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stance abuser of Valium, sexually promiscuous, and an Adult Child of a Dysfunctional Household. During one of our first sessions, I asked Dorothy, "What stops you from changing?"

Dorothy: "I can't think."

Matt: "What stops you from thinking?"

ANCHOR POINT is an international monthly journal presenting recent developments and practical applications of NLP and related technologies.

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Anchor Point (ISSN-0895-366X) is published monthly, 12 times per year by Cahill Mountain Press, Inc. 10907 West Arkansas Avenue, Denver, CO 80226. 2nd Class postage paid at Denver, CO.

Subscription rates are: \$35.00 (U.S.)/year for U.S. and its Possessions, Canadian Subscriptions add \$10.00 (U.S.) per annum, Foreign Subscriptions add \$20.00 (U.S.) per annum; payment must be made by charge card or by check drawn against a U.S. bank. Single issue price is \$5.00 / \$7.00 Foreign.

POSTMASTER: Send change of address to ANCHOR POINT, P.O. Box 26790, Lakewood, CO 80226-0790 USA.

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Dorothy: "My head is a mess. There is stuff all over it. I can't find any thought and it's like there are several different radios playing at once and they are all on different stations. I'm trying to answer you but I can't think."

As I listened to Dorothy describe her mind, I pictured an attic in an old house. My picture was of an attic filled with clutter and in chaos. Everyone who had lived in the house had each left many things in the attic. All the things were in disarray. Just as the attic was cluttered and in chaos from everybody's 'stuff,' Dorothy's mind was cluttered and in chaos. Old imposed beliefs, past mixed messages, and early abuses were creating mental and emotional chaos. Dorothy couldn't think because she kept hearing everyone telling her what to do. She was unable to make decisions because she wanted to make decisions that met all the conflicting standards and values imposed on her by others. She was unable to even identify her feelings as they shifted with each image from the past.

Dorothy and I began talking about the 'stuff' in her mind. I began to compare an imposed belief to a worn-out shoe, an abusive incident to a faded magazine. Little by little we began to pull apart and identify the 'stuff' in the attic.

Dorothy and I then planned a visit to the attic. I asked her permission to have only her voice and mine be allowed to enter the attic on this visit. She agreed. I used a progressive relaxation technique with Dorothy to induce a light trance and then proceeded.

"Imagine your whole body as your house. It really is, you know. There have been many events in this house and many experiences, some fun and some not, some okay and

some not. Ponder for a moment where the attic of the house is. And now ask yourself, just yourself, if it is okay to clean the attic. You have tended to the body of the house by keeping it clean and fresh looking and perhaps now would be a good time to clean up inside. Perhaps with a little help from me, we can clean up the inside of your house. Ponder ascending to the attic bringing with you an extra light and some empty boxes. We can clean out the things you don't need and clean up those heirlooms you value. As you sort through items begin to recognize who each item belongs to and if it still has value for you or them. Place your treasures in one area and what belongs to others place in the empty boxes. As you let go of other people's things you can feel better about yourself. Continue sorting and remembering what stuff belongs to someone else and what stuff is yours. It is important to know that no one has a right to store their stuff in your attic without your permission. As you continue, realize that at some point in the past some of these things in the attic had merit. Recognize what you need to remember and then put the item in its appropriate box."

As the visit to the attic continued, Dorothy was able to let go of a good deal of the 'stuff' of her past which did not belong to her. When she had

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finished in the attic, she put the boxes that were filled with 'stuff' that wasn't hers out with the trash.

At our next session, Dorothy and I began to bring the heirlooms down from the attic so she could enjoy them. They included her first "A" in school and her high school diploma. Dorothy chose to keep one radio. She wanted to hear the station with the voice of her grandmother on it, as her grandmother had a gentle voice and was a friend.

Dorothy asked to postpone our next session for a week, saying that she wanted time to think about the possibility of a new agenda for herself. When we did next meet, Dorothy announced her new agenda. She was going to clean up her Valium habit and stop her promiscuity. Dorothy was ready to clean up the rest of the house.

"The Attic Peace" recognizes that resources are often hidden behind confusion and clutter. Specifically, "The Attic Peace" is a way of chunking down clutter and interference from the past to a workable level. Not until such interference is diminished will a person be able to discover resources and move toward an ownership and utilization of them. Put another way, interferences from the past need to be minimized before a person may benefit from interventions aimed directly at changing the individual's presenting problem. "The Attic Peace" is a way to accomplish this task.

Matthew J. Tierney has been a counselor in private practice for over 10-years. He specializes in working with addictions and adult children of dysfunctional households. He is a trained hypnotherapist and an international NLP trainer. He may be reached at the Wayne Organization of New Resources, 24 Archung Road, Wayne, NJ, 07470, (201) 694-2274.



This and That/British Research

Aluminum Proved to be a Link to Alzheimers

A recent British study has shown that Alzheimer's patients may have a defect in their blood stream that allows the accumulation of aluminum in their brain. Aluminum has long been suspected as the cause of this disorder.

This study (conducted by none British and French researchers) could be a breakthrough in diagnosing individuals with Alzheimers (a mind-destroying, incurable disease common among the elderly). Up to this time, there has not been a specific test to diagnose the presence of this deadly disease.

Aluminum may accumulate in the brain of Alzheimers patients because they have a defective transferrin. This blood protein normally binds the aluminum in the blood stream. The report in Lancet, a United Kingdom medical journal, concluded, "People without this defect would be protected from the neurotoxic effects of aluminum. The presence of the defect could be used as a diagnostic test for Alzheimer's disease." This breakthrough could also begin developmental guidelines for future studies.

The implications of this study are very important because each year 100,000 Americans die of Alzheimers. This disease affects 2.5 million Americans and 750,000 British citizens.

Prescription Light

A new breed of scientists called chronobiologists are out to change the confused time clocks of weary travelers and shift workers. Chronobiologists are psychologists, physicians, mathematicians, and physiologists that all study the biological rhythms that produce hormones and set sleeping patterns and body temperature. Their job is to reset the human body clock that goes out of sync. Some interesting discoveries are:

- Cancer drugs are found to be more effective when administered at certain times of day.
- Studies have shown a higher incidence of heart attacks, serious sleep disorders, depression and ulcers in those 21 million American shift workers who regularly vary their work schedule.
- Supplemental sunlight, high intensity fluorescent lights treatments or spending certain hours in daylight will help adjust timeclocks gone awry.
- A jet lag pill that contains the hormone melatonin may be a solution to lessen the effects frequent travelers experience. Josephine Arendt, a chronobiologist in England has been doing research on this drug since 1984. She has not yet found any adverse side effects. Some of her recent research work is with Antarctic researchers who are taking the drug.
- A transportable goggle that aims light into the retina while the user is reading may also alleviate time-lag problems.
- Large clusters of light bulbs around a control panel worker who works odd hour shifts could be enough of a stimulus to successfully realign their scheduling



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Parenting

Positively

By Connirae Andreas, Ph.D and Steve Andreas, M.A.

