



Anchor Point

Vol.6 No 7 (July 1992)

The International Magazine for Effective Neuro-Linguistic Communication

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From the Editor's Desk - The Many Faces of Experience

This month we are very pleased to welcome Brian Van der Horst from France as a columnist in *Anchor Point*. Brian's column, *Model's of the World*, will explore various delights and dimensions of intercultural relationships. He begins this month with an excellent example of reframing a test into a party experience, complete with party masks.

An interesting exercise in "state management" is to put on a mask. The idea in essence is that the mask allows you to act out the character (state) of the mask you are wearing. For some, putting on a clown face is their first experience in having permission to be funny or silly. Another mask might bring forth traits of courage or romance. Of course, everyone already carries around their own personal (albeit invisible) masks - the ones that we normally react to the world with.

And yet, life is somewhat random in the experiences it bestows upon us. Last week a tree just outside our building was hit by lightning. The shock at Cahill Mountain was interesting; no one was sure exactly how to react - it was a new experience without a "prescribed mask." The lighting was an opportunity to try on a new mask and see how it fits. A call for action.

It is usually more comfortable to choose a new mask rather than to have one randomly and rudely thrust upon you. We hope you find some pleasurable and comfortable ideas in this issue for you to try on.

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ANCHOR POINT is an monthly magazine presenting recent developments and practical applications utilizing Neuro-Linguistic Communication and related technologies.

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If you hunger to learn more, to expand your horizons, to remember better and more quickly, to use more and more of the grey matter, then you cannot pass up this course. R. Millington

Of all the attempts I have made to improve my reading skills, this is the only thing that has made a significant difference, and significant is not nearly a strong enough word. M. Curtis

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This course is the beginning of a new way of thinking for me. Just exercising my mind and expanding my thinking is exhilarating. B. Colston

Participants (like myself) are very skeptical of the claims you make and have to be persuaded as well as trained. That's not easy. Now, don't get me wrong, the reduction in my reading backlog is nice and repaid the tuition several times over. Using the whole mind concept has really opened me up, and I'm just a lot more receptive to new ideas in general. Count me as a satisfied customer. S. Gaudreau

“Certifestivities”



Or How to Certify NLP Practitioners and Cure Examinophobia at the Same Time

By Brian Van der Horst

The students turned white. They gasped. I could calibrate vertigo, panic, and hyperventilation. I had just used the word **EXAM** in front of a class of French NLP students. It was 1985, and I was teaching my first practitioner certification in Paris.

What have I done? I asked myself. It must be something cultural. Maybe my fly is open? Did someone behind me just turn a Uzzi submachine gun on them? Had I missed a 6.7 Richter scale tremor in the room?

“It couldn’t be that word **EXAM**?” I said out loud. There! It happened again? What was going on with these people?

It took me days to find out how examinations are generally given in Europe and especially in France. If you are a university student, you spend maybe a couple years flailing about in one big unsupervised party at a French college. And then you get one big exam: the test that will ordain your life. If you do not pass, you may not get another chance to take your *baccalaureate* (high school plus 2 years diploma), nor your bar or medical school exams. Often, in one big test, your life is settled for you.

So examinophobia is a popular condition in France. They spend the last trimester of nearly any academic sequence in panic--cramming and prepping like shoveling grain down the necks of *Perigourdine* geese. But instead of blooming

foi gras from their livers, French students bloat their fears of being tested.

Robert Dilts tells a story of visiting an overseas schoolmaster. He asks the educator if the students know the questions they will receive on their final exam. The teacher says, “Of course not. If we did that, then everyone would pass.”

Most European kids graduate swearing never to take another test in their lives, if they can avoid it. And they’ve anchored a host of hysterical associations to the simple act of evaluation. Feed-back? Forget it. They are locked into a limbic flight or fight response.

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So I'm going to share a secret with you. I'd never publish this in France. It might spoil the surprise for my students. Here is the certification format I have created in France. It was designed to make testing an enjoyable experience for the students. As a secondary benefit, my participants report they lose their fear of exams. I humbly present to you the *Van der Horst Examinophobia Cure*.

The first thing my students see when they arrive in the training room are festoons of garlands. You know, crepe paper flowers tied in long chains--like the gymnasium decorations at your High School prom. Only here in France, they are anchors for New Years, Mardi Gras and birthdays. A cut glass ball hangs from the center of the

room. A spotlight dances reflections around the room. Cheerful baroque music tinkles from a ghetto blaster. Got the picture?

The first exercise is called "The Gardian Angel." In this exercise, trios develop their outcomes for the exam. ("Is a sheepskin your outcome? What could be better than a certificate? What's the experience you could have that would make it all worth while?") In this exercise, students are obliged to access at least nine resource states, and develop two tasks that will reaccess their desired outcome states at unexpected times during the certification weekend.

The Gardian Angel

Groups of Three: Practitioner, Subject, and Meta. Total time: 90 minutes.

In 15 minutes: The subject announces what he'd like to get out of the certification weekend. The practitioner aids the subject to define a well-formed outcome using the outcome strategy, while accessing resource states in the subject. The meta person observes practitioner and notes his utilization of rapport skills, the meta model, and the outcome strategy (our information-gathering model).

In 5 minutes: Meta gives feedback to practitioner, while accessing resource states.

In 5 minutes: The subject, who has been calibrating the meta during the previous step, gives feedback on how the meta gave feedback to the practitioner, while accessing resource states in meta.

In 5 minutes: The practitioner and the meta confer in private, and conceive tasks for each other to perform during the weekend--at breaks and meal-times--that will help the subject to attain his outcome, while simultaneously accessing resource states in both the tasker and the taskee. Each trio then switches roles two more times. The meta and practitioner write up the tasks they have independently created for each other and hand them in to a trainer after each round--who may then be able to refine or add other pleasant surprises to their taskings.

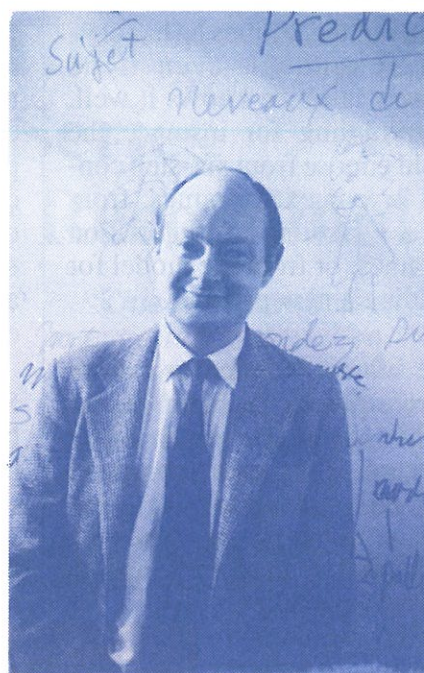


Then I give a series of written exercises on matching, translating and recognizing sensory-based language, presuppositions, meta and Milton models, accessing cues, calibration, and other information-gathering and rapport skills. They are written to make people laugh, in colloquial French, with a lot of gags. So frequent giggles are heard during the pen and paper part of our testing.

As the students hand in each section, they receive a gift. Shopping for these gifts is one of my greatest pleasures. I visit a series of party and cotillion stores three times a year and buy armfuls of whistles, puzzles, noisemakers, paper streamers, and all the little handouts French kids get in their childhood at festive events.

By the time the morning is over, the room looks like a cross between the kindergarten from hell and Animal House after a graduation blow-out.

I emphasize in my trainings that I'm not big on memorization. I am big on knowing how to use the distinctions and techniques of NLP. Therefore, when the students have multiple-choice or diagramming questions to answer (as in the meta-model for instance), they have a chart of the meta-model distinctions before them. Their job is to know how to use



Brian Van der Horst

them. God gave us paper and pencils so we don't have to keep all that persiflage in our heads.

In this spirit, the first afternoon of the certification is dedicated to behavioral exercises: Round robins, in which a group of five participants meet to practice techniques. The setup is that everyone draws from a hat one of five categories of techniques to practice: either reframing, changing history, v/k dissociation, strategies, or submodalities. These categories represent for me the major families of practitioner-level interventions.

Each participant takes a turn at being practitioner, subject, meta-meta model, meta-rapport skills, or meta-technique protocol. When it is a student's turn to be practitioner, his role is to demonstrate a protocol from the

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family of techniques he has chosen at random--even if he doesn't think he knows it well. In reframing for instance, he could choose from six-step content or context reframes, from three variations of negotiation reframes, or from the model for building a new part.

The subject is asked to choose or role-play a problem appropriate for the technique selected. The metas' jobs are to keep the practitioner in a resourceful state, to give feedback at the end of each turn, and to serve as consultants during the demonstration--in a very specific manner.

If the practitioner gets lost, the metas are instructed not to give answers, but only to ask questions. For example, "What step are you on? What is your outcome in this step? How could you get it? How do you know you obtained it? If that doesn't work, how else could you get it?" This frame, which I learned from the Andreas' teaching, allows the practitioner to answer his own questions, and often to learn that he knows a lot more than he thinks he knows.

Another benefit is that this exercise helps install a meta-person part in the practitioner. For me, this may be my last chance to encourage students to develop their capacities for self-evaluation.

One of my major outcomes in testing is that participants learn to evaluate and appreciate their conscious and unconscious capabilities with a ruthless compassion. It's a fine mixture of outrageous permission and demanding affection, that usually takes having a lot of fun to embrace effectively.

So at the end of the first day, I hand out a lot pea-shooters with colorful crepe ball ammunition. I put on a Desert Storm helmet and say it's their turn to give me some feedback. We have a psy-



chedelic rainbow spit-ball fight. Everybody's laughing. We tell jokes, play body games inspired by such disciplines as the Alexander, Feldenkrais, and Aikido approaches: and amuse ourselves with slinkyies, smurf balls, yo-yos, frisbees, or whatever new toys are currently popular.

Day 2

Day two begins with written exercises, mainly on strategies and interventions, sometimes with a video from which everyone notates, for instance, a decision strategy. More gifts. Remember, the room still looks

like New Year's Eve. It is now 10:00 a.m.

For the next 6 hours, the participants have been carefully placed in practitioner/subject pairs. Their assignment: to do a complete piece of work.

This includes modeling the present state and desired state of a real problem, making extensive ecology checks, and designing the sequence of intervention(s) that will produce the desired outcome. At this point, the practitioner presents the case to a trainer, before proceeding with an intervention. The trainer has a colleague to colleague conference with the student.

During these consultations, I will sometimes tell the partici-

pant to go ahead with his plan. Often I will ask the practitioner to gather more information about a given category--internal states, contexts, or cause-effects, for instance.

Perhaps, if I feel the student is strong, I will ask him to stretch and try something he's never quite done before. But always, there is a intimate opportunity for the trainee to learn how I or the other trainers in the room think about applying NLP, and for me to understand how he or she thinks.

After this huddle with a trainer--the practitioner goes ahead

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with at least the first step of his intervention plan, while being discreetly observed by the trainers, and then writes up the results and how he tested them.

Ideally, after the first 3 hours, we have a lunch break, and the dyads are re-arranged so that in the afternoon, the roles are switched and participants are not necessarily working with the same people with which they spent the morning.

Before embarking on this behavioral segment, I pull out a big box. Inside are a collection of party hats I have collected in the preceeding week. The French make great party hats. Napoleon *coques*, Egyptian headdresses, wizard cones, clown toques, knight helmets,

bishop mitres, martian antennae, unicorn heads--a whole universe of mythologies. Then, as amulets of resource for the coming "whole piece of work" part, I ceremoniously give out a symbolic hat to each student with a special affirmation. It's Wizard of Oz time.

