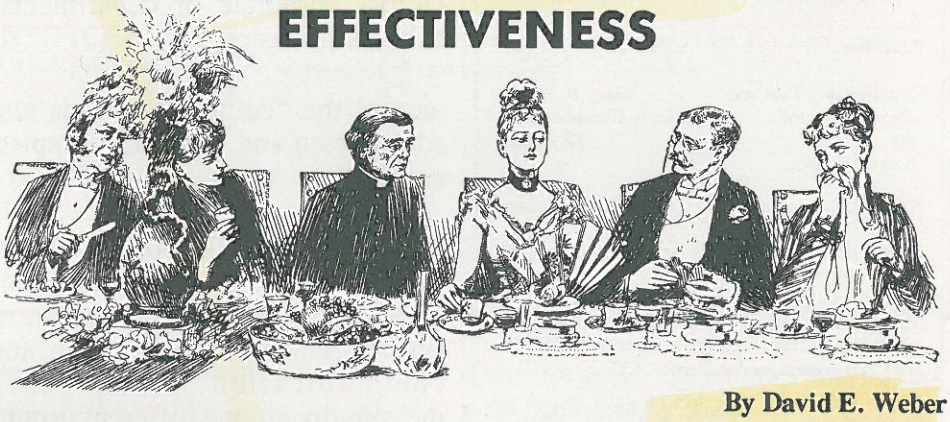
Anchor Point

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GUIDELINES FOR CROSS-CULTURAL EFFECTIVENESS



By David E. Weber

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When I came to Tokyo to work for a consulting firm, I brought along a lidded, white-enamelled metal cup that had accompanied me through the People's Republic of China (PRC). As do countless Western visitors in the PRC, I brought the cup and a package of tea at a canopied market stall. Since the Chinese keep vacuum bottles of boiling water handy in offices and hotel rooms, at train stations and even on trains, I was then equipped to make a hot drink whenever I wanted one.

At my first few staff meetings in Japan, I proudly drank tea or coffee from my Chinese cup. Oddly, whenever I did, several Japanese colleagues would giggle. One day, a staff interpreter, Hiramoto, mournfully confided something to me:

"Weber-san, do you know what people are thinking when they see you drink from your white cup?"

I confessed my ignorance.

"Well, they get a little bit sick," she smirked. "We Japanese never use such cups, except people who have tuberculosis. They use them to spit into!"

My lesson with the cup cost me some pride—a pittance when compared to the lost sales, diminished credibility, and hurt feelings paid out over years of working within other cultures.

Of course, when you live and work in a culture other than your own, you can learn from your mistakes. What if, however, you could choose to learn the ropes in different cul-

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tures smoothly and easily, limiting up front the number and significance of your mistakes? In land navigation, triangulation refers to the process of figuring out where you are by determining where you are not. What if your learning another culture was less a process of triangulation and more a direct and natural route?

NLP provides the technology for making those kinds of choices. Its applications can guide you in entering another culture gracefully so as to achieve desired outcomes. Specifically, NLP skills and tools can enhance one's cross-cultural effectiveness when doing international business, which is the subject of this article. However, much of this information applies to developing that same kind of effectiveness in the following contexts:

-across ethnic, religious, or regional cultures within a single nation (your own or another);

-across corporate or departmental cultures in business;

-across the "cultures" of kids and adults, men and women, therapists and clients.

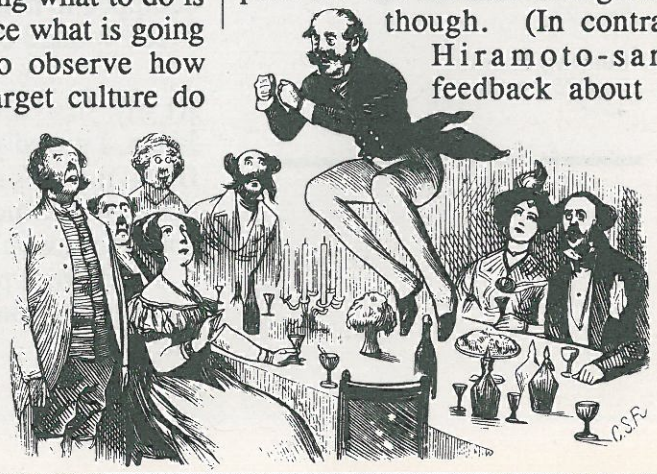
A culture is a collection of values, beliefs, customs, superstitions, behaviors, relationships, reward systems, and patterns of thought and communication, that vary measurably among different groups of people, making each group distinctive. Effectiveness within a culture means that you have learned those values, behaviors, and so on, and can operate from, or demonstrate, the right ones at the right time within the target culture. This effectiveness comes from developing skill in three dimensions.

The first is SENSORY ACUITY. In a foreign culture, your most valuable skill for learning what to do is your ability to notice what is going on around you, to observe how people from the target culture do what you want to do. If you ever wonder how to behave in a foreign culture, shift to a perceptual position from which you can model someone who demonstrates the desired behavior. Then, replicate that behavior and observe whether or not the response is the one you seek.

On a muggy, broiling day in Singapore, I attended a business meeting. We were served cold drinks. I noticed that no one began drinking. Many minutes later, the executive hosting the meeting interrupted himself and invited us all to drink. I learned that in that culture, you don't drink until invited to do so, even when your icy beverage approaches room temperature as you wait.

In addition to observing others, you will do well to cultivate an ally, a member of the target culture who can answer questions your observations raise, and give you feedback about your performance in that culture. In many cultures, however, people do not like to give or receive direct feedback, especially if it may be heard as negative. You may have to teach someone to give you clear, useful feedback even if it is indirect by your standards.

I had an assistant for several months in Tokyo who had once lived in California and spoke English fluently. A wonderful ally, overall, except that she had difficulty telling me when I had violated some cultural norm or other. I would tell her to give it to me straight, that I would rather feel dumb than make the same mistake again. Such license did not pace for her cultural background, though. (In contrast, Hiramoto-san's feedback about the



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Chinese cup flew in the face of Japanese subtlety!) One day, I thought of a solution: metaphors.

"Yamashita-san," I began, "I know you have a lot of experience with gaijin [foreigners]; you've seen them do many strange things. Whenever you think it would be interesting for me to know about some of these, I'd like you to tell me."

Yamashita-san beamed. She could now frame any feedback as the gaffe of a real or fictitious gaijin, and, from her perspective, protect our relationship and still steer me straight. From my point of view, I could still subscribe to the NLP presupposition that there's no failure, only feedback.

Apply your sensory acuity to developing rudimentary communication skills unique to the target culture. Your ally, and your own observations, will help you determine the words and phrases, and, just as important, the nonverbal language to master. One of my first work experiences across cultures came in 1976. For 6 months, I trained a group of Iranian Air Force warrant officers. I noticed that when I made jokes, several of the men would smile or chuckle, then slap the back of one hand with the fingers of the other. It looked like the signal Americans use to mean "naughty" (although it seemed that they liked the jokes). Not wanting to offend anyone, I became more serious in class. One day, student Jamshidi asked me, "Why do you not make us laugh any more?" I told him about the slap signal. He then explained, "In Iran, that is how we show we understand a joke." Thereafter, I lightened up and, not incidentally, increased my effectiveness as a trainer.