This article is excerpted from the Andreas' new book, *Heart of the Mind*, published by Real People Press.

Accessing Your Own Parenting Wisdom

First find a comfortable, quiet place where you won't be disturbed for a few minutes. Take a moment to relax and get comfortable, so that it's even easier for you to benefit from this process.

Step 1. Think of a difficult situation with your child. Perhaps your child has been doing something that you haven't known how to handle, or that drives you up the wall. Are you worried or concerned about some aspect of your child? Perhaps you will select something your child does, or it might be something about your child's feelings. You will get the most value from doing this if you pick something that happens repeatedly.

Step 2. Run your movie of this situation from your own point of view. Reexperience the episode. Imagine you are going through this situation with your child again. Start at the beginning, looking out through your own eyes, reexperiencing what actually happened. Notice what information is available to you, how you feel, and what you see and hear. If you are someone who doesn't "visualize," that's fine.

You can just "sense" that you are reexperiencing this from your own point of view, and this method will work just as well. You may want to go through several examples of this situation.

Step 3. Reexperience this same situation again, but as your child. Run your movies of this situation from your *child's* position. Go back to the beginning of the same situation you reexperienced in Step 2. Stop your "movie" right before the situation started. Before you play the movie, *this time* look over at your child. Notice your child's posture, the way your child is moving, breathing, etc. Listen to the sound of your child's voice. Now step into your child. Take a moment to become your child. You are now moving like your child, breathing as your child, sounding the way your child sounds, seeing out of your child's eyes, and having your child's feelings. Let yourself take on this experience as you now let the movie of this situation go forward. If you're not sure you're "really" being your child, that's OK. Just let yourself do it, and notice what you can learn.

Many of the methods in *Heart of the Mind* are useful in healing or changing difficulties after they have begun. It is also possible to utilize the same principles to help children get a good start in life. NLP principles make parenting more enjoyable, as well as more effective. In our own parenting we have gained both from the specific methods in NLP, and from general methods designed to help each of us tap into our inner wisdom to guide us.

Parenting can often seem overwhelming, making us want to turn to experts for advice so we can just follow "good rules of parenting." Even more valuable than this advice is knowing how to use our own experience--our inner expert. We all have more information than we know we have about our child's situation. Gaining access to what we know, but don't know we know, can help us generate possible solutions to problems.

"To die for an idea is to set a rather high price on conjecture."

- Anatole France

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Take as much time as you need to go through this situation *as your child*, and notice what new information is available to you. Do you become aware of feelings your child may be having that you weren't aware of from your adult point of view? As your child, do you notice something your child wants or needs that you hadn't been aware of? What else do you learn by being your child? What sense do you get about what your child is experiencing in his/her own world, and how they are dealing with it?

What do you notice about your own behavior as you watch and listen from your child's position? Does your behavior seem different to you from this vantage point? For now, just take note of what you learn from doing this. If you notice that part of your own behavior seems very inappropriate from your child's position, you can be pleased that you got new and useful information. If you learn something about what

your child may be feeling, you can be similarly pleased.

Step 4. Reexperience this situation as an "Observer." Run the same movies again, but this time from an outside position. Watch and listen to that experience from a point of view that is off to the side, allowing you to see *both* yourself and your child at the same time. Observe the experience as if you were watching a movie of someone else.

Notice what you learn from this position. Do you notice something about the way you and your child respond to each other? How do things look and sound to you as an outside observer? What do you see more clearly about yourself and about your child?

Step 5. Making use of your information. You've just experienced your problem situation from three very different and very important

positions. What information do you have now that you didn't have before? What ideas do you have about your child and what you can do, given this new information?

Most parents gain a lot of interesting information by becoming their child in Step 3. You may have a new sense of what your child feels or wants which you didn't have earlier. This information is a gold mine for parents.

At the same time, we recommend being very tentative about using what you learn this way. No one ever completely knows what another person is thinking or feeling, so when we do this we are "making it up," and need to check out our hunches carefully. This process can help us tremendously in gaining better intuitions about what others are experiencing, but *they* are still the experts about themselves.

For example, if you sense that your child wants to feel safe, you may want to provide more experiences of safety for your child. You may decide to try out having a quiet time each evening before bed when you just hold and rock your child. Then you can notice how your child responds. Does your child act more relaxed and comforted at the time? Does his behavior change the next day in ways that you like? If so, you will probably want to continue your new ritual until the child loses interest in it. But if your child prefers to get off your lap and play on the floor, you may want to try something else.

It is almost never helpful to tell your child what you think your child feels. Even if you are right, it usually annoys children (as well as adults) to have someone else tell them what they are feeling.

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Self, Other, and Observer: A Key to Wisdom in many situations

The essence of this method is to guide ourselves through three major "positions" or "viewpoints" in our lives. We can experience any event as ourselves (Self), as another *person* in the experience (Other), or as someone else might view it (Observer). As most of us go through our lives, we usually experience things from our own point of view. This gives us access to some information, but not to all that is available. If we take the time to notice what information is available when we become the "Other," or when we become an "Observer," we gather much more data upon which to base our actions and feelings. In essence, we become much "wiser" as we gain access to much more information. This ability is a tremendous asset, not only in parenting, but in creating lasting intimacy with someone else, and in

building respectful and successful business relationships.

You may have found one or two of these positions more familiar than the others. This, too, can be valuable information for you. Some people rarely or never take the "Observer" position. This means that for them, most new information will come from taking the "Observer" position more frequently. Many people like to talk about difficulties with a friend in order to get an "outside perspective." When we take the "Observer" position to look at our own lives from this stance, we can offer this perspective to ourselves.

Some people rarely or never experience the "Other" position. These people are often accused of being rude or offending others, or of having "poor social skills." Often this is just a matter of not knowing how to literally "become someone else," so that they can realize how their behavior affects

another person. Someone in this situation will gain most by trying out the "Other" position more often, because this is where more new information will become available. For centuries, people have described the value of "walking in someone else's shoes." This process gives us a direct way to do it. With a little practice, it can become a detailed and finely tuned ability to notice other people's responses.

Although it may sound a little strange, some people rarely experience life as themselves. It is as if they are almost always an outside observer, seeming "distant," or "unemotional" to others. Others are always thinking about things from someone else's point of view, never their own. These people can gain a lot more from life by learning to experience their own position.

Each of us can gain by noticing which position or viewpoint is least

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familiar to us, and practicing that position more often. By gaining more balance in our ability to take the position of "Self," "Other" and "Observer," we have three times the information and wisdom than if we took only one position.

Nonverbal Rapport with Your Child

Most parents want to have a deep connection with their children, and some succeed. You can utilize a nonverbal rapport process to help you establish that connection with your own child--and you may be surprised about other benefits you notice as well.

Early in the development of the field of NLP, it was discovered that

"A cynic is not merely one who reads bitter lessons from the past, he is one who is prematurely disappointed in the future."