So off they go, NLPing like pros, and after their interventions are completed, we have a metaphor party. This last act of the certification allows everyone a chance to express their experience of the training.

The participants offer each other parables, anecdotes, and often rather complex Ericksonian metaphors. One of my favorites was the woman who said, "The training is like going

to an *Auberge Espanol*. (The European equivalent of a pot-luck party.) You only eat what you bring. But you get to eat ALL that you bring."

Oh yes, of course, we all do this last part over many bottles of champagne and party snacks. This is France, after all.

We toast to each other's learnings, and bid each other *au revoir*. I go home and review my notes, grade their papers, and decide on a pass/no pass basis. Anyone who doesn't pass is invited to re-attend, free, any of the future practitioner trainings and re-take the certification until they do pass.

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What are my criteria for certification? A minimal cognitive acquisition of NLP, a behavioral demonstration of competence with the techniques, and basically an ability to *live*--at least in class and during the exam--the behavioral frames and presuppositions of NLP.

Overall, if a participant moves through the world toward their outcomes, oriented toward possibilities instead of limits, asking how as often as why, seeking feedback and taking it well, and being curious instead of resting emeshed in their own presuppositions, I feel he or she can probably invent NLP on their own.

At the end of each certification I generally say something like,

"I want you to know that in a course like this, there is not just one trainer. There are 30 (or whatever is the population of the room) trainers here. I thank you for having been my trainers. And I want you to know you have taught me well."

Acknowledgements: Thanks always to Lynne Conwell, Leslie Cameron-Bandler, David Gordon, Michael Lebeau, Genie Laborde, Steve and Connierae Andreas for your teachings and inspirations.

Editors Note: Brian assures us that the master exam is very different from the one in the article - there are a lot of tasks, video analysis, and everyone completes a modeling project where they model a competence which they want to acquire. After finding three subjects who have the competence (determining strategies, meta-programs, models of time, Etc.), the stu-

dents install the competence in three other people who want it. There also have been rumors that the master exam also requires long arduous pilgrimages to secret NLP shrines, where "certification" depends upon returning with the golden fleece and the secret of life. These reports have not yet been confirmed.

Brian Van der Horst has been a professional trainer for 15 years. For the past 8 years, he has lived and worked in Paris as a director of Repere. Previously, he was a consultant with Stanford Research Institute in the Values and Life-styles Program in the Strategic Environments Group, and director of the Neuro-Linguistic Programming Center for Advanced Studies in San Francisco. He has worked in journalism as an editor for *New Realities*, *Practical Psychology*, *Playboy*, and *The Village Voice*. He has been an acquisitions editor for J.P. Tarcher Books, Houghton-Mifflin, and had a television program in San Francisco. Before this time, he worked in the entertainment industry for 10 years, serving as Vice-President of the Cannon Group, and as Director of Advertising and Publicity for Atlantic Records.

Language, Television, & NLP -- Part 2

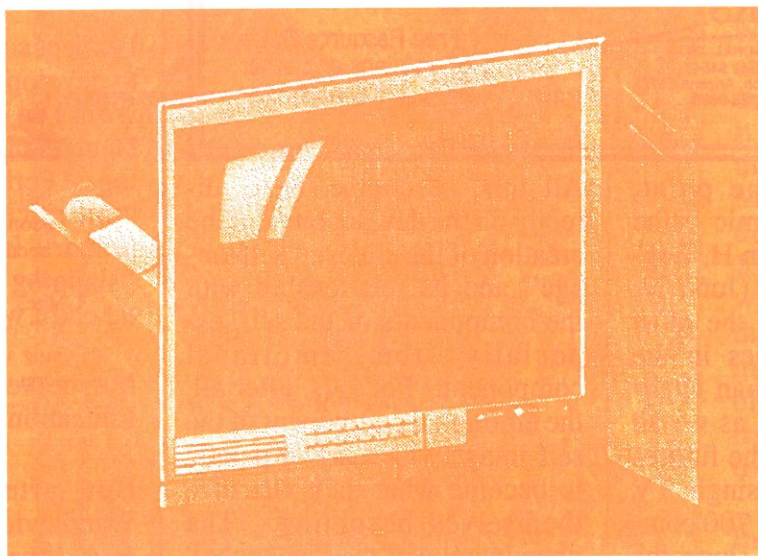
By Donald Powell

The consequences of the abdication of language which I talked about in Part 1 (*Anchor Point*, April 1992) are curiously tied up with the consequences of relativism.

The consequences are insidious because relativism destroys the effects of history by making one occasion or event equivalent to any other occasion or event. In *Democracy and its Discontents*, Daniel Boorstin calls this **attenuation**, the dilution of, or the flattening of, the value of experience.

Let me clarify by further noting that television is an impressionistic medium, and impressionism -- as scholars of painting will point out -- relies on the evocation of emotion for its major effects. This is all well and good if you have a sophisticated point of view with which to judge the impression, but it is dangerous and, I think, culturally subversive if your point of

view is relative and tied only to the moment. This, of course, is the essence of schizophrenia: there are no criteria available to sort through your experience. The result is overwhelm. Or apathy.



The crux of the matter seems to be tied to an impression's ability to evoke feelings. But if you make your "assessments of reality" with your feelings, and if your feelings are vague and unsubstantial, ambiguous and inarticulate, then the resultant impression has exactly those qualities: "Gosh, I don't know why I feel this way." Relatively speaking, of course.

Watching television, you see, is a skill. There is a certain amount of training involved. It's passive training, naturally, and you don't really realize it, but you are being trained. You are being trained to devote seg-

ments of your individual attention to the television set long enough to seque into the next advertisement. In one way, you have become a "short attention span theatre."

For example, try checking with your clients to find out what TV programs they watch, and check their reasons for watching those programs. Then check their attention span. Try something interesting with these folks, and "change their channels" just as their attention span falters. It's a terrific way to induce trance.

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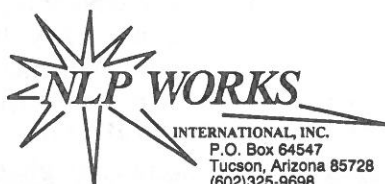
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Perhaps more to the point, though, is the economic value of your attention. Ben H. Bagdikian, in *The Nation* (June 12, 1989), says, "one of the most profitable commodities in the modern world is human attention." Commodities, as we all know, are traded on the futures markets, and since a single TV station can show over 700 commercials a day, and since the "average" viewer -- four hours a day!! -- can therefore watch more than 18,000 (that's right, eighteen thousand!) commercials in a single year, is it any wonder that 85 percent of all national advertising sponsors are from the Fortune 500? Is it any wonder that they take an interest in the Buick in your future?

All this, of course, bears directly on the development or the creation of the elusive "self-image" and its relationship with the components of the self, especially the emotional component. For it is, after all, the emotional component of the self-image which drives people to become what they visualize themselves becoming. The phenomenon of the "wannabe" is the clearest cultural evidence of this attempt to gather personal power by emulating and imitating someone who is perceived as already having and expressing that personal power.

Crucial to the advent of the wannabe is the preoccupation with the **visual** aspect of the person being idolized. This logically (!??!) follows because of the source of the desire: the

public image of the idol manufactured by the Manipulati: the gurus of public relations and the spin doctors who toady to the Great Lord, His Greediness, Market Share.

The consequences -- for language and thought, for critical, cogent reasoning, for an intelligent, articulate future -- are as systematic as lymphatic cancer. As a last example, think about this: Dr. Jane Healy points out that children's "speech is turning into what has been termed **McLanguage** -- verbal fast food consisting mostly of inflection and gesture (It's like ... Shrug. You know, like ...)"

I expect some demented NLP'er to develop strategies for this by working on a specialty in NeuroMcLinguisticProgramming. Perhaps, as a friend of mine recently suggested, the primary intervention could be "slapping the shit out of the little child within."

Maybe we could get Continuing Education credits for it, too.

But, after all, perhaps Dr. Watzlawick is right when he says, "the situation is hopeless, but not serious."

Donald Powell, M.A., may be reached at 2778 Powhatan Ave. - San Diego, CA 92117 or by phone at (619) 581-2536.



NightWalking

By Nelson Zink

It all began one afternoon a couple of years ago. a friend and I got into a conversation about people who have the ability to *see* farther or more deeply or more clearly than the rest of us, those exceptional individuals who can easily master complexity and ambiguity and arrive at startling insights.

We began to speculate on the possibility that these people weren't just smarter or more creative than the average person but perhaps they literally *saw* the world in a different manner. As we looked for direct connections between the literal and figurative meanings of words like *sight* and *vision*, it slowly became apparent that we were on to something. We reviewed the biology of sight and discovered that within the eye and brain exist neural structures which facilitate a way of seeing radically dissimilar from the one we're ordinarily accustomed to using. We confirmed that there is, indeed, a neuro-



logical basis for a distinct "second" type of sight, and this way of seeing is available to all of us at all times.

We searched for references that might shed light on this second sight and found a succession of texts from the Taoists of early China through the books of Carlos Castañeda that speak of a certain kind of all-seeing gaze. It is often difficult to determine whether the authors are speaking literally or metaphorically, but it was perfectly clear in the case of Miyamoto Musashi, the legendary swordsman of 15th century Japan who presents perhaps the clearest and most insightful description of the powers of peripheral vision we have found.

In *The Book of Five Rings*, Musashi refers to the two types of sight which he calls *Ken* and *Kan*. *Ken* registers the movements of surface phenomena; it's the observation of superficial appearance. *Kan* is the profound examination of the essence of things, seeing through or into. For Musashi, *Ken* is

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seeing with the eyes, *Kan* is seeing with the mind. While Musashi certainly didn't understand the biology of sight, he was acutely aware of the difference between cone and rod vision.

We studied the science of vision and began to think of the retina as divided into two areas: the fovea and macula, both with high concentrations of cones, and the periphery where rods are predominate. In short, cone and rod vision, responsible respectively for focused and peripheral vision.

A quick way of understanding the extent of these two regions of sight is to extend your fists directly in front, side-by-side. Your fists cover the approximate area normally seen by

cones, the rest of your visual field is largely rod mediated. Thus it's apparent that only a small percentage of our total visual field is clearly focused. Attending only to this region results in what is commonly called tunnel vision--figuratively and literally, as we've come to believe.

It became evident to us that many of the special perceptions we sought came from the ability to observe the world and ourselves from a "different point of view," in a broader, unfettered context. In time the obvious struck us, that the experience of insight, rapid learning, invention, creativity, intuition, and perhaps even personal change have a direct connection with second sight, a sight dependent almost completely on the

brain's capacity for processing peripheral vision.

We mounted thin rods, about a foot long, on the bills of our hats. Then we went out and while focussing on the tips of the rods began walking, making our way cautiously along an old jeep trail. Soon we noticed that our feet seemed to know what to do. We stepped over and around obstacles on the ground without consciously being able to see them. It became apparent that our non-conscious minds could see the ground directly in front of us perfectly well.

Within an hour, our field of vision began to clear, and we both became engrossed with the phenomenon of seeing double. Walking behind, one could watch two identical people in front, walking side-by-side, each making identical movements. A sort of Zen paradox arose as to which was the real one. We later understood that the solution of this and other "reality" paradoxes was an important part of learning to use and trust second sight.

