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REFLECTIONS | **JULY 1990** | **#34**

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Peace, RAPPORTER

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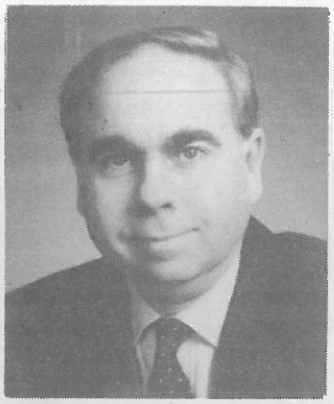
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BEHAVIORAL MODELING



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TEACHING READING

NANLP has adopted literacy as its official project for 1990. This article is intended to serve as a resource to members involved in this project. In today's world reading is a necessity. Statistics about the level of illiteracy in the US are frightening.

People are unable to read for a variety of reasons. Most people are unable to read, because they have simply not learned how to do so. Some people are unable to read because they are dyslexic or have some other neurological or physiological impairment. This article will focus on the former situation. There are two excellent sources of NLP information on reading. These are (1) the article by Norma Fowler Salter and Dr. Thomas Salter in Volume II, number 2 of *NLP Connection* (called at the time *NLP Communications*) and Dr. Lloyd Flaro's book *Mending Broken Children*. Mrs. Fowler is a school psychologist, Dr. Fowler is a college professor, and Dr. Flaro is an educational psychologist and probably the leading authority on learning disabilities in the NLP community. This article draws heavily on both of these sources.

It is important initially to make a distinction between the ability to pronounce and reading comprehension. The first is the ability to go from a visual external written word to an external auditory tonal representation. The second is the ability to go from a visual external written word to an internal VAK. These are two totally different processes, and an emphasis on the former often leads to an inability to develop the latter.

Most of the research in reading has focused on the first process or the ability to move from the printed letter symbols to a decoding of the word. This step which ignores content is for many learning disabled children the only step in the reading process. The problem is that unless the child realizes that reading is more then pronouncing, they will have little or no motivation to continue. Once they realize that reading also involves content, then it becomes fun and pleasurable. As the Salters put the matter so succinctly: "... no matter how appropriate the skill instruction, if the children didn't realize that something more exciting than decoding words is involved in the reading process, they are not going to like it and they are not going to learn it. Kids want action. Kids want to know what is going to happen. Reading words only to decode them is boring."

For reading to become exciting it must move beyond pronunciation to comprehension of content. Unfortunately, there is no consensus within the educational community as to the definition of reading comprehension. There are several cognitive processes involved in the task of decoding and understanding the written word. From an NLP perspective, the most critical part of reading comprehension is the ability to form an internal representation of the written word.

Reading comprehension requires the ability to connect the written word with aspects of one's own experience. In NLP we say that every word has a complex equivalence. This is the internal VAK associated with that word by each individual. The complex equivalence of any word is slightly different for every individual, because each person has a unique personal history to draw on. For most readers the most important part of the complex equivalence is the visual element. The easiest way for a reader to form a complex equivalent of a section of written material is for the reader to make a movie in their head that represents what they are reading.

The Salters interviewed excellent young readers and found that they all formed mental images. They were able to form visual constructions based on visual remembered representations. The children also gave almost textbook submodality descriptions of the movies in their heads. The young readers preferred mental images that were bright, vivid and associated. The best readers were able to form referential index shifts and to associate with the characters they were reading about. The brighter and more vivid the movie the better for most readers. Ideally the movie should be sharp, in living color, involve action, and involve characters who the reader can "identify" with. This last step is critical because comprehension is most effective when there is an internal kinesthetic response to the mental imaging. This involves the reader in the material and makes reading pleasurable and worth continuing.

Readers quickly become bored when they cannot see the material in color and it remains in black and white or when it remains a series of stills rather than a movie or when the pictures are fuzzy rather than sharp. This points to the greatest difficulty in reading technical material. Children should master fiction before moving on to technical material. Technical material is difficult to read (and remember) precisely because it is difficult to represent it visually. Often genius is not a function of having an excellent memory but of the ability to translate technical material into visual images. This translation should be done by the educators. The presentation of technical material in visual images should be a requirement of all textbooks. This alone would advance the learning process decades if not centuries.

The ability to do visual construct is the basis of all reading comprehension (and also of the ability to do mathematics and creative writing and science). Unfortunately the history of civilization has been the history of the deterioration of mankind's ability to do construct in each of the representation systems. The first to go was kinesthetic construct. The next to die was auditory construct. The last, and perhaps the most important, of the constructs to die is visual. This death is being brought on by the advent of television. Children today are already provided with visual images and have no need to construct them. Reading is probably the best way to develop visual construct. Parents should read to their kids and instill in them the joy of making visual constructions of their own.

Given all this, how do you teach someone to read? In his book Dr. Flaro presents a six step reading comprehension format. The first step is to read the sentence or paragraph aloud or silently. At this stage it is critical that the student understands the meaning of the word. This means that they are able to connect it to past experiences and previously acquired learning. Without a meaning base to draw upon the reader will be unable to generate a representation of the story's content. At this stage ask the reader what the words mean and assist them, if necessary, in either forming or accessing a complex equivalence for each of the important words.

Step number two of Dr. Flaro's format is to generate/construct an image. After the student reads a sentence or

paragraph, they should stop, look up right or left, and create an internal visual image of what they have just read. If they have trouble constructing an image have them draw an image or use stick figures to construct an image that represents the experience.

Step three is to have the reader describe their images in as much detail as possible. As they continue to read the images will change as more data is incorporated into the initial general picture. Have the reader describe the form and content of their internal representations. Have them associate to the images and describe their feelings. Dr. Flaro suggests that the teacher assist the reader in the process of gathering further information by teaching them self questioning which involves asking the questions who, where, when, what, why and how.

Step four is to evaluate the completeness and appropriateness of the picture. To do this ascertain if the student has enough information about the story to be able to understand its content. The teacher should observe what types of information the student frequently misses or deletes. The student should be taught at this stage to employ different temporal and spacial perspectives. They should also be encouraged to connect what they are reading to their own personal history and experience. The student can also be taught to make sense out of what they read by focusing on five general sorting mechanisms. These are the five classes of nouns which derive from the fact that a noun is the name of a person, place, thing, activity or element of information.

Step five is to repeat the steps. Initially a student may only read phrases and then generate images. As they become more skilled they can read sentences or whole paragraphs. It is important that the student initially stop and look up to form an image. This helps to serve as an anchor for the process.

The final step is to automate the strategy. As the student develops more mastery they will be able to simultaneously form internal mental images while they are reading. The teacher can quiz the reader on various aspects of the story while monitoring eye movements. If the student has difficulty accessing information, then direct them to the appropriate quadrant.

This format will work to teach reading to most people. If the format does not work, then the student may have other problems that require special treatment. A surprisingly large percentage of people are dyslexic. Dyslexia is a catch all term that covers a variety of conditions. Often dyslexic people have holes in their visual field or have difficulty in tracking so that parts of a word may appear or several different lines. If reading problems persist after the above format is applied, then the reader should be tested by an expert on learning disorders and/or an optometrist who has been specially trained to detect visual abnormalities.

With the above information anyone trained in NLP should be able to assist others in learning to read. One final word of caution is in order. Once again to paraphrase Dr. Flaro:The above outline is brief in nature, but it gives you a taste of what is necessary to teach learning disabled students how to read. In many cases, it is not as straight forward as NLP practitioners are led to believe. All of the other skills that you have need to be applied in this situation. At this time, many NLP practitioners have antagonized the educational system affecting a closed-door policy on anyone promoting NLP in education. This reaction has led many NLP practitioners to claim that the educational system is too traditional, as well as reluctant to change. The perceived faults lay within the educational system rather than in the practitioner's approach. Often, however, many NLP practitioners seem to violate several important principles of neurolinguistic programming. Among these are: 1) Set positive outcomes; 2) Demonstrate behavioral flexibility; 3) Exercise sensory acuity; 4) Use feedback; and, most important of all, 5) Establish and maintain RAPPORT, RAPPORT, RAPPORT .... ❐

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NLP IN BUSINESS

PATTERNS OF SOCIAL INFLUENCE - Part III

by Kenrick E. Cleveland

In this, the last of the series of articles on Social Influence, we will study the Law of Social Proof and the Law of Contrast. These articles, studied together, provide the basis of an additional level of influence beyond what is typically trained in neurolinguistic programming-type trainings. By including these techniques in your persuasion behavior, you will be adding another entire level of influence that should please you immensely by the increased results you will be achieving.

The Law of Social Proof

This law simply states that, "one means we use to determine what is correct is to find out what other people think is correct. ... We view a behavior as more correct in a given situation to the degree that we see others performing it."

This is a very powerful, yet simple law. Basically, we think something is correct by seeing that others are doing it.

Here are some examples that use this principle:

1. You're driving down the freeway and speeding up to cruising speed. You look around you and "everyone" around you is driving 75 mph. You speed up to 75 as well with the rationalization that "I have to drive 75 just so I don't get passed by everyone."

2. You're watching a televangelist on TV (to learn more about group influence) and he gives an alter call. You see a couple of people go forward immediately as he asks if anyone wants to demonstrate to God and everyone in attendance that they're willing to re-dedicate their lives to God. All of a sudden, masses of people rush to the front of the church.

