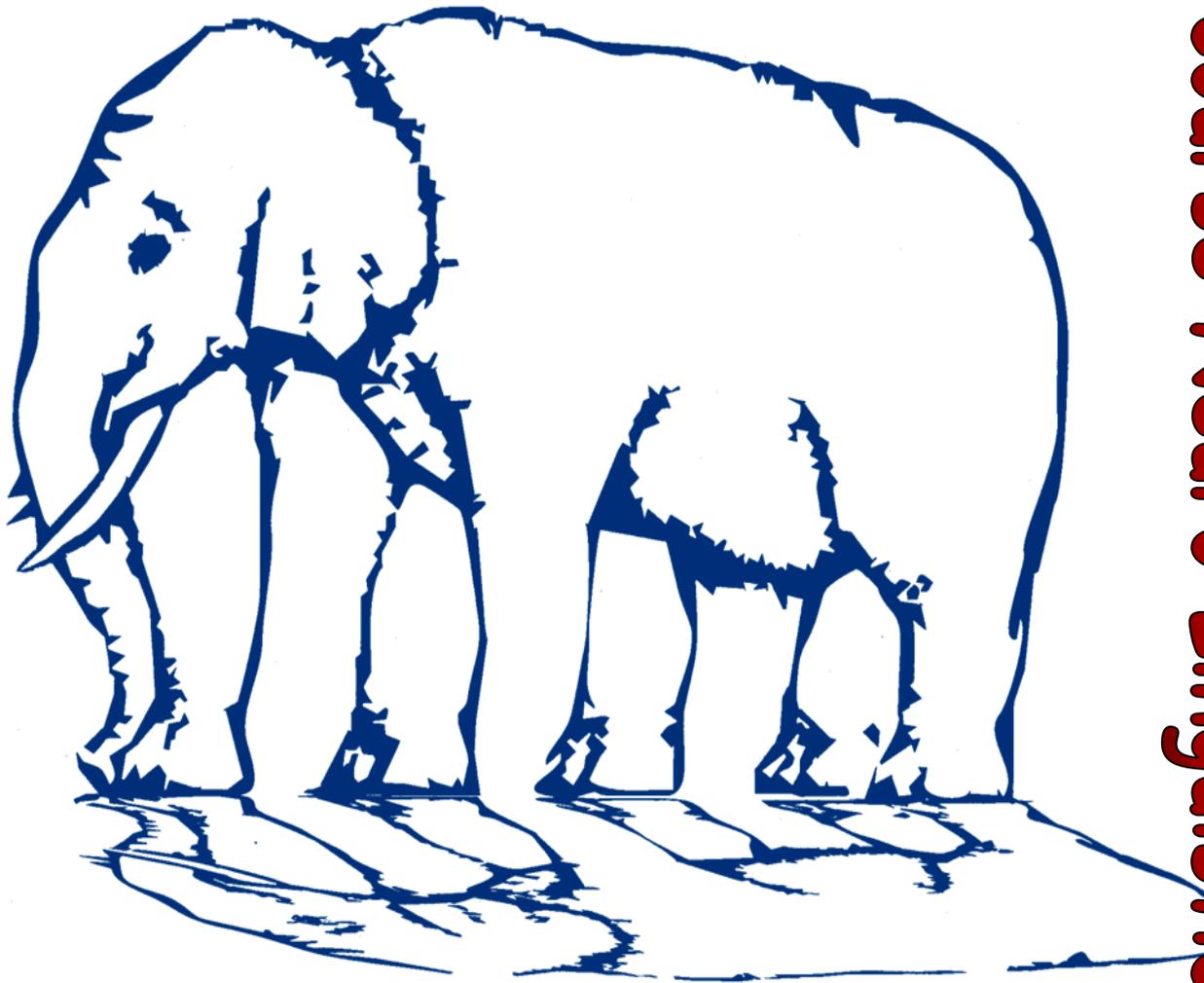


Getting to know your unlimited
power even better



Level 2

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October 2012

Follow-up course Neuro Linguistic Programming

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Introduction

1. "Getting to know your unlimited power even better"!

In the basic course "Your Unlimited Power," you already have met a lot of Neuro Linguistic Programming (NLP) techniques. You may not find it yet so easy to focus more on the solutions instead of focussing on the problem. Are you looking mostly what somebody else has to do? Have you ever had a conviction that inhibits you even more than you'd like? Do you want your language to effectively deploy a successful voice in a conversation in your work, home, club, leisure time? Would you like to know more how you can use NLP to put this into practice? During the basic course, you learned that you have many unlimited powers. In this advanced course, we will teach you how to apply these powers even better. You will also learn that you have other new resources.

