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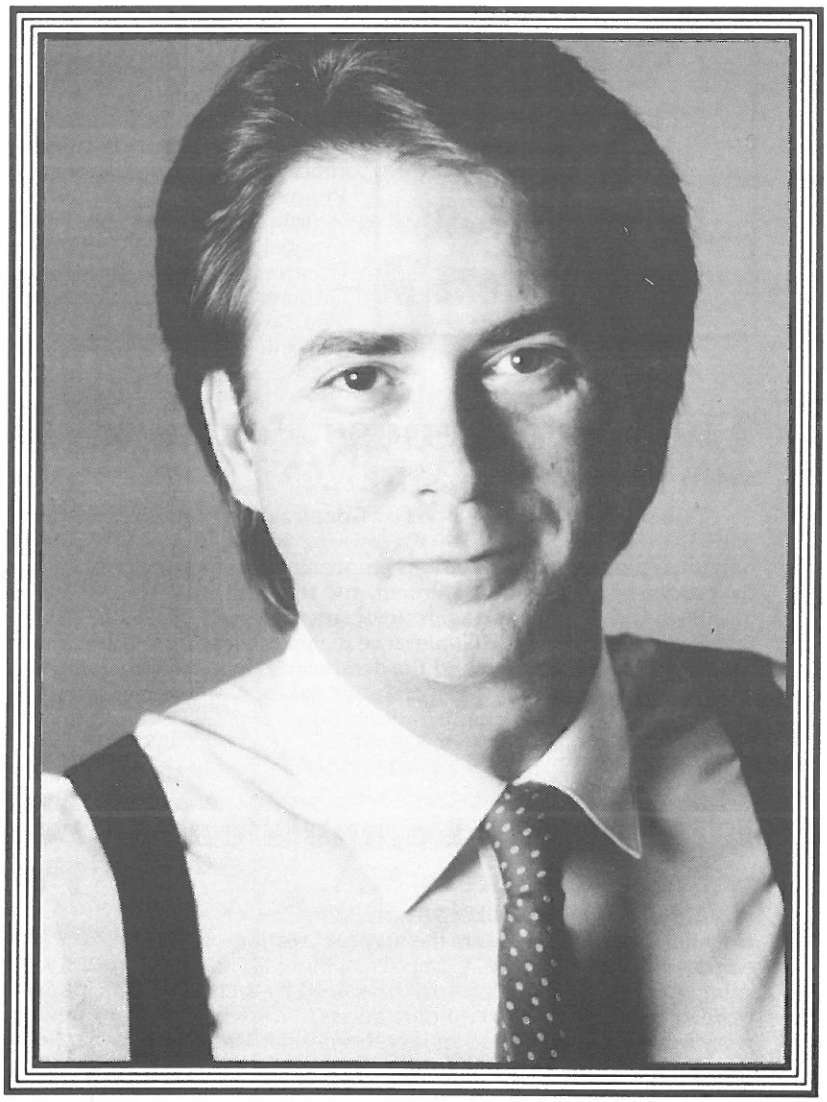
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Myths, Metaphors, and Meanderings
Charles Faulkner

Market Yourself!
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Satir's World, Part II
Martha Wiglesworth

A Proposal for NANLP
Tim Hallbom



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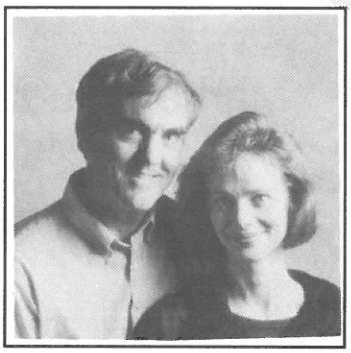
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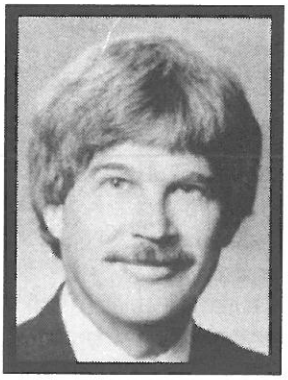
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Letter from the President



A Proposal for NANLP

I'm looking forward to seeing you in Toronto at the national NANLP Conference.

At the April 24 board meeting prior to the conference, I will ask the board to consider several proposals that, if enacted, will make the name and charter of NANLP more congruent with what NANLP actually does. I will propose:

1) That NANLP adopt as its official mission to provide networking services to its members and limit its activities to the following:

a) Annual Conference
b) Regional Conference Support
c) Special Interest Group Networking Activities
d) Research Support (Via Special Interest Group and Research Committee)
e) The *NLP Connection*
f) Public Education
g) Membership Activities
h) Support Staff Activities
i) Continue to make insurance available

Rationale: These are the services we do provide and have been providing in the past few years. Many members think we have powers to enforce ethics violations (violations of what?), have powers to certify people as Practitioners, Master Practitioners and Trainers, that we should be doing lobbying activities for licensing, etc. It is becoming more and more clear to me that these are very important concerns, and NANLP is not an appropriate organization to address them. A different organization that could be legally chartered to accomplish these activities could be established, with agreed upon enforcements and ethics by members. Deleting the idea of Standards and Guidelines in our members' minds would help support networking behaviors and might help to reduce the antagonism that some NLP institutes have developed toward one another around issues of quality and standards.

2) To offer NANLP members the opportunity to vote to change the name from "The National Association of Neuro-Linguistic Programming" to the "International Network for Neuro-Linguistic Programming."

Rationale: The name, "The National Association of Neuro-Linguistic Programming," implies a professional organization like APA, AMA, NASW, etc. and we clearly do not operate like a professional organization. The name INNLP also is representative of our international membership and is a much better label for our identity.

Please turn to page 4.

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Please submit articles, news items, comments, and advertising to:
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Columbus, Ohio 43235
614-7664-NLP

Please address NANLP business to:
Laura Shaw, NANLP
310 N. Alabama, Suite A100
Indianapolis, IN 46204
Phone: 317-636-6059
Fax # 317-638-0539

Letter from the President , continued from page 3.

3) To provide funds to develop a pamphlet describing what NLP is and how it can be used, for the purpose of public information education. (Refer to Public Education Committee for details/action by June 1, 1991.)

Rationale: I have had many, many people request this kind of pamphlet. It could be distributed to new members and made available at cost to institutes and members. It is needed for good public relations. Writing it is a big job and we probably won't be able to get anyone who is a professional writer to produce one on a volunteer basis.

4) To create a single membership fee of $40 and eliminate graduated fees for members, masters and fellows. Continue to allow a discounted rate for first-year associate members of $20.

Rationale: I can't think of any reason for increased fees for Master Practitioners and Trainers in a networking organization. Lowering the fee would likely increase membership. Raising the associate-in-training fee from $15 to $20 would help defray income loss from this change

Please give me (801/278-1022) or any board member a call if you have any opinion to express about these proposals.

