NLP Connection

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Robert H. McCrory

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The Feldenkrais and Erickson Parallels, Part IV
Mark Reese

1991 National NANLP Conference to be held in Toronto
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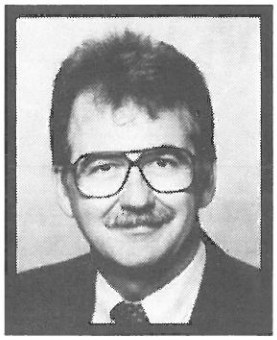
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Commentary

The Mission and Strategies of NANLP



John Quincy Parmater

In April of 1990, NANLP members voted to adopt literacy as its mission for the next three years. I proposed this mission and I applaud it. It is important to recognize that NANLP also has a broader mission which is stated as follows:

"NANLP is a non-profit association of people who use NLP. The mission of NANLP is to be an ongoing, unifying organizational forum within the diverse world of NLP. By a unifying organizational forum, we mean a context in which different NLP approaches and applications may be examined, fostered, and advanced within a framework of ethics and standards.

"We believe the following behaviorally manifested values support this mission: being respectful, flexible, congruent, accessing choice, and creating mutually beneficial outcomes. We believe by demonstrating these values in applying NLP, and in our lives, we will contribute to personal and social transformations."

The board of directors has also stated a vision for NANLP: "It is the vision of NANLP members to foster professional development, to increase local, national, and international networking opportunities, to encourage the discovery and verification of NLP techniques and applications, to expand the worldwide network in a meaningful way, to broaden the professional diversity of the members, to increase the influence of the association and the communication technology it represents, and to provide a process for the exchange of NLP resources."

As I speak with NANLP members and participants in NLP trainings, I hear the continuing theme of getting NLP used more thoroughly in society: to foster "personal and social transformations," as our bylaws say. I believe we can adopt specific strategies to facilitate this personal and social transformation.

When a member joins NANLP s/he can join one or more of the interest sections. We can look at our strategies in terms of these interest sections. Here are some possibilities:

Mission for Health section: have NLP used more widely in traditional medicine and other ways of healing.

Strategies:

- Find ways to have NLP taught in medical schools.
- Find ways to have more physicians attend NLP training.
- Set up clinics that use NLP to assist the body's ability to heal itself.
- Offer the Simontons and others NLP.

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Guilt Relief Intervention

by Robert H. McCrory

Most of us can recall situations in which we were incredibly thoughtless, inconsiderate, stupid, etc. In other situations we may have assumed responsibility or adopted guilt when, in fact, it was not applicable. Some people frequently and uncomfortably re-live these experiences. Typically the situation state is a short scenario in the past. Frozen in time, it repeats again and again with the client's younger self trapped there in a an unresolved experience.

There is a presupposition in NLP that we make the best available choice at the time. This supports the use of the metaphor that we are, in a sense programmed to perform much the same as a computer. Thus the client's responses in the original experience may be understood to have been "programmed." If acceptable in the present context, have the client, in the procedure below, foster the belief that understanding is appropriate instead of guilt.

Procedure:

While establishing rapport with client, obtain a resourceful state anchor. Lead discussion into the situation state. If client is reluctant to discuss specifics, leave out the content and learn about the feelings and effects. Have client 'see' the event in the past, in the distance. Have client rise out of his/her body and float slowly to that past event, noticing many other events below, passing over them, going into the past.

Explain that s/he will enter the experience just after the actual event. The client adopts an attitude of love, sympathy and understanding, rather than one of judgement or approval/disapproval.

Client then enters the experience and establishes rapport with the younger self. (As the operator, use words such as "the younger you" that will support the context and continued rapport.) Client identifies him/herself to the young self and offers love, sympathy and understanding.

With you as an on-going consultant, the client the pursues the following points with the younger self:

- This was an unfortunate occurrence and you (the younger you) may or may not have actually made a mistake.
- Even if you were in the wrong, even if you were malicious, you did what you what you had to do at the time.
- You may want to make amends, apologize, etc., if appropriate. (The present day self can give that choice to the younger self, since it is only minutes after the incident.)
- You are a good and worthy person. Your life is precious. You will accomplish good and worthwhile things. After all, I am you, I am the evidence that you succeed. Here you are, here I am, ***you***, "X" years later. We are the same person at different points in our life.
- I love you, I am here for you, I will always be here for you.

(At this point, possibly sooner or later, as appropriate, the present self embraces the younger self.)

- Explaining further; even if you made a mistake and were wrong in the incident and if all efforts to make emends came to naught, it was only one incident in your life. It was only one of thousands of experiences we have and some of them do not turn out well. The memory of the experience you had can have value as a learning that served to make you a better person.
- Continuing; even if the others involved continued to be critical of you, the rest of the world, everyone else in your life formed *their* opinions of you from *their own experience* with you. (Build on the worth and resources of the younger self. If necessary install resources per note about anchoring below.)
- Having convinced the younger self of the validity of the above, the present self suggests that the younger "come with me out of that experience." S/he embraces the younger, takes him/her in his/her body and returns to the present.

Test by having client access the original experience. Success is indicated by a radical change such as it now being a still picture when it was previously a movie. Another typical indicator of success might be inability to now form a clear picture of the event. The desired result is that it be only a memory instead of a continuing experience.

Some additional thoughts:

If this is used on traumatic experiences, consider further disassociation by inserting a surrogate self as an emotional insulator. Elicit from the client a time when s/he felt especially resourceful, say at an age midway between the experience situation and present age. When initially returning to the experience, have that intermediate 'younger you' accompany and do the actual work with the 'younger you' in the original experience.

It can be useful to bring the client back from the experience to the present through the time line. If so, have him/her be alert for other similar experiences and use the same resources with the other younger selves encountered on the way. A time line presupposition is that by correcting an earlier unresourceful situation, subsequent events will automatically benefit from it. This should result in minimal involvement in similar ensuing time line experiences.