Do you have in your private life and / or in your work situation thoughts that continue to linger in your head and sometimes in your problems? In this advanced course, you learn to focus on the solutions. You learn to integrate the new and already known techniques into your daily life and to profit from it. Do you feel how much energy this will give to you?

You already use a lot more empowering possibilities than you might have realized. You have even much more unlimited powers. In this course, you will learn even better how to remove limiting beliefs. It will, therefore, be easier to see, hear and feel how to create success. This NLP course will make you even more aware of your unconscious thoughts. You will learn how to use your unconscious mind even better. You will learn how to apply the new methods directly into your daily life. As you are already used to, there is ample opportunity to practice and to share in the secure environment of the NLP course. NLP gives you more mental freedom and expands your options.

Topics discussed in this advanced course include refreshers and going deeper into the topics from the basic course such as: effective communication (feedback), standing on the side of the cause, increasing your capacities of observation, reinforcing beliefs, goals, building self-confidence, 4 steps-learning process, effective use of language (Chunking, Meta Model, Milton Language), anchoring of successful experiences, gain new perspectives, and enjoying funny exercises. In addition, we also are using new techniques: working with sub-modalities, changing beliefs, hypnosis, values, timeline, and working with parts. You can choose to practice again with your own experiences in a confidential and relaxed environment.

Your further personal growth is again paramount. The handbook contains a wide range of exercises, techniques, models and theory. The condition for participation is that the students have done the NLP-basic course of 30 hours.

Information can be obtained from the trainers Marlies and Sytse Tjallingii 0031384608461, email: [sytsesmarlies@home.nl](mailto:sytsemarlies@home.nl). Sytse is an internationally certified NLP trainer and has extensive experience in NLP training. Marlies is an NLP Master Practitioner, teacher in intercultural communication, and co-counselling teacher. She also has extensive experience in NLP training.

The content of the course is:

Part 1: 1 Goals, 2 What is NLP? 3 Who's who in NLP? 4 NLP Assumptions, 5 Sharpen observe?

Part 2: 6 NLP communication model 7 The three vital questions 8 Neurological Levels,

Part 3: 7 Four Step Learning process, 8 Disney strategy, 9 Cause-Effect,

Part 4: 10 Chained anchor, 11 Submodalities Swish patterns, Mapping across, 12 Changing beliefs

Part 5: Values

Part 6: Working with sections

Part 7: Metaphors, healing stories.

Part 8: Language Milton Model, motivational language.

Part 9: Nonviolent communication, differences between real and apparent feelings, your deeper needs to know

Part 10: Goals, Presentation, Evaluation

Part 1

2. Targets for the follow-up course

1. Exercise Getting to know each other

To reach your targets for this course, it is good to know (even better) the model of the world of your colleagues. To do this, pair up with another person having three minutes each way to tell about

- Where do you live?
- What are you doing, most of the time?
- What kind of capacities do you have already
- What capacities did you improve in the last course?
- How did you do that?
- What do you believe you are able to reach in this course?

After both people have had their turn, you will join the group. Then your partner will present your model of the world to the group (max. 0,5 min) and vice versa.

2. Exercise "The Incident"

Now that you already are advanced in NLP you will meet many situations where you feel you're already quite effective. It could be that you still would like to consider what other options there are in these situations to communicate even more successfully. Using the questions below, describe an incident (a specific situation in the past) where there could be more opportunities for you to communicate effectively.

- When was the situation?
- Where were you?
- Who was there ?
- What did you do?
- What did the other person do?
- How did you do it?
- How did the other person do it?
- What did you want to do / achieve, or do better?

Criteria for a SMARTER goal.

- S**pecific sensory description of your goal and the steps needed to get there.
e.g., If I lay awake longer than 10 minutes, then I'm aware that I apply the three life questions from the course.
- M**ake your goal **M**easurable.
e.g., I want to give at least five compliments to myself or to anyone every day during a week.
- A**cceptable (Ecological in NLP). Is it good for my environment, people around me?
e.g., When I sleep quieter, my partner can also sleep better
- R**ealistic. The first step should be realistic and specific.
e.g., I register for a course, buy a book and read the first chapter, practice for 10 minutes each day for a week.
- T**ime specific. What timing, resources and circumstances do you need to organize?
e.g., The price of the course is x dollars, starting date and I keep the date free in my agenda, I go by train.
- E**valuate your goals after the time you have set.
e.g., I have reached 70% of my goals,
- R**ewarding.
e.g., I got what I really wanted and my colleagues praised me for this.