Respectfully,

Tim Hallbom

Election Results

New Members of the Board of Directors are:

President Elect ..... Doug Sauber

Vice President Program ..... Teresa Robbins

Vice President Membership ..... Lyle Chubb*

Secretary ..... Tamara Andreas*

Treasurer ..... Julie A.C. Virgo

Northeastern Representative ..... Ann Gardner

Southeastern Representative ..... Frances Wiggins

North Central Representative ..... Beryl Tilbury

South Central Representative ..... Edit Rodas-Carroll

Pacific Representative ..... Danni Burton

Eastern Canada Representative ..... To be announced

*Appointed

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- ❑ Renewal at new level*
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PLEASE NOTE: Pursuant to the Revenue Act of 1987, we are required to advise you that your Association dues are not deductible as charitable contributions for Federal income tax purposes. Your dues payments, however, remain deductible as business expenses to the same extent as permitted under the law.

Want to write an article for the *NLP Connection?*

Write the editor at the address on page 3.

New Members , continued from page 4

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Advertising Deadlines

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Satir's World (Part 2)

By Martha Wiglesworth

There once was an artisan who made beautiful mirrors. She chose only the finest glass with no blemishes, bumps or irregularities in it. She secured the top grade of silver for backing the glass, and applied it so skillfully that the mirrors lasted and lasted. She wanted her mirrors to be so accurate it would be hard to know whether you were seeing the actual person or a reflection.

After many years she came to have a reputation for making absolutely correct mirrors. However, the woman began to notice that although many people who bought her mirrors became happy when they saw their reflection, others seemed to grow sad. They even wrapped their mirrors carefully as they left, and she wondered if they ever looked in them again.

She thought about her life work which had been so satisfying before. Something seemed missing. It came to her now that what she really wanted was to create a mirror in which the reflection would show more than just the features of the people who looked in it. Somehow when *she* looked at her customers' faces, she could see a glow and a beauty which her customers were not seeing in themselves.

She devoted her time to searching for some ingredient to add to the silver backing or to the frame of the mirror so that the reflection would have layers. She studied holographic photography and how the laser beam could alter pictures.

Finally she realized that the lenses of *her* eyes were like *reverse* mirrors. Instead of simply reproducing the actual image before them, her eyes projected something from inside herself onto the outside world. She finally understood that mirrors give just flat reproductions, but human beings can see through to the inner spirit.

So that was why people looked different to her than when they saw themselves in her mirrors! So she started a new process. When a person was buying a mirror, she would look at that person in a way that let them know she saw their inner beauty. And she would remark about beautiful qualities she saw in them.

The people began to see beauty in themselves that they had not seen before. They began to glow as they saw themselves in a new way. They left her store happy. And she suspected that in the future, whenever they looked in their mirror they would see their inner beauty and their happiness would return.

* * *

The universal experience with Virginia Satir seems to be a sense of affirmation of personal worth. The transformation began there. To model her excellence takes us beyond her "vehicles" or ways of working. Even beyond her beliefs, into the dynamic of the relationship she created with each person she "touched" (both literally and metaphorically).

"The experiences in the first few moments of a relationship are powerful . . . When I meet someone, inside of me is the awareness - absolute - there are no digressions - that I am meeting a person whose spirit is pure. I regard all living (things) as having pure spirit - that's not where the problem is." (1)

Between the writing of Part I of these essays and the present there has been the beginning and the end of a war. What then about these beliefs? Are human beings ever going to be able to create and sustain a peaceful world? Third force psychology looks through the filter of human potential. History seems to reinforce a more negative view of human nature.

For Virginia, a world society co-existing in peace was more than a "desired outcome." It was an obsession in the sense of being the drive and the reason for her being. She ***had*** to believe that this was possible, was important, and that she could help to make it happen. And a set of beliefs about the nature of persons was essential to that mission.

The kind of world which will ***can*** evolve is inseparably bound to the kind of humans in it. This argues for consistency within belief systems. But, the first question has to do with the nature of the self. There is no objective way to settle this one. To use a cliche, "You pays your money and you takes your choice."

What is presented here is the author's extension and refinement of Satir's "Ways of Perceiving the World" into "Ways of Perceiving the Self" - the self which has the potential to live in the new kind of world order.

The second question about moving to Satir's "organic model" of the world has to do with whether evolution is really dependent on human devices. This too is a matter of belief without ultimate ways of proof.

However, within NLP thought and precepts is the test of actual experience. If we could find a model in history or in prehistory for a world in which human beings dwelt together in peace, would that constitute the beginnings of proof? Just as we access resource states in moving toward desired outcomes, and even create those states "as if " they exist, we can look for a "model" of what such a world might be like.

Ways of Perceiving Self

THREAT AND REWARD MODEL		ORGANIC/SEED MODEL
Scarcity	RESOURCES	Abundance
My worth depends on what I do. I have to earn or deserve worth or value - must continually strive to be/do better.	DEFINITION OF WORTH	I have worth because I exist. My behavior is not me - it is an expression of where I am in the growth process
I am a product of external forces - my heredity, the way I was raised, what life has dealt me - I am a passive victim or a lucky success.	LOCUS OF CONTROL	I am responsible for what I become; I have freedom of choice.
Other people make standards for what is good-bad, right-wrong. Therefore I judge myself by comparison with others.	CRITERIA OF WORTHINESS	I can judge my behavior by my values. I have an internal gyroscope which keeps me centered.
Satisfaction in life or happiness comes from being successful, being liked, climbing the ladder.	MEANING OR PURPOSE OF LIFE	Growth toward wholeness, connectedness with others in helpful supportive ways. We get back because we have given.
Uncertainty, competitiveness, greed.	PREDOMINANT FEELINGS	Serenity, excitement, acceptance of self and others.
Adjustment	PSYCHOLOGICAL STANCE OR GOAL	Integration
Human beings are born sinners, and need to change in order to please God. God is "out there". WORKS	THEOLOGICAL BASE	We are born to be, growth is the nature of creation, God is within us, as well as beyond us. GRACE

Based on *Ways of Perceiving the World* (lecture by Virginia Satir) by Martha F. Wiglesworth, © 1989

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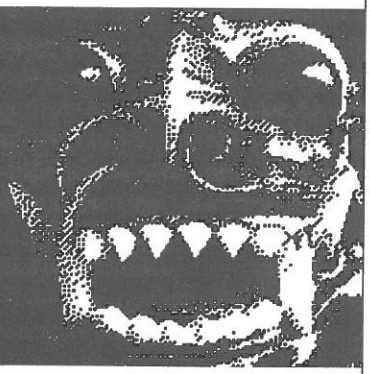


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And indeed, a seminal book, *The Chalice and the Blade: Our History, Our Future*, (2) argues for evidence of such a reality. According to the author, Riane Eisler, the legends of a prehistoric age of harmony and peace were once dismissed as "expressions of the universal human yearning for seemingly impossible goals. Today, new (archeological) excavations, coupled with reinterpretations of older digs using more scientific methods, reveal that these legends derive from folk memories about real flesh and blood people - who organized their societies along very different lines from ours."

The premises of this author closely resemble Virginia's description of the hierarchical world based on dominance-submission and the hoped-for organic or seed model. Eisler calls it the "dominator" model (alternating in history either in the form of patriarchy or matriarchy) with the ranking of one half of humanity over the other as the way of handling differences. The other model, in which social relations are primarily based on the principle of linking rather than ranking, she labels the "partnership" model. In this model - beginning with the most fundamental difference in our species, that between male and female - diversity is not equated with either inferiority or superiority.

