
NLP Connection

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The Journal of the National Association of Neuro-Linguistic Programming

\$3.00

*NLP:
Growth,
Transformation,
and Wellness*



October-December, 1989

Vote on the 1989 proposed bylaws revisions!

You have received the set of proposed bylaws revisions for your review.

Your ballot was mailed to you August 29, 1989.

Votes received by September 30 will be included in the count.

Your consideration and vote on these bylaws is very important because the current bylaws require the approval of a 2/3 majority of 25% of the voting members (NANLP Members, Masters, and Fellows) for passage.

If you didn't receive a ballot, you can request one from the NANLP office (address on page 3) or you can vote by sending a not with your vote to Tim Hallbom, c/o Western States Training Associates, 1569 E. Waterbury Drive, Salt Lake City, UT 84121. Please sign the envelope as evidence that you are a qualified voter. When the envelope is opened, your name will be separated from the ballot in order to keep the voting confidential. Members having membership levels of Member, Master, or Fellow are eligible to vote.

Associate members are not eligible to vote.

See page 9 for comments from two prominent members of NANLP, one who supports the revisions and one who opposes them.

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Letter From The President

Summer is almost over. Many of you have been vacationing, and I hope you've had a rest and feel nurtured. Your attention to NANLP has probably also taken a rest but possibly in the context of germinating new ideas for launching into a NANLP growing season this September, then harvesting that growth.

September, as you know, is the time when ballots for our new proposed BYLAWS will be cast. My "September Song" to you is "Try to remember..." - before you put this newsletter down - to decide and drop your ballot into the return mail. A lot of energy, effort, feeling and study have contributed to the formation of the new BYLAWS. All I ask is that we know your will. The number responding will tell us about the vitality of this association. We are a young organization and we need to secure our roots. Your response will make a difference.

Speaking of response, our regional conferences with the efforts of Rick Fenwick and Lee Peters (MW-SE), Tom Salter (NE), Patricia O'Reilly (Canada), and Suzi Smith (W) are in motion on a creative course. In the same spirit, our new interest sections are taking form. The Education Section is about to publish its first newsletter and the Business Section has had an extraordinary response for sponsorship to date.

The public relations committee has a new advertising manager, Kris Johnson. Rodger Bailey with the committee is implementing a new "Membership Incentive Drive". We need to sustain and increase our membership - to be healthy, to thrive, and to continue to evolve.

The thrust of the board of directors through the public relations committee, the membership committee, and YOU is to create a membership with a broader base. You can do this by inviting your training groups, your colleagues, and others who believe NLP to be an effective communications model. Those persons who want to be a part of an association made up of people who contribute significantly to personal, professional and organizational transformation, where they can now (as of this year), pursue NLP in their own special interest sections.

Thank you and happy harvesting.

Kay Grask, A.C.S.W.

President

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The Secret of Creating Your Future

by Tad James

Reviewed by Leslie Viktora

"The problem in most people's lives is that they are not on the cause side of the cause and effect equation." Thus speaks The Wizard, a character in Tad James's new book.

The Secret of Creating Your Future is designed to help the reader get on the cause side of the equation by taking him or her through a series of NLP principles and procedures both old and new. Without using jargon, he utilizes Decision Destroyer, Meta Outcomes, Change Personal History, In Time and Through Time, and Well-Formed Outcomes (presented as SMART GOALS.)

Written as an extended metaphor, the book tells the story of Milon and his studies with The Wizard. Milon's purpose in life is to tell the world about Time Line and Programming Your Future; and this Mr. James does in a simple, entertaining, and effective manner.

I tried some of the exercises myself and found most of them very impactful.

The Wizard shows Milon how to reduce negative thoughts by eliminating what is incomplete in his life, how to get rid of guilt and anxiety, how to use submodalities to make his goals more compelling and real, and most importantly, how to create his own future by programming his goals and outcomes into his Time Line. Also interesting are the Wizard's discussions of the Five Principles of the Universe, Six Prosperity Beliefs, and Seven Frames for Creating Your Future.

An inexperienced person or one less facile at making pictures might need more help in eliciting a Time Line and/or creating pictures to install. A minor weakness is that the author sometimes assumes that congruence can always be easily achieved merely by requesting each part to consider its highest intention. Sometimes it's just not that easy.

If you are interested in simple yet powerful methods for creating your own future, if you would like to get rid of limiting decisions you've made in the past, or if you'd like to give a non-NLP friend an experience of what NLP is all about, this book may be for you.

The procedures described are clearly explained and relatively easy to follow. Since this book has little jargon and assumes no prior exposure to NLP, it could easily serve as a useful volume for a beginner, although it also has much to offer the experienced practitioner.

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Wellness And The Edge Of Growth

by Tim McPike

The official title for the 1989 NANLP Conference, held April 28-30 in San Francisco, was "Wellness: Body, Mind, Business" (a revealing mismatch). An appropriate subtitle for this and future conferences could be "The Edge of Growth."

Almost all presentations demonstrated new NLP tools, applications in new fields, or further developments in the NLP model itself. The variety and depth of this information, the rate at which it continues to develop, and its potential impact on society are exciting and profound.

The following brief reviews cover sessions I attended. A later article will include other sessions reviewed from the conference tapes.

Engaging the Body's Ability to Heal

Presented by Connirae Andreas

Battling a chronic breast infection after pregnancy, Connirae Andreas realized that our minds and bodies unconsciously decide that certain conditions will heal automatically and others won't. This decision is coded in submodalities of the representational systems.

I was one subject in this demonstration of engaging the body's ability to heal. Connirae first had me access a future representation of my illness—widespread and recurring rheumatoid arthritis. She elicited the visual and auditory submodalities of this representation.

She then elicited the submodalities of a future instance in which I knew my body would heal. I chose an instance of being sore from too strenuous a workout at the gym, because the symptoms are similar to rheumatoid arthritis.

Connirae then noted the differences in submodalities of the two "future memories." They included location on the time line, association, auditory tonality, and degree of visual detail of the affected

body parts.

Connirae then assisted me in shifting the submodalities of my present illness to those of the instance in which I knew I would heal. I shifted the location of my picture of arthritis on the timeline and dissociated from it, then made the affected body parts more detailed. The auditory tonality shifted automatically. Connirae then had me place a copy of this future image of myself healing onto my timeline in the past, to give me past, present, and future reinforcement that my body would heal. Later in the demo, she asked me how my arthritis was doing and noticed that my visual accessing was now "into the future," rather than down and left. The submodality shift had taken.

Since the demo, my arthritis has come and gone, the intensity diminishing with each recurrence. My homeopathic doctor tells me this is the healing pattern he would expect to occur. More significantly, I had previously been unsuccessful in persuading the part of me responsible for my arthritis to disclose the positive intent behind by illness. Cruising down Highway One after the conference, that information came to me. My mother suffers from arthritis, also, and I

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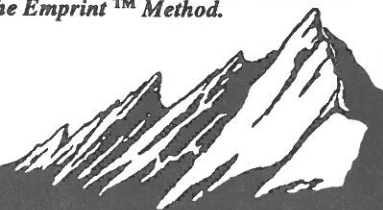
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—David Gordon, author of *Therapeutic metaphors*, and co-author of *Phoenix*, *Know-How* and *The Emprint™ Method*.



had been impatient with her lethargy in managing her health and her life in general. Now, since I've been ill, I've become much more understanding and closer to her. Sort of rapport through rheumatism. While I'm not sure exactly how, healing the emotional rift between myself and my mother and Connirae's engaging of my body's ability to heal itself have entered a feedback loop. Thanks, Connirae. Nice work.