- Sidney Harris

people who are in deep rapport with each other match each other nonverbally. For instance, when two people are sitting in a restaurant, deeply involved with each other, they are usually matching each other's body posture, voice tone, and tempo. If one suddenly started talking much louder or much softer, or faster or slower than the other, the smooth communication cycle would be interrupted.

A baby in the babbling phase is thrilled to have a "babbling" conversation with someone who will use the same sounds, with the same rhythm and tempo. When a young child is in a shy phase, it's often possible to quickly establish rapport by being "shy" along with him. As the child hides behind mom or dad, you can "hide" behind your hands. Then you can cautiously peer out at the child, and quickly pull your head back behind your hands as soon as the child notices you. Usually the child will become very interested in

your shyness, rather than being so focused on his own.

You are probably already matching your child some of the time. You can experiment with nonverbal matching at other times, to discover the impact it has on your relationship. Sometimes it seems a bit awkward at first, but as it becomes automatic, most parents find that they feel more connected to their child in a new way. You can match your child's breathing, your child's voice tone, or your child's movements.

As you do this, your child unconsciously experiences a deep acknowledgement. We have all experienced the "brush off" when someone said "Yes," but nonverbally shouted "No." What can be more completely acknowledging than having someone nonverbally recognize not just what we say, but *all* of our communication--the way we breathe, speak, and move? When we match our children's communication, it is as if we are saying, "I am noticing you. I am responding to you. I am acknowledging you as unique, and different from any other human being — and I am responding. I am changing who I am for this moment to match *you*. I am *being with you* in a very basic and core way."

I have attended a number of parenting classes that recommend just "being with" a child when you don't know what else to do. It's excellent advice. And when you know how to match your child's nonverbal behavior, you have a specific way to be with your child that establishes a deep connection of respect for who your child is. For that moment, you are not doing anything to your child or trying to change your child. You are just acknowledging who your child is. And what could be a better demonstration of acceptance than

being your child — through mirroring their breathing, voice tone, etc.

Inviting Gradual Change

Out of the connection and acceptance that comes from nonverbal matching, your child may feel more receptive to small shifts in behavior. You will be in a better position to invite gradual changes in your child's behavior.

When our children were infants, we often held them and matched their breathing to gain rapport. It's difficult to breathe as fast as an infant breathes, so instead we gently placed a hand on the child's stomach or back, and allowed this hand to follow the child's up-and-down breathing movements. Sometimes we stroked his head or back *in time with his breathing*, stroking downward with each exhale. Non-verbally we were responding to the child — letting him know we were "with him." This usually had a noticeable calming effect. When our children cried or were agitated, we began by matching their breathing, and then very gradually made our movements smoother and slower, inviting the child to follow to a calmer state. If the child was not ready to follow, we did not insist.

It's possible to match breathing and movement with newborns. As children get a bit older, we can also match voice tone and tempo, and in other ways. Sometimes you'll want to just match. If you want to help your child enter a calmer or more resourceful state, you can first match, and then very slowly change your own behavior to being more calm or resourceful. This guideline we use is to change your behavior only as fast as your child follows. When your child follows you into a calmer, more resourceful state, it is as if your child is first experiencing, "Oh, I am un-

derstood, he is matching me. I must be OK because he is matching me. And now he is changing a tiny bit, and it feels good to follow. If he can be me, then I can be him and follow to a new state."

Finding Your Child's Positive Intentions

In the previous chapter, you read about Six Step Reframing, and how finding positive purposes or intentions in even the most "negative" behaviors can start us on the path to finding new choices.

This is particularly important and useful in parenting. When our children misbehave, it can be very easy to assume negative intentions. In our parenting classes I sometimes hear parents say things like, "My child is in a power struggle with me — he just wants power." or "Sometimes it seems like my child is just trying to get to me. He figures out exactly what will upset me and does it." It's easy to label children's behavior as mean or aggressive or even "bad." If we think of our children as having negative intentions, we become adversaries.

In contrast, when we assume our children always have *positive intentions*, it makes our job easier. Rather than assuming

our child wants power, we can ask ourselves, "What would having power do for my child that is positive?" Having power might be a way for the child to feel safe in the world, to feel worthwhile, or some other positive purpose. Even when we don't know exactly what our child's positive purpose is, knowing that there always is one changes our feelings and actions toward our child. We no longer need to be at war with our children's misbehavior. Instead, we can ally ourselves with our children's positive purposes and assist them in finding better ways to get what they want — ways that are also more acceptable to us and others. Here's an example of how this works:

When our children were much younger, I walked into the living room one day and saw Mark, 3, hitting Loren, 1. Since Mark was being quite forceful, I moved quickly to keep Loren from being injured.

"Mark, NO!" I said clearly and firmly, as I moved the two of them apart. "I don't want you to hit Loren."

Kneeling beside Mark, and shifting my voice tone completely, I asked gently, "Mark, what were you trying to do?"

"I want Loren off my blocks."

This made a lot of sense. At one, Loren was quite mobile, and thought knocking down towers was a fun activity. "That sounds like a good idea." I agreed completely with Mark's positive intention. "Let's think of how we can make sure your tower stays safe. Do you want me to help you move this tower to the table, so Loren can't get it?"



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"Yes." Mark thought this was a good idea.

"Now, that will work much better! Now you can build your tower and it will be safe!"

Many children's quarrels are variations of this scenario. When children don't get what they want, they tend to push, hit, shove and yell. From the outside it may look like one child is being mean. From the child's perspective, it's the only way she can think of to get something she wants. Our job as parents is to respect the positive intention, and offer better ways to achieve it.

Positive Intentions Respect Both Children and Parents

When a child misbehaves, many parents only use Step 1; they try to stop the unwanted behavior. If I had done this with Mark, he would feel frustrated and resentful because he still has no way to protect his block tower. That's what he really wants.

Hitting and shoving was only a way for him to try to get it.

If we only stop unwanted behavior, children often gradually learn to think of themselves as "mean" or "bad." They feel in conflict because as they see it, they can either hit and shove and get what they want, or be "nice" and lose something important to them.

In contrast, using all four steps enables you to help the child identify her positive intention and find another solution. Three of the long-term effects are:

- The child thinks of herself as having good intentions, in contrast to being "aggressive" or "bad." This adds to a positive self-concept.
- The child eventually will come to think of other children in the same way — that even when they do things he doesn't like, they are acting out of good intentions.
- The child learns to automatically think of alternative solutions and use her

creative resources whenever there is a problem to be solved.

Finding the Positive Intention With Children


To use when a child is "misbehaving" — likely to hurt himself, another person, or abuse property.

1. First interrupt, limit or stop the unwanted behavior, as quickly and calmly as possible.
2. Find the positive intention of the unwanted behavior. "What is it that you are trying to do?" "What is it that you want?"
3. Agree with or acknowledge the child's positive intention. "It's important to protect your toys."
4. Help the child find other ways to achieve his positive intention. "How else could you accomplish that." With young children it can be useful to mention possibilities for the child to consider.