In our reading, we had been reminded that darkness is a condition in which peripheral (rod) vision is far superior to focused (cone) vision. Night vision relies almost entirely on rods, which because of their neural connections and physical makeup are very sensitive to light. In the dark, cones are for the most part visually useless, and so we figured that walking in the dark would force us to develop even stronger peripheral vision. It was time to up the

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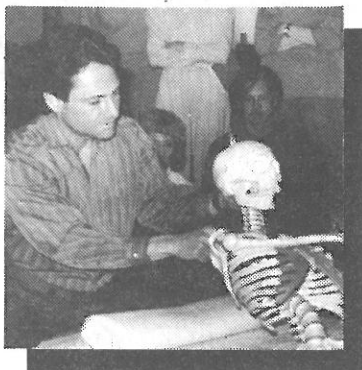
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ante. We modified the headgear by painting the rod tips with luminescent paint and increased our daily intake of Vitamin A.

We picked an area where we hadn't walked before and started out around sunset. For the first hour of walking we noticed all the familiar inner shifts and sensations. And then something strange happened; we entered the night. We really don't have a better description. When it became apparent that we could see perfectly well, the night became alive. Rabbits hopped by, nighthawks and bats flew past to check us out. Our steps got lighter, walking was approaching the status of flight. We felt like we'd fully entered the experience of second sight.

As we became proficient at seeing in the dark, we found that we could run down arroyos and climb steep banks in the dead of the night, all the while watching the tip of our rods. With the calm of NightWalking, we discovered that anxiety and fear of the dark, so common in our culture, is effectively eliminated. It took a while to understand what was going on, but our theory is this: Walking while relying only on second sight requires that the conscious mind trust the non-conscious, and this inter-mind trust is the essence of relaxation itself.

NightWalking became one of the most consistently relaxing and exhilarating experiences either of us has ever had. The reports, ancient and modern, turned out to be true; employing

second sight did facilitate a distinct change in perception and sense of well-being. For over a year, we tested and refined both the exercise and equipment. We began wondering whether NightWalking would prove as exciting and useful for others as it did for us. So we planned a training which was divided into four sessions of about 3 hours each, covering various terrains and the attendant challenges.

The first group of a dozen trainees assembled shortly after sundown in the dry stream bed of the Rio de la Truchas, located on Bureau of Land Management land between Santa Fe and Taos. With a sense of mystery and excitement, this first group set out, walking single file into

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the twilight. Within 3 hours almost everyone could experience a full visual field, had very little trouble walking over mixed terrain, and had experienced that characteristic sense of calm and exhilaration.

By the second session, most could move their attention around within the visual field without moving their eyes and were becoming comfortable in the dark. By the third session everyone could run down dry stream beds, over the rocks and gravel, in the dark using only second sight. During the fourth session, members of the group could take the lead and find their way unerringly on the darkest of dark nights. After 12 hours of practice, virtually everyone in the group could enter second sight at will, something which had taken us about a year to figure out and master.

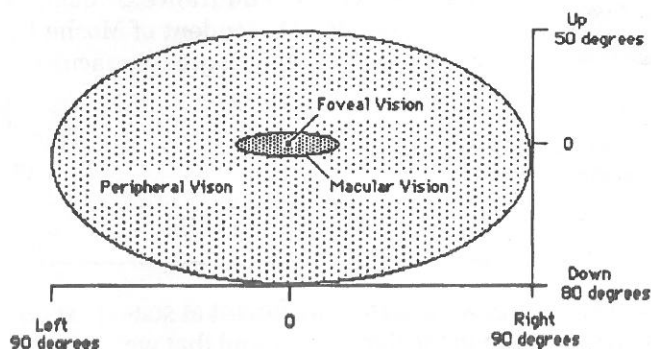
A strong case can be made that without focused vision humans wouldn't have developed technology or, for that matter, civilization. Without the ability to focus sharply, humans couldn't have created the tools to make the machines we now possess. And so industrialized countries, and particularly ours, have become virtually addicted to the kind of focused vision required for reading, writing, office and manufacturing tasks. Most of our time is spent with

eyes focused within just a few feet of our noses.

It wasn't always so. For people living out of doors, peripheral vision is critical for staying alive. It may be time to rediscover it, for peripheral vision can in a glance absorb tremendous amounts of information--a whole landscape for example, or an entire situation.

As we've lost our knowledge and experience of this visual

hence are an entirely different breed of cat. Fortunately you won't have to rewire your own brain, a little reprogramming will do the trick. You already have the circuits in place, deeply embedded in eye and brain, ready to be activated by using your peripheral vision. Quite literally the mind is automatically refocused and begins processing information in a fundamentally distinct manner which can lead to unique and novel insight and comprehension.



Vision Diagram

skill, our capacity to access related mental capabilities has also been diminished. We've come to believe that in terms of structure and process, the difference between first and second attention is the same as that between focused and peripheral vision.

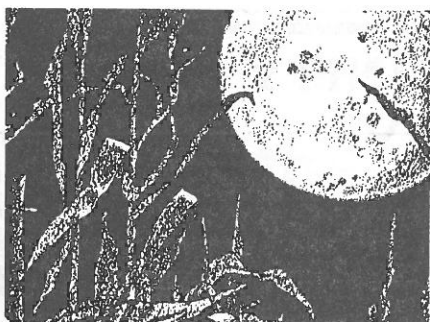
Currently a computer design revolution is under way, as parallel processing is beginning to replace standard design. Fundamentally it is the difference between sequential and simultaneous processing, one that parallels the differences between rod and cone vision. They're wired differently and

"Understanding" in our culture is usually synonymous with focused vision--assumption that is losing credence as our world gets increasingly complex. The brain processes used by focused vision aren't de-

signed to gather massive amounts of ambiguous information and distill them into an "understanding." On the other hand, the eye's rods and the brain's rod circuits are ideally suited for this purpose. Wisdom is a province of second attention, not the focused mind, for "to see clearly" is not to see with the eyes but instead with the mind.

Learning Second Sight

For those wanting direct experience of second sight, here are a few tips. Fix yourself a modified cap and adjust it so the rod tip is directly in line with your



nose at eye level. Focus on the tip as you walk around your house. Then try walking around the yard. Avoid places where there may be traffic or drop-offs.

Basically there are two steps in learning second sight. The first is to realize that your non-conscious can see where you're walking even though your conscious can't. In the beginning, your vision will seem blurred. Pay attention to the total field of vision, far to the sides and up and down. Slowly you'll be able to perceive a fairly clear field of vision with only the center (cone vision) blurred, doubled in fact. As your field of vision begins to clear take it as an indication that you're switching over to second sight.

Breaking Bad Habits

Now for the second part: You can examine elements in your field of vision by simply moving your attention to them. Notice that we say attention, not eyes. Your eyes should remain constantly on the tip of the rod. This is really what second sight is about, using just peripheral vision and the mind to gather and process visual information.

The first part will take about 3 hours, the second about the

same length of time. By keeping your eyes focused on the rod tip while walking, you will eventually break two strong visual habits--relying only on cone vision and moving the eyes to new points of interest. When you have mastered seeing peripherally without moving the eyes, second sight will be yours, you will have the gaze. The rest is just practice.

While the ability to navigate at night is interesting, useful and even exciting, the heart of NightWalking is the accompanying expansion of peripheral mental skills. In essence, what we're exploring is an expanded way of seeing, in both senses of the phrase. In a complex and fast moving world, peripheral mental abilities may be the wave of the future. Future

global, environmental, economic and political concerns demand comprehending massive amounts of information about disparate but tightly inter-related systems and belief structures. This is the domain of peripheral thinking, the part of us which perceives both the subtle and the profound, the only way to see and understand the big pictures.

We recently developed a counterpart to the NightWalking Rod--an urban DayWalking aid called Periphic Glasses. We hand-make NightWalking gear and have a catalogue of sorts and will be conducting a few NightWalking workshops this year.

Nelson Zink is a psychotherapist and Stephen Parks a writer and editor. They live along the banks of the Rio Grande in northern New Mexico and are the founders of The Embudo Center, PO Box 181, Embudo NM 87531, 505-579-4329.

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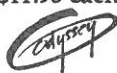
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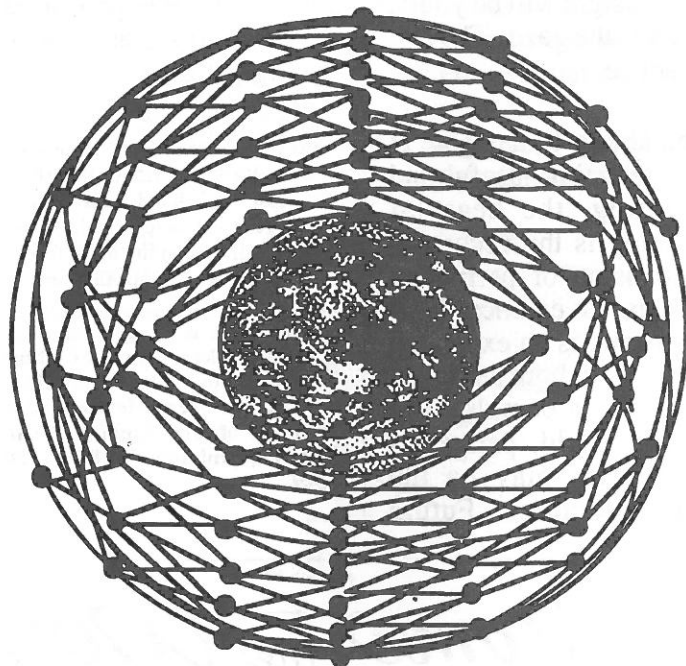
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Tips For Working with Doctors and other Medical Professionals

"You can always tell a doctor, but you can't tell them much."

By Pat Wagner

My dad, a successful MD with decades of experience, used to say that the purpose of medical school was threefold.

- 1) To teach vocabulary, so you would not have to point all the time.
- 2) To scare potential doctors to death. This was the inexplicable strategy medical schools had decided would produce "professionals."
- 3) To lower the death rate among the unfortunate patients of newly minted doctors, until they could really learn their trade on the job.

Many doctors, having learned the bad habits only very smart people acquire when forced to memorize huge amounts of material perfectly under terrific stress (as taught by people with little or no training as teachers) are not easy to reach later in their career. With all due respect, and despite some excellent continu-

ing education programs, many medical professionals are unable to deal with learning new material after they finish their formal education. Much of the resistance, I believe, is a manifestation of a kind of post-trauma stress disorder.

The results of this emotionally damaging schooling also shows in patient-doctor relationships, which some friends claim is itself an oxymoron. As a doctor's

daughter, I had two major criteria for picking a physician when I recently went hunting for a family doctor.

- 1) Does the doctor have a sense of humor?
- 2) Will he admit he is wrong or does not know everything?

When I told the nurse who was helping me find a new doctor my criteria, she knew exactly what I was talking about. I ended up with Mark, who, while sympathetic and reassuring, also was able to kid me out of a hysterics over a weird symptom and pulled down medical texts from his private library for me to read while we figured out my problem.

Enter the NLP trainer. Here is a market where you can make a positive impact on society and **MAKE BIG MONEY.** Many medical professionals are clueless about how to build patient rapport, which has a significant impact on patient recovery. Rap-



Next Page >

port also has an impact on patient retention, a concern for many medical professionals in an era of empty hospital beds and shrinking profits. The crass commercial goal of holding on to paying customers is on the mind of many healers. You can help, of course.

How can you enter the market?

- 1) Unless you yourself have medical credentials, you might find it difficult to convince the average doctor you know anything of value. However, the training departments of teaching hospitals might feel differently, particularly if they can get referrals from their peers at other human service departments. For example, my first break came about 10 years ago when I was contacted to conduct a program on self-esteem for a nursing school. The person hiring me had seen me at an ASTD showcase.
- 2) Professional associations are often looking for speakers; these opportunities can lead to work with individuals. I have received three contracts in the last 8 months to conduct communication programs for hospital personnel. These opportunities all came about because of a marketing piece I sent to the state hospital association.
- 3) I start with the people I already know personally in the profession. I don't mean connections via Daddy; I mean my own doctor, dentist, and other health practitioners. Right now I am coaching the staff of a health practice where I am a client in the simplest techniques of recognizing and using visual/auditory/kinetic information.