2. You decided to go to a "free" one-day real estate seminar. The leader of the seminar is motivational and throws "tid bits" of information at you all day long, telling you that to get the rest of the information you need to attend the upcoming weekend seminar. At the conclusion of his speech, he offers a discount to everyone who decides to enroll that night. Five or six people rush to the back to sign up and soon, everyone, it seems, is trying to enroll.

3. A shark makes a kill and begins to feed. Soon, all the other nearby sharks join and you have a feeding frenzy.

4. It's Christmastime and a group of carolers come to your door asking for money to "feed the needy." You note that the person asking for the money has a can out with ones, fives and tens hanging out of it. You instinctively reach for paper currency instead of coin and probably a five or ten since, after all, this must be what people are giving.

5. You are watching a comedy on TV and when a joke is told you hear canned laughter. After awhile, you forget about the canned laughter and just enjoy the show, but for some reason it seems funnier than it might have been had the laughter not been dubbed in.

You get the point! One of the main ways we judge whether or not our behavior is correct is to watch those around us — but how can we use this rule to our advantage? A simple way is to create a mild degree of confusion in a person or audience and then have the Law of Social Proof come to the rescue. Just have someone behave the way you want the entire audience to behave.

Another way you can use this rule is to refer to your product or service as the "most popular" or the "fastest selling" or the "highest rated." This implies that lots of people are doing/buying it and you should, too. This is closely related to the "endorsement" or "testimonial." During your presentation, you can tell your client or prospect who else says that what you're offering is good and this helps to engage the Law of Social Proof.

The Law of Contrast

Again, this is quite a simple law. Stated simply, this law says that if there is a difference between two things, the difference will be perceived as larger than it actually is.

There are many ways to use this information! If you are making a presentation, and you have two or more items your client can choose from, presenting the most expensive item first will make the subsequent items look less expensive.

Clothing salespeople have known this for years. If you come in to the store and say you are interested in buying a suit and a sweater, the astute salesperson will show you the suit first. Since the suit costs so much more than the sweater, the odds are good that you will be open to looking at a more expensive sweater than if the salesperson reversed the order. After showing you the suit, the salesperson could say, "we have a special on right now for these sweaters that are regularly $125.00 for just $85.00." And you, having just agreed to a $400.00 suit thinks, "Oh well, what's an additional $85.00!"

The way to use this information is to always present the most expensive thing first if you want to make the next item you present appear to be less expensive. Or, if you want to make your product appear to be less expensive, compare it to your competitor's by showing your competitor's first and then yours so that yours appears less expensive.

This concludes these articles on Patterns of Social Influence. Refer back to them from time to time to check and be sure you are using as many as possible. Use them with any other type of influence or even by themselves and you will find people being much more compliant to your requests. As with all influence, the more levels you stack together, the better your response will be. Enjoy these patterns and begin to incorporate them now!

❐

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I wonder why anyone would access the kinesthetic modality and say

Chunk Up

and

settle down

— DEBI Pike, Vermont

REVIEWS



NANCY BEPLAT
Partner
Key Concepts

Unknown Man; the Mysterious Birth of a New Species

By Yatri

This is the second in a series of three reviews which explore the growth of mankind beyond the rational-scientific model of thinking.

First a little background on the author. The author's name, "Yatri" was given to him by an Indian mystic and it means "traveller" in Hindi. In midlife he was well established as an artist. At this time the author experienced a state of heightened consciousness which changed his world view. Following this experience, he spent 15 years exploring Eastern philosophies. These experiences form the basis of his book.

The author uses personal insights, reports of witnesses who have experienced heightened consciousness, Eastern philosophy and scientific theory to describe his vision of future mankind. These themes, which are evoked in his writing, are Yatri's evidence that a profound human metamorphosis is taking place. The author hypothesizes that the changes will result in a new species of mankind which he calls Homo novus. He expects that the relationship between these new beings and present-day mankind will be similar to the relationship of Homo sapiens and Neanderthal man.

Yatri invites the reader to explore the many levels of his book. He draws the reader into his ideas through a rich tapestry of visual images. The drawings, paintings and photos are the equal of his words. The format of the book is such that a person can read it in sequene or skip about and sample different passages.

The author divides the book into an introduction and three parts. Each of the parts is divided into components of two or three pages. Although these components are integral parts of the concept of "unknown man," each is also complete on its own.

The first part of the book explores the evolution of the rational-scientific-mechanistic model of mankind. The author wonders how we might have lost the extraordinary spiritual inheritance that we once had. When we depend on scientific-rational thinking, we concentrate on separateness rather than wholeness. This has led to a misuse of resources, as well as masking our innate capabilities for change.

The author points out that often we have mistaken science for the truth rather than a useful tool of exploration and knowing. Present man is often "man-machine" who is dependent on past programs. In using our tremendous power to transform the world, perhaps we've become the sorcerer's apprentice. The apprentice knows the formulas for starting processes, but lacks the wisdom for their direction, change or termination. Have we used our powers to form a world where we no longer fit?

The second part of the book describes ways which have led to enlightenment based on Eastern mysticism. It discusses the ideas of Gurdjieff, U.G. Krisnamurti, Ramakrishna, Hui-neng, and others. Many teachings conclude that there are seven stages to awareness. The author believes we have been embedded in the third stage for a long period of time and are on the brink of moving from this stage to stage four.

In part three, the author explores evolutionary transformation. He brings science and mysticism together by comparing the scientific and mystical studies of sleep and dreams. In the final part of this section he describes the qualities of Homo nuvos. He wonders how we will be able to nurture these new beings with our limited spiritual wisdom.

I appreciate the author's ability to be a believer in his own experience, while remaining skeptical enough to question and probe those beliefs. He gives us the gift of his learning and searching. I have found the book refreshing in its format, ideas and images.

Unknown Man; the Mysterious Birth of a New Species, Yatri; Simon and Schuster, Inc., 1988

***

When we published the review of Dr. Flaro's book, *Mending Broken Children,* we neglected to give you the following:

Mending Broken Children, Dr. Lloyd Flaro, 1989; MF MacNab Publishers, PO Box 307, St. Albert, Alberta, Canada T8N 1N3, 403-459-5175

❐

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HYPNOSIS



RENE PFALZGRAF
Founder
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HYPNOSIS
WHAT IS IT, OR IS IT AT ALL?

This is the first in a series of articles on hypnosis. Hypnosis is an interesting area of study because different people have different ideas of what it is. In fact, some people seem to believe that hypnosis doesn't even exist at all. So perhaps, before we begin to look at hypnosis, we should decide if it exists because we wouldn't want to look at something which later turned out to be nonexistent.

"Hypnosis is a state of heightened suggestibility which results from increased relaxation."

This seems like one of the kinds of hypnosis with which I am familiar and with which many other people are familiar.

This type of hypnosis results from gradual relaxation. You are familiar with this, where you continue to relax more and more, and even perhaps to pretend that you are just watching the wind blow gently through some trees as you listen to the sounds and then take a deep breath and just allow yourself to relax more. Even as you begin to imagine something that might be of interest to you and begin to focus on it, there might be some thoughts or feelings that are noticed before you realize new feelings or ideas and then you might notice how, as you continue to breathe, this experience continues to evolve in some particular way that in time might prove to be of use to you in ways that you can imagine or in ways that will pleasantly surprise you then, and now you can just, as you continue to read, since you are already, and about to begin, as if it were just a dream of yourself now.

So of course, as you think of this, it is becoming more and more obvious that hypnosis is just relaxation, until you begin to realize that some people can do all of the things that people do in hypnosis while they are wide awake. And what is hypnosis anyway? You have been relaxed before. Does that mean that every time you are relaxed you are hypnotized and, therefore, more suggestible?

If this is true, then we are in great danger because, after all, we all do from time to time relax in front of the TV and that means we are being suggested to. And as you think of the kinds of suggestions that you have allowed yourself to be suggested to, you might begin to wonder or be concerned or even panic more and more because of the implications of having your mind run through the blender of Madison Avenue. But you can begin to relax because we have the cure. All you have to do is continue to read this column every issue without fail and always, and then you will be able to, in time, undo what they had done to you. So relax, you are beginning to be safe now.

"Hypnosis is produced when a person experiences an overload of information units which results in his critical factor being bypassed."

This is an interesting definition. When I first came across this definition or one very similar to this I became intrigued because, it seemed to me, that it was very much like an apple, which as you begin to think about it, is something that everyone needs in one way or another, so that after all, if we just begin to focus on the way that we are breathing, it becomes easier to stand where you are and begin to gather the confusion into yourself so that the overload is occurring, now, and the critical factor, who is quite popular at parties, can again go on vacation right now, and then you go, DEEP SLEEP NOW, is one of the commands often given and taken in rapid succession, as if an archer ready to draw the bowling can also be mastered in ways that you have justified how you can't JUST RELAX EVEN MORE AS YOU CHANGE COMPLETELY, perhaps, now, didn't you again, and start changing, now even more quickly. And as you get the meaning of my communication, it is time to COME BACK NOW, and smile more broadly.

Well, I have always wondered what an information unit was and how many specifically it took to create an overload. Perhaps it varies from person to person. Of course, how can you be sure that you have bypassed the critical factor? I mean, how do you even know that you have one? I'm not sure either, but one thing, if this is true, how do you produce hypnosis with gradual relaxation as there is anything but an overload occurring?