Building Self-worth: Self vs. Behavior

It's important to know how to talk about our children's behavior so that we make it easy for them to behave well and feel good about themselves. Unfortunately, the way parents often speak to and about their children makes it more difficult for the child (and the parent, too).

Have you ever heard a parent say things like, "Johnny, I wish you weren't so inconsiderate!" or "I don't know how you got to be so hyperactive!" If we talk this way to our children, we are acting as if being "inconsiderate" or "hyperactive" are permanent personality traits. We are talking as if this is



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who our child is. "Johnny has brown hair, two arms, and is hyperactive." We call this "Language of Self." When Johnny hears this, he may feel bad that he is inconsiderate or hyperactive, but since he hears this as something that he *is*, it isn't something he can do anything about.

Rather than speaking about Johnny's Self, we can simply comment on Johnny's *Behavior* in a way that Johnny knows he has choice: "Johnny, Grandma doesn't want anyone running in her living room. If you feel like running right now, you can do that in the back yard, or you can think of something quieter to do in here with us." If you imagine that you are Johnny, you can get a sense of how this is much easier to respond to positively. We're not calling Johnny an inconsiderate or hyperactive *person*; we're simply talking about Johnny's *Behavior* and telling him what choices he has. The guideline is that when we want to *shift* our child's behavior, we make our job easier if we talk about it as a separate *Behavior*, not as part of our child's *Self*.

By using "Self" language when your child is behaving well, you can help your child identify with personality characteristics that will serve your child, and build a positive sense of herself. This is what is often called "self-worth" or "self-esteem." Here are examples: "Sara, thanks for giving a toy to Allison; you really know how to share." "That's a great idea for how to get up onto the rock; you're good at solving problems."

We recommend starting with the specific behavior, so that your child knows what you like: "Thanks for

"I have seen the future and it is very much like the present - only longer."

- Kehlog Albran



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setting the table." Then you can help your child think of this as something characteristic of him or her: "I'm glad you're so helpful." This helps your child think of this as an example of the way she *is*, and to take pride in this.

Of course, it's wise to use this kind of praise in moderation. Overdoing this could encourage a child to rely too much on external praise and support, rather than noticing the pleasure that is inherent in acting in ways that are cooperative and respectful of others.

Temporary vs. Permanent Language

Similarly, we have a choice about speaking of our child's misbehavior as something temporary, or acting as if our child's misbehavior is permanent. Here are some examples of using "Permanent" language: "You're *always* teasing your sister." "Every time I give you a chore, you don't want to do it."

"You're *always* hitting." If we speak to our children using permanent, through-time language, the child gets the message that he has an undesirable behavior, he has always had this undesirable behavior, and he always will have it. Even if we are right that our child has always done something, speaking in this way gives the child an implicit message that he can't change.

In contrast, we can use "Temporary" language when we want the behavior to be temporary: "You were poking your sister *right then*. If you do that, you will need to play in another room *for a while*." "I know you don't want to do this chore *right now*. You still need to do it, before dinner." "I don't want you to hit Sara. Do you want to play over here so that you have more room?"

Using *Temporary Behavior language* leaves the door open for the

Next Page ►

child to change. While it is usually not a complete solution in itself, it gives you a much better chance of being successful in using other parenting methods such as redirecting a child's behavior or "time out."

When to Use Language of Permanence

In general, when you *do* want your child to do something more often in the future, talk about it using language that implies permanence; when you *don't* want your child to do something, describe it using language implying that behavior is temporary. Doing this makes it that much easier for your child to think of misbehaviors as temporary, and other more resourceful qualities as permanent.

Some examples are: "Having fun? I'm glad you kids get along so well together." "Thanks for being quiet. It's nice that you *are* so quiet in restaurants." Just as in the Behavior vs. Personality examples, we begin with something specific, and then speak of it as going *through time*. If I say "You are so quiet in restaurants," I am speaking about this behavior as going through time. This is very different than saying "Well, for *once*, you are quiet! I wish you were like this most of the time." Here I am presupposing that the child is *not* quiet most of the time: the only reason I need to wish he were quiet is because he usually isn't.

Although we have presented "Behavior vs. Self" and "Temporary vs. Permanence" for simplicity, they are most effective when used together. *Behavior and Temporary* for misbehavior; *Self and Permanent* for behaviors you want to encourage.

"Nonsense is good only because common sense is so limited."

- George Santayana

Respecting the Child

In this chapter we have assumed that "behaviors you want to encourage" are those that also benefit the child, and "misbehaviors" are those that also make the child unhappy or lead to trouble for her. These methods will not work if someone disregards the child's wishes and needs, and simply tries to mold him or her into a rigid idea of what they think a child *should* be.

This is why we began this chapter by teaching the ability to experience what it's like to be your child. With your additional adult experience *and* your knowledge of what it's like to be this child, you can often come up with useful solutions to problems. With knowledge and respect for the world of our children, we can help them learn responses and behaviors that will help them live happy and satisfying lives.

The foregoing is only a very small sample of how NLP methods and understandings can be used to help children grow into happy, capable, and responsible adults. We expect to publish a book on parenting titled *Parenting Positively* sometime in the future.

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SYMBOLIC EMOTIONAL RESOLUTION (S.E.R.)

By David J. Orman and Deena Margetis

Carl Jung was a pioneer in the discovery and utilization of symbols and symbolism in psychotherapy. For Jung, a symbol, whether used in dreams or in the waking states, served two major functions. First, it represented an attempt to satisfy an unconscious impulse that had been frustrated. Secondly, symbols "transformed primitive instinctual drives" (Jung, 1961). The essential features of Jung's theory of symbolism are disclosed in this statement by him: "The symbol is not something whose meaning is common at all. Such is not its significance; on the contrary, it represents an attempt to elucidate, by means of analogy, something that still belongs entirely to the domain of the individual of the unknown" (Collected Works of Carl Jung, Vol. 7, p. 287).

Some therapists work to disclose the personal significance of a particular symbol. Once the meaning(s) is/are identified, a "major breakthrough" is said to have occurred. The person has worked through an impasse

and is ready to move forward. The minimum average time span for this type of work is 5-8 years of bi- or tri-weekly sessions.

Symbolic Emotional Resolution (S.E.R.) employs the concepts of individuality and symbolism to promote rapid change. Instead of waiting for a symbolic dream to analyze, S.E.R. uses the natural ability of the unconscious mind to communicate in symbols. Once the metaphorical symbols are created, the person "exchanges" them with parts of him/herself to free the self of "emotional albatrosses."

Using both NLP and Hydrotherapy, the format for this new technique is as follows:

1. Establish rapport and an outcome (via Outcome Framing).
2. Establish an anchor for dissociation.
3. Orient to trance state.