Virginia would have loved this book! A cultural transformational history as a possibility for our world is clearly substantiated by the scholarly presentation of Eisler. But Virginia had her own ways of knowing - and on the same belief she staked her life. And so many of us in NLPland had the privilege of being influenced by the treasure of Virginia's intuition and confidence that we are "pure spirit."

1. Wiglesworth, Martha, *Willie and His Friends*
2. Lecture by Virginia Satir, Gabriola, BC 1987
3. Eisler, Riane *The Chalice and the Blade: Our History, Our Future*. 1987 Harper & Row.

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Martha F. Wiglesworth

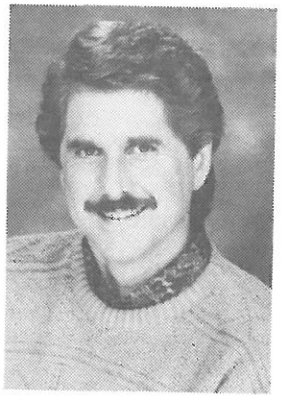
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Calendar of Events

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Advanced Communication Training, Inc - New York City - 212-529-9227 Switzerland - 031-819-38-46

June 15	Introduction to NLP - New York City
July 19	Introduction to NLP - Bern, Switzerland
August 11-18	Ericksonian Hypnosis Certification Training - New Paltz, NY
September 22	Introduction to NLP - New York City
September 28-29	NLP Couples Workshop - New York City
October 6-12	Ericksonian Hypnosis Certification Training - Morschach, Switzerland
October 26-27	NLP Practitioner Certification Training Begins - New York City

Futurepace, San Rafael, CA 415-485-1200

May 31 - June 2	Self Esteem
July 8 - August 8	Imperative Self Analysis Certification
October 10-13	Imperative Self Analysis Certification-extended begins

Western States Training Associates / NLP of Utah, Salt Lake City, UT 801-278-1022

May 3-4	Creating Relationships That Work - Metha Singleton
June 4-5	Master Training and Presentation Skills - Tim Hallbom and Suzi Smith - Salt Lake City

NLP of Ohio, Columbus, OH 614-793-9NLP

May 4-5 - May 11-12	Aligned Self - Tamara Andreas

Delozier Associates and Metaformation Inc. 514-486-1282, 716-586-6773

August 10-31	Practitioner and Master Practitioner Certification - Bali
August 10-31	Trainer Training - Bali
August 5-20	Modeling Program - Mapping Cultural Excellence - Bali

New York Training Institute for NLP, New York City, NY 212-473-2852

July 19-28	Erickson Hypnosis Certification with Paul Carter, Anne Linden, Steven Goldstone - Cape Cod
July 12 - August 7	NLP Practitioner Certification - Cape Cod
July 15 - August 7	NLP Master Practitioner Certification - Cape Cod

NLP Comprehensive, Boulder, CO 800-233-1657

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June 11 - July 3	Master Practitioner Certification - Winter Park

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May 13-25	Other Than Conscious Communication
June 23-29	Continuing Education
September 9-21	Other Than Conscious Communication
October 6-12	Intra/Interpersonal Sales Skills

MetaFormation Inc., Montreal, Quebec 514-486-1282

May 16-19 or May 4,5,18,19	NLP for Health Professionals - Anne K. Entus

NLP Training Systems, Inc., Philadelphia, PA 215-854-0800

May 4-5	Stances
October 5-6	Stances

Centre quebecois de programmation neuro linguistique, Montreal, Quebec 514-281-7553

May 24-26	Patterns for the 90's: The New Codes of NLP

Myths, Metaphors, and Meanderings

An Interview with Charles Faulkner

by John Parmater

Charles Faulkner. You've seen him around. Whether participating at the seminars of Richard Bandler or Robert Dilts, or teaching certification programs or presenting at NANLP conferences on Myths, Metaphors, or Kinesthesia. You'd recognize him by his enthusiasm, humor, metaphors, encyclopedic discourses, occasional flash of arrogance, and hair in need of a trim. His trainings move with ease from references to Calvin & Hobbes to Batesonian epistemology to demonstrations of out-of-awareness representational system phenomena.

A Charter Member of NANLP, he is also the previous Editor of the NLP Connection. He is a Society of NLP Certified Trainer through Richard Bandler & Associates and a Senior Trainer for NLP Comprehensive and its former Executive Director He now lives in Chicago where he heads the NLP consulting firm Influential Communications, Inc. and is creating an NLP software start-up; Mental Software Corporation. By his own admission, he's now been in NLP longer than any job or relationship . . . because it keeps changing. He was recently in our home town and we decided to ask him what's up.

John: You have been doing some important things in recent years. I would like to learn about that. What have you been doing, Charles?

Charles: The thing that has the most recent prominence is the new Nightingale-Conant audiotape set called *NLP: The New Technology of Achievement*. It's an NLP Comprehensive project. I was the Project Coordinator and the chief architect; it's program designer. In addition to myself, it features several of the Certified NLP Trainers that work with NLP Comprehensive, each on their own tape: Kelly Gerling, Gerry Schmidt, Tim Hallbom & Suzi Smith, and Robert McDonald.

I've done business consulting of various of kinds, but never aspired to the motivational speaking circuit. When this opportunity came along I took it because of the experience a number of us have had teaching NLP to business. It goes like this; "Today, I'm going to introduce you to NLP (then very slowly) That's..Neuro-Linguistic Programming..." ; as if business required you to really simplify things. I remember the movie titled *Stand and Deliver*. It's about teaching calculus to Hispanic kids from the Barrio district. That's much closer to my attitude - raise people's expectations, raise their performance. To begin with, business people are smart. After all, they know enough to make money.

The other thing that really got me going is so many of the business oriented products simplify NLP out of existence. I am sure there are exceptions, but a lot of them seem to think that business people couldn't take real NLP if you gave it them. So, in designing *NLP: The New Technology of Achievement* and working with the NLP Comprehensive Trainers, we put together a six-tape set that starts out teaching the presuppositions of NLP and by the last tape is teaching its listeners how to use the Swish Pattern and the Decision Destroyer for themselves.

John: That's pretty impressive.

Charles: It was also lot of work (laughter). It took us months writing and re-editing our material to get it to the point it could come across on audio and be useful, in-depth and accurate. I wanted to produce a set that would teach NLP by guiding listeners through NLP processes. It needed to be somewhat within the tradition of Nightingale-Conant product expectations: motivational, up-beat and oriented more toward the conscious mind. And, instead of telling its listeners how wonderful it would be to be the authors, it would actually integrate (overtly and covertly) into its listeners the processes necessary to produce a mindset for achievement. Also, its design would create inner congruence through gaining alliances with ones own parts.

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This was something else we thought would make this tape set really different from anything else out there and is more in the spirit of NLP: Rather than teaching people to break through things or destroy things, the traditional motivational circuit kind of stuff, we designed the tapes so that the people begin to respect their inner parts and their inner ecology and realize there are far greater resources that come from finding positive intent and flexibility.

It's the kind of thing where an NLP-trained person will pick it up and learn a few new techniques and applications, appreciate the covert design ***and*** can give it to his (or her) brother-in-law to answer the question, "What is NLP and why are you so excited about it?"

John: How is it doing?

Charles: The response has been very positive. Nightingale-Conant sold out of their first publication run in one month. And people are calling NLP Comprehensive or coming up to us at trainings and saying how glad they are this kind of thing is finally available. It's gratifying, especially considering how much work it was. None of us knew it would be so much work.

