioner taking the next step towards being an expert ?" The Dreyfus model of the development of expertise is a useful framework to consider this question in.

A) Novice and Advanced Beginner Practitioners. These practitioners are concerned with whether they can be a successful change agent (both with the particular clients they have, and in general terms). The aim of supervision will be to support their discovery and utilization of guidelines. Guidelines,

remember are meta-rules which tell the Practitioner when to apply rules such as rapport skills, the metamodel, setting a well-formed outcome and the actual NLP change techniques. These guidelines help them notice when a "rule" from their basic training needs to be applied more or less fully. The supervisor assists the Practitioner to recognize what results they're getting in each specific situation, develop guidelines based on that feedback, and apply guidelines so as to reach their client's outcomes. The supervisor may share their own guidelines (essentially a teaching process) within this process. This needs to be done in a way that models the process the supervisor is recommending to the Practitioner (Supervision is an NLP process and the counsellor is a client with a specialized outcome -the development of guidelines for successful change work).

B) Competent Practitioners. These practitioners are concerned with the complex structure of their relationship with each client and the overall "design" of their work. They know they have a rich collection of NLP guidelines and an ability to integrate these and achieve results. A supervisor who focuses on guidelines here will seem a little patronizing. The competent practitioner will prefer to be guided to a deeper understanding of this unique relationship with this client, or of this unique challenge in how they act as a Practitioner. The aim of supervision is to enable the Practitioner to more fully store (and later access) this particular client relationship as a whole. The leap from competent to proficient will come as they shift in their Practitioner Strategy from accessing guidelines to accessing whole client experiences. Other Practitioner's stories of their process will be a valued source of extra experience for the competent Practitioner. Rather than sharing guidelines, supervisors could more usefully share stories from their own experiences (often I tell stories which pop up from my unconscious responses, with little obvious "guidelines" connection to the case being discussed. Trust your unconscious mind !). Supervisors can also explore how they experience the Practitioner now in the supervision interaction, the aim being to enrich the experiential information which the Practitioner is collecting about their own way of acting and using NLP skills. Such information could overwhelm a novice Practitioner, but will often give the competent Practitioner useful insights into parallel events happening between them and their clients.

C) Proficient and Expert Practitioners. These practitioners already have a richness of experience which makes them excellent supervisors themselves. Peer supervision and peer case studies are the keys to their ongoing evolution.

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The Knife Without Pain

by

Dennis K. Chong and Jennifer K. Chong

Of all the tests of choice that are available for algorithms to changes in human ontology, the one appertaining to surgery by hypnosis surely ranks in the higher tiers. The authors of this work have amplified and extended the Milton Model of Hypnosis to present a blueprint for surgery by hypnosis and also for pain control. In turn they unravel the loom that is the engine of human ontolgy. They also index the form and manner of the inversion the definitive ontolgocial language in which is included the augmented and expanded Modified Meta Model.

INTRODUCTION

With our particular interest in psycholinguistics, we were most impressed with the authors' examination of the role of language in hypnotherapy.

Like others in the field, Dennis and Jennifer Chong recognize the importance of the subject's language pattern in the hypnotherapeutic endeavour.

Recognizing this challenge, Dennis and Jennifer Chong have formulated a metalanguage - the Gathering Information Module - which makes it possible to discuss, in real terms, the interactive workings of our language systems and our internal states of being. We find their discussion of language and reality to be a fascinating contribution, and a cornerstone of this work.

Daniel Araoz and Robert Beuka
Long Island, New York

OVERVIEW

This book also offers encouragement to practitioners who would like to see a greater use of hypnosis in surgery and healing and all of Medicine. It certainly convinces us of the power of the human mind.

With the appropriate belief, we see a demonstration of the greatest "pharmacy" on the planet: it's right between one's ears! (Provided, of course, one selects the "right" words.)

Norma and Philip Baretta
Lomita, California

FOREWORD

On the road to this deeper understanding of hypnoanaesthesia, the Chongs have discovered and delineated fundamental workings of successful psychotherapy and hypnotherapy and have shared these findings with us in their previous writings. These are amplified in this culmination of their researches. Fellow hypnotherapists like myself will be eternally grateful for these pearls of wisdom which will be of considerable benefit to therapists and their clients.