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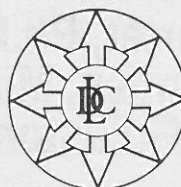
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4. While in trance state, age regress patient by means of metaphor. **EXAMPLE:** Have patient visualize photo album in which each page of this album represents 1 year of the patient's life.
5. Ask client's unconscious to "turn back the pages to the first time you experienced "X" and just see the experience."
"X" = unwanted emotional reaction in specific context(s).
 - (a) While speaking, fire anchor for dissociation.
 - (b) Have unconscious give some ideodynamic motor response when experience has been located.
6. While releasing dissociation anchor, ask patient's unconscious to "float down to that scene as a present-age person and be with that younger, earlier self."
7. Have the present-age self then "give to the younger self some sort of symbolic gift which represents the needs and wants that weren't met then -- but are being met now."
(Therapist can give suggestions of healing or learning as well.) **PAUSE FOR A FEW MINUTES IN SILENCE.**
8. Then, have "younger self give to present-day self some important symbolic gift which represents thanks, assurance, resolution, etc."
9. As an option, therapist can give suggestions of love, confidence, etc. as well as generative suggestions.
 - (a) Have present-day self float back into his/her own body and rest comfortably, knowing that a special change has occurred for all parts of yourself.
10. Reorient to waking state.
11. Perform ecology check.

Upon reorientation, patients awake with powerful, positive feelings of wholeness and a sense of wonderful release of past negation.

In summary, this procedure makes use of unconscious symbolism to promote change when doing content-free (or partially content-free) therapy. Because the symbolic gift is created by the patient, this covertly serves as a means of empowering the patient. The symbol also serves as a powerful, natural anchor which the patient can use in a variety of ways.

Below is a partial transcript of a session using Symbolic Emotional Resolution (S.E.M.). At this point of the session, rapport has been established, outcome established, dissociation anchor completed and trance induced.

Therapist: "... and your unconscious can produce for you a photo album or scrap book or a creation of your own ... with each page representing one complete year of your life."

Therapist: "Now, your unconscious can turn back the pages to that first event. ... that first time when you learn "X," and see it clearly. (If the client is auditory, use this representational system.) **FIRE ANCHOR FOR DISSOCIATION WHEN SPEAKING THE LAST SENTENCE.**

Release dissociation anchor

Therapist: "As an unconscious mind at this present age, float down and be with that younger, earlier self in that scene. You can explain to that part of yourself that you are from his future. You have many more talents, abilities and experiences than he had. And your unconscious can give to the younger self some symbolic gift which represents the needs and wants that weren't met then...but are being met totally NOW. One patient in trance gave the symbolic gift of the sun which represented warmth and strength which were needed then and now. Your unconscious can produce for you a special gift of its own. And the present day you can enjoy the wonderful feelings being experienced by the younger self. And as the younger self continues the powerful changes within, notice how his facial expression has changed; and it changed, because he has made a wonderful revelation and decision about both of you."

(It should be noted, at this point, very often a submodality change occurs spontaneously. Also, the therapist can suggest submodality changes of "a brighter face" etc.)

Therapist: "Of course, he (younger self) has a special gift of thanks for you and your unconscious too."

Therapist can now include suggestion of resolution, release, learning, etc. and generative suggestion prior to reorientation.

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David J. Orman and Deena Margetis are both certified Practitioners of Neuro-Linguistic Programming as well as board certified Clinical Hypnotherapists. They are in private practice in Northern Virginia specializing in psycho-neuroimmunology and smoking cessation. For reprints, write to the above authors at:

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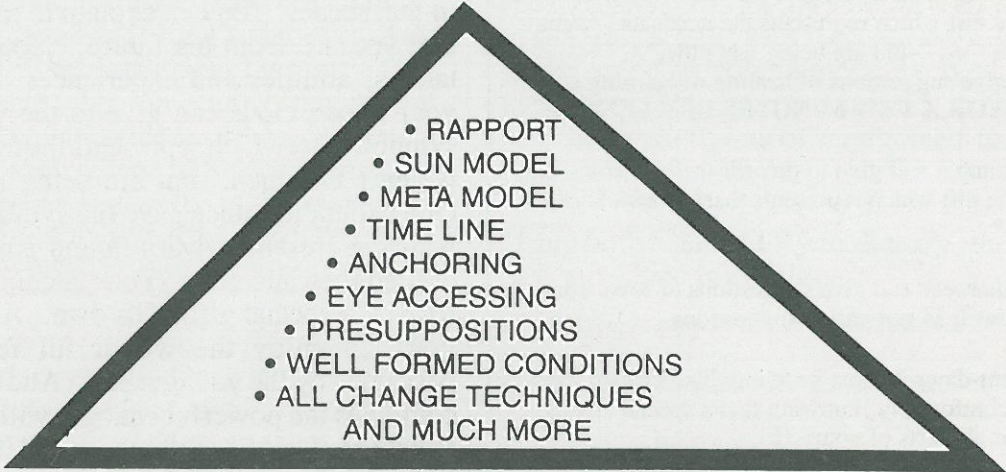
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A SOUND APPROACH TO THE STRUCTURE OF EXPERIENCE

BY Jean P. Routhier

The NLP toolbox today is brimming with visually oriented tools.

Let's explore something new, yet not so new: **SOUND**.

This is an open invitation to try, just try, sound as another pathway of perception, a road leading directly into the inner world of the persons you are speaking with.

- ✓ How do we perceive the world?
- ✓ How do we process the information about the world?
- ✓ How do we make use of the structural context of the information?

SIGHT AND SOUNDS- SOME DIFFERENCES

Sounds, at least sounds coming from humans, are usually under the control of the person making them. If you or me hear something, we have absolutely no way of controlling the volume of the sound, its intensity, or the par-

"An expert is a man who doesn't know all the answers but is sure that if he's given enough money, he can find them."

- Rex Fletcher

ticular "nuances" of the sound. The eyes have it easy: you only have to close them to stop visual stimulation.

Another feature of the auditory system is the capacity for analyzing data, which is certainly useful — we can locate the point of origin of a sound, whether it is coming from behind us, from one side, etc., and get a pretty good idea of its distance from us without even looking back.

Contrast that to what the eyes have to do: they have to be set on something in order for it to be seen.

SOME SIMILARITIES

In their own specialized way, both the eyes and the ears allow us to judge our proximity to objects, making it possible to perceive them in terms of dimensions, depth, and intensity, for instance.

There is a body of knowledge about the synergy between sight and sound. It's called synesthesia. It's what people, at least some people, experience as sensory blending where a voice produces sound in the mind of the receiver, as well as colors and even taste. People who experience synes-

thesia can see what you're saying, literally.

To the 19th century French poet Arthur Rimbaud, the vowel sounds were seen in colors: in a sonnet, he described **A** as being black, **E** as white, **I** as red, **O** as blue and the vowel **U** as green. People listening to "colored music" as it were, would tend to be particularly sensitive at a personal and emotional level. Because of this, they may be able to judge someone's emotional state by noticing slight tonal variations that others would miss... which is the point of this article.

HOW DO WE HEAR WHAT WE HEAR?