The second skill area to develop is FLEXIBILITY (personal adaptability). It's no surprise that the culture you want to enter was not set up specifically to make YOU comfortable. Hence, those unavoidable, and often wonderful, moments when you ask yourself, "How did I get myself into this?" A technique for maintaining your flexibility under such circumstances is reframing. A timely reframe can empower you and increase your resourcefulness. One of my favorite examples of this comes from history. British Army officer T.E. Lawrence (the mystical and enigmatic "Lawrence of Arabia") accomplished an awesome task during World War I: he won the loyalty of several Arab leaders and influenced them so that they fought with the British against the Turks. Upon receiving this assignment from Dryden (a senior British diplomat in the Near East), Lawrence declared, "This is going to be fun." Dryden responded with a metaphor that alluded to the

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danger of the task, the hostility of the desert, and the strangeness of the Arab culture for a bookish Englishmen like Lawrence:

"Only two kinds of creature get fun in the desert—Bedouins and gods," Dryden cautioned ominously, "and you're neither. For ordinary men, it's a burning, fiery furnace."

"No," replied Lawrence, staying with his reframe. "It's going to be fun."

Success in the preceding two skill sets prefigure effectiveness, at least partly, in the third: BUILDING AND MAINTAINING RAPPORT. NLP of course has powerful techniques for this (such as matching and mirroring). It is also known that sincere and deep interest in, and curiosity about, the other person leads to rapport, with its attendant analogues.

"At no time is freedom of speech more precious than when a man hits his thumb with a hammer."
- Marshall Lumsden

In addition to the standard NLP techniques, there are several strategies for attaining a high level of rapport in a cross-cultural setting. As has been suggested, the first two are developing skill in sensory acuity and flexibility. Another is to make an honest effort to participate in the culture. Using the verbal and nonverbal language is one aspect of this. Another is taking part in the activities that the culture values. When I worked in Indonesia, I discovered that at parties, guests would take turns entertaining the group, usually by singing. I noticed that many expatriates shied away from doing so. The Americans, Britons, Australians, and Europeans generally thought that if you couldn't carry a tune or remember the words to a song, or didn't have instrumental accompaniment, you didn't sing in public. The Indonesians, however, operated at a totally different plane of criteria. Even off-key singing earned enthusiastic applause, appreciation not for the performance necessarily but rather for the participation, the involvement. To the degree that a Westerner hung back, rapport decreased between him and the nationals.

A fourth key to cross-cultural rapport is to RESPECT THE DIGNITY OF THE OTHER PERSON. Communicate in your behavior that you truly know that the other person has value and importance as a human being. A particular violation of this principle stays with me from Indonesia. Though seldom done maliciously, the violation would diminish or break rapport. In traditional Japanese culture, from which modern Indonesian culture significantly evolved, great symbolism and magic are attributed to one's name.

It is not uncommon, for example, to take a new name in honor of an important life event, hoping to acquire from the rite of passage its inherent power. Westerners may find the long Indonesian names hard to pronounce, however. An expatriate, upon meeting an Indonesian co-worker for the first time, may actually laugh and say, "Oh, your name's too hard for me. I'll just call you something else." The "something else" is usually an English diminutive that approximates the sound of a dominant syllable (Banjarnahor becomes "Ben," for example). Even inadvertently, the foreigner has made trivial something important to the national, who in turn may disdain the expatriate thereafter for being disrespectful of him personally.

●

A fourth key to cross-cultural rapport is to respect the dignity of the other person. Communicate in your behavior that you truly know that the other person has value and importance as a human being.

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The fifth strategy is to RESPECT THE SOCIAL, RELIGIOUS, AND

POLITICAL STRUCTURES OF THE TARGET CULTURE. This does not mean to embrace socialism if you are a capitalist, or take communion if you are a Moslem. It means to acknowledge that, as NLP presupposes, all behaviors are appropriate in some context—and for the culture you're entering, its basic institutions may be wholly appropriate.

●

"It's no surprise that the culture you want to enter was not set up specifically to make YOU comfortable."

●

The insouciance with which Westerners sometimes regard their own cultural institutions doesn't always travel well. In Thailand, for example, even among political radicals, you virtually never hear remarks that criticize or demean the King.

A Canadian businessman told me that he had worked for months to develop a relationship with the Thai executives who would decide whether or not to purchase a large information-processing system from his organization. One long weekend, he decided to go on a tour of the hill tribes of Northern Thailand. He visited tribal villages that had been established or assisted as part of a well-regarded rural development program the King himself inaugurated in the 1960's. Through the program, villages have received some modern amenities (such as communal spigots for clean, running water) even as they retain traditional lodgings, physical layouts, and totemic arches at village gates.

"After I got back, one of the executives asked me how my trip to the hills was," recalled the Canadian. "I answered, 'Well, it was quite nice, but I think the King could do even more for the people there.' The Thai's head pulled back perceptibly and I thought, 'oops....' The relationship cooled and they did not ultimately choose my system."

I have two tips to offer in conclusion. First, when entering another culture, part of the gracefulness involves operating from a state that blends affection for your own culture with respect for the other culture. It is common for members of one culture to distrust someone who assimilates "too much" into it. It is sometimes inferred that the outsider may have something to hide, wants something that can't be given, or doesn't have much self-appreciation. Therefore, respect certain limits to becoming part of the target culture, so as to maintain your personal congruence and credibility as a member of another culture.

Phil, an American businessman in Tokyo, has lived in Japan for nearly 30 years. His wife is Japanese. He speaks Japanese fluently. Phil has a sterling reputation as a practitioner and teacher of several martial arts. He is the most cross-culturally skillful person I know. He once told me, "I sometimes make an intentional mistake when I'm with a Japanese, especially when we first meet. Maybe I purposely won't bow just right, or use a word just so, even though I know better. That way, it doesn't look like I'm trying to 'become Japanese.' I want to show that I respect myself and (by extension) the Japanese culture."

Second, keep reminders of your own culture available: photos, music tapes, any artifacts that anchor your affection for your own culture. The reminders also anchor a break state from culture shock. We often think of culture shock as a state of bemusement or mild confusion. Clinically, however, it refers to a state of helplessness or disorientation with effects that surprise even veterans of cross-cultural living. You can chain-anchor away from culture shock to cross-cultural resourcefulness: disorientation to confusion to curiosity to intense fascination to resourcefulness, and reconnection with the target culture.

So, if you expect to work within another culture, gambatte kudasai!, as they say in Japan. Loosely translated, that means "Go for it!" And remember: it will be fun.

David Weber operates Orenda Consulting, a training and organizational development enterprise. David has spent 8 years working within foreign cultures overseas and multicultural communities in the U.S. He has a M.S.Ed. from the University of Southern California and master-level certification as a practitioner of NLP. Contact him c/o Orenda Consulting, 2565 So. University Blvd., Suite 404, Denver, CO 80210, telephone, (303) 722-1328.