Editor's note: This method will be explained in more detail, so that it can be more easily used, in a book called Heart of the Mind, published by Real People Press, in late November.

The Generative Imprint

Presented by Ann M. Gardner

The generative imprint workshop, presented by Ann Gardner, was based on a model for change developed by Royce Fraser. The model centers on uncovering the Generative Imprint, a generalized resource state which reflects the codings of an individual's highest criteria and most creative state on the spiritual plane.

In the demonstration, Ann elicited two aspects of a generalized Desired State, first anchoring her subject's hopes and expectations for life, and then anchoring how the subject wanted this state represented "tomorrow." Ann broke state, then elicited the submodalities of a strongly held belief, e.g. "do you believe the sun will rise tomorrow?" Ann then integrated the two Desired State anchors and, holding the anchor, asked the subject to identify a behavioral manifestation of the Desired State in the location of the positive belief. She then intensified and amplified the submodalities of the Desired State, utilizing a presupposition that this state represents "you at your best."

With the subject fully associated into the heightened Desired State, she then elicited the Generative Imprint by asking the subject how she represents her highest values, her highest ideals. When the subject had accessed the representation, Ann anchored it, marked out the location, and asked the subject for a nominalization that symbolized her highest ideals. Ann elicited a few of the most

predominant submodalities, which the subject reported as a white light and "the sound of a cat purring." The Generative Imprint and Desired State were oscillated using the anchors. Other procedures were used to establish past, present, and future experiences of the Generative Imprint.

Ann's skill made the demonstration seem simple and easy, but the model is involved and requires excellent calibration skills as well as facility with submodality elicitation, timeline, trance induction, anchoring, and other NLP techniques. There is a forthcoming book, "Stalking Reality," by Fraser and Bandler, in which the model is fully described. In the meantime, if I didn't already have the tape of Ann Gardner's excellent presentation, I would rush right out and buy it.

Editor's note: Fraser and Bandler request that this material not be used in written or verbal form without their express permission. To request permission, write NLP America, Inc., 225 E. 86th St. - 11th Floor, New York, N.Y. 10028

Nominalizations for Change

Presented by Robert McCrory

Almost finished with my Master's Certification, I was still under the impression that nominalizations were nasty little critters. It hadn't occurred to me that the presupposition "every behavior is useful in some context" applied to them as well. Robert McCrory's folksy, anecdotal presentation — he kept complaining about not having enough clients in the little town of Ardmore, Oklahoma (although it seemed the real trouble was that he "fixed" them faster than they could develop new problems), and allowed as how folks down there didn't take to weird stuff like NLP so he had to rephrase things a lot — changed my thinking. To add insult to injury, I sat next to Ann Gardner who told me, "Gosh, of course, they're REAL powerful." Ah, well, there's only learning . . .

The main use for nominalizations, as Robert uses them, is to assist the client "lost in process" who can't get a handle on an ongoing situation. Nominalizations reframe and make concise patterns of behavior and emotions that otherwise

befuddle the actor when confronted with the small chunk details. Chunking up can have dramatic effects, and if a client has difficulty coming up with a word, Robert tosses a few out and calibrates.

Behavior is the best information, and Robert's anecdotes of the use of nominalizations in his practice back there in Ardmore demonstrated their use and his skill better than technical descriptions would have.

Editor's note: Robert McCrory's Nominalizations For Change appeared in Anchor Point. Reprints are available for \$2.00 in cash, check, or stamps. Send to R.H. McCrory, P.O. Box 1383, Ardmore, OK 73402

An Introduction to Imperative Self Interviews

Presented by Metha Singleton

Metha Singleton is Leslie Cameron-Bandler's hand-picked successor to teach Imperative Self Analysis, and it is apparent why. In a too-short time slot, Metha skillfully explained the basics of the model. This was not a demonstration that would allow attendees to go out and do Imperative Self therapy, but Metha provided enough for us to judge the soundness and worth of the model.

Basically, Imperative Self identifies the subject's ultimate criteria ("primary obsessions"), the filter formed by the obsessions ("perceptual bias"), and how what is detected through this filter is responded to, as determined by the "core beliefs" and "virtual question" of the subject.

The Primary Obsessions, which are often tied directly to one's self-concept or self-worth, are analyzed in terms of "being," "doing," and "getting." By a variety of NLP techniques, Primary Obsessions are shifted to be more worthwhile, feasible, and fulfillable, e.g., basic self-worth becomes experienced as "I am worthwhile because I exist" rather than something to achieve by fulfilling impossible standards. Basic self-worth is shifted from "doing" or "having" to "being" to recognize that all human life has a basic worth.

The sophistication of the Imperative Self model cannot be explained in this

small space. Imperative Self is a model of personality that utilizes NLP techniques to make adjustments to allow thriving and fulfillment.

Negotiating The Internal Systems Model

Presented by Virginia Dotson

Six-step reframing involves a dialogue between "self" and "parts." Virginia Satir developed the "parts party." Richard Schwartz is currently developing the Internal Systems Model, which is essentially the Henry Kissinger international diplomacy model applied to parts.

The goal of the model is to develop a "meta-self," a fair judge objective referee, uncontaminated by alliance to any parts. Through a series of consultations with and isolation of warring parts, the "self" arises and the other parts learn to trust that it is indeed unbiased.

This meta-self then negotiates conflicts among the various parts responsible for our everyday experiences of ambivalence, incongruity, ineffectiveness, and other behaviors where the parts are not

working together as team.

Virginia Dotson's skill as therapist and her mastery of this developing model made for a powerful demonstration in the limited time available. Her subject made evident shifts during the demonstration. This is another tape worth having.

Myers-Briggs Type Indicators

Presented by Wyatt Woodsmall

The presenter, Wyatt Woodsmall, indicated that his primary interest is in metaprograms and timelines. After introducing and explaining Myers-Briggs (M-B), he then related M-B types to metaprograms and timelines.

M-B is the most commonly used psychological instrument in the world, based on four distinctions articulated by Carl Jung and later Myers and Briggs. The primary uses of M-B tests are in career counseling and therapy. It is also used in education and business. "Please Understand Me," a popular book by Kersey and Bates is a good introduction. The test is only partially reliable (75%), and types may change over time and context. The

type is a preference only.

Extroverted or Introverted is the first M-B distinction. Thinking or Feeling, two ways of judging, is the second. Sensing or iNtuiting are two ways of receiving information. Judging and Perceiving, the fourth distinction, determines which of the two pairs, Thinking/Feeling or Sensing/iNtuiting is strongest.

The J-P distinction actually measures whether you make decisions easily (seek closure) or hang loose (want to keep options open). J-P conflict is "a primary cause for divorce and interpersonal conflict." J-P distinctions are related to metaprogram categories of "in time" and "through time."

