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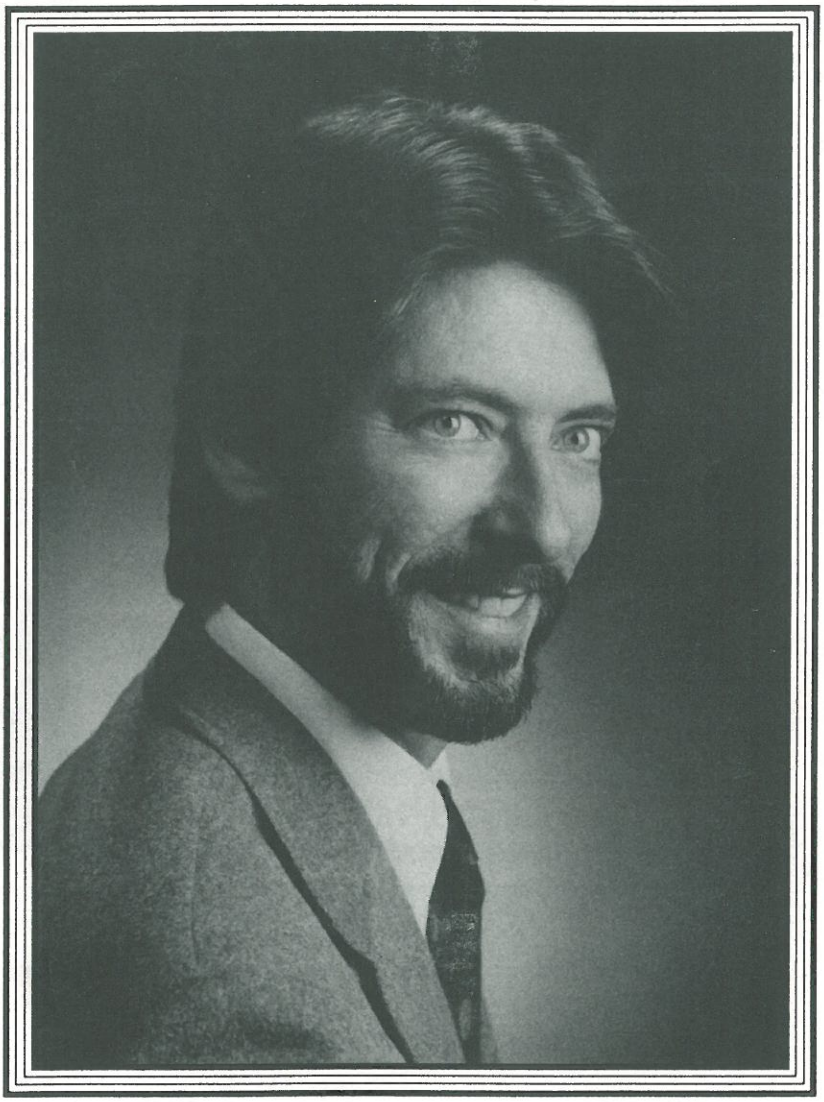
What Not To Do
Wyatt Woodsmall, Ph.D.

What You Don't Know That You Know
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My Thoughts
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If We're So Persuasive, Why Aren't We Rich? or The Circus of Entrepreneurship & The Community of Scholars
Charles Faulkner

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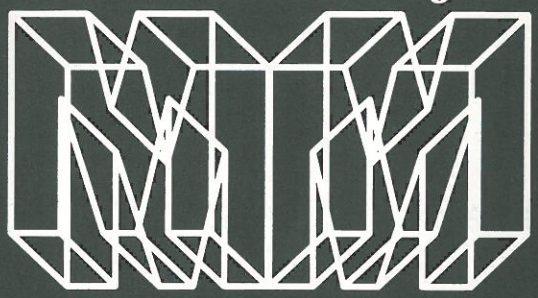
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From the President

What Not To Do

by Wyatt Woodsmall, Ph.D.

On September 12th Richard Graves, Frank Gruber, Marilyne Woodsmall and myself traveled to Lexington, Kentucky to spend a week working with US divers. For over a year and a half now the Advanced Behavioral Modeling, Inc. team has been working with the US divers and coaches to help them prepare for the Olympics in Barcelona, Spain, next July. The work that we have been doing with the team has already paid off with gold medals in both the World Games and the Pan American Games. At the recent Pan American Games the sports commentators were going crazy trying to figure out how some of the American divers who were rated no higher than 20th in the country had "come out of nowhere" to win gold medals. The fact that this happened is testimony to the power of the ABM technology.

One of the lessons that we learned in working with Olympic divers and other expert performers is one that we have known in NLP for a long time, but have often forgotten its importance. This has to do with the way that we give feedback to others and ourselves. Often we tell other people and ourselves what **not** to do. It is critical that we always follow this with immediate instructions as what **to** do.

We have been working for over a year and a half with Kent Ferguson, who is a US gold medal winner in both the World and Pan American Games. Kent talked about the last Olympic trials four years ago. Going into his last dive, he was leading the competition for the second spot on the US Olympic team; he only needed an average dive to make the team. Just before he jumped off the board he remembered a previous time when he had done poorly on the same dive. He told himself, "I don't want to do that" and made a picture of what not to do. He jumped off the board and, of course did what he had pictured. He blew the dive badly and it cost him a spot on the 1988 Olympic team. When we explained to Kent why this had happened he said that this one lesson alone had made our work with him invaluable.

What we told Kent is that no successful diver dives consciously. Diving requires that one allow his or her unconscious to do the dive. The critical lesson is: **The unconscious mind will always attempt to carry out the last clear instruction that it is given**. If this is a picture or verbal instruction of what not to do the unconscious will still attempt to do it anyway. The last message to one's unconscious mind before performing any activity should always be a clear, detailed picture of what to do. In giving corrections or

Please see page 4

CONTENTS

Articles

From The President
What Not To Do 3
Wyatt Woodsmall, Ph.D.

My Thoughts 6
Patrick Smith

What You Don't Know That You Know 8
Eric Oliver

Body Intelligence 11
Frank Wildman, Ph.D.

If We're So Persuasive, Why Aren't We Rich? or The Circus of Entrepreneurship & The Community of Scholars 16
Charles Faulkner

Announcements

Membership Form 5
Calendar of Events 10
Call For Proposals 14
Index to Advertisers 21
Northeast Regional Conference ... 21
Advertising Lifelines 22
Leadership Roster 23
Research Database Grows 23
Interest Sections 23

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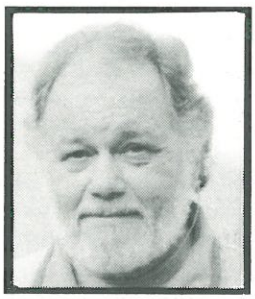
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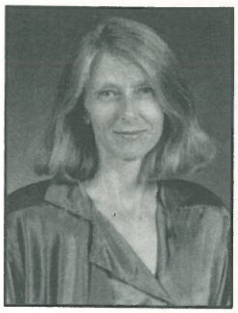
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Special Note



Janet Konefal's biographical material arrived too late for publication with her article entitled, "Counseling Protocol for Expanding Limiting Beliefs and Altering Behaviors Among HIV Positive" (September-October NLP Connection, pg. 15)

We appreciate her interview and article; a brief summary of her biographical material is presented here:

Janet Konefal, Ph.D., M.P.H., C.A. is Director of the NLP Institute, and Associate Professor of Psychiatry at the Miami University School of Medicine. She is an experienced educator in graduate and post-doctoral programs in the health sciences and has received several grants for studies dealing with AIDS issues. Dr. Konefal is a certified NLP trainer with the Society of NLP and has eight years of experience with NLP training and counseling.