The anchor mentioned in the beginning may be useful if the procedure becomes very emotional. It can have a further use in that additional resources can be elicited and 'stacked' for use with younger selves encountered in the time line.

This procedures should be effective on guilt, remorse and similar nominalized states. It may be considered for other unresolved 'trapped in time' experiences as discussed in the first paragraph.

Ethics Panel Sparks Lively Audience Exchange

by Rita Cashman

Thoughtful and spirited audience discussion marked the "Forum on Ethical Issues for the NLP Community" at a joint meeting of Chicago NLP Network and NANLP Midwest Regional Conference attendees, Friday, September 7.

The gallant panelists who got the ball rolling were Rita Weinberg (therapist, educator), Rich Hudson (musician, writer, trainer), and Sue Ross (social worker, business trainer), with Rita Cashman (corporate coach, consultant) as moderator.

The panelists made no claim to be experts on ethics, but rather to be interested colleagues, with the intent of setting a respectful, curious and creative frame for joint exploration with the audience of some of the difficult ethical questions surrounding NLP. Interest was so high that even during the panelists' opening remarks, eager audience hands were waving, and soon an open mike format prevailed.

Issues discussed fell loosely into the categories of training, professional standards, how NLP is presented to the world, and whether NLP has an ethical stance embedded in its presuppositions and processes. Here are some highlights of the evening.

Training-related issues

Rita Weinberg launched the discussion with questions such as: Should NLP training be open to anyone, or should students be pre-screened in some way? Is screening practical in terms of criteria to be used and a process for doing it? Is it financially feasible for training institutes seeking to fill classes?

When Rodger Bailey questioned whether these were truly ethical issues, the group discovered that panelists and audience alike lacked a common definition of ethics. Working definitions suggested included: "responsible behavior; not hurting anyone; whatever people talk about when ethics are discussed." (See sidebar at end of article.)

Rich Hudson and others voiced concerns about quality of trainings; the distressing diversity of competence levels in students who all supposedly have the same credential; students who lack realistic views of their competence; and dangerous presuppositions some students seem to learn, such as one that "you can't hurt anyone with NLP" - especially not if your intentions are good.

Inevitably, many people expressed a desire for standards for training programs. Jill Freedman recounted the laborious hours a committee spent in NANLP's early days trying to identify course content and levels of competence for NLP trainings - and how quickly these standards became limitations as NLP kept growing.

More useful suggestions included abandoning the idea of standards with sanctions, but possibly developing and sharing positive models and guidelines for trainers; and/or focusing standards not on course content, but on the training process.

Examples of process included: trainers modeling respect for clients by treating students with respect; trainers setting frames for only responsible use of so-called "covert" work; reframing "covert" work as "multi-dimensional" communication; reframing the traditional NLP triads - subjects, operator, observer - by using more empowering terms such as Deanna Sager's: explorer of one's inner experience, guide and tracker.

It was also noted that trainers need to be aware that some students come to NLP training primarily for personal change, others primarily for professional growth, and of course many come for both. Perhaps a system of credentialing could take this into account: or perhaps certifications could be tailored to let individual students know what they are equipped to do and what they are not yet ready to offer the world.

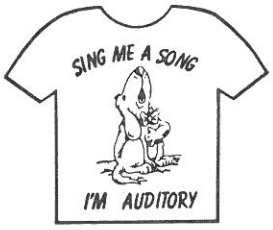
The Professional Standards Debate

From training standards it was a short hop to standards of professional practice, a more urgent issue to many. The frustrations of seeing or hearing about irresponsible practitioner behaviors led many to favor establishing standards, if not for NLP per se (is NLP a profession?"), then standards for NANLP members.

Dot Feldman, among others, pointed out the difficulty of



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agreeing on standards, and of determining whether or not a standard is being met, and the possible legal liabilities involved if an association were to attempt to enforce standards.

J.B. Fournier pointed out the failure of ethical standards to ensure ethical practice in fields such as medicine, law or psychiatry. He then presented his proposal that NANLP create a voluntary feedback system which would have on file feedback from clients and students of participating members, and make that information available to prospective consumers, operating as a sort of NANLP "Better Business Bureau."

Late in the debate many learned that NANLP does indeed have a code of ethics for its members which was approved and promulgated over a year ago - in an "as if" frame. That is, NANLP is operating for three years as if that code of ethics were in effect to test its effectiveness. It seemed noteworthy that so few people present knew of the document's existence or contents.

How NLP is presented to the world

The discussion of professional standards included concerns about "quick fix" expectations sometimes set by NLP trainers and practitioners. Jill Freedman described her discomfort with individuals who have tried other therapies for years, and misled by over-zealous NLP promoters, come to her and expect to have their lives completely changed in one session. Aside from possible ethical considerations, this situation is a no-winner for both therapist and client.

Gene Combs described his care to strike a balance between not reinforcing a client's limiting beliefs, on the one hand, and not setting unrealistic expectations, on the other. He felt that walking that fine line is a daily ethical struggle for a responsible therapist.

Ethics and the nature of NLP

Rita Cashman turned the focus toward some of the questions about the ethics embedded in NLP as discussed in recent NLP journals, largely as a result of an article by Wyatt Woodsmall in the Rapporter, May, 1990 issue.

In his article, Wyatt Woodsmall questioned the ethics of using the term "power" as part of NLP, called into question the concept of positive intent as possibly promoting or excusing unethical behavior, and expressed concern about the ecology of the outcome frame. A number of responses and refutations of Wyatt's arguments have also appeared in subsequent NLP publications.

It appeared as though people in this group had formed definite - and diverse - opinions about issues Wyatt had raised. Rather than explore them further, the group was more interested in the appropriateness of NANLP's president-elect publicly challenging some core presuppositions of NLP. A few felt Wyatt's stance was damaging to public perceptions of NLP; others defended Wyatt's right to speak his mind and felt it was unethical to object to his exercising that right.

The real energy behind this discussion was a strong concern that NANLP be perceived as a credible and ethical professional association, and that NLP be viewed in a positive light.