Extroverts outnumber Introverts and Sensors outnumber iNtuitors by 3 to 1. Thinkers/Feelers and Judgers/Perceivers are about even. About 4% are INs (Introverted and iNtuitors). In the NLP trainings conducted by Woodsmall, half of his students have been INs. The typical businessman is an ESTJ. This is a marketing problem for NLP. (It's also why I grew up thinking I was Weird. I was!)

Woodsmall then went through the types and matched them with likely career choices, e.g. ISTJs and ISFJs make

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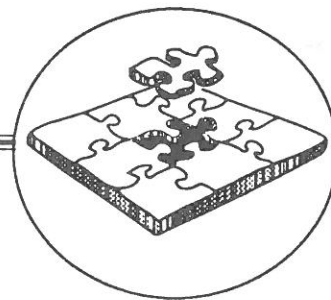
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good bankers and conservative business persons. They also are over-represented in mental hospitals by 12 to 1, confirming a longstanding prejudice of mine left over from the 60s.

Woodsmall is attempting to reduce M-B distinctions to timeline categories. Each type has a different time structure. Feelers live in the past. Sensors live in the now. INtuitors live in the future. Thinkers are atemporal. Feelers' basic problem is guilt or shame; Sensors' problem is boredom; iNtuitors' problem is anxiety about the future; Thinkers' problem is meaningfulness. Js are basically in time; Ps are through time.

M-B categories can be changed by changing time structure. Thinkers can be taught to associate, feelers to dissociate. Sensors can learn to think about the abstract future. Switching the direction of the timeline can change a J to P.

Finally, Woodsmall discussed Walter Lowen's book, "Dichotomies of the Mind," which presents developmental theory based on M-B types. SF skills develop first, involving gross motor skill, kinesthetic responses. ST skills develop next, involving fine motor skill, visual-kinesthetic coordination. Next, NF skills develop. These are auditory tonal, linguistic skills capable of making time distinctions. NT skills develop last. These are thinking skills, auditory digital, and in the meta position. Lowen's entire system is too complex to recount here. Woodsmall gave a concise, lucid overview.

Woodsmall's presentation was very well organized. He set out the basic M-B distinctions clearly, so the tape of the first half of his presentation is excellent as an introduction. His extensive work in relating M-B types to the timeline and metaprograms make the second half of the presentation invaluable for those already familiar with M-B, timeline, and metaprograms.

Please turn to page 14.

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Bylaws Comments

From Rene Willett

Dear NANLP Members:

This has been an agonizing decision for me, and I have decided to recommend that you VOTE NO to the proposed By-Law changes. You may have several reasons of your own. I base my decision on three principal considerations.

- 1) In the proposed By-Laws the Board is delegating to itself the power to change the By-Laws without a vote by the Membership. I believe that it is essential that we as members retain the power to change the By-Laws.
- 2) The Board has decided that the Standards be relegated to the level of "guidelines". This disputes the last poll of the Membership which indicated a strong preference for "Standards".
- 3) The process in which the By-Laws are being submitted to the Membership is unfair. They are asking us to vote "Yes or No" to the entire By-Laws without separating them into sections, allowing us to vote yes to some and no to others. It creates a dilemma, not a choice.

In the early history of NLP, John and Richard would say that there were two riddles that contained most of what they wanted to teach. "How can you swallow a whole watermelon?" "Why do pastures have fences?" In NLP Land, those riddles circumscribe most of our strategies. I think we are being asked to swallow a whole watermelon - and not piece by piece. We are being asked to give up our boundaries when we are the territory - it may not be a safe place to play.

Board Members have said to me that I need to trust them because they are of good will. I do not question the good will of the Board. What I question is their judgement. Good will and good judgement do not always go hand in hand. A system with checks and balances allows for safe boundaries and prevents us from biting off more than we can chew.

Your NO VOTE says to the Board: break down the process into sections; resubmit them to us; then we can say yes to the sections we want and no to those we do not want.

Respectfully,

J. Rene Willett, Ph.D.

Founding Member and First President

Bylaws Comments

From Rodger Bailey

Dear NANLP Members:

In the last year, your NANLP Board of Directors and Bylaws Committees have worked to prepare a new set of bylaws for NANLP. We wanted to prepare NANLP for the next decade. The current Bylaws are not appropriate for the growth of NANLP. They do not provide members with fair representation. They put the Association in legal jeopardy. Member dues have to be spent for Association policy changes.

Membership representation in NANLP is specifically defined in the current bylaws. As membership demographics change and as we add Special Interest Sections, NANLP needs to be able to shift how members are represented on the board of directors. The proposed bylaws eliminate the details which hamstringing the Association and provide a method for changing the member representation as conditions change.

The current bylaws require NANLP to establish standards for training and certification. The Association legal counsel has indicated that if we have Standards, we could be placing the Association (and its board of directors) in legal jeopardy; Standards, by definition, indicate sanctions, and sanctions could lead to legal responses. The association does not have the financial resources to insure itself against those kinds of responses. The proposed bylaws refer to guidelines instead of Standards. Guidelines do not lead to those kinds of responses and do not lead to jeopardy for the association.

The current Bylaws require that members have to vote for any changes to the Bylaws. This is a costly and lengthy process. Your membership dues have to be spent to get your vote for any proposed change in the current bylaws. With the proposed bylaws, the board of directors (your elected representatives) will have the right to change the Bylaws and reduce the cost of modifying the Association Bylaws. Of course, the proposed Bylaws provide a method for the membership to override the Bylaw changes enacted by the Board of Directors.

Now that the Association has grown to more than 1000 members, it is time we allowed the Board of Directors to perform its duties as our elected representatives by setting the policy of the Association. I urge that you vote for the proposed NANLP Bylaws.

Sincerely,

Rodger Bailey

Former Member-at-Large
Board of Directors

Neu-ro-Lin-guis-tic Pro-gram-ming, NLP, n. 1. *original*: a field of study for modeling experience and behavior. 2. *common usage*: the set of powerful communication and behavioral change techniques that were the by-product of modeling. (Unfortunately, the original meaning has nearly been lost over the years with only a few developers remaining who actually model.)

NLP Prac-ti-tion-er, n. 1. a person who has attended an NLP training and learned a hodgepodge of distinctions and techniques to do to others. 2. a person skilled in NLP communication and change techniques; knows "what to do when" to facilitate profound change. (Unfortunately 1 and 2 are often very different.)

NLP Mod-el-er, n. 1. a person who attended an NLP training and liked the word. 2. a person who can detect and understand patterns underlying experience and behavior, describe those patterns, and create formats for making the desired experience and behavior available to others, i.e., transfer skills. (Fortunately, one of the early developers, David Gordon, NLP Trainer, NLP Modeler, and co-author of *The Emprint Method*, has designed a new comprehensive training, EXPERIENTIAL DYNAMICS, with two tracks—one for learning the nearly lost art of modeling and another for learning how to become a SKILLED Practitioner of the powerful applications.)

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Segment 4: Intervention Protocol

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May 16-20

June 4-8
June 18-22

■ MODELER TRACK:

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Segment 6: Reference Experiences
Segment 7: Modeling

Feb 28-March 4
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NLP, Transformation and Wellness

Part I

Cory de Torres, Ph.D

President's Address
NANLP National Conference
San Francisco
May 1989

Editor's Note: Cory de Torres, in her outgoing NANLP president's address at the NANLP national conference in San Francisco last May spoke about an artist who drew currency - money - with such accuracy that business people would accept it in lieu of actual money. Cory drew several parallels between this person's activities and transformative agents in the NLP community. She raised our awareness of the role of an agent of change by pointing to a series of the ethical and other issues.