Edgar A. Barnett
Kingston, Cananda

PREFACE

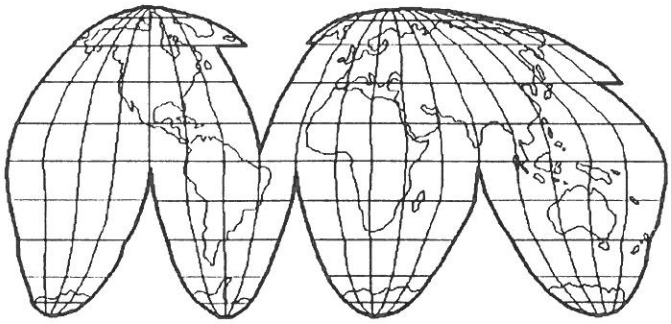
The unknown that is being explored here goes far beyond painless surgery. That is a mere manifestation, an avatar, of the real mystery. The real mystery is who are we, how are we? The authors use the distinctive and (apparent) anomalous case studies to delve deeply into the foundation of human experience and response.

David Gordon
Oakland, California

$27.00 plus $8.50 by air and $1.00 handling

(continued from page 1)

Reaching Out to the World



IANLP's 12th Annual International Conference April 26-28, 1996 in Austin Texas

But Austin offers even more, if you are looking for something to do. Austin is referred to by many as the "Live Music Capital of the World", because of the many clubs on 6th St which has live entertainment nightly, and 6th St is just a few minute taxi ride from the Austin Hilton. No matter what your music tastes, there is a club on 6th St for you. And of course, there is still more. There are theaters, if you would like to see a play, or you might want to visit the LBJ library, but you might just want to take a stroll along the Austin River as it flows through downtown Austin.

Texas has many different landscapes from the Big Thicket, to the Rio Grande, to the wide open spaces, to Austin in the middle of the hill country. Austin is nestled in the rolling hills of central Texas. It is blessed with the Austin River and lakes such as Lake Travis and Lake Austin. There are even restaurant boats on which you can dine while cruising along the beautiful waters of Lake Austin.

Would you like to play a round of golf or two while you're in Austin? You can because late April in Austin is shirt sleeve weather, and the Austin Hilton can take care of making arrangements for you to play at one of the courses nearby. You might want to visit Barton Creek or Zilker Gardens to sit back, relax and soak in the beauty, or you might want to get your exercise as you walk along the 16 miles of hiking and biking trails which go around Lake Austin or you might want to shop for furs or other things at speciality shops in the Arboretum. And all of this is within minutes of the Austin Hilton.

Well, you may already have begun to realize just how wonderful a place Austin Texas is, and how enjoyable your stay at the Austin Hilton will be, because you will find getting to Austin is also very easy. The following airlines fly into Austin: American, Continental, Southwest, America West, Conquest, Delta, Northwest, TWA, United and US Air, so wherever you are flying from, there is an airline which will bring you to Austin for this great conference.

If you would like to speak at the conference, but you thought that it was too late to submit your proposal, it was assumed that not everyone would respond by thi first deadline for submission, and because of this, a second deadline has been established because we want this conference to be as big as you are willing to make it. So keep in mind that this conference offers a great opportunity to meet other people involved with NLP, to find out how they are using it, and to share your own insights.

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THE AUTOBIOGRAPHY OF A DRIVER/Driver in Jungian terms (a Social Style Analysis)

by Jim Lavers

I AM SORRY ABOUT THIS AND THAT.

IT IS A TERRIBLE, BEAUTIFUL JOB, THIS LIVING IN THE FUTURE.

NOT SHARED BY MANY WHO LIVE VERY LONG.

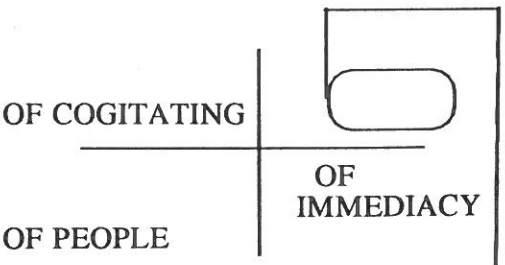
YOU SEE, WE WORRY ABOUT WHAT IS GOING TO HAPPEN
(WE START, EARLIER AND HEALTHIER, thingking, ABOUT
HAPPENSTANCE, AND ITS AVOIDANCE, BUT, LATTERLY
IT BECOMES

WORRY - as our sensing equipment
gives out).