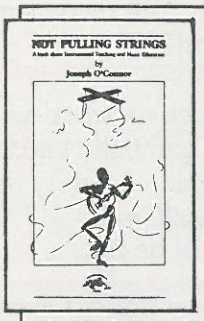
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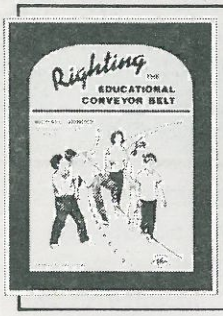
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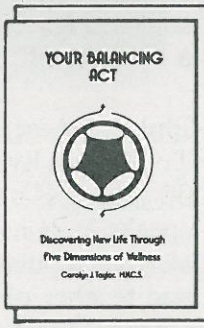
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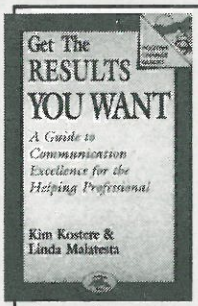
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SUBMODALITY IMPRINTING

By David J. Orman, C.H. & Deena M. Margetis, C.H.

There are times when an adult patient will seek treatment due to (self-judged) failure to live up to expectation(s) of parents and/or significant others. The expectations were learned or imposed upon them through early life experiences. Because the expectations are either unrealistic or unwanted, the true successes in the present are never recognized. Thus, feelings of disappointment, failure, and unworthiness ensue. This results in limiting behaviors, as well as the negative emotionality.

Some NLP techniques (such as reimprinting), advocate reorienting the person to initial contexts where the unwanted behavior and/or distressing emotional reaction occurred, making adjustments and changes, and then having them generalize to appropriate contexts. In short, when past memories are positively changed, benefits can be received in the present as well as the future. This new variant technique, submodality imprinting is based on this principle.

An imprint is a significant experience from the past in which a person formed a belief or cluster of beliefs (Dilts, 1978). An imprint also involves the unconscious modeling of significant others from past experiences with them. The purpose of the technique of submodality imprinting is to alter beliefs and unconscious modeling through adjustments in the submodalities of the experiences. The format for submodality imprinting is as follows:

SUBMODALITY IMPRINTING FORMAT

1. Identify submodalities of positive life experiences and related feelings. Such feelings could include security, love, happiness etc.
2. Test information for verification and accuracy. Be sure all drivers (e.g. brightness, size) are included.
3. Establish communication with the patient's unconscious via ideodynamic motor responses (either finger or head movements). Establish "yes" and "no" responses.
4. Have the patient identify the specific feeling(s) associated with the difficulty or impasse. When this is identified, the finger response is to occur.
5. When the patient has identified the experience, have them express the message or belief(s) learned from the event. As an alternative, suggest that the "yes" response can occur when his/her unconscious identifies this information.
6. Dissociate patient from experience.
7. Have the patient express verbally or ideodynamically, any additional message(s) or belief(s).
8. Reframe the situation by finding the positive intention of (a) feelings of the experience and (b) behavior of the significant other(s) involved.
9. Have the patient review the scene, while introducing submodality alterations garnered from Step #1.
10. Have the person review the experience a second time with submodality alterations. Also, begin suggesting positive, appropriate messages which could have been recognized from the experience, but weren't until now.
11. Review the scene a third time with submodality alterations and positive messages, and begin generative suggestions. Such suggestions could include, "having the light circulate throughout the body whenever needed."
12. Ecology check.

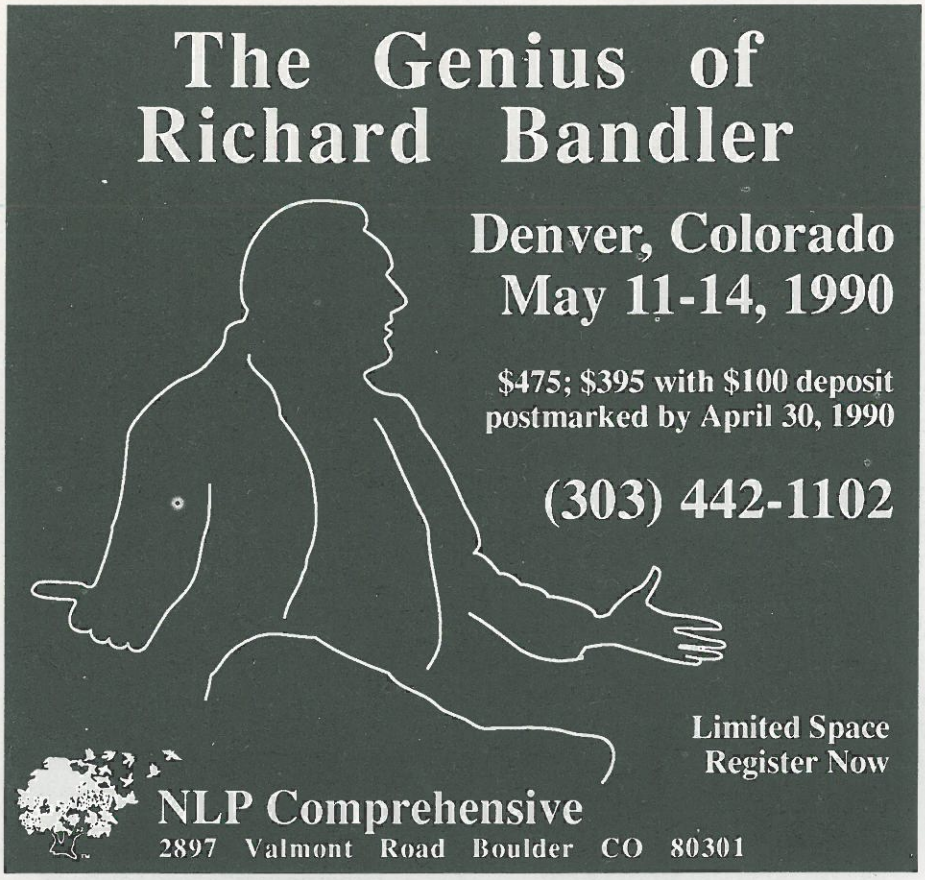
To summarize this procedure, submodalities from positive,

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NLP In The Public Eye
Andreas Interviewed in National Magazine

Meditation magazine will be featuring an interview with Connirae Andreas in the Spring issue(available March 1, 1990). If you cannot find a copy on a local newsstand contact:

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resourceful experiences are gathered. With the aid of their unconscious, the patient is asked to recall the time when the limiting belief or message was learned. Following identification of the event, a mapping across of the submodalities occurs.

In addition to this the aforementioned format, the same procedure could be used when doing content-free therapy and trance. In this instance, the following format would be followed:

1. Identification of submodalities of positive life experiences and related feelings.(Same as Step #1, Format 1).

2. Induce trance. For example, have the person's conscious mind "wander to some comfortable memory, perhaps a vacation . . . where ever it chooses to be . . ." while the unconscious can "go where it needs to . . . to that event . . . so that something important can be accomplished." Have unconscious signal when it has accessed this event.

3. Begin to suggest to the unconscious the submodalities garnered from Step #1.

4. Suggest to the unconscious to review the scene, with altered submodalities and then, introduce positive, appropriate messages of security, love, etc. which could now be learned from this scene.

4. Ecology check.

5. Reorient to waking state.

Upon reorientation, many patients have no recollection of the process which just occurred. They are usually engulfed with positive feelings and often report a sense of wholeness, mobility and relief.

To summarize this format, as with the first format, submodalities of positive life experiences are gathered. After this information has been collected, formal trance is induced. The unconscious locates the moment in time when the limiting belief or message was learned. At this time, the unconscious is then "flooded" with the submodalities and the positive, appropriate messages. Following an ecology check, the patient is oriented to waking consciousness.