From the President - continued

feedback to oneself or others it is important to always follow any stat what not to do with a positive statement of what to do.

This single point has probably accounted for more performance errors than anything else. Each of us should always monitor our internal dialogue and internal pictures for negative suggestions. Before performing any activity we should always visually rehearse exactly what we want to do and make sure that this is the last message that we give ourselves before we perform the activity. In ten years of modeling superior performers in a variety of fields I think that this is probably one of the most important performance keys there is.

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My Thoughts

by Patrick Smith

Editor's Note:

Patrick Smith, 26, a 1989 Ohio State University Mechanical Engineering graduate, now resides in Costa Rica where he teaches English as a second language.

A quiet, gentle person, Pat went through NLP practitioner training in 1989-90. It changed his life in many ways.

Pat is returning to the United States to attend graduate school in January 1992.

He wrote this open letter to his friends and associates. It moved me and others with whom I shared it. It is printed here with his permission.

To dream. I want to describe the dream of my life that has taken me to this country at this moment in time. To do this, I will describe what it is, where it originated from, where it has taken me, what I am learning and have learned from it.

But first, I wish to add something. Many of you may know me as more of a closed person, a person not willing to reveal himself. For me, it is that fear inside that holds these things in. I am not sure, but I think this fear originated from two things, my family and my childhood years. When I was younger I was a sensitive person. I tried to reach out for help or to make friends, but in doing so I would make myself too vulnerableand I would get walked on. To cope with this, I gradually became less sensitive. I also felt inferior which meant what I had to say was not worthy of others.

When growing up in my family, the reward system was set up more for how hard you worked. This is what sticks in my mind. To work hard is fine to reach your goals, but if you cannot talk about your problems then you will never truly be happy. We were never really rewarded for how much we expressed ourselves or our feelings. So combining these two facts, I was a person who grew up and many times closed the door to the outside world.

But, right now I do not want to hide behind that door or feel less than anyone else. I had always had the fear of writing, but now I want to write. I want to express these dreams, desires, experiences et cetera that I have, to someone else.

So what is my dream and where has it taken me? Well, my being here in Costa Rica has been my dream ever since I was younger. My dream has been to live in another country, preferably a Spanish speaking country, to see how people of another culture live and to possibly give something back to this world of ours by

Continued next page

working or volunteering there. Included in this was my desire to find out something that I was not getting from living in a middle to upper class family in the United States: to appreciate what I have.

After applying for many different working positions, I finally got my opportunity by teaching English in Costa Rica for approximately one year. I came to this country in March. So after being here for some time, I have gotten a sense of how the Costa Rican people live.

Before I continue I will describe the country itself and what I am actually doing here, for my position Costa Rica is considered one of the best countries in Latin America. The government is stable, and the people enjoy many of the same liberties of democracy as we do in the United States. Economically, this country is relatively well off. There is poverty, but not to the same extremes as in Nicaragua, El Salvador or Guatemala. The people are very proud of their country's achievements.

I live in a small town called Naranjo. I live with a family that has three children between the ages of 13 and 20. I work at the public high school where I teach. The town is located in the central mountain range where the temperature is quite nice, not hot as in other parts of the country. The atmosphere of Costa Rica is more like being in a small town or out in the country in the United States.

Now that you are more familiar with Costa Rica and my position here, I would like to describe all the things that I have been learning. First of all, I have learned to be more flexible and patient when things are not going my way. Also, when something is simply uncontrollable, I have learned to just deal with it. When I arrived, all my past environments were taken away. I had to become part of a new family and culture, which meant I had to live in someone else's house, someone else's country. Compound this fact with my inability to communicate in another language and you understand the difficulty of my situation. Since the pace of life is much slower here, things did not always get done when I wanted them to. It came down to learning a whole new set of norms, if I wished to adapt.

Probably the hardest and best lesson I have learned about trying to control an uncontrollable situation is the fact that I cannot control my students. I am not saying that I do not have the right to discipline them, but that I can only do my best to teach them. I cannot force them to learn. At first, I tried too hard to force them to learn, but I have found out that a person who tries to control an uncontrollable situation is destined to burn himself out. In turn, I have learned to do my best and not to take things so personally when things do not work out. Once I started doing this, my life became more rewarding.

Next page

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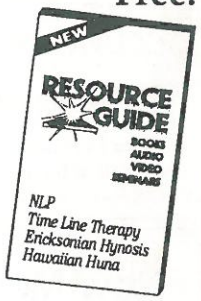
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Another situation which involves my interaction with the students is my position as a role model. Before, I was a person responsible only for myself. But now, I feel like I am a parent to these kids. I am trying to teach them to respect their parents, teachers, elders, and themselves before anything else. At first, I felt that I was being a hypocrite because I did not always act in the best manner when I was younger. But now I believe that the lessons our parents and teachers taught us were usually in our best interests.

To be part of a family here has been a rewarding experience. I wanted to belong to a family ever since I came here. I felt I was ready to give up the independent stage of life I had been living. I wanted to be part of something. For me, it is hard to accept people into my life. But with this family, I am making progress. I enjoy participating in family activities that I can learn from. I get something out of this family that I was not able to get with my own family. The reason that I am able to do this is that I am older and I have learned that I must accept certain rules if I wish to be a part of something. From these learning experiences with this family, I will be able to bring them into my very own family in the United States. Actually, since my own family has visited me here in Costa Rica, I have told my parents all the feelings I had for them that were inside me and this has brought us all closer as a family.

Having much more free time, I have been doing more reading than ever before. Mostly, I have been reading family and relationship therapy books given to me by my parents. This is something that I enjoy doing. If you do not already know I took Practitioner Training about a year and a half ago for seven months. At that time I began to realize that a lot of our bad habits can be changed. As of now , I wish to change some of my bad habits of past relationships. As I stated earlier, I have a hard time letting people into my life and I am afraid that they will get too close and I will lose my feeling of independence. By reaching for outside help, I am trying to find out why.

To take a step back in order to see your problems in a different way is important. This is what I have basically done by living outside the United States for an extended period of time. I have gotten a different perspective on how to live. And in doing so, I have learned to appreciate what I have. It may take the average person in Costa Rica much more work time to buy many of the things that we take for granted. From this, I have learned to appreciate, all the more, the opportunities that the United States has to offer. But, by also living outside of the United States, I have learned why we as Americans have been termed materialistic or as a people who have turned to drugs because there is some truth to it.

My real thrill that I did not expect from this country is the beauty it has to offer. Although this is such a small country there is so much to do. On either side is the Atlantic or Pacific Ocean. In the central zone, the mountain ranges. Besides the beaches and mountains, you have the beautiful parks to see the rain forest. The parks are my favorite places to visit. Within them my thoughts begin to really flow. At times, I cannot believe that I am actually experiencing nature so deeply. The only way I can describe the power that nature brings to me here is to say that it really expresses my appreciation for life. I never thought I was one for nature, but we all have something to learn. I am just glad that I am finally experiencing it.