IT BECOMES TOO FOCUSED, THIS PLANNING MODE;

PEOPLE DETECT IT, IT
WORRIES THEM!

THEY DON'T LIKE IT,
AND GO AWAY
TO THIER QUADRANT;



LEAVING THE IDEA PERSON FLAILING ABOUT, MOROSE, IN A MORASS OF HIS

OWN MAKING.

THAT'S THE DOWNSIDE.

THE UPSIDE IS THE PREDICTED HAPPENING !!! - WHEN EVENTS, PEOPLE, IDEAS, CREATIONS FLOW; WHEN THE SENSING NOT ONLY ABOUT EVENTS, BUT THE TIMING (EVEN THE PEOPLE RELATIONS) ALL COME TOGETHER.....

AND SO WE SURGE TO A



THE TRIPLE LOOP OF COMMUNICATION.

by Charles L. NEYT

This concept will facilitate your presentations and the understanding of different N.L.P concepts such as : rapport and centered-by-others, mind reading and cause-effect, boundaries. It will also serve as a map for the metaprogram of a person and show you precisely where to act to improve your own flexibility.

1. THE LEVELS OF LOGICS in a communication

The triple loop of communication is based on the levels of logics derived from the neurological levels defined by Robert Dilts in his book CHANGING BELIEF SYSTEMS WITH NLP.

The "s" of the word logic clearly states that each level has its logic which can't be understood applying the logic of another level." Love has its reasons that the reason ignores".

Let us go through the levels of logics.

- ENVIRONMENT is what surrounds me. It is material or human. I may share a part of it but I have to keep a part for me if I want to live.
- BEHAVIOR is what can be perceived by someone else. I am the only master of my behavior although the environment may influence it.
- REFLECTION is the perspective in which I put a situation. According to the perspective, different capacity will come to mind. This level is bypassed when a reflex is triggered (physiological or other so-called anchors).
- VALUE is what motivates or inhibits me.
- IDENTITY is the role I play in the community.
- PARTNERSHIP is the sense of being a partner of some"thing" which makes me overcome myself. It may be spiritual and may be perceived in a day to day action involving someone else such as in a couple, a team, a community, a creation. It increases the sense of duty and lowers the sense of rights. "Don't ask yourself what America is doing for you. Ask yourself what you are doing for America"(J.F. Kennedy)

2. THE TRIPLE LOOP OF COMMUNICATION

This triple loop has three parts :

The first is the loop which connects me with my different levels of logics.

The second is the loop which conveys through behavior the communication between us.

The third, similar to the first, is the loop which connects my partner in communication with his/her levels of logics.

The triple loop can be drawn as follows:

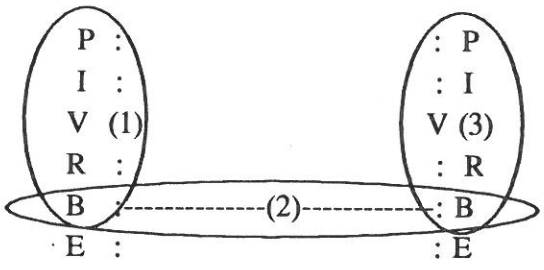


Fig.1

Obviously a common part of environment (a letter, a phone call or a location) is necessary for

communication but without behavior there is no communication.

3. USING THE TRIPLE LOOP OF COMMUNICATION

3.1 My responsibilities

My first responsibility is to develop my INNER-FLEXIBILITY in the first loop and to check which levels I want to involve in the communication.

My second responsibility is to increase the FLEXIBILITY of my BEHAVIOR in order to make it able to convey the meaning of the other levels through the second loop AND to develop my SENSITIVITY to increase my ability to perceive the communication of my partner.

My third responsibility is to RESPECT the third loop which is owned by my partner.