This is a conference addressed to the subject of NLP and wellness. As I thought about our conference theme, I found myself wondering how it might apply to us as practitioners of NLP; what might be our responsibilities for our own well-being and for that of others respectively.

Our well-being as practitioners of NLP is, by necessity, intimately related to the way in which we conceptualize the NLP model and our roles in relation to it. For me, NLP is primarily and fundamentally a transformative model. To the extent that you share this definition, you also automatically share with me a definition of your role as NLP practitioners: we are, all of us, agents of transformation.

As agents of transformation, how may we use NLP to serve our own well-being and that of others? What are the responsibilities which concern us as promoters of change?

As I reviewed what I know about transformation and its agents, a group of interrelated themes emerged in my mind. I would like to discuss these with you in relation to a real life example which il-

lustrates them.

My example comes from the life and activities of an artist by the name of J.S.G. Boggs. I first learned about him from a two-part article which appeared in the *New Yorker* magazine in January, 1988.

Boggs' activities offer an instance of transformative work outside the framework of NLP. His activities furnish us with a prototype of the transformative mission; his story also happily raises all the issues which I wish to discuss in relation to transformative work; and aspects of Boggs' personal history bear a curious and striking resemblance to another personal history better known to us in the NLP community.

Boggs was born in New Jersey in 1955. He described to an interviewer that his mother ran away with him and joined a carnival where they lived until he was five. She then married a man named Boggs and they settled in Tampa, Florida.

He reported an incident in which, fascinated by the appearance of ash from a dying fire, he scooped some up with his

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hand, only to be burned. From this incident, he reached the precocious conclusion that, "... outside the carnival, just as in it, things weren't necessarily what they appeared."

In 1984 Boggs went to Chicago for the Art Expo. While passing the time one day, he paid a waitress for coffee with a sketch of a dollar bill which he had drafted on a napkin. She not only accepted the drawing instead of cash but even gave him change. Thus began Boggs' career of artistic experimentation with currency transactions.

Boggs' experiments were inspired by his fascination with questions of value and worth in art and monetary exchange. His work addressed a series of conceptual issues: how value and worth are created; how they relate to one another, and; how they are modified. "My work," he claimed, "is intended partly to get people to look at such things once again, or maybe for the first time."

He opened his transactions by producing a pen and ink drawing representing, in exact size, one side of a paper monetary unit in the local currency of the country. Each excellently drafted draw-

ing contained some subtle but clearly identifiable differences from the original.

Boggs politely offered to use his drawings in lieu of cash payment for some item or service. These offers were made in public places to people going about their ordinary, everyday business, e.g. waiters, sales clerks, airline customer service representatives etc.. If they accepted, Boggs asked for a receipt and change in the local currency.

"... outside the carnival, just as in it, things weren't necessarily what they appeared."

The drawing alone was only a part of what Boggs defined as his finished work of art. For him, each work consisted of many elements encompassed by the completed transaction. For purposes of exhibition, each transaction was represented by a currency drawing, a receipt, change from the transaction and some representation of the article or service around which the transaction was structured. Exhibits of these complete works were

mounted in major centers including New York and London.

Boggs never sold his exact size currency drawings directly. He did, however, sell clues to collectors and art dealers which helped them to locate the drawings. He also accepted payment for receipts, change and artifacts connected with his money/art transactions. Collectors and dealers could follow up on their negotiations with Boggs by purchasing his drawings from the original parties to the money/art transactions.

Through time, the purchase price paid for Boggs' works represented amounts increasingly larger than the face value of the currency drawings. Therefore those who participated in money/art transactions with Boggs ultimately profited from their encounters.

In 1986, the Bank of England prosecuted Boggs for violating the 1981 Forgery and Counterfeiting Act by "reproducing" British currency without permission of the Bank of England. He was tried in the fall of 1987 and acquitted. In reaching its verdict, the jury ignored clear instructions from the judge to find Boggs guilty as charged. Boggs' story, as far as

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I know it, ends with this account of his trial.

My presentation of Boggs' history as an open-ended and narrative description of events leaves us still to decide what interpretation we wish to make of the man and his activities. We might adopt a stance of interested curiosity or, like the partisans who appeared at the time of Boggs' trial, we too might assume one or another extreme position.

On the one hand we might view Boggs as a gifted artist courageously following his imagination. Likewise, we might frame his history as an example of the creative impulse in action, embodied by an individual bent on the examination of fascinating and meaningful concepts through his chosen medium. In this case we would legitimize whatever methods Boggs chose to use in exploring the territory of artistic imagination by virtue of his mission as an artist. We would accord him carte blanche for self-expression.

On the other hand, we might view Boggs as a defiant and at least mildly crazed, even possibly criminal manipulator. Likewise, we might frame his activities as an example of cynical challenge to others' personal and social norms. In this case we would reserve the right to engage in careful questioning of the purposes and methods which Boggs pursued in the course of his activities. We would accord him no lee-way to tamper with others' rights and values.

Personally, from the position of interested curiosity, I believe that both extreme perspectives also offer much worth considering. The role of transforming agent, whether in the guise of artist, crusader, missionary or promulgator of new age consciousness is complex, difficult and fraught with moral dilemmas.

Whatever perspective each of us may assume in regard to Boggs, a review of his history can highlight for us general themes which we all need to think about as agents of transformation. There are seven specific points I want to note. We will then discuss them in relation to our own roles both as agents of transformation and practitioners of NLP.

First, Boggs' personal history, as he communicated it, is full of gaps and vague allusions. He may very well have mythologized aspects of his past to support and justify his actions both as an artist and agent of transformation. There is no doubt that Boggs selected himself for his role and defined it. Certainly no external authority appointed him. In

playing out this role with others, Boggs relied entirely on his own beliefs, criteria and perceptions. Clearly, in this regard at least, Boggs functioned as a law unto himself. We might ask ourselves to what extent we can or even must operate in a similar mode in our own role of transformative agents.

Second, nobody ever genuinely volunteered to be party to Boggs' money/art transactions. Boggs decided for them within the framework of explicit, self-generated rules. Many of these rules concerned the structure of his money/art transactions. In addition, Boggs set the condition that participants end up "better off" as a result of their transactions with him. Ostensibly, at least, he defined "better off" in monetary terms. He consistently achieved this outcome.

"My work is intended partly to get people to look at such things once again, or maybe for the first time."

It is also pertinent for us to note that, at least by implication, Boggs' definition of "better off" also seems to have incorporated a set of his own moral and aesthetic criteria: an appreciation of artistic competence; flexibility of response in unusual circumstances; willingness to act unconventionally, and; courage to accept personal responsibility for one's actions. These criteria were not necessarily shared by the people he approached for his transactions. As we pursue our outcomes as agents of transformation, we too are forced by our very role to decide what results we intend for others and by whose criteria these results are defined.