First, we recognize a sound by its particular characteristics meaning that if we can recognize it, it has structure. Without structure, what could we hear, see or feel if we could not recall perceiving it previously? When we hear a voice, we know immediately (well, most of the time) whether the person speaking is someone we know or whether she is a stranger. The listener must be capable of identifying the characteristic harmonic forms that a particular voice or instrument can produce.

Next Page ►

Our auditory acuity will determine the degree of quality information that we can extract from what we can hear.

Perceiving a sound is a reactive process. Sound vibrations that get to our ears are measured in "Hertz" (HZ) or "cycles per second." As weird as it may sound, we don't hear the actual sound that is being made; rather, air is perturbed, domino-like and it is this effect which is "heard." Think about it. The map is not the territory...

HOW DO WE SAY WHAT WE SAY?

Any physical system making a sound is using an energy source and a body capable of vibrating. Right? Right! The human voice is made possible by the air that we

expel and its being forced out by the vocal cords. The mouth and the nasal cavities in particular serve as resonators which gives our voice its individual characteristics. We articulate and infinitely vary the way we produce our sounds: the attack, sustain, delay and release in musician's parlance.

HOW DO WE USE ALL THIS?

Let's imagine that you're meeting a female client. As you shake hands in that particular way you have of anchoring, you are looking deep into her eyes and you say in that positive yet neutral tone of voice "How are you?" These initial few seconds are crucial: you are already eliciting the first elements of that person's strategies, the very structure of her experience.

Notice her eye movements, her temperature, the length of time and intensity of your handclasps; and notice too, the ambient sounds, the very tiny and perceptible peculiarities of the sounds that emanate from the person.

Call that rapport on many levels if you will, call it empathy; in fact call it anything you like. And CALL it using your voice as a vocal mirror so that the person before you feels at least neutral towards you. Call it using rhythm to give your voice a dancing and elegant quality. Call it using silence to reinforce the impact that you want some key words to possess.

Use your hand, eye, and body movements to subtly underline the main points you want to make; and USE your voice to test whether you understand what that person is saying and if you understand what she is saying to you.

To make sounds is at once a physical and kinesthetic experience and all sounds affect us humans. If you choose to listen, you will hear sounds everywhere.

In some quarters it is almost "unheard of" to use anything but timeline and other powerful visual perceptual tools. They work. Fine.

Perhaps another channel of communications might be appropriate in some situations such as business dealings and negotiations?

Now how about adding to your arsenal?

Albert Mehrabian and his colleagues did find that 38% of the meaning of our verbal communications is through intonation and only 7% is through the words we use!

Sound, much like humor, is an unsuspected change agent. With sound you can effect an immediate reframe. You can "soften" difficult situations. You can dramatize points easily, subtly enhance presentations of any kind, to any number of people, anywhere, anytime.

Sound, in the sense that I am using it here, is the powerful context, the potent structure, of the spoken words.

In closing, I say to you: "Hear the words, and listen to the structure."

Jean-P. Routhier is a successful Radio executive and practicing Adult Educator. A Master Practitioner, he conducts training seminars aimed at developing upper management capabilities. His interests include playing music, flying and learning. He is completing a Master's Degree in Adult Education at the University of Sherbrooke in the Province of Quebec. "JP" is the present President of l'Association Quebecoise de Programmation Neuro Linguistique.

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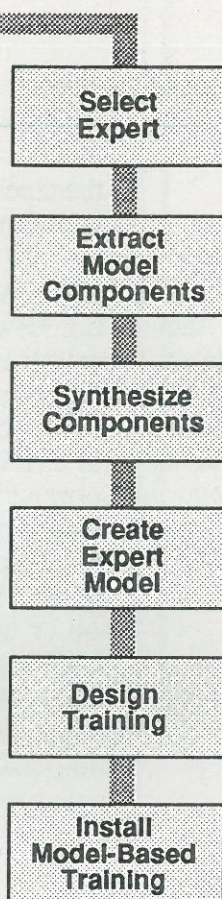
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Occasionally, we find a very special restaurant. It is usually so unpretentious it is almost incognito, and yet has a light, genuine romantic atmosphere, life generally reserves for occasions like "the first blushes of a new love." Every week the house wine, an exquisite nectar, is imported from Bacchus himself. The savory aroma wafting from the kitchen beckons you to partake of generous, yet affordable portions ordered from an amazingly diverse menu. Your meals are consistently excellent. The owner and his entire staff whisk you "right to your table" while calling you by your first name...and are actually pleased to see you and be of service.

Then, it happens. This precious island of grace gets discovered and becomes "cursed with popularity". Now delicate sauces are replaced with catsup, the vintage of the house wine becomes "last week", the portions shrink while the price doubles, people line up around the block waiting for hours to get in and be greeted by a new guy at the door sporting a 3-day old beard and who calls everyone Sweetie...

OK, now you know why I hesitate to share a "good thing." I really enjoyed these tapes. So, if I tell you about this David Gordon guy, you have to promise not to tell anyone else...

Once upon a time, and a bunch of years ago, David Gordon wrote a book entitled, *Therapeutic Metaphors*. This book was and is a well considered treatise on the ancient art of storytelling. "Metaphors are a way of talking about experience." (Page 9) Besides being enjoyable diversions the use of metaphor is important. "All therapeutic approaches and systems make explicit and implicit use of metaphors." (Page 8) Both the book and the tapes will teach you how to create metaphors that affect change. Both cover the underlying structure and associated components of efficacious, therapeutic storytelling. However, the information on

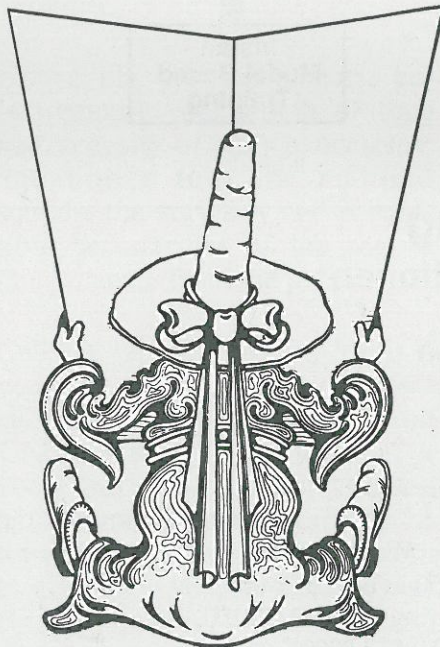
the tapes is more current than the book, and reflects an additional 12 years of practical experience.

The tape set consists of 9 tapes (approximately 18 hours) recorded at a live metaphor seminar, and a relatively pathetic 4-page supplemental handout. Gordon's presentation style is humorous, thoughtful, and occasionally earthy. His skill as a trainer is evident by the quickness with which he incorporates what is going on around him (feedback) easily into the lesson at hand. It is my sense, that participants of a live David Gordon workshop would definitely get their monies worth. On the other hand, the price of the tapes is a bit steep in comparison. The primary advantage to tapes over "the real thing" is portability. Take David along in your car. Take David with you when your biking. Take David to the beach. If you didn't catch what David said, rewind him.