We find here the basic attitude of Milton Erickson

- a. Deep and unconditionnal respect of the other (first and third responsibility)
- b. Ability to perceive the situation as the other perceives it (second responsibility)
- c. Ability to speak the other's language (second responsibility)

3.2 Rapport and centered-by-other

The fig.1 shows the limits of the mirroring or cross mirroring in establishing rapport. It works fine as long as the only levels involved are behavior and reflection. Otherwise you may encounter problems with a person who might feel invaded if he/she lacks boundaries between levels or who might feel disappointed if you

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just involve your behavior while he/she involves more levels.

Personally, I concentrate on feeling the sense of partnership. The behavior is just the witness of the quality of the rapport. Being at level of partnership I have a sense of the levels that my partner involves and accept that as such.

3.3 Mind reading and cause-effect

The concept of the triple loop eases the didactic on mind reading and cause-effect. Neither of them respect the way the triple loop works. Both of them bypass the second loop and create ambiguity between loops one and three.

When you mind read you involve the sensitive aspect of the second loop and the first one which is yours not his/her. You assume that his or her loop (loop 3) works as yours does (loop 1). This is not necessarily true.

Cause-effect shows simply that your are not taking the responsability of your loop (loop 1).

By the way, you can't do any mind reading if you don't do a cause-effect. Giving a meaning (loop 1) to the behavior of your partner is a cause-effect. Lending him/her this meaning does not help because you ignore his/her loop (loop 3).

3.4. Metaprogram

The concept of the triple loop (fig 1) permits a clear positionning of different elements of the meta program of which I will illustrate three:

Primary sort : Here the triple loop helps to identify the level involved by the person: object (E), place (E), action (B), information (R), people (V,I,P)

Referential index : Here, the triple loop shows which elements are involved: External behavior (B), Internal process (R), Internal state (V,I,P) and from which loop: mine (loop 1) or his/hers (loop 3).

Strategy: Situated at the reflexion level, strategy is activated by a value which defines the objective to be reached. The value itself, is triggered by a stimulus. I have seen many people with excellent strategies but not using them because the strategies were not linked to and therefore not activated by a value.

Finally the triple loop concept is very useful to analyse ecology, especially with anchors and submodalities. It serves also in inner ecology when you work with the so-called present state.

Charles L. NEYT is a certified N.L.P. Trainer. Former manager in multinational services companies, he gives training and conferences in Europe as well as lectures at Universities. He has reworked N.L.P. to adapt it to the French language and culture. He is the co-author of "Sachez comment on vous manipule" Mercure de France His book is recommended by Paul Watzlawick.

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Continued from page 3 PRISONER'S DILEMMA

I believe that there is something in the very nature of NLP itself, at least as understood and practiced by many people who consider themselves NLPers, which often lead to the use of NLP for manipulation and coercion. To see what this is it will be necessary to investigate several of the so called "presuppositions" of NLP.

There are three of the fundamental presuppositions underlying NLP which leave NLP open to potential misuse and abuse. This article will discuss these three presuppositions. I call these the myth of power, the myth of positive unconscious intent, and the myth of the ecology of the outcome frame.

THE MYTH OF POWER

NLP seems to be obsessed with the idea of power. Perhaps the greatest disservice ever done to the NLP community was the inclusion within it of the idea or "personal power." This disservice is even more inexcusable, as we will soon see, considering the strong and unheeded warning against this approach offered by one of the very sources upon which NLP is grounded. Once the concept of "personal power" was introduced into NLP, the cancer began to spread and to take the even more megalomaniac form of "unlimited power." Sadly enough, the myth has even spread into such ideas as "women in power."

What is wrong with the concept of "personal power," and who is the prophet who warned against it? The prophet was none other than Gregory Bateson. Bateson was one of the fathers of modern cybernetics and one of the seminal thinkers of our age. Both Grinder and Bandler knew and were influenced by Bateson. They claim that NLP is cybernetic and that the philosophy behind NLP was strongly influenced by Bateson. If only they had listened to Bateson more carefully, perhaps NLP might have taken a turn for the better at the very beginning. It is even more ironic that in claiming that NLP is cybernetic the creators of NLP would have adopted a metaphor of power which as Bateson himself warned is clearly not cybernetic and leads to all forms of "lunacy" and "disaster."