Well, I have tried to describe what my life is like here. I still have more to go. Actually, I think I can safely say that I have become 40% tico (Costa Rican) and possibly more. I am just glad that I have done something that has been inside me for so long. The best thing about this experience is that I will be able to reflect upon it in my future and use it as a powerful resource of patience, determination and flexibility.

After writing this, for the first time I really understand why some people aspire to be writers, actors, painters, whichever. It is that

Continued on page15

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What You Don't Know That You Know

By Eric Oliver

Milton Erickson is credited with the phrase which titles this editorial; "It's not what you know that counts, it's what you don't know that you know." As often was the case, he seemed to be focusing our attention on the juncture and differences between those parts of our minds available to consciousness and those parts which are not.

My way of reminding my students of the importance of the same territory is to tell them, "People aren't conscious of what they're aware of outside consciousness." In many cases, and in our daily lives, many of us succumb to the trend to treat those parts outside consciousness as if they worked exactly like our conscious minds do. They don't.

For instance, most people's model of the world has little conscious space available for statements like the following from Dr. Lawrence LeShan,

"Unspoken assumptions are stronger than spoken ones and are not changed in advances in understanding."

It is to these "unspoken assumptions" I wish to direct your attention, briefly. They compose or maintain a large part of what Milton Erickson referred to as "mental sets," and what I believe Dave Dobson might call the "ongoing hypnosis" each of us carries on behind-the-conscious-scenes of our minds. In my classes and work with people, I usually refer to this implicit level of communication as Social Hypnosis. Whatever you may call it, it is important to recognize that this is the territory from which our reactions to life spring, and that the functioning our mind does at this level happens long before we are given conscious awareness of the results of our reactions.

The mind outside consciousness does not play by the same rules that our conscious parts do. One of those important differences is that our habits of response are formed without resorting to linear, verbal processes. Erickson frequently remarked on the "literal" nature of those portions of awareness outside consciousness.

We do not react outside consciousness the same way that we would consciously respond to a simple declarative statement. The parts of our minds which wake us two minutes before the alarm goes off, or which determine the intensity of our orgasms, do not work from a list, a workbook or a manual. At the implicit level, we react with and to impressions; not intentions. Intent is a conscious phenomenon. Remember what Grinder and Bandler said, " The meaning of any communication lies in the response you get."—and your intentions aren't available in somebody else's head. Would it surprise you to know that *their own* intentions are almost equally unavailable in forming their responses?

Today, we live in a culture suffused with the Social Hypnosis of "Scientism." I call it the hypnosis of the Active Ingredient. We have led ourselves to believe, for centuries, that human awareness and interactions could be dissected and understood by using the same investigative model we formed to try to appreciate the underlying nature of the physical world. We have pretended that human awareness can be studied and manipulated like the structure of table salt, or internal combustion engines.

There is one big difficulty in this assumption; human awareness cannot be broken down in measurable, observable parts. Try pouring two cups of sorrow for dinner, or locating the gene for the complex of habitual reactions we call "shyness" and you'll appreciate the impossibility of the task. When we get to the true nature of the mind, you really can't consciously "study" subjective experience.

Between the hemispheres of your brain each second there are one hundred million synapses, each carrying some bit of sorrow based experience. Consciously, at the level of value judgements, analysis, and linear thinking, you check in each second with only seven bits of attention to go around. Worse, have you ever stopped to think where those seven bits come from? It ain't Sears; it is the other parts, outside consciousness, which each moment deliver some tiny awareness from all those you are actively responding to, all the way down to the level of consciousness so you can make up some plausible reasons why you're acting that way.

In the meantime, while you are busy formulating those plausible reasons, your mind actually executes the habits of thinking and action you've long-ago accustomed yourself to using in the type of situation you're currently exposed to.

The mind outside consciousness doesn't form codifiable rationales for what it is going to do, or for what habitual responses it might form or utilize, despite the obsessions of Scientism to the contrary. Rather, it initially creates these habitual reaction patterns we lump under the heading "personality" very much the way evolution works. When we later execute these habitual reactions wholly outside consciousness, a small part of our mind immediately forms several conscious excuses why we might have done things that way.

There is no Pro/Con list of intentions leading to the formation and maintenance of our habits of response, because our

Continued on Page 9

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mind works on experience—not on reasons. We first learn our habits of action and thinking prior to developing a language, and continue the process as we develop one. Unfortunately, being raised in a culture which maintains the Social Hypnosis of the active ingredient, we all tend to assume there has to be a single, verbalizable reason "why" we act or feel the way we do.

We evolve different patterns without the benefit of rationale, value judgements or those afterthoughts we call "beliefs." If you think of people who, when slightly nervous or uncomfortable have little habits like: a nervous laugh at the end of each statement; smiling when distressed; acting angry when their situation provokes fearful or helpless sensations; acting pompous, analytical, withdrawn or hyper in similarly uncomfortable situations; then you have an indication of what I'm discussing.

If you're not careful, you might take the interpretations you just had of those reactions and shove them back to a point in time prior to the execution of the response itself. It is very useful to remember that the interpretations for our responses we all discuss and bandy about always happen *after* the response does, not before. Words are the Caboose on the Choo-Choo of life, and you won't get far trying to put the Caboose in front of the Engine.

These habitual reactions, which form the majority of our interpersonal experience and consequently our communication, are not "decided" upon behind-the-scenes the way we would consciously make decisions. They are created and maintained in a totally different fashion. They do not emerge into our demeanor at the behest of some unheard command, conclusion or expectation of gain; rather, they are quite automated in both their nature and their occurrence. We use habitual reactions to deal with many, many of life's situations in repetitive ways, rather than developing spontaneous and new reactions to each moment.

"But," you might ask, "If I accept what you're suggesting, then how does my mind know which of possibly thousands of available responses to have at any given moment?" Good question.

Our reactions to the world are neither random nor mechanical, they are Purposive. Ragnar Granit, the Nobel Prizewinning neuroscientist and author of *The Purposive Brain* explains it like this,

"The Central Nervous System...after all is Nature's greatest invention for enabling organisms to deal competently with their environment. We cannot imagine a nervous system without a purpose, much as we tend to neglect purposiveness when studying the hardware of chemical and physical events that are

(More on page 12)

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November 2 Master Practitioner Certification Begins - New York City

Advanced Neuro Dynamics, PO Box 3768, Honolulu, HI 96812 800-800-6463, 808-521-0057, Fax 808-521-0051

November 2-6 5-day Accelerated NLP Practitioner Certification - Kona, HI

November 9-24 Master NLP practitioner Certification - Kona, HI

December 7-8 Secret of Creating Your Future - Edmonton, Alberta, Canada

December 9 Hawaiian Huna - Edmonton, Alberta, Canda

December 13-14 The Secret of Creating Your Future - Edmonton, Alberta, Canada

Chicago NLP Network

First Friday of every month - 708-975-9521 - Tim McPike

Freedom Workshop, 540 Alcatraz Ave. Suite 205, Oakland, CA 94609 415-428-1184

Eric Oliver - Meta Systems, Fort Worth, Texas 817-654-3655/206-672-7408

November 1-3 Social Hypnosis & The Mental Edge - Chicago, Illinois

November 15-17 Social Hypnosis and The Mental Edge - Minneapolis, Minnesota

November 11-12 The Mental Edge for Attorneys - Minneapolis, Minnesota

November 21-22 The Personal Revolution Weekend - Seattle, Washington

December 5-6 The Mental Edge for Attorneys - Dallas, Texas

February 7-9, 1992 Social Hypnosis and The Mental Edge - Detroit, Michigan

February 21-23, 1992 Social Hypnosis and The Mental Edge - Detroit, Michigan

Futurepace, PO Box 151173, San Rafael, CA 94915 415-485-1200

MetaFormation Inc., (and Delozier Associates) 3538 Marlowe Avenue, Montreal, Quebec, Canada H4A 3L7 Phones: Canada 514-486-1282, USA 716-586-6773, Nils J. Sellæg (47) 2-11-38-28 fax: 2-11-38-15, Mexico (12) 12 09 87