- 4) Provide the simplest and most direct form of the information. A major mistake all adults trainers make (myself included) is to give audiences too much detailed information; we sell the features, not the benefits. Instead, learn to provide useful tidbits in 15 and 30 minutes blocks that your audience or client can master quickly.

For example, with one clinic I am providing 30-minute lunch time sessions on how to quickly identify the probable predominant learning style of a patient, and how to use that information to give the patient their take-home instructions on medication, diet, etc.

A serious NLP trainer would have found the content woefully lacking in substance, however, the staff of the clinic were able

to see and hear an immediate improvement in patient follow-through. That was the measure of success, not providing a full-blown master practitioner course. We are now working on getting the staff to understand each other's preferred "styles" to improve the working environment in the office.

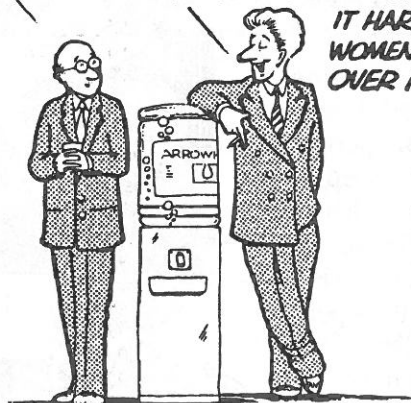
For those readers looking for a new market for their abilities, consider your local physician. Her or his patients will bless you.

Pat Wagner and her partner Leif Smith own Pattern Research, an information systems design company. She is a columnist and contributing editor for Bloomsbury Review. She is also a trainer, speaker, and conducts workshops in communication theory and practice.

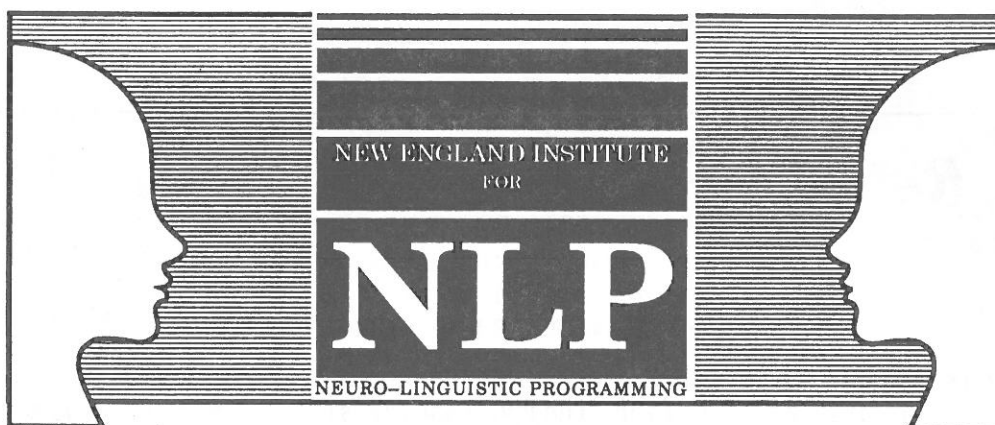


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Retracing and Moving Forward

By Lyle Chubb and Renee Vandermark

It has been some time since this column first appeared, so we thought it might be useful to review what we have already covered before moving forward. For those of you who like to follow along visually, we've included a detailed diagram of the stages proposed in the Pandora model (See Figure 1). You may find it helpful to relate the text to the outline as we go along, since it will give you a framework for the flow of information.

Environment

Everything begins with **ENVIRONMENT**. Environment means a great deal more than just what is "out there" in the world, though. The sources of stimulation that arise outside our physical being make up our **external** environment. We are also influenced by our **internal** environment, involving those physical sensations that are generated within us. Some examples of internal environmental influences are whether we are hungry or full,

tired or rested, ill or healthy, and so forth. The levels and types of hormones and enzymes in our system also have an impact through our internal environment.

From this description, it is obvious that our internal environment is **NOT** identical with our mood or attitude. Our mood and our attitude are among the *last* components added to experience, as we shall see. For now, it is sufficient to recognize that the term *environment* refers to **sources** of physical stimulation. The distinction between *external* and *internal* refers to the general **location** of that stimulation¹.

Perceptions

While our environment is the source for all experience, we are unable to deal *directly* with that environment. We are completely dependent upon our **PERCEPTIONS**. Our sensory receptors translate various forms of physical stimulation into a code that our brain can understand and use. It is the encoded translation of stimulation that becomes the "raw material" of our experience.

The process of translating from source to code is similar to what happens inside a computer. The computer operator represents the (external) environment, and the keyboard is the sensory receptor. When the operator "stimulates" the keyboard by pressing the letter **G**, the computer does not receive a letter. Depressing the letter **G** causes a specific sequence of ones and zeros to be sent to the computer (in this case, the sequence is 01000111). The computer uses this **sequence** in its processing; it has no idea what a "G" is.

Relating this to our biological system, our sensory receptors are stimulated by very specific forms of energy in the environment. When those energies are perceived by the appropriate receptors, the receptors respond by sending bursts of neural impulses toward the brain. The number of impulses, and the rate at which those impulses are sent, conveys an encoded version of the physical stimulation.

We can generally sort our perceptions into what we **SEE, HEAR, TOUCH, TASTE** and **SMELL**. Our sense of touch should not be confused with emotion, which is a *separate* dimension of experience.

"If you want to be a big company tomorrow, you have to start acting like one today."

- Thomas Watson

When we talk about "touch," we are referring to those forms of stimulation that are encoded by sensory receptors in our skin and internal organs. NLP refers to these dimensions of experience as Kinesthetic External (K^E) and Kinesthetic Internal (K^I).

Present State

All encoded information flows along established channels to the brain. As the input arrives, the various signals are assembled into encoded units called **INTERNAL MOMENTS**. Under normal circumstances, our brain processes roughly 400 to 600 of these internal moments *per second*, although the rate may vary from around 200 moments (a very relaxed state) to upwards of 1200 moments (a highly focused state) per second.

As assembled input, these internal moments have no meaning. They are simply combined representations of the initial signal generated by our receptors. To connect meaning with any given moment (or set of moments), our brain compares *incoming* moments with the record of moments we have processed *before*. Most people call this record their **MEMORY**. Although it grossly oversimplifies the actual process, our memory can be visualized as a comprehensive, personal dictionary, containing highly individualized representations (the "definitions") of our experience. What we say a particular moment means will be directly and inevitably

shaped by whatever definitions we then hold in our dictionary. Within this framework, then, we can say that **MEANING = MOMENT + MEMORY**.

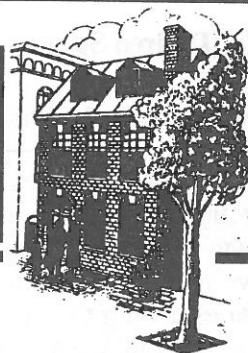
Because of the way neural signals are processed, however, we need to be very careful in claiming that what a moment **MEANS** is the equivalent of what **IS**. We also need to be careful in connecting **MEANING** with something like an objective Reality. Neural patterns go through many changes as they travel through the brain. Some components are eliminated from the pattern, while others (from our "past") are added. Though the actual proportions may vary widely, depending upon several factors, only 10-25% of what we say a given moment *means* is, in fact,

present. The remaining 75-90% of that meaning is a direct function of our personal history.

Rather than trying to decide if we live in the past or the present, let's just take the position we normally do. It seems useful to believe that we live in something called the Present. We will presume that there is a *functional* (if not actual) relationship between what we perceive and what we say is going on. Lumping all this together, then, the process of **MEANING = MOMENT + MEMORY** produces a functional **PRESENT STATE**.

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Desired State

Our brain doesn't stop there, though. We tend to be very goal-oriented creatures, constantly trying to move *toward* what we want and *away* from what we're trying to avoid. One way of describing this tendency is to suggest that we also have a **DESIRED STATE**, composed of our *beliefs, values, and expectations*. Using very general terms, we can define beliefs as **WHAT** are important to us, values as **WHY** those beliefs are important, and expectations as **HOW** or **WHEN** we intend to achieve those beliefs and values.

Our Desired State is our subjective measuring stick, the personalized standard against

which we measure our "self," other people, and the world in general. Once the brain generates a meaning, that meaning is compared (or measured) against the beliefs, values, and expectations we hold at that moment.

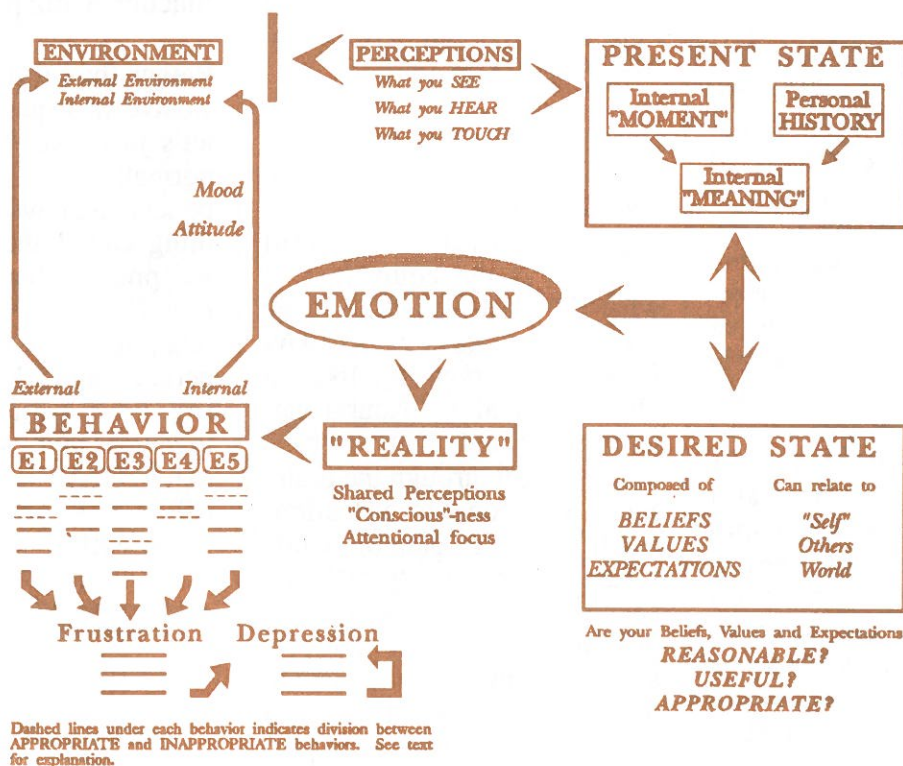
Emotion

The product of this comparison is our **EMOTION**. Every emotion we have -- whether we understand it, appreciate it, or not -- is an indication of how well our *Present State* measures up to our *Desired State*. When our Present State *matches* (or closely approximates) our Desired State, our emotions tend to lean toward joy, fulfillment, satisfaction, happiness, and so forth. When our Present State

does not measure up to our current Desired State (on the other hand), we tend to feel anger, hurt, bitterness, or other such emotions.

Emotion is neither right nor wrong, good nor bad. It is simply feedback about the relationship between what we say **IS** going on and what we **WISH** was going on. Viewing emotion as feedback frees us from having to deal exclusively with the feeling. We can move beyond the emotion to its roots in the comparison between Present and Desired States. This perspective also allows us to understand that emotion is a matter of **CHOICE**, rather than **COMPULSION**. We'll explore this concept in more detail in future articles on this subject.