All in all, this method of submodality imprinting utilizes alterations of memory coding to create new and appropriate beliefs. In addition to the submodality alterations, positive messages and generative suggestions are included to reinforce the change work. Thus, the patient gains access to appropriate kinesthetic responses and the resulting options or choices in behavior.

David J. Orman, M.S., C.H. and Deena M. Margetis, C.H., N.L.P. are certified Practitioners of Neurolinguistic Programming, as well as board-certified Clinical Hypnotherapists. They are members of the American Association of Professional Hypnotherapists and the National Board of Certified Hypnotherapists. Both are currently in private practice in Northern Virginia, specializing in psycho-neuroimmunology. You can contact them at: c/o Dr. Richard D. Fischer, 4222 Evergreen Lane, Annandale, VA 22003, (703) 256-4441.

OOPS

In February 1990's issue we made a mistake. The article entitled "Using NLP in Spiritual Direction" was actually written by Dorothy L. Armstrong not Dorothy Brisson as was listed. Our apologies to Dorothy L. Armstrong.

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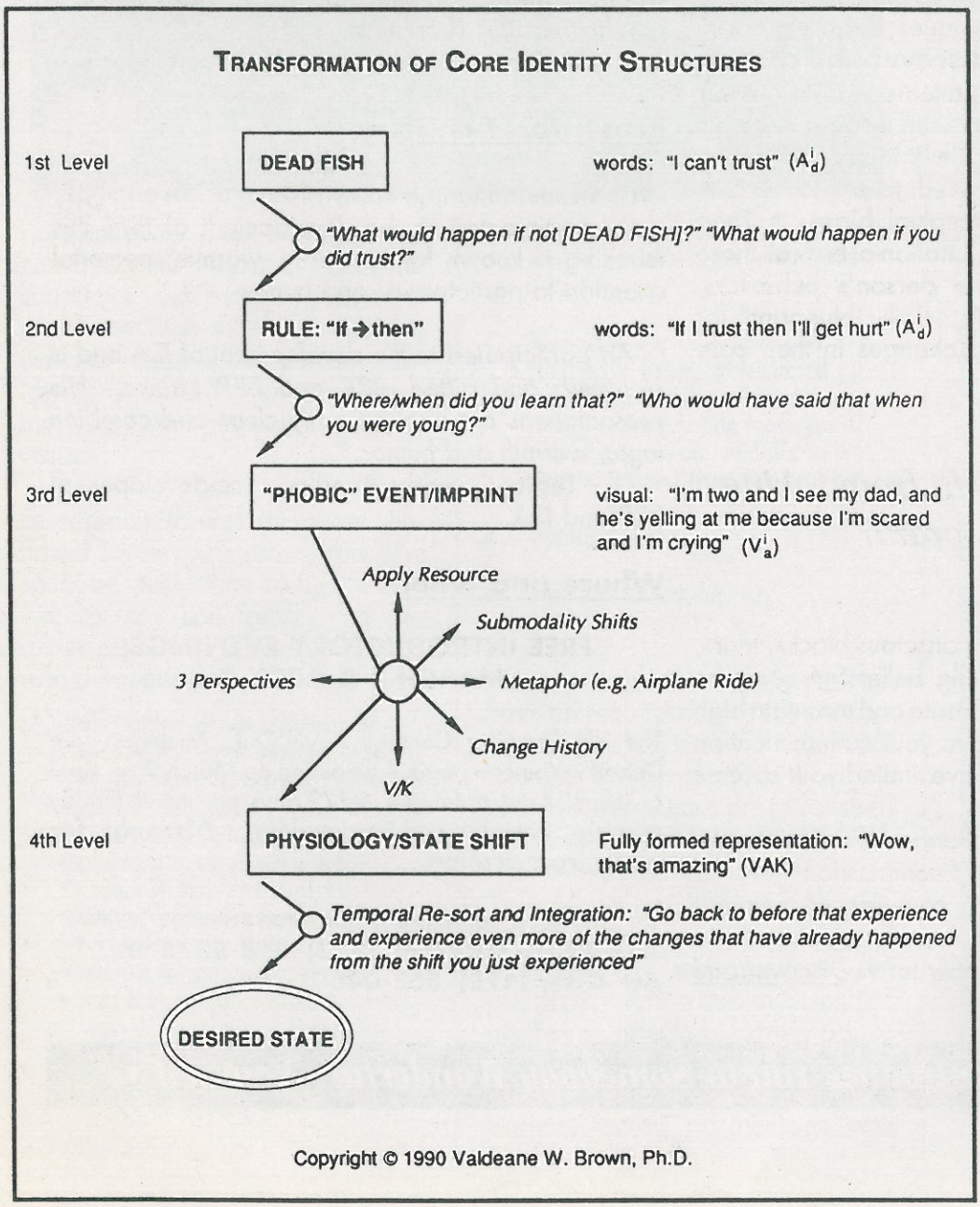
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Penetrating to the Core: Rapid Transformation of Personality Disorders

By Valdeane W. Brown, Ph.D.

Those whom we call Personality Disorders tend to be very difficult to change, even using standard NLP transformations. Reframes work at times, but then seem to evaporate. Direct belief shifts using submodality mappings appear to work for a while, but then don't generalize or future pace effectively. These powerful strategies usually fail to produce lasting change with these clients because they are not being applied to *what most needs to change*.

Many of these clients have core beliefs about the "nature of reality" or about how little life can change. These beliefs were formed by the client before they were 3 years old, during a time that some authors have called the "Imprint Period"[1]. During this time, children are enormously influenced by their parents through associative anchoring. The parent yells loudly and the child remembers the moment vividly, and will reexperience the original situation later on when he or she sees people who look like they are about to yell. Thus a particular kind of smile or gesture becomes a trigger for the child to reassociate into the awesomely painful memory as if the original traumatic experience were happening again, now, in the present. It is almost like a phobia is installed covertly. The visual stimulus of the particular smile leads immediately to an overwhelming negative kinesthetic experience. As the child grows up and becomes an adult, the phobic response to the anchor remains intact. When the anchor is fired, the adult associates back into being a 3 year old — leaving them with only the limited resources and enormous vulnerabilities of an overwhelmed child.



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When children are continually exposed to an abusive environment, they learn what to do to navigate effectively, i.e., they develop "rules" that insure their survival. After being yelled at for doing "bad things," the child learns, "if I don't do anything, then I can't do anything wrong so I won't

be yelled at." In this way, the child learns to never try anything new and will come to believe "I'm not good at new things." After all how good can you be good at "new things" if you never attempt them because you are afraid of getting yelled at by a monster who is three times as big as you are?

A large portion of these survival skills are encoded in very precise limiting beliefs, such as "I can't change," "I can't trust," or "No one cares." These beliefs form the basis for the kinds of skills (such as dissociation) that allow these children to survive the enormous emotional chaos they have endured. They are the best solution available to the child at that time for the dilemmas he or she has to face. After all, what else can a 3, 2 or 1-year old do in the midst of abuse except to dissociate and try to become invisible? What would you come to believe about reality if you had lived that kind of life? By the way, if you would like to discover a sense of empathy for these clients, do a change history on yourself using the kinds of memories I have hinted at above. But be prepared to only do that as an experiment: it is an enormously powerful experience.