"Hypnosis is an altered state of consciousness."

Does this mean that every time you alter your state of consciousness or change your state of consciousness you go into hypnosis? If this is true, then anger, depression, joy and excitement are states of hypnosis. So then all we have to do, to be in hypnosis, is change states.

This is, of course, easier for the people who live in the Northeast because the states are smaller there. For the people who live in the West and Midwest, even though the speed limits are higher, changing states is much harder. And, of course, there are the poor people who live in Taxas. They have to work harder than any of the rest of us to change states, at least in the continental United States, and we would want our states to be united, wouldn't we, because they have so much further to go.

This may explain Texans' loyalty to their state because, after all, you would be loyal to something that was so vast that you hardly ever were able to get out of it. And it may also be that they, after being in that state for so long, have little appreciation for the states that are close by.

As we think along those lines, of course, the people in Hawaii would also be quite different than anyone else. They have lived in a state of isolation for so long since they aren't connected to anything. And that probably is the reason why Hawaii was the last state to become a part of the United States because Hawaii was isolated, but the question was and is, are

they isolated from us or were they trying to keep us isolated from them? After all, they may have just been going for a good separator state, and were just looking to keep the state pure, but since airplanes this has been increasingly hard to do. And as you think of it, that may be why Alaska wants to keep the rest of the states at arms' length.

Anyway, the only conclusion that is possible is that everyone who is interested in being able to change states easily should move to Delaware, Connecticut or Rhode Island. Connecticut and Rhode Island will obviously be avoided by bad spellers. People who want a milder climate will choose Delaware. These are the prime states for people who want to be able to change states easily. Unfortunately, there is very limited space available, so you had better hurry and move now. If you are a contractor or developer, the opportunities can be found in developing high rise apartment buildings and condos.

If you live in Arizona, please move as soon as possible. We are running out of water and when we do, the mountains in the north will collapse through the floor and the state will pivot on the baseline and hurl Tucson somewhere into middle Montana. In order to prevent this radical state change, I am personally asking all residents of Arizona who can, to move to another state, those who can't right at the moment, to make plans to do so and those planning to move here, to stay where they are. After all, I like this state the way it used to be, and any help that you can give to reverse the trends and help maintain state would be greatly appreciated. Thank you for your support.

"Hypnosis doesn't exist, it is just the result of social and semantic conditioning."

This is the domain of waking hypnosis or non-hypnosis hypnosis. This is a very streamlined form of hypnosis which skips the induction or spends 20 or 30 seconds and goes right to the suggestions. Although this may seem very unusual, it is possible to produce full anesthesia in as little as 20 or 30 seconds, and this will be a topic in an upcoming article.

"In conclusion: Hypnosis may or may not exist, but what it is exactly is still open to conjecture."

Since there is no consensus, it is probably safe to continue our study of hypnosis. In upcoming articles, I will be discussing hypnotic language patterns, rapid inductions, hypnotic anesthesia, negative embedded commands, and more. And since you have completed reading this article, you have already set in motion a process which will enable you, in an automatic and effortless way, to constantly improve your use of hypnotic language patterns and every aspect of hypnosis. It has been entrancing for me and hopefully for you also.

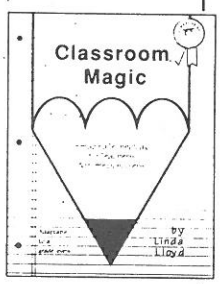
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Rene Pfalzgraf *is the Founder of NLP Arizona, Ltd. and has been certified as a Trainer by the Society of NLP. He has a bachelors degree in Psychology, a masters degree in Business and is presently working on a doctorate. He has been providing NLP trainings in Arizona for the past three years, including introductory seminars, practitioner trainings, master practitioner trainings and business training. He also has been involved with developing many new personal-change techniques, including Belief Lines and Values Lines and is co-developer of Lifeline Therapy™ He is presently working on several books relating NLP to business and to personal change. He may be contacted by writing NLP Arizona, Ltd., P.O. Box 2800-291, Carefree, AZ 85377 or by calling 602-252-4840.*

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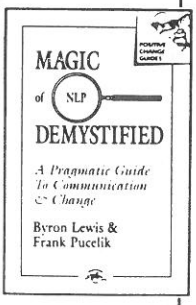
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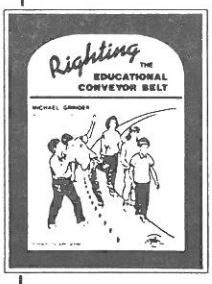
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BASIC NLP

ANCHORS OF DESTRUCTION
by Dr. Tag and Judith L. Powell

STOP! .... How did you react to the title of this article, and especially, how did you react to the word "destruction?" Destruction is a word that anchors each one of us to time and space; to a visual image, a physical sensation and\or even a sound of destruction. The word destruction triggers the firing of a time anchor: some event in the past with which you have identified as being a destructive occurrence. Somewhere, deep within the brain, an electrical pattern of discharge will cause a specific action to take place on an inner or in some cases, an outer level of awareness.

We are surrounded by anchors, react to anchors, and create new anchors in almost every waking, and some will argue, sleeping moment. From the often cursed stop sign to the cry of the baby we are controlled by anchors. An anchor is a conditioned response — an automatic behavior triggered by a specific sight, sound, smell, touch, taste, emotion or even a thought.

Anchors Away

In the next few issues, we will explore deep levels of understand on how we are influencing others with anchors (some of which are negative anchors which cause challenges), and how we are influenced by our present anchors. We will investigate how anchors are formed: accidental, positive and negative. We will learn how to loosen anchors and when to cast them off and set sail.

Negative anchors may have prevented our success in life, our failure in relationships and our advancement in business. Negative anchors can be fired by a repeated gesture at the wrong time, by the wrong topic of conversation, or simply by touching someone at the wrong time.

As human potential trainers, we are often approached by people seeking answers to their problems. Our seminars give the necessary tools for change, so we do private counseling only on rare occasions. Still, we are often sought out after a seminar for a personal word or a thought about a specific problem. During these brief moments, we wish to establish rapport as quickly as possible. We match both verbal and physical clues. I also have a habit of reaching out with my right hand and lightly touching the outside of the subject's left arm, in a downward motion. This downward stroke seems to help the person relax and appears to help (in most cases) in rapport building. So far so good.

Let's see what actually is occurring in this scenario. At the moment of touch, the person is usually discussing a problem (in a negative state, often depressed). My touching of the arm at this moment bonds an anchor: The association of this tactile sensation with a negative emotion (their depressed state). The challenge then develops in that the next time I see this person, my habit is to touch in the same manner. Although the subject's problem is most likely long gone, my touch of their arm in the same manner fires the negative emotion and the subject is back in a negative state. That person came to me this time feeling good, and left feeling down. Perhaps this would lead to a possible negative feeling about me. Since we see life through the color of our "emotional" glasses, I have unwittingly put the subject on the road to depression. (Before we get mail on how I should handle this situation, today I anchor the subject's right arm with a positive experience or thought, then stack the anchors, and then combine to collapse the anchors.... but that is another article.)

The point is that we should become aware of our words and gestures. Do you have an automatic behavior you do when you talk to another? Are you, by chance, setting up negative anchors? We need to discover negative anchors that we (unwittingly) establish in others. (Next month we will explore what anchors we are instilling in ourselves.) Notice your conversations, do you fire positive or negative responses?

Salespeople have long deemed it important that the buyer be in a positive frame of mind during the sales presentation (except during a "no pain-no gain" presentation). A professional salesperson will make personal contact at the beginning of a meeting. This establishes rapport, thus leading to trust. By observing things in the buyer's office and talking about these positive emotional anchors, a relaxed conversation can begin. The photograph of a golfing tournament, the children, awards, or even photos with celebrities or political figures, all these and more are anchors for the buyer. By engaging the buyer in conversation about the buyer's personal achievements, the salesperson triggers the positive emotional anchors that these mementos bring to mind.

To illustrate the firing of anchors is the work of Dr. Gordon Bower at Stanford University showing how we make decisions through a filter of our immediate emotional state. To put it simply, when we are in a negative state we can only easily recall negative memories and emotions. For example: If before or as we are reviewing someone's performance report something happens to anchor us into a negative emotion, we will later recall primarily the negative parts of that performance report. In fact, it would be difficult to recall anything of a positive nature about that person in the report. It's almost as if the positive data is in a different filing cabinet at some distant, hard-to-access location. Since our emotions control how we recall data, our emotional state rules our success or failure in making decisions of hiring or firing, in relationships, and in the fun of living.

When you see a glass filled with water at the halfway mark, do you see that glass half full or half empty? This is an oversimplified metaphor to test for a positive/negative person. When someone says, "How are you?" do you respond in a joking manner, "Compared to what?" or some other such comment? Anything other than a positive comment can fire negative anchors in yourself and the listener. "Beautiful day" ... "Naa, it looks like rain!" ... "That's okay, it helps the flowers grow and makes our lawns green." Get the point? Swing the conversation to a positive note. When we discuss the "savings and loan disaster," we pull everyone within the sound of our voice into a negative, mistrusting state. We are not talking about being "pollyanna" we are talking about keeping a positive frame of mind for ourselves and the people we live, work and deal with on a day-to-day basis.