Figure 1



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Reality

Our brain combines all three elements (Present State, Desired State, and Emotion) to generate what we call **REALITY**. Reality and environment are NOT the same. Reality is a *totally subjective state*, based on a personal dictionary (our memory), a personal set of standards (our Desired State), and the comparison between the two. Each of us ultimately exists and operates in a private, self-contained universe; we are "aliens" to each other. The closest we can come to another person's universe is to share that person's set of definitions, and to hold similar beliefs, values, and expectations. No matter how we may try, we can never share that person's reality; we

cannot have lived their life and have their experiences.

The evolution of reality is also the point at which we become conscious of what is going on around us. Some possible mechanisms behind consciousness will be explored in more detail elsewhere. For now, we simply need to recognize that *conscious awareness emerges after the processing of sensory input has already occurred*. The "unconscious" mind, however you wish to define that term, has received, filtered, processed, and evaluated the input from the environment. All that remains is the selection of a behavioral response².

Behavior

Our brain selects a set of **BEHAVIORAL RESPONSES** from among those behaviors we have learned during our lifetime. *All behaviors are not equally available to us at all times*, though. We learn certain ways of responding to anger, to sadness, to happiness, and so forth. While there may be some degree of crossover between our learned responses, the emotional component of our current reality has a major effect on those behavioral options from which our brain may select.

NLP has two basic assumptions regarding behaviors. The first is that **every behavior has a positive intent**, that it serves

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some useful purpose in our life. The second assumption is that **whatever behavior we are engaged in at any given moment represents the best option available to us**, given what we know at the time.

Unfortunately, NLP (at least in its traditional sense, and in our opinion) does not fully explain what is meant by *positive intent*, *useful purpose*, or *best option* available. Most people have a difficult time understanding how undesired behaviors, such as smoking or the use of illegal drugs, can be positive or useful. How can it be a best option when medical evidence points toward all sorts of diseases being traced to these behaviors? We could side-step the issue by suggesting something called "secondary gain," but this is just one confusing idea being substituted for another. It does little to clarify the issues involved.

NLP Assumptions

Using the Pandora model, we can begin to attach some functional definitions to these NLP assumptions. Let's start with the one about positive intent. Setting aside the issues of *effectiveness* (does it work?) and *appropriateness* (is this the time to do this?), we can suggest that the **intent** (or positive purpose) of all behavior is to **increase the degree of congruency between our Present State and our Desired State**. As the congruency between the two states increases, there is an upswing in what we consider to be our pleasurable emotions. There

can also be a decline in what we consider to be our *unpleasant* emotions. Traditional therapeutic approaches to human behavior have identified this pattern as the Pleasure-Pain principle.

We must acknowledge, of course, that there are varying degrees of congruency (or incongruency) within the Desired State itself. We may have two or more beliefs that contradict or limit each other. In such cases, if one belief has a higher personal significance than the other(s), that belief will become the standard in the comparison³. The *impact* of that belief, though, will be reduced by the conflicting beliefs. When two or more beliefs are of relatively equal significance, one of two things can happen. On the one hand, the person's behavior can alternate between different patterns, indicating that the person is processing the beliefs sequentially. If the person attempts to process the beliefs simultaneously, on the other hand, a *dilemma* is created and the person does not respond at all.

In the next column we will continue to explore additional NLP Assumptions and the Pandora Model.

END NOTES

1) Distinguishing external from internal environment on the basis of being outside or inside our body is a strictly arbitrary decision. We could, if we wished, define environment as a unified source of stimulation, lying wholly outside the central nervous system (in general) and the brain (in particular). Using our skin surface as the dividing line between the two is simply a convenient convention.

We would argue that making a distinction between consciousness and unconsciousness introduces an unnecessary distinction into what is essentially a unified process. Most people view these terms as representing separate dimensions of experience, operating through interrelated yet discrete channels. If we define experience as a direct result of processing by the central nervous system (a position supported by the vast majority of current neurological research), then the issues of consciousness and unconsciousness can be translated into terms of relative neural activity and thresholds of awareness.

2) When the level of neural activity within a given network reaches a certain point (or threshold), the specific content represented by that activity achieves awareness. We may redefine consciousness, therefore, as the term used to identify those aspects of neural activity that are of sufficient intensity to exceed the threshold of awareness. Given this understanding, we do not really need to distinguish between conscious and unconscious processing; there is only processing.

3) Under such circumstances, we are presuming that the relative intensity of the emotional component is mediated by the degree of congruency within the Desired State. The greater the degree of incongruency between competing beliefs, values, or expectations, the less intense will be our emotional state as a result of the comparison.

Lyle Chubb, B.A., M.Div., is the Founder and Director of Creative Growth Unlimited, a counseling and education center located in Lyons, New York. He is a certified NLP practitioner and is currently serving as Vice-President of Membership for IANLP. Lyle has 10 years experience in counseling and interpersonal therapy techniques.

Renee Vandermark, a second-year college student at CCFL, is an associate member of IANLP and works with Lyle at Creative Growth Unlimited. Renee will be attending the State University at Brockport in the fall, where she will begin working toward her Master's degree in psychology and counseling.



Around the NLPerhood

Marie Zeller

Home: Jacksonville, Florida
Occupation: Consultant/Trainer
Business: Zeller and Associates
Family: 2 sons: Joey and Jon.

Favorite dessert: Creme Brulee

Hobbies: I play the flute, piano and enjoy painting.

What kind of clothing do you like to wear? Loose comfy T-shirts.

Best kept secret: I can type.

What do you do for fun?: I like walking on the beach or in the woods, or playing racquetball or gin rummy.

Favorite fairy tale/story: *Cinderella* or *The Little Engine that Could*.

What is your favorite NLP book?: *Introducing Neuro-Linguistic Programming* by O'Connor and Seymour. I also like all of Leslie Cameron-Bandler's books.

If you could model any 3 people, who would they be? Virginia Satir, Leslie Cameron-Bandler, & Frances Wiggins.

What is the silliest thing you ever did? I climbed into my 300 ZX, and (without looking behind me) went into reverse and backed right into a huge red lawn service truck.

What is the most significant event in your life so far? I won a citywide racquetball tournament. It was significant because growing up I never attended recess and gym class. I have never been athletic but I won against others who have always been athletic.

Most unusual food you have eaten: Blackened tofu or alligator.

Do you have a favorite movie? Yes, I love Gene Wilder movies like the *Woman in Red*.

If you had unlimited resources, what would you do? I would be doing the same type of work, donating a building for *The Center of Attitudinal Healing*, and seeing as many sunsets as I can in different parts of the world.



What was your most embarrassing moment? I was attending the Imperative Self Training in California and boarding on the 3rd floor at the Dominican College where one bathroom was shared by 6 other boarders. One morning, when I was under pressure and could wait no longer, I set out looking for a vacant bathroom to use. I checked the 2nd floor (occupied) and the 1st floor (occupied) facilities. I was really desperate and remembered one more option in the front of the building. So I opened the door to the room that would lead me to my destination and found myself in the company of 150 Social Democrats. So I assumed invisibility and walked through the crowd in a night shirt!

What will you be remembered for? My sense of humor, my ability to see the goodness and strength of others, and my sense of fun and enjoyment in life.



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A Seminar On Panic Disorder

By Veli-Matti Toivonen

Seppo Hietanen and Martti Tenkku. Martti Tenkku showed a video about a successful panic disorder case treated with NLP and hypnosis.

Panic Disorder

Psychiatrists have struggled for decades to diagnose different kinds of anxiety problems. Different solutions have been proposed. The latest classification, Diagnostic and Statistic Manual III-R, has three different classes of anxiety disorders:

1. Generalized anxiety disorder,
2. Panic disorder, and

It is not easy to produce a panic attack if you don't know exactly how to do it. It takes careful planning, and I think most readers couldn't do it even if they tried. On the other hand, there are people who have learned to do it so well and with such elegance that even with the help of therapists they find it difficult to stop.

The Finnish Association of NLP (a non-profit networking organization of NLPers) organized a 1-day seminar on the 5th of April on panic disorder, a new diagnostic category which has drawn a lot of public attention in Finland.

The main speeches on panic disorder in the seminar were given by Pekka Aarninsalo,

3. Agoraphobia.

Uhde and Nemiah summarize panic disorder in the following way:

"Panic disorder is characterized by recurrent panic attacks." (Which do not occur immediately before or on exposure to a situation that almost always causes anxiety and are not triggered by situations in which the person is the focus of others' attention.) "Panic attacks are manifested by the sudden onset of intense apprehension, fear, or terror, often associated with feelings of impending doom...Panic attacks are routinely associated with somatic symptoms, and at least four of the following symptoms are required to meet formal DSM-III-R criteria for a panic episode: dyspnea or smothering sensations, dizziness or faintness, chest pain or discomfort, hot and cold flashes, palpitations or tachycardia, trembling or shaking, paresthesias, choking, sweating, gastrointestinal distress, depersonalization or derealization, fear of dying and fear of going crazy or doing something uncontrolled."

The treatment of choice proposed by many psychiatrists for panic disorder is medication and this, together with the extensive public attention, has resulted in a large group of people self-diagnosing themselves as having panic disorder and seeking medication.

Some cognitively oriented therapists have announced successful treatment results in research they have made. Traditional unfocused therapies don't seem to work well. Nei-

ther do basic NLP formulas such as:

- The fast phobia cure,
- Basic submodality changes, or
- Anchoring.

Sufferers of panic episodes or disorders range from those who live relatively normal lives to those who are even afraid to leave their homes. Panic may be their only mental problem or they may have an abundance of other life, family, and personality problems.

It is not uncommon for a client to have a variety of relationship and substance abuse problems. Things get even worse when panic attacks are added to the equation.

Powerful bail-out anchors are necessary while doing any NLP format where the panic might be activated, because the client may stop the treatment if the panic is even once activated during the treatment.

A Cognitive Model

According to a cognitive model, the onset of panic attack is usually triggered by a bodily sensation to which the person attaches an "emergency"

meaning in their mind which then drives them into a panic state (see for example Salkovskis and Clark). These misinterpretations (mis- because they actually don't result in the emergency that was feared) may include the following:

- Breathlessness - (means) I am about to suffocate to death;
- Palpitations/heart racing - (means) I am about to have a heart attack;
- Feeling unreal - (means) I am going insane, etc.

Patients experience recurrent panic attacks because they have an enduring tendency to misinterpret certain bodily sensations as signs of imminent physical or mental disaster. Beneath these misinterpretations are often negative beliefs. These interpretations create a vicious circle which culminates in an attack.

What To Do

Out of the speeches and comments of the participants at the seminar, the following picture emerged.

- 1) **Rapport:** Therapists need to create good rapport and trust for the initial security of the client. This also helps the clients to participate in the treatment, which is a prerequisite for a successful treatment.
- 2) **Safety:** It is good to stress safety throughout the therapy. The panic attacks with possible associated fears of dying or having a dangerous illness can be such unbearable experiences, that some of the clients do anything to keep the attacks

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away. They even say it aloud: "I won't do anything that may trigger the attack!"

- 3) **Control of the symptoms:** Being able to control the panic is always a great relief to the client and gives hope that he can get over it. That's why it often pays to do some strategy work along the line. The therapist can elicit parts of a strategy or whole strategies that produce the panic attack and change them. For example, one client's strategy of producing rather mild but disturbing attacks went as follows:

Example of a Panic Attack Strategy

Ve (the room is full of people),

Adi ("last time I had an anxiety attack in this same situation, wonder where I'm going to feel it first" - notice the presupposition),

K- (he started to scan all over his body to find where the feeling starts, and when he noticed something),

Adi ("yes it is beginning, wonder where it feels next") after which the Adi, K-, Adi, K- loop continued into the attack.