Audience members cited contexts in which NLP has such a negative image that they were reluctant to identify themselves as NLP practitioners. While this problem may result from some individual's unethical or imprudent behaviors, it was suggested that NANLP approach this issue more as a public relations challenge. Rita Weinberg also suggested that more high quality research demonstrating NLP's validity would help.

Nevertheless, when pushed by moderator Cashman, the group did address the question of whether NLP had ethical stances embedded in its presuppositions, or whether it was a value free or amoral technology that takes on the ethics of whoever is using it. Arguments were put forth for both sides, with Dot Feldman summing up the prevailing sentiment that while there may be some ethical presuppositions in NLP worth examining, by far the most determinant factor seems to be the ethical consciousness of the person using NLP.

Sue Ross commented that people such as social workers bring to NLP their previous exposure to professional codes of ethics. However, Ross suggested, many individuals do not come to NLP with professional backgrounds, and perhaps it would be useful for more NLP trainings to explicitly address ethical dimensions. Michael Banks noted that his NLP training programs rely on the congruent modeling of ethical training to students.

A medical doctor offered an analogy from science. We rarely dispute whether basic biology "has ethics," but as one gets into more sophisticated levels such as genetic programming, ethical issues become extremely important. The very potency of NLP makes it necessary to address ethical issues.

Conclusion

Audience reactions to this ambitious group conversation included satisfaction and pleasure over the seriousness, thoughtfulness and articulateness of this group's people; some were overwhelmed at the number and magnitude of issues that need further discussion; and confidence that more such experiences of ideas will make an important contribution to the evolution of a well-formed ethical consciousness within the NLP community.

"Ethics is a code of behavior derived from a philosophy of life — or, in NLP terms, derived from a model of the world." Phillip Kennedy, former ethics professor, College of DuPage.

"Ethics: the discipline dealing with what is good and bad and with moral duty and obligation; a set of moral principles or values." (Webster's Third Collegiate Dictionary).

"Ethical: of or relating to ethics; conforming to accepted professional standards of conduct." (Webster's New Collegiate Dictionary).

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Feldenkrais and Erickson Parallels, Part IV: Indirect Learning Strategies

By Mark Reese, Ph.D.

This fourth part of the series on parallels between the work of Feldenkrais and Erickson explores several remarkable, indirect learning strategies.

Double Binds

Feldenkrais sometimes created double binds for his students. For example, while students were performing a particular movement, he once said:

Don't breathe... Don't hold your breath either... Just don't breathe... Don't breathe in any way that you know to be breathing... Don't hold your breath... Don't make efforts... Don't breathe with your chest... Don't breathe with your abdomen... Don't do any of the things that you know... Just don't breathe, that's all...

These instructions surely interrupt the students' habitual breathing patterns and also obstruct the students' conscious ideas about correct breathing and any deliberate attempt they may be making to regulate their respiration. The student cannot escape from this double bind by any rational, conscious, or familiar means. The nervous system is provoked into generating an unexpected alternative, a pattern of breathing directed by the inner self.

Paradoxical Instructions

Feldenkrais claimed that he was "a funny sort of teacher who [didn't] teach, but the students learn." Here is an example of his "not teaching:"

The students were doing movements on their hands and knees. Feldenkrais directed them to lift the right knee off the floor without shifting the weight onto the left hip. Although this movement is impossible, the students in this professional train-

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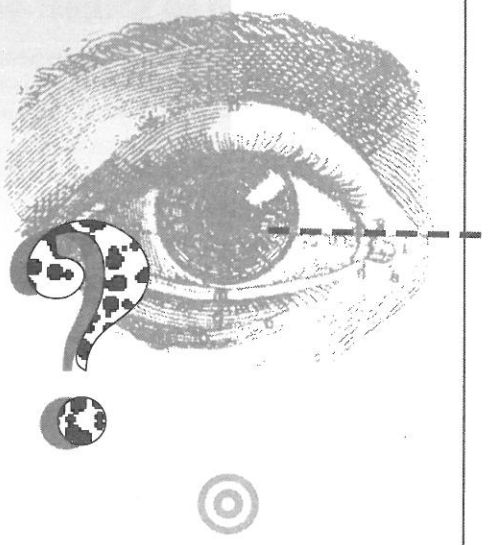
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ing group were used to Feldenkrais asking them to do the seemingly impossible, in order to discover a new way of thinking. This time, however, the impossibility was real and deliberate. The students struggled for many minutes, learning all the ways one could not lift the right knee without shifting the weight to the left. By not teaching the fact that they had to shift the weight to the left in order to lift the right knee, the students were able to learn this in a way they would never forget.

A Confusion Strategy

In another lesson while students were learning to roll from their back to their side and vice versa, Feldenkrais began to verbally develop the image of thinking of the body as "tall" in one phase of the movement and "short" in another phase. Then, while continuing to work with the movement, he asked the students to think of themselves as "small and tall, tall and small, at the same time." This could well be an example of what Erickson called the "confusion technique." However confusing or paradoxical the instruction is, the nervous system is able to decipher the meaning at a level beyond words.

Story Telling: Indirect Suggestions

In this same lesson, Feldenkrais told a story from his judo days. He described in detail how his teacher masterfully performed a judo throw by bending very low to the ground and then using the full power of erecting himself to complete the throw. Although this story was never related directly to the movement of rolling, it indirectly cast light on the functional significance of "getting small and tall" and helped to generalize the students' sensory motor learning to other situations.

Visualization

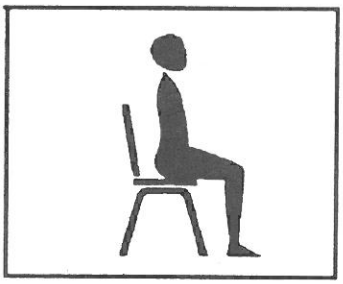
Feldenkrais often had students perform movements on only one side of the body, leaving them to perform the movement on the other side in their imagination. Feldenkrais's use of visualization may be construed as analogous to Erickson's use of "ideomotor processes" for trance induction.