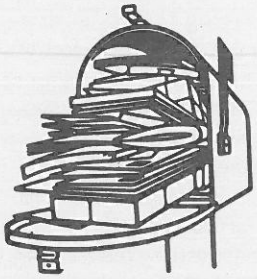
Watching an old movie recently, I saw a poster that said, "Loose Lips Sink Ships!" We might add: Proper Timing and Placement of Anchors Launches Success!

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Dr. Tag Powell and Judith L. Powell *have taught thousands of people The Silva Method during the past 11 years. In addition to their extensive background developing and teaching The Silva Master Mind Seminar, they are both Certified Master Practitioners by the Society for Neuro-Linguistic Programming. Tag is Director of The Silva Method for the Southeastern United States and is currently teaching with Judi in Tampa, Florida. Judi is one of the top Silva Lecturers in the United States and is producer of a line of top-selling audio cassette tapes, which you can find in better bookstores. Dr. Tag and Judith L. Powell are co-authors of the how-to, self-improvement book,* The Silva Method of Mind Mastery.

RAPPERS WRITE



Rapping with the RAPPORTER

As regular subscribers know, this column appears sporadically — "on demand," so to speak — as we receive written responses to the articles we publish. (Although we receive a lot of feedback on each issue, it's in the form of phone calls, which are difficult to publish!) Doctor Woodsmall's column in our May issue, "The Prisoners Dilemma," appears to have been just the catalyst we needed to begin a dialogue on some very interesting and thought-provoking ideas. We're delighted to be able to serve as a forum through which these concepts can be explored more fully and so present the following sampling of responses. There is one letter, however, which I didn't receive — Tamara Andreas called, wanting to know if I'd publish her response. Of course, my answer was yes and I eagerly awaited her letter. It never came. And then, to my surpise, I heard that she would be responding to Dr. Woodsmall's article in the NANLP newsletter! This really puzzles me — it is, as Tad James said, like responding to an article printed in *Newsweek* by writing to the local church bulletin. Since I heard this "through the grapevine," I placed a call to Tamara to verify this and ask, "for what purpose would you respond to an article printed in the RAPPORTER by writing to another publication?" My call was never returned.

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Thanks to Wyatt for creating a space for addressing issues which have been whispered about in corners of training rooms, etc., for several years. It is truly time to address these issues openly.

After reading Wyatt's article, "The Prisoners Dilemma," I found myself feeling sad and in a slight state of disbelief that one of the leaders of the NLP community has chosen such a view of the community whose diversity in thought and action lends credence to the basic presuppositions of NLP.

As to the issue of the positive intention of the unconscious mind, I choose to believe that my unconscious mind holds only positive and highest intentions for me. From this belief, I am able to choose from a multitude of possibilities — to create and walk in a wonderful world — one free from fear (which is trust in the negative) — certainly my personal prejudice. Perhaps it is true that we all have a shadow side — a side that needs honoring and love so that it also may be healed — is that not its purpose? In NLP, we have the tools to create that healing — Parts Integration — a very valuable tool.

As to the myth of power, I acknowledge Wyatt's concern where it is seen as use of "power over." What would happen if we, as individuals and as a community, operated from the space of "power with" — how much more empowering that would be! As C. Trumpa so aptly put it, "You cannot own the power and the magic of this world. It is always available, but it does not belong to anyone." Or, how would it be if we operated from the space of "doing with" instead of "doing to or for?" Fine distinctions? Perhaps and I believe that incorporating these distinctions into one's person, one's work, makes a vast difference in the quality of one's work and how quickly and effortlessly the client begins to realize his authentic *power — his power within.*

And, Wyatt, I would ask you, who will serve as judge and jury concerning the behaviors of the members of the NLP community? A familiar quote comes to mind, "Let he who is without sin cast the first stone." Is there one amongst us who is so pure? And, may I ask, for what purpose would the stone be cast? I remember being taught that "the person is not his behaviors" — another presupposition of NLP. How would it be to let go of the judgment of others' behaviors, recognize the beauty of the person, and know that the behaviors may simply be one's way of asking for love and support?

My belief is that when one works congruently from the heart — a concept I have espoused to the community for the past three years — that there is not a need for fear nor the possibility of having one's work come from a space of anything less than integrity. Is it possible that as one moves mental intelligence into the heart that it becomes wisdom instead of theory?

I honor your beliefs and your courage, Wyatt. I hope that some of these questions may be heart/thought provoking. And — I ask that you and others may have reverence for the community's integrity, knowing that, as usual, the system will correct itself and come into balance.

— DEBI Pike, NLP Trainer; Vermont

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In a recent article, Wyatt Woodsmall attributes NLP's apparent bad reputation to three of its presuppositions. Although I have appreciated many of Wyatt's previous articles, I think in this one he confused several issues and wrongly attacked a very important presupposition of NLP. My intent is to clarify what one of these presuppositions means to me and to generate some discussion, which in turn might clarify some of the issues Wyatt raised. (All my quotes are from that article.)

Wyatt describes the three presuppositions as the myth of power, the myth of unconscious positive intent, and the myth of the ecolory of the outcome frame. My main disagreement is over the second one, what Wyatt calls "the myth of unconscious positive intent." But I think Wyatt is misleading in dealing with these three as if they were all presuppositions in the sense of "The NLP Presuppositions." I have always understood that in a general sense the "presuppositions of NLP" are beliefs, which if held, enhance one's ability to use the methodology of NLP.

The myth of power is not one of these and to me it is wrong to call it a presupposition and lump it in with "positive intent." The NLP community in England is certainly not obsessed with personal power and what I have got from the many trainers I have been exposed to is that NLP is about being resourceful and flexible, not powerful. If there is this obsession with power, it would seem appropriate for Wyatt to point some fingers, but not blame the phenomena on "the nature of NLP itself."

Equally, the myth of the ecology of the outcome frame is not an "NLP presupposition" and it serves no good purpose to present it as such. It is, however, part of the content or material of NLP and as such Wyatt presents it as leading to NLP becoming "a process of ego gratification" and leading to "much therapy which is satisfying to the ego, but is, ultimately, in the worst interests of the individual and the community." My main experience is of England, but what Wyatt says here is nonsense. The notions of

ecology and the well-formedness conditions for outcomes addresses an age-old problem. However imperfect they are, they do represent an attempt on the part of the conscious mind to assess its own desires (as well as simply creating achievable outcomes). From Wyatt's language, it would appear that his alternative would be some external authority, perhaps even Wyatt himself. Surely it would be more useful to state the alternative explicitly rather than wading in with so many unspecified referents and lost performatives.

However, my main concern is with what Wyatt calls "the myth of unconscious positive intent." This definitely is one of "the NLP presuppositions." So what is it all about? Wyat splits it in two. He says, "that what is meant is that every behavior has an intent to do something." This, he says, "does not mean that the intent is positive in the sense that it is good, right, just, or true." Let us take the intent/behavior distinction separately from the issue of the positivity of intent.

I assume Wyatt accepts the intent/behavior distinction. It is, after all, fundamental to a lot of NLP work. He actually says that "behavior has an intent to do something" which is an odd way to put it and may be significant. Normally we would say that people, not behavior, have intents or, perhaps, that there is an intent or even a hierarchy of intents or values behind any piece or pattern of behavior.

The second point, however, is the contentious one. Wyatt says an intent/behavior distinction does not mean that the intent is positive, good, true or just. He then makes a number of claims such as: NLP has been infatuated with the unconscious mind (which is ruinous), NLP has operated out of an impoverished model of the unconscious mind, NLP has ignored a very simple fact, the existence of evil. He continues with numerous criticisms of NLP in general — like not having ethical critera, failing to say that much behavior is pathological, sosciopathic and unacceptable, looking the other way on moral and ethical issues, engaging in sociopathic behavior and justifying others who do the same, and so on. He ends by saying that it "is time for members of the NLP community to face the undeniable fact of the existence of evil."

I am puzzled by Wyatt's complaints. He definitely seems to be blaming the moral decline of NLP and its bad reputation in a wider community (if these are true) at least in part on the myth of positive unconscious intent. Now I live in England and do not really know what evil and morally reprehensible behavior that Wyatt has to suffer living in the USA. But I doubt if it justifies the repetition of unsupported cause-effects, the unspecified accusations and the many lost imperatives.

I understand this presupposition to say that behind any piece of behavior there is always a positive or benign intent. That means, to me, that when you take any piece of behavior and trace the associated intent "behind" it back and maybe back again (and, if necessary, again), you can always reach an intent which is either positive or, at least, benign. It never occurred to me that it meant all behavior was, therefore, justified or okay; it never occurred to me that all behavior or all intentions were, therefore, positive or good or just in some way. It meant that — especially with behavior which we want to change — you could always go back and find a positive or benign intent behind it. That is a very powerful notion, not for evil, but for the possibility of humane rather than enforced or repressive change and for a compassionate view of those, including ourselves, who are behaving in ways which are "bad" or unresourceful.

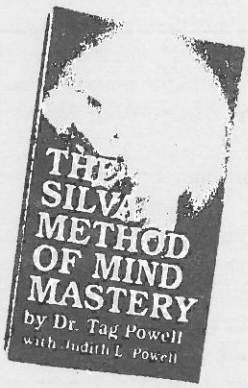
As sensory verification of these kinds of beliefs is not possible, we need to spell out the perceptual and behavioral consequences and evaluate these.