Third, as a consequence of carrying out his mission, Boggs inevitably created a confrontation with the people he invited to participate in his money/art transactions. In accepting artwork in lieu of cash, these individuals were forced to question their subjective definitions of reality and value, not to mention their willingness to consider alternative meanings and possibilities in life.

Moreover, descriptive evidence suggests that other individuals, who merely witnessed Boggs' encounters, also experienced confrontation and challenge to their personal and social frames of reference. As agents of transformation, we too are often faced with the need to con-

front others' personal and social norms as a necessary part of our mission.

Fourth, those with whom Boggs engaged in his transactions, typically displayed intense emotional responses including confusion, anger and/or discomfort. According to descriptions of their reactions, these short term states were unpleasant to the people experiencing them. Whatever arguments may be advanced for the long term value of their encounters in monetary or other terms, these individuals experienced some level of immediate discomfort. Our roles too require us to face the possibility that we may bring about states of intense discomfort in others.

Fifth, Boggs' personal reward for his artistic efforts was not essentially material in nature. Considering the twenty or so hours he needed to draft and "spend" each of his drawings, he was poorly remunerated. When asked by his interviewer why he persisted in such difficult and poorly paying work, Boggs responded by saying, "Because there's still a lot I don't understand ... Whenever I get the feeling I've understood that just means I'm not pushing hard enough." Taking Boggs at his word, he was moved less by money than by a driving need to increase his knowledge and understanding. Our motives too may be complex and not immediately obvious to others or even to ourselves.

Sixth, as part of the drama surrounding Boggs' prosecution and trial, partisans appeared to champion his rights on grounds of artistic freedom. Detractors also appeared claiming that Boggs had violated the law and was guilty of a crime. British newspapers featured these debates during the period before Boggs' trial. He became a cause.

The level of stir created around Boggs' criminal prosecution was clearly disproportionate to his alleged offence. Nonetheless, this commotion may have reflected a real public concern raised by Boggs' activities. The nature of our own transformative work also exposes us to social scrutiny and may raise issues which lead to public debate or even to legal action against us.

Seventh and finally, Boggs' acquittal did not resolve the moral and ethical dilemmas raised by his activities or by the beliefs and criteria which guided those activities.

Part 2 of Cory's presentation will appear in another issue.

Conversational Change

Presented by Michael Banks & John Walter

The presenters discussed and interrelated three topics: the Cognitive Compass™, the Exceptions Frame of Brief Therapy, and Sleight of Mouth patterns to loosen or establish beliefs.

The Cognitive Compass is a metaphor for the direction from which information comes to you. One bit of information relates to a previous bit of information in that it is either:

- 1) a chunk up, i.e., a more general category or a meta level,
- 2) a chunk down, i.e., a more specific example, compared to the previous bit,
- 3) differentiated from the previous bit, or
- 4) the same as the previous bit.

The Exceptions Frame for doing Brief Therapy was the second topic. It has

several presuppositions or assumptions:

- 1) focus on the positive, the solution, and the future facilitates change in the desired direction;
- 2) change is happening all the time; stability is the illusion; and
- 3) there are exceptions to problems which can be used to build solutions and interventions.

The solution is chunked down to those times when exceptions to the problem state occur, and words like "still" and "just" are used to install the presupposition that change has already started.

Several techniques are used for identifying exceptions. Using the As If Frame or Miracle Question, you ask "If a miracle struck and your problem were solved or on the track to solution, what would you be doing differently?" Once differences are identified, you ask "Are there times when that happens a little bit now?" Notice that even when you are asking questions you are influencing because the Exception Frame's presuppositions are embedded in the question.

The presenters next demonstrated

using Sleight of Mouth patterns and their relation to the Cognitive Compass in conversation to affect beliefs. The presenters assumed familiarity with Sleight of Mouth pattern, so if you aren't familiar with them, the rest of the presentation may be more difficult to understand.

The presenters first noted that Sleight of Mouth patterns each follow a specific Cognitive Compass sequence of direction. For instance, in using Redefinition, you chunk up to a different generalization or definition of the specific situation presented as a problem.

Using the Positive Intention of Belief pattern, you chunk up to positive intention, then chunk down to other ways to accomplish the intention. The Model of the World pattern is a procedure that gets you to go meta to the data, as when you say "So you believe X?"

The Counter Example pattern, the heart of Exceptions Frame, uses the Cognitive Compass direction of going toward difference.

Sleight of Mouth and Cognitive Compass can also be used to build generative

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beliefs. For example, you can chunk down to get detailed information about when the client does the behavior contained in the belief you want to build, then supply the presupposition that they already know how to do that. Providing counter examples to the problem situation can also be used to establish specifics to build generative beliefs upon.

You can then use these specific instances and chunk it up to the positive value or criterion side of the generative belief you want to establish. Frame of Reference and Redefinition are then used to install the generative belief, e.g., "So you really experienced (criterion or value) when you did (specific behavior)!" Comparative questions can then be used to generalize the belief to other instances of specific behavior, e.g., "what else do you do that is a specific example of (value or criterion)?"

In summary, the presenters demonstrated how, placing a belief (limiting or generative) in the middle of the Cognitive Compass, you could go in any direction on the Compass to enhance or open up the belief and how you could use the Compass with the Exceptions or Outcome Frames and their presuppositions.

The role-playing demonstration at the end of the presentation, using the Exceptions Frame and the Cognitive Compass, was well done and illustrative. Although you need a basic familiarity with Sleight of Mouth patterns to understand how they were used here, the Exceptions Frame and the Cognitive Compass were clearly presented.

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Criteria and the Future of NLP

In a previous issue of the *NLP Connection* (July-September, 1989) I took the occasion of my keynote address to the Central Region NANLP conference to raise several issues regarding the future of NLP. The most crucial things I had to say, I think, concerned the reorganization of NLP training.

Currently, practitioner and master practitioner trainings owe their content and structure more to the conglomeration of information and techniques that history has provided than to the fostering of competence that the future of NLP demands. In other words, there is little providing a coherency to trainings. Instead, heroic efforts are made to throw a little of everything at workshop participants, hoping that a certain amount of it sticks. Of course some does, but by and large participants end up feeling splattered and unsure about what to wipe off and

... consider how differently you would teach anchoring if you wanted your participants to be "powerful" than if the criterion you held for them was that they be "respectful."

how best to wear the rest. This kitchen sink effort squanders both the opportunity we have to truly educate our seminar participants as well as squandering the various content areas encompassed by NLP. If we took a breath and slowed down a bit, surely the many aspects and applications of NLP could be packaged in more comprehensive and useful programs.

In rereading my address I realized that I had left out what will probably be the most crucial aspect in any reorganization of NLP certification trainings. The foundation stones of reorganization are the *criteria* and *criteria equivalents* we set for those trainings.

Up front, criteria determine the content, sequencing, and approach of the training program. For instance, consider how differently you would teach anchoring if you wanted your participants to be "powerful" than if the criterion you held for them was that they be "respectful."

More significantly, however, is the fact that the criteria you hold infuse every interaction and moment of the training with a particular tone and texture. As someone holding "power" as a criterion, you will move, talk, answer questions, generate examples, help during exercises, and so on in subtle ways that are very different than if you were responding in those same interactions while holding the criterion of "respectful." Everything in my thirteen years of teaching NLP convinces me that participants learn far more from the tone and texture of those interactions than from the content or exercises themselves.