S	Specific
M	Measurable
A	Acceptable
R	Realistic
T	Time-Specific
E	Evaluate
R	Rewarding

Further demands on well formulated goals.

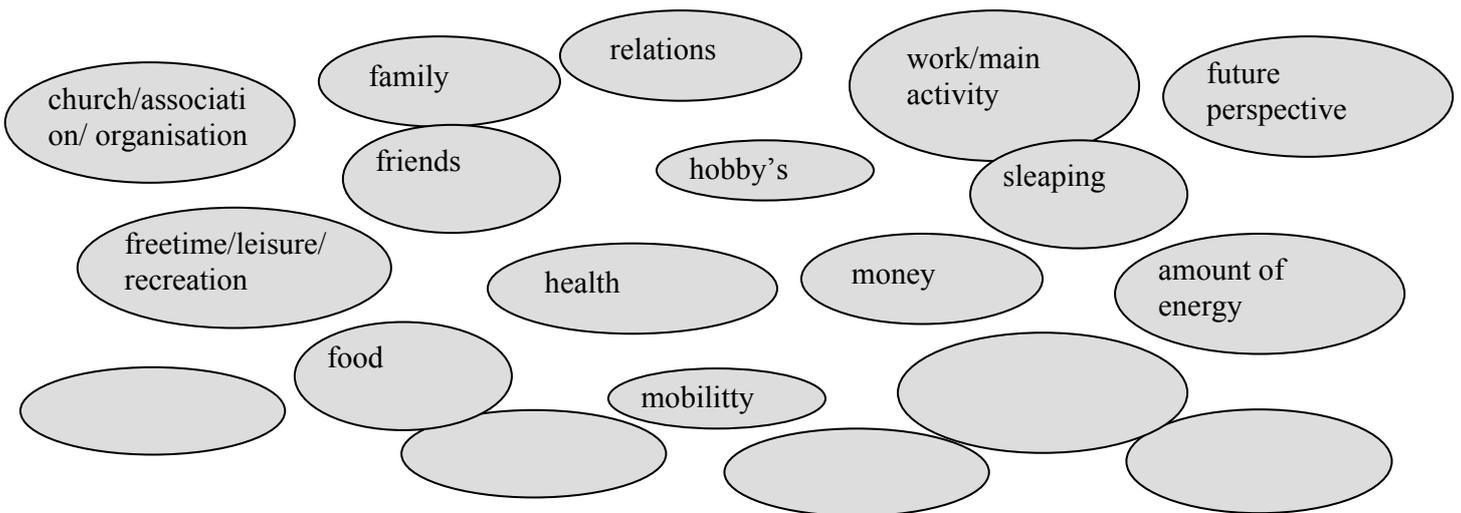
- Use positive terms (avoid 'not,' 'no' or 'de-')
e.g., NOT: I will not worry after the course BUT: I think of the positive aspects of an event.
- Imagine that you have already achieved your goal.
e.g. I focus on the valuable aspects of aging.
- Depend on your own initiative and maintained (I want, I'm sure)
e.g., I practice by myself the techniques which I learnt in the course.
- More than one way to achieve the goal
e.g., I can be in a good training course, read a book and self-exercise, or seek help from a therapist.
- Broadens the choices and you have more options.
e.g., If I have more positive results of an event, which are important for me then I can choose what I want to do to strengthen them further.

3. Exercise: Your Goals for the follow-up course

What are your goals with the NLP module: "getting to know your unlimited power even better!"
To get a good idea about these goals, we are going to discover in which life areas we want to achieve these goals.

4. Exercise: Your Life Areas

In which of your life areas do you feel satisfied?
Maybe, you even want to be more satisfied in that area.
Select from the following areas of your life at least five which are important for the quality of your life.



Write them in the following table.
Give them a score going from 1 to 10 (10 is the best)

Life area:	Score Now	Wanted score?

Give each life area a score on a scale of 1 to 10, to the extent you are satisfied with this life area. Put this in the second column.