When he realized his strategy, he changed the first Adi, for example he said to himself: "whether it comes or not, I've always felt good afterwards." This reduced the attacks so much that he didn't feel the need to continue the treatment anymore.

Another side of control is anchoring. Anchoring safety is especially useful. Anchors that lessen the feeling of helplessness can be of help, too. Powerful bail-out anchors are necessary while doing any NLP format where the panic might be

activated, because the client may stop the treatment if the panic is even once activated during the treatment. Maybe this is one of the reasons why medication seems so tempting to many clients.

Relaxation can sometimes be useful, too, if clients can learn to have some control over their states through it.

- 4) **Pattern interruption through belief change:** Often the therapy is futile if the vicious circle of interpreting the symptoms in a dangerous way is not broken. Anything that can help to break the vicious circle is acceptable, even medication if nothing else works. The therapist can reframe the interpretations the client attaches to the symptoms and elicit and change the beliefs on which those are based. Often misinterpretations and beliefs have their logical origin somewhere in the client's past time-line and they can be found and worked-on. Some cognitive therapists believe that it is here that the real enduring results in treating panic disorders happen. In NLP language, this means reframing the misinterpretations and working on related beliefs.

- 5) **Other techniques:** When the therapist succeeds in the first four Steps, he may then move to other methods. Out of many possibilities, the following were mentioned by the participants at the panic disorder seminar:

- a. Time-line work with past traumas and origins of the panic; but also into the future where it is important to create a picture of self capable of overcoming panic attacks or panic disorder. Often clients don't have such a positive future where

they can see themselves free of the problem and it has to be created.

- b. When the panic disorder is related to relationship problems, there might be repressed feelings, which have to be found, appreciated and worked with - (for example rage, grief etc.).
- c. Six-step reframing has sometimes been helpful.
- d. Metaphors can sometimes help.
- e. Some therapists like to have their clients in trance while they are using NLP methods.

I hope that this combined experience of Finnish NLPers gives you some ideas about how to work with panic disorders. If you have other ideas and experiences concerning panic disorders that you'd like to share with us, we would be interested in hearing from you about them.

*I want to thank Pekka Aarninsalo who organized the panic disorder seminar and Tim Murphey who helped me with my English.

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- 1) Salkovskis and Clark, 1991: Cognitive Therapy for Panic Attacks, *Journal of Cognitive Psychotherapy: An International Quarterly*, Volume 5, Number 3.
- 2) Uhde and Nemiah: Panic and Generalized Anxiety Disorders, in Kaplan and Sadock: *A Comprehensive Textbook of Psychiatry I and II*.

Veli-Matti Toivonen is a psychologist, MA, NLP Associate Trainer, associate editor for the Journal of Finnish Psychological Association "PSYKOLOGIA" and editor for the Finnish NLP Journal "VAK: NLP Kommunikaatio Muutos." His address is: Vehkatie 25 as. 23, 04400 Järvenpää, Finland; tel: (land code to Finland+) 02919834



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The Missing

META-Model Distinctions - Part 2

by Michael Hall

Today, Alfred Korzybski is known as the founder of the field of General Semantics. With the publishing of *Science and Sanity, An Introduction to Non-Aristotelian Systems and General Semantics*, he detailed much about how language works, about how the human nervous system operates (by abstracting inputted information), and how language itself operates as a psychophysiological function in our lives.

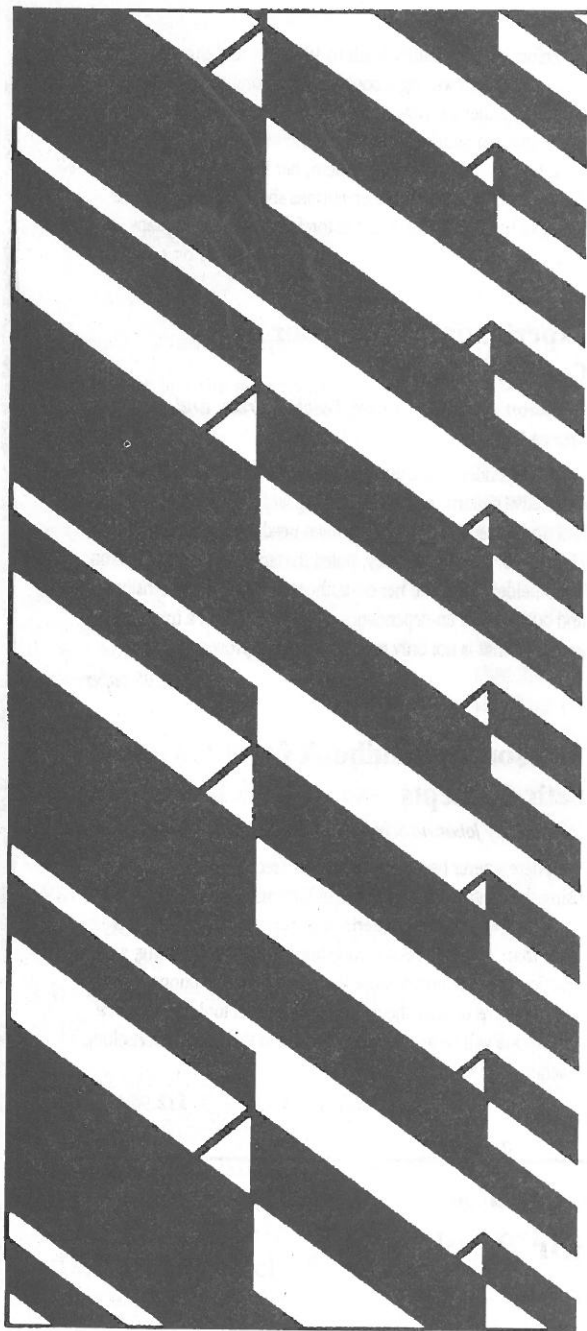
In the June 1992 issue of *Anchor Point*, I identified four Meta-Model distinctions of ill-formedness that were not picked up by Bandler and Grinder in *The Structure of Magic*. These were Undefined Terms, Either-Or Phrases, Ambiguous Words, and Static Words. These expand the Meta-Model to provide us even more linguistic magic over the mental maps that we make about our world. Now for three more meta-model distinctions, all which are Distortion Distinctions:

1. Delusional Verbal Splits,
2. Identifications, and
3. Pseudo-Words.

Distortion Distinctions

D.V.S. -- Delusional Verbal Splits

Verbally, we can **split** mental ideas/concepts and divide them into conceptual categories even though the actual referent in the external world beyond our skin cannot be split. Hence we can verbally make a split between "body" and "mind," "emotion" and "intellect," between "space" and "time," etc. In actuality, the refer-



ents of the above words cannot be separated. Empirically they function holistically, not separately. They can only be split at the verbal/conceptual level where we think and talk **about** things.

In linguistic form, we deal with them as separate words and, hence, **as if** they refer to separate referents. This assumes (presupposes) they are "elementalistic" in nature. But this is false-to-fact. They do not accurately represent the facts. The territory is not so separated.

Therefore, since "emotions" and "intellect" cannot actually be divided, this division structurally violates the organism-as-a-whole generalization (pg. 65). In actual human functioning, to have "an emotion" you have to think (have "thoughts"), and in all thinking effective states are generated, however subtle. So with "body" and "soul," and other **verbal splittings** which actually confuse understanding, hamper development, and generate false-to-fact reasonings. And that makes us unsane.

Elementalistic terminology assumes sharp divisions between such things as "mind" and "senses," "percept" and "concept," etc. It fails to take into consideration the holistic, gestalt, relational, and cybernetic nature of reality. It presupposes splits where there are none.

Korzybski writes, "Einstein realized that the empirical structure of 'space' and 'time' with which the physicist and the average man deals is such that it cannot be empirically divided, and that we actually deal with a blend which we have split only elementally and verbally into these fictitious entities" (pg. 106). "The elementalistic 'absolute' division of the 'observer' and the 'observed' was false to facts, because every observation in this field disturbs the observed" (pg. 107). This illustrates the danger of Delusional Verbal Splits.

If we make such verbal splits, and fail to remain conscious that our words are only words and only deal with reality at the Verbal Level, we train ourselves for delusional semantic reactions. We train ourselves to think in terms of one-valued or two-valued semantics rather than recognizing the infinite nature of the world that is dynamic, interconnected, and holistic (pgs. 194-5).

"In life, as well as in science, we deal with different happenings, objects, and larger or smaller bits of materials. We have a habit of speaking about them in terms of 'matter.' Through a semantic disturbance, called identification, we fancy that such a thing as 'matter' has separate physical existence. It would probably be a shock to be invited seriously to give a piece of 'matter' (give and not burst into speech).

"I have had the most amusing experiences in this field. Most people, scientists included, hand over a pencil or something of this sort. But did they actually give 'matter'? What they gave is not to be symbolized simply 'matter.' The object, 'pencil,' which they handed, requires linguistically 'space'; otherwise, there would be no pencil but a mathematical point, a fiction. It also requires verbally 'time;' otherwise, there would be no pencil but a 'flash.'" (pgs. 224-5).

The linguistic device that Korzybski recommends for dealing with this matter is **Hyphenating**. Hyphenating gives us the ability to reconnect holistic processes which we often separate verbally. "A little dash here and there may be of serious semantic importance when we deal with symbolism" (pg. 289). Hence, "time-space," "mind-body," etc. Organism-as-a-whole words are those that can be seen as well as "thought" about.

Application

You can meta-model Delusional Verbal Splits by asking, "Do the referents to my words operate independently of each other? Can there be 'emotion' without 'mind'? Can there be 'mind' without 'emotion'?" If the verbalization does not have a separate and distinct referent outside your skin, it probably is just a convenient verbal split.

I.D. -- Identification

As an infant begins life, he begins identifying and developing the conditioned responses (semantic reactions) of identifying. Thus for him, his cry becomes so associated with the food it receives that it "is" food. The baby wails and he gets fed. Since his noises (and later words) work so magically for him, those words "are" the referent. Korzybski says that **this equating tendency** seems inherent in all human semantic reactions (pg. 201).

By definition, **identity** is "absolute sameness in all respects." And it's this "all" that makes identity impossible. If we eliminate the "all" from the

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definition, then the word 'absolute' loses its meaning. We have 'sameness in some respects,' but we have no 'identity,' only 'similarity,' 'equivalence,' 'equality,' etc.

But **identification**, based on assumption of identity, leads to false evaluations. Identity as "absolute sameness" necessitates "absolute sameness in all aspects" which never occurs in the world or even in our heads (pg. 194). Identification results in the failure and/or the inability to make distinctions, it confuses differences between different orders of abstractions.

Korzybski asserts that this identification process represents a comparatively inflexible and rigid form of adaptation, that is, a low degree of conditionality. The bell is the steak (to the dog's abstracting mind) and so the dog salivates (it's nervous system and neurology so responds). By neurological necessity, it represents the processes of **animal adaptation** which are inadequate for modern man (pg. 195).

(While Korzybski gives a lot of room to Pavlov and his conditioned reflexes, he consistently looks upon such "anchoring" as adapting to the way an animal's nervous system functions rather than a man's. This belief prevented him from ever recognizing or utilizing anchoring.)

Curiously enough, identification is found in all known forms of "mental" ills. Yet in the world of processes and non-identity (since every event is unique, individual, absolute, unrepeatable) it follows that no individual, 'object,' event, etc., can be the 'same' from one moment to the next. When we identify, we create a mental illusion. We thus begin living in a delusional world of our own making.