With these considerations in mind, then, I want to bring to your attention to the set of certification criteria developed and used by Anne Pierard and Alain Moenaert of the RESSOURCES training institute of Brussels, Belgium. I consider their criteria excellent and worthy of serious consideration by anyone doing NLP trainings. These criteria also have the virtue of having already been tested for some time in RESSOURCES's training

programs and the results, in terms of participant competence and verve are, in my experience, truly impressive:

PRACTITIONER

Rather than a perfect technical knowledge of NLP models and interventions (that is, cooking by recipes), we ask you to demonstrate through your behavior the "spirit" of NLP:

1. Demonstrate in your behavior the NLP presuppositions.
2. Be responsive to ecology: that of your client, his/her daily environment, the interaction, and your own as well.
3. Demonstrate an orientation toward the continuing evolution of your abilities.
4. Demonstrate an awareness of the difference between your representations and model of the world and those of your client.
5. Be responsible for your own behaviors and demonstrate some attentiveness to, and curiosity about, your own unconscious behavior.
6. Effectively use feedback regarding your behavior, whether it comes from you or from others.
7. Operate with respect to well-formed outcomes.
8. Be able to distinguish the difference between what the client wants and what the client needs.
9. Effectively use NLP skills (rapport, meta-model, anchoring, etc.).
10. Be flexible in your use of the techniques, and able to combine pieces of various techniques as required by the needs of the situation.
11. Be confident in what you know and in your ability to generate someplace to go if you become stuck.

MASTER PRACTITIONER

1. Demonstrate in your behavior the NLP presuppositions.
2. Demonstrate a mastery of, and flexibility with, practitioner level skills and techniques.
3. Be able to pace the deepest levels of the subject.
4. Be able to determine the appropriate level for making a change (behavior, strategies, beliefs, identity, etc.) and to act at that level.
5. Demonstrate having a range of choices available in both the therapeutic context and in your own life.
6. Continue to be actively involved in your personal growth (evolving your own strategies, changing your limiting beliefs, etc.).
7. Be able to take a meta position to yourself, and describe the structures underlying your behavior.
8. Demonstrate behaviorally that you distinguish between self-concept and behavior, both in yourself and in others.
9. Be able to model and code the experience and behavior of others.
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While I find RESSOURCES's criteria excellent for shaping both the design *and* the conduct of a certification training, I am not offering them as the list all trainers should copy. They are intended to stimulate thought and consideration. What are your criteria? (You have them and act through them even if you have never before been explicit about them.) How do they shape your trainings? What are they fostering in your participants? Are they in support of a growing and evolving field of NLP? What *else* is possible?

Now THERE is a question: What *else* is possible?

David Gordon

Dear Editor:

David Gordon's article in your July-September, 1989, *NLP Connection* issue was refreshing, honest and timely. I strongly suspect David's assertion that NLP and/or NLP trainings are in danger of becoming stale is accurate. Each year I realize that the number of people attending the National Conferences is lessening. That is telling us something important. So much that is valuable about NLP gets lost when marketing, numbers, and profit take precedence over vitality, challenge, quality, and understanding.

David is also accurate re: his reporting of how he and Leslie train - one can count on their material being fresh, innovative and often not repetitive.

It is concepts such as those expressed in David's speech that will over time promote and help the technology to evolve. Those of us who offer trainings would do well to revise their structures, training practices, and protocol. I move for the elimination of laundry lists and well-laundered trainings - trainers.

Sincerely,

Marilyn Blank

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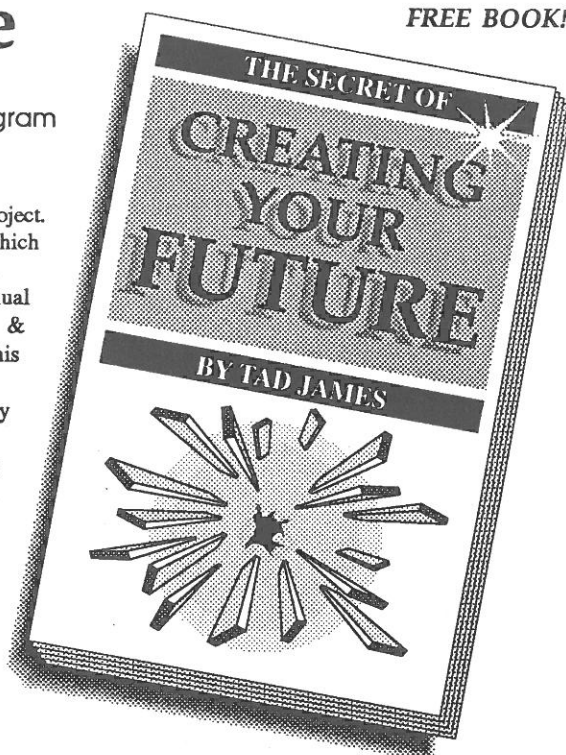
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Canadian Conference Presenters

The 3rd Canadian NANLP Conference, "Destination Canada" will be held October 28-29 in Ottawa, Ontario

Several of the presenters at that conference, Mi, QiLin (Roger N. Millen, Ph.D), Marcia Reese, Susan Borg, and Fay Lauber have written articles relating to their presentation topics.

Kinesthetic Ways of Knowing: The Vestibular System

Marcia Reese and Susan Borg

Just as the time line organizes time reference, the vestibular system lets you know where you are in space.

The vestibular system is among the kinesthetic ways of knowing. It is the organ of balance, located in the bony peninsula of the inner ear composed of a vestibule and three tunnels on three different planes. These open spaces in the bone are filled with a fluid containing salts.

Small hair-like projections detect movement of the salts in the fluid. The entire system measures the location of down in space. It also measures changing direction (torque) and the rate of acceleration.

Many words and expressions indicate experiences processed through the vestibular system: off the wall, unbalanced, even keel, and out of kilter. It is interesting that we often equate "crazy" with unstable and use the analog of a finger going in repetitive circles pointed directly at the location of the vestibular system.

In the structure of subjective experience, the vestibular system registers our orientation in space. We can have single orientation, i.e., holding a single point of view or have multiple orientation with a tolerance of the minor confusion of going from one to the other.

Perhaps you know someone who is stuck in single orientation, always able to do only one thing at a time. Being constantly in multiple orientation is experienced as "spacey," unable to concentrate, or uncontrollable internal shifts

from one reference to another.

These three people have variations in vestibular dysfunction:

- Dolores, a middle-aged woman with severe learning disabilities had been extensively and unsuccessfully treated for anxiety disorder and obsessive-compulsive behavior. Without a secure orientation to down in space she had no starting reference point and had to use repetition to be "sure" of anything.

- Brian, a bright young man who has a good job working with computers, has severe mood swings. He experienced invasion as a child. Invasion is our inclusive term for the effects of physical, verbal, sexual and spiritual abuse on identity. Under stress he is subject to unpredictable periods of perceptual distortion, which have pushed him to suicide attempts several times in the past.

- Rebecca, a professional woman in her thirties, also subjected to invasion as a child, has regular episodes of regressed dissociated behavior. Those dissociated younger selves are experienced as holograms, each with its own spatial orientation. She is often not sure which one is "real" in space.