Gregory Bateson wrote his seminal book STEPS TO AN ECOLOGY OF MIND: A REVOLUTIONARY APPROACH TO MAN'S UNDERSTAND OF HIMSELF in 1972, drawing on the lessons of the great world wars. What was true at that time has been demonstrated even more by history since then. Bateson has this to say about the metaphor of "Power":

> They say that power corrupts; but this, I suspect, is nonsense. What is true is that the idea of power corrupts. Power corrupts most rapidly those who believe in it, and it is they who will want it most. Obviously our democratic system tends to give power to those who hunger for it and gives every opportunity to those who don't want power to avoid getting it. Not a very satisfactory arrangement if power corrupts those who believe in it and want it. Perhaps there is no such thing as unilateral power. after all, the man "in power" depends on receiving information all the time from the outside. He responds to that information just as much as he "causes" things to happen. It is not possible for Geobbels to control the public opinion of Germany because in order to do so he must have spies or legmen or public opinion polls to tell him what the Germans are thinking. He must then trim what he says to this information; and then again find out how they are responding. It is an interaction, and not a linear situation. But the myth of power is, of course, a very powerful myth and probably most people in this world more or less believe in it. It is a myth which, if everybody believes in it, becomes to the extent self-validating. But it is still epistemological lunacy and leads inevitably to various sorts of disaster.

Bateson argues that "power" is a physical metaphor which has no applicability in the biological world. Power applies to locomotives and nuclear generators but not to mental processes or human interactions. To apply the metaphor of "power" to biological systems is dangerous to the ecology of living process.

Cybernetics is the science of patterns and organizations. This is distinct from physical science which deals with material things, force and energy. Description of material and of patterns are totally different, as indicated by the following chart:

Metaphors of Pattern	Metaphors of Material
Cybernetics	Physics
Mind	Body
Form	Matter
Communication	Energy
Biological world	Physical world
Organization of whole	Ingredients of whole
Qualitative analysis	Quantitative analysis
Mechanistic explanation	Vitalistic explanation

As Bateson points out, "All metaphors derived from a physical world of impacts, forces, energy, etc., are unacceptable explanations of events and processes in the biological world, information, purpose, context, organization and meaning."

The issue of the "myth of power" arose in the early and mid-seventies in the context of family therapy. Bateson repeatedly warned family therapists that any use of physics metaphors applies a linear and non-cybernetic epistemology to living systems and has nothing whatsoever to do with the formal knowing the pattern, form and organization of family events.

Bateson's most vocal attack was on Jay Haley who edited Milton Erickson's papers in ADVANCED TECHNIQUES OF HYPNOSIS AND THERAPY and who wrote books such as ORDEAL THERAPY and THE POWER TACTICS OF JESUS CHRIST. Haley insistently used the metaphor of power in his description of family therapy. Richard Rakin described the Bateson-Haley disagreement as the "epistemological fulcrum" in family therapy and said that their differing orientations dramatically demonstrated the contrast between the old epistemology of material and the new epistemology of pattern.

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Bateson argues that family therapists (and all life sciences including NLP) must adopt a cybernetic epistemology or fall into the trap regarding ourselves and our contexts of living as though they were heaps of bricks subject to locomotion. Such a position is not only loco but dangerous to the ecology of a living system.

The issue from the point of view of Bateson and cybernetic epistemology is stated quite succinctly by Bradford Keeney in his highly insightful book ASTHETICS OF CHANGE. Keeney says:

> You must realize that "seeing" power in any context follows from a way of punctuating events. If you say that a therapist and client are engaged in a "power struggle," I will say that you have punctuated the context of therapy in a way that constructs that view. "Power" is in the hand of the punctuator, not necessarily in the "observed." The major

> epistemological issues are therefore concerned with the consequences of particular habits of punctuation. As the ecologists have warned us, punctuating biological events in terms of physical metaphors often breeds pathology in the form of fractionation of complexity and destruction of patterns that connect.

Bateson's work attempts to demonstrate how such a punctuation reinforces greed and corruption in al those who believe in the "reality" of "social power," whether they think they have it or not. Preventing such pathology requires avoiding the use of power metaphors to punctuate the biological world. Pathology may be perpetuated by therapists who work without an aesthetic orientation. A therapist who sees themselves as a unilateral power broker or manipulator is dealing with partial arcs of cybernetic systems. Such a position threatens the recursively structured biological world in which we live. Only wisdom, that is, " a sense of recognition of the fact of circuitry" (Bateson) can safely and effectively deal with ecosystems.