In the face of the beliefs that encode these experiences within memory, it is impossible to use direct change methods, such as reframes, change perspective, change history, or even the redecision model. These techniques all presuppose a belief that "things can change" — i.e. that memories can change, that perception is not reality, and that experience has many perspectives. These techniques all presuppose that "the map is not the territory" and therefore we can change the map (our particular re-presentation of experience) to a new representation without denying the validity and necessity of the old perspective. However, the people we call personality disordered believe that their representations are TRUE and that there is no other perspective than their own. Without a belief, (or at least a suspended disbelief) in the possibility of changing "reality," changes within the map that is that reality will fade rapidly. The unconscious will do whatever it takes to preserve its life sustaining map: to do otherwise is suicide to the unconscious. These clients will fight to the death for their map — sometimes they will even fight you to the death literally through suicidal behavior. They have been told for years that abuse was not abusive and that they are "too sensitive" — but they know better because they have the associative memories of what "actually happened" to them.

As we all know from our studies in NLP, every "problem" behavior is also a resource. This is just as true for personality disorders. Their tenacity and strength, and especially their phenomenal skill at dissociation, are enormously powerful resources for effecting rapid and long standing fundamental change when they are channeled effectively.

I have developed a template for directing and focusing the change efforts with such difficult clients which I have presented in the figure. The steps of the template are as follows:

1. Develop and test rapport while tracking the physiological cues for visual and auditory memory across the client's timeline.

2. Using the precision or meta-model, elicit the limiting belief: i.e., find the "Dead Fish."

3. Investigate the belief by asking: "What if not [Dead Fish]?" or "What if it's not the case that [Dead Fish]?"

4. Elicit the rule that supports the limiting belief or "Dead Fish." You will get a literal "If X then Y" statement from the client.

5. Investigate the rule by asking: "Where did you learn that?" or "Who would have said something like that when you were little?"

6. Keep repeating Steps 1 through 5 until you can calibrate to a shift to visual memory: i.e., keep investigating until you see the client's physiology indicate that a visual, associated memory of early childhood has been accessed.

7. De-phobe the visual associated memory using a V/K or other technique. You will get the client to ultimately repeat the old limiting belief (the "Dead Fish") but with an emotionally neutral and resourceful physiology.

8. Temporal re-sort and integration. Future pace the change in belief and the implications it holds for the client.

Let's take a particular client through this process so you can see how it works.

Judy and I were talking one day about her difficulties with men: she just can't seem to find anyone else but jerks to have relationships with. She also feels absolutely ALONE and empty without anyone in the room with her. As we talk, I pay careful attention to pacing her by matching her irritated tone, and her impatient, rapid gestures. I calibrate her responses to my questions concerning visual, auditory and kinesthetic experiences, and about the past, present and future, and then I then shift my posture to reach for my glass of water. She follows my lead and takes a drink

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from her coffee mug: I know I have good rapport.

I then casually suggest that she might consider meeting new people; she responds, "Oh, but I can't trust other people." This statement is called *a Dead Fish.* After hearing one of these I generally have the impression of something cold and wet having been thrown on the floor at my feet. I see it laying there, cold, wet and Dead. This is the first level of entry to the Core Identity Structures or beliefs that hold Judy's map of reality in place so tightly.

Although the typical client's dialogue is peppered with meta-model violations — especially around the "problem" — this is the general case with Personality Disorders. Using the listening skills gained through the precision or meta-model, it is easy to understand how change can become obstructed with these clients. Their language will literally preclude any future paced change. To say "I can't trust" is to speak of unsituated, generalized substance that will continue on forever.

Using the investigative skills of a good precision or meta-model detective, you can begin to flesh out these gathering points of the client's map of the world. These linguistic statements are the initial cover of the earlier remembered traumatic experience. For example, they literally prevent the client from being able to gain direct access to the memory of what occurred that was traumatic for them. These remembered experiences are generally from a pre 3-year old time: I have worked with clients that eventually gained access to memories from less than 6 months of age.

By the use of a particular style of meta model investigation (what would happen if NOT Dead Fish) it becomes easy to gain access to the rule that was learned and integrated within the original traumatic experience. These are the absolutistic statements about reality that these clients espouse so vehemently, and which were truly effective for them at the time of their trauma. So let's get back to Judy.

I said, "What would happen if you did trust?" Judy looked quickly to the side and said, "If I trust then I'll get hurt." Both the Dead Fish and the Rule that supports it are encoded as an internal auditory dialogue. I not only hear Judy verbalizing her internal dialogue, I also watch her accessing cues.

We are now at the second level of pursuit and I ask her, "Well where did you learn that, Judy?" At this point, one of two things generally happens. One possibility is that the client will access an auditory digital memory and throw you a new Dead Fish. Thus, Judy might look again to the side (as she did when retrieving the Rule) and then say, "Well it doesn't matter anyway because nothing can ever really change." If this happens, go back up to Step 1 and cycle through the 8 Step template again until you get the physiological shift that indicates that the client is accessing a visual associated memory. The other possibility is to get the visual shift first. In either event, you want to repeat the first steps until you get the visual shift, then you can move on to the third level.

Judy responded softly, "Oh my god. I'm 2-years old and my father is yelling at me and I'm

"Genius may have its limitations, but stupidity is not thus handicapped."

- Elbert Hubbard

absolutely terrified." I believed her: her eyes were wide open, fixed and dilated. She had reared back in the chair and her breathing shifted to a high fast pant. Her skin turned white. I immediately led her to dissociate from the image. I gestured with my hand away from her past and away from her while I said, "Yes, you can see what happened to her back then almost as if it was happening then...but now..when you can put that picture away for a moment..it feels much better now to know that you have stepped out of that memory of what happened to her back then." I use all of my skills with gesturing, voice tone, tempo, pausing, to lead Judy to dissociate from the picture and get her out of that awful, unresourceful state. Of course, I calibrate to the changes in her physiology that indicate to me that she has made the shift: her breathing sinks and slows, her eyes soften and partially close, and the color returns to her face.

At this point, I have several options open to me, as I indicate in the Figure. Almost any of the standard NLP change techniques can be used here, but I want to focus on two specifically because they are the ones that I use most frequently. The first is the standard 6 minute V/K or phobia relief technique. Details for all of the steps of that technique are available elsewhere, so I won't go into much detail here [2]. I use this technique because it is the fastest and most congruent technique for these clients. By using their own resources to change how they represent what happened, you preserve their belief that reality is what they remember has occurred to them. On the contrary, by doing a redecision or change history, you run the risk of a mismatch to that belief. Many times I have had clients say after a successful change history, "Well that's nice, but that's not what really happened." By the way, the word "really" is a good cue that you are dealing with an associated 4-year old. I can't tell you how many times I have overheard interesting discussions between 4-year old psychiatrists and 3-year old associated clients over "what's really going on now." It's a fascinating phenomenon.