John: I am glad you did it. One thing I am thinking is that it is kind of unusual to call it NLP. (laughter) It seems like most other people who create NLP-based books or tapes change the name and call it something else or pretend they invented it. It's a bold stroke to just go right out there and call it NLP.

Charles: The more people know this information, the more incredible things will happen in the world. It's strange that NLP hasn't caught on. In the electronics industry, if somebody comes up with a new chip, within months others are copying it. A few years back, a small brewery in Japan created something they called "dry beer" and now every major brewery in the world has its own dry beer. It's only in our field, the field of human resource development and human communications, that something this incredible can take place and people wouldn't want to call it by name and wouldn't all be doing it by now.

John: I've got a theory about it. At first glance, NLP looks like things like matching and mirroring, which can be used to get the other person to do things, which can be interpreted as manipulation. Followers of the Carl Rogers school and others might say, "That's terrible." At second glance, you see that NLP includes concepts such as feedback frame, positive intention, choice is better than no choice and so forth. So NLP is wonderful if you look a little bit deeper. People who just look at the surface think of it as parlor tricks or manipulation.

Charles: I agree with you. Recently I did an introductory presentation called Foundations of NLP. When I mentioned things like parlor tricks and quick fixes I got a lot of nods. Then I guided participants through exercises that connected NLP with the life sciences (ecology/cybernetics), with constructivist theory (how people create their own social reality) and with linguistics (language patterns). A really different mindset was created in the room connecting NLP with the emerging sciences and paradigms that will guide 21st century thinking.

John: I am really glad the tape set is out there and I think it will be good for NLP - for moving NLP forward into the world. What else?

Charles: To let a cat out of the bag, my last three NANLP national conferences have been a systematic presentation of new ways of structuring ***meaning*** (Metaphors We Live By: Operating Metaphors, 1988), ***time*** (Stories We Live Inside, 1989) and the traditional domain of NLP: ***process*** (Kinesthesia, 1990). I see these as three different dimensions of equal importance.

What got me started was this: How do people know what to want? In NLP we are always asking people, "What do you want? How will you know if you got it?" If you maintain a private practice for any length of time, you quickly realize that there are people out there who want things you have never even considered wanting. And further, that what they want is not always what they need. For example, I've worked with some futures traders who ***wanted*** to sleep less, like four hours a night, so they could watch more markets. What they ***needed*** was the ability to evaluate potential relationships, business and intimate. If they had that they would be much happier and wouldn't need as much money because they wouldn't have spent it on someone or something they didn't want to see two weeks later. We've all worked with people like that: what they want is not what they need and they don't even know to want what they need. It's like their values fit together in a way to exclude certain possibilities.

Take the case of Michael Milken, the junk bond king. After he was arrested, he started doing community service. He started giving to charities. And when he came up for trial the judge said something like, "We don't really consider this serious on your part." It is interesting that everyone could see through it. They all knew those sets of values were incompatible. I had been fascinated by this and I didn't find anything in all of the process models of NLP that made sense of it. NLP could describe how values were stored (in VAK, submodalities and so forth) but not how they would happen to be the ones they were. I had read summaries of Claire Graves' work and while it's very neat, it wasn't neuro-linguistic enough for me. It didn't tie the concepts back to specific internal representations and language distinctions.

In the mid 80's I came across a book by George Lakoff & Mark Johnson entitled ***Metaphors We Live By***. Here I found an explanation and a new set of neuro-linguistic distinctions. They had made the discovery that people have unconscious metaphors in their language, like, "**Time is money** and you wouldn't want to waste your time. You would want to invest your time wisely." When people use that metaphor what they are doing is thinking of time and turning it into money in their mind - and all of the presuppositions about money then get attached to time. For example; it's scarce, it's value is in exchanging for things, it can be parceled out in units and it can be sold. This is the process by which we make meaning. We combine two different domains, two different realms, one the world of direct experience and the other from concepts in the realm of imagination,

the realm of nominalizations. David Gordon utilizes an exercise like this to encourage metaphoric thinking to build storytelling skills. It's a natural language phenomena.

For instance, Lakoff & Johnson's example of **Argument is War** in which you have a well-defended argument which I give my "best shot" and so forth versus say, **Argument is a Building**. "We are laying the foundation for a new way of thinking and we need presuppositions that have stood the test of time to build up" and so forth. These are very different and coherent metaphoric domains and therefore very different and coherent value systems and sets of presuppositions and beliefs. By the way, this process of creating metaphors has been explicitly understood at least since the beginnings of Islam where it is noted that any two domains may be contrasted, but that some are more "fruitful" than others.

So, in between working, training and life, I spent several years thinking, writing and applying it to personal change and business. I discovered things like: individuals have metaphors, Operating Metaphors I call them because they operate across most of the contexts of a person's life, and that companies that run really well are companies that have an Operating Metaphor that is an acknowledged metaphor that goes throughout the company. In corporations, commons ones include **Business is War** (battles for market share), **Business is a Sport** (football, baseball, basketball), **Business is Parenting** (usually entrepreneurs). Whatever the metaphor, people know the values of the system. People know what they need to do. People that get into those companies know what they are participating in. It is a lot more efficient than a procedures manual. In fact, procedures manuals are a conscious-mind formulation that comes long after the other-than-conscious metaphor is in place.

John: When you talk about metaphors and how they can affect personal lives and business, I begin to think about how metaphors can affect major world events. I wonder how a peace metaphor instead of a the war metaphor might have affected the war we just had in the Middle East.

Charles: We are coming into a time where a lot of people are recognizing this. I took Lakoff and Johnson's work from the realm of linguistic theory to people and organizations, chunking it up, really. It was a natural next step and yet one they hadn't done. Since then, I've discovered (or had pressed into my hands) several books where people are conscious of these metaphors and their impact on us whether it is in business like Gareth Morgan's *Images of Organizations* and John Clancey's *Invisible Powers* or Robert Keidel's *Game Plans* or in Suzanne Haden Elgin's (an early linguistics colleague of John Grinder) most recent book *Staying Well with the Gentle Art of Verbal Self Defense*. At first I was disappointed that I hadn't been the first to apply it. Then a colleague pointed out that when nature wants flying, nature doesn't care who flies first. I think it's significant that so many diverse people are becoming conscious of how metaphors have been guiding them unconsciously. Robert Dilts has been conducting his own research and informed me that John Sculley calls a mission a "vision connected to a metaphor." The vision provides direction and the metaphor, the Operating Metaphor, provides the vehicle.

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To answer your question, one of the things I do in my Operating Metaphors seminar is have participants become aware of the desired state(s) of various Operating Metaphors. It's the first step toward conscious evolution. The corporation or individual living **Business is War** desires victory and destruction of the enemy, not peace. Metaphorically thinking, you can't get to peace through war. As an aside, consider how the "War on Drugs" heated up as the possibility of war with the Soviet Union cooled off and how the military mindset is being applied to the drug problem.

Another thing that's certainly got my attention is when one Operating Metaphor is inappropriately stuck inside another, nesting them, technically speaking. Say your Operating Metaphor is "business is a family." You tell people your chief financial officer is "like a son" to you. You hold big dinner gatherings for employees at your home. You find a job for Uncle Louie even though he doesn't work. You lose market share. You discover "it's a jungle" out there. You organize "guerilla raids" on competing companies customers. A competing company uses what you consider unfair tactics. Now you are "out for blood". It is a matter of pride. (pause) The Columbian drug lord families. And yet this one *does* work in it's own weird way.