"In heavy cases of dementia praecox, we find the most highly developed 'identification.' [This] suggests that any identification, no matter how slight, represents a dementia praecox factor in our semantic reactions. The rest is only a question of degrees of this maladjustment." (pg. 586, again illustrating his negative frame-of-reference about those responses that we refer to as anchors).

Identification is therefore a belief, an erroneous evaluation, that what is going on inside our skin has objective existence outside our skin. In Identification we ascribe external objectivity to our words. This generates a number of mental

mapping mistakes: delusions, illusions, and hallucinations (pgs. 456-7)."

Korzybski warns that Identification is built into the very form of our subject-predicate language forms (pgs. 198, 250, 57, and 188-191). This explains why he called for a whole new Non-Aristotelian revolution built upon a functional and behavioral language. The "is" of identity [in contradiction to the "is" of predication ("the apple is red,") and the "is" of existence ("I am") and the "is" of an auxiliary verb ("Smith is coming")] is responsible for a great many of our semantic difficulties. The "is" of identity confuses logical levels and makes equations that are false-to-fact.

Resolving Identifications

To resolve Identifications, use any of the following **Meta-Model Challenges**.

- 1) **Extensionalize.** The extensional method means dealing structurally with the many definite and unique individuals that distinguish and separate (pg. 135). Distinguish the "befogging identifications" (pg. 207). You extensionalize by asking indexing questions, "Specifically what, when, where, which, who, how, etc."
- 2) **Differentiate.** Since "identity" is never found in this world, as we reject the "is" of identity, and accept difference and differentiation as fundamental (pgs. 93-4), we can begin identifying the absolute individuality of events (pg. 93).
- 3) **Subscripting** words with time-dates or space-locations. Subscripting helps us to deal with the absolute individuality of every event at every time. Since the world and ourselves are made up of processes, every Smith (circa 1900) is quite a different person from Smith (circa 1933) (pg. 263). This individualizing helps us to make distinctions. Time-indexing refers to the process of identifying the date of any verbal statement ("specifically when...?"). We can do the same with person-indexing ("specifically who?"), place-indexing ("specifically where?"), and even process-indexing ("specifically how?").
- 4) **Silence at the unspeakable levels.** One way to eliminate the "is" of identity involves being able to recognize the unspeakable level of experience. In the place of repressing or suppressing, "we teach silence on the objective level in general... Any

bursting into speech is not repressed; a gesture of the hand to ... the objects, or action, or happenings, or feelings. Such a procedure has a most potent semantic effect. It gives a semantic jar; but this jar is not repression, but the realization of a most fundamental, natural, structural fact of evaluation" (pg. 481).

Applications

Such silence allows one a moment to realize the levels of abstraction and experience. It allows one to experience on sensory levels (see, hear, feel, etc.) before experiencing on the language level (saying words about it).

P.W. -- Pseudo-Words

Pseudo-words, a pattern of distortion, refers to words that are mere noises, rather than true symbols. In language, a symbol is a sign that stands for something. If it stands for something--it serves as a symbol for that referent.

If it does not, it is a **semantic noise**, a meaningless sign or spell-mark (if written) (pg. 79). Before a noise or spell-mark can be a symbol, something must exist for the symbol to symbolize; there must be a referent.

In language and "knowledge" there are two



kinds of existences:

- 1) Physical existence, and
- 2) Logical existence.

For example, actual unicorns do not exist in the external world of unaided nature; they don't belong to zoology. Unicorn is a Pseudo-Word when so applied. Yet when applied to human fancy -- the word has a referent, and in that way a unicorn is meaningful (pgs. 81-82).

Distinguishing between words which are **true symbols** symbolizing something, and those words which are **noises** (not symbols) which have no actual referent is vital to functioning productively, especially if one wants to be a professional communicator. If you use **noises** as if they are words with referents, you create all kinds of problems which are in reality no-problems. "One of the obvious origins of human disagreement lies in the use of noises for words" (pg. 82). Korzybski says it is a form of fraud since it is literally, "the use of false representations."

He illustrates this concept with the words:

"Heat" (pg. 107). Grammatically, this term is classified as a substantive (a noun). Physicists labored for centuries looking for some 'substance' which would correspond to the substantive name 'heat.' They never found it. It does not exist. We know now that there is no such thing. 'Heat' is considered a manifestation of 'energy.' ("Heat" is a nominalization since a process has been thingified into a noun.)

"Space" (pg. 228). 'Space,' in the sense of absolute emptiness, does not exist. It is not true nor false, it is nonsense. It makes a noise, but it says nothing about the external world. It is a label for a semantic disturbance, for verbal objectification, for a pathological state inside our skin, for a fancy, not a symbol.

"Infinity" (pg. 205). The term 'infinite' refers to a process which does not end or stop. It's used as an adjective describing the characteristics of a process, but should not be used as a noun.

And what shall we say of the verbal fiction of "owning" or "ownership?" "We see the utter folly of racing to accumulate symbols, worthless in themselves, while destroying the 'mental' and 'moral' values which are behind the symbols. For it is useless to 'own' a semantically unbalanced world..." (pg. 549).

Verbal forms which have no meanings, no actual referents are Pseudo-Words, a mere mechanism of

our symbolism. So, too, are **spell-marks** (noises which can be spelled). For though they have the appearance of words, they should not be considered words. They say nothing in a given context (pgs 137-8). In practical life, collections of noises (spell-marks) (which look like words but are not) are rarely suspected of being meaningless (pg. 142).

Application

You can meta-model Challenge Pseudo-Words by referencing. "Specifically, what are you referring to?" "Date-time index" and specify precisely the referents. If I were to see-hear-feel this, what would I see or hear or feel?

Summary

As a semantic class of life, we inevitably **map out** our world. We do this mapping by the sense representations we generate and the words we use to "make sense" of things. Yet in realizing this consciously, we can then orient ourselves properly. These language distinctions (linguistic markers) enable us to distinguish between our maps and the territory. And when we know that what we say about things are just maps, then we're free to reframe, create new maps, and construct representations that enhance life.

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- 1) Korzybski, Alfred, *Science and Sanity* (4th Edition), Inst Censeman, 1980.
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Michael Hall, therapist and author, is a Certified NLP Trainer who conducts NLP Practitioner and Master Practitioner trainings in Grand Junction, Colorado. He also writes a Journal entitled *Metamorphosis* that explores psychological issues. Write him at 1904 7th St. - Grand Junction, CO 81501. Phone: (303) 245-3235.



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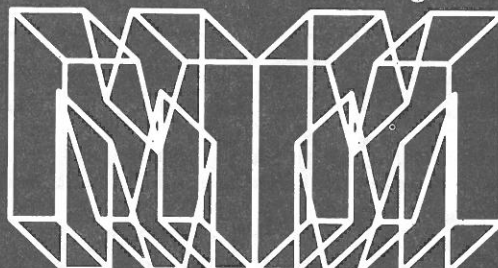
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Virginia Satir

And Origins Of NLP

By Dr. Robert S. Spitzer

Virginia had many different feelings toward Richard Bandler at various times in her life. I remember being surprised by the extent to which she was touched when he sent her flow-

ers toward the end of her life when she knew she was dying.

I often felt responsible for Richard and John since I had introduced them to her. Those are two guys you don't want to feel responsible for unless you

have a profound belief in a benevolent God.

For me, it all began when my wife, Becky said "Bob, you've got to talk to him." She was referring to the 17-year old that she had asked to teach our son Dan how to play the drums. This was 25 years ago in 1967. The 17-year old was Richard Bandler (who was skinny and scrawny in those days). He was a junior in high school and helped put on big time rock concerts.

Becky had been impressed because of Richard's interest in philosophy and the intellectual approach he used in teaching music. Our son took to Richard and to drums. Before long he had a group and I was driving him over to play with friends more than I wanted to.

Richard went on to Foothill, a local junior college, where he had an exciting and tempestuous academic career driving some of his professors crazy (sometimes refusing to compro-

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mise on what I thought were insignificant details).

Richard was handy and could do almost anything. We had a cabin in the country near Santa Cruz and when Richard switched to U.C.S.C., it was a good deal for both of us when he built himself a small place on our property and became a caretaker with his dog and girl friend. They felt like family. It was at this cabin that Richard first met Virginia Satir. She was doing a family reconstruction of an Israeli friend. About 30 of us gathered together to be role players and watch Virginia work.

Shortly after that, Richard went with Becky and me to visit Bud and Michele Baldwin in Reno. Bud had helped start the medical school there and he had arranged for Virginia to do a workshop which included working with two families. Everything was filmed and out of it came the wonderful tape, *Family In Crisis*. In this videotape, the identified patient (an 18-year old Eskimo girl) had an epileptic seizure apparently triggered by the increased intimacy and touch that Virginia had introduced into the family system.

I then asked Richard to audio tape and transcribe a month-long workshop Virginia led in Canada. We hoped a book would come out of it. Becky and I also thought it might be

good for Richard, but it was before I had attended a workshop myself that I actually experienced how meaningful it could be.

I have had the unique experience of being both Virginia's and Richard's boss. For some years, Richard worked at Science and Behavior Books where he went from warehouseman to editor to author. Before that, technically I had worked as Vir-

In a way, Richard and John were like prodigal sons who never came back. They obviously learned a great deal from Virginia which has been part of the base of Neuro-Linguistic Programming. They went on to study other people and also to develop their own techniques which are very powerful. However, neither personally experienced a family reconstruction in the context of an extended training.

ginia's boss teaching family therapy at the Mental Research Institute in Palo Alto. This was the first training program in conjoint family therapy in the world and a psychiatrist was needed to get a government grant. As a woman and social worker, Virginia was a real trail blazer.

Richard was quite taken by Virginia. Those of you who have seen her in a 1-day workshop know what a powerful experi-

ence that can be. A month-long workshop was something else. There was an accumulative effect as Virginia was superb in building a sense of community.

Richard spent several months transcribing the audio tapes and after awhile developed many of Virginia's voice patterns and mannerisms. He said this was how he learned music. Richard would listen to the music of someone he admired over and

over until he sounded just like the person being imitated. He was not worried about imitating or losing his identity. Apparently musicians often use a form of deep identification in their learning processes.

About this time, Fritz Perls died. He had given me an unfinished manuscript which we published as *The Gestalt Approach* and Richard helped edit it. We did a second book *Eye Witness to Therapy* which was essentially a transcription of teaching films Fritz had made. Again, Richard spent day after day wearing ear phones while watching the films - making certain that the transcription was accurate. He came out of it talking and acting like Fritz Perls. I found myself accidentally calling him Fritz on several occasions.

While still an undergraduate, Richard started running gestalt groups on the campus. John Grinder (then a young Professor

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of Linguistics at U.C.S.C.) dropped in to observe a session and soon became a co-leader.

Meantime, Richard had moved to a second piece of property Becky and I had which had been a creative commune for midwives and artists. We had the publishing company there. Gregory and Lois Bateson moved to the property originally because of Lois' interest in home birth. Then John Grinder also moved in. Virginia had been the Godmother for Gregory and Lois' daughter, Nora. The land may have suffered from inattention but it became an intellectual hotspot. At one point, Virginia talked about moving there.

I don't know who made what specific discoveries in NLP. I

know it was Gregory's idea that they study Milton Erickson along with Virginia and Fritz Perls. Both Virginia and Gregory wrote enthusiastic introductions for *The Structure of Magic*. (Richard by the way did the warehousing as well as selecting the painting on the jacket and most of the editing on both volumes. I'm pleased to say they are selling well.)