Technically these tapes both enjoy and suffer from "live performance syndrome." For example: Gordon's voice carries clearly but the workshop audience tends to be difficult to hear and understand. The content is informative and spontaneous but the recording itself is slightly uneven. Laughter may sound like thunder while dialogs with demonstration subjects (presumably on the stage) fade out. On the production side, the ends of the tape overlap (repeating the last few statements from the previous side or tape), so that no information is lost. That is a nice touch that

many products fail to provide.

The material on the tapes is covered thoroughly with a myriad of examples and exercises. As with most skills of value, practise creates the ability. Enlisting a friend to practise the exercises with you is highly recommended. Just as listening to music and reading poetry a troubadour does not make, hearing the principals of metaphors and then not practising



the techniques will not turn you into Garrison Keillor either.

Long about tape 6, Gordon works with a female subject and demonstrates his skill for weaving multiple stories and analogues. During the process, he relates a nifty little piece about how he has "favorite scars." Each scar is a symbol of something he has learned or values, for the experience that the scar represents. This lovely reframe alone could be worth the cost of the product if used either for yourself or with clients.

If you cannot attend a seminar in person, if you like listening to stories, if developing new skills appeals to you, and if you think "learning painlessly" is fun, and you are burdened with excess cash, I suggest you consider these tapes. I also recommend you buy the book as a more detailed accompaniment to the information.

Now if this Gordon guy gets real popular and his seminar prices skyrocket, and there's a guy at the door with a 3-day old beard who calls you Sweetie...don't say I didn't warn you.

• • •

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Book Review

Beliefs: Pathways to Health & Well-being

By Robert Dilts, Tim Hallbom and Suzi Smith
Metamorphous Press, 204 pgs., \$12.95, 1990

Don't let the title of this book deceive you. This book is not just for individuals who are trying to overcome catastrophic health challenges, this book is for any individual that wants to work on changing limiting beliefs on themselves and others. It's refreshing to find a book that is fun and enjoyable to read while offering new and refined information on belief systems.

The book presents the hypotheses that you can create change by "Identifying the present state, identifying the desired state, identifying the appropriate resources that you need to get from present state to desired state, and to eliminate any interferences through using those resources." In addition "you've got to want to change, know how to change, and give yourself the chance to change" (pg. 8). The book cites physiology, strategies, con-

gruency, and belief systems as the four components that relate to influencing changes.

There are some novel concepts in Chapter 1 (Beliefs: Identification and Change). For example, "Beliefs are not necessarily based upon a logical framework of ideas. They are instead, notoriously unresponsive to logic. They are not intended to coincide with reality." (pg. 17) This chapter also identifies the Types of Beliefs (Cause, Meaning, and Identity) and Pitfalls in Identifying Beliefs. The Pitfalls in Identifying Beliefs are cleverly named Fish in the Dreams, The Red Herring, and the Smokescreen. It is refreshing to have terms and labels that my old Latin teacher would thoroughly disapprove of, labels you can actually relate to!

Part of the beauty of this book lies in the delightfully conversational dialogues taken from interactions with clients and seminar participants that Robert has helped. Many chapters (like Chapter 2 on Reality Strategies and Chapter 3 on Belief Strategies) have these detailed real-life dialogues. Great care was taken to add appropriate explanations (i.e., points up and left with eyes) to better understand the context of what was physically happening during the interaction. These dialogues expand on the concepts explained in the chapter material. A discussion and questions usually follow each segment where actual questions from audience participants at seminars on the interaction are answered. These questions could be your own!

Chapter 4 walks you through Imprinting and Reimprinting Techniques. This chapter contains the 7-step Re-imprinting Process Summary you can immediately put to use. The book states "The purpose of Re-imprinting is to give you new choices in the way you think about the old imprint experience" (pg. 71). "We're not trying to confuse them about reality; we're allowing them to reexperience the same things without the scar and the negative impact. We end up with different beliefs, different resources and the imprint means something completely different. We're not trying to erase what actually happened, because the content of the imprint is not what makes the difference anyway" (pg. 97). An excellent reimprinting example is given — the story of the woman with "real imaginary fleas" who had a handwashing compulsion that ran her life for 15 years.

Chapter 5 (Incongruence and Conflicting Beliefs) introduces the idea that life transitions and passages create conflict. Dilts talks in detail about the challenges his own mother met with when she was trying to beat the "mother habit" back in 1982 while she was battling cancer. The idea of asymmetry in body posture as a result of conflicting beliefs is also introduced. This same concept of physiology can be used to see if a new part has successfully been integrated as a result of a change process. A 9-step Conflict Integration Model is given for the readers use.

"Criteria (Chapter 6) and values are a special category of beliefs. They are the beliefs you hold about why something is important or worthwhile" (pg. 128). The information in this chapter explains why you can start on a diet and lose your steam after a few days. Our criteria and physiology are our true confessors.

In Chapter 7 (More on NLP and Health), you will learn a method for visualization, organ language metaphors, and idioms, and how to use metaphors as a context for change. Other interesting concepts like medical beliefs that come in to conflict with psychological methods and how Doctors influence their patients beliefs is also explored.

Many interesting questions are posed such as... If your cancer tumor goes away, who will you be then? or If there is not reason for living, why bother to heal yourself? Maybe the key to "remission" is finding a new purpose in your life.

One whole chapter (8) is devoted to the Allergy Technique. Four variations of this technique are detailed in a step-by-step format. The processes are Fast Allergy Process Summary, Three Anchor Allergy Process Summary, Foreground/Background, and Mapping Across Submodalities Process Summary.

Each chapter cites materials referenced in that chapter and a Glossary at the end of the book briefly explains the NLP jargon used throughout the book. However, the book does lack a detailed bibliography for the novice wanting to find the specific information necessary to understand the terms in the glossary. An Appendix is included that does contain information on well-formed outcomes.

I want to stress (no pun intended) that this is a fun, easy to read book. The text is conversational, personable, and has really interesting case studies that will keep you interested. It is obvious that the authors pulled resource materials from many sources, their dedication to the task at hand is admirable. The book flows and the material stays fresh. This book makes a significant contribution to the area of beliefs AND health issues. We think this book is so good, that we are adding it to the titles that Anchor Point offers their readers!!! This book gets 4 ****!

Michael L. Phillips
Publisher



METAPHOR FOR NLP

By Paul M. Brown, M.S.

Individuals trained in NLP are well aware of metaphor use in communication and influencing change. I have searched for a metaphor that would be useful in explaining NLP to clients and others. I was thinking about this situation recently and what came to mind is a metaphor that seems to fit very well. Having worked as a research physicist designing and using several types of microscopes, what surfaced first was that "NLP is a Microscope." Microscopes are useful to enlarge small things for examination and isolating small parts of larger systems. Certain aspects of that metaphor fit well while others did not. This was chunked up to "NLP is an Instrument," and after some consideration of several instruments one stood out as an obvious choice. The more I thought about that choice the more I liked it and what follows is the result of that thought process.