Consider this next one though. You're well trained in NLP. You're been asked to come and do training on NLP in sales. You go in. Some of their people eye you suspiciously. Some of your students are overly friendly. They want to know what you have made people do. You deliver metaphors for more ecology. Then, the manager pulls you aside to get some advanced technique to give him an edge. You begin to feel uncomfortable. What is going on? You bought the metaphor right at the beginning. NLP *in* sales. What you agreed to was to take the wholistic, cybernetic epistemology of NLP and push it into the fractionated, cause-effect, "I make you buy things" and I am untouched by this experience model of sales. At least that's much of what I've experienced of sales in this country: *1001 Ways to Overcome Objections* or *10 Ways to Destroy Objections.*

This a matter that far exceeds personal values or ethics. When a larger, more inclusive epistemology, way of knowing the world, like NLP is stuck inside a more limited way of knowing the world, it (in the words of Gregory Bateson) confuses logical types *and* logical levels. And as Bateson pointed out in *Steps to an Ecology of Mind*, simply confusing logical levels results in communication disturbances like schizophrenia. Gareth Morgan also discusses companies trying to do this and the crazy thinking it creates. In the sales mindset, rapport and anchoring become manipulative techniques instead of natural biological responses and phenomena. Management training has difficulties too, despite all good intentions, because the management way of knowing is smaller and incomplete compared to a systemic approach. Managers do *to* their employees, not the other way around. And cybernetics, one of foundations of NLP, includes both. To be more specific: NLP becomes a collection of techniques instead of distinctions in subjective experience. There are metaphors in the simplest of phrases and they make a difference in the quality of our thoughts, even what we can think.

John: Right. So what I am wondering is where are you going with this metaphor work? You have some discoveries, you've put some ideas together. Do you want to change the world?

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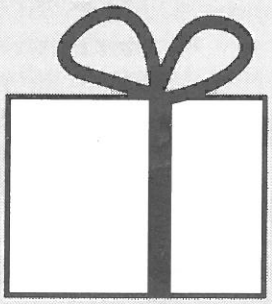
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Odyssey

Charles: One of the metaphors we hear in the social change and ecology movements is "saving the world". I spent a good deal of my 20's searching for what Buddhists call right or "good work," that is, work that contributes, is fulfilling and honest. I didn't make money for years because it didn't fit my ideas of "good work." I am gratified, really I am astonished and delighted to live in an age in which I can do my dream work: discovering and charting the territory of the mind, exploring subjective experience and increasing living possibilities. It's intellectually challenging and it demands you walk your talk. I've also realized "good work" means adding value to the world, whether it's building computers, managing companies, singing, or even baby sitting.

Recently, I was at a meeting where someone asked who were world-savers in the room. The phrase really struck me this time. The metaphor presupposes that the world needs to be saved and that it is going to go to hell (doomed) unless somebody sacrifices him/herself in order to save it. Think about the metaphor. I did and at that moment I stopped being a world-saver.

Too many people are willing to sacrifice themselves for a cause rather than live for it. I care deeply about the world evolving and I think evolution can't not happen. Evolution is a natural process. I am very taken with Stephen Jay Gould and Niles Eldredge's idea of evolution by punctuated equilibrium which means that we go through periods of a few hundred years of incredible evolution and then things level for a while. We are in one of those evolutionary periods. Whether you take electronics, computers, genetics, TV or NLP as your example, there is no doubt about it. I can't not participate in that evolution, being who I am. The world will change the world and it will happen through all the people that contribute their ideas and paradigms. The "real" question is how each of us will respond to the possibilities those changes present.

John: I think about two other people who are changing the paradigms. One is Marilyn Ferguson who wrote ***The Aquarian Conspiracy*** and the other is Robert Dilts, whose theme is, "Creating a world to which people want to belong."

Charles: What a concept! Have you considered that? Robert is restating Einstein's question - "Is the world a friendly place or not?" And Robert is saying, "Let's make it a friendly place. We have the choice. We can think the world is an unfriendly place or we can think it is friendly. Which one do you like better?"

Another person's work, though he's passed from us, grows with importance with every passing year, and that is Joseph Campbell. His work is like a sacred spring that is nourishing our deep desires for meaning. Not meaning we proclaim in a moment of bravado or is given us by some new self-proclaimed authority and cast away with the next fashion, but one found within us. I've come to trust much more in the wisdom of the body, the wisdom of the other-than-conscious mind. The answer really is within. No one planned for an awareness of metaphors to spread, for mythology to have such a resurgence.

I feel it's a natural hunger. Like going to a party and eating too many sweets. After awhile, the body seeks more substantial nourishment. You can't not change the world. One of the changes that has taken place in me since I have started to work in the realms of metaphor and story is valuing relationships and community; connection, much more than I used to. It's all about the time of your/my/our life. Our concerns and desires change with our personal age and with the age we live in.

John: This is from your LifeStories model? The stories we live inside?

Charles: Yes. It's a re-story-ing model gleaned from Northrop Frye, a Canadian literary critic who was writing about the structures of stories, my understanding of Joseph Campbell and my love of the work of Jorge Luis Borge, an Argentine writer/poet and the Homer of our time.

I had been working on the idea that everyone had an Operating Metaphor and was disappointed when I wasn't finding this to be the case. If someone was committed (so to speak) to a New Age religion or to a major multi-national corporation, there was evidently an Operating Metaphor. Which was interesting in itself. Operating Metaphors as a value-communicating system. And then there were people that had two or more Operating Metaphors and they would be similar, in the same constellation, so to speak. Like Life is Parenting and Life is Gardening, or Life is a Journey and Life is Sailing.

These are evidently related. Then there were people that had nested ones like the Columbian example of **Business is War** inside **Business is Family**. And then there were people that didn't appear to use any particular metaphors. That is, until I connected with the religious ones and discovered that that kind of language is pervasive. Think of popular music: "She's an Angel," "Got the Devil Inside", "Just Like a Prayer," "Bound for Glory," take your pick. The popular American imagination is awash in the Christian Mythology.

This reminded me of studies I had done in 1975 applying Northrop Frye's work to the development of archetypes of consciousness. The idea is that stories are played out in metaphoric modes corresponding imaginatively to Heaven and Hell, and more analogously to Spring, Summer, Fall and Winter. Once again, it turned out to be much more literal than anyone expected. Like Richard's videotaped client that needed to "get more distance on her problem," it was a matter of listening to the language and taking in the cues. Frye had already made the seasonal distinctions, so he knew what relationships and developmental tasks went with the images of each season. His model turned in on itself though. I made the seasons run clockwise and fleshed out the imagery with readings from Carl Jung and Robert Graves. "Take your place on the Great Mandala."