Feb 28 - March 8 Master Practitioner Training, Part II - Martinique

Nov 91 - June 92 24-Day Practitioner Certification Training - Montreal, Quebec

Midwest Institute of NLP, 702 W. Colfax, South Bend, IN 46601 1-800-235-7210

New York Training Institute for NLP, 155 Prince St, New York, NY 10012 212-473-2852

February 1992 Winter Get-Away in St. Lucia

NLP Institute of Chicago, Inc. P.O. Box 25184, Chicago, IL 60625 312-271-9578

November 8-11 Hypnosis and NLP - Michael J. Banks

November 22-24 Prerequisites to Creativity and Genius - Judith Ann DeLozier

December 7-8 Conversational Change - Michael J. Banks and John L. Walter

December 7-8 Introduction to NLP - Virginia Brubaker

Free Introductry Evenings: 11/12, 12/5, 12/17, 1/8, 1/14

NLP of Ohio, 7630 Aquaford Pl., Columbus, OH 43235 614-793-965

November 1-4	4th Annual 27-Day NLP Comprehensive Practitioner Training Begins -Columbus, Ohio
Nov 16-17, Dec 7-8	The Aligned Self - Toledo, Ohio
Jan 4-5, Feb 1-2	The Aligned Self - Dayton, Ohio
December 14-15	Generative Touch and Spiritual Self - Columbus, Ohio

NLP Training Systems, Inc., 2129 Spring Garden St, Philadelphia, PA 19103 215-854-0800

Jan 25-26, 1992 Stances

OTCC, Inc, Box 697, Friday Harbor, WA 206-378-4999 or 604-748-4994 Fax: 746-8027

Spectrum/Resource Alliance, 938 W. Fifth Street, Winston-Salem, NC 27101 (919) 761-0650 / (919) 967-8444

Western States Training Associates/NLP of Utah, 1569 E. Waterbury Drive
Salt Lake City, Utah 84121 801-278-1022

Body Intelligence by Frank Wildman, Ph.D.

By reorganizing and expanding people's internal representation of the world, we are necessarily altering their experience of their own body. However, the idea of using the body as the primary instrument to develop the mind remains largely untapped.

And yet the body or the intelligence of the body is a prerequisite to our every interaction with the world around us. In order to communicate we must articulate. Whether we articulate through the mouth in speech, through the hand in touch, or through the whole body in dance, sex or social expression, we utilize this body intelligence.

Can this body intelligence evolve? That is, can we develop the ordering processes and articulating abilities of the body to create more graceful, sensitive and precise means of interacting with our environment? Can alterations of the soma significantly enhance cognitive and behavioral performance?

The work and the extensive research of Dr. Moshe Feldenkrais justifies a positive and convincing response to these questions.

The Feldenkrais Method expands the repertoire of movements, that are in most people shrunken into a narrow gestural range with very limited proprioceptive feedback. By simulating the style of movement exploration that is natural to children and infants, the Feldenkrais Method recapitulates the experience of learning to organize and control the body and its movements.

There are two branches of the Feldenkrais Method that are utilized in working with people.

One, Awareness Through Movement, consists of verbally directed movement sequences presented primarily to groups. There are several hundred hours of Awareness Through Movement lessons, each lasting between 1/2 hour and one hour. The lessons consist of comfortable, easy movements that gradually evolve into movements of greater range and complexity. These lessons attempt to inhibit neuromuscular habits and rigidities and to expand options for new ways of moving, while increasing sensitivity and improving efficiency.

As Feldenkrais practitioners can guide people through movement sequences verbally in Awareness Through Movement lessons, they can move people through gentle, non-invasive touch in Functional Integration— the second branch of the method, designed for individual work.

The practitioner communicates through the articulation of his or her hands how the client/student organizes his or her body. Through this kinesthetic rapport, the practitioner conveys the experience of comfort, pleasure and ease of movement while suggestion, via touch and movement, new more elegant and effective movement patterns. In Functional Integration the touch is instructive, not corrective.

Both branches are based on principles of coordinated systems, self-organization and self-regulation in learning.

The Feldenkrais Method allows us to overcome experientially the distinction of body and mind that we have tried in vain to reconcile intellectually.

Continued from Page 9

the means of realizing this goal. 'Purpose'...like natural selection in evolution, is neither chemical nor physical. It is a point of view...In all cases purposiveness implies anticipation of preferred alternatives in dealing with environmental variables...Everything cannot be predicted in detail, but the brain has chosen a heuristic [self-teaching] solution out of this dilemma. It has developed an incredibly large number of possible ways of responding purposively to environmental variables. The final choice between them is left dependent on prevailing circumstances... More often than not the choice is a wholly automatic process."

There are researchers, like Walter Freeman, busy searching out the electro-chemical tracks down which this "wholly automatic process" of self-teaching more purposive responses runs. For instance, a sensory input like a new smell registered by one nerve cell is often rapidly transferred to thousands of others *as if* they had each been stimulated too. The cells then form patterned associations for this experience. However, if the brain cells have a new and different stimulus from their environment introduced to them and reinforced, they go through the whole process of instantaneously "sharing" the new pattern.

They do something else, too. This is the beginning of an explanation for "How it Knows" when and what to do. The new pattern, as it is reinforced, slightly alters all of the previously stored patterns. That is, the old pattern that used to emerge from stimulus "A" (Mommy's smile), once stimulus "B" (Daddy's smile) has had a chance to be practiced too, is not ever the same again, but is changed by the additional experience of "B" which all the cells pass around among themselves. And, they accomplish this exchange of patterned responses, without the need to be exposed to "B"—just enough to remind one cell will get all the others working on reinforcing and adding each new pattern that comes along to their stored experiences.

In behavioral terms, that means that once you've interrupted and overcome an old reaction once, whatever new and "wholly automatic" reaction you have at that point, can become reinforced and change the old pattern a bit, loosening its hold on the #1 spot, in those situations it formerly held alone.

Please notice that I said "new reaction" and not new "reason." If you stop to try to consciously assess and dictate what responses you would like to have right now...it will be too late. Your mind will prove Dr. LeShan accurate, and reinforce the experiences you have associated with the *subject* of your discussion, whether you want it to or not. Consciously, we need to attend to our situation and determine if interrupting a pattern is appropriate based on the results we perceive at the moment. But, once we do interrupt a habitual pattern, nature will not oblige our conscious parts and stand on its head. We still will find ourselves Acting First, and Thinking Later. What we "think" consciously, and the language we use to think with will reinforce something. And, the implications between those words will reinforce our responses much more powerfully than anything we can consciously specify.