Utilizations

On one occasion, Feldenkrais was working with a man who had a left-sided hemiplegia resulting from a stroke. Feldenkrais had the man use his right arm and hand to mimic the spastic way he held his left arm. This resulted in the man's having to compare in detail the difference in feeling and organization of the two sides. He had undoubtedly previously tried and failed to emulate the good side with his bad side. By reversing the process and utilizing the man's better side, Feldenkrais was able to initiate a greater flow of information and learning from the healthy to the injured side.

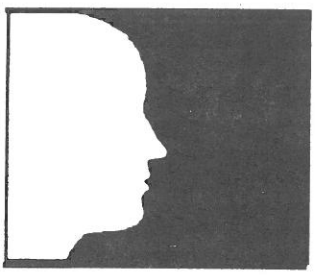
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In another situation, Feldenkrais worked with a small boy with cerebral palsy whose knees pressed spastically together as he walked. He asked the boy to intentionally hold his knees tightly together in order to facilitate their opening. Feldenkrais did not "contradict the nervous system" by trying to stretch his knees apart but utilized instead the boy's spastic pattern of holding his knees together. By exaggerating his "symptom," the boy was able to learn to make an involuntary movement voluntary.

Mark Reese, Ph.D., worked with Dr. Feldenkrais for eight years, and since 1983 has been one of the foremost teachers of the Feldenkrais Method. Mark has published two papers comparing the work of Moshe Feldenkrais and Milton Erickson and has presented at numerous mental health and physical therapy conferences. He has led professional training programs and advanced trainings for Feldenkrais practitioners throughout the world, and will begin a teacher-training program in the Feldenkrais Method in Los Angeles in March, 1991.

In 1983, Mark Reese and David Zemach-Bersin formed Sensory Motor Learning Systems, an institute which develops Feldenkrais-based health and fitness and movement programs and audiotapes, including "Relaxercise" and "TMJ Health." They are co-authors of the popular book, Relaxercise (Harper and Row, 1990).

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Letters

Editor's Note: The article by Wyatt Woodsmall, "The Prisoner's Dilemma," which appeared in the Rapporter is still generating response. I have discussed the issue with Wyatt, and he has no desire to respond except to say that he believes it is useful to generate controversy. I wasn't planning to print any more letters responding to Wyatt's article, but the writer of the following letter specifically asked me to, and it is in support of Wyatt, so it is important in that way, also.

August 28, 1990

Dear Sirs:

I'm writing in response to the commentaries you printed in your last issue, regarding Wyatt Woodsmall's article "The Prisoner's Dilemma." Having read Wyatt's article, I found it interesting, thought provoking, and challenging. It caused me to re-examine some of the dogma I had memorized from my early trainings without any critical assessment whatsoever. Indeed, the belief in positive intent does help me separate the person from their behavior and consequently to minimize my judgements, thereby allowing increased empathy and rapport. However, I don't for a minute, actually believe that evil doesn't exist, or that someone isn't capable of a premeditated act with "evil" intent.

I have been using NLP for nine years and teach it in five countries. Much of what I have learned about NLP has come from Wyatt, whom I have known for over six years. At times his style can be a bit provocative, and I have always experienced him as a true teacher, adding value and knowledge. To me, his questioning a dogma would be analogous to students in the 60's, loving their country enough to challenge it's blind spots, and then being challenged by the very people who were unwilling or "unable" to change. As the saying goes, "Before the truth sets you free, it pisses you off."

As to the specific letters denouncing him, I'm stuck in an apparent paradox. How can the authors argue with his notions about the existence of evil, while implying that Wyatt may be evil for his style and views? I would appreciate your publishing this, to allow for further discussion and clarification on issues that can impede or enhance the evaluation of NLP.

Richard Diehl, M. Ed.

Certified NLP Trainer
Honolulu, HI

Doctor Testifies in horse suit.

Waterbury (Conn) *Republican* 5/12/83. Quoted in the *Columbia Journalism Review*. Submitted by Steve Andreas.

Letters, continued from page 10.

The next letter was written to Martha Wiglesworth in response to her letter to the editor in the last issue of NLP Connection.

Dear Martha,

I had fun with your criteria (on) metaphor. I hope you can use it. Here's my contribution (starting at the end of your first paragraph):

"You see, criteria is either set or sub-set. It's like a big picture or a section of it. It's like a whole puzzle or a piece. It's like a sin or Sin. It's all a matter of how you cap it! Listen to this and imagine how it fits: Criteria is both plural and singular depending on the frame you use it in (in which you use it?) examples: "This is your criteria/criterion." Or. "My criterion hierarchy is/my criteria hierarchy is..." Or, "Here is a list of my criterion/criteria, thus, my criterion/criteria list." As for singular or plural, it also is neither, again depending on after what it is that you are. We're talking grammar and effectiveness here. We learned a working axiom in one of our classes that goes like this: "It's the loose goose that avoids the noose."

NLPingly,

Ray Holdren

Martha's response:

The Mouse of NLPland felt very happy that he had ventured out of his hole and proclaimed the reality about singular and plural words. Happy, that is, until a city mouse told him, "That is just one way of looking at things—that is one map. Now in my College of Cartography we learned the rule of set and sub-sets. So, criteria can be either singular or plural. It's all a matter of neurological levels, you see—you just move to a higher criteria! Besides, don't you remember how Virginia Satir always said: "Beware of the one right way."

The little mouse thought and thought—he did so want to do and say things right (or rightly). He remembered that Farmer Rainey down home in the country always said, "I'm going for a load of rock," when it really was rocks. And then, there was that story about the third little pig who was smart and built his house of brick—or was it bricks?

"Oh well," he sighed, looking at his rope. "Give a mouse enough rope, and ——," he thought as he settled down to enjoy gnawing on his stash of cheese, (or is it cheeses?).

Sex education delayed, teachers request training.

Saint Crioix Courier (New Brunswick, Canada) 5/11/83. Quoted in the *Columbia Journalism Review*. Submitted by Steve Andreas.