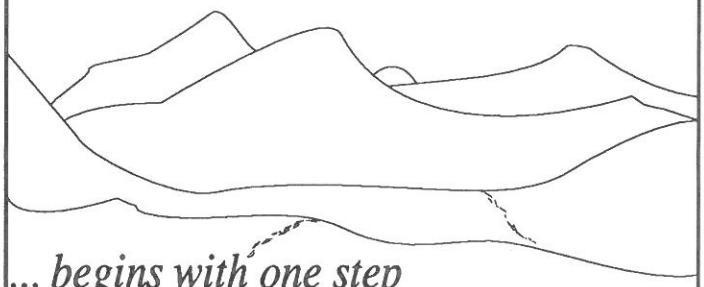
The model makes sense of metaphoric phrases like: "I feel reborn," (a metaphor from stories of Spring) "She's at the height of her powers," (a metaphor from stories of Summer) "He's headed for a fall," (a metaphor from stories of Fall) and otherwise obscure observations like resource states are typically warmer, brighter (Spring/Summer) and higher in a person's visual field ("Things are looking up.") and that stuck states are typically cooler, darker (Fall/Winter) and lower ("He's down in the dumps."). It fell into place, so to speak, very quickly.

For me, it's the beginnings of a psychology of the imagination, which I've just discovered has only become an *acceptable* area of inquiry in psychology in the last two years. Seriously. Creativity was OK, but not imagination. Meanwhile, I've come to believe that most important human activity (definitely over 70% anyway) is in the realm of the imagination. In fact, I still have an article in process entitled: "The Apocalyptic Imagination in Human Action". It hasn't been finished for obvious reasons.

I'd guess by now someone has thought of the Jungians and is asking, "What about them? They have certainly been studying stories, fables, art and other products of the human imagination." That's true and their approach is immersed in the psychological content of it, rather than noticing the patterning.

I thank the lucky stars of Richard Bandler and John Grinder that they started with phobias, with a behavior. Something sensory-based. By applying modeling principles to sensory-based phenomena, NLP has been able to build up distinctions and techniques for changing thoughts, beliefs, even identity. Possibilities unheard of, even denied, in fields much older than NLP that started with mental abstractions.

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This model applies the universal modeling principles of deletion, generalization and distortion to the meaning of a person's or organization's personal history. Some events are forgotten, others are combined and all are distorted to fit the unconscious story structures described by Frye, Campbell, Jung, Alchemy, Hinduism, etc. When you can hear the story structure in a person's metaphors, or see it in personal items or even ask them for it in a way they will reveal it, you can know their life expectations, predict their personal relationships, see the other-than-conscious path they are following. And, if they desire so, change it. This makes it very different from a Jungian approach.

I have a book in progress entitled *The Mythic Wheel of Life: A Guide to Your Journey*, that will be a short personal guide to discovering and changing one's own life story. Once again, I've found other people are also working this territory in their own way: Sam Keen, David Feinstein, Stanley Krippner. I'm sure there are some women as well. Less mythological and well worth the look is Michael White and David Epston's book *Narrative Means to Therapeutic Ends* with the caveat that their approach can be modelled with cybernetics/living systems models as well as Michel Foucault's power model they use.

I think it's becoming abundantly clear by now that I'm a synthesizer. My knack is seeing the similarity among diverse things. Putting things together. Drawing together completely different universes of meaning and structure. Sometimes they collide like galaxies in my brain. I wander through them and see what fits together. Sometimes it's quite unexpected. Like from the stories model, I've drawn what I think is a very un-NLP, or at least non-NLP, conclusion and that is that the most important decision people make in their lives, if they make it once or even if they have to make it a thousand times, is to be true to themselves.

John: That reminds me of Robert Dilts's explorations of spirituality. In fact, a lot of people in NLP are turning to spiritual matters.

Charles: (in Ericksonian voice tones) "The wisdom of your unconscious mind..." or (normal voice) your other-than-conscious mind. Something the west has been ignoring since the advent of modern science. But Morris Berman's work makes a much better summary of this than I could do justice to here. It's even in the titles of his excellent books: *The Reenchantment of the World* and *Coming to Our Senses*. Aren't those richly drawn?

John Grinder was one of the first, in *Turtles All the Way Down*, to bring up the important differences between being born into an intact culture, an enchanted world, a fourth world culture in John's words, as opposed to the fractionated reality we live in. I mean, imagine the outrageous pride it took for the conscious mind to declare that *it* had discovered the unconscious or other-than-conscious mind. This is considered by many in psychology to be one of the most important discoveries of our age. I'm reminded what Leslie Grey said, tracing psychology down through time from Shamanism to Freud to the modern clinician. She said, "This isn't evolution. It's de-evolution."

John: You've used the term "other-than-conscious" several times instead of the more usual term, "unconscious." Want to talk about that? I am curious about it.

Charles: When one says unconscious, it has all that baggage from the Freudian era; the swell of unbridled, polymorphous sexual desire and violence, the id, seeking to break through the constraints of consciousness. The dark side. And it literally means NOT conscious. That which can not be conscious. It think Dave Dobson's term is more accurate. Other-than-conscious means: "that which is not conscious now." Most of our experience is outside of our conscious awareness and most communication is outside of our conscious awareness, so pushing it through conscious formats or words is reducing it to what it isn't.

These are my understandings of the work of Dave Dobson, a hypnotist and the developer of the Other-Than-Conscious Communication model, and for my money, his best student, Eric Oliver. What they keep pointing out is that the conscious mind is a *gift* of the other-than-conscious mind and so maybe it shouldn't be put in charge of the show. A lot of NLP is very conscious mind, "What do you want?" is a question addressed to the conscious mind, as if the conscious mind would know what was best for the totality of you.

John: I saw your 1990 presentation at NANLP in Baltimore. I remember I was fascinated. What was your outcome for that presentation?

Charles: That presentation was called: "Kinesthesia: Feelings are a Separate Representational System and Run Everything Else." The word "kinesthesia" comes from Dave Dobson and refers the specific synesthesia between representational systems and feelings. The point I wanted to make was that the autonomic nervous system (ANS), the emotions, feelings, meta-kinesthetic, if you will, are of an entirely different order of processing than the central nervous system (CNS), the tactile/proprioceptive/kinesthetic. Obviously true. Everyone agrees. So far so good. But then we do something in NLP with our feelings that we would never do with any other representational system. We take old feelings and we put them in our present or future to give ourselves resources. Which does work, of course, and yet what we are doing is giving ourselves the same old limited/limiting feelings, even if they are resourceful ones. Now I agree, choice is better than no choice. Someone lacking emotional choice or other resources in a situation will be assisted by anchoring in resources. *And* I'm coming to think of those basic reanchoring formats as a way station on a journey to greater emotional choice and internal flexibility. Most people have a limited range of emotions. Even their resource feelings are but a few. You see, nobody (I know of) would want to take their visual acuity; their developed, discerning ability to see mirage colors and detailed patterns and trade it in for the acuity they had as a teenager and then put it in their future. And that's what people do with feelings all the time.

John: What are you recommending instead?

Charles: This gets into the whole structure of other-than-conscious work. Instead of always just changing those feelings, notice how those feelings are running the show. What Dave calls, "Putting in the clutch". I gave several exercises for that in that presentation.