And, since the mind is Purposive, any new patterns you find yourself using will not be randomly chosen, but just like evolution's natural selection process, will fit themselves to the

Next page

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needs of your current environment. The new reaction, even though created without conscious intent, may be the one which gets reinforced for being more purposive than the old one. Or maybe a third reaction will emerge, if you've taken the responsibility to set the expectation of such new responses in motion between the words you use.

Purposive habits are developed much like animals evolve genetically. It wasn't a rational process, consciously-applied that "taught" the giraffe's neck to grow longer because it was curing itself of "low-neck esteem" or "bad genes." It was purposive, and outside consciousness. Instead of studying our mistakes, we can start building new solutions as long as we appreciate and act in concert with the mind which Acts First, and Thinks About It Later.

Dr. Erickson believed that, outside conscious awareness, the mind has a "benevolent orientation." Given the opportunity, that portion of your mind won't act randomly, but will respond in the most beneficial way it perceives possible. But, to give it that opportunity, the ongoing habits and the hypnosis which reinforces them must be momentarily interrupted. That benevolence does not use a list of "pro's and con's" to select different reactions, but purposively evolves to your present needs "wholly automatically."

"The mind does not start with reasons. It starts with experience."

The language we use, and most importantly, its implications, will guide the purposive part of the mind in forming directions for that hypnosis more effectively and powerfully than any words alone. Begin pretending there's no active ingredient of a single reason for each behavioral or emotional reaction. And, begin acting curious about what must be implicitly true about a world in which someone like yourself would act and think along the line you just caught yourself acting and thinking. You can observe these types of habitual reaction patterns and the implicit hypnosis maintaining them out on any freeway.

Most people exhibit the ways they've evolved for dealing with life on the road, as well as in the office or at home. Some drive very fast, staring straight ahead until they come right up on your bumper, as if they couldn't see you getting closer. They then act very agitated, until they can get around you, as if the world was a constant stream of unexpected obstacles. Some people drive very slowly in the fast lane and act surprised and upset when they are treated rudely by those behind them, as if the world was filled with disappointments at the hands of others. Some people drive so cautiously, and overcorrect for the tiniest threats that they become hazards themselves, as if the world was a very dangerous and fearful place. When challenged or criticized, these individuals most often pretend they can't see or hear their critics, while quietly condemning them for being so reckless and inconsiderate.

Then, there are those who drive expensive, and flashy cars who make a big pretense of not noticing anyone else on the road, as if the world was beneath them. Or, how about those who are constantly on the car phone, or reading, eating or fiddling with their face and hair in the mirror, as if the world wasn't even there? Or those who chase you down for cutting them off, scream abuse and then race recklessly away. As if the world was an arena where only the strong survive?

We live out our habits of reacting to the world much the way we drive. First, we develop the physical and mental habits necessary to walk, which we later translate to the car; habits like balance, hand-eye coordination, projecting and tracking our location and destination, etc., we execute these walking talents awkwardly in the new situation—the car—at first. Outside consciousness and the verbal arena, we reinforce our performance, and soon we can drive without any conscious awareness of the process at all.

The way those individuals described above exhibit their unthinking habits on the road, is the way we all exhibit our habitual patterns of living outside the car. Each of the "driving patterns" above can be observed as people travel through any office, at any day of the week in this country.

Difficulties arise when we try to change one of these patterns. If it is pointed out to us, or we simply become aware of the poor results on our own, we decide to change our way of doing things. Unfortunately, at that point, many of us succumb to the Social Hypnosis of Scientism. Instead of just practicing a different way of driving a stretch of road in daily life, we stop to try to figure out "why" we got into the old habit in the first place. We forget that, fundamentally, there was an *understanding* which preceded learning the first way!

If your goal is to enjoy life more, the most effective way to change is the way you learn to drive any new road. Imagine you had been driving the same stretch of road to and from work for ten years. You originally might have noticed the houses, trees and other landmarks along the way, but soon you stopped consciously noticing the drive at all. Among the things you

More on page 14

began to ignore were all the other roads along your route, which intersected with your chosen path. They remained there, but you consciously missed them. If you wanted to change your route and take another, there would be some adjustments required.

In order to take a new road, you would have to be aware that it was there. If you are like most people, the previous night, you might announce to everybody at home that you were bored, and were planning to drive a new and different route to work tomorrow. But, being like most people, you would wake the next morning, run through your morning routine, get in your car and "wholly automatically" drive the way you always had. Anyone who has recently moved and caught themselves driving to his or her old home appreciates this talent we have for acting purposively despite our well-meaning conscious intentions.

So, first in order to take a new road, you must interrupt your old habits of thinking sufficiently, to be conscious that the other roads are there. Then as you approach a likely intersection, you would stop the car, sit down and read books about physics, metallurgy and internal combustion so you could build a new car from scratch. That's the Scientism, or "understanding" approach. Or, perhaps you would sit down, and with a companion or six, explain to them in excruciating detail why you've been such a boring and uncreative person to overcome your resistance to taking a new road. That's the Cathartic, or Self-Helpless approach; getting in touch with the pain to get past it. Then there is the "No Pain, No Gain" approach to change, which would require you to get out , point your car down the new road, put it in neutral and push it down the new road. Or, how about climbing out of the car, resting back against a large boulder, closing your eyes, and imagining, real hard, all of the excruciatingly specific details of what you *imagine* it might be like at the end of a road you have yet to ever travel?

A self-reliant way to get down a new road might be to arrange to interrupt your old driving hypnosis sufficiently to remember you wished to take a new direction, pick one, and continue to trust that you're mind knows how to drive the car while you focus your conscious attention on the potential hazards and delights along the new route.

There are few habits of thought and action which are not effectively altered exactly this way, once we can overcome the illusion of conscious "control" that the hypnosis of Scientism has fostered within us. If there is no "why" or active ingredient behind our habits of thought and action; then consciously constructing them by trying to divine them will only cause the purposive part of our mind, to reinforce the very guide, the part of the mind which works on impressions rather than intention, would be to monitor how well your habits fit your needs today, rather than trying to explain them if they don't.

The mind does not start with reasons, it starts with experience. Your mind begins accumulating experiences before you even draw breath. It stores and cross-references them in bunches so intricately connected that combinations of all sorts became readily available. Associations and "clusters" of experiences and responses are formed, stored and constantly updated behind the scenes. The ones we use are regularly reinforced, outside consciousness, before we can discuss the process. So, despite the mind's benevolent bent, habitual responses tend to remain entrenched regardless of the dozens, maybe hundreds of other available patterns we've built and stored over the years, because they were purposive at the time. And, sadly, they tend to remain entrenched regardless of how well we say we "know better."

Now the trap of conscious attempts to improve our lot should be clear. By consciously trying to make the benevolent portion of our mind act certain ways, we implicitly reinforce those habits of thinking which are intimately connected to the behavioral habits we wish to change. By reinforcing old habits, we keep the purposive part of the mind, from evolving new, more constructive habits of living. In my model of the world, the most valuable aspects of life are beyond conscious understanding.

The way to avoid the trap, is to quit acting like we are in rehearsal for life. Each second that passes is not given us again, and whatever we accomplish within those moments is added to our history whatever it reinforces. We get what we rehearse, regardless of our intentions.