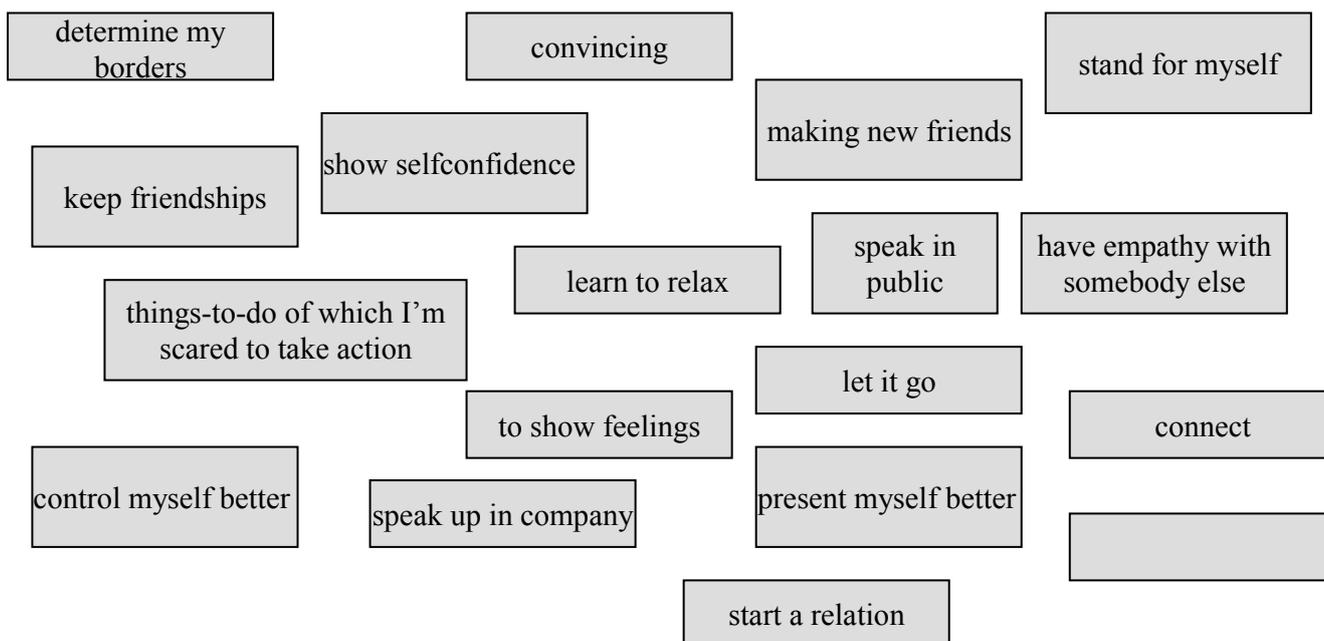
e.g., Money. Richard earns enough to support his family, but not enough for luxury goods. He thinks money is not so important and gives an 8 for money. But in terms of friends, he gives himself a 6 but would really like to go to a 7.

Question: In what areas of life would you want to make improvements? Write this in the third column.

5. Exercise: In which item would you like to know your power better?

Possible themes from your life.

It is possible that you want to improve one or more of the next themes:



Make a choice for the most important or write down your personal themes:

Theme:	Especially for which area of your life:	Score	
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

In which area of your life is each theme the most important? Write this in the second column. Become conscious of how much you can do already in this area with this theme. Think about how much you want to learn on top of this.



You can give each theme a score on a scale of 1 to 10 for the actual situation.

Which NLP structures and techniques can help you?

set goals
 sensory acuity
 separate between interpretations and observations
 presuppositions
 neurological levels (mission, identity, beliefs and values, skills, behavior, environment)

 stay at the side of the cause and not at the side of the result
 change your beliefs
 choose your values
 apply consciously the four-step learning process
 focus on reinforcing thoughts
 anchoring

modelling
 using consciously the representation systems
 creating rapport, maintaining and stopping
 pacing and leading
 meta-language (more concrete, making problems more real, recognizing generalizations, mind reading, cause-effect relationships etc)
 hierarchy of language, downchunken, upchunken and lateral chunking
 milton language (motivational language)
 dealing with resistance
 metaphors, healing stories
 the three positions of observation
 reframing, humor
 nonviolent communication, learning to recognize needs

Theme No	Which NLP structures/techniques could help you with this theme? (put the numbers behind each theme).
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	

6. Exercise: Write your main goal for this course.

.....

.....

3. What is NLP?

7. Exercise: Finish the next sentence:

When I hear the word NLP, I (think, feel, do,..)

NLP is a technique that can change people. NLP comes from the United States, where Richard Bandler and John Grinder investigated the process of communication and change. They found that this process is based on language, neuropsychology and cybernetics. They called this new technique: Neuro Linguistic Programming, NLP for short. In books and workshops, they showed their newly acquired insights and techniques with stunning results. Psychologists, psychiatrists, social workers, and others were inspired. Some of the second generation NLP-ers are Robert Dilts, Ted James, Anthony Robins and Anne Linden. Several third generation NLP-ers brought NLP to the Arabic world. These include Ibrahim Al Feqi who wrote books like:

1. Secrets of Personal Power
2. Neuro-Linguistic Programming & Unlimited Communication Power
3. Keys to Ultimate Success
4. The Pathway to Self-Mastery
5. Keys of Highly Successful Managers
6. On the Road to Sales Mastery
7. How do you get control of your feelings?) كس يس اح أو كروعش ى ف مك ح تت فيك

El-Fiky had a doctorate in Metaphysics from the Metaphysics University of Los Angeles. He was certified to provide training in Hypnotherapy and various homeopathic healing methods. He was head of the Canadian Training Center of Power Human Energy. El-Fiky authored numerous books on the subject of human development, along with instructional videotapes, audiotapes and DVDs. He held countless workshops and seminars on metaphysics and in recent years had been a frequent and popular guest on a multitude of Egyptian television programs.