The idea in O.T.C.C. is that people respond other-than-consciously to some stimulus and later, maybe, their conscious mind is filled in on the show, after it's over. Something will stimulate them and they will get a feeling response and then they will have to respond to that feeling. The Satir Categories can be thought of as representational system over-specialization under pressure: Blamer (Visual), Super-Reasonable (Auditory digital), Placator (Kinesthetic proprioceptive) ***and*** they can be seen as steps in an other-than-conscious response - a display of the other-than-conscious system structure. A person jumps out of her uncomfortable feelings into Blaming or attempts to dissociate from uncomfortable feelings by talking to herself - Super-Reasonable, or by Placating. In John & Richard's *Structure of Magic II*, the forgotten text, (laughter) there is a whole chapter on the importance of "unhooking" Fuzzy Functions, these synesthesia patterns. The importance of freeing up these basic programming patterns to achieve anything close to our human potential.

My observations bear this out. The most-developed fuzzy function/synesthesia pattern/kinesthesia bottlenecks a person's strategy and forms a system structure that limits a person's access to other representational systems.

For example, a person having an A/K synesthesia with a personal history that includes many negative feeling experiences will eventually spend most of his time in Auditory, now the most developed system. Emotions will be mostly out-of-conscious awareness. Visual will have developed as a kind of neutral representational system. This person will probably be called "a Visual" in certain circles because these will be the least contaminated *eye* accessing cues. The out-of-awareness kinesthesia will mostly come out in demonstrative gesturing and a desire to hug people - physiology rather than language or eye-accessing cues. Feelings will be the most-valued experience, not because he has a lot of them, but because he has so few. It's scarcity in action. Like gold, feelings must be valuable because when he has one, in consciousness, it's a big emotional deal. Now let's relate this example to Perceptual Positions. Since he is talking *to* himself *about* his own experience, there is a dissociation (Third Position). Talking *to* himself is Second Position language; you rather than I. All the while, his feelings are mostly out-of-conscious awareness, kicking off a reinforcement of this system structure with every old anchor fired in the local vicinity. *And* this is his *first* Position.

Many NLP courses have people shift Perceptual Positions as way of gathering information. This works great, *provided* the person in question can actually occupy the different positions. For example you can not do Second Position (Other) until you are capable of doing First Position (Self) because you're certainly not going to experience anyone else's feelings if you are incapable of experiencing your own (feelings out-of-awareness).

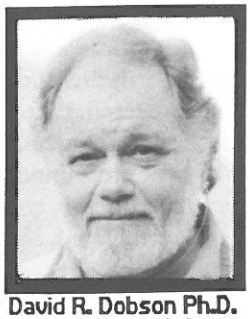
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John: So these people who think they are in Second and think they are feeling other people's feelings and have never learned First -

Charles: Are hallucinating.

John: They are not anywhere?

Charles: Take me as an example. In the last couple of years I've discovered my own co-dependent patterns - big surprise since I've been in the psychotherapy field for most of my adult life. The helping profession - the sign of co-dependence. What I found was that I was really in third position imagining what the person was feeling in second and then responding to what I thought they needed. Amazingly, I was wrong almost 100% of the time (laughter).

This is real different from actually stepping into and becoming other people. I know a few people that can do this well and it's spooky. They not only know what you are feeling. Very often, they will begin to describe the *content* of your internal thoughts or incidents that took place years ago and you'd forgotten until they bring up some key anchor.

When Connirae Andreas came up with her Aligned Perceptual Positions Process it made perfect sense to me. A lot things fell into place. It's brilliantly elegant. People had been mixing up Representational Systems and Perceptual Positions. Not truly being in First (Self), Second (Other) or Third (Observer). I see this system confusion as a solution to other-than-conscious system structure. Her process goes a long way towards sorting Representational Systems and Positions. Then comes learning to live in First Position. To live within ourselves.

John: One of my best friends has dedicated himself to learning First Position. I am sure you would applaud that.

Charles: Yes and that is something that is real easy to not do in our culture. What with television and the other media around us providing us with literally hundreds of thousands of poor models. The idea of having your feelings and staying with them instead jumping out of them by talking, blaming, placating, distracting is something very different. It means deciding to become a new person. Yet my experience is that it's bringing me closer to myself.

Let me just say something as a meta comment to all this. What is really exciting is that there is an NLP community developing. As I've been talking, I've thought about how much I learned about co-dependence and "I language" from Robert McDonald; how my thinking about O.T.C.C. has been assisted by Tim Hallbom and Eric Oliver and their work; and what I've learned from Steve Andreas, Deanna Sager, Kelly Gerling and others about Operating Metaphors. Robert & Todd's Leadership Conference last summer was certainly such a mutual learning experience for everyone I talked to there. I'd guess other people in NANLP are having similar experiences.

In the last couple of years we are seeing a lot of interesting independent development going on. It has taken time to develop, to gestate, to blossom, and now there is a growing community of people doing stuff that is moving the field

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forward. I am very excited about this.

John: I subscribe to Anchor Point and the other day I had like three or four issues stacked up. It blows me away how many ideas people are sharing about NLP in that one newsletter in a period of three or four months. So I really agree with what you are saying. Here is *Aligned Perceptual Positions* by Connirae and Tamara Andreas, here is *Generative Imprinting* by Roye' Fraser and Ann Gardner.

Charles: To say nothing of all the models that Robert Dilts & Todd Epstein have been developing and Richard's new models.

Somebody pointed out that the history of modern science has been the movement of systemic thinking through the different sciences from biology through physics and, in this case, into the social sciences and psychology. Bateson's incredible contribution is pointed at one thing: bringing systemic thinking into the social sciences. All of his experiments and writings can be seen as examples of that.

The genius of Richard Bandler and John Grinder was, and is, to bring it to practical application. The field of modern linguistics was founded Noam Chomsky with the intent of describing the patterns of thought so that we could know how people think. That is, if we could find out the structure of language at a fundamental level, those structures would be how people create thought. He saw linguistics as providing a new basis for psychology. It's the genius of all the co-developers of NLP to actually find practical ways of doing that.

John: A number of things you've been working on are in the nature of paradigm shifts. What has been a personally important shift for you?

Charles: A profound paradigm shift for me was from scarcity to abundance. In my early days in the field, it was like seeing territory and being concerned about who is in whose territory and who was aligned with whom and so forth. It was as if there wasn't enough work to do and only so many people would get to do it.

Today, I live in Chicago, the Midwest. In the greater Chicago area 7 1/2 million people live. Let's just say that half of them would not be interested in NLP training ever. So that cuts the number down to 3 million people. In fact, let's say that 1/2 of those people wouldn't even have the money or the time so its 1 1/2 million. Cut that number in half again for the heck of it. Now, how many years would it take 5 full-time NLP Institutes serving 1,000 people a year, with long or short programs, to get through 750,000 people? It puts a different perspective on things, doesn't it. And nobody around here is doing anything even remotely close to that. Granted, we have bigger numbers in Chicago than some other parts of the country. Do the math. You'll find the results to be eye-opening.

I have had such an internal shift to the point that now I feel we don't have enough talented NLPers - people ready and raring to go. We don't have enough good products in different areas. Once NLP breaks through into the public/media consciousness, whether it is called NLP at that point or not, there will be

New Members, continued from page 5

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MCVEY, LORA D.
TITCHENER-SMITH, RANDALL

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GAUVIN, RITA
GIBBS, ADELINE
PELLETIER-DOUCET, EDNA
SUTHERLAND, JUNE
THEBEAU, FRANCINE

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more work than all the people in the field now (and for the next 20 years) could possibly do if they worked full time the rest of their lives. There is so much to be done: education, work, leisure, relationships, parenting, politics, medicine. You name it. And this doesn't even include possibilities being created as we speak; HDTV, computer/human interface, virtual reality. We're not used to it yet, but information is a new and peculiar kind of territory or real estate; it expands with development. It becomes richer the more you till the "soil." NLPers and NANLP are poised for infinite possibilities.