If Bateson felt that the metaphor of power is bad, he would have been even more horrified by the notion of "unlimited power." Even in the physical realm "unlimited power" is only possible in an open system. Ecologists are continually warning us that we do not live in an open system with unlimited energy and resources but in a closed system with scarce and diminishing resources. To apply the notion of "unlimited power" to therapy and personal growth is even more insane. Once again, Keeney succinctly summarizes the matter:

> Part of Bateson's criticism of "power" addresses the assumption that more power will always be more powerful. This idea is in the strictest sense not applicable to ecology. Ecological products (e.g. population, oxygen, protein, money, number of clients, workshops, and so on) are intransitive and become toxic if an optimum value is exceeded. Anyone suggesting that a therapist is solely responsible for change implies a transitive and linear relationship. It may then be assumed that the more skilled a therapist, the more "power" the therapist has to achieve change. Such an assumption is potentially toxic and after a certain point it may lead a therapist to becoming less and less flexible, less and less creative, and less and less effective as a therapist, teacher, and student. Ecologists suggest that our planet faces certain "points of no return" owing to social policies governed by an epistemology of "power." What ecological pathologies are being constructed by therapists who implement change through an epistemology containing metaphors of "power?" Bateson continuously issued prophetic warnings in this regard.

Many people in the NLP community, including its creators, have fallen into the trap of "power." This has started NLP down a road that can only lead to more and more havoc. Many people are abusing NLP because they adopt an epistemology of "power." It can only be hoped that enough members of the NLP community will awaken in time to banish an epistemology of power once and for all and forever from the ranks of all who use NLP ethically

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and professionally. As Bateson warned, the "myth of power" corrupts and the "myth of unlimited power" corrupts absolutely. It is time for all responsible NLPers to turn back from the gates of lunacy and disaster and to chart a new course where myths applicable to human beings and living systems replace forever those drawn from the realm of physical objects and machines.

THE MYTH OF POSITIVE UNCONSCIOUS INTENT

NLP operates out of a presupposition (sometimes attributed to Erickson) that the unconscious mind is positive or, at the very least, benign. When in NLP it is said that "every behavior has a positive intent" what is meant is that every behavior has an intent to do something. This does not mean that the intent is positive in the sense that it is good, right, just or true.

NLP operates out of a very impoverished model of the unconscious mind. More refined typologies distinguish between an unconscious, subconscious and superconscious mind. For NLP, however, there is only the conscious and the unconscious mind. NLP has directed most of its attention and effort at the unconscious mind. This infatuation with the unconscious dimensions of the mind is potentially ruinous, because it ignores a simple fact understood by most of the rest of psychiatry and psychology from the beginning.

The fact has to do with the existence of evil. To assume that the unconscious is positive or, at the very least, benign is to ignore the existence of evil and the lessons of thousands of years of human history. Freud, Adler and Jung were aware of the dark side or the shadow and so have been most of the rest of the spiritual and intellectual world.

It is undeniable that people often behave in ways that are wrong, bad, false, misguided or downright evil. How is this possible? People behave this way because the unconscious also contains dark forces and people are easily overcome by the dark side or the shadow or the "monsters from the id." The naive person, as the great Swiss psychiatrist Carl Jung so elegantly pointed out, is often the most dangerous. The Naive person who is unaware of his dark side is in greatest danger of being overcome by it if and when it emerges. The aware person who knows that "I, too, can kill" is most likely to be able to control the dark side when and if it emerges.

NLP seems to lack any ethical criteria for judging behavior. It preaches that all behavior has a positive intent and that people always do the best they can with the resources they have. What it fails to say is that, regardless of positive intent or the availability of resources, much behavior is pathological, sociopathic and unacceptable. By failing to take a stand, NLP countenances all manner of antisocial and inappropriate behavior. This position of looking the other way on moral and ethical issues has led NLP to condone all kinds of behavior. Even worse, like the "myth of power" the "myth of the positive unconscious intent" has led members of the NLP community both to engage personally in inappropriate and sociopathic behavior and to tolerate and justify the behavior of those who do. Given this situation, it is not surprising that many members of the professional therapeutic and business communities have had grave reservations about NLP. As NLP itself preaches "by your actions will you be known."

