

# ***Anchor Point***

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**Submodalities, Timelines & Health**

**The Miracle Cure**

**Into the Mind of Gregory Bateson**

**7 Beliefs of Children**

*October 1993*

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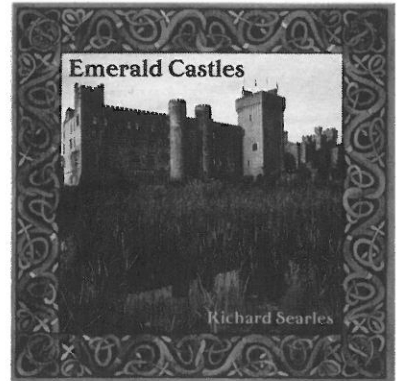
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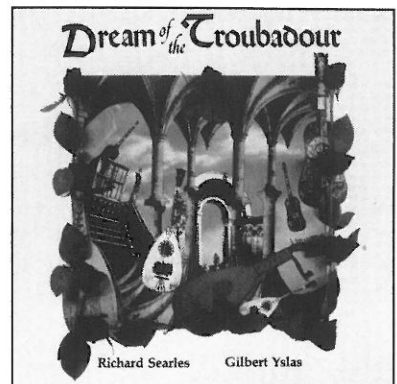
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## From the Editor - "Bad Moon Rising"

Recently earth was visited by a blue moon - a lunar event when two full moons occur within the same month. The occurrence of the second full moon, (the "blue" one) happens only once every few years and is therefore renowned for its rarity. What if for a moment we consider a blue moon as a book mark of sorts for the passage of time in your life. What has slipped away from you since the last one? Has your time spent between moons been meaningful? Where are you going? The simple questions are the hardest.

What happens only "once in a blue moon?" Rare things - Peace, wisdom, responsibility, and a host of other "nice things" unfortunately come first to mind. Common sense is not so common anymore, so it goes on the rare pile too. In the light of the blue moon, it seems like the underlying essence which is missing is awareness.

My father once knew a man who smoked a pipe. To be precise, he smoked Sir Walter Raleigh in a can. He had enjoyed it for years. Now, the selection of a pipe and what goes in it is a very personal thing - on the order of having someone else pick the shoes you'll wear, or change your brand of toothpaste. He enjoyed Sir Walter - it was a reasonably priced, no frills smoke that you could buy fresh in a tin can at almost any drug or food store.

One day, for reasons no one knows, the man got it into his head he should make a change to a fancier brand of tobacco. The quest for the ultimate smoke began. First, he sampled the other over the counter faire and was not satisfied. His search took him to many remote areas of the city, seeking out and spending time at obscure tobacco shops. Talking to odd gnome like people with tattoos. When he traveled on business, he altered his itinerary to include side trips to distant tobacconists, on the slight hope that they held *the secret*. He experimented with exotic and expensive tobaccos, custom blends, and difficult to obtain foreign imports. A pinch of this, a dash of that and just maybe it would burn slow and evenly in the bowl of his pipe and the taste would be right.

He became both somewhat possessed and discouraged by his mission. As he traveled and experimented, his expertise grew as did his impatience; the results were "never quite right."

Finally, one day the man came to my father obviously quite delighted with himself. "I finally, found it," he said stuffing his pipe with very expensive, custom blended tobacco. He was beaming as he flashed the pouch with the exotic foreign writing on the cover. "After all this time, I've finally found a tobacco that tastes and smokes just like Sir Walter Raleigh!"

"Nothing is more terrible than activity without insight." - Thomas Carlyle

I rode trains once, it didn't matter where I was going as long as it took me there. Sometimes it took a long time to find my way back. Moonlight danced brightly on the rails. Then, I noticed the station house had many trains and I could pick where I wanted to go. Then, I had to pick...

-Michael

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

Editor-In-Chief: Michael L. Phillips

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*Cartoons:* Kathy Taggart  
*Chocolate Nova* Genevieve Wooden  
*From Avanta:* Martha Wiglesworth  
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*The 5th Position:* Veli-Matti Toivonen  
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Learn why it is important to make distinctions between building, installing and eliciting timelines when dealing with health issues. Here is a model that has been used with HIV+ or people who have had illnesses associated with AIDS.

By Kevin Creedon



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The first in a series on the interpretation of Gregory Bateson's book *Steps to an Ecology of Mind*. This installment discusses a metalogue on muddleness, Bateson's De-nominalizing of nominalizations

By Michael Hall.



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The UB Chart can help your clients explore 7 areas of their beliefs that they may be having problems with in a safe environment so they easily develop powerful new strategies.

By Burt Wasserman

A bit of whimsy, a dash of humor, a generous sprinkle of the stuff that metaphors and counterexamples are made of.

By Genevieve Wooden



Put tongue in cheek, turn to the west, put an apple in your mouth and you are cured!

By Shelle Rose Charvet

Here is a creative twist on the swish pattern. A minister has counseled patients by having the wind and/or the spirit literally blow their problems away. This technique will blow out negative effects of destructive, self-defeating and pain producing self-talk.

By David A Phillip, M.Div.

Virginia Satir developed a mandala that explores the 8 dimensions of the human experience. She used this model to help family members talk to one another about their shared and unique patterns and parts. The 8 aspects are explained in detail by an Avanta member so you too can use this unique tool.

By Stephen B. Buckbee



*The Future of Human Consciousness* by Dr. Henry Stafford is critiqued this month

By Nell L. Bozeman

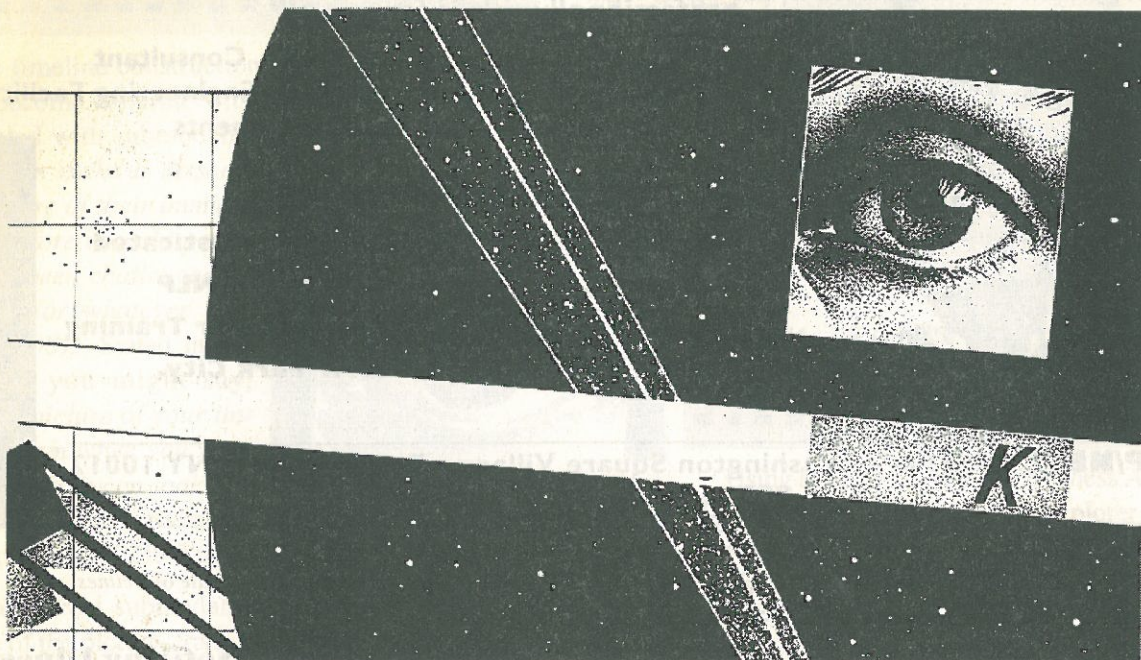
A few simple conjunctions are viewed using the SIPP grid as an exploratory microscope. See for yourself how these two simple words can influence you if and when you let them.

By VeliMatti Toivonen, Timo Kauppi, and Tim Murphey

Trainings and activities that are coming up in the next few months.

Cover photo by Michael L. Phillips

# Elicit Health



## Using Submodality Elicitation to Gently Build a Timeline with Health Supporting Beliefs

by Kevin Creedon

"I Just found out I'm HIV+ and I think I should tell everyone before it's too late."

"I want my funeral to be fun, I want everyone there to be happy."

"I am worried about who will take care of my cat."

"I want my mother to have the..."

**T**hese quotes are representative of the language of the majority of first timers I see in my work with people who are HIV+ or who have had illnesses associated with AIDS. In the context in which they were said, these remarks presupposed death in the near future. With the time pressures associated with life-challenging illnesses, a process to covertly and gently build a longer timeline

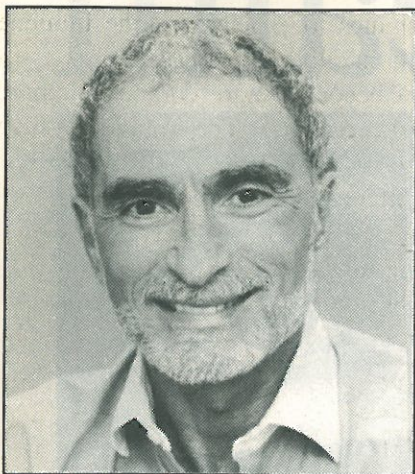
has grown out of my work. It is important to make distinctions between building, installing, and eliciting timelines. In my experience, overt eliciting of timelines with a new client is asking them to face their demise. This may be a dramatic session but not necessarily useful. Instead, by engaging the client in richly experiencing the submodalities of each new picture, we *build* a longer and health-empowering timeline. In most cases, I do the intervention without any discussion of time organization or timelines. When I do discuss timelines cognitively with a client, it is *after* doing the intervention (usually in subsequent sessions).

The complex equivalence for *health* and the evidence procedure for becoming healthier should be

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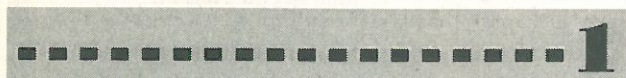
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elicited prior to doing the following process, either in prior sessions or in the set up for this process.

### Anchor Sorting by Wellness



As an important part of all wellness-building sessions, I ask a few questions that elicit Sorting by Wellness. Eliciting Sorting by Wellness is akin to developing a resource state, finding what's already there and building on it. As an example, if they have three lesions on their arm, I will ask them what percentage of the skin on their arm is healthy (97%), then how much of their entire arm is healthy (almost every bit), how much of their entire body is healthy right now (why almost their entire body is very healthy). When you get a clear Sort by Wellness, ANCHOR IT! This Wellness Sort along with its two companions are outlined briefly as follows:

#### Sorting By Wellness: Noticing Wellness and Amounts of Wellness

*“I wasn't great last week, but I'm feeling better now.”*

This sentence uses an *analog* scale of wellness.

#### Sorting By Illness: Noticing Illness and Amounts of Illness

*“I was very sick yesterday, but I'm a little less under the weather now.”*

This sentence uses an *analog* scale of illness.

#### Sorting By Either I'm 100% Healthy Or I'm 100% Ill: A Black and White Digital Scale of Either Health or Illness.

*“I was fine this morning, but this headache is killing me now.”*

This sentence uses an *either/or digital* scale of wellness/illness.

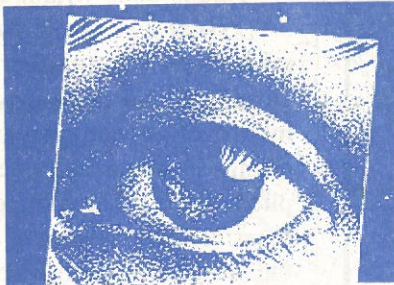
One of the most consistent patterns I have found in people who have had illnesses associated with AIDS in the past and are doing very well today is that *now* they sort for wellness in their lives. The medical maze that most people with AIDS live in typically reinforces illness sorting exclusively. This promotes thinking such as, “Every time I get a sniffle, I worry that this is it.” Wellness sorting promotes thinking such as,

"Even with this sniffle, I'm still basically very healthy. In fact, this sniffle may indicate enhanced immune function." Doctors should sort for illness, and their patients should sort for wellness.

## Introduce Submodalities with a Healthy Time from the Past

2

The timeline construction begins with having the client become familiar with Internal Processes and acquainted with submodalities in an ecological way. Have them make a dissociated picture of their immune system before it could possibly have been challenged by HIV (and/or whatever may cause AIDS). Stated in the positive, you might say, "Make a picture of your immune system when you were 12 years old, it can look like anything." Then elicit submodality distinctions to develop a rich, detailed triple description (V,K,A).



After visual submodalities, have them touch the surface of the picture, trace the edges of the picture, or the contours of shapes within the picture with their fingertips. Have them notice the texture, temperature, weight, areas of wetness, dryness, dampness, any vibration/movement they can feel, etc. Then direct their attention to auditory submodalities, even placing their ear to the picture to listen to it if that seems appropriate. If there is no sound, have them tap the picture to listen to it if that seems appropriate. If there is no sound, have them tap the picture like a drum in different places. The curiosity and interest you as the guide have about the client's submodalities often allows clients to really get into the experience themselves.

This process works best when clients immerse themselves in the *doing* instead of in the *achieving*. Clients who like to accomplish things quickly can benefit from suggestions to enjoy the trip instead of win the race. Use phrases such as *begin to allow yourself to take the time to indulge... fully savoring each sensation... while this exploration gradually unfolds... relaxing and lingering over every detail...*

## Anchor a State of Appreciation, Awe, or Wonder for the Immune System

3

Take a few minutes to explain that the immune system is incredibly intelligent and it is always learning. Every day it becomes more competent, more intelligent, and more capable. The immune system learns from experience (so that a 60-year old immune system 40 years more capable than a 20-year old system). Point out how well their immune system is functioning right now. Use the Sort by Wellness anchor if appropriate. When you have a clear, strong state of Appreciation/Wonder, ANCHOR IT!