In the first place, this presupposition does not stop anyone having ethical standards. In fact, as we are discussing whether the intents are good or evil, we are presupposing some sort of ethical criteria in order to make such judgements. The presupposition, therefore, cannot be blamed for any wanton, unethical behavior on the part of NLPers. In the same vein, it does not mean that in every case one should look for the positive, good or benign intent. It can still be appropriate in many contexts when people behave badly to hit them back, avoid them, put them in jail or whatever. In a word, it does not make all behavior acceptable; nor does it make protecting ourselves via the law or any other means inconsistent.

So what does it do in a positive way? There are two things. The first is that in the context of trying to change someone's behavior you always have the possibility of finding the good, positive or benign intent and through six-step reframing or any variation thereof making a change which is acceptable to the whole person.

The second is that you naturally notice or elicit the connections others make between intents/values and behaviors. This is a wonderful subject for an insatiable curiosity and it enables us to understand our own and others' behavior, not in terms of it being motivated by evil or willful stupidity, but as the result of inadequate learnings or inadequate connections between intents/values and behavior. To me, this curiosity about others and the knowledge that, despite the behavior, there is still in there a positive or benign intent is the real pacticality behind a genuine compassion for all. This point of view is valuable not just in the therapy room — it is most appropriate in schools, the education of children, and the community in its widest sense.

Two things persuaded me to take on the presupposition of positive intent. The first is the consequences of the belief just outlined. For me, it not only makes the world more humane, but it also opens fertile ground for an active curiosity. The second arose



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from watching new born babies grow into children and then adults. It is hard for me to see where Evil with a capital "E" comes in. It is much easier and more productive to understand the later "bad" behavior as coming from poor learnings — that is, ignorance comes first, "Good" and "Evil" later.

So what are the perceptual and behavioral implications of the opposite belief which begins with "the undeniable fact of the existence of evil?" I think Wyatt should spell these out rather than me guess what they are. The people I know who explicitly talk about evil existing in the world are (aside from being Platonists), in my opinion, dangerous — mainly because they are certain they know the difference and because their methods of dealing with evil are harsh and often not ecological. But perhaps Wyatt has another understanding?

— John Hicks, PhD; England

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Critiques are a useful and thought-provoking exercise, and it is in the light that I would like to respond to Woodsmall's recent article.

There is no doubt that Woodsmall is a skillful debater, supporting his arguments with logic from many influential sources. His theoretical grounding in NLP and other fields is solid and knowledgeable. The three presuppositions of NLP formalized as myths in his article have some merit for discussion.

However, underlying the entire article is a strong push for NLPers to firstly establish ethics and morals and secondly to conform to these standards in response to Woodsmall's cry of NLP misuses and abuses.

I believe that NLP is no different from any other model or technology in its vulnerability to abuse. It is ultimately in the hands of the user that the abuses occur. For this reason, associations such as the National Association of NLP (USA), the Australian Institute of NLP, the Association for NLP (England) and other NLP organizations shoud have established criteria and standards for members who wish to join such organizations. This provides one such checks that abuses are minimized. If they haven't, then perhaps Woodsmall could approach his local organizations with a view to them doing so. Other ore informal mechanisms, such as feedback and, perhaps, "karma" have, over the years, also provided checks for individuals who abuse their skill in the form of diminished business either in training, consulting, counselling, colleeagues' feedback on skills, etc.

Woodsmall makes no mention of such mechanisms. His call is for censorship of individuals, which is a very different matter altogether. His concern is one based on "what will the neighbors think" and a push for conformity to a set of ethics and morals. The first question raised in my mind is, whose ethics and morals does he wish we conform to? It appears from both this article and Woodsmall's previous article on "How to Select a Modeling Training" that Woodsmall wishes to impose his standards as those by which the rest of us should conform.

Woodsmall's standards are evident by his interpretation of the misuse and abuse of NLP; the presuppositions of NLP and the accompanying myths of power, positive unconscious intent and ecology of the outcome frame. His call is for "NLPers to be responsible, turn back from the gates of lunacy and disaster"; to "face the undeniable fact of the existence of evil"; to develop an "ethical criteria for judging behavior"; to acknowledge "the existence of the id but also of the ego and superego."

If the developers of NLP had been driven by the above ethics and morals and need to conform, would NLP have developed at all? NLPers would perhaps today be seen as born again Freudian Christians if Woodsmall's theory had influenced the creation of NLP.

At its very best, NLP is an attitude of pushing behond limitations and boundaries, not a conformist attitude driven by fear.

Woodsmall claims that NLP is dying. That parts of it are being appropriated by other technologies and disciplines at an ever-increasing rate. It is obvious that Woodsmall is a victim of this very same process. His perception of NLP has been colored by Jungian, Freudian and a whole host of other models. I believe it is from these models that he makes his accusations of NLP and not from the heart of the NLP model.

The following type of comment — "negative publicity underlying the behavior of some highly prominent members of the NLP community "— seems to be, in part, driving Woodsmall's critique of NLP. It seems that Americans have a preoccupation with the social and moral behaviors of their brilliant and often unorthodox individuals — expecting these individuals to conform to the mores of the community at large. The very nature of this genius is the ability to step outside the conformist lines drawn by the remaining society.

I believe that NLP still stands head and shoulders above many other models in terms of its ability to succeed where other approaches have failed. There is no doubt that standards of professionalism are just as critical to NLP as in other arenas. However, let these standards not be conformist and limited by fear, but ones that allow individuals to continue to push against the boundaries and limitations of the mind to greater genius and inspiration.

— Kasrynne Huolohan; Australia

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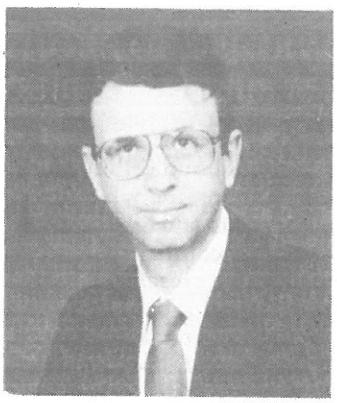
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SPECIAL FEATURE



RENE PFALZGRAF
Founder
NLP Arizona, Ltd.

PRESUPPOSITIONS OF NLP

In this series of articles I will be covering all of the NLP skills which are a part of an NLP Practitioner Certification Training.

If you have not already taken a certification training, this series will provide you with many new learnings, and if you have already completed a practitioner or even a master practitioner training, you may find a variety of new perspectives and new learnings as you read this series.

As you know, NLP or neurolinguistic programming, was developed by John Grinder, PhD, a linguist, and Richard Bandler, a computer programmer and gestalt therapist. The purpose of their work was to formulate a way to bring about effective change for clients and to facilitate more effective communications between people.

Although they developed many techniques and had many observations about how it was possible for people to have the behaviors that they have, the ability to effectively utilize the NLP technology is, in large part, determined by a person's ability to adopt certain presuppositions or beliefs.

EVERY BEHAVIOR HAS A POSITIVE INTENT (FOR THE PERSON DOING THE BEHAVIOR)

At first this may seem a little farfetched. After all, there are people who do awful things to others, and everyone would agree that something like willfully murdering a person or helping someone murder a person is not only an illegeal behavior, but also a "bad" behavior. And, yet, whether the behavior is bad or not has nothing to do with whether the intention behind the behavior is positive.

In addition to the distinction between the behavior — which may be negative, unproductive or destructive — and the INTENT — which is ALWAYS POSITIVE — there is another distinction which needs to be made, and that is the behavior has a positive intent for the person doing the behavior and not necessarily for the person to whom the behavior is being done.

Even in the case of rape, child molestation or murder, there is underlying positive intent for the rapist, molester or murderer, yet there often is no positive intent for the person raped, molested and murdered. The positive intent is often buried and will require some digging to uncover, and it is always there. You may be wondering what assuming there is always positive intent behind every behavior will do for you. Before I address that, it would be useful to look at what assuming the opposite will do to you.

If some behaviors have positive intents and some don't, then you can quickly begin to assume that some people operate from positive intent and some don't. Of course, as you follow this logic, you will begin to realize that the "good" people, if they were to have a problem (which, of course, would be rare), would be easily fixable because they have good intents, and also the "bad" people, who have all kinds of problems whether they admit it or not (which they seldom do), are unfixable and, therefore, should be institutionalized or eliminated. Behavioral demonstrations of what this kind of thinking can lead to are Hitler's ordering the mass murders of Jews, Slavs and Gypsys or the Cambodian Communists torturing and murdering anyone who was educated, i.e. teachers, nurses, doctors, etc.

Of course, it is also possible that for a given person some of his or her behaviors have positive intents and some don't. If we pretend for a moment that the person is neither "good" nor "bad" as a fundamental state and that they have a mix of "good" and "bad" intentions, then the problem is how to deal with the "bad" intentions. Since "bad" intentions might be a reflection of "bad" parts of oneself, and since with "bad" people there is no hope for them and they need to be institutionalized or eliminated, perhaps the course of action, assuming that one believed in malefic intent, would be to exile all the "bad" parts to some part of one's body and amputate that part. This would then insure that the person had only "good" parts which, by definition, had "good" intent — and would insure that the person would from that moment on be a "good" person. This approach has been advocated more than once for rapists, although it is still considered as a cruel and inhuman form of punishment by most people. (Probably those people who refuse to accept the idea of inherent "badness" in some human beings).