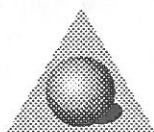
In his introduction Gregory Bateson said:

"They have tools which we did not have or did not see how to use. What happens when messages in digital mode are flung to an analog thinker? We did not see these various ways of coding: visual, auditory, etc. are so far apart, so mutually different even in neurophysiological representation, that no material in one mode can ever be of the same logical type as any material in the other mode."

About this same time, Virginia asked me to go with her to Winnipeg to see some videotapes Maria Gomori had made of Virginia working with different families at the medical school there. They are superb and unfortunately have never been distributed. Before seeing each family, Virginia was given just the presenting symptom and the names and ages of all the family members. She then talked about the many thoughts that occur to her before seeing a family just based on the barest family fact chronology. She then explained how she tried to clear her mind before going in to see the family so as to be sensitized but not biased. This was 1975 and good tapes of Virginia working with actual families had not been done (with the exception of Family In Crisis).

I gave my copy of the video to Richard and John and they played the video over and over. (Incidentally Richard had taught John to play the guitar by this time and I'm sure they approached it like musicians.) They came out of the experience with a thorough understanding of some of Virginia's 'favorite licks' (an expression they used at the time). They were able to show Virginia the tape and translate what she had done into their terminology. From this came the book, *Changing With Families*.

The family in the video presented problems related to three teen aged sons but after a half



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hour of clarification by sculpting their problems it became apparent to Virginia that poor communication between the parents was central.

Thereafter, she worked with the parents and the boys became observers. The father was an athlete and a coach who was jealous of his attractively dressed wife. He wanted contact, to be touched by her. She felt blamed and not appreciated by him. Virginia talked to them about their different "communication channels."

Virginia explained the wife's desperate need to be observed visually by her husband and his need to be touched by her. She explained and sculpted how each was a blamer in their own way. Finally she had them sit facing each other with their knees touching. She asked them to hold hands and covered their joined hands with her hands. She explained to them that in this way the husband would be reassured by the close contact and could learn to tell his wife (in words) what he saw about her that he admired. Each one practiced *putting into words* their needs and checking whether the other understood.

This technique of sitting close together facing each other, holding hands and looking directly at each other worked well for them. While in this position, Virginia had them practice resolving future problems in this way. She then had them agree to do this procedure on a regular basis and had them prac-



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tice ways in which each could ask for it.

Virginia routinely did these kind of things when she demonstrated family therapy to students. She taught clients and students about the importance of sensory modalities which she called communication channels and referred to as holes or orifices, the eyes, ears, mouth, and skin. These became described as representational modes in Neuro-Linguistic terminology.

Her methods of clarifying the presenting problems were a precursor of the meta-model as described in *The Structure of Magic*. Virginia did not use the linguistic term nominalization for example but if a father said he wanted "respect," Virginia would ask the father to sculpt

what "respect" would look like to him, what the different family members would need to do in action so that he coded it "respect." In this way she gave the family a picture with which they could more meaningfully agree or disagree.

Virginia demonstrated anchoring and future pacing when she had the father and mother hold hands and rehearse future problems in this ritual she gave them. In a similar manner, techniques of reframing are found throughout Virginia's work particularly in her *Parts Parties*.

Virginia's Early Years

I believe Virginia's appreciation of the different sensory modali-

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ties was related to a period of deafness that lasted several years when she was quite young. She taught herself lip-reading and I believe learned non-verbal communications as a second language. While she was deaf (whenever she would close her eyes) she could experience consciousness without vision or hearing. When hearing did eventually come back she had the opportunity to compare what added learning or confusion came from the addition of this modality. Most of us take consciousness for granted and assume it includes all our sense modalities but particularly vision and sound.

Virginia had the advantage so to speak of growing up knowing that consciousness was composed of different sense

modalities. It was natural for her to describe communication in terms of the communication stances: blaming, placating, super-reasonable, and irrelevant, which in a way were the alphabet of the nonverbal language she learned while deaf.

In *Conjoint Family Therapy*, Virginia wrote "Within a few moments, I am making mental pictures of the people in front of me and translating them into physical postures that represent their ways of communication."

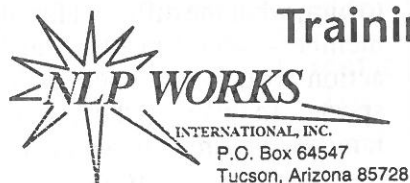
On a Final Note

In a way, Richard and John were like prodigal sons who never came back. They obviously learned a great deal from Virginia which has been part of the

base of Neuro-Linguistic Programming. They went on to study other people and also to develop their own techniques which are very powerful. However, neither personally experienced a family reconstruction in the context of an extended training. I think such an experience for either of them would have added an new dimension of appreciation of Virginia and life. Richard and John also had very limited contact with Virginia during the last 10 years of her life and missed the full expression of her spiritual development.

Dr. Robert S. Spitzer is a graduate of Harvard Law School, Washington University Medical School and is a member of the American Board of Psychiatry and Neurology. He worked closely with Virginia Satir teaching family therapy in the Sixties. He is the President of Science and Behavior Books and a member of the Virginia Satir Avanta Network.

The Avanta Network was begun by Virginia Satir to carry on her work through teachings and trainings. For additional information regarding the 1992 Avanta International Training Schedule write: Avanta, 139 Forest Avenue., Palo Alto, CA 94301; (405) 327-1424.



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- Aug. 21 PhotoReading Begins

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(617) 259-1387

- Sept. 5-6 NLP Tools for Success: Performance Modeling
- Sept. 18-20 Partnership: Communicatikon for Cooperation
(Zurich Switzerland)

DYNAMIC LEARNING CENTER

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- Aug. 1 NLP University Semester 2 Begins

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- Sept. 14-18 Patterns of Physiology
- Sept. 26-29 Exploring the Dark: Vision and the Non-Conscious

FACTICITY

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(206) 283-4190

- Jul. 18-25 The Facticity Experience Workshop
- Aug. 8-22 NLP Master Practitioner Certification

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3900 W. Brown Deer Rd., #A164 - Milwaukee, WI 53209
(414) 224-6623

- Sept. 2 Influencing Power Beyond Belief Begins

LEAD CONSULTANTS, INC.

P.O. Box 664 - Reynoldsburg, OH 43068 (614) 864-0156

- Aug. 31 NLP Level 1 Begins/Basic Skills Meta Model

THE LEARNER'S EDGE, INC.

12830 Hillcrest Rd., Ste 111, Dallas, TX 75230 or
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LEARNING STRATEGIES CORPORATION

900 East Wayzata Blvd., Wayzata, MN 55391 (612) 475-2250

- Aug. 7-21 PhotoReading Instructor Training
- Aug. 8 PhotoReading Begins (Des Moines, IA)
- Aug. 14 PhotoReading Intro (Cincinnati, OH)
- Sept. 4 PhotoReading Intro (Milwaukee, WI)
- Sept. 12 PhotoReading Begins (Cincinnati, OH)
- Sept. 25 PhotoReading Intro (New Orleans, LA)
- Sept. 3 PhotoReading Begins (Milwaukee, WI)
- Sept. 4 PhotoReading Intro (Milwaukee, WI)
- Oct. 9 PhotoReading Intro (Washington, DC)
- Oct. 24 PhotoReading Begins (New Orleans, LA)

METAMORPHOSIS

1904 N. 7th St. - Grand Junction, CO 81501
(303) 245-3235

- Aug. 25 Intro to NLP (free)
- Sept. 8 Healing Traumas Workshop Begins

MID-SOUTH INSTITUTE OF NLP

2906 Garth Road S.E. - Huntsville, AL 35801 (205) 881-0884

- Sept. 12 PhotoReading Begins
- Sept. 19 Understanding Addiction
- Sept. 26 Technician and Practitioner Training Begins

NEW ENGLAND INSTITUTE FOR NLP

RFD #3-AN, Pratt Corner Road - Amherst, MA 01002-9805
(413) 259-1248

- Aug. 8-21 Ericksonian Hypnosis Certification (Rye, NY)
- Sept. 11-13 Healing from the Inside-Out and the Outside In
- Sept. 19-20 Emotional Freedom

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155 Prince Street - New York, NY 10012 (212) 473-2852

Jul. 24 Residential Ericksonian Hypn. Certif. Begins (Cape Cod)
Jul 27 Residential Master Practitioner Hypnosis Certif. Begins

NLP OF ARIZONA, LTD.

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Jul. 18 NLP Master Practitioner Training Begins
Aug. 3-9 Integrative Behavioral Patterning

NLP AWARENESS CENTER

501 Main Street - Toms River, NJ 08753 (908) 240-0745

Aug. 11 PhotoReading Begins

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208 Executive Drive West - Richardson, TX 75081 (214) 234-5699

Jul 25 Basic Intro to NLP

NLP COMPREHENSIVE

2897 Valmont Rd. - Boulder, CO 80301 (303) 442-1102

Sept 11-14 The Aligned Self (Chicago, IL)

THE NLP CONNECTION/NLP PROFICIENCY ASSOCIATES

P.O. Box 7818 - Santa Cruz, CA 95061 (408) 425-3614

Aug. 1-15 Master Practitioner Residential Training
(Bad Aibling, Rosenheim, Bavaria)

NLP of Southern California - Los Angeles (213) 254-3841

Sept. 25 Free NLP Introductory

NLP INSTITUTE OF BERLIN

20 Althoffstr. 1000 Berlin 41, Germany Phone: 01149 30 792 08
05; Fax: 01149 30 793 11 33

Aug. 22-23 The construction of reality in children
Aug. 29-30 Presentation skills III

Sept. 4 Yoga for Everybody
Sept. 17 NLP Supervision: Psychotherapy

NLP INSTITUTE OF CHICAGO, INC.

P.O. Box 25184 - Chicago, IL 60625 (312) 271-9578

Aug. 13 Free NLP Intro. Evening
Aug. 22-23 Introduction to NLP
Sep. 11 The Aligned Self
Sep. 11 Master Practitioner Training Begins

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179 Lipton St. - Winnipeg, MB R3G 2G2 (204) 775-9607

Aug. 3-23 Practitioner and Master Practitioner
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5400 N.W. Grand, Ste. 100 - Oklahoma City, OK 73112
(405) 942-4371

Aug. 1 Basic Level NLP Practitioner Training Begins
Oct. 3 Adv. Level NLP Practitioner Training Begins

NLP RESOURCE CENTER

c/o The Family Therapy Inst. of Alexandria
220 S. Washington St. - Alexandria, VA 22314 (703) 549-6000

Sept. 22 Intro to NLP

NLP SANTA FE

P.O. Box 9910, Ste. AP - Santa Fe, NM 87504-9910 (505) 986-3922

Sept. 14-18 Patterns of Physiology

PACE PERSONAL DEVELOPMENT

86 South Hill Park - London NW3 2SN England 01-794 0960

Aug. 1 Foundation Skills Intensive Begins
Aug. 11 Practitioner Training Begins
Sep. 3 Free Intro. Evening - What is NLP?
Sep. 11 NLP Practitioner Training Begins
Sep. 11 NLP Master Practitioner Training Begins

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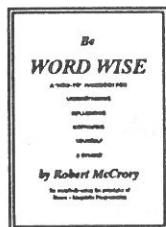
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 Aug. 13 Free Evening Preview
 Sep. 16 Practitioner Residential Begins (Neth. Antilles)

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Jul 27-31 Syntax Trainer Institute

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Sept. 11 NLP Health Certification Training Begins



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Sept 12-13, 1992 - Michigan

For information:

Jo Erickson, Director
 Life Learning Center
 1610 Bonnie View
 Royal Oak, MI 48073
 Phone: (313) 545-5878

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