## Building the Timeline

4

Using both the Sorting by Wellness Anchor and the Appreciation Anchor, have the explorer make a dissociated picture of their immune system as it is now. Again take time to richly experience each submodality in detail. Then restate that the immune system is always learning... becoming more capable... more resourceful. Then have the explorer make a picture of their immune system 1 week in the future... 1 week smarter... 1 week more resourceful... 1 week more evolved... (use the anchors as you do this). Elicit the submodality details of the new picture.

## Extend the Timeline

5a

Extend the timeline by having the subject make pictures for 2 weeks in the future, 3 weeks, 1 month, 6 weeks, 2 months, 3 months, 4 months, 6 months, 9 months, 1 year, 1 1/2 years, 2 years, 3 years, 4 years, 5 years, 7 years, 10 years, 15 years, 20 years, etc. For each new picture, reinforce the belief that the immune system is becoming more capable, smarter, more competent, etc. Be careful about how big or small the jumps into the future are, some people need even smaller steps while others need larger steps than those suggested above. Calibrate the explorer carefully and use the anchors.

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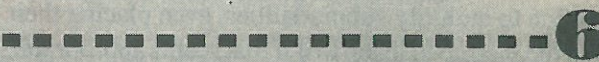
In this process, the purpose of eliciting submodality details is to provide the client with a very rich experience. As you get further along and the explorer becomes more conscious of their internal process, they will not need as much direction or as much time to richly experience each new picture. Calibrate the explorer carefully to determine the pace.

### Reinforcing Wellness by Linking the Timeline Pictures



This is done within extending the timeline (Step 5A). Once you have 5 pictures, have the client notice what there is in the first picture that becomes more developed and more evolved by the third, and even more evolved, and even more developed by the fifth (a change in shape, color, temperature, texture, volume, pitch, etc.) What is there *more of visually... more of kinesthetically... more of auditorily* in each picture as the immune system learns and grows and evolves? Trace the evolution through all 5 pictures. Then continue extending the timeline by adding more pictures, then again trace the development, evolution, learning, competence, etc. through the new timeline segment. When you complete extending the timeline, retrace this development through the entire future timeline.

### Complete the Process Utilizing the Unconscious



Because this timeline is being built relatively covertly, extend the timeline only 25-30 years. Then have the client ask their unconscious mind to continue the process in a gentle, comfortable fashion in the next few minutes, or hours, or days. Adding 10 years... or may 20 years... or maybe 15, or 17, or 30. In subsequent sessions, a more overt, cognitive approach may be used to consciously refinish this process.

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Kevin Creedon has been researching optimizing immune function with HIV+ people for 2 1/2 years. A Feldenkrais Practitioner in New York, he received the bulk of his training in NLP from Anne Linden, Robert Dilts and Todd Epstein.



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What do you say to a child who wants to change and soar?

## Seven Areas of Beliefs and Emotions for Children



For the last few years, I've been making presentations about the merits of using NLP with children to school counselors and clinicians. Recently I was asked to do a presentation for people with advanced training in NLP. After the excitement of the honor wore off, a small fear reared its ugly head. What would I say to people who already know the patterns and how well NLP works. "Use this stuff with children" doesn't take very long to say. Even if I say it very slowly; "UUUssee TTThhhi-iss SSStttuufff WWWiittthhh CCChhhiillldddrrreennn" See!

What I needed to find out was what gifts lie beneath this problem. What I came to realize was some major differences in the way I work with children that might be worth sharing. One thing I realized about my work with children was that it was not what you know, but rather how you present it that becomes "the difference that makes the difference." Once I realized that concept, I knew I had some material and ideas that other clinicians might like to hear or read about. More specifically, the pur-

by Burt Wasserman

pose of this presentation will be to introduce a chart that I use with every client I work with, whether they are children or adults. It is entitled, "Understanding Your Behavior" and will be referred to as "The UB Chart" in this article. It is featured in *Problems & Wishes: A Therapeutic Workbook for Turning Problems Into Gifts*, and forms the structure of *Problems and Wishes: The Game*. In addition, the purpose of this article is also to introduce the paradigm of the seven areas of beliefs and emotions for children.

Recently, when I was working with a child on the problem of lying (using the UB Chart) I realized a very startling thing. Although I believe in the concept that nothing that anybody ever talks about in regard to human behavior is really new, the way people organize their thoughts to understand a problem or process can be new.

As a result, the conversation that I had the other day with a 12-year old (who had a pretty well developed pattern of lying) may have been among the first times any 12-year old in the history of the universe was asked to look at lying in that particular way. NLP is truly at the cutting edge of therapy. When you use it when working with the young minds of children and see them "get it" for the first time, knowing that maybe one of the first children to ever get this concept in the history of mankind, NLP becomes a very exciting methodology to work with. There will be more about the topic of lying later.


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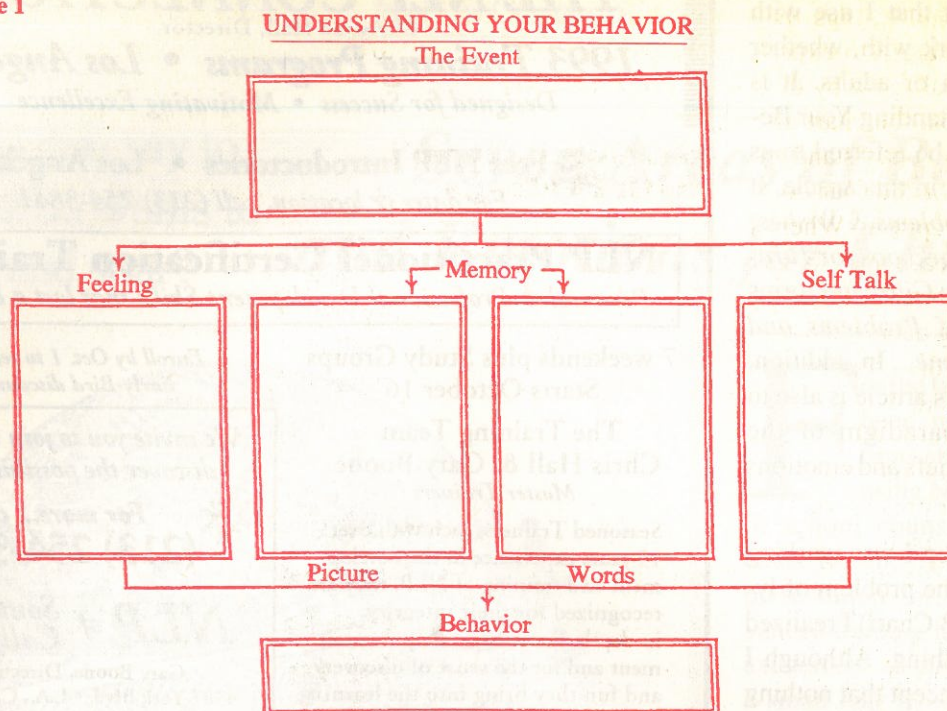
## Beliefs and Emotions

One of the main differences with my approach to working with children as compared with when I work with adults, relates to the well-formed outcome. When I work with adults, I allow them to decide what they wish to work on. When I work with children, although they make the decisions on what they want to work on, I have my own agenda or checklist of experiences I want each child to move through. The result is that when the therapy sessions are completed, the children have focused on Seven Areas of Beliefs and Emotions. Although they are all interrelated, I usually think of them in terms of kinesthetic or right brained experiences of:

- 1) Getting in touch with their feelings,
- 2) Taking responsibility for their actions, and
- 3) Being in control; and the more cognitive or left-brained processes relating to,
- 4) Feeling intelligent,
- 5) Having coping strategies,
- 6) Loving themselves, and
- 7) Knowing when *not* to take responsibility for something that has happened.

Children need to develop in these areas and are usually seeing me because they are having problems related to one or more of these areas. Because they are children,

Figure 1



© 1993 Therapeutic Images

they often don't know what they need. Since their parents are unwilling or are unable to help them develop in these areas, I feel it is my role to do that as well as to help their parents become more sensitive to the needs of their children.

## Understanding Your Behavior

The UB Chart pictured in Figure 1 has become a valuable tool in my work with both children and adults. Children often come into the therapy session with a complaint: "She made me do it." or, "It was his fault because of what he said to me." They often mistake the context or the trigger that started the behavior as the reason for the behavior. The UB Chart provides a visual map that reminds the child that it is not the event but the perception of the event that causes behavior. Children interact

with this chart in a variety of different ways regarding any problem they want to change. The more they use it, the more it becomes a natural part of their thought process and perception of new events and experiences. The most wonderful thing about the chart is that it is so flexible. I can use it to achieve an understanding in all seven areas of Beliefs and Emotions.

## Using the UB Chart

The UB Chart has become indispensable in my work with children for several reasons. As previously stated, it provides a visual map for the RET (Rational Emotive Therapy) concept described above. Secondly, it enables children to become actively involved in the process of change. Children are asked to write in their self-talk and their memories of the

words people have said to them in the past. They are also asked to draw pictures and select colors to match the feelings and qualities that are identified with the problem behaviors they want to understand or the solution they want to achieve. The third feature of the chart is that it can be used not only to understand the structure of the problem behavior but also to develop a strategy for the solution behavior. When children work on a solution, they are asked to identify the feeling or quality they will need to accomplish their goal. While qualities like confidence may not have a physiological experience that children can readily identify, it is often a good way for them to start to get the feeling they need.

The fourth and fifth features relate to the feelings component of

the chart. The chart helps children understand that the feelings they express in words are also experienced in a physical sense by their bodies. In addition, the chart also enables children to understand the interrelationship of the four components of perception. When I work with children, I usually ask them to identify the best way they can get the feeling back when they need it. Because the chart is used so often throughout the sessions, children can picture the chart in their minds as they attempt to identify the component that will be their main anchor to get the feeling back. The sixth feature of the UB Chart is that it can be helpful in identifying the sequence children use while doing their problem behavior. Identifying the sequence becomes helpful because it forces the child to concentrate on how he does his negative behavior. The awareness of the sequence serves both as a pattern interruption and gives additional insight into the structure of the behavior. Each time the child examines the sequence, he becomes more aware of it on a conscious level and, as a result, the behavior becomes less habitual. The seventh and final use of the chart relates to having the children appreciate themselves for the good work they have done in that session. Many children in therapy have very low self-concepts and don't feel very good about themselves. The work children do with the UB Chart often gives them an excellent opportunity to feel good about themselves and their ability to understand old behaviors and make changes in their lives. Children

that have been abused or victimized also find this chart helps them realize that what happened to them was not their fault.

### Getting in Touch with Feelings

After the child learns that there is a feeling that goes with each event, I teach them to identify how their body experiences that feeling by introducing them to the submodalities Figure 2.

**“Identifying the sequence becomes helpful because it forces the child to concentrate on how he does his negative behavior.”**

Even though children have never been asked to choose from the submodality pairs (see Figure 2) they have always responded as if these questions made perfect sense. Their answers appear to be reliable across sessions. Most children pick the submodalities listed

in Figure 2. When the 2's are stated first, most children still pick the 1's. Some children do choose heavy and cool rather than light and warm. I haven't ever tried to identify the “driver modality” because I want them to get a good sense of as many kinesthetic feelings as they can.

### Being in Control

After a child learns how to get in touch with the way his body experiences a feeling, he is taught how to get that feeling back when he needs it. Initially they learn by bringing the feeling back with a physical anchor of my touch on their knuckle. Next they learn to bring the feeling back by touching their own knuckle, or by imagining that their knuckle is being touched. Once they have a method of bringing a feeling back, I introduce the concept of “ranking or scaling.” I ask them to compare the feeling they get by themselves at home or in my office with the one they got with me. “If the feeling you got with my help was a 10, what number would the feeling you get at home (without my help in my office) be?” After they rank the feeling I ask

Figure 2 - Submodality Pairs

1		2
Light	or	Heavy
Tingling	or	Numb
Full	or	Empty
Relaxed	or	Tense
Warm	or	Cool
Open Flower	or	Closed Flower
High in Chest	or	Low in Chest
If it were a color, what color would it be? _____		

them to repeat the process 4 times, each time focusing on a different way to call the feeling back (i.e., with self-talk, words, pictures or going straight to the part of the body that experiences the feeling) I think this is an important piece because it reinforces that there may be 4 ways to get the feeling back. It is also likely that their preferred way of getting one feeling back may generalize to another type of feeling as well. Rather than stating this concept and making it a presupposition, I allow the children to discover if that is true for themselves.

## Developing Coping Skills

Once the child learns to use the UB Chart to understand how he was a "master" at dealing with his old unwanted behavior, he is ready to design a strategy for the new behavior. The first part of the strategy for designing a new behavior takes place when the child defines his goal or new behavior. The goal needs to be concise, realistic in the child's control, stated in the positive and in behavioral terms. The process of defining the well-formed outcome as described above also seems to reinforce the child's commitment to change.

Most children are unaware of their ability to change so I don't

spend as much time as I might with an adult on getting the contract for change. Throughout the process of defining the goal I am checking and reinforcing their commitment to change. Because most children are not very aware of their self-talk, I will make suggestions. If my suggestions don't seem to fit, I will



ask them "What might you say instead?" I find that I help children with most of the procedures more than I would adults. While some might conclude that I am telling them what to do or think, I do it in a manner that allows children to make the words their own. As they continue to use the chart to form other solutions, they are more able to do the process by themselves.

At times, the immediate goal the child is trying to achieve is to decrease rather than eliminate a behavior. An example of this was

when I worked with a 14-year old girl who was hearing voices. Rather than set up an expectation to eliminate the voices which I wasn't sure she could do, I first asked her to rank the discomfort she experienced when she heard the voices. After she came up with the number 8, I suggested that with what we know about how to make changes with the UB Chart, I was pretty sure we could reduce the impact of the voices if she did hear them again.