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There's a bright spot in your future...check it out...right there, near the end of April, 1991. The green hues you may be noticing are most likely attributable to 500 acres of glorious wooded parkland that envelop Toronto's beautiful Inn on the Park. As your auditory sense heightens, the harmonious blending of laughter, recreational activities, shared skills and wisdom of the 8th Annual NANLP Conference may begin to resonate through you thoughts. Perhaps Canada's fresh, crisp air will compel you to step in and begin absorbing the excitement that permeates the atmosphere of an international conference!

Not only is there an incredible array of recreational facilities on the Inn's grounds, but Toronto boasts a bevy of sites and entertainment in a safe and clean environment. Toronto is simply a shopper's paradise...quaint markets, bazaars, exclusive designer salons, galleries and malls. Waterfront discoveries on the shores of Lake Ontario, unique structures from castles to the world's tallest free-standing structure (the CN Tower), science centers, museums, galleries, amusement and theme parks, a vast zoo, theatrical festivals...phew! I must admit, my family is giving serious consideration to an extended visit.

The conference is shaping up to be a great one. The skill, insight and talent of our membership is well-represented. The presentations run the spectrum, sure to provide delight, practical tools, deep thought and exciting developments.

John Grinder offers the "touch of the master's hand" as our keynote speaker, sure to enrich our learning experience and sense of community as we explore aligning and honoring our diversity and unity. He will also present a full-day pre-conference business-oriented seminar on April 25th in conjunction with his partner in Quatum Leap, Inc., Carmen St. Clair.

Conference dates are April 26, 27 and 28, 1991. Be sure you put that bright spot on your time-line into your daytimers and calendars as will...and we'll see you in Toronto! Is it any wonder that the line from the Pointer Sisters song "I'm so excited!" keeps running through my mind?

For information, call Teresa Robbins at (208) 343-0097 or Laura Shaw at (317) 636-6059.

Teresa Robbins

NANLP, Vice-President and Program Chair

Willie and His Friends

Martha Wiglesworth teaches us how to develop metaphors for children.

Martha Wiglesworth has developed a delightful book and tape set which explains and demonstrates the art of developing metaphors designed to build self-esteem in children. Called *Willie and His Friends, A Manual for Creating Stories to Build a Child's Self-Esteem*, the manual is based on the work of Virginia Satir and others. In this work, Martha explains and simplifies the process of developing metaphors so that anyone can do it. The set has been skillfully put together with Martha's considerable talent. In this article, we present some of Martha's metaphors from *Willie and His Friends*, and also some of her writings about Virginia Satir's concepts. Before we get to that, however, let's listen to Martha's story about how she got into this work. Here's Martha's story in her own words.

* * *

"Thanks for giving me the opening to talk about two of my favorite topics: Willie and myself!

"I might organize this around "the men of my life," but that would only be half of the story. As for the men, right now WILLIE, the rabbit, is keeping me busy. You might say I'm full of hare-brained ideas!

"Willie came into my life when one of my granddaughters didn't like all the authority figures she met in her first day at school. I had been sending her "go-to-sleep" tapes of stories as a way of bonding across the 350 miles between us. I decided to give my NLP training in metaphors a try, and created Willie as our special animal who went out into the world where he found three doors blocking his adventures.



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"From my training with Virginia Satir, I believed that "the problem is not the problem"—that behavior is a way of coping with the basic need to be valued and loved. So I drew upon her kit of metaphors—"the self-esteem maintenance kit"—to help Willie find his own internal resources.

"The first story "Meet Willie" came so easily that I was encouraged to do some more—about divorced parents, feelings of anger, fear of bullies, money. Friends thought I should write a book about grandparenting in general—how it is when grandchildren live near by, when they live far away, and when there is a blended family. But, I liked the idea that metaphors could "lead to the inward search," teach and influence in an indirect way, be "the spoonful of sugar that helps the medicine go down." I wanted to encourage the use of stories as a resource and skill in both the professional and the non-professional's "bag of tricks."

"Since I am first of all a learner, and then a teacher, I believed the NLP dictum that if one person can do it, then others can do it. And if you chunk down the process in byte-sized pieces, you can teach others. What was left but to decide to produce a manual? And to give skillshops!

"How I happened to self-publish, and then inevitably to self-market is another story in taking risks, doing what I never believed I could do, risking rejection and growing.

"Getting into NLP training (thanks to John Grimes) began a major shift in my life and the beginning of what is now a "second career." That led me to Virginia Satir and the opportunity to train with her, and to membership in AVANTA, the Satir International Training Network. And this to the teaching and writing which now occupies my creative daytime and my nightmares! (Rabbits by the day and mares by night!).

"There are other men—my husband Bill who encouraged me to do all of the above (and probably now wonders if it really was such a good idea!).

"In my early life, the most important men left me—my father died when I was nine months old, my two grandfathers when I was four and five, and my first "love" at fourteen found another girl friend, and my step-father was around, but not for me.

"Meanwhile I sailed through school, violin, dramatic art, parties, graduated from high school at fourteen, from college at eighteen—all with major honors and accolades. I had many "serious" love affairs, but you can be sure none of them had the chance to "drop" me!

"I finished my masters in clinical psychology at nineteen, began my practice at an innovative children's home, then developed the first vocational counseling service for youth in Kentucky, and directed the church's youth program on the side. During the years from 1941 to 1966, I was married to a brilliant lawyer, Lucian. We raised four wonderful children. Our World War II years were spent in various camps, ending with a year of civilian service in Frankfurt, Germany. These years led me to a determination to do what I could to build peace.