Eric Oliver lives in Ft. Worth, Texas, consulting privately and running classes for people interested in the hypnosis in daily life as it is communicated outside consciousness. He can be reached at 817-654-3655—304 A The Heights Lane, Ft. Worth, TX 76112.

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Continued from page 7
will to express yourself. I will close by sharing the following poem with you: HAVE YOU EVER?

Have you ever been in a cloud forest with so much beauty that you felt you were reborn?

Have you ever seen a toucan in the wild?

Have you ever seen a sloth, with its baby in its arm, face to face?

Have you ever seen a colored tropical frog?

Have you ever swum with colored fish in a coral reef?

Have you ever seen a sea turtle come to shore to lay its eggs after making its tiresome journey across the sea?

Have you ever been to the top of a small mountain to have the view of the ocean on one side while having the view of the canals and jungles on the other?

Have you ever walked with the ocean breeze on a deserted tropical beach?

Have you ever been part of a Costa Rican family that treats you as their oldest son?

Have you ever told your own parents what you really feel about them before it is too late?

Have you ever lived in another culture outside of the United States to get a different perspective of life?

Have you ever been a teacher and learned from it?

Have you ever been to a country whose people can be genuinely warm, cheerful, and kind?

Have you ever learned more about yourself?

Have you ever learned to appreciate what you have?

Have you ever lived for the moment?

Have you ever lived your dream?

Have you ever worked hard enough, had enough patience, and had enough perseverance to live your dream?

I have

I would also like to say thanks and I love you to all my dear family and friends that I have learned so much from. I have learned something from each one of you:

My own family: Mom, Dad, Greg, and Tom

My Costa Rican family: Papa, Mama, Krysia, Eduardo, and Carlos

My aunts, uncles, grandparents, and other relatives especially Aunt Viv and Aunt Marce

Ersa, Rolando, Shannon, Frost, Biplab, Isi, Jimmy Wong and family, Dr. Bailey, Dr. Menq, Ge, Bill and Jody, Erik and Marcella, Rob and Jack (wherever he may be), John, Steve, Dave, Mike, Paul, Tony, Erik, Gymnasium, Glenn, Vik, DeDe, Maria, Jack, Brian, Kathy, Christy, Alicia, Shelly and Jay, Kevin Knight, Claire, Fran, John and Tamara, Loni, and Pat P. Thanks again and I hope to see you in the future.

Pat

Call to Action

Do you have ideas to share?

This is a call for action to all who are interested in education and learning applications of NLP. We are looking for your input into the new Education Section (Special Interest Group) NEWSLETTER. This is an opportunity for you to share your ideas, successes, brainstorms, and discoveries with others. We believe NLP has something to offer the educational community. We want to know what you've developed.

Take Action! Join the Education Section and receive the Newsletter.

Take Action! Share your ideas, insights, and applications in the Newsletter.

The Education Section met during the Toronto meeting of IANLP and set itself the task of actively pursuing and promoting learning/educational applications of NLP. A number of ideas and bits of experience were shared in the very short time we had together. The main short-term outcome is to begin the NEWSLETTER. It will be plain simple and brief, a forum for feedback and helpful ideas. We expect that some of our pieces will end up, in more developed form in **NLP Connection.**

Finally, a longer term outcome is to create a syllabus of education/learning applications of NLP. This may be done through the CompuServe IANLP Forum, Education Section.

Send your input to: Jim Lawton, Editor, Upstate Centre for NLP P.O. Box 6018 Syracuse, NY 13217-6018

If We're So Persuasive, Why Aren't We Rich?

or

The Circus of Entrepreneurship & The Community of Scholars

by Charles Faulkner

I have before me brochures and other marketing vehicles promoting NLP and its various persuasive emPOWERments. I have also been privileged this year to travel and talk with NLPers on three continents. Again and again the persuasive, influential, power/tools of NLP were promoted. What I wanna know is: Where are these irresistible, persuasive, rich NLPers? I'd like to meet some of them. I mean besides the Big Guy (who would have been influential and BIG even if NLP had never been developed.)

Not that all of us started out positively intentioning to become RICH. Other goals, Outcomes, Desired States, High Criteria, Core Values, Obsessions or Operating Metaphors are fulfilled by participating in NLP beyond, or at least in addition to, quantities of money. Our more pedestrian pursuits may include counseling inmates, helping school children to spell, swishing away clients' habits, relieving friends of allergic responses, amazing waitresses who had a phobia, didn't you, and opening the proverbial NLP institute/center/advanced research lab with the one we love to be with. Helping, teaching, contributing, creating, in my own case; exploring, we made our way deeper and deeper into NLP, and at some point, not entirely free of the models provided by our co-founders, it occurred to us that this wasn't such a bad way to make a living (when we did). "I could sell my ability to produce change, or model excellence or, or, or, I could sell persuasiveness. Yeah. That ought to be worth a lot of money to Business types."

In fact, Tony Robbins' "big" contribution to NLP may turn out to be enlarging our wants. Just as Bandler and Grinder blew the lid off of workshop fees for therapist training, Robbins has increased our audience (and income) vision. Which one of us had ever even considered future pacing A workshop for over A THOUSAND people who are paying HUNDREDS each before he came along? And like late blooming college professors who get a good idea for an entrepreneurial venture (read would-be-Yuppie) a goodly (in all senses of the word) number of us sat down in front of our desk top publishing equipment and started to type about "empowerment", "transformation", "persuasion", "influence", "integrity", and "evolution" to just take a few from the brochures completely at random.

And this raises a question only partially answered by Opportunity. For it is reasonable to assume that even if one has the most wonderful invention in the world (to make that metaphor of NLP), it will take time for people to find out about it (and us). Second, to be going around changing (and / or claiming to change) other people's feelings, fears, "bad" habits, beliefs, allergic responses, relationship responses and corporate missions all with the same "thing" does generally net one a fringe position respectability-wise. AND being so skilled a group of professional communication persuaders of an incredibly powerful covert influencing methodology, these should pose no problem for us and they do.

The original title for this article was "The Circus of Entrepreneurship and the Community of Scholars" because I see these four distinct, and related, domains providing at least one useful map of our predicament and some ways to navigate the terrain for a better return.

Begin with Entrepreneurship. This is the late 20th century employment category to which most of us belong. Whether we are "growing" a business, endeavoring to "strike it rich", "running a start-up", or simply have a "mom and pop" business, we are entrepreneurs, whether we're good at it or not. And as such we are interested in the success of our business, and this means positively distinguishing ourselves from other offerings in the marketplace, whether by location, products, services, reputation, price or other means. We are interested in promoting our business's distinguishing features and in this late 20th century direct marketing, mass media environment a number of us have noticed that "quality will out" doesn't. The best product(s) often lose to the best marketed product. (My thanks to Madonna for providing an irrefutable example of this.)