We then designed a new strategy to reduce the intensity of the reaction to the voice, and tested it in my office. She gave that experience a number 4. In the week that followed, she only heard the voice one time instead of several times and estimated her reaction was approximately a 6. The work we had done reduced the amount of time she heard the voices and the intensity of those voices.

Normally, children with auditory or visual hallucinations see a psychiatrist within a few days of their visit with me. Because of circumstances beyond my control, this girl had not yet seen a psychiatrist but was able to decrease her symptoms prior to being evaluated by a psychiatrist and taking medication (which she did at a later time).

## Feeling Smarter

Feeling as if they are smart is a need of many of the children I work with. The methodology of NLP is ideal for children who have problems with learning because it

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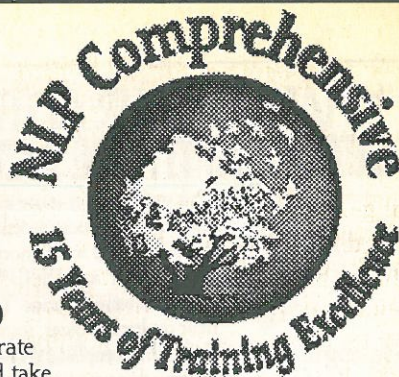
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enables the therapist to identify ways that the child can improve his learning strategy. In my work with these children, I found that Dilts' spelling strategy, has been extremely useful. One example that comes to my mind was when I saw two brothers. One was doing well in school and was teasing his younger brother about being dumb. When it turned out that the younger brother was able to do the spelling strategy and the older one was not, the younger brother was amazed. It was the first time he was able to do anything of an academic nature better than his older brother. That single spelling strategy intervention accomplished more than I could have expected in ten sessions of traditional therapy. In a more general sense, the work children accomplish in the sessions can provide them with an opportunity to

begin to feel like they are smart. Whenever I can, I tell them how well they are doing and how smart think they must feel.

### **When it is Not Their Fault**

The main focus with many children is for them to learn that what happened to them was not their fault. Specifically, children of divorce and those who have been physically, emotionally, or sexually abused need to understand this message. When I'm working with children in cases of sexual abuse, the UB Chart is used in a different way. Rather than asking them to understand the behavior of the perpetrator, the chart is used to develop strategies to deal with abuse of the past without bringing the feelings of the past into the present and future.

One activity that I use is a game I designed entitled "Problems & Wishes." Using a game board, children are asked to utilize the four components of the UB Chart to deal with the problems or wishes identified on a card that they pick. The result is that they have an opportunity to develop strategies in a fun way and a safe environment with the therapist or their friends in the group. The UB Chart serves to provide a visual reminder that they don't have to bring the feelings of the past with them when they think or talk about the past.

### **More About Lying**

As previously indicated, I have used the UB Chart with a 12-year old who had a history of lying. While working with the child (who I will call Tim) I wondered if he really believed his lies. When I

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asked him about the picture he had in his mind when he told me a lie, he admitted the picture he had was of what really happened. At this point, I examined the sequence which (in the case of this particular lie) was: picture, words (of mother), self-talk, and feelings. Since the self-talk and feelings reflected a state of confusion as to why he was lying again, it provided information that should prove to be helpful for Tim to change this behavior.

I explained to Tim that he was not a bad person and that his lying was a learned behavior that he would probably like to change. I indicated that lying is usually so automatic that at first the words come out even before the person realizes he is lying again. However, once he realizes that the

picture in his mind doesn't match the words he is saying, it can be a signal to stop the lie by admitting he was telling a story again. We talked about a slot machine and how when the pictures match there is a jackpot and that if his pictures don't match it is a signal to change.

After about a week of watching the lies fly out of his mouth, Tim finally "caught a lie." The result was not like he expected because the girl he lied to accepted his apology without much of a reaction. The good feeling Tim had as a result of catching the lie can be used as a resource state for the next time he needs to "catch a lie." I have also worked with an 11-year old who makes his pictures match the lie he tells. I have just started to use this chart with lying and am excited about what the future will

bring. It would be interesting to following those children who believe their lies and compare them with those who don't. It would also be interesting to use this chart with an adult population.

### Summary

This article has discussed how NLP can be used with children, with a focus on seven areas of beliefs and emotions. The main tool that this writer has used in his practice has been a chart entitled "Understanding Your Behavior (the UB Chart)." This chart provides an opportunity for children to explore the areas that they have problems with. I invite you to use this chart in your work and provide feedback to myself and to *Anchor Point*. The chart is featured along with other approaches to dealing with children in the book *Problems and Wishes* and the game with the same title (not yet available). Again, I urge you to use this methodology with children. It is indeed exciting to be on the cutting edge of therapy and when you work with children that's exactly where you are.

---

Burt Wasserman, Ed.S., LPC, has been using the principles of NLP for 5 years and has worked as a helping professional for 10 years. He is a Licensed Professional Counselor with an Educational Specialist Degree in counseling.





## Semi-Statistics

If you've ever been stuck in traffic due to a semi truck accident, you know how long of a wait it can be. Long lines of cars snake slowly past the debris, delays can sometimes stretch over an hour and worst case scenario, the highway is closed. A recent article in *New York Times Magazine* reports some alarming statistics about tractor trailer rigs. Accidents for rigs total 35,885 per year in North America, or four accidents per hour. Weather conditions cannot be blamed for the majority of accidents. Approximately 70% of truck accidents occurred in favorable weather and road conditions. Shocking as it may seem, an eight-state study revealed that one-third of fatally injured truck drivers tested positive for drugs including marijuana, alcohol, cocaine, non-prescription and prescription stimulants.

## More Fat News

Will the news about how bad fat is for us ever leave? I can't eat a Hersheys bar without suffering more than just a little guilt. A new study reveals that watching weight and body fat in younger years may have an affect on how we age. Researchers at the St. Louis University School of Medicine and the Department of Veterans Affairs conducted a study to examine the effect of aging on body fat. Results showed that of the 697 volunteers, body fat of subjects for 20 to 39 years old averaged 25 percent. Body fat of the subjects for 40 to 85 years old jumped to 31 percent. Andrew Jay Silver, M.D., who led the study, reasoned that the increase in body fat was not due to aging but to weight gain and sedentary activity. His advice? "It will always pay to exercise and watch what you eat." Okay, maybe only half a Hershey bar.

## Think Highly of Yourself!

Would you describe yourself as *only* a housewife, *only* a student, *only* a boss. Stop it!! Self-image includes ALL of your strengths and activities and roles. When you need a lift, think about all of your roles and activities. Put them together and the list will be impres-

sive. Yale psychologist Patricia W. Linville urges people to consider all aspects of their lives to construct a healthy self-image. By viewing only one life role at a time, we leave ourselves open to depression when we suffer setbacks in that role. A healthy self-image is the *whole you*.

## Is The Glass Half Full Or...

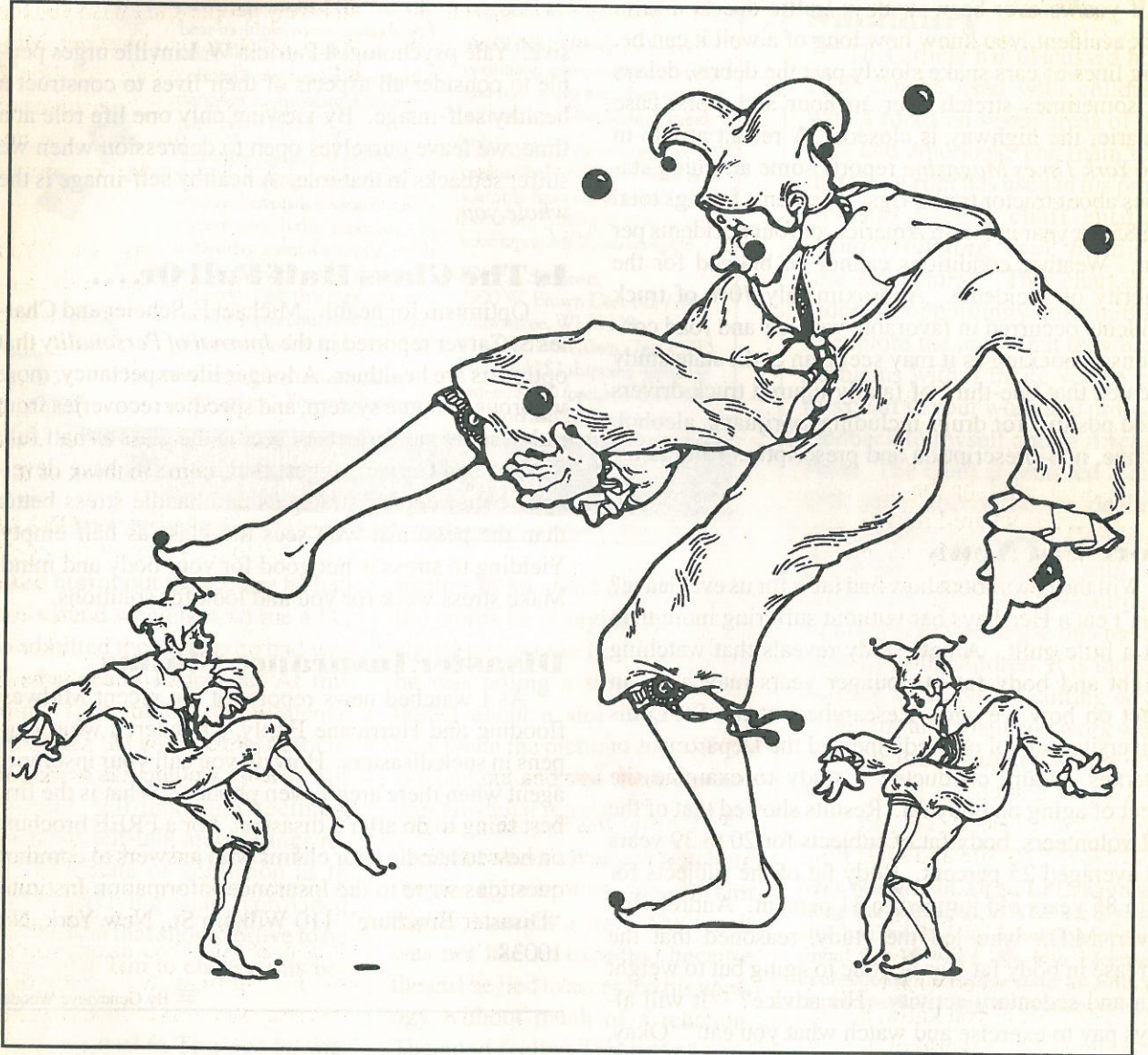
Optimism for health. Michael F. Scheier and Charles S. Carver reported in the *Journal of Personality* that optimists are healthier. A longer life expectancy, more vigorous immune system, and speedier recoveries from sickness are side effects of seeing the glass as half full. Scheier and Carver suggest that optimists have developed better coping strategies and handle stress better than the pessimist who sees the glass as half empty. Yielding to stress is not good for your body and mind. Make stress work for you and look for solutions.

## Disaster Insurance Claims

As I watched news reports of the recent Midwest flooding and Hurricane Emily, I pondered what happens in such disasters. How do you call your insurance agent when there aren't even phones? What is the first best thing to do after a disaster? For a FREE brochure on how to handle your claims with answers to common questions write to the Insurance Information Institute, "Disaster Brochure" 110 William St., New York, NY 10038

≡ By Genevieve Wooden

# The Miracle



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## Cure

**T**he call came late one afternoon. "I've just had a session with a guy who's gone way beyond NLP. In fact, I think he's got what Tad James was trying to do with Huna. Anyway, I've never felt so serene and at peace, after just one session." Then, a male friend of mine spoke to me about the same counselor. He said: "He cleared up some issues that have been going on for many years, in just two sessions."

Oh the enthusiasm, I felt myself getting hooked. "He's got a waiting list now" he said. I began to wonder, could he help me quit smoking? Could he be the one who succeeds where I myself and others haven't? (My skeptical part jumped in here and said "Whoa sweetheart, remember your decision making strategy; you only need two examples to get convinced!")

Then there was a letter in the mail about something totally different: "Dear Friend: This process has changed my life and I just **had** to tell you about it...." It was from someone I met once in passing at a NLP seminar. So I phoned my serene friend and asked what was this all about. "Well, you know, he felt it had done him a world of good." So I asked how he was doing. "He's poverty stricken at the moment." Oh.

There must have been an anchor. I found myself flashing back to a meeting of our NLP study group. We had a guest speaker who wanted to show us a video. "You've got to meet him. He'll be in town in 2 weeks. Did you know he only needs 2 hours sleep at night and feels no pain? He can stick needles in his arm and not feel anything. He survived Nazi torture and has a really positive message. You can't afford to miss him." So we watched the video. He seemed like a nice guy; gentle, kind, mas-

picnic; a curious, anonymous Jew, amongst friendly Christians. I was not expecting the compulsory circle prayer. "What am I going to say when it's my turn to praise the lord?" I worried to myself. "I'm not a Christian but I think you are all lovely people and I wish you the best," I managed to blurt out. Mistake, or was it feedback? For 2 hours they asked me, begged me to take Jesus into my heart, for my own sake. I don't remember how I got home.

The pursuit continues. "You know I was a 3 on the Enneagram," I explained to a close friend. "So, did that change your life?" she replied. Well, no it didn't. I can't even remember what a 3 is, come to think of it.

"I'm going to write an ad for that new introduction service that works with voice mail," another revealed over lunch. "I know of several people who have found the man of their dreams that way." Oh Goddess, would that work for me?

"I've been a Buddhist, lived on an Ashram and now I'm into meditation." Oh great, another Bu-jew. Or how about: "You mean, you're *not* into spirituality?" with that down the nose sort of look. I guess I missed the boat all over again. Or perhaps all the boats out there.