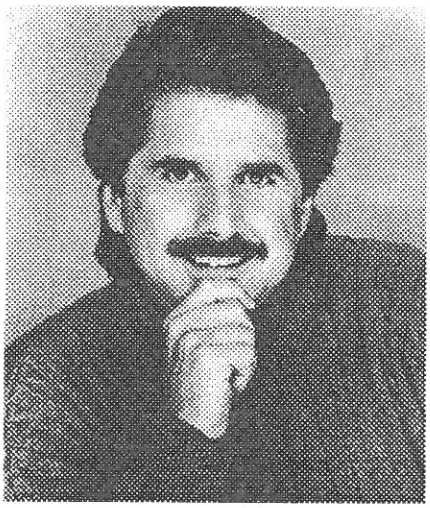
"For ten years, I directed a team of twenty speakers in presenting CLINICS FOR PEACE in Louisville. The next project was MORAL AND SPIRITUAL VALUES IN EDUCATION, with several years of writing, doing workshops and organizing parent study groups over the state. Values as a focus broadened into the whole range of family life and sexuality, and

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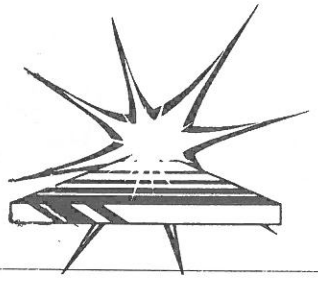
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under that umbrella I organized a 600 member Family Life Association representing homes, schools, churches and social agencies.

"My husband's death in 1966 (another leaving) was a major turning point. Five years of widowhood, now with two children in college, led me back to where I had always been successful—to school to work on a doctorate.

"The new chapter began when I met Bill, a lover of nature, of the soil, and the quiet life. Our marriage has brought me smack into the arena of differentness. I moved from a major bustling metropolis to a town of 6,000 people, a passive solar home, and QUIET TRAILS. This later is Bill's realized dream for a retreat center and wildlife refuge (where we go "to get away from it all" and where WILLIE was born!)

"Our family now numbers nine grown children, six spouses, and twelve grandchildren. (Plus 300 cattle, 1200 sheep with an annual increase of calves and lambs, and by my efforts, a number of RABBITS.)"

Willie and His Friends provides a series of metaphors for children. Each metaphor is presented both on audiotape and in print. This allows the metaphor designer or parent to know in advance what the child is going to hear and it allows the willing parents to read the story to the child if s/he prefers. Presented below are two stories from *Willie*.

The Seed

There was a little brown seed, more or less asleep, or else waiting in its bed of soil for certain things to happen. One day this seed began to feel some inner x, like a great urge to stretch and push against its outer shell. The earth was becoming warmer and warmer, the rain water was seeping in around and making the outer shell softer and softer.

In fact the seed could feel itself getting larger and it seemed the covering was providing too small a space and there was really no other way except to break out. The ware earth was a much more comfortable place to be than inside that tight brown skin.

Strangely, what emerged out of the earth turned out to be green, not brown like the shell or the soil around it. This green part working its way up toward the light could long only for the sun, not the darkness of the soil.

So with much twisting and turning, and pushing here and there, a green shoot appeared right through the brown crust. Once out into the light, the warmth of the sun and the dampness of the rain felt so good that there was no way for the seed except to expand—to take in more and more of the wonderful air which surrounded it.

Meanwhile, other parts of the seed began to stretch further and further down into the rich, sweet soil, and that too felt just right. The part above the ground felt so good to be connected to the part below the ground—the strong, safe roots which reached for nourishment from the dark soil.

Along the sides of the green shoot, leaves began to appear. As the shoot grew taller and taller, more leaves came out and some of the leaves were beautifully shaped and of lovely, velvety texture. But some of the leaves along the shoot were crooked, or uneven, or rather sickly looking.



After a while, in the middle of some of these leaves, beautiful, colored flowers began to develop. At first the little buds looked all alike, but as they grew, some of them were full of petals and lovely colors. Others, however, never grew out very far, and their petals were curled up, or had holes in them. The colors were faded and dull.

All summer the plant kept growing and putting out its leaves and flowers. The roots grew stronger and larger and pushed down into the dark, rich soil. And though all the leaves and flowers came out of that one plant, they were not all the same as the plant. They were manifestations of the plant in the world, but the essence of that plant was somehow inside the stalk.

And whether the leaves and flowers were beautiful or ugly, the stalk was still just itself! The true nature and life force of that growing plant were contained in that tiny seed.

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Happy and Sad

It was a cold, frosty morning, and Willie Worth was getting ready to go on a trip. How about that? Grandma Worth had come over to say goodbye to Willie, because this time he was going out past Farmer Rainey's garden, out past the museum, further away than even that. He was going to visit his dad, (who was her son) and she wanted to send him some treats.

"Are you feeling all excited about your big trip, Wiggles?" she asked as soon as she came in.

Willie looked away real quickly, and Grandma Worth thought he was wiping his eyes. He said, "Not exactly. I thought I wanted to go, but now I'm not sure. Grandma, what's wrong with me? Can you feel happy and sad both at the same time? When I think about the trip, I get all mixed up inside. I've been feeling jumpy all day. I know rabbits like to jump across the field but this is different."

Grandma Worth thought a bit. "Well, Willie, let me see. Let me go inside and ask my wisdom box. By the way, I hope you remember that *your* wisdom box will be with you on this trip, because you surely will need it. I also hope you pack your golden key. You remember, the one you used to get through the big, heavy doors. You may need that on this trip too, because when you are *there,* some of the new things will seem hard to do. Now, let me see, where was I?

"Oh yes, we were talking about happy and sad. I was thinking it's all right to feel happy and sad and even to feel both ways at the same time. Feelings aren't either good or bad, they just are. Sometimes you might think the sad feelings aren't much fun to have, but let me ask you something, Willie "Wiggles" Worth—"

"Yes?" he said.

"When you used to go to Farmer Rainey's garden when you were a very small rabbit, sometimes you would sniff around and you'd find some mustard greens that were sharp and stingy -- right? And sometimes you would take a piece of lettuce that didn't have much taste at all. Another time you would get some kale that was sort of sweet tasting. Remember?"

"Oh, yes," replied Willie.