The other technique I use within the third level is a specific metaphor I call the Airplane Ride. After the client has dissociated and discovered how old he or she was, I then ask the client if he or she has ever been on an airplane. Most say yes and I continue as follows:

"You know, when you get on an airplane, no matter where you're going, you enter that door and you can go either to the left or to the right. And you go to the right when you go through the door so you can get back to your seat. And on the left, usually behind a curtain or a small door, is the area when the pilot, copilot and engineer sit. What would happen if the next time you went to get on an

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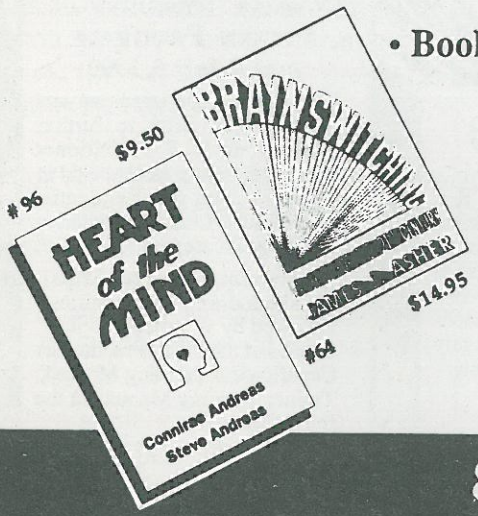
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airplane, you began to enter the door and just before you turned to the right to go to your seat, you happened to look to the left. And seated in the pilot's seat, in the uniform, with the insignia on the jacket and the hat, with the clipboard in hand, checking items off, was a 3-year old. What would you do?"

At this point, most clients say, "I'd get off that plane!" And I respond, gesturing to the spot where the visual memory was stored, "Well do you want to get off that plane, or do you want to have a 3-year old continue to fly your plane for you?" They have always said, "I'm going to get off that plane." The physiology shift after these interventions is always very profound.

After having completed the transformation in the third level by using a V/K, metaphor, or whatever, we move into the fourth level. Being sure to calibrate the physiological shifts, I then move on to some form of temporal resort and integration. The details of these kinds of methods are available elsewhere, so I won't explain these in great depth either (1,2). Just be sure to future pace the change, for instance by saying, "Imagine a situation like the ones where you used to have that problem..." and calibrate to the physiology. An especially generative alternative is to have clients go back on their timeline to a time before the trauma (you can even have them go back to conception). Then, rush up through the timeline all the way to the present, bringing the new experience with them. It is quite exhilarating to watch as these profound changes ripple outward throughout the client's life.

Using this 8-Step template, it is possible to make long lasting changes occur in a client's core sense of self in as little as one session, even if they have been diagnosed as a personality disorder. All it takes is calibration and precision model skills, along with a belief in the possibility of such change, and practice with the template. As the Chinese say: "If you keep on taking the very next step that is under your feet, you will get to where you want to go." Have a fun journey!

References

(1) TimeLine and the Basis of Personality, Tad James and Wyatt Woodsmall, Meta Publications.

(2) The Heart of the Mind, Steve and Connirae Andreas, Real People Press.

Valdeane W. Brown, Ph.D. is currently director of Psychological Consultation Associates, P.C. a group psychological practice that provides comprehensive consultation, training, and therapeutic services. Know as a "trainer of trainers," he has been using and teaching NLP and other skills of rapid therapeutic change for over 12-years. He can be reached at 401 Shady Avenue, Suite C-207, Pittsburgh, PA 15206, or by phone at (412) 362-6150.

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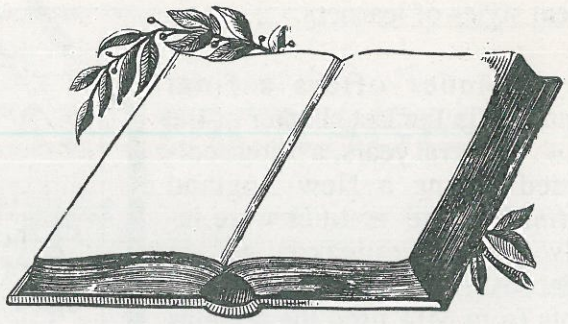
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Book Review:



Righting the Educational Conveyor Belt
By: Michael Grinder
Metamprphous Press, Inc. Softcover, $14.95, 296 pgs.

This practical "how to do it" book gives teachers the skills for ensuring that each student in the educational system is valued for their own individual style and is thereby assisted along the educational conveyor belt. Michael Grinder, the author of this book demonstrates his thorough knowledge of learning styles and weaves educational research with NLP findings throughout to illustrate his work.

This book is a must for teachers who want to become more effective in reaching students who don't fit the statistical norm. Merely reading the material will undoubtedly make a difference in your teaching approach and if you take the time to complete the exercises and fill out the worksheets, your success rate as a teacher will surely increase as will your satisfaction in teaching.

In Chapter 1, Grinder lays out some important background information. He state that when children enter kindergarten to begin their journey on the educational conveyor belt, they are primarily kinesthetic creatures, understanding reality by touching, smelling, tasting, pushing, shoving, banging, and taking apart their world. It is a common practice on the primary level to "walk through" procedures and expectations.

The author mentions that the format of the conveyor belt changes from kinesthetic to auditory between third and fourth grade. Unfortunately, some students are not able to make that switch and are taken off the conveyor belt and put in what Grinder calls the corridor — Special Education, Resource, Title I, etc.

Then sometime before high school, the format of the conveyor belt changes again and becomes primarily visual — the concepts presented are more abstract, symbolic, and graphic. Those students unable to transition are put into the corridor which is composed of others who are predominantly kinesthetic and auditory.

As further background, the author notes that the successful schools have utilized the corridor as a place where the students deficient mode is developed; the conveyor belt becomes content oriented while the corridor is process oriented.

The bulk of the book instructs teachers in how to notice the unique modalities and learning styles of his/her students and offers many practical exercises to assist those students that aren't on the conveyor belt. Grinder has many worksheets included in each chapter so that teachers can follow through on doing the suggested exercises and keeping records for themselves. In addition to worksheets in each chapter, the author has a summary at the end of each chapter stating the main points of the chapter in an easy-to-read format. I found this especially helpful in keeping me on track while reading the book.

"This book is a must for teachers who want to become more effective in reaching students who don't fit the statistical norm."

In Chapter 3, Hemispherology: Another Model, Mr. Grinder presents a different learning style model that combines NLP neurological indicators and Swassing and Barbe behavioral indicators. (There is an excellent filmstrip by these gentlemen called "Teaching to Modality Strengths: A Common Sense Approach to Learning - Zaner-Bloser, Inc., Columbus, OH, 1979.) While most hemispherology models place the visual on either side, Grinder suggests that the visual is on both sides. The left brain visually "sees" symbols (letters, words, etc.) while the right "sees" specific concrete objects. Based on this model, he says that it is very important to identify whether a student is visual right or visual left. Research indicates that mainstream education caters to students who prefer left brain skills and a majority of the students in the corridor have right brain preference. Chapter 3 is full of excellent examples detailing how

to recognize and teach to the different styles of learners.

Mr. Grinder offers a final metaphor in the last chapter of the book. "Several years, a bridge collapsed during a New England storm. Because fatalities were involved, an investigation was in order. A group of graduate students from MIT used the remains of the actual structure to construct a model which collapsed when tested in a wind tunnel. City officials were quick to point out that Federal regulations require that bridges and dams be built 200% above the minimum safety criteria. The students made a new model from the blueprint, and it held up fine in the wind tunnel.