Then my brain starting working overtime. "Do you realize," I said to my Enneagram doubter



terful; the aura of a healer.

Maybe he was the one with the miracle cure, and I missed him. No, no, that would be too awful to bear. I know, maybe it's in Bandler's new stuff, neuro-sonics or whatever it's called. A couple people on the NLP section on CompuServe testified to its power to change. And I didn't go when he was in town.

Another flashback. I was 14, accompanying a friend to a Church

by Shelle Rose Charvet

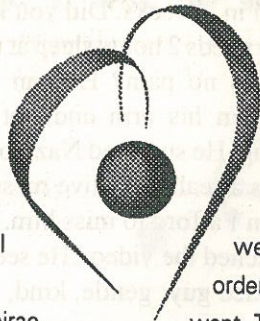
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friend, "what a market there is for the miracle cure? There's a whole pile of people, just judging from the self-help book market, who believe that someone out there has the miracle cure!"

Fortunately, my brain kept on working. "Even highly trained people using powerful technologies like NLP seem to believe it. The quest for the latest and greatest," I went on to myself after hanging up. "What if there isn't a miracle cure?"

Ring, ring! "Do you know who's coming to town? If you only do one thing for yourself this year Shelle, this is the one not to miss!" Wait a minute. How does going to see this person equate with doing something for myself? I'd prefer a hot bath, listening to Paul Simon.

"I just bought this miracle diet health stuff and I lost 14 pounds in two weeks. I can still eat anything I want and didn't have to give up wine. Everybody's asking me how I did it! I've become a distributor. Do you want to buy some?" So you think I need to lose weight?

"Thanks to *him* and his techniques, I doubled my income every 4 to 6 months and feel empowered to change anything I desire." How specifically have *you* changed yourself?

Whew! Thanks to NLP and the meta-model I've escaped once again. Wouldn't you like to know how you too can escape the miracle cure, once and for all? Send me four million dollars in care of *Anchor Point* and we'll send you all the information you need. Use the attached coupon for your special

discount. Hurry, this special offer ends soon! .

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Shelle Rose Charvet is a Certified (and certifiable) NLP Trainer in Canada. She is a business consultant and trains people in the LAB Profile. Shelle has a new audio cassette on the LAB process which is now available through Anchor Point.



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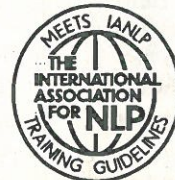
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# Utilizing the Wind of the Spirit



One of the assumptions of NLP is that if the submodalities of a representational experience are altered in particular ways, those changes may be utilized to generate useful change in the individual. Two of the submodalities in internal dialogue/self talk are volume and distance. Altering distance will automatically alter volume. When I was a chaplain at the State mental hospital serving middle Tennessee, I developed a strategy which powerfully alters self-talk in profound ways utilizing the wind of the Spirit.

I have found this strategy useful in helping individuals who are hallucinating; hearing voices not belonging to themselves, or who are delusional; believing some really weird things not subject to usual persuasion, or "reason."

In Hebrew (*ruach*), and Greek (*pneuma*), are translated as "wind" or "spirit" in the Bible. The context and use in a sentence would determine how either is translated into English. For instance, in the Gospel of John 3:8, speaking to Nicodemus, Jesus

By David A. Phillipy, M.Div.

says, "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." In this instance, the word for "wind" and "spirit" is the same word, "pneuma."

Internal dialogue may be judged to range across a polarity from useful, edifying and life enhancing to destructive, self-defeating and pain producing. Examples of destructive, self-defeating and pain producing self-talk include such statements as, "I can't stand it," "This is killing me," "This is driving me crazy," "I hate him/her/it/them/this place," "I'm a misfit," "I want to be out of the way" (of my loved ones), and "I don't deserve this," to name a few. These statements are usually said internally and externally in a loud, angry voice and will be heard in the speech of the client/patient.

This internal dialogue in turn leads to feeling/mood states of anger, depression and anxiety. It is often accompanied by acting out behaviors directed against self and others; in compulsive behaviors such as alcoholism/drug addiction; or in failure experiences.

An example of this self-defeating internal dialogue is illustrated in the comic strip, *For Better or For Worse* in which the teenage son is talking to himself as he looks at a female classmate that he would like to get to know. He says to himself, "Go on. Go up to her and say something! Don't be a jerk. What am I supposed to say?!! Say anything, idiot! Fine, fine, say anything. What kind of crudhead answer is that?!! You have the

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mentality of a microbe!!!" Then in the last panel he says to himself, "I don't mind talking to myself... It's the insults that get me down!" Indeed! It's the insults that people say to themselves that get them down.

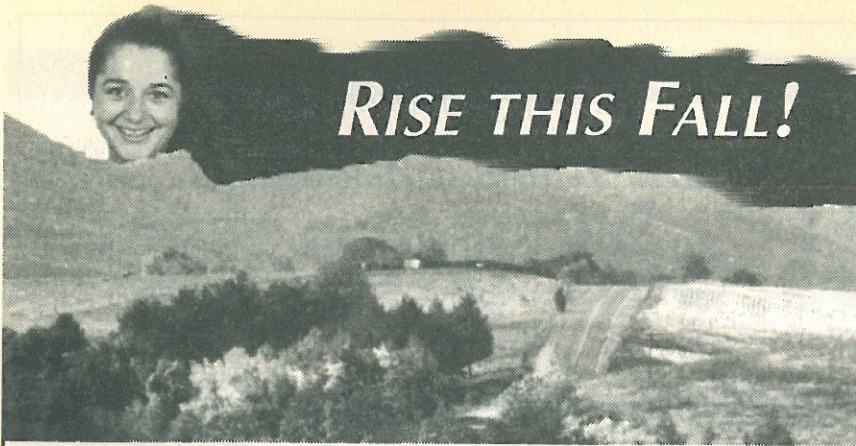
### **The Auditory "Swish" Technique**

I use the following steps in working to alter the internal dialogue of my clients.

- 1) **Identify the destructive, self-defeating and pain producing self-talk. Listen carefully to what the client/patient says out loud. Often the internal dialogue will be expressed verbally out loud. Or, ask the client to go inside and identify what she hears herself saying to herself. Ask, "Whose voice is it? Is it your own voice or someone else's?" Don't dis-**

**pute whether the self-talk is "true" or not. The client has powerful evidence on her side that what she believes about herself, others, and life, in her model of the world, is true.**

- 2) **Do create/negotiate with the client a useful alternative which would edify, and produce the possibilities of happiness and achieving goals. Offer suggestions yourself. Again, avoid debating the truth, accuracy or achievability of the alternative self-talk. If she says, something like, "I can't believe that!" respond by saying something like, "Even though you can't believe that, if you could believe that, would you want to?"**
- 3) **Ask the client if she would like to get rid of the destructive internal dialogue in favor of the more edifying self-talk if she could. If not, identify the inter-**



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nal dialogue which prevents it. If there is ecological "resistance," recycle to Step 2 to deal with the resistance statement. If the client would like to get rid of the destructive self-talk in favor of the alternative, proceed to the next step.

- 4) Establish if there is a spiritual belief system. If the person is a Christian, you may ask, "Do you believe the power of the Spirit (or Holy Spirit) is greater than the destructive things you say to yourself?" Most of the time you will get an affirmative answer. If the answer is no, recycle to step 3 or ask, "Do you believe the power of the Spirit (or Holy

Spirit) is greater than the things you say to yourself, at least theoretically."

- 5) At this point, it is useful to establish the meaning of "wind" and "spirit" as being the same as described above. Ask if she can hear the wind in her mind. Establish that the "wind" she hears is the wind of the Spirit or Holy Spirit.
- 6) As she continues to hear the wind of the Spirit, ask her to have the wind blow the destructive statements very powerfully and very fast out of her heart and mind. Ask her to bring back the statement and blow it away again a

total of five or six times or until he can no longer bring it back. It is important that this process be done quickly each time. Say, "As you continue to listen to the wind of the Spirit/Holy Spirit, listen to the wind blow out or your heart and mind the words you have been telling yourself. Blow those words away very powerfully and very fast. The wind of the Spirit is more powerful than the destructive things you have been telling yourself. Blow it away up to five times or until you can no longer hear the things you have been telling yourself."

- 7) Test. Ask if she can hear the previous internal dialogue, or, if she can still hear it, if it is weaker or about the same. Frequently, the individual will either not be able to hear the former self-talk or it will be reduced in volume and strength. If the self-talk is weaker, recycle back to Step 6, and repeat the process.
- 8) Ask her to bring in the alternative statement by the wind of the Spirit/Holy Spirit very powerfully and very fast. Repeat this as in Step 7 above. Say, "Now, as you continue to hear the wind of the Spirit, listen to the wind blow into your heart and mind the new ways of talking to yourself." (Say the words which you have mutually negotiated.) "Blow these words in very powerfully and very fast. The Spirit places these words deep into your heart and mind. Blow them in up to five or six times or until you know that they are a part of your heart and mind."
- 9) Test. Ask her which statement she hears. If the process has been effective, she will not be able to hear the old destruc-

*"No person was ever honored for what he received. Honor has been the reward for what he gave."*

*- Calvin Coolidge*



tive internal dialogue but instead will hear the new alternative. If she hears the old statement, recycle to Step 1 above or move in the direction of another NLP intervention. If she hears the new statement, there may be kinesthetic changes in the mid-thoracic area or other area of the body which she may describe as peaceful, serene, calm, warm, or "good." If so, you might tell her this is an additional gift of the Holy Spirit.

10) If the above steps are effective, ask the client to go inside and thank the wind or Spirit for the change.

If the individual is resistant to the language of "spirit" simply delete any references or connections of "spirit" to "wind." Simply ask the individual to hear the wind and utilize it as above. Or, if the person cannot hear the sound of wind in the mind's ear, use the auditory swish technique as described by Andreas and Andreas<sup>2</sup>.

An example of the use of this technique is described below. As a chaplain at the state mental hospital, I worked with a woman who was delusional, who believed that her landlord was trying to poison her through some kind of manipulation of her refrigerator. This belief was fixed, in that the usual logic and "reason" of other staff members was ineffective in getting her to change this belief. Instead, I asked the woman, "If you could, would you like to stop believing this." She said she would like to stop believing this. As described in Step 1, above, I didn't try to dissuade her of this belief. I only

established whether or not she would like to get rid of the belief if she could. In other instances, I have found that the patient wants to keep the belief, no matter how bizarre.

I negotiated with her what would be more useful for her to believe. What I suggested to her and what she accepted was the fol-

*"Blow those words away very powerfully and very fast. The wind of the Spirit is more powerful than the destructive things you have been telling yourself."*

lowing alternative, "I choose to believe, that God will protect me and continue to protect me through the power of the Holy Spirit."

I then proceeded as described in the above steps. When we had finished, I asked her, "Do you believe your landlord is trying to poison you by means of your refrigerator?" She said she no longer believed it. I asked her to thank the wind of the Holy Spirit for the change she had experienced. She did as I instructed, and then returned to her ward. Upon reading her medical chart later, I discovered that her religious affiliation was Pentecostal. As it happened, her religious model of the world

was a perfect match for this intervention.

She was discharged from the institution 3 days later but before I had an opportunity to talk with her to test our work together. I asked a nurse (with whom I worked closely and who was familiar with NLP) about this woman. The nurse said that the woman told the treatment team that she still believed her landlord was trying to poison her through her refrigerator but that it didn't bother her anymore!

As I have indicated, this intervention has also been effective at times with hallucinations as well. Even if the voice(s) return, the technique gives the patient a skill in managing, or controlling the voices. It has been useful with a wide variety of self-talk statements. I have also discovered that merely listening to the wind in the mind's ear can be an effective stress reduction technique regardless of its use in altering internal dialogue.

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1. Andreas, Steve & Andreas, Connirae. *Change Your Mind and Keep the Change*. Real People Press, Moab, Utah, 1987.
2. Bandler, Richard. *Using Your Brain for a Change*. (edited by Steve & Connirae Andreas). Real People Press, Moab, Utah, 1985.

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David Phillipy has previously worked as a chaplain in corrections and as a chaplain in a state mental hospital. He is currently employed as a Mental Health Program Specialist at Tennessee Prison for Women.

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# Gregory's Influence

by Michael Hall

NLP's central focus on **linguistics** arises perhaps first from the rich resources of -

Alfred Korzybski, the father of "General Semantics," and then secondly from anthropologist Gregory Bateson. No wonder Bandler/Grinder invited Bateson to write the Introduction to their first work, *The Structure of Magic*. It was in that introduction that Bateson said, "They have succeeded in making linguistics into a base for theory and simultaneously into a tool for therapy."

And Bateson ought to know. His now classic work, *Steps Toward an Ecology of Mind*, begins from the basic Korzybski map/territory distinction which he uses throughout that work to move to many of his profound linguistic insights about logical levels, pattern and redundancy, double-bind com-

munication patterns in schizophrenics and their families, levels of learning or mind, etc.

To the question, "Where did NLP come from?" the answer can be given, "In part from Gregory Bateson." Evidence for that is seen in that Robert Dilts quoted extensively from Bateson in *Roots of NeuroLinguistic Programming* to establish how cybernetics, "the difference that makes the difference," logical typing, redundancy, systems, etc. came into NLP via Bateson. Earlier, Bandler/Grinder had devoted a good portion of "*The Structure of Magic II*" to a delineation of the Bateson/Russell Model and their honing of that model (pgs 33-47).

In fact, Bateson is the source for NLP's emphasis on going "meta," logical levels, redundancy of communication (that people's analog communications, like eye-accessing movements, often comprise "messages" about their coding/processing style), systemic thinking (i.e. strategies), ecology, the accomplishment frame, etc. He also dealt extensively with language -- with what we now call "nominalizations."

In reviewing Bateson's contributions to NLP in this and the following articles, the quotes are taken from his book *Steps To An Ecology of Mind*. (see Anchor Point Products to order this book).