This need for marketing promotion brings up The Circus. In order to be heard "above" the cacophony of the crowd in many product areas, businesses (and individuals) more and more resort to some form of exaggeration onward to a full blown stunt. It should be no surprise that we find ourselves drawn (consciously as well as unconsciously) to such promotion and self celebration since certain "hot" models (of promotion) have done so well with this approach. Others have tried to tone this down by modeling someone else's stunt, but whether it's fire, religion, genius, or new distinctions in subjective experience, the self promotion is understandable and should be expected to increase. At this moment it certainly seems that the one with the most positive mass publicity wins; regardless of skill, sincerity or inspiration. Only where are all the incredibly influential, fireproof, enlightened, genius millionaires of these NLP claims?

next page

And this brings up Scholars. While this may not be the choice of some readers, it can be a rich and positive word. See the Scholar as a person actively seeking wisdom; knowledge of the nature of the world that can be put to good use. While NLP may have fewer rich, influential geniuses than The Circus promotions claim, a great deal of good work has been done by NLP's Co-developers, Practitioners, Masters and Trainers. Through individual and collected efforts, the proclamation in the Preface of *Neuro-Linguistic Programming, Volume I* (by Dilts, et al) that NLP is a separate discipline, a new field, has been amply demonstrated. NLP "Scholars" are distinct from other scholars in that their studies are perceptual and not analytical. Their efforts are building up a new body of knowledge of distinctions in subjective experience that has such names as Representational Systems, Meta-Model, Submodalities, MetaPrograms, Criteria, and more. If this were mathematics or physics, the discoveries, distinctions or developments would likely be named after the individuals that did or encouraged the work. This is the way of scholarship. As NLP entrepreneurs trying to make a living (by making a reputation), there are often trademarking and copyrighting conflicts and outright thefts. (I know this also happens in scholarship. We compound the problem by being neither scholastic in our thefts nor entrepreneurs in our use of it in the marketplace.)

We find ourselves in a situation in which, in order to distinguish ourselves from each other, we must come up with something in some way new and then protect it for ourselves; possibly with copyrights and the rest. I have indulged in this myself. And, given the legal structure of copyright, if another individual or institute wishes to use that material it must ask permission (perish the thought) or change and rename it in some way to claim ownership of a variation. (What is usually done.) This need for something of our own to sell could be limiting the rapid development of this new domain of knowledge, encouraging us to put efforts into making insignificant changes instead of giving credit and offering important refinements. This is how Entrepreneurship can limit knowledge or encourage it. Which do we want? Proprietary activity mitigating against developments or assisting them?

Many years ago, when I was involved in Transactional Analysis (TA), it occurred to me to mention to a few leaders of that field that all thinking in TA was premised on transactions between different ways of knowing the world described as Parent (introjected imposed rules), Adult (reasoned inference from experience), and Child (experience). Since Eric Berne had developed these crucial distinctions, everything subsequent to them could be thought of as corollaries and could be, may be even ought to be, published in his name. I'll leave to the reader to imagine how well received that idea wasn't. People need credit. And in this society, people need compensation. I've stated on various public occasions that if Richard Bandler and Robert Dilts (to name but two) had applied their minds to software development instead of NLP, by now they would be well-known around the world and RICH. That's because software can be patented, protected and sold as a product and NLP is "just ideas." And only the particular expression of an idea may be protected with a copyright.

As this "Information Age" develops, the questions of ownership and remuneration are being discussed in many information intensive industries beyond NLP including computers, music, design and manufacturing. How many notes of music constitute copyright? When is a design a copy of another and when is it suggestive of another? Can a manufacturing management idea be protected? Can "pattern" in a ROM chip or the "look of a screen" be owned? What about a pattern in a human brain? And who would own it? The person with the brain? The elicitor? Or the first to file? (That last way is a common practice in most of the world.) Copyright, Trademark and Patent law world-side are trying to find ways through these and other questions. They are some of the major business and legal questions of our time with billions of dollars and entire industries at stake. For example; how Japanese technology corporations are "bracketing" basic American patents making them unenforceable or how the patent department of Texas Instruments is now a major income source for this manufacturer or the copyright infringement suit against Vanilla Ice or how the patent process is stifling creativity in computer developments.

The crux of the problem is that laws written for governing physical property are being applied to information. Talk about mixing up logical types as well as logical levels. NLP, curiously enough, has the means to sort this out, yet our personal Entrepreneurial needs are leading us toward dead end of being legal instead of being creative. I believe there is a greater wisdom in avoiding these entanglements (or sorting them out with great fanfare and compensation) and moving toward the connections of community.

And as for the NLP Community, I used to think that anyone doing NLP, whether they acknowledged it or not, was part of the community. Now I think differently. To offer only one example to encourage this change of heart, I was in an area where there are now between five and seven businesses claiming in some direct way to represent the technology (to say nothing about private individuals). The "leaders" of each of these appeared to have a kind of royal disregard for the other, dedicated to their particular prophet or school , at least there appeared to be little networking, referral or cross pollination among these "leaders." I've seen this in continent after continent, country and state as I'm sure the reader can corroborate. This is not Community. This is the competition of Entrepreneurship, which could be fine except it brings us back to Circus. That is, how these various organizations speak of each other and themselves in "relationship" to the others and in the mind of the consumer, create doubt about the whole enterprise.

next page

And Scholarship needs, or at least thrives with a common-unity (Community) of Purpose, in this case the further development of this field. Yes, NLP has definite geniuses. And there are also those who will go to the trouble to test the range of a new model, the many practicing practitioners whose efforts will reveal counter examples and the uncommonly patterned who will come up with something new. And in that interaction, common interests and delights of companionship can form the basis for a community that cares for one another. A human community, that is, sharing human concerns in addition to economic ones.

So what are each of us accentuating? Circus? Entrepreneurship? Community? Scholarship? What will that create through time? What do we want to look back on? What do we want to create? And where do we want to be? The Circus, while sometimes quite entertaining, offers distractions from Life. I still enjoy a good circus. More important to me, though, is to belong to a community that shares the same vision and values I do. Creating a world to which people want to belong is to create a community of value. A common-unity of seekers after knowledge. Not dissociated knowledge, but rather in the Batesonian sense, where fact and value are inseparable and lead from Knowledge to Living Wisdom. Ours is a Neuro-linguistic endeavor. It involves a common-unity of mind as well as heart, flesh and spirit.

So if we're so influential, why aren't we rich? A quick look at the few that are well publicizedas NLP-ers, as well as those only known in certain significant circles, shows they have:

1) Found AN ACT for the Circus that gets attention. One prominent author on public speaking stated emphatically that if you wanted to get the attention of masses of people talk about Money, Power, Sex and/or Fame. (I have concerns, though, that what I'm doing now could be taken for encouraging you to read the likes of *Influence* or *The Hidden Persuaders* so you can use their strategies instead of seeing their self limiting belief systems.)

2) Mastered (to some degree) the patterns of Entrepreneurship and business. They know what business they are in (and which ones they are not). Business is not NLP, not therapy, not social work, even if the recovery movement is beginning to look like one. And even that is a good example of how to develop a market. Business has it own patterns of influence and excellence.

3) Actively created their own Community (some times it looks like their own cult) instead of relying on or waiting for the NLP "Community."

4) Developed an expertise (Scholarship) or cultivated the appearance, becoming known, or at least renowned for their knowledge.

(More on page 19)

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Using these same distinctions of Circus, Entrepreneurship, Community and Scholars to look into the NLP "community," we can see we have been using our energy to create a Circus of contrary acts or promotions for ourselves individually and institutionally which dissipates credibility and is continuing to further divide markets among us instead of developing cooperative niches in a growing ecosystem. This results in not developing a real Community that would encourage and support Scholars in the kind of research and/or studies that will substantiate what we know anecdotally to be true: NLP is an incredibly important development. WE ARE INFLUENTIAL and it's being applied to the point of least usefulness or impact. Perhaps as individuals, certainly as a "group", we don't yet know where to tap. I offer this as a way of opening the discussion and beginning the search.