During the last decades, NLP was extended and adapted towards self-development, business, counseling, and education. NLP is not just for professional help, it is also suitable as a tool for personal change and self-understanding. Due to the elegant methodology and quick noticeable results, NLP has gained popularity in much wider circles.

What is it about? Everyone has their own identity at birth. This identity is obviously not mature, but develops through what we continue to do in our personal lives. Each person will gain experience through all of their five senses: we can look, listen, feel, taste or smell. Sometimes there is the appearance of a sixth sense or some people either lack one or more senses or it is underdeveloped. Thus we can see that the acquisition and processing of experiences is via three channels: 1 Neurological, 2 Linguistic, and 3 Programming.

1 Neurological:

We receive all information from the outside via our senses. A lot of information comes from the inside like pain, temperature, muscle movement. This comes through the inner senses in our mind. Everything we have experienced in our lives is stored in our memory. This may be conducive to the development of our own "I" or not. The memories of these experiences, feelings, thoughts and emotions drive our behavior in the current time. Even if we would rather not want that behavior. In this behavior, we meet each other and interact to show ourselves to others. This we call communication. Neuro concerns your neurological system. NLP is based on the idea that you experience the world through your senses and translate sensory information into thought processes, both conscious and unconscious. Thought processes activate the neurological system, which affects physiology, emotions, and behavior. The thought processes create the internal representation of the information the senses receive and your brain processes.

2 Linguistic:

We communicate through spoken language and through body language such as posture, gestures, tone, and facial expression. Linguistic refers to the way you use language to make sense of the world, capture and

conceptualise experience, and communicate that experience to others. In NLP, linguistics is the study of how the words you speak and your body language influence your experience.

3 Programming:

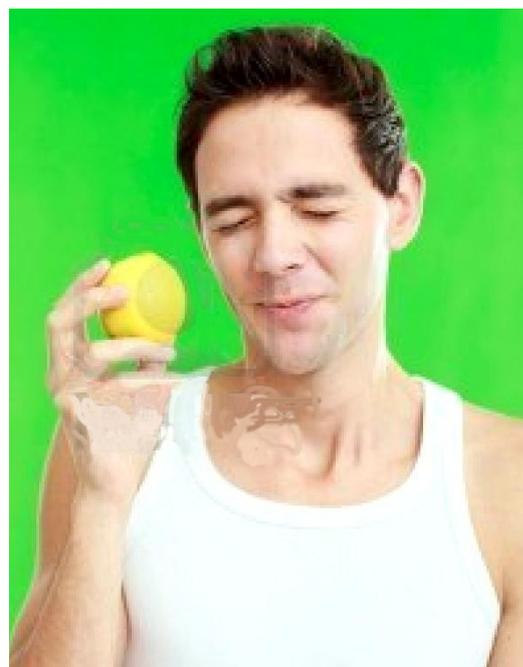
As we communicate we learn others or others learn us, we either learn or unlearn something. Programming draws heavily from learning theory and addresses how you code or mentally represent your experiences. Your personal programming consists of your internal processes and strategies (thinking patterns) that you use to make decisions, solve problems, learn, evaluate, and get results. NLP shows you how to recode your experiences and organize your internal programming so that you can get the outcomes you want.

8. **Exercise Internal representation**

To see this process in action, begin to notice how you think. Close your eyes and visualize a picture in your imagination. Let somebody else read the following text to you.

Imagine a hot summer's day. You're standing in your kitchen at the end of the day holding a lemon you've taken from the fridge. Look at the outside of it' see its yellow waxy skin with green marks at the ends. Feel how cold it is in your hand. Raise it to your nose and smell it. Mmmm. Press it gently and notice the weight of the lemon in the palm of your hand. Now take a knife and cut it in half. Hear the juices start to run and notice that the smell is stronger now. Bite deeply into the lemon and allow the juice to swirl around in your mouth. “

Words can create a strong imagination. Simple words have the power to make a clear internal representation. This internal representation can trigger your saliva glands. Hear the one word 'lemon' and your brain kicks into action. The words you read told your brain that you had a lemon in your hand. You may think that words only describe meanings, but in fact they create your reality. You will find out much more about this truth as you follow this course.