The gap between what was intended and what was actually constructed fascinated the MITT people. They set out to test several more bridges, including a quite famous one on the West Coast. The pattern of the gap between the theoretical and actual held true. The blueprint model was always sound, whereas the actual reality required much greater flexibility."

As I thing about an overall theme for this book, one word comes to mind - FLEXIBILITY. If the teachers in our educational system had the flexibility taught in this book of teaching each student in the manner in which they could best learn, it would definitely right the educational conveyor belt.

Suzi Smith is a Certified NLP Trainer with a MS in Counseling from VPI in Blacksburg, VA. She conducts Practitioner and Master Practitioner Training programs with Western States Training/NLP of Utah.



Local NLP Group A Model for Others

By Kris Johnson

The NANLP/Utah Idaho Chapter became a reality in August of 1988 when a small group of Practitioners met in a park to discuss the possibilities of organizing a local chapter. Now close to 60 chapter members meet on a regular basis to discuss NLP techniques and to share their new learnings with other members.

Lynn Behm, who is the President of our Local Chapter, said the primary intentions of the Chapter are to support the use of NLP in the community; to share in our learnings; to explore new maps of reality; and to preserve our rights as NLP Practitioners. According to Lynn, the Chapter provides its members with the opportunity to maintain and improve in their skills by getting together in study groups. The Chapter has also established monthly meetings in which they invite outside speakers who can make presentations to the group about NLP. Generally, these meetings begin with an open frame in which members can give the Chapter Council feedback, as well as offering new ideas.

"We like to survey our group to find out what their wants and out comes are for the Local Chapter. We want to know what they are seeing, hearing and feeling at our Chapter meetings. Our intention in doing this is to make sure that the group can benefit as a whole," said Lynn.

Members have different wants and outcomes. Because the Chapter Council is flexible, they have found ways to accommodate everyone. They have gathered the people together who have similar outcomes and formed local study groups with such topics as dreams and business. There are also study groups that have been specifically designed for the Practitioner level members as well as the Master Practitioners.

Besides benefitting from study groups, Chapter members receive a monthly newsletter called Access, which keeps them updated on local NLP events. Members also have easy access to an extensive audio and video cassette library which was donated to the Chapter by Western States Training and Associates. There are also potluck dinner parties that members can socialize at.

Anyone can join the Local chapter, the only prerequisite is that they are interested in learning more about NLP. The primary goal of the Local Chapter is to serve as a role model for other people who are interested in starting up a local chapter within their community. With some ingenuity and work, perhaps you could start a group like this in your area!

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Reframing. An Effective Change Agent for Codependents

By Sally Chamberlaine & Jan Prince

In our October 1989 article, we demonstrated how to use the first steps of a reframe (communicating with parts) to help codependent clients become more self accepting, and promised to cover the rest of the reframe process at a later date. This column demonstrates how the reframe can be used in its entirety.

Reframing is effective with people who have difficulty making decisions, who have little faith in their ability to follow through on decisions they do make, or who sabotage their efforts to change—all characteristics of codependence. In addition to teaching clients to appreciate themselves by demonstrating how to communicate with their parts, reframing provides a way to resolve inner conflict.

The reframe process helps an individual foster appreciation of the positive aspects of all his/her characteristics, habits, and beliefs. It can demonstrate the usefulness of seeing ambiguity as an opportunity to gather important information, and decrease the fear of not being able to make a decision. Looking at the positive aspects of polarities helps one to add hues to the Black and White perspective of situations. Reframing allows one to appreciate all the aspects of one's identity, and stimulates curiosity and creativity in conflict resolution.

"I like people who refuse to speak until they are ready to speak."
- Lillian Hellman

To help a client learn and become accustomed to using the reframe method him/herself, we often recommend that he/she read *Getting To Yes* by Roger Fisher and William Ury. This book about negotiation parallels many of the steps in a reframe, specifically finding the positive intent behind a position (called the "interest" in the book) and creating more than one way to satisfy the interests (in reframing, asking the creative part to generate many ways the two opposing parts can satisfy their mutual interests.)

Reframing is one of the important basic techniques taught in NLP practitioner trainings. The following steps are an adaptation of the basic process.

1. Identify the pattern to be changed and the desired pattern.
2. Establish communication with the Part responsible for pattern and with the Part who desires the change.

   See Reframing [1] by Steve and Connirae Andreas for information about communicating with the unconscious.
3. Separate the intention from the behaviors of both Parts.
4. Access a resourceful Part and generate new behaviors to accomplish positive function of unresourceful Part and resourceful Part.
5. Future pace new choices.
6. Perform Ecological check.

We believe that teaching your clients the reframe process and encouraging them to utilize it on their own, gives them the tools to understand themselves and to generate choices without the help of a therapist. Practice the technique with your clients and future pace its use: "You can imagine how this way of understanding and transforming the less desirable traits of yourself and others can become automatic for you."

Examples:

Randy was a financially successful salesman in the technical field. His superiors were concerned that his personal lifestyle was negatively affecting his health and his performance on the job. He was 28-years old, had just purchased a home, was driving an expensive sports car and spending too much money on "recreational drugs." He would work frantically 60 hours a week, and then, starting Friday night, party until Sunday morning. This lifestyle was costing him physically and emotionally. He also carried a heavy load of guilt around about it.

1. Identify the pattern to be changed and the desired pattern.

Randy wanted to stop his partying on the weekends. I asked him what he wanted to do instead. He indicated he wanted to use the time to develop a calmness and perspective that allowed him balance in his life, allowed for an intimate friendship, and for him to nurture himself. We called these two sides the Party Part and the Calm Part.

2. Establish communication with the Part responsible for pattern and with the Part who desires the change.

I told Randy to ask the Part of him that wanted to party all weekend to be in one hand and the Part that wanted him to restore himself on the weekends in his other, and to notice which Part was in which hand. Randy saw his Party Part in his right hand and his Calm Part in his left.

If it is difficult for your client to see a Part in his/her hand, encourage him to notice what he feels, hears, or senses from the hands.

3. Separate the intention from the behaviors of both Parts.

I had Randy ask his Party Part what it was trying to accomplish for him. The words that came to him were: stay young, not get bored, have excitement in his life, be different from Dad.

I asked him what that last statement meant to him. He said his father was an authoritarian who was stodgy and boring. He did not respect those aspects of his father and had vowed when he was a teen that he would "never be like that." His self destructive behavior was just following instructions!

When we asked the Calm Part its positive intent, it answered: personal accomplishment, health, balance, long life, career maintenance, consistency, integrity and self respect.

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4. Access a resourceful Part and generate new behaviors to accomplish positive function of unresourceful Part and resourceful Part.

We asked the two Parts if they were willing to work together to achieve the best intentions of both. They agreed (as long as the Calm side promised not to be boring!). I asked Randy to begin to move the two Parts in his hands together; moving them only as fast or slowly as seemed right, and for him to watch for any objections or reluctance. (Be sure to tell your client that if there is objection from one Part or the other, that means more information needs to be noticed...it is not a problem but an opportunity to learn more!!) If an objection is noticed, ask what it is and find its positive intent using the reframe model.

In this case, there were no objections and the two Parts were brought together into one. I instructed Randy to move this New Part inside himself. (We add a visual squash to the reframe. This allows the person to integrate change.)

We then asked this New Part to contact his Creative Part. We asked the Creative Part to generate many new ways the new Part could satisfy his criteria in a healthy way.