Following along this line of thought, it will also be necessary — if there really were "good" parts whose ultimate intent was positive and "bad" parts whose ultimate intent was negative — to be able to discern which are which. This is an easier task than it seems on the surface because all the behaviors that you don't like are run by "bad" parts, which should be shot or exiled, and the other behaviors are run by "good" parts.

Now, if you accept this and make the logical leap (which is just a small step for man and a giant leap backwards for mankind), to "good" people who have positive intents and "bad" people who have negative intents, then the problem is how to discern the "good" people from the "bad" people, which is also very easy. "Good" people are like you and "bad" people aren't. So, if in doubt, in a crowded room just shoot everyone else and you will be safe because as you know no one is "gooder" than you are. (For those people concerned with my using the word "gooder," I would like to assure you that I presently hold a valid poetic license, so you can heave a sigh of relief because that obviously means that I also, like yourself, am a "good" person.)

If you enjoy being paranoid and judgmental, the concept of some behaviors, as well as some people, having at the core of their behavior or being, negative intents, will enhance your experience. If, on the other hand, you would like a peaceful, enjoyable existence, it is time to look again at the concept that EVERY BEHAVIOR HAS A POSITIVE INTENT at least for the doer of the behavior.

One thing that assuming that every person has a positive intent for everything that he or she does is that it allows the possibility to work out some new behavior which will actualize the positive intent in a way that is more acceptable to that person's other parts as well as to other people.

The assumption of positive intent opens up possibilities for change and improvement because the positive intent supports and augments changes that better bring the intent into experience. It is useful to remember that the intent of the behavior is the ultimate goal of the behavior, the experience that is supposed to be produced.

The assumption of positive intent does not preclude behaviors that are destructive to others or to one's self. When such behaviors occur, they show how far off track the person has gone. How the person has lost track of what the intent is and is now producing experiences which are often the antithesis of what was originally desired.

When you assume that the intent behind a behavior is negative, you will have to impose a solution on the person because he or she cannot be trusted to produce an acceptable solution on his or her own without coercion. When you assume positive intent behind all behaviors, then it is possible to turn the specifics of the solution over to the person because the person has the potential to create an effective and useful solution by him/herself.

As you remember that everything is just a metaphor, a perspective from which to view a situation, a position from which to act, you can begin to realize that choosing the positions, perspectives, metaphors and presuppositions which offer the possibility for solution/resolution and place that possibility within yourself, are the ones that have the most to offer you in the long run.

In my next article in this series, I will conclude my discussion of the rest of the presuppositions of NLP.

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Rene Pfalzgraf *is the Founder of NLP Arizona, Ltd. and has been certified as a Trainer by the Society of NLP. He has a bachelors degree in Psychology, a masters degree in Business and is presently working on a doctorate. He has been providing NLP trainings in Arizona for the past three years, including introductory seminars, practitioner trainings, master practitioner trainings and business training. He also has been involved with developing many new personal-change techniques, including Belief Lines and Values Lines and is co-developer of Lifeline Therapy™ He is presently working on several books relating NLP to business and to personal change. He may be contacted by writing NLP Arizona, Ltd., P.O. Box 2800-291, Carefree, AZ 85377 or by calling 602-252-4840.*

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NLP & LAW

AN ADVOCACY MAP

By Gordon Gamm, JD

Neurolinguistic programming is a communication model that has its application to occupations for which communication is an important part. Therapists and business consultants are molifiers. They emphasize conflict resolution, harmonious working relations and effective preselection of the right person for the right job, resolution of internal conflicts and resolution of functionally debilitating conflicts in work, family, sex and social life. On the other hand, lawyers, salesmen, negotiators and advocates emphasize differences and discrepancies. They are like performers in a play. They play a role in a system that makes the play possible. They facilitate — justice, satisfying customers or fair resolution of conflict — as they play their parts elegantly in the system.

The actor brings her role of villian, hero or flake in order to encapsulate a slice of life that fulfills the author/director's purpose. Her role is essential to the story, but the story cannot exist with only her part.

The relationship of the lawyer to justice is analogous to the relationship of the actor to a successful play. Justice is the outcome if the opposing lawyers play their role well, the judge and jury are fair and impartial, and the witnesses are honest and articulate. The lawyer puts the best face on her client's evidence. She choreographs her presentation of witnesses and the evidence to make the most favorable impression of her client's case. She wants to do her job well. This motivates her to discover every source of evidence that may be helpful in enhancing her client's cause and achieving the most favorable outcome. Her only constraint is the avoidance of presenting evidence she knows to be false.

The salesperson, like the lawyer, is an advocate challenging the customer to value more highly the portion of consumer dollars allocated to the salesperson's service or product. The salesperson performs her role well if she frames her service or product into the highest chunk of customer need that she is qualified to manage. For example, a clothing salesperson can sell a suit because the customer knows what she wants. Or, she can sell a suit because she can show that it is the best material, workmanship or value for the money among its competition. Or, she can sell herself as a clothing consultant who is interested in the customer's decision of selecting a wardrobe for the kinds of situations, work and play, for which the customer dresses. In each case, she is challenging the customer to appreciate the value of giving up a substantial allocation of money for the benefit that clothes bring to making a favorable impression in context.

Advocacy has its limits for the salesperson, as for the lawyer. The advocate should be prepared to refuse to sell clothes that she has experience to know would be unsuited for her client's personality, life style, body shape, coloring or profession.

In keeping with the above perspective, this series of articles is directed to the applications of NLP to the advocate's map. Since advocates have their distinct way of looking at their world, their treatment will be handled in a unique way.

❐

Gordon Gamm, JD *a Certified NLP Master Practitioner, has attended advanced programs in trial advocacy at the National Institute of Trial Advocacy and American Trial Lawyer's Association; he has prepared briefs in several federal and state courts of appeals and the Missouri and United States Supreme Court.*

NLP IN EDUCATION

HOW TO USE NLP MORE EFFECTIVELY IN EDUCATION — Part II

By Eric Jensen

Since I have left SuperCamp, my primary work has been in school consulting. It's been a major adjustment and my success has been dependent upon the group with which I've worked. Here's some examples:

As a generalized rule, elementary educators are more right-brained, kinesthetic, concrete, dependent and respond well to active, involved trainings. They are more open to NLP terminology and are often curious about the nature of learning. How much you use of the jargon depends on two things: whether the audience came to you by choice and how long you have them for. You need either one or the other of those two choices and preferably both. If they were told to go to you and you have two or three days, you ought to be able to work miracles with them. Or, if they came to you and you have just one day, you ought to work miracles. But in a two-hour presentation to a "forced-participation" audience, it's tougher.

The entire NLP library of skills can be used IF you build rapport first, then future pace, then use only the skills that directly apply to them WITHOUT EVER MENTIONING THE GENRE NLP. In other words, as long as you pace and lead and ALWAYS EXPLAIN, preferably in the 4-MAT system of "why, what, how and if," you'll succeed.

As a rule, the secondary-level educators are more abstract, linear, left-brained and auditory or visual. Since my training style is different, it taxes my flexibility to the limits. One day several years ago, I was excited about the use of submodalities for belief change work. I had done it on myself and was itching to share it with educators. Mistake. The next training session I had was a "forced-participation" group of secondary teachers. I developed rapport first, but as soon as I introduced this application of belief change work I lost rapport. And while I contextualized it so the teachers knew just who and when and how to use it, they were very hesitant. I was mad at myself. There were probably a half-dozen other more elegant ways to introduce them to the technology than what I did. Personal change is threatening to most, especially to a change-agent such as a therapist or teacher who is likely to cry, "manipulation!" which they did. Big lesson. I've never done that again.

There are three secrets: Number one is rapport. Number two is rapport. Number three is rapport. Avoid dramatic state changes. Always pace, pace, pace, then lead. Be more "vulnerable" and less "positive." Why? In the teacher's world, only about 10% are constantly growing and learning. For secondary, use models, cite research. Never mention the "dirty" three-letter word, "NLP." It sounds like brainwashing (actually, I like that metaphor — to "clean" the brain). As you can tell, I find it much more effective to USE NLP than to try and teach it. Unless, of course, you have either a volunteering audience or more than one day.

In working with schools as part of my consulting work to restructure them, I find that most of the most powerful NLP applications are the consistent, but simple, behind-the-scenes work. Knowing your outcome is so critical. I often work with the staff action teams to help them sort through their irrelevant data and elicit their criteria and rules. They are constantly amazed at how quickly they can act once they are clear on their outcomes and understand their "sorts" and "rules."

There are endless possibilities using the meta and Milton models in outcome elicitation. "Now, what is it specifically you want the kids to do?" "How specifically can we make this happen?" "Oh, we can't? What would happen if we did?" Your conversations can be so subtle, yet so powerful. Constantly elicit the lost performatives, generalizations and deletions. Those are what usually elicit unresourceful states and make them less capable in working with their kids.