Positive as point of departure.

NLP assumes that the human organism (man) is able to enjoy life really. If someone cannot enjoy his life anymore, something must have happened to him which made him forget this. NLP, as a change model, teaches us to get started with our five senses, our thoughts and feelings. It also delivers us the tools to change the order and intention of retrieving experiences from our memory. The result is that we can look structurally different at things as well as listen and communicate differently. Therefore, we are going to feel and behave differently. NLP is not about the contents of memory, but the way its operates and how the experiences in life so far, influence the quality of life today. And, how you yourself can bring change in your life.

If you google on NLP, you will notice how many NLP-institutes there are. In the Netherlands alone there are 52 institutions affiliated with the Dutch Association for NLP. There are numerous NLP / Practitioners and Masterpractitioners and many other courses, where NLP techniques are being taught. They consider NLP as an extremely useful collection of models and methodologies for inner change and effective communication.

Different fast definitions

NLP can be described in various ways. The formal definition is that NLP is 'the study of the structure of our subjective experience.' Here are a few more ways of answering the elusive question 'what is NLP?'

The art and science of communication

The key to learning

The way to understand what makes you and other people tick

The route to get the results you want in all areas of your life

The way to influence others with integrity
The manual for your brain
The secret of successful people
The method of creating your own future
The way to help people make sense of their reality
The toolkit for personal and organizational change

NLP = Discovering solutions

NLP does not focus on problems but on solutions. It is, therefore, a totally different way of living for people to communicate with themselves and with others. With NLP, one is able to find the best in themselves and others in the short and long run. NLP clearly indicates how to do that and it shows exactly what you have reached. It is not necessary to relive your whole life (to go in catharsis or discharge) to get positive changes as done in some forms of therapy. Each person chooses from the NLP toolbox the tools that are the most appropriate for finding solutions in different situations in life.

For whom is NLP intended?

NLP is for people who want to change and improve something in their life. Change may be desirable on the personal and / or professional level. This may relate to something you do often and do not want to do anymore or where you want to feel differently about. Or it could be something you have wanted for a long time, but you could not find the strength to do it until now. People, who have integrated NLP in their lives, experience a greater ability to:

- set matters straight;
- easily build an atmosphere of trust and commitment;
- deal effectively with others and get results in situations where behavior and motivation are important factors;
- obtain accurate information by making use of specific language patterns;
- observe nonverbal behavior and understand how the other person thinks and how they process the message;
- discover inner powers in themselves and others;
- use these insights and skills to get things done clearly, calm and energetically;
- resolve inner conflicts faster and better between himself and conflicts between people;
- live instead of survive; and
- better handle situations such as power struggles, fears, excessive perfectionism, phobias, impulse control, trauma, parent-child relationships, and self-restraint.

Professionally, NLP offers a new kind of competence, particularly when:

- behavior and motivation play a decisive role (in leadership)
- knowledge is central (presentation, education)
- health care is necessary
- education to responsible and happy human beings is central
- conflicts are handled
- it is important to understand the art of people working sustainably together, maintaining their own identity.

9. Exercise Your Capabilities

Which of these capabilities do you recognize in yourself after the NLP course(s) that you have already done and what would you still like to develop?

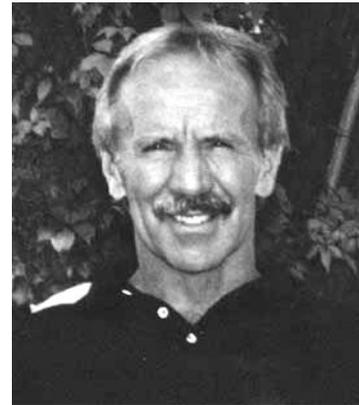
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.....

4. Who is who in NLP?

The founders of NLP: Bandler en Grinder



Richard Bandler Gestalttherapist



John Grinder Professor in Linguistics



Robert Dilts student with Grinder en Bandler for a long period



Ted James, one of the first NLP-Masters, specialist in the Time-line therapy



Jaap Hollander, one of the first NLP-Master in the Netherlands, cofounder of the Institute for Eclectic Psychology



Anneke Meijer Introduced NLP in 1981 – together with Jaap Hollander NLP in the Netherlands



Bouke de Boer founder of the NTI-NLP, author of “The wonderful trip of a stimulus” in Dutch



Ibrahim El-Fiky, has a doctorate in Metaphysics from University of Los Angeles. He authored numerous books in Arabic on the subject of human development, along with instructional videotapes, audiotapes and DVDs. El-Fiky held countless workshops and seminars and has been a frequent and popular guest on a variety of Egyptian TV-shows



Paul Liekens represents the more spiritual NLP direction, author of many small books about NLP.