Sometimes people's vestibular systems cannot get enough stimulation to orient them well. This results in cravings for speed, danger, and artificial stimulants. Often these people were "monkeys:" fidgety or hyperactive as kids. Sometimes people's vestibular systems get too much stimulation, which results in overwhelming fears such as agoraphobia. These people as children were often cautious and fearful and used their eyes to compensate for not being able to feel where they were in space.

The vestibular system is not only the organ of balance and the locator of down in space; neurologically it is also the relay station and integrator of other perceptual systems. So even when individual systems like eyes and ears receive clear signals, the perception of those

systems may be distorted as the signals are sent through an unstable relay station. Many interventions can be done to utilize and change current vestibular functioning. Access to a whole range of vestibular options is also the basis for creativity.

Marcia Reese and Susan Borg practice through *Alive and Well, Inc.*, Burlington, VT. They will present "Getting Into Kilter - The Vestibular System" in Ottawa at the Canadian National NLP Conference in October and "Hunches and Other Gut Feelings" in Atlantic City at the North East Regional NLP Conference in November.

Teambuilding! Is it only a question of capabilities?

by Fay Lauber

"What would make you join a group? This was the first in a series of questions I was asked at a recent workshop on Groups and NLP. My answer to this question was a spontaneous, "I wouldn't join a group." I thought, "Was I going to be asked to join and participate in a group for the next three days? But I have this aversion to groups, committees, team sports, even parties sometimes." Of course I was asked, I did participate, and I learned even more about myself and others in a group context.

I want to share with you (a real group phrase) some of those insights as well as set the stage for a workshop on teambuilding I will give at the October Canadian NLP Conference. My workshop at the conference will involve work I do consulting and evaluating business groups, teams, executive committees, or staffs. For example, most recently I evaluated a pharmaceutical company's executive staff's ability to *work together*. Yes, I discovered that each was *capable* at his or her job, but assembled as a team, they were not successful at achieving their objectives. What did I do next? I started at a fundamental level of group participation - what I call "values shared by members = mission accomplished."

In order to explain what I mean and give you a sampling of the upcoming Ottawa Canadian Conference workshop, let me back up and begin where I left off

with the series of questions I was asked, and in turn I ask my business groups. With more or less three questions, I want my groups to discover what (if any) common values they share as group members. So I have them ask each other:

- A. What would make you join a group? (If I receive the answer, "I wouldn't join a group." I stop, probe and reframe any group participation reluctance.)
- B. What would make you leave that same group?
- C. And, what would make you re-join that same group once you had left it?

I have my groups go round circle on these questions repeating B and C until each person in the group finally answers NOTHING to question C. "Nothing would make me rejoin that #*! group. In this way, the group members and I have heard out loud each other's core beliefs or values about being part of a group.

Like all cohesive, productive groups, I want them moving towards the same outcome and ideally sharing the same beliefs and values about achieving that outcome. Ideally! And if the ideal is not possible? Then, at least having the group express individually its values about group participation will serve to raise the awareness for group interaction.

Again, I want my groups to determine the "What do we want to achieve?" the "Why work together?" and then from that foundation of "Why be together?" begin to construct the "How to work together?" Take for example a group deciding PROGRESS and ACHIEVEMENT are its shared values. If the members in any way felt they were not progressing, they would not participate in the group. Of course, knowing the evidence for when members feel they are progressing is vital and needs to be uniform throughout the group.

Voila! Progress and Achievement are the common values of a group. Now what? Using the Logical Levels chart of:

- Mission/Purpose
- Identity
- Beliefs
- Capabilities
- Behaviour
- Environment

I know that once a group shares the same values and beliefs about achieving its purpose, they are most likely to achieve

their mission or purpose. Therefore, what I call "shared values = mission accomplished" is highly possible. My work with groups has taught me that once beliefs are shared and an identity is established, there is movement up the logical levels ladder to achieving a purpose.

I once worked with an executive staff who had a six-month new CEO. The new CEO called me in to help him team-build. What I discovered was that he hadn't completed reorganizing his staff which involved firing and some rehiring. Furthermore, I learned that his existing staff didn't trust his capabilities to lead, they were suspicious of his behaviour, and knew for sure they were in an unstable environment of firings. I suggested I help him assemble his staff, gain the staff's trust and then begin team-building towards a mission.

Ask Any Coach

Much of my group intervention work results from one, a presupposition that all people can and want to work in a group, and two, that merely grouping people according to their capabilities will form a unified team. Maybe yes, maybe no! All of the best teams I have worked with, from sports to executive staffs, formed a group identity because they shared the same beliefs and values about working together. More often than not their "belief bond," if you will, and their group identity overcame any lack of capability, and in the end they achieved their purpose. Ask any athletic coach, and he or she will tell you that assembling a bunch of capable bodies does not a team make, but instill a team spirit and team identity and victory is at hand.

In my consulting I deal with the presupposition of "everyone can and wants to work in a group" by reframing anyone's reluctance to participate in a group, and I submit a written values inventory before forming any group. Those groups that have already been formed based on capabilities first, I still do the values inventory about group participation and get them talking about their beliefs, values and commitment to the group.

Back At The Farm

As a participant myself back at the recent workshop on Groups and NLP, I rather reluctantly went along with the

presupposition of "everyone can work in a group," and agreed to participate in a group process. As a result of my "joining in," I opened myself to personal and professional insights that I carry with me each time I do any sort of group work. A few of those insights are:

- I am most comfortable following a group leader who shares my values.

- Identifying myself with a group comes over an extended period of time of shared purpose and goals.

- When I determine that a group is dysfunctional, I retreat and begin assessing whether or not I want to remain committed to the group.

- I view myself as an individual within a group and do not easily accept being a member of a group.

Insights into who we become and how we participate in a group are useful in predicting our behaviours towards groups. At the Canadian NLP Conference this October, you will have a chance to learn more about yourself as a member of a group, how to recognize dysfunctional groups and how to team-build to attain a purpose. Until then "Why would you join a group?"

Fay Lauber is one of 20 presenters at the upcoming 3rd Canadian NLP conference, "Destination Canada" in Ottawa, Ontario, October 28th and 29th. For more information contact Patricia O'Reilly, 2082 Tawney Road, Ottawa, Ontario K1G 1B8 or phone 1-613-523-3791.

Meta-Physical: From Movement to Magic

A Kinesthetic Approach to the Accessing and Creation of Experience

Mi, QiLin (Roger N. Millen, Ph.D)

Have you ever wanted to be happy, but couldn't see yourself that way? Have you ever wished that you had a reference experience for empowerment, but just couldn't imagine what that would be like for you? What if you could access (or create) powerful reference experiences? . . . feeling energy surge through your body, bringing with it the ability to see yourself in action, hear yourself speaking from a place of confidence, tasting victory, and smelling the sweet smell of

success. Why just put on a happy face, when you could put on a happy body, or a confident one, or a sexy or sympathetic one? The interrelationships between our feelings, physiognomy, and physiology can be deeply and caringly explored with empowerment as the goal.