"And all three together made a very good salad—'salat', our gourmet rabbits like to call it. Aha, and that was good when they were all mixed together. And sometimes they made a special dressing for the green with sugar that was sweet, and vinegar that was sour. And that made it taste just right! Maybe feelings are like that. A bit of sadness helps us to appreciate the happy times more, and a little bit of happiness keeps the sadness from being so bad we couldn't stand it. I think it's only when we think we *shouldn't* have a feeling that it begins to make us feel jumpy inside."

"Well, I still don't like it," said Willie with a pout. "I just wish Mama B. and Daddy lived in the same house like other rabbit families. My friends say, "Oh, you're going to visit your Dad at *his* home.' Now *this* is *my* home, but when I get to his house, *it* feels like *home* too. I don't know which is home and which is visit."

"Well, mercy me," said Grandma Worth. "Let me see what my wisdom box tells me about that." Her whiskers twitched a little bit. (It always helps to think better if you twitch your whisker—if you're a rabbit, that is.) And then she said.

"You know, I was talking to Mrs. McWheeters Rabbit the other day about her daughter—her name is Lucy, and she's going to get married, and she said—"

"Grandma," Willie said softly, "excuse me for interrupting but you're getting off the subject!"

"So I am, but I like it when you're so polite about it. That shows you're getting to be a big rabbit. Now, where was I? We were talking about home. Well, that's what I was going to *tell* you. Mrs. McWheeters Rabbit said, "I feel right at home with you.' I looked all around and we were not any place except at the grocery store. Now, is that home? And my wisdom box said, "You know, home is not a place. You're thinking about a *hutch.* Hutch is a place where you live, and you could sometimes move from one to the other, but that's not what makes it a home. Home is a feeling! So when your friend says she feels at home with you, she means she feels comfortable with you. She feels friendly. She feels warm, and protected."

"So, Willie," Grandma continued, "that's like the feeling you have when you snuggle up inside the nice warm, soft, furry nest. It's not because the

WILLIE & HIS FRIENDS

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nest is *where* it is, in this burrow or in that burrow—it's because it's warm and friendly. That's what makes it home."

"Home can be anywhere. It doesn't have to be in just one place—and you don't have to feel like you're visiting one place and living in another, because home is whatever the people who are there make it—whatever the feelings are." This home here with Mama B. feels safe and you're happy here. But Daddy rabbit has a home for you too and you'll feel safe when you get there."

Willie thought a long, long time. Grandma Worth seemed to be dozing in her chair and in no hurry to leave. There was something else he really wanted to talk about, but he wasn't sure how to begin. After a while, he cleared his throat and said, "You know, Grandma Worth, you know, sometimes I wish, well I wish, I wish," (and now he talked very fast indeed), "I wish Mama B. and my daddy lived in the same house, and *that* would be home. I wouldn't have to make so many trips back and forth, and we would all be happy all the time." Grandma Worth sat up quickly in her chair. "Well," she said, "that's a nice, nice wish. But, did you know that nobody is happy all the time?"

Finally Willie got up his courage and said with a deep sigh, "Grandma, I think that if it hadn't been for me, Mama B. and Dad would still be living together right here at *this* home. They say that's not true, but I want to know what *you* think!"

"Sakes alive, Wiggles," said Grandma Worth, "you *know* your mom and dad will tell you the truth, and you can always ask them anything you want. But I'll tell you what *I* think. I think their sadness and their happiness wasn't because of anything you did or could do. In fact, I think they had it a long time before they had you."

"They did?" asked Willie. "But in all the pictures I see before I was in them, they look *happy*. I remember there were times, when I was a small rabbit, times when they were sad. Somehow I got the idea that *their* sadness had something to do with me."

"Oh no, Willie, no," said Grandma Worth. "If they were sometimes sad or quarreling or angry when you were around, it may have been just like you were feeling when you had two feelings at once. They were feeling anxious and twitchy about all that and thought if they lived in different places, those twitchy feelings would go away."

Grandma Worth went back to rocking, and closed her eyes and sighed. Willie was very quiet, but he was getting restless. She looked up and laughed, "There now, young man," she said, "how do you feel now?"

"Oh," exclaimed Willie, I feel ever so much better. Like a big load is off my shoulders and I can put on my back pack and—"

"Now, just a minute here, Willie "Wiggles" Worth. I have another thing or two to say to you before you go scurrying off. But I see you want to go out and play. So that will have to wait until tomorrow, when I'll come to kiss you goodbye—and who knows, maybe I'll bring a surprise for your trip!"

So Jessica, we'll have to wait to find out whether Willie believed what his Grandma had told him about happy and sad feelings and what that surprise was.

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A COLLECTION OF ESSAYS ABOUT VIRGINIA SATIR

Satir's World (Part 1)

by Martha Wiglesworth

To be able to step into someone's world is the beginning of modeling. One of Virginia Satir's™ few lengthy didactic presentations was her lecture "WAYS OF PERCEIVING THE WORLD."* Since she was a perceiver of "systems", it is no surprise that her map of reality would be organized in a systematic way.

This article and the accompanying chart are based on notes from her training sessions at Crested Butte, Colorado in 1986 and at Gabriola, British Columbia in 1987. Direct quotes from tapes of those sessions allow her to "speak for herself."

"What I think is reality depends upon what I perceive and the meaning I make of it. I then have a set of beliefs which will determine how I respond to my world." Okay for NLPers, right?

Satir "chunked down" beliefs into four categories: the nature of relationships, the definition of persons, the explanation if events and the attitude toward change. "I have found in my work all over the world, with all different kinds of people, that if I know the person's beliefs in these four dimensions, I can predict what his or her behaviors will be." This is the sense in which Satir beliefs are a "systems" approach to understanding another's map of reality.

The fifth category is added by the author in order to show what emotions accompany the beliefs and behaviors in the contrasting world views.

(Please see chart on page 19.)

Speaking to the first category, Satir says, "The nature of relationships in the world, almost worldwide, (there are relatively few exceptions) is that all pairs are made up of one who is dominant and one who is submissive, This applies whether in nations, business, couples, parent-child, the church - and there are always only pairs. You simply cannot relate to more than one other person at any given moment."