Anthony Robbins has coached several worldleaders like Michail Gorbatsjov, Princess Diana, George Bush and Bill Clinton. Some of his books are translated in Arabic.



Joseph O'Connor is an English NLP trainer of the 2° generation. He studied with Grinder and Dilts, is a musician and modelled top tennis players.

5. Presuppositions of NLP

The presuppositions of NLP are a set of assumptions about how humans and the world are put together. These "useful beliefs" are taken from successful people who have already experienced and proven the practical usefulness of these principles. A characteristic of a belief is that you get what you believe. Whether you believe X (for example, something that you can) or you believe Y (for example, that you cannot do something), within your own experience, X or Y are present and force you to get X or Y. You get what you believe, not because X or Y is true, but because a person has constructed it within their world model. If you are convinced that you can change your life, it empowers you to change. If you are convinced of the opposite, you probably will not put much effort into changing your behavior. Within an NLP training course, participants will be challenged to think about and act out this set of positive principles. You will experience how powerful they are.

The studies by Bandler and Grinder have resulted in a number of assumptions called "presuppositions" that describes aspects of human functioning. Later, other researchers made adjustments to this list

1. Everyone lives in their own unique world model.
2. People have all the resources they need to change themselves.
3. The behavior that someone shows is separate from the intent or purpose behind that behavior. The intention is always assumed to be positive.
4. A person's behavior is always the best possible choice for him / her at that moment.
5. Each behavior is or has been useful in a different context.
6. The meaning of communication is the response you get.
7. Failure does not exist, only feedback. You can learn from every situation.
8. If you keep doing what you've always done, you'll get the same results.
9. If you are the most flexible part of a system, you will have the most influence.
10. The map is not the territory. You make your own internal representation of the reality you see.
11. If someone can do it, then another can learn it.
12. All behavior results from internal processes.
13. Mind and body are part of the same cybernetic system.
14. Flexibility in behavior results in multiple choices. Having more choices is better than fewer choices.
15. Accept the reality as it is, before you change it.

Some of the above presuppositions are explained below:

2nd Presupposition: People have all the resources they need to change themselves.

Question: What potential qualities can be released? You are curious and interested in human potential and you are convinced of the presence of the resources. It may be that it is not yet so easy for you to reach them, what's stopping you? If you start with your first step, then it will already feel easier.

4th. Presupposition: Each choice is the best choice. Every behavior has a positive intention.

Question: What choice did I make? What must be true for doing so? Which intention creates such behavior and what is the effect of this behavior (choice)? Should this behavior lead to the purpose or not? To what extent do I understand the deep structure of my behavior? How can I understand these structures and get to the resources in the deep structure?

6. Presupposition 6: The response I get as a coach is the meaning of my communication.

Question: How can I shape my communication so that it is in "rapport" with myself and the other person? So, if I choose to communicate as a human being in a particular way, I put my conduct in a particular context, indicating my own frames. In so I get a certain response.

7. Presupposition 7: There is no failure only feedback.

Question: What kind of feedback can I give myself or the other person, so that I get a direct view on what and how I can do even better. Also, I'm learning to give feedback in such a manner that I get further toward more leadership and self-guidance.

10. Presupposition 10: The map is not the territory. Each person makes their own model of the world.

Question: What is the world model of myself and / or of this person? You create a base for a questioning attitude. Change is the art of asking questions. You determine the goal you want to achieve.

13. Presupposition 13: Body and mind form a cybernetic unit.

Question: What dynamics between mind and body do I perceive? What do I see in myself or in the other person, what kind of behavior patterns? And, how does this pattern represents a resource or an obstacle in relation to the goal that I expressed for myself?

If one accepts the presuppositions and integrates them, the perception of reality will be formed in that way and will be expressed in the (communication) behavior. The greatest effect of the presuppositions of NLP occurs if you see the presuppositions as a whole and not as separate parts. No presupposition works by themselves, they influence each other.