For those who want or need to have positive sensory based suggestions or alternatives, I propose the following as a beginning:

Credit histories - Develop Dilts & Epstein's idea of not privately copyrighting notes, but rather giving permission with a credit of development history. This is very scholarship oriented. It could start with handouts and pamphlets and after some development, be applied to products. It could be done for both the origin and development of distinctions (ex. submodalities) and the origin and development of techniques (ex. Swish Pattern). This will also get the field, since it would be acting like a field, taken more seriously.

Juried Journal - A reviewed journal with articles that substantiate the field. For example; articles that connect NLP developments with developments in associated fields of Cybernetics, Linguistics, etc., case studies, substantial research. Could start as "Confirming Evidence and New Developments" Annual - with originators names, contact information, credit histories and summaries confirming evidence for NLP, new distinctions and really new techniques. This serves a different function from the periodic popular journals which are better vehicles for applications, encouraging interest and promoting institutes, individuals and programs.

NLP Computer Network - Create a computer information network group so people can "meet" with each other to discuss ideas, research in progress, business opportunities (?), etc. I know this is only a secondary representation and it could be a place to get new ideas, collegial encouragement or guidance (Inter-vision) and plan for face-to-face meetings and professional conferences.

Professional Conferences - A time for professional sharing with substantial NLP developers and researchers on specific topics (ie. education, negotiations, systemic thinking, NLP distinctions, health, etc.) with the outcome of moving these areas of NLP forward. This is different from the past/current NLP conferences which have been institute and / or individual promotion vehicles.

Nomenclature Conference - Creating agreement on the names for the existing distinctions in the field. (For example; One class of Meta-Programs is currently called Sorting Styles, Neuro-Sorts, and Fundamental Filters. Perceptual Positions are Self, Other & Observer and 1st, 2nd, 3rd, etc.)

Beginning to Give Up "short time" Certification - One of the attractions and traps of NLP is that one can be "certified" as something in between 12 and 27 days (even 5 days after first listening to some audiotapes). With anyone that wants to offer "Certification" and many do it, "Certification" simultaneously becomes meaningless and relieves many students of any desire for continued learning. After all, they're "Certified". This gives a bizarre impression of the field by having so many sanctioned "representatives" with little depth. Certification was created as a marketing tool and it will eventually stick those that use it as the "Master Trainer" designation. More elaborate titles will follow. Bet on it. I suggest looking into the Academy of Behavioral Technology's efforts to produce unbiased testing instruments that can be universally applied like a math problem, Chinese puzzle box or Zen koan. A re-orientation (rededication?) to training, to competence, not to time. Even 27 days is too short a time to be a practicer of all the basics, much less in about the same time again a master of them.

Voluntary royalties - Pay to key NLP distinction and technique developers revenues when producing such things as books, certification training programs & products based on their developments. Like a royalty on software, a very small amount paid by many will add up to a lot, rewarding their efforts and encouraging further developments. (This is getting into the whole intellectual property area or what some are calling "The Great Patent War". See Michael S. Malone's article by the same name in the January 1991 issue of Upside magazine on this very important issue. My own preference is to honor rather than attempt to ignore.)

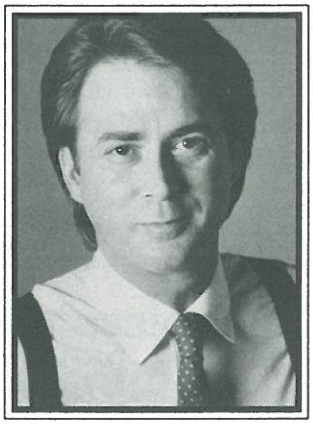
Voluntarily refrain from using names for training centers/institutes/corporations that imply an official sanctioning or special dispensation such as "The National ..." or "Advanced Research Institute..." or "NLP of England... (or any other state)"

Adopt the organizational changes suggested by Robert Dilts in his keynote speech at the 1990 National Conference and Tim Hallbom in his letter to NANLP members - Eliminate membership levels and encourage networking. The more we network, the more NLP becomes known and the more work there will be for those with the skills to do it.

The International NLP Games - When the NBA (National Basketball Association) teams began to really cooperate with each other, they sold their TV rights to the tune of multiplying their income 4 times in three years. When a McDonald's and a Burger King restaurant are opened in the same block, they both make more money. These are facts. We've been competing as Entrepreneurs, all separate. What if we were in the same league? We could get incredible publicity for a conference where we have events like; Fastest Phobia Resolution, Most Compelling Future, Most Pervasive Change, Most Complex Verbal Intervention Producing No Change (In Honor of Talk Therapy), etc. Contestants could be representatives from the principle NLP "schools" (and unprincipled ones too with individual places as well). This would direct marketplace competition between institutes and "schools" onto higher levels of competence (like sports) and could dramatically increase public awareness. (If you question the competence of an NLP "school" or individual you can challenge them to walk their talk and you can be challenged to do the same.)

Healing the Field Conference - This was suggested to me by Robert McDonald who noticed that the metaphor of family fit easily over the way some students of the various NLP co-founders relate to these "parent" figures who simply don't relate to each other anymore. Whatever metaphor is most appropriate, letting go of or at least reframing the internal ideas of camps, factions and parent fixations strikes me as profoundly useful and a pre-requisite for forming an substantial NLP Community.

What interests, reactions or new directions does this spark in you? What, if any of the above, will be acted on soon? What else do you propose? I'm curious to find out. We're currently living with our past presuppositions. In the coming years, we'll be living with the results of what we think, feel and do now.



Charles Faulkner an NLP student, modeler and trainer for 10 years is the chief architect and a co-author of Nightingale-Conant's best-selling audiotape set *NLP: The New Technology of Achievement* Certified by Richard Bandler & Associates and a Senior Trainer for NLP Comprehensive. Charles teaches NLP for institutes and corporations in the United States, Japan and Europe. He also authored *Metaphors of Identity*, a personal transformation program using his Operating Metaphors™ model and co-founded several entrepreneurial ventures including Mental Software Corporation; he is a Senior Consultant for Influential Communications, Inc. of Chicago.

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Index to Advertisers

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Stances	21
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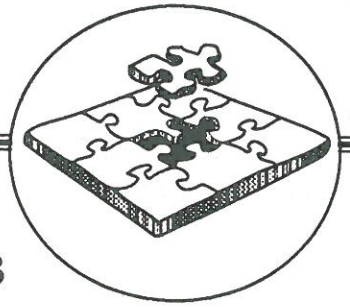
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Please let others know of my interest and if anyone is interested in the possibility of co-writing such a book, they can write me.

Thanks for your time,

Brad M. McGehee

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Share ideas and opinions with other members; write a letter to the editor.

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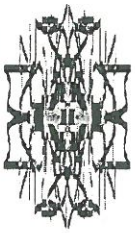
IANLP would like to contact other organizations and associations for NLP in all parts of the world. If you know of such an organization, please let us know how to contact that organization. IANLP wants to participate in greater world-wide networking. We invite you to write the IANLP Board of Directors with your ideas for networking and collaboration.

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