The dominant-submissive relationship then is the basic dynamic of what she called the "threat-reward model" of the world. It carries with it behaviors of judgment, control, punishment and feelings of self-righteousness, dependency, fear, anger and resentment. It basically undermines the valuing of self by both parts of the pairs.

"This threat-reward model has at least a 2,000 year history and we continue to do it over and over again. In World War II, Hitler became the epitome of this model. (The Hitlers of the world start with people who beat their children.)"

"But the war was the watershed of history - we simply had to

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WAYS OF PERCEIVING THE WORLD

THREAT AND REWARD MODEL	CATEGORY	ORCANIC/SEED MODEL
Pairing is dominant/submissive; Hierarchical view; Defenses:blaming,placating,superreasonable,irrelevant.	**Nature of Relationships**	Pairing honors equality, appreciates differences.
People are judged good/bad. Worth is based on behavior.	**Definition of Persons**	Each human being is unique and worthy of respect.
Linear A causes B, "one right way" Who did it? Who's to blame?	**Explanation of Events**	Non-linear: A+B+C+etc. Manifest behavior is the result of multiple causes.
Change is abnormal and to be resisted. Familiar is better than unfamiliar. Better discomfort than risking worse.	**Attitude Toward Change**	Change is part of life. Security is in the knowledge that one can dare to take risks.
Fear, envy,resentment. rage, anxiety.	**Predominant Feelings**	Love, serenity, acceptance of self and others.

*Summarized from Virginia Satir lectures. © Martha F. Wiglesworth, 1987

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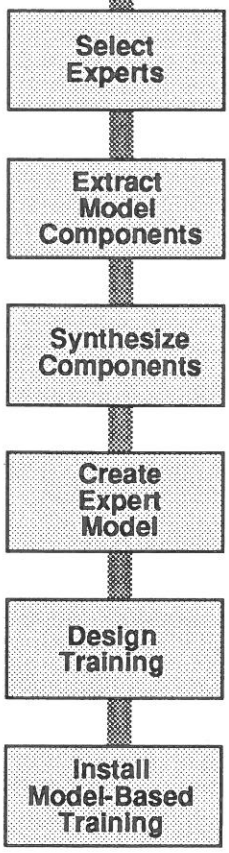
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find a way to give the human spirit a chance for freedom and equality. Largely growing out of the necessity for a new, quicker way of healing emotional problems related to the war, and the human rights revolution, all this began to change. I believe we are nearing the end of old ways of perceiving, moving into the possibility of different kinds of relationships."

Equality of value and self-worth as the birth-right of human beings are the basis of this new "seed or organic" model shown in the right hand column. In this, differences become the source of enrichment, behavior is viewed as simply coping and change is welcomed as a natural part of growth and life.

Virginia spelled out how the difference in belie works out in practical applications. "Take any word, say anger, look at it in the threat and reward model. The response to anger is "you shouldn't have it" "beat it out" "I know what's best for you, so don't be angry." Here feelings dictate action. "In the seed model, anger is a feeling that directs our attention to something that needs action. It's essential. We want to use it and transform it into something useful.

"Or love - in threat-reward, love is something that's owes. "If you do me a favor, I'll love you. If you don't. I won't. And that's blackmail. In the other view, love is a feeling that comes out of harmonious relationship between two selves - there are no strings, no intelligence, just wonderful feelings.

"I'm often asked about discipline. In the old view, discipline means you obey someone else's demands, with punishment of rewards to reinforce. In the other kind of discipline you get in touch with an order about how things fit, with consequences and learning what works."

Virginia's basic BELIEF was: "the essence of each person is 'pure spirit.' Behavior is the outward expression of that person's desire to find love and acceptance - the little self in each of us crying out, "I just want to be loved."

Her HOPE stemmed from the belief that the world is moving in the direction of valuing human potential, Her STRENGTH was based in her groundedness in a spiritual connection "to the heavens and to the earth" and the insistence that one's process has to be congruent with one's beliefs.

Her DEDICATION was to helping people accept their own self worth and so move toward a global society built on "Peace within, peace between and peace among."

Sources: Lectures With Process Community, Crested Butte, CO, 1986; Gabriola, British Columbia, 1987.

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NLP Connection Expands

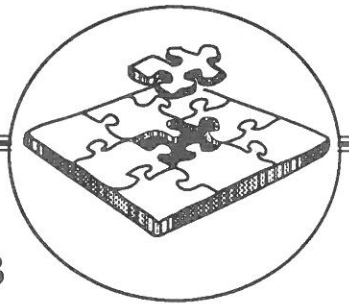
The *NLP Connection* has been extended by the NANLP board of directors to six issues per year. This expansion will provide more space for articles and will provide more convenient timing for advertisers. Advertising and article deadlines for 1991 are on January 15, March 15, May 15, July 15, September 15, and November 15. Advertising rates are as follows: 1/4 page-$50, 1/3 page-$70, 1/2 page-$90, 2/3 page-$130, full page-$180. Please send articles and advertising to the editorial address on page 3.

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Mission. Continued from page 3.

Mission for Business Section: NLP is utilized in business in ethical ways. NLP gets credit for its contribution to business training.

Strategies:

- Teach NLP in business schools. Call it NLP.
- Teach NLP to existing business consultants and persuade them to say they are using NLP.
- Create business consultants who specialize in NLP *and call it NLP.*

Mission for Education Section: NLP is utilized in all levels of education

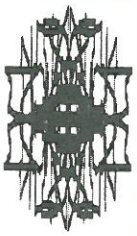
Strategies:

- Create NLP Schools
- Teach NLP in teachers colleges
- In-service train NLP to teachers
- Literacy training assisted by NLP
- Learning disabilities correction via NLP with appropriate publicity
- Teach NLP to learning disability therapists

I could go on and on, but you get the idea. I would like to hear your opinion.

John Quincy Parmater

Research Database Grows



New references are continually added to the research database. For information, contact Lyle Chubb at Creative Growth Unlimited, 510 West Union Street, Newark, New York, 14513. (315) 331-0411.

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