## Muddleness

Bateson begins "Steps" by exploring the semantic reality of "muddleness." In the metalogue (a conversation about a problematic subject), his daughter asks, "Why do things get in a muddle?" Bateson writes his first metalogue as a meta-modeling of his daughter about what she means by "muddle." With a fun conversational style, Bateson unspecifically reveals that in dealing with words (muddle, tidy, untidy, etc.), one first must become clear about what one means and how one's semantic reality is organized. He concludes with, "It's just because there are more ways which you call 'untidy'

than there are ways which you call 'tidy.'" (pg 5)

Up against that metalogue he balances another one dealing with non-verbal language under the title, "Why do Frenchmen wave their arms about?" This introduced the subject of analog communication and semantic meanings. After that came a metalogue about using words "to think a little harder to think straight and to say clearly what I mean," which then leads to the value of muddles. Getting into muddles forces you to think new thoughts and to say new things (the confusion frame). It helps to "break up all our readymade ideas and shuffle the pieces." (pg16)

Such "playing with ideas in order to understand them" is a form of meta-play. Yet this game isn't played against other persons, but against "ideas." (pg 17). The desired outcome is to discover those ideas that will stand and endure, that are useful and ecological. It is also play that's designed to discover the rules of these language games.

These early pieces in Bateson's anthology ("Steps...") provides much of the foundation for NLP's meta-model of language and how he handled what we now call nominalizations that generate so much mental fog in people's heads.

In a metalogue with his daughter, he explains: "Arithmetic is a set of tricks for thinking clearly and the only fun in it is just its

clarity. And the first thing about being clear is not to mix up ideas which are really different from each other. The idea of two oranges is really different from the idea of two miles. Because if you add them together you only get fog in your head." (pg 25)

This lead to the crucial importance Bateson placed on making distinctions. And by so doing one can identify "the difference that makes a difference" and go meta to larger logical levels of thought, mind, learning, etc. In talking about the importance of "outlines" (patterns, redundancy, etc.), Bateson used William Blake as a model or metaphor for being angry at blurring outlines, muddling everything, "so that nobody is able to see anything clearly and sharply." (pg 28)

"I was angry ... angry at the general mushiness of how people act and think --and how they preach muddle and call it tolerance." (pg 28) Bateson attacks being unspecific with language, not distinguishing logical levels, not distinguishing map from territory, not denominating big vague fuzzy words, etc. -- accepting muddle and not getting angry about it. (page 29) He says, "getting things clear" is what science is all about.

### **Bateson's De-nominalizing Nominalizations**

Bateson charges: "We are so befuddled by language that we

cannot think straight..." (pg 275). And to that end he de-nominalizes the language he uses. For instance, in "What is an Instinct?" he works over the term "instinct" (a nominalization) that had become so detached from the underlying verb and so abstract that it had become useless. What is an instinct? "An instinct, my dear, is an explanatory principle." What does it explain? "Anything -- almost anything at all." (pg 38)

This word functions like a hypothesis which is a statement that links together two descriptive statements and that serves as an explanatory principle. Such abstractions (as gravity, instinct, self (pg 39), negation (pg 56), etc.) are just that -- abstractions about descriptions or about other abstractions. Accordingly in "Steps," Bateson spent time denominating these linguistic phrases.

"Our categories 'religious,' 'economic,' are not *real* subdivisions which are present in the culture which we study, but are merely *abstractions* which we make for our own convenience when we set out to describe cultures in words. They are not phenomena present in culture, but are labels for various points of view which we adopt in our studies. In handling such abstractions we must be careful to avoid Whitehead's 'fallacy of misplaced concreteness'" (pg 64).

Later he wrote, "Words are dangerous things." (pg 82) "Ethos" is in some ways a very bad word. The trouble with the word 'ethos' is just this --that is it *too short*. It is a unit word, a single

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***"The way to secure success is to be more anxious about obtaining than about deserving it."***

***- William Hazlitt***

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Greek substantive, and as such helped me to go on thinking that it referred to a unit something which I could still regard as *causative*. I handled the word as if it were a category of behavior or a sort of factor which shaped behavior.” (pg 82)

If you read Bateson, you will

short and therefore appear more concrete than they are.” “We may joke about the way misplaced concreteness abounds in every word of psychoanalytic writing -- but in spite of all the muddled thinking that Freud started, psychoanalysis remains as *the* outstanding contribution... a monument to the importance and value of loose

territory distinction. “We all too often respond automatically to newspaper headlines as though these stimuli were direct object-indications of events in our environment instead of signals concocted and transmitted by creatures as complexly motivated as ourselves.” (pg 178)



discover that he talked about nominalizations in terms of “misplaced concreteness” and that he used the technical term “reification.” Bandler/Grinder utilized this understanding of words that sound “concrete,” like nouns (a person, place, or thing), hence a nominalization when they built the Meta-Model. “I had ‘eidós,’ ‘cultural structure,’ ‘sociology’ -- and all these I handled as though they were concrete entities.” (pg 83)

“Psychoanalysis has erred sadly in using words that are too

thinking.” (pg 84)

In true lineage with Korzybski, Bateson chose to use hyphenated terminology for systemic processes that could not be described with a false sense of concreteness. (pg 99) Thus, relational words which indicated symmetrical relations and continuum thinking rather than bipolar thinking and terms were created (i.e. organism-in-environment).

Bateson’s work illustrates the Korzybski insight about the map-

“The fact that a message, of whatever kind, does not consist of those objects which it denotes (“The word *cat* cannot scratch us”). Rather, language bears to the objects which it denotes a relationship comparable to that which a map bears to a territory. Denotative communication as it occurs at the human level is only possible *after* the evolution of a complex set of meta-linguistic rules which govern how words and sentences shall be related to objects and events.” (pg 180)

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all the anchoring techniques?



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Where this distinction does not seem to operate is within the material of dreams and fantasies. Here the data "does not operate with the concept of "untrue," but it has a curious inability to achieve meta-statements. "In primary process, map and territory are equated; in secondary process, they can be discriminated." (pg 185)

On the problem of reification, Bateson says, "Clearly there are in the mind no objects or events -- no pigs, no coconut plants, and no mothers. The mind contains only transforms, precepts, images, etc., and rules for making these transforms, precepts, etc. In what form these rules exist we do not know, but presumably they are embodied in the very machinery which creates the transforms. The rules are

certainly not commonly explicit as conscious 'thoughts.'"

## The Two Worlds of Bateson

In NLP, we talk about the objective world that exists outside our skin and the subjective world within. Bateson likewise separated these two different dimensions of experience. One he called "the world of substance" and the other "the world of communication and organization."

He said that "the explanatory world of *substance* can invoke no differences and no ideas but only forces and impacts... The world of *form* and communication invokes no things, forces, or impacts but only differences and ideas. (A difference which makes a difference

is an idea. It is a 'bit,' a unit of information)." (pg 271)

It is within the subjective world of form and communication with which psychologists deal. They "commonly speak as if the abstractions of relationship ('dependency,' 'hostility,' 'love,' etc.) were real things which are to be described or 'expressed' by messages. This is epistemology backwards: in truth, the messages constitute the relationship, and words like 'dependency' are verbally coded descriptions of patterns immanent in the combination of exchanged messages. As has already been mentioned, there are no 'things' in the mind--not even 'dependency.'" (pg 275).

Bateson identifies a long list of words that need to be denominalized when he wrote, "In describing



individual human beings, both the scientist and the layman commonly resort to adjective descriptive of 'character.' It is said that Mr. Jones is dependent, hostile, fey, finicky, anxious, exhibitionistic, narcissistic, passive, competitive, energetic, bold, cowardly, fatalistic, humorous, playful, canny, optimistic, perfectionist, careless, careful, casual, etc.

"The critical reader will have observed that the adjectives above which purpose to describe individual character are really not strictly applicable to the individual but rather describe *transactions* between the individual and his material and human environment. No man is 'resourceful' or 'dependent' or 'fatalistic' in a vacuum. His characteristic, whether it be, is not his but is rather a characteristic of what goes on between him and something (or somebody) else" (pg 298).

To wit, there are hidden verbs and processes within systemic relationships to which those words have reference. The spirit Bateson manifests throughout "Steps" is that of "thinking hard to be clear" so as to not confuse oneself by turning abstractions and generations into "things."

Consequently, he dealt with the word "self" as a nominalization. "The mind itself becomes reified by the notion that, since the 'self' acted upon the axe which acted upon the tree, the 'self' must also be a 'thing.' The parallelism of syntax between 'I hit the billiard ball' and 'The ball hit another ball' is totally misleading." (pg 318) "The 'self' is a false reification of an

improperly delimited part of this much larger field of interlocking processes." (pg 331)

So is the word "feelings" (pg 320) since it represents "The Anglo Saxon epistemological tendency to reify or attribute to the body all mental phenomena which are peripheral to consciousness. A common misnomer for such principles is 'feelings.'"

When he spoke about the emotions of tears, joy, and grief he wrote, "These computations are concerned with matters which are vital to mammals, namely, matters of *relationship*, by which I mean love, hate, respect, dependency, spectatorship, performance, dominance, and so on. These are central to the life of any mammal and I see no objection to calling these computations 'thought.'" (464).

### **Bateson Linguistics**

To navigate the wild and unpredictable yet powerful realm of human linguistics and to think clearly, we have to deal with words. This is where meta-modeling, thinking clearly, and de-nominalizing is important. It helps to de-muddle our minds and enables us to do better and more precise thinking. If that interests you, then try on Bateson's metaphors for a starter.

≡

Michael Hall is a psychotherapist in private practice and a certified NLP Trainer who conducts Practitioner and Master Practitioner training. He writes a Journal entitled, *Metamorphosis* that integrates NLP.

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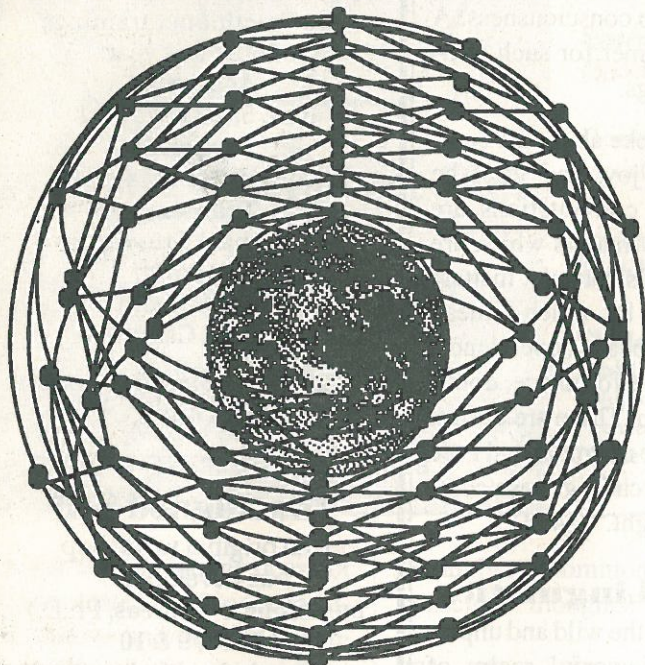


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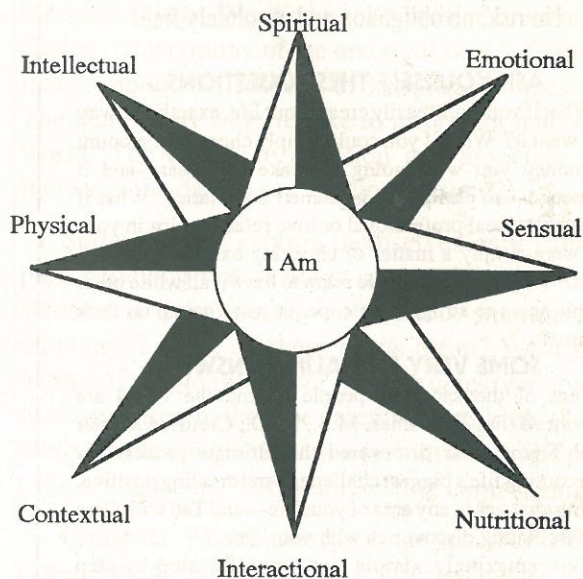
# The Satir Mandala

## What was Virginia's method for representing various dimensions of rapport?

by Stephen B. Buckbee

I first met Virginia in 1986. I was impressed by her statement, "you have to be *with* the person with whom you're having the pleasure." She followed this statement by spending time with three different families in a very deep and effective fashion. She approached each family with a view which recognized the uniqueness of each individual. She talked about families as consisting of unique beings who live together. They have developed patterns of interactions unique to their context and they take these patterns into the world in which they interact. Being with a person requires attendance and clarification about the messages sent. Therapy is not something you do to someone it's a process in which the therapist is a guide who helps in the exploration of what is defined by a person as a problem.

Virginia Satir connected in a therapeutic setting by using her own experience of being human. She knew guiding is best experienced when rapport was achieved. In teaching, Virginia used a metaphor of this process. I first saw it depicted as a flower. She called it the Mandala. It consisted of eight dimensions; spiritual, physical, emotional, intellectual, contextual, interactional, sensual and nutritional. Each dimension was represented as a petal and at the center were the words "I am." The *I am* represented the idea that the parts are connected. She also drew the idea as concentric circles which moved about each other to illustrate their connectedness. It can be illustrated in numerous, creative ways, the idea remains the same. The Mandala offers a metaphor presenting a framework for exploring what we share as part of the human experience.



Virginia explored what she called universals. She used the Mandala as a way of teaching about the complex system called human being in a holistic way. The idea is that we all have and share "parts" yet, we all are unique. We each have our own space and time. We share patterns. We look for ways to talk to each other and if we can share some common ground the process of connecting becomes easier. Part of this experience is change.