We asked the New Part to choose at least three of the many ways offered by the creative Part.

5. Future pace new choices.

We asked the New Part to begin using one or more of the ways it had chosen within a specified period of time.

Next Page ►

(Randy was very skeptical at this point and did not believe that his behavior would change that quickly. I suggested that it was possible that it would take a few weekends for the new behaviors to begin, but not to be surprised if he began changing this next weekend.)

6. Perform Ecological check.

I asked him to ask himself if any Part of him objected to this new arrangement. None did.

If an objection is noticed, ask what it is and find its positive intent using the reframe model.

When Randy came in the next week, he reported being astonished that Friday night when he joined his buddies at the local bar, he had two drinks with them and went home to bed early!! He organized his new house, slept 8 hours each night and felt great on Monday.

Gaining Useful Perspectives on Historical Events

Learning to find the positive purpose behind a harmful behavior can also help individuals understand the possible motivations of their abusive relatives, allowing understanding to transform painful memories into more resourceful experiences.

Many codependent clients have been sexually or otherwise abused as children. After defusing some of the terror by using the phobia cure on the incident, I ask them what the positive intent might have been for the person who violated them. One woman was sexually used by her father from the time she was 5 until the age of 12. When asked what was his intent, she was amazed to answer: "He wanted to be loved by someone and my mother never showed him any tenderness!" When she could understand that she in no way caused the abuse, she was able to stop blaming herself for the occurrences.

Let us clarify here that Reframing in no way excuses abusive behavior. What it does do is present the victim alternative interpretations of that abuse.

We believe it is imperative that people who have codependent tendencies be given tools to use on their own rather than be razzle dazzled with the therapists skills. Showing them how to help themselves is much more healing than "magically" solving their problems.

1. For a detailed description of reframing, see Steve and Connirae Andreas' book, *Reframing*, Real People Press.

"Common sense is the deposit of prejudice laid down in the mind before the age of eighteen."

- Albert Einstein

Sally Chamberlaine, NLP Master Practitioner, combines 7 years NLP experience with 3 years focus on codependence. Sally has an M.A. in English Education. Her experience includes teaching, NLP training, and counseling. She has a private practice. Send correspondence to 1830 Lehigh Street, Boulder, CO 80303 USA or call (303) 494-1908.

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"Girl Suffers Savage Parking Lot Therapy Attack"

Amateur Held for Over Zealous NLPing and 3rd Degree Clumsiness

By Pat Wagner

It was after lunch and I was feeling that happy glow that only unlimited piles of french fried onion rings brings to my soul. However, all was not tasty grease and cornmeal.

My luncheon partner, a noted therapist, had spent the entire meal describing his new training program - something about programming people's brains based on their eye anchors - and I was in that slightly stunned state of trying to keep awake in the face of overwhelming boredom.

Several times in the conversation he brought up his concern for how "my life" was going - my reluctance to spend thousands of dollars attending his seminars, my admitted addiction to garden catalogs, and my confessed desire to sleep with several elderly movie stars. I tried to explain that Cary Grant and Jimmy Stewart were not representing a hidden desire to make love to my father - they were Cary Grant and Jimmy Stewart, for heaven's sake - but he was unconvinced. That and the fact that he told me that all my jokes were symbols of "hidden pain" and that he hogged the chocolate cream pie he promised to share with me had created some strain by the end of the meal.

"You show your character in nothing more clearly than by what you think laughable."

- Goethe

We were leaving the restaurant and walking back to my office when I suddenly felt a sharp pain in my shoulder. It was my therapist friend's finger, digging into the muscle.

"Huh?" I asked, breaking out of my post-luncheon dream state.

"Pat, I need you to LOOK at YOUR LIFE," he answered, punctuating his words with additional stabbing motions.

I stepped back hastily.

"Why are you stabbing me with your finger." I asked.

He looked stricken.

"You noticed," he sighed.

I rubbed my shoulder tenderly.

"Yes," I said.

"Do you feel a resistance inside you, a voice questioning my actions," he asked. He was staring fixedly at my left eyebrow. I wondered if he was having a seizure of some kind.

I also noticed that he was rubbing his own shoulder with the same timing I was rubbing mine. I wondered if there had been something wrong with the pie.

"Go inside yourself," he continued. "Go inside and look for the voice telling you to resist me."

I stifled a giggle. Having spent my college years engulfed in the human potential movement, I was used to therapists and psychologists speaking in tongues, as it were.

We were still standing in the middle of the restaurant parking lot and motorists were sharing their feelings with explicit kinetic and verbal symbols as they edged their cars around us.

"Can we continue this in my office" I pleaded, as an ancient Chevy nipped at my ankle.

In response, my friend grabbed my still sore shoulder and began propelling me with some force to the sidewalk.

He stopped and, still gripping my shoulder, began shouting at me.

"Get well or die, Yankee Dog! Clean up your life right now!"

A police car pulled up and two uniformed policewomen jumped out, their hands on their guns.

The onion rings were beginning to protest this unseemly post-lunch activity and I was having trouble keeping track of what was happening. My friend released my shoulder and, in what I discovered later was an ill-advised attempt to mirror the behavior of the police officers, pretending that he had a gun, too, and gripped an imaginary Police Special in his jacket pocket.

The officers, who did not understand pacing or the Meta-model, for that matter, fired warning shots in the air and had him spread-eagled flat on his face in seconds. I threw up my onion rings in the bushes and felt much better, and was so intrigued by my friend's behavior that after he got out of jail, I called him for more information about what had motivated him to attack me in public. He had changed careers, however, and had decided to sell crystals at the local mall.

Pat Wagner and her partner Leif Smith own Pattern Research, an information systems design company. She has a degree in journalism and theater. Pat is a columnist and contributing editor for The Bloomsbury Review and is a radio show host on KNUS-AM. She is also a trainer and speaker who has conducted over 600 workshops in communications theory and practice. Some of her best friends are NLP practitioners.

SHORT RESEARCH NOTES

If your mate seems "distant" these days, they may be suffering a bout of marital dissatisfaction. A recent study shows that **emotional closeness can be measured in inches.** Brigham Young University conducted a study with 108 couples. These couples were used to approach one another and to stop when they got to a "comfortable" distance. The distance was measured and questions that probed divorce potential, desire for change and marital intimacy were answered by the couples.

On average, distressed couples (where both were unhappy and had unresolved conflicts) had an average of 25% more space between them than happy couples. (Happy couples averaged a distance of 11.4", Unhappy couples averaged a distance of 14.8") To use a metaphor, the more emotional steps the husband had taken toward divorce, the fewer physical ones he would take to be near his wife.

●

Peter J. DePaulo (Univ. of St. Louis) and Bell M. DePaulo (Univ. of Virginia in Charlottesville) conducted a study to see **if deception could be detected with non-verbal cues.** The results were quite surprising.

Selling situations were videotaped where sellers made pitches for products and cars they liked and disliked. These videotapes were studied by 107 college students who carefully monitored body movements, and speech patterns that might convey deceit in non-sales situations. The students could not tell who was being truthful or deceptive. Even when non-verbal clues were detected that would indicate deception, the lies did not correlate with the cues. The study concluded that experienced salespeople who have no qualms about deceiving their customers, may not have non-verbal cues that would give their lies away.

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