One last thing. In my workshops and trainings, the metaphor is king. Educators have heard of them, yet are defenseless against a well-constructed metaphor. As usual, bypassing the conscious mind works wonders when you want rapid change with those who would like to change, but often keep themelves stuck. Stuck like .... that reminds me of a story about Uncle Remus' Br'er Rabbit .... Hmmmm .... I wonder if that story would apply to .... that's right, it does.

❐

Eric Jensen, MA, *is the author of the best-selling* Student Success Secrets *and* SuperTeaching. *He has 18 years successful teaching experience at elementary through the university level. He's trained in NLP, accelerated learning and organizational development. He founded Turning Point, an educational consulting organization and co-founded SuperCamp. He has two 5-day summer trainings ("Synthesis of Learning & Teaching Methods" and "Impact Presentations & Leadership Skills") in July and can be reached at 619-755-6670 or 619-481-6600.*

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NLP & ACCELERATED LEARNING

In recent issues of the RAPPORTER we have been talking ABOUT Learning 3 and its role in the field of Accelerated Learning. Let us now move into the aspects of HOW to achieve a Learning 3 style of training.

As we have mentioned before, a Learning 3 experience is, in fact, a natural process which we do quite often. Curiously, while Learning 3 experiences often occur for us in a wide variety of contexts, we don't seem to do them as frequently in the context of formal education. Our goal as NLP trainers is to be able to produce these kinds of generative learning experiences *consistently* within the context of education (training and learning).

Remember that our outcome is to orchestrate a learning experience that directionalizes the unconscious mind to create a *deep structure* that:

1) Generates new, relevant and ecological learnings on a continuous basis regardless of context.

2) Changes and evolves in accordance with the learner's personality changes and grows through time.

In order to achieve this, we must install the strategy(s) which allows the student to process their own processing (Bateson's Learning Level 3).

There are many aspects and dynamics which need to be orchestrated together in order to achieve the above outcomes. One of the first aspects we need to attend to is the directionalizing of our students' unconscious processes. We want their unconscious to process in certain DIRECTIONS. As NLP trainers, it would be useful to have a model which can help guide us in facilitating this.

The C-P-T Hierarchy

I would like to introduce a model in which we can begin to organize our thinking about how to approach the teaching and learning of any subject matter at a Learning 3 level. While there are several factors to synthesize when facilitating a Learning 3-style of training, I have found as a first step that it is crucial to understand the dfferences and inter-relationships between three very important distinctions that I call the C-P-T Hierarchy:

1) Concepts
2) Principles
3) Techniques

The C-P-T Hierarchy assumes that for every technique or set of techniques which fulfill similar functions, there is a governing set of dynamics which, when engaged, allow those techniques to work. This set (or sets) of dynamics are the principles which the techniques must employ and fulfill to achieve constant results. The principles are based upon a set of presuppositions which create the intellectual context for these principles to exist. This intellectual context is what is known as a concept.

Thus, the concept(s) defines the boundaries for the principles and the principles define the structure of the techniques.

As the astute reader will also note, the above logical typings are of different logical levels of thinking. We move from the abstraction of concepts down to concrete techniques. Those of you who are familiar with Bateson's logical levels of learning and Tad James' Hierarchy of Ideas will, no doubt, recognize the pattern of this line of thinking.

Trainers, Students and Grass

I have found that students (and trainers!) often make errors in both the logical typings and logical levels of their content due to confusing the above categories with their subject matter. When students and trainers confuse the logical typing of the above three categories, it results in what Gregory Bateson calls "muddled thinking" and what we in NLP call the sleight-of-mouth pattern of "junko logic." The confusion of logical levels and logical typings can lead to what Bateson also referred to as "syllogisms in grass":

Grass is alive.

People are alive.

People are grass.

I have been fortunate enough to meet and learn from the highly revered biologist and epistemoligist Humberto Maturana. What struck me about Maturana's genius was his clarity of thinking and his exact and precise usage of words and language. I soon realized that one of the reasons why Maturana is able to make such insightful distinctions about how we create and map reality for ourselves is his remarkable ability to keep his contexts clean. Whenever there is a shift in context, logical levels of thinking or logical typing, he cleanly separates them to avoid muddled thinking and syllogisms in grass.

Understanding Understanding

When designing a training, the C-P-T Hierarchy allows the trainer to help the learner organize the subject material in his/her mind cleanly. This facilitates both the conscious and the unconscious to not only fully explore each aspect of the subject matter in its own context, but also to synthesize how the various aspects of the subject matter all relate and fit together as a whole.

The C-P-T Hierarchy and Learning Strategies

If we want to learn how to work a computer but are anchored into states of unresourcefulness and inadequacy every time we attempt to read the manual, we probably won't learn as well as we could. If our conscious mind reasons out and decides that we may never be able to understand the computer, this would make the future possibility of doing so quite difficult to attain. The initial stages of learning are often quite state-dependent and if the conscious mind is not paced appropriately, it can trigger inappropriate states for learning.

One of the basic pieces of knowledge in NLP is the concept of "learning stragey." As NLP chunks it, the learning strategy is actually a composite of three strategies:

1) Motivation — "Why do I want or need to know this?"

2) Acquisition — "How do I learn this?"

3) Convincer — "How do I know I have learned this?"

I have found that the feeling of understanding is often a major part of a learner's convincer strategy. Often, if the convincer strategy for learning is not fulfilled, the conscious mind can get in the way of the person's ability to access their own unconscious knowledge and skills by creating some very unresourceful states (not to mention self-esteem). As we presuppose in NLP, "everybody has all the resources they need, it's just a matter of access." The process of accessing their unconscious resources, however, is state-dependent. If they are not in the state to access their resources because their conscious mind isn't convinced it can and thus believes it can't, then they probably won't.

Two major benefits for the learner immediately arise when you use the C-P-T Hierarchy to design the chunking and sequencing of your training:

1) The learner is able to sort (unconsciously and consciously) the information in a way which allows them to perceive how all the chunks of the subject matter relate to each other. This gives them a sense of "understanding" and fulfills their convincer strategy. This paces their conscious mind and thus elicits an empowered state of belief within the learner to be able to access the information and skills from their unconscious.

2) Their unconscious minds are able to be directionalized in a way that facilitates the Learning 3 proess via the tracking of the changes in their submodalities (more about this in a future issue).

The C-P-T Hierarchy and Training Strategies

When utilized properly, the C-P-T Hierarchy also allows the trainer to design a flow and direction for their training. Depending upon your training outcomes, the C-P-T Hierarchy can help directionalize your training with precision in its chunking and sequencing.

For example, we learn about rapport in NLP. From a NLPers standpoint, is "rapport" a concept, a principle or a technique? Before we can answer this question, it would do us well to remind ourselves of the NLP presupposition that "all meaning is contextual." Whether or not "rapport" is a concept, a principle or a technique depends upon the context in which we want to define rapport. From a trainer's position, I would like to suggest that the context you use is based on your outcome for a particular training. Thus, the logical typing of the definition of rapport will change based on the outcomes and context of the training it is taught in.

For example, in a basic NLP training where your main outcome may be to teach the fundamental aspects of NLP, it could be useful to chunk the teaching of rapport his way:

Concept: Rapport

Principle: Pacing and Leading

Technique: Matching and Mirroring

During a business training where you are teaching a group of salespeople how to increase their sales, another way to chunk it is:

Concept: Influencing the Unconscious

Principle: Rapport

Technique: Pacing and Leading, Matching and Mirroring

There are infinite ways in which you may chunk and sequence the design of your training through the C-P-T Hierarchy. As you can see from the previous examples, how specifically you do it is based on your outcomes for the training since —

— your outcomes will define the contexts you need to set to achieve them

— the contexts you set will define your boundaries of delivery and relevant content

— your boundaries of delivery (and relevant content) will define how you can and need to chunk, sequence and design your training.

However you chunk and design your training, utilization of the C-P-T Hierarchy can help you enhance your results as a trainer as it is the first of many aspects to consider in facilitating Learning 3 experiences within your students. The C-P-T Hierarchy is a useful model to use in both the design and the presenting of your training. It facilitates a strong pace for the conscious mind while installing strategies of pattern recognition at the unconscious level. It can also directionalize the unconscious to process information and map experiences through the shifting of logical levels. As simple as the concept of the C-P-T Hierarchy is, from it we can begin to generalize the powerful principles and techniques which can stimulate the mind to process its own processing. As trainers, this means we can empower our students to be able to create their own new learnings on a continuous basis. ❐

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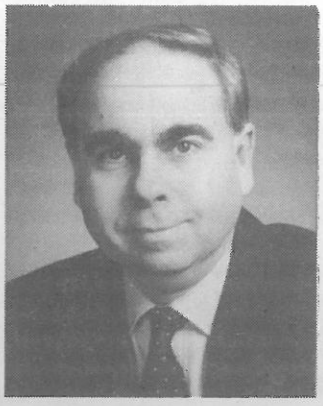
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REALITY CREATION PROCESS

Secrets of Manifestation

A lot has been written on creating your own future or creating your own reality. Another term for this is "manifesting." Unfortunately, most of the literature is long on advice as to what to do but short on instructions as to how to do it. This process will rectify this situation.

Lazaris says that three things are required in order to create or manifest your own reality. These are: 1) You must imagine it. 2) You must desire it. 3) You must expect it. We might add a fourth requirement which is closely connected to the others. This is that you must believe that you can create your own reality.