During the process of growth, we often experience the tides of change. These tides come in numerous forms. Some are familiar and some are overwhelming and unfamiliar. We may feel as if we are being swept away. In order to cope with these elements, we develop various coping strategies which are based upon our perceptions and our beliefs about them. These coping strategies are used in an attempt to keep our status quo in balance.

The Mandala can be used as a way of talking about balance in a system and a way to look at how strategies are developed to cope.

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I find the Mandala useful when shown as a mobile sculpture to discuss families as systems in a Marriage and Family course I teach. I hope the student realizes how families are in a constant process of change. The process of maintaining balance is not static. When information enters a system, meaning is made, and reactions occur. Each time something enters the system resources are used to generate coping strategies to be employed. Each of us grew up and learned to survive as best we could. We have established patterns of survival. These patterns are not easily changed.

To teach about generation of family rules I use “a walk around the Mandala.” The Mandala is an inter-related system. When using it, it is possible to examine how we seek balance and a comfortable status quo. In the process we create “rules.” These “rules” or guidelines, are generated for a purpose. They come from choices we have made, conceived in the hope that they would aid in our survival in some way.

We talk about what self-esteem messages might exist around each component. This pattern of questions will continue until each dimension is addressed. The following are brief descriptions of the Mandala.

**Spiritual** What is life force? Virginia often used the expression “life force.” She thought of life force as a universal mystery. She often said, “we are the stuff of stars.”

How many forms of energy are there in the universe? How large is the universe and is there anything beyond the universe? What is included in the universe? What caused the “Big Bang?” Every culture in the world has some form of spiritual expression and these beliefs have power in shaping the cultures in which they are found. Energy cannot be destroyed it can only be transformed. Who is the person you call by your name?

Religions abound, each honoring in some way the mystery of the universe. What does spiritual mean in a family system? How might rules be established around this piece? How might beliefs about death affect one's ability to live?

**Physical:** What a wonder you are. As you read or hear these symbols you use your mind, an organ. You have an inside and an outside. Your body sends you complex messages and you don't even have to think

about it. If it's important you will hear it by the sensations it emits. But you may learn to ignore the message.

Our body, we paint it, purge it, clean it, scrap it, flush it out, and live in it. At times, we define our worth by it. Satir would say, "Our body is a complex system which contains the person who you call by your name." It is in the process of constant change.

We live in a world that will make items like skin color and gender an issue, but they are only the surface of who you are. You are unique, like none other in the world. There is more to you than what you see in the mirror. In fact, the information you get from the mirror is backwards. Much of the information we get about ourselves comes from others. Are there rules about how you should stand, sit, or groom yourself? Are there parts of your body which you should never touch or look at? Do people express emotions through this physical dimension when other channels for expression are blocked? What rules might exist in a family about the physical dimension?

**Emotional:** Research is providing some empirical evidence which indicates that the human system comes into the world with innate emotions. These internal processors help us live and survive in the world. Emotions allow us to feel the world. They are often difficult to express in words alone and they seem to affect our health in powerful ways. For example, we are capable of making ourselves sick with worry.

Emotions are universals which offer a starting point when seeking common ground. Virginia stated in a workshop "Emotions do not dictate behaviors," they motivate us. Can you imagine what would happen if we operated only from this level? Most of us would go to jail. If we lived by our emotions alone, we would be in chaos most, if not all, of the time.

Virginia Satir called emotions our "Juice." They can be so scary that people will look for ways to cut them off. I ask students if emotions are ever seen as good or bad within a system? Often in a family system there are emotions which are not allowed. What rules might exist about emotions? Are they gender related? Are some emotions O.K. and others totally unacceptable? How are they addressed if not allowed?

We tend as creatures to like pleasure. However, it is not possible to maintain as a status quo, although people have died trying.

**Intellectual:** The ability to think in a rational fashion (to solve puzzles and dream dreams and find solutions). Each of us has our own intellectual system. We do not all learn in the same way nor do we learn the same things. We need to be sensitive to what Satir Called "the tyranny of the one right way." Our information about the process of learning changes daily. There are many ways to take in information about the world. The ability to question and associate items increases the data in our memory system.

Some persons express themselves only from this part, believing that feelings are not important. I ask students if there are any rules about smartness and dumbness? What do these terms mean? What might happen if a child is brighter than the caregiver or learns in a way different than the caregiver or teachers? What kinds of rules might exist in a system about this piece? ("Don't be smart," is an interesting expression.)

**Context:** We are moving at the speed of life. The experience of this movement is affected by the context in which we find ourselves. At times, it seems to be a very slow process, at other times the movement is quick. Where and with whom we are will affect this experience. In each experience, we remember and learn. The contextual patterns become familiar. We build expectations about experiences.

Where you are in time and space affects how you respond to the world. Consider a blackout in a city. The context changes. People seek information as to the cause. For some, the experience was a new adventure and exciting; for others, the experience taps into old information and fear is the result.

Change involves incorporating new possibilities about past events. Do certain places bring with them traditional behavioral roles? When you visit your parents do you revert to old styles of communication? Do families stage conflicts? You will never again be where

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***"Don't argue about difficulties. The difficulties will argue for themselves."***

***- Winston Churchill***

you are now. Change is a constant process. New ways of coping with events similar to past events can be learned.

**Interactional:** I talk to myself. You talk to yourself. Our systems have to have feedback in order to function. The system is complex and operates on many levels. Satir's work refers to the process of "making meaning" about what we see and hear, our rules about commenting.

If the Interactional system becomes impaired, the information can become distorted or even eliminated possibly resulting in chaos. Physically we communicate at a chemical level and the balance in our life is dependent upon pathways which are clear. Our bodies send us messages which if not paid attention to can result in serious trouble. We talk to ourselves and the world outside ourselves. When I send a message it goes through my filters first, then through the listeners. Our filters will affect the response.

Good communication requires clarification and feedback. Might there be rules about talking with strangers? What have you learned about commenting? Do families have taboo subjects? How far will a system

go to keep a secret? Do families set up rules about who one can talk to and about what? If one believes that another person holds the key to their worth, is it likely that they will ask for what they want? Will they speak about their needs in a overt and congruent fashion? Are there any gender-based rules about social interaction?

**Sensual:** We take in information about the world through our senses. We make meaning about what we sense. The better we understand the patterns the better our survival skills. The human system is interactive. In order to survive, information needs to be gathered. The way we gather information through our senses is sensual. What we see, hear, taste, smell and touch is taken in as information to be processed. The process is complex and we usually don't give it much thought unless we have a diminished capacity in an area.

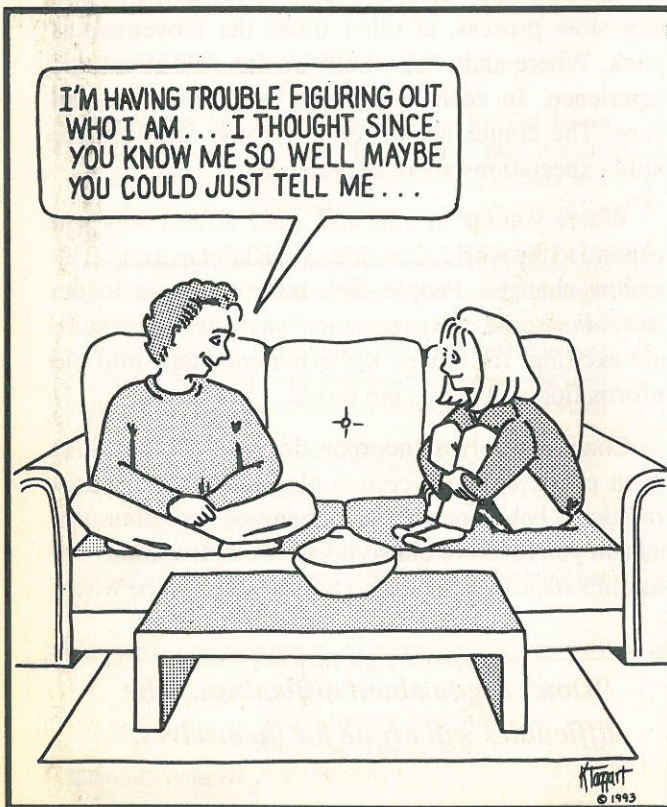
Satir would talk about sensual parts as our "holes" through which we take in information about the world. The information we receive is sorted and we try to understand how it affects us. Again we learn to recognize patterns and develop strategies to cope. The senses are capable of being confused and the input from them may be distorted. We may try at times to desensitize ourselves to avoid information which we have learned is uncomfortable.

The amount of information we receive on an ongoing basis is massive. How do we select what to attend? What kind of rules might be developed in a family system about this piece? For example, are there rules about touch or sight in your family? What function did they serve? How might these rules be passed on?

**Nutritional:** Systems need energy and energy comes in many forms. We consume and expend energy, as do all organisms in the world. We need to feed all of our parts in some way or they become weak and impaired.

When you comfort a child do you give it anything? Is there power in the act of loving? Can people live on bread alone? These are all nutritional questions.

We may use the nutritional piece as a way of coping with problems in other areas. How might the use of drugs impact a system? What beliefs might exist? How might eating disorders affect the system? What function might these various abuses serve?



After introducing the model, the next stage is to look at how each dimension is affected by changes in the other. Change in one area of our life produces changes in other areas. The homeostasis of a system is constantly challenged by new variables.

We make choices when we process information. Making new choices usually involves the element of risk. The more resources we have the better able we are to cope with the events of change. New choices involve seeing old information in new ways. You cannot undo the past, but you can change the way you perceive it so that strategies generated (which are no longer useful) can be let go. Letting go of the familiar is not usually an easy process.

Making choices which disrupt the *status quo*, the known element, a familiar place even if it is emotionally a painful place, is difficult. People often will not attempt to move out of a stuck position, they believe that it is better to experience a familiar trauma than to take chances at bringing about a reaction which is uncomfortable and unknown. Virginia said that one would rather "choose a miserable certainty, than a miserable uncertainty." An old saying; "I'd rather dance with the devil I know, than the devil I don't" illustrates the idea.

The tendency of systems to balk at change in order to attempt to avoid chaos is normal. Satir knew this. She used the Mandala as a vehicle for exploring beliefs and rules in the various dimensions. She would work toward discovering new ways of change which "fit." When she conducted *Family Reconstructions* she was helping folks be aware of the functions of behaviors. She talked about the idea of looking for the positive intention of behaviors and exploring new ways of acting. She would help people see their beliefs and the reasons choices were made.

Choice is a universal experience. It is something we as humans all know about. Uncertainty is a part of the human condition.

Satir often said, "People do the best they can." Behaviors are acted out in the hope that one's sense of balance will be enhanced. When the term "best" is used, it does not mean that the outcome of a choice is favorable or that it is the most logical choice. It means that, at this time, based upon this position and the resulting perceptions, it is believed this action will

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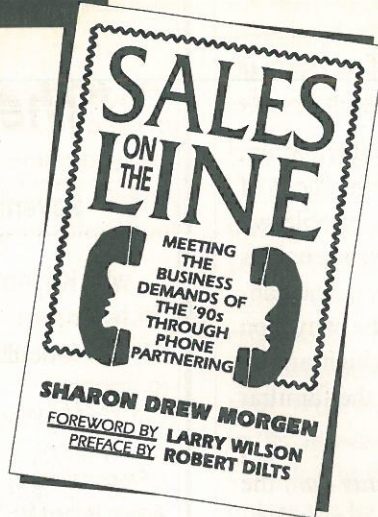
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Have you taken time to smell the roses and to take in the wonders of the world?
- ✓ **Nutritional**  
Are you taking things into your system which promote growth within each dimension of your Mandala?
- ✓ **Physical**  
Are you giving time to your body and paying attention to your physical needs?
- ✓ **Context**  
Are you keeping company with yourself and others in places which promote health?
- ✓ **Interactional**  
Are you talking to yourself and others in ways which understand that each of us are unique manifestations of life, ultimately sharing common ground?

cause the least suffering. We hope that the action will result in a sense of balance. In order to survive, people will activate their filters and shut off parts of themselves. Coping requires that we utilize our personal resources. The more we know about ourselves and our resources, the more we are able to develop.

Recently while talking with a group of persons and their families who have made new choices about not using alcohol we took a walk around the Mandala. The group was celebrating an anniversary of a drop-in center. We looked at each dimension in the Mandala and how each is affected during the process of recovery. Using AA's model we used the following questions:

- ✓ **Spiritual**  
Have you formulated an understanding of your higher power?
- ✓ **Intellectual**  
Have you utilized your creativity in ways which generate excitement?

- ✓ **Emotional**  
Are you taking responsibilities for your feelings and aware that feelings do not dictate behaviors?

I find that this is a very powerful and dynamic model. It is flexible and offers a solid way to teach about the complex system called human. For persons interested in more information, a reading resource list is available through the Avanta Network or you may write to me in care of Avanta and I would be pleased to provide one.

---

Stephen Buckbee M.Ed. is an instructor in the social sciences division at Bay de Noc Community College in Escanaba, Michigan. He has worked as an Outpatient and Inpatient counselor in the substance abuse field and community mental health. Stephen is licensed and Certified as a social worker and as a professional counselor by the State of Michigan.

The *Avanta Network* was begun by Virginia Satir to carry on her work through teachings and trainings. For additional information regarding the 1993 Avanta International Training schedule write: Avanta Network, 310 Third Avenue NE, Suite 126, Issaquah, WA 98027 USA.