John: That's wonderful. Speaking of NANLP, why is it that approaches that do not have effective techniques are more popular than this one that does? NANLP has a public education thrust; we want NLP to be known and recognized and accepted. The real question that so many of us have is: "How do we get NLP recognized and accepted and disseminated throughout the world so the world can get the benefit of it?" If NANLP has a mission, that is it.

Charles: You may think my answer is too simple. (pause) Live by the NLP presuppositions.

John: That sounds wonderful. Could you be more specific? That sounds kind of like "Be a Christian."

Charles: It is. Consider that the Christian religion was started with just a few guys and has been a tremendous force in history for good and otherwise and continues to be. I'm thinking of Robert Dilts as a model. Someone who goes out and does seminars around the world and only meets with 50 or 75 people at a time in his trainings. And yet, he is beginning to have an effect. For me, that is because people really see and hear and feel Robert embodying the NLP presuppositions. I feel that making a difference in the room with other NLP trainers too.

What is in a person's mind, what they really think, really makes a difference locally in like the room they are in now. When we can get to, "Okay, what can I do within myself to shift from scarcity to having the world be a place that is abundant, friendly and worth belonging to?" then that prepares you in some way for the rest of it. The phrase, "Think Globally, Act Locally," is becoming more richly meaningful to me.

John: Yes. That is a nice shift in you.

Charles: I'm pleased with it, too. It certainly serves me better. My life is one that allows me to go out and explore new parts of the world and new parts of the mind. And we all lay our heads down at night. We all put clothes on in the morning. And we all eat some kind of food. So in a way, there is a deep similarly in that life is lived in the moment. Life is something that you can only participate in with yourself. How well known you are is pretty irrelevant to the quality of your life. Once you find your mission, once you find what you really want to do, with your totality, there are not enough hours in the day.

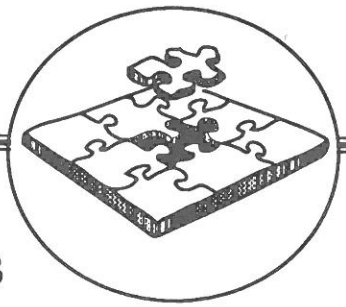
Charles Faulkner is Society of NLP Certified Trainer by Richard Bandler & Associates and is a Senior Staff Trainer for NLP Comprehensive. A professional modeler and NLP consultant, he can be reached through Mental Software Corporation, 1340 W. Irving Park Road, Suite 200, Chicago, IL 60613-1907, telephone 312 / 761-2053.

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Market Yourself!

by Sylvia Runkle

As professional communicators, how many of us really know how to "get the message out" when it comes to marketing what we do? Sometimes we find it easier to advise someone else on how to market their business than to market our own. Knowing that advertising works is not the same thing as knowing more specifically how much, how big, how much money to risk, which media, and how to effectively pace and lead the intended audience through that media.

Marketing can be a particular need for an NLP counselor for the very reason that NLP is effective! A satisfied short-term client may send referrals down the line, but in the immediate present you have a space to fill. And a good NLP counselor continues to generate spaces to fill. The following suggestions come from experience and are directed primarily to the beginning years of building an NLP counseling practice. They are not the only way and not necessarily the best way. They range from what got me by to what finally worked. Mine was close to a worst-case scenario. Due to unexpected external conditions, I had had to close a business of fifteen years. Heavily in debt and without credit, having just completed my Master Practitioner training, my home (with office) in the beginning stage of foreclosure, I opened a counseling practice in a small town. We know word of mouth works, but it works slowly, especially in a small town where most people would rather not let other people know they are seeing a counselor.

While waiting for word-of-mouth to get around, there are number of things you can do.

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Be Available!

I found that the early sporadic advertising I did was only effective if I spent time in public places: Restaurants, meetings, bars, churches. It didn't matter where, but, rather than calling to make an appointment, people would approach me in person and ask about what I do. The ensuing conversation often led to an appointment.

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It is almost essential to be listed in the Yellow Pages, but, in my experience, it won't support a practice. My advice in this area is: If you don't like the categories offered, change them! You can submit a request for a new listing category and it takes one year for approval. When I began, the choices were limited. I looked under "Counselors" and found "See Marriage and Family and Individual" and had to turn to another page. Not all local counselors were listed there. I later found most of them were listed under "Social Services." I reasoned that if I didn't think to look there, neither would a potential client who was probably already under some stress. I was not doing marriage counseling the first year and did not like the choices available so I requested a new category. We agreed on "Counselors-Personal" and the following year I was the only counselor in town listed in that category.

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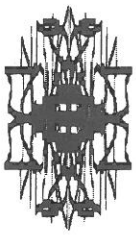
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- I was presented in the company's publicity as a counselor.
- I polished my presentation skills as I repeated the same class hourly.
- I honed my NLP skill in a fast-paced context.
- I freely dropped references about my practice.
- I demonstrated my competence to a wide range of people.
- I developed a technique to work with weight loss.
- I published that technique.
- I drew many of the clients into my practice.
- They also sent their friends and family.

Advertise!

The following guidelines are specifically for newspaper advertising because that is what I have used so far:

- Be sure of the message you want received.
- Chunk it down.
- Say it simply and effectively in as few words as possible.
- Vary the message as useful.
- Make it small to save money. Better *more* than bigger.
- Compensate for small size with strong border and white space.
- Pay extra to guarantee placement.
- Keep ads consistent for recognition.
- Run them long enough to have an effect (at least 30 days).
- Follow with occasional placements as reminders.

The challenge of developing your message can be met by noticing what questions people ask you most often. "What do they want to know." Then find a way to chunk your answer down in a simple, readable, informative way that attracts attention and elicits curiosity.

Added Bonus:

There is a certain irony to the effect of advertising on the public. In truth, a fully established practice might not need a lot of advertising. We market to fill the blank spaces. But since advertising, I have encountered extremely positive feedback. My friends have heard, "I keep seeing Sylvia's ads - She must be doing really well!" The public sees an advertiser as already successful.

The ads were designed to increase my clientele, which they did. The bonus was added prestige and respect in the community. The icing on the cake was that a well-published psychology professor asked my opinion on his new project. If you are thinking about advertising, my experience gives the message, "Take the risk!" Select your message carefully according to your needs and commit enough time and money to make it count: at least thirty days. And be patient! It was two and a half weeks into my first 30-day run before I got the first response. Two weeks later my practice had tripled.

Sylvia Runkle, M.A. is a Master Practitioner of NLP. In addition to her private counseling practice, she has presented workshop in the US, Canada and Europe,. Her audiences have ranged from psychiatric ward staff to corporate sales staff to a variety of private groups. A regular presenter at NLP conferences, Sylvia introduced her work on breaking diet plateaus at the national conference Toronto. She is currently designing a staff-development training for adult education programs. Her NLP-related articles have been published in Anchor Point *and the* Journal Of NLP International. *She can be contacted at 210 West Jefferson, Macomb, IL 61455 309/837-4205.*

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