Our physical condition is a somatic display of the psychological life that we have been living up to the present moment in time. Deepak Chopra, M.D., author of *Quantum Healing*, says that our physical bodies are the metabolic end-product of all our experience. That our bodies are, indeed, ourselves has been known and a part of various cultural practices and disciplines since pre-history. Ritual dances, various yogic practices, fire walking, the whirling of the Dervishes, Qi Gong (Ch'i Kung), and Tai Ji Quan (T'ai Chi Ch'uan) are but a few examples of man's attempts to transcend the physical plane of existence using the physical body as the vehicle of transcendence. Meta-Physical is based on the latter two systems and is designed to more fully involve the kinesthetic aspect of the "four-tuple" in both the accessing and creation of subjective experience.

As practitioners of Neuro-Linguistic Programming, we often ask others, and are frequently ourselves asked, to re-experience some past episodic event or to create a powerful experience to be integrated in to the actually-experienced past ("change history") or to be inserted into the yet-to-be-experienced future ("future pacing"). Typically, during this process, the subject is seated and in a light-to-medium trance state. The entire process is cerebral, the experiences being created by mentation alone: imagination and visualization. The physical body, save by conjecture, is not involved. Any somatic responses are reactive, not proactive. One might consider them a form of "out-of-body" experience.

For those subjects who would be classified as primarily visual, auditory, or cerebral, the above procedures can, and often do, produce dramatic results. But what of the remaining category: the kinesthetics? Common sense dictates that body-oriented approaches would be more than appropriate. Virginia Satir utilized family and other group "sculpture" as a means by which relationships could be expressed kinesthetically as well as visually, with very powerful results.

M.H. Erickson observed that "All of us have a tremendous number of these generally unrecognized psychological and somatic learnings and conditionings, and it is the intelligent use of these that constitutes an effectual use. . ."

One's relationships with oneself, as well as with others, are often dramatically felt when they are expressed kinesthetically. While in some situations it may be useful to allow the subject to express him/herself completely freely and spontaneously, or to impose inferred structure based on learned or intuitive understanding, it is often very useful to have the subject express him/herself in archetypal postures based upon current situation, presenting problem, or relationship to the change process.

One of the great treatises on change is the Yi Jing (I Ching), literally "Annals of Change," originally part of one of the great contributions to philosophy and world literature, the Wu Ching (the Five Classics) of ancient China: Shi Ching (the Book of Songs), Shu Ching (the Book of History), Li Ji (the Book of Rites), Chun Ch'iu (the Spring and Autumn Annals), and I Ching (the Book of Changes).

All were ordered destroyed by an early emperor in his bid to control knowledge; only the I Ching survived intact. Embodying the essence of the Taoist philosophy of the universality of change, the I Ching remains, to this day, one of the deepest philosophical insights of history. Its wisdom is universally applicable for insight and self reflection, as well as an inexhaustible source of clarity and inspiration.

While a complete explanation of the structure of the I Ching is far beyond the scope of this article, a brief introduction to the basics follows. The underlying basic concept is that of Yin and Yang, the two complimentary and opposing forces in the universe which continually die and give birth, each to the other, following life's only certain rule: change. While more commonly represented by the familiar black and white "double fish" diagram, Yin and Yang are also depicted by a broken and a solid horizontal line respectively. These are arranged into all possible three-line configurations to form eight trigrams, the Ba Gua (Pa Kua). The eight trigrams represent the members of various relationships, e.g., familial, natural, heavenly, etc.

The eight trigrams are, in turn, combined into all possible six-line configurations yielding the sixty-four hexagrams which comprise the I Ching. Each hexagram represents a state or situation occurring in the world and the complete cycle of sixty-four is said to represent all possible situations and changes that exist in the world of experience.

Less well-known is that the hexagrams also represent postures from T'ai Chi Ch'uan, literally: supreme ultimate boxing. The upper and lower trigrams of each hexagram representing the upper body position and stance of the various postures in the T'ai Chi Ch'uan form. These lower body stances and upper body positions are also used in another Chinese discipline, Ch'i Kung, literally: energy development. These various postures and movements (change) are kinesthetically and energetically congruent. There is evidence that they may be emotionally congruent as well.

Correct use of the postures and movements of both Ch'i Kung and T'ai Chi Ch'uan can provide experiences and releases of both an energetic and emotional nature. Deep, basic, and archetypal experiences can be both recalled and created by proper use of these systems. Typically, the desired state is accessed or created using Ch'i Kung and any changes accessed or created with the movements of T'ai Chi Ch'uan. While Chi Kung practice is limited to the individual, T'ai Chi Ch'uan is a martial art and offers opportunity for the exploration of interactions and relationships.

Using Tui Shou, literally: push hands, the adversarial relationship is transformed from one of "struggling against" to one of encounter, or "struggling with" one's opponent. An opportunity is created to explore balance and harmony in the relationship; struggle is transformed into a mutual endeavor accompanied by respect, challenge, and a directly experienced kinesthetic metaphor.

Meta-Physical will be offered at both the 3rd Canadian NLP Conference in Ottawa, October 27-29, and the Northeast NLP Conference in Atlantic City, November 17-19.

Roger N. Millen, PhD (Mi QiLin) is a Certified Master Practitioner of NLP. He conducts workshops on hypnosis, NLP, T'ai Chi Ch'uan, communication, and stress management in the US, Europe, and China. He can be reached at Unicorn Associates, 205 Rindge Ave. Unit R, Cambridge, MA, USA. (617) 864-8873.

Decision Destroyer

By Steve Andreas of NLP Comprehensive
Reviewed by Leslie Viktora

Faster than Reimprinting! More powerful than Change Personal History! Able to neutralize negative experiences in a single session!

That's an apt description of the Decision Destroyer pattern developed by Richard Bandler and now available to all, thanks to an audiotape from NLP Comprehensive.

The tape, recorded at an advanced NLP training last March features Steve Andreas taking a participant through the procedure, followed by a backtrack of the steps for the benefit of the audience, followed by a question and answer period. All are conducted with Steve's expertise and humor. The questions and answers were pertinent and helpful and my only gripe is that they were often difficult to hear.

The Decision Destroyer is a more rapid way to achieve the benefits of Reimprinting and also a useful tool which promotes generalization of changes across contexts. It also can be useful for some phobias and medical problems, or situations which a client has gone through for which they were unprepared. It is particularly powerful when combined with submodalities, although it can be quite effective without them. (I tried it.)

The Decision Destroyer is easy to use for those with NLP training, and the client needs no NLP background. This pattern will appeal to NLPers interested in the latest and most effective innovations. As Steve Andreas says, "We get better technology every year. That's why you're here, right?"

The tape is an enjoyable and useful addition to the NLP Comprehensive catalogue. One only wishes that there were more quality NLP audiotapes available.

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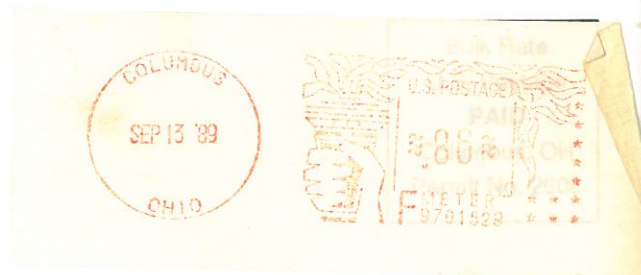
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