## Book Review

### The Future of Human Consciousness:

A New Perspective of the Principle Which Fashion Self Discovery and Universal Transformation

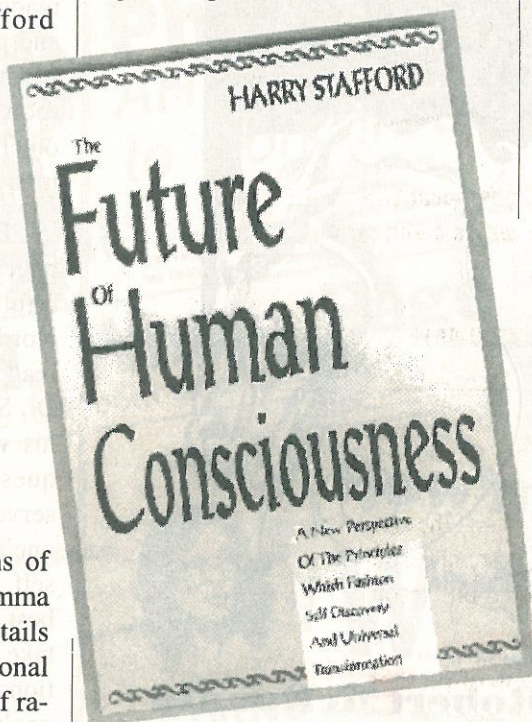
by Dr. Henry Stafford

Metamorphous Press, 137 pgs, paperback, \$12.95

Writing on consciousness, Dr. Henry Stafford begins his book, *The Future of Human Consciousness*, with the premise that "WE HAVE GONE NO FURTHER THAN WHERE WE ARE." Our vision of ascension in consciousness is constricted. Although as we ascend, he says, we see more clearly where we have been, yet we are still limited in the ability to see the path above where we currently are.

Beginning with definitions of anthropocentrism and the dilemma of consciousness, Stafford details the ideas inherent in traditional Western thought, limitations of rational reductionism, genres of empiricism and discusses the paradigms of science and religion. He is explicit and detailed in his explanations, spending an entire chapter on world view and the expansion of consciousness; delineating views from "Holistic Empiricism," "Flat Earth Psychology and Unconventional Wisdom," and "Symbol and Myth." Delving deeply, he explores consciousness, the cosmos, and community, with community claiming priority.

Statements he makes encourage thought. This is the kind of



book which can easily lead to a great deal of thought and study as he incorporates many levels of the thought processes leading to a proliferation of thought-provoking questions.

Dr. Stafford's background includes Jungian and transpersonal psychology, Buddhist psychology, Science of Mind, materials by Jane Roberts and study in process and systems theories all contribute to the overall success of this book. He sees that the way to go beyond where humankind is, is to use a

holistic synthesis to assist in the discovery of new models and new ways of viewing circumstances, as well as new ways of doing things.

This is a book that challenges the reader to think; not only about self, but about the cosmos. Conscious participation is necessary to discover new and healthier methods of participation from within one's own thought, body, and the environment.

The book is somewhat challenging as Stafford's knowledge is immense and his explanations are detailed. After gaining an understanding of the direction he is heading in his thoughts, the book becomes exciting as keys for spiritual enrichment and transformation are revealed. This book poses many areas of exploration and therefore would be beneficial for all, particularly those familiar with NLP.

Especially enjoyable to the scholarly reader, Stafford's vocabulary is rich and extensive. For those who are capable of understanding all that he offers, reading the book straight through, from beginning to end probably offers the greatest understanding. This approach is not for the "faint of mind." For those who may be somewhat intimidated by com-

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plexities, or for the person who considers himself or herself to be a casual reader of the subject matter, the book can best be enjoyed by understanding the overall direction of the book and selecting chapters or limited amounts of reading based on personal interest. It was beneficial to read the last chapter first in order to clarify the direction in which Stafford was moving. He includes some fascinating "easy reading" on magic and its origins, and psychic powers which are attributed to the direct flow from the roots of consciousness, as well as other historically significant information.

This is a short book, under 150 pages, yet it is packed with a powerful message. Going beyond the words on the printed page, the reader can see and experience what Dr. Stafford is so intense about in his writing. This book can spark questions and ideas which can serve as a course of study into one's own consciousness, views of self, and views of the cosmos. It is best read with a pencil in hand to take notes and write down questions for further exploration into one's own consciousness.

---

Reviewed by Nell L. Bozeman

(See Anchor Point Products to order this book - page 24)

# Firm teaches new reading technique

In the past few years, Eden Prairie marketing firm can we learn to read a page at a glance?

By Kim Ode/Staff Writer  
The dragon is perched on your desk each morning, its talons rake your Rolodex. Its tail writhes through the pile of documents to be read today — or as soon as you must what you were supposed to read yesterday, which was left over from last week.

other courses, is other-than-conscious. In essence, you are taking a mental photograph of the page." Bissonette said, however, that after PhotoReading a book, the information is not in the conscious

How to Slay the Paper Dragon: 25,000 Words per Minute

...that intimidating and toReading. This process of "mentally photographing" printed materials is an entirely different process than Used in tandem with normal reading, however, PhotoReading can be



in the relation; fortie; perv; distr; (7) Photo mon writt; ple

## PhotoReading AH woman puts innovative process to work in business, personal

By LARRY JONES  
Staff Writer

An Arden Hills mother, businesswoman and teacher Lynette Ayres of 1785 Venus Avenue — is putting an innovative new process to work in both her professional and personal life.

A TEACHER of eighth and 12th-grade English at Park Academy in Maplewood and co-owner of Loehman's Plaza across from Rosedale Shop to take the 12-hour course as a tool in her teaching. "I had taught speed reading to my students. They had greater flexibility with their reading. I thought I would be teaching her students a variety of ways of reading."



## Whole Mind, Whole Page Reading technique uses both sides of brain

Reading technique uses both sides of brain

Michael Goldberg scanned this page for a few seconds, focusing on the words or pictures in the whole paper as if you were looking at a painting in the Museum of Fine Arts. You would be using part of the new reading technique called PhotoReading, which was developed by the Minneapolis-based Learning Strategies Corporation. PhotoReading claims to go beyond the rapid pace of speed reading courses. According to Evelyn Wood type courses. According to PhotoReading, the process enables the reader to absorb material at 25,000 words per minute about 1,000 times faster than normal reading.

## PHOTOREADING: Process proves A Picture's Worth 25,000 Words

He likens the results to the vague of a dream. "You often

"We say, 'Stop focus what's in front of you important thing in reading process"

Imagine blasting through Leo Tolstoy's *War and Peace* in about 10 minutes and walking away with an aesthetic feeling for what you read. Sound ludicrous?

hemispheres in a process he calls "whole mind reading." But what's the purpose, one may ask, of photo reading a book if only limited conscious knowledge can be gained?

tackling technique boasts 96.5 percent success. Bruce Overmeir of Center for Research in Learning Perception and Cognition at the Univ

## How'm I Doin'?

W

HAT'S THE MATTER Daddy, Mommy?" asked six-year-old Mary Jane, observing the full bright father was bringing home after night. "Is Daddy a slow lear

## Thinking at 25,000 words

Paul Chamberlain was thumbing through an issue of *Minnesota Lawyer* when he came across an ad that read: "Absorb information at 25,000 words a minute."

Not one to scoff at what might sound like outlandish advancements in education, particularly when volumes of unread legalese often appear suddenly on his desk, Chamber-

mental a crea; cess 20 compre; tap s of the c. of Schre; in the su

## Company claims to teach photographic reading

By Lorrie Cegla  
For The Daily

Imagine not cracking a text book

Children are taught to read using only the left side of the brain, which processes information in a linear and



Paul Scheele

Miller said, but rather that the subconscious job.

When the information be retrieved, active techniques transfer the information from the subconscious to the conscious mind. Super reading involves through large blocks of searching for pertinent

## Right brain isn't left out in PhotoReading

By Martha Vickery

Which of your brains learns the best?

Paul Scheele, owner of Learning Strat Corp., is staking his business case hypothesis that the right brain is the better learner by far. He's setting out to prove theory with a new course, PhotoReading designed to start the average person at 25,000 words a minute right-brain reading.

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Learning Strategies Corporation

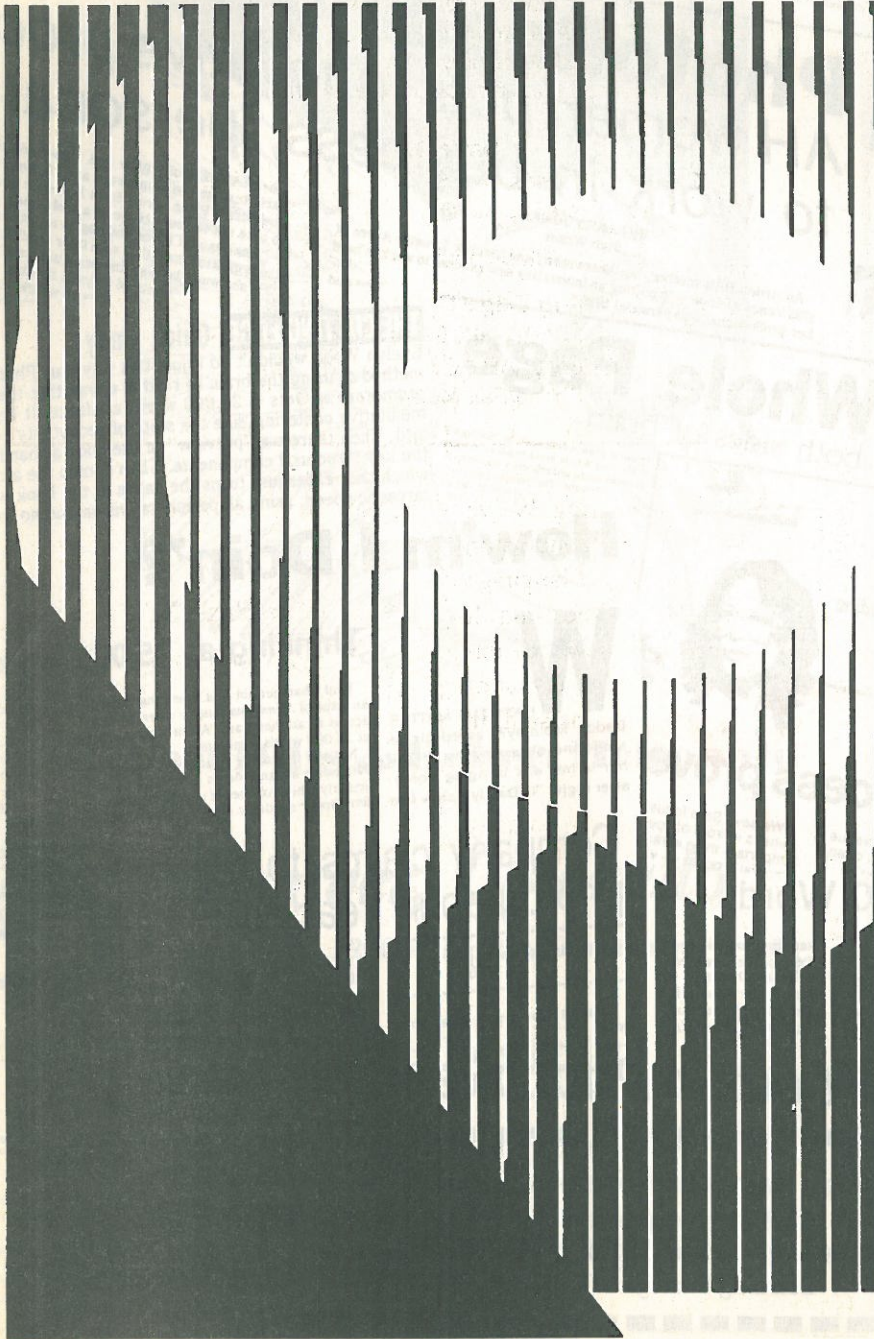
Scheele illustrated NLP by describing the

familiar with, Wellik said he spent 20 minutes with a book by the originator of that

## Basic Conjunctions:

# IF and WHEN

by VeliMatti Toivonen,  
Timo Kauppi and Tim Murphey



**F**or those familiar with advanced NLP language patterns it is obvious that simple conjunctions (and, but, if etc.) are very important. After the conceptualization of the SIPP Grid (see the June 1993 *Anchor Point* - SIPP: The Subsystems Inventory of Psychological Phenomena) we have studied extensively all kinds of language patterns with the SIPP as a microscope. This research has produced some interesting characteristics of the functions of the simple conjunctions that we will briefly report here.

### **Using the SIPP grid as an Exploratory Microscope**

As a research tool, we've used the SIPP grid in the following way. The SIPP says that language, sense experience and physiology form an intertwined system where changes in one part of the system (e.g. in language) immediately are reflected in other parts of the system (e.g. in sense experience and physiology). Starting from this idea, we've studied intensively

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what effect certain changes in language (changes of words, of sentence structures, of the basic structures of language and of implications and other structures of indirect meaning) have on the sense experience and on the physiology. In this way, we have been able to study the effect of the very fine distinctions in language. In practice, the research has been done as follows: Person A has uttered a word or a sentence to B. B has paid attention to his sense experience (most often to pictures) and physiology. In that we have had two reference systems. Then A has changed the word or sentence or the structure of the language in the utterance in some way and B has noticed what changes. The bigger changes can be noticed in the physiology. The smaller ones (even the smallest ones) can be noticed in sense experience especially in pictures.

Originally, by developing the grid, we were interested in getting a more wholistic picture of the many subsystems at work. Then we decided to see how changing individual elements affected processing in other subsystems. It was as if we were putting part of us under a microscope. We discovered that you can take any piece of language, for example, and study the impact it has upon us by using the SIPP Grid. This really opened our eyes! The idea of the SIPP Grid and its microscopic uses draws heavily from the work of Connirae and Steve Andreas (Andreas, C. and S., 1987, Andreas, C., 1992) and Tad James (James, T., 1989)

We've studied many language patterns and almost all of them

seem to be very interesting. We've come to rather an odd conclusion about the relationship of language and the functioning of the brain: It seems like the brain's way of understanding what is said, is that of making that what was said, in the form of sense experience and/or physiology - the brain processes the language, immediately (automatically, if it can).