NLP is a Video Camera! Practitioners are directors/acting coaches. A client is an actor performing in their own play titled "Their Life." The actor has many roles in their play. The acting or performance is their behavior in their play. Scenes of their play are the actor interacting with others or themselves.

The metaphor given are more suited toward a therapeutic or behavioral-change type of application. The actor seeks out a director/acting coach who can assist them in modifying their performance in a role or roles to better achieve desired outcomes. The director/acting coach does this by focusing their "camera" and zooming in on be-

havioral traits of the actor. The actor is then coached to do one or more of the following: Generate and rehearse a new behavior, step in and out of scenes, act as if, make a change in physiology, improve audience rapport, generate new strategies for entrances and exits, move scenes within scenes, adjust brightness or dimness of certain scenes, add color or intensity of scenes, adjust certain voice tonalities, add or change background noise or music, make adjustments in their time-lines, and other possibilities too numerous to list. The possibilities that can be offered by a director/acting coach is dependent upon their training, experience and creativity.

The metaphor "NLP is a Video Camera" also works in areas other than therapeutic. Individuals from fields such as consulting, business, education and healing who are trained in NLP can aim their "camera" in those directions as well.

One of the major strengths of NLP is its process orientation. A camera certainly has no preference where it is pointed and cares little what is passing through its lens. The concern of the content is left totally to the responsibility of the user.

QUIET ON THE SET!

Ready! Lights! Action! Camera!

Scene 24 Take 2

Paul's Life

CLAP!

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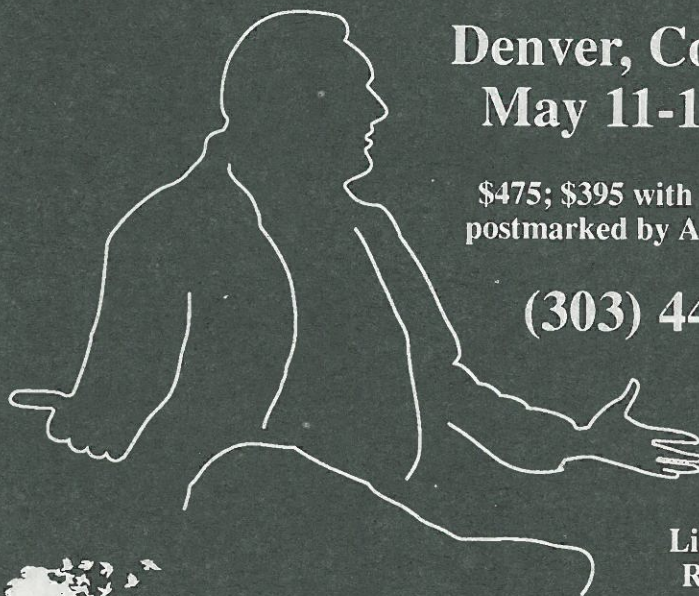
Paul M. Brown, M.S., a practitioner of NLP, is a consultant/trainer and maintains a private practice. He is the owner/operator of AlerResponse specializing in programs and trainings for business and the general public in the areas of stress alleviation, interpersonal communications and professional/personal development. He can be contacted at P.O. Box 12090, Boulder, CO 80303, Tel. (303) 659-1753

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Teybergasse 1/19, A-1140 Wein, Austria - Europe 43-1-894 0017 Fax Ext 17

May 24-27 NLP mit Kindern, Salzburg (Jorg Pannenbacker)
June 2-5 Unified Field Theory, Salzburg (Robert Dilts)
June 13-16 Practitioner Training Begins
June 18-20 NLP Intensivseminar, Budapest, Hungary (P. Schutz)
July 13-15 NLP und Schule, Salzburg (Jorg Pannenbacker)

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July 22 10th Annual Process Community Begins

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May 23-27 Segment VII - Modeling
May 29-June 2 Segment I - Fundamentals of NLP
June 4-8 Segment II - Experiential Array
June 11-15 Segment III - Patterns of Problems
June 18-22 Segment IV - Intervention Protocol
June 25-29 Segment V - Underlying Structures
July 2-6 Segment VI - Reference Experiences
July 9-13 Segment VII - Modeling
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MID-ATLANTIC INSTITUTE OF NLP*402 Fifth Avenue - Huntington, WV 25701 (304) 522-0485*

May 9	Introduction to Metaphor
May 10	Advanced Metaphor
May 12-13	Two-Day Intro to NLP Seminar

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May 11-13 Healing in Hypnosis: Getting the Unconscious into a Relationship with the World (Stephen Gilligan, Ph.D.)

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Jul. 7-22	Modeling/Master Practitioner Training

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June 9-10	NLP Works in Business (Rodger Bailey)
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June 15-16	Self-Hypnosis and Auto Suggestion for Health
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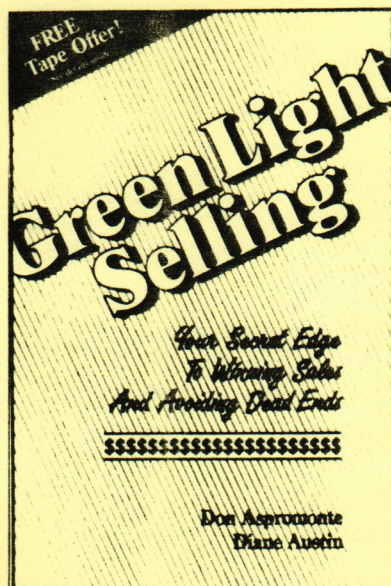
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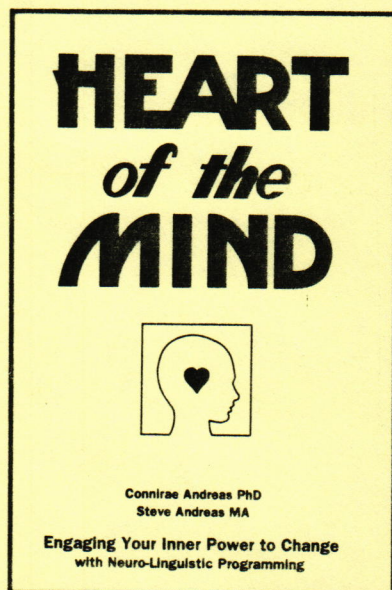
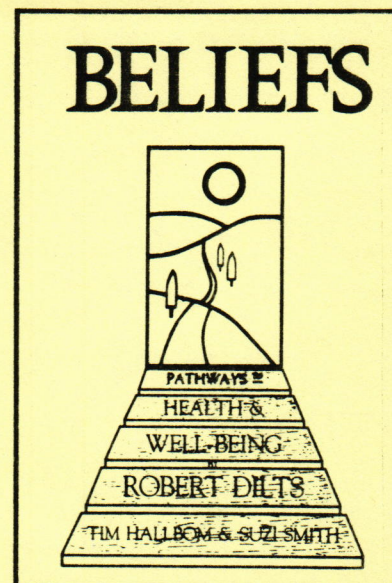
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