It is time for members of the NLP community to face the undeniable fact of the existence of evil. It is time for members of the NLP community to temper their infatuation with the unconscious with awareness of both its positive and negative sides. And most of all, it is time for members of the NLP community to both "be known by their positive actions" and to publicly condemn the behaviors of those members of the community who engage in irresponsible acts. Only if this happens will NLP gain the respect it deserves as a powerful change technology which can be used both ethically and professionally.

THE MYTH OF THE ECOLOGY OF THE OUTCOME FRAME

NLP operates out of three fundamental principles. The first of these is "know your outcome." This accounts for a large amount of its success. NLP works because it is purposive. Problems begin to emerge, however, when NLP is applied to therapy and change work. In therapy, NLP operates out of a model of "present state" and "desired state." The problem arises with the notion of "desired state."

The problem is that what is "desired" is not always "desirable." People desire al manner of things, many of which are negative both for themselves and for other people. NLP not only ignores the existence of the id but also of the ego and superego. When a person comes to therapy what they usually desire is what the ego wants. NLP, thus, becomes a process of ego gratification. This also applies to so called "imperative self therapy."

The problem is that what the ego desires is often not good either for the individual or society. Spirituality and mysticism have warned against the danger of the unchecked ego. Closer to home, the superego or "conscience" in every individual stands guard as best it can against the ravages of an unchecked ego. NLP all to often becomes a tool in the service of the ego getting what it desires. This has led to much therapy which is satisfying to the ego but is, ultimately, in the worst interest of the individual and humanity.

This situation is even more exacerbated by the infatuation of much of the NLP community with both

power and the unconscious mind. When these are combined, all manners of lunacy and inappropriate behavior are both spawned and endorsed.

NLP at one level is aware of this problem and attempts to rectify it with the so-called "well formedness conditions for outcomes." One of these is that the outcome be "ecological." NLP is wise in endorsing ecology but lax in generating standards by which ecology can be measured. All to often, ecology becomes a matter of personal preference (and usually it is the ego that has the preference). The situation is worsened by the tendency among therapists to play the role of whores and give people what they want for fear that they won't come back. One should always leave people "with a positive K" to use the NLP lingo. this ignores the fact that not all good feelings are positive. In the rush to make the ego feel good, NLP all to easily takes the wrong path.

If NLP is going to find ethical and professional applications in business, therapy, health and education it will be necessary for it to define more clearly the role of ecology and to seek out responsible standards by which it can be measured. Without such standards, NLP will always be subject to the ravages of both the id and the ego, i.e. the dark side of both the conscious and the unconscious mind.

THE PRISONER'S DILEMMA

NLP has become the prisoner of its own success. Tough times, however, may lie ahead. NLP is dying a death of gradual assimilation. Parts of it are being appropriated (usually without attribution) by other technologies and disciplines at an ever increasing rate. As NLP is incorporated into other systems it slowly loses its own sense of identity. Part of this identity must include prescriptions and standards for its use.

Business, education, health and therapy all endorse standards of ethicality and professionalism. If NLP is found lacking in these areas it cannot expect that it will be embraced by those it most wants to influence.

For NLP to grow and survive it must become responsible, and part of this process is investigating those elements of itself that lead to misuse and abuse. NLP must take off its naive spectacles and take a long, hard, somber glance at some of the very presuppositions on which it has been based. Where these presuppositions are pernicious, they must be abandoned and new and more appropriate foundations must be constructed in their place. In summary, then, three of these presuppositions that must be recognized and abandoned are the idea of "power," the belief that the unconscious is positive, and the belief that all desired states are desirable. These presuppositions must be replaced with others that create a new and stronger foundation on which NLP can grow and flourish. NLP must take this action and soon if it is going to survive. Whether it will heed the call and do so remains to be see.

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Wyatt Woodsmall, Ph.D. is a former president of IANLP and current member of the IANLP Advisory Board. He can be contacted at Advanced Behavioral Modeling, 703-757-7945

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