### IF and WHEN

Many effective therapists and communicators have used the conjunctions IF and WHEN intuitively in right places to a good effect. The images and brain processes produced as each of them have been said, are quite different. Try the following:

Think about some outcome of yours which has not yet come into

being. Then say about that outcome (X):

#### • "IF I reach/get X."

Pay attention to what the mental image is like, what is the process, if any, at the level of sense experience, and how do you feel about X now?

Then say about that same outcome (X):

#### • "WHEN I reach/get X."

What happens now to the mental image? What is the process in your mind started by this sentence? And how you feel about X now?

Now you've used the idea of SIPP microscope. You can compare what you noticed with the experiences of other people we've worked with. For most people, pic-



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tures associated with "IF X" are somehow unclear and wavering/faltering, like a wish, which they are uncertain to reach. Compared to the "WHEN X" picture, the picture of "IF X" is often farther away, less colorful, it may exist as still and black and white. "IF X" feelings are usually as follows: it doesn't feel very motivating and in general the feelings associated with it are not very strong.

When it is changed to WHEN, for many people the picture often jumps closer, gets bigger, may get

more colorful, may turn into a moving picture etc. and often moves to the future timeline. Whatever the submodality changes for a particular individual are, with "WHEN X" feels more true, much more attainable and surprisingly many people say that "I'm now sure to get it, no problem." Or: "I feel almost sure I already have it. It's more like fact than a dream now."

If you paid close attention to the process started by WHEN, you possibly noticed another thing that many people experience:

WHEN starts a process where the brain makes a plan of, or builds the steps on how to reach/get X. This automatic plan-making process especially gives the feeling of "sure to get it" to the "WHEN X."

This difference between WHEN and IF may be similar to the differences between BELIEVING and HOPING for patients. When they believe they will get well, they take more actions that give them better chances of getting that outcome. If they only hope to get well, they don't do much because they are unsure of any benefit. Imagine your different reactions now as if you were being told by a doctor:

- "When you get well ..."  
and
- "If you get well..."  
or
- "I believe you will get well..."  
and
- "I hope you will get well..."

Everytime you utter one or the other, a person who is listening to and trying to understand what you say, goes into the above described processes. After realizing this, one becomes very interested in where to use them to the maximum effect.

In the analysis of IF and WHEN above, we have tried as much as possible to isolate the effect of conjunctions from other other words and sentence-structures that may exert their own influence to sense experience, physiology and brain processes.

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*"Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand. Our life is frittered away by detail."*

*- Henry David Thoreau*

Other things like ecology have their influence, too.

In therapy, for example, there might be a phase where it is appropriate to speak with IF, because it may be easier for the client to think about the possibilities of committing oneself to them; in some other phase it might be necessary to speak with WHEN, because every WHEN puts the client's brain through a planning process of building the steps to an outcome. IF and WHEN come from totally different worlds, the associations they open are different, the thoughts and feelings are different. It is a big change to move an X from the IF world to the WHEN world, and vice versa.

As with so many other NLP distinctions, there are those people that prefer IF and those people that prefer WHEN. You may want to pace the type of conjunction another person is using before you lead them into a new world.

Our idea is that these basic conjunctions are one of the ways that language structures our experience and our map of the world on a very deep, abstract level. For example, the tenses are so automatic, that there is actually no way out of them: when you say WHEN to a person that is listening to you, his brain does the WHEN thing before he can think about it. That's the first wave. If the WHEN is unrealistic or not ecological, the person gets some sort of signal and on the second wave reconsiders and may jump out of the WHEN world. This happens sometimes, but you can rebuild the rapport you lost.

## The Subtle Use of IF and WHEN in Different Contexts

IF and WHEN are just the tip of iceberg on how to convey different shades of meanings about what will be possible and what will not. If you add modal operators and verb forms and tenses, you can make much finer distinctions. You can study the following sentences with the SIPP microscope for example to find out what they do to your brain processes, sense experience and associated physiology:

- "If you could do it, ..."
- "If you might do it, ..."
- "If you can do it, ..."
- "When you can do it, ..."
- "If one day it is possible, what might that be like?"
- "Now let's suppose that one day it is possible. When it is, what will that be like?"
- "And now knowing how it is when it is possible, how does it having done it?"
- "And now having already done it, notice the things that you do to make it happen when you want to."
- "Now, I wouldn't suggest that you do those things now. Do them only when you are ready to do them."

### References:

Andreas, Connirae: *Advanced Language Patterns, An Advanced Audio Cassette Program, NLP Comprehensive, 1992.*

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James, Tad: *The Advanced NLP Training Collection, Master NLP Practitioner Audio Course, Advanced NeuroDynamics, 1989.*

Toivonen, VeliMatti: *SIPP: The Subsystems Inventory of Psychological Phenomena. Anchor Point, June 1993.*



Veli-Matti Toivonen, MA is the Chairman of the Finnish Association of NLP, an NLP Trainer and associate editor for the *Journal of Finnish Psychological Association, PSYKOLOGIA* in Finland.

Timo Kauppi, MA is an NLP Trainer and the author of an NLP based self-help book for people who want to cut down drinking *Jos Ottaminen Ottaa Paa-han*. He lives in Finland.

Tim Murphey, Ph.D. is an associate professor at Nanzan University, an NLP Trainer, and the author of *Teaching One to One*, and *Music and Song*. He lives in JAPAN.

# Activities

## ACCELERATED LEARNING INST. OF NEW ENGLAND-

79 Westchester Rd. - Newton, MA 02158  
Phone: (617) 969-2468 or (800) 841-3232

- Oct 12 WWP Crash Course in Bus. NLP Skills (\$550)
- Oct 23-24 NLP Practitioner Core Course Begins
- Nov. 11 Integrative "Open Water Scuba Diving" (\$295)
- Nov. 13 Personality Profiling (\$260)
- Nov. 16 PhotoReading Begins (\$750)

## ADVANCED COMMUNICATION TRAINING, INC.-----

245 E 12th St. Ste. 402 - New York, NY 10003  
Phone: (212) 647-0860, (800) 4-ACT-NLP or  
Fax: (201) 509-9599

- Oct. 2 NLP Practitioner Training Begins
- Oct. 9-15 Ericksonian Hypnosis (Switzerland)
- Oct 16-17 Introduction to NLP (Switzerland)

## ADVANCED NEURO DYNAMICS, INC. -----

1833 Kalakaua Ave. - #908 - Honolulu, HI 96815  
Phone: (800) 800-MIND or (808) 941-2021 or  
Fax: (808) 951-0417

- Oct. 2-10 The Huna Intensive: the Lost Secrets of Hawaiian Huna (Kona, HI - \$1350)
- Oct 29 Accelerated NLP Practitioner Certification Training Begins (Kona, HI - \$1295)
- Nov. 6-22 Master NLP Practitioner Certification & Master Time Line Therapy Certification (Kona - \$2250)

## AUSTRALIAN INSTITUTE OF NLP-----

PO Box 1 - University of Queensland - St. Lucia, Queensland  
40067 AUSTRALIA Phone: 61-70-58-1988 or  
Fax: 61-70-58-1992

- Oct. 11-24 Ericksonian Program (Byron Bay NSW - \$1120 US)
- Oct 26-29 Through the Looking Glass: Advanced Applications of Ericksonian Communications (Byron Bay, NSW - \$336 US)

## CLASS ALTERNATIVES-----

1088 South 1100 East - Salt Lake City, UT 84105  
Phone: (801) 538-0215

- Oct 15-18 Breakthrough: NLP, Spirituality, and the Human Energy System Begins (8-day seminar -\$800)

## FACTICITY TRAININGS-----

PO Box 22814 - Seattle, WA 98122 Phone: (206) 462-4369  
or FAX: (206) 547-0328

- Nov 22-23 Intro. Evenings - Limiting Beliefs/Health & Self Image (Vancouver, BC \$30 Canadian)
- Dec. 4 Limiting Beliefs and Health (Seattle, WA - \$60.00)

## IDHEA Seminars -----

3900 W Brown Deer RD. A164 - Milwaukee, WI 53209  
Phone (414) 562-1099

- Oct. 9-10 Intro to NLP and Rapport (\$99)
- Oct. 29-31 NLP Practitioner Training Begins (\$2,100)
- Nov. 5 Friday Night Intro to NLP
- Nov. 5-7 Party of the Century: Your Brain on NLP (\$99)
- Nov. 19 Friday Night Intro to NLP
- Dec. 4-11 Trainers Training (\$1,700)

## LEAD CONSULTANTS, INC. -----

P.O. Box 664 - Reynoldsburg, OH 43068  
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- Oct. 25-27 NLP 1/Basic Skills, Meta Model
- Dec. 6-9 NLP 4/ Adv. Skills and Structures

## LEARNING STRATEGIES CORPORATION-----

900 East Wayzata Blvd. - Wayzata, MN 55391-1836  
Phone: (612) 475-2250 or FAX: (612) 475-2373

- Oct. 9 PhotoReading Begins (Denver, CO)
- Oct. 9 PhotoReading Begins (Minneapolis, MN)
- Oct. 16 PhotoReading Begins (Sacramento, CA)
- Oct. 31 PhotoReading Begins (Orange County, CA)
- Nov. 6 PhotoReading Begins (Chicago, IL)
- Nov. 6 PhotoReading Begins (Detroit, MI)
- Nov. 6 PhotoReading Begins (Little Rock, AR)

## NEW YORK TRAINING INSTITUTE FOR NLP -----

145 Avenue of the Americas - New York, NY 10013  
Phone: (212) 473-2852

- Oct. 6 Open House
- Oct. 8 NLP Practitioner Training
- Oct. 2-3 Enneagram
- Oct. 23-24 Jungian Archetypes
- Oct. 30-31 Powers of the Mind
- Nov. 17 Open House

## NLP COMPREHENSIVE -----

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

- Oct. 15-18 Aligned Self Workshop (\$700)
- Oct. 15 Extended Master Practitioner Training Begins (TBA)
- Oct. 29 Extended Practitioner Training Begins (\$2,800)

## NLP - CREATE YOUR LIFE -----

1605 Carlisle NE, Suite A-3 - Albuquerque, NM 87110  
Phone (505) 255-0699

- Oct. 2 NLP Practitioner Training Begins (\$1,800)
- Oct. 13 NLP Introduction Evening
- Oct. 30-31 Introduction to NLP Basic Skills (\$90)
- Nov. 3 NLP Introduction Evening
- Nov. 13-14 NLP Fundamental Techniques (\$90)



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## NLP INNOVATIONS ATLANTA -----

P.O. Box 157 - Riverdale, GA 30274 (404) 977-6329 or (800) 500-7657

Oct. 15-17 Living Myths and Methphors (\$250)

## NLP INSTITUTE OF CHICAGO, INC. -----

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

Oct. 5 Enhancing Wellness Options Begins  
Oct. 5 Your Money or Your Life Begins (\$150)  
Oct. 14 Free Introductory Evening  
Oct 16-17 2-Day Introduction to NLP(\$75/\$95)  
Oct. 22 Trance-Formations Begins (\$350/\$400)  
Oct. 23 NLP and Sales Communication (\$75/\$95)  
Nov. 8 Free Video Evening  
Nov. 9 Free Introductory Evening  
Nov. 13-14 2-Day Introduction to NLP(\$75/\$95)  
Dec. 6 Free Video Evening  
Dec. 8 Free Introductory Evening  
Dec. 11-12 2-Day Introduction to NLP(\$75/\$95)

## NLP INSTITUTE OF DENMARK -----

Sankelmærksvej 23-25, 8600 Silkeborg, Denmark  
Phone: (45) 86 80 19 11 or FAX (45) 86 80 50 11

Oct. 22-25 NLP Health Certification Training Begins (18000 Dkr.)  
Nov.13-19 Men Women and Intimacy with Robert McDonald(3900 Dkr)

## NLP INSTITUTE OF OREGON / LINDAGAIL & ASSOC. -

3250 Payne Rd. - Medford, OR 97504 Phone: (503)535-5932

Oct. 8-10 The Aligned Self (Portland, OR -\$395)  
Oct. 23-24 The Aligned Self (Ashland, OR - \$395)  
Nov. 5-7 Practitioner Training Beg. (Ashland, OR -\$2400)  
Nov. 19-21 Practitioner Training Beg. (Portland, OR - \$2400)

## NLP/NEW YORK -----

4 Washington Square Village, suite 4L - New York, NY 10012  
Phone: (212) 533-6265 or FAX: (212) 475-0237

Oct. 9 NLP Practitioner Certification Training Begins  
Oct. 15 Free Demonstration of Ericksonian Hypnosis  
Oct. 16-17 NLP and the Feldenkrais Method: Entry Level Workshop  
Oct. 23-24 Ericksonian Hypnosis: Entry Level Workshop  
Nov. 11-14 Ericksonian Hypnosis: 4-day Certif. Program

## NLP SANTA FE -----

PO Box 9910 - Santa FE, NM 87504 Phone: (505) 986-3922  
FAX: (505) 983-1503

Nov. 1-5 Meaning and Metaphor with Nelson Zink (\$595)  
Nov. 12 NLP Practitioner Certif. Training Beg. (\$2,200)

## PACE PERSONAL DEVELOPMENT -----

86 South Hill Park - London NW3 2SN ENGLAND

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Oct. 9-10 Discovering NLP (£80 +VAT)  
Oct. 18 Choosing Again with Lara Ewing (£15)  
Oct. 20 Adv. Training Skills with Lara Ewing (£180 +VAT)  
Oct. 21 Free Introductory Evening  
Oct. 30 Autumn NLP Foundation Skills (£715 + VAT)  
Nov. 23 Free Introductory Evening  
Nov. 29 Personal Coaching Day (Free)  
Dec. 9 Studying the Structure of Excellence (£L15)

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Phone: (214) 471-1688 or (800) 234-4853

Oct. 16-17 NLP Introduction (Dallas, TX)  
Nov. 20-21 NLP Introduction (Atlanta, GA)  
Monday Evenings  
NLP Study Group all levels 6:30 - 9:30 (\$25.00)

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