We have emphasized the power of belief and the necessity for taking charge of one's own life. Whether you believe that you can or believe that you can't you are right. If you believe that you can't create your own reality, then you wouldn't. If you believe that you can, then you have taken the first step do doing so. You must believe that you are in control of life and not that life is in control of you. All too often, people feel that they are victims and that things just happen to them. They assume no responsibility for what happens to them. In order to create one's own reality, obviously, one must take responsibility for that reality. One must be at cause instead of at effect.

Once one takes charge of their life, accepts responsibility for where they are, and believes that they can create their own reality, then they are ready for the three step process. The first step is to imagine it. Rule number one in NLP is know your outcome. NLP works because it is purposive. In order to create your own reality you first have to envision it. You have to create as detailed as possible a picture of what it is that you want. The ability to visually construct is important here.

Some words of caution are in order. Be careful what you create lest you get what you want. This first step of the process is critical. In NLP there are well-formedness conditions for outcomes. It is good to keep these in mind. Some of them are: 1) It is stated in the positive. 2) It is sensory specific. 3) It has an evidence procedure. 4) It is under the control of the subject. 5) It is appropriately contextualized. 6) It is ecological and desirable.

Ecology is a major concern at this point. The ability to create carries an awesome responsibility. Create wisely. Perhaps the best definition of ecology was given by Frank Herbert in his great science fiction classic *Dune*. Herbert says that "ecology is the study of consequences." What will be the consequences if you get what you create? What effect will it have on you? What effect will it have on the people around you? What effect will it have on the environment or context in which the manifestation occurs? Weigh all of these factors carefully.

Once you imagine what it is that you wish to manifest, then you next have to desire it. You need to want it with every fiber of your being. If you are only lukewarm about it or "ho hum" about it, then it will never happen. Desire must involve passion. Imagining is basically an intellectual activity. Desiring is an emotional activity. Desire is what aligns the forces of your being to do what is necessary to bring about the manifestation.

Imagining and desiring are activities that everyone engages in. They are powerful, but they alone are not enough. There is a third step which is the vital ingredient that unites the vision of the mind and the passion of the heart. This third ingredient is absolutely critical for manifestation to occur. This is that you have to expect it. One must go beyond wishing and envisioning. One must expect that the vision will become reality. It is this expectation that is the magic. Without this expectation one will never manifest what one wants.

Expectation is closely tied to belief, but it goes beyond belief. Belief is often a matter of certainty. Expecting is a matter of knowing. Expectation is based on causal connection. Expectation is the glue that binds the universe together. One expects it because the universe is such that it could not be otherwise. If there is no expectation, then it could, and probably will, be otherwise.

How does one weld these ingredients together? We have discussed what to do, but how does one do this? This is what the reality creation process is all about.

The Process

First determine what the reality is which you wish to create. Consider the consequences and decide if this is something that you truly want. Represent what it is that you want to yourself

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in as much detail as possible. Ideally, form a detailed visual constructed image that you can associate to. Take as much time as you need to work out as much detail as you can.

Once you have done this, determine the submodalities of your representation of the reality that you desire to manifest.

Next, think of something that you desire. Think of something that you want with all your being. This needs to be something that you feel passionate about. This needs to be an emotional and not just an intellectual desire. Once you have identified this desire, then elicit the submodalities of it. How do you represent it? Get all of the submodalities of it. In eliciting the submodalities, it may help to use the contrast frame. What is the difference in submodalities between something you desire and something that you just feel neutral about?

Once you have the submodalities of desire, then take the representation that you have made of the future that you want to manifest and change it into the submodalities of desire. Keep the same content, but change the submodalities to those of desire. How do you feel about it now? Do you want it with every fiber of your being? If not, then keep working with the submodalities of desire. When you passionately desire it, then move on the next and final step.

Now think of something that you expect to happen. This needs to be something about which you have absolutely no doubt. You know that it is going to happen. For instance, you know that the sun will come up tomorrow. You know that if you drop a pen, it will fall to the floor. Once you have something that you expect, then elicit the submodalities of it. How do you represent expectation to yourself? Get all of the submodalities of it. It may help to use the contrast frame. What is the difference between the way that you represent something that you expect and something that you aren't sure will happen? Once you have these submodalities, then you are ready for the final step.

Now take the representation of the reality that you have imagined and which you passionately desire and change the submodalities of it to those of expectation. Do you expect that it is going to happen? Is there any doubt in your mind about it? If so, then keep working with the submodalities of expectation. When there is no doubt in your being and you totally and congruently expect it to happen, then rejoice in having created your own reality. Experience joy as the creations of your mind and the desires of your heart combine with the expectations of your being to manifest a new and better reality for yourself and those around you.

Reality creation is a continuous process. It is not something that you just do once. The world is waiting for bold and imaginative human beings to manifest a society that will eliminate war, poverty, and disease. Let's get on with the process!

❐

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Wyatt Woodsmall, PhD, *Certified NLP Master Trainer and Master Modeler and Founder and Chairman of Advanced Behavioral Modeling, Inc. and Director of the National Training Institute for NLP, has pioneered in applications of modeling in the governmental and private sectors. Richard Bandler, co-creator of NLP, has described him as "a walking encyclopedia of NLP," and as "one of the few people in NLP today who are actually doing modeling and extending the limits of its application." Doctor Woodsmall is co-author of* Time Line Therapy and The Basis of Personality *and is currently working on books on human typological analysis, advanced behavioral modeling, negotiations, training, and NLP and personal growth. He will be conducting a Modeling/Master Practitoner Certification program July 7-22, and the 5th Annual Trainers Training August 11-26, 1990. He can be reached at Advanced Behavioral Modeling, Inc., 801 South 20th Street, Arlington, VA 22202, 703-979-3835 or FAX 703-979-4530.*

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contact Metaformation, 514-486-1282

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Marilyn Atkinson; contact NLP Institutes of Canada,
416-977-7810 or 604-872-1185

August 6-8, Newton, Pennsylvania
META MATRIX, *Joeseph Yeager;*
contact Eastern NLP Institute, 215-860-0911

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Pat O'Reilly and Nita Bradley;
contact Metamorph Us, 613-7395-NLP

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San Diego, San Diego Convention Center, October 20, 21
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Tacoma, Tacoma Dome, November 17, 18

RESOURCE GUIDE

If you're looking for books, audio and videotapes, and other products covering neurolinguistic programming and related fields, here's who to contact. (We haven't intentionally omitted anyone; if you'd like to be included in our Resource Guide, send us your most recent catalog or brochure.)

Advanced Neuro Dynamics
1001 Bishop Street, Pauahi Tower, Suite 702,
Honolulu, HI 96813, 1-800-NLP-7870, ext. 800

The Changeworks
P.O. Box 4000-D, Berkeley, CA 94704, 415-540-5707

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P.O. Box 697, Newtown, PA 18940, 215-860-0911

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1803 Mission Street, Suite 406, Santa Cruz, CA 95060,
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Success Dynamics
P.O. Box 6749, Fresh Meadows, NY 11365, 718-461-3220



WORLD HEALING MEDITATION

In the beginning
In the beginning *God*.
In the beginning God created the heaven and the earth.
And God said Let there be light: and there was light.

Now is the time of the *new* beginning.
I am a co-creator with God, and it is a new Heaven
that comes,
as the Good Will of God is expressed on Earth through me.
It is the Kingdom of Light, Love, Peace and Understanding.
And I am doing my part to reveal its Reality.

I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ of God.

What is true of me is true of everyone,
for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man, woman and child on Earth I say:
I love you, for you are me. You are my Holy Self.

I now open my heart,
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of
my being,
and I feel its Divine Vibration in and through me, above
and below me.

I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.

With purpose of mind, I send forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.

The one Light of Love, Peace and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of
the illusion.
And where there was darkness, there is now the Light
of Reality.

And the Radiance grows, permeating, saturating every
form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond,
and the Planet is alive with Light and Love.

There is total Oneness,
and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.

And now from the Light of the world,
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing
Planet Earth.
Omnipotence is made manifest.

I am seeing the salvation of the planet before my very eyes,
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has
taken place,
and the world is restored to sanity.

This is the beginning of Peace on Earth and Good Will
toward all,
as Love flows forth from every heart,
forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.

It is done. And it is so.

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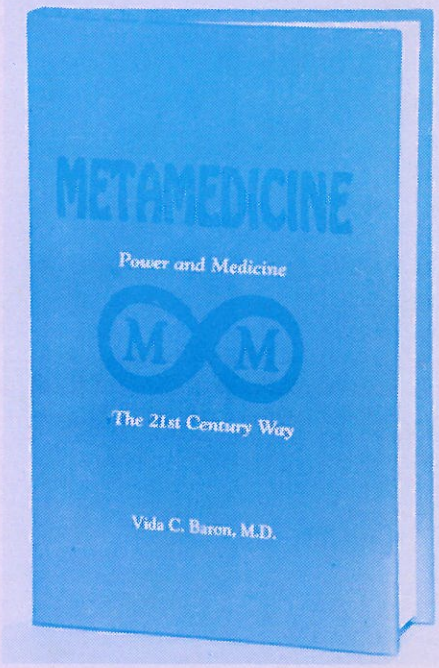
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