The Presuppositions of NLP

1. *Respect for somebody else's model of the world and of your own model of the world.*
2. *The meaning of your communication is the response that you get.*
3. *Your mind and your body are parts of the same system, you cannot separate them.*
4. *The map is not the territory.*
5. *The most important information about somebody is behavior.*
6. *Behavior is adaptable and the actual behavior is the best choice there is.*
7. *Every behavior has a positive intention*
8. *Somebody's behavior does not represent the person he/she is; accept the person and you may want to change his/her behavior.*
9. *Everyone has all of the resources s/he needs.*
10. *I am the master of my mind and thus of my results.*
11. *The person with the greatest number of choices in a given situation is likely to get the best outcome.*
12. *There is no such thing as failure, only feedback.*
13. *Resistance from somebody with whom you communicate is a signal of shortage of 'rapport'.*
14. *Change makes Change. If you keep doing what you've always done, you'll get the results you always got.*
15. *You cannot not communicate.*
16. *All procedures should enlarge the possibilities of making different choices.*
17. *Accept the reality as it is. (could be the first step before No. 1*

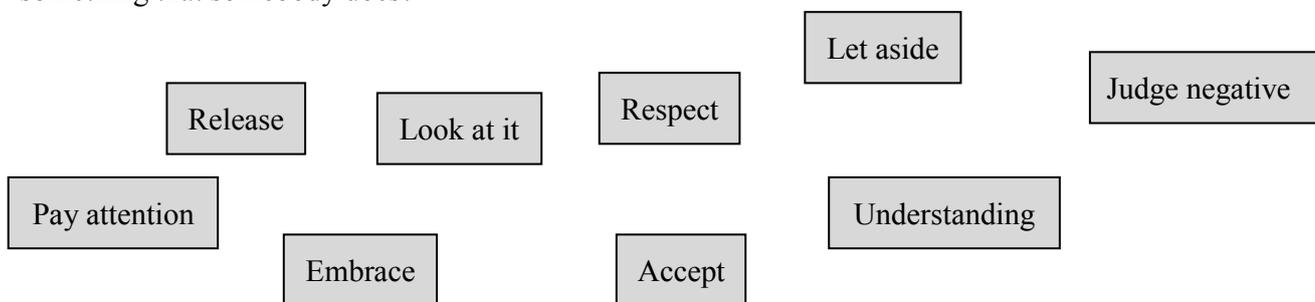


10.Exercise: Presuppositions

Using at least three presuppositions that appeal the most to you and explore situations in your life in which you will find them applicable. Write your findings in the space below.

11.Exercise: From Judgement to Respect:

In what order would you put the following terms when you change your initially negative judgement about something that somebody does?



Respect for the model of the world of somebody else and for your own model of the world.

Dalai Lama: Follow the three R's

*Respect for Self,
Respect for Others and
Responsibility for all of your Actions.*

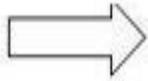


beliefs
experiences

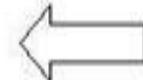
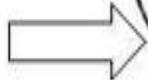
Information



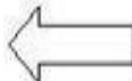
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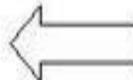
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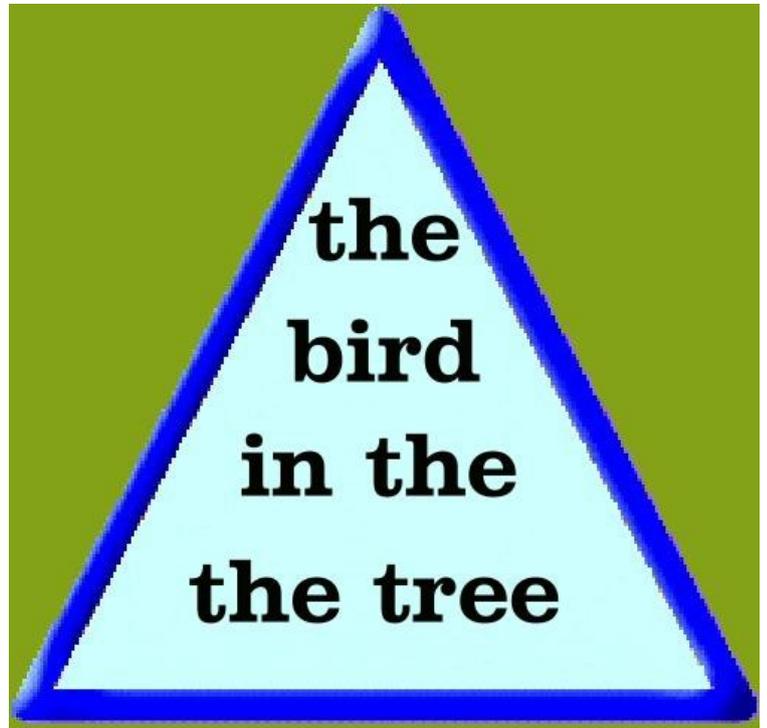
Our model of the world

Part-2

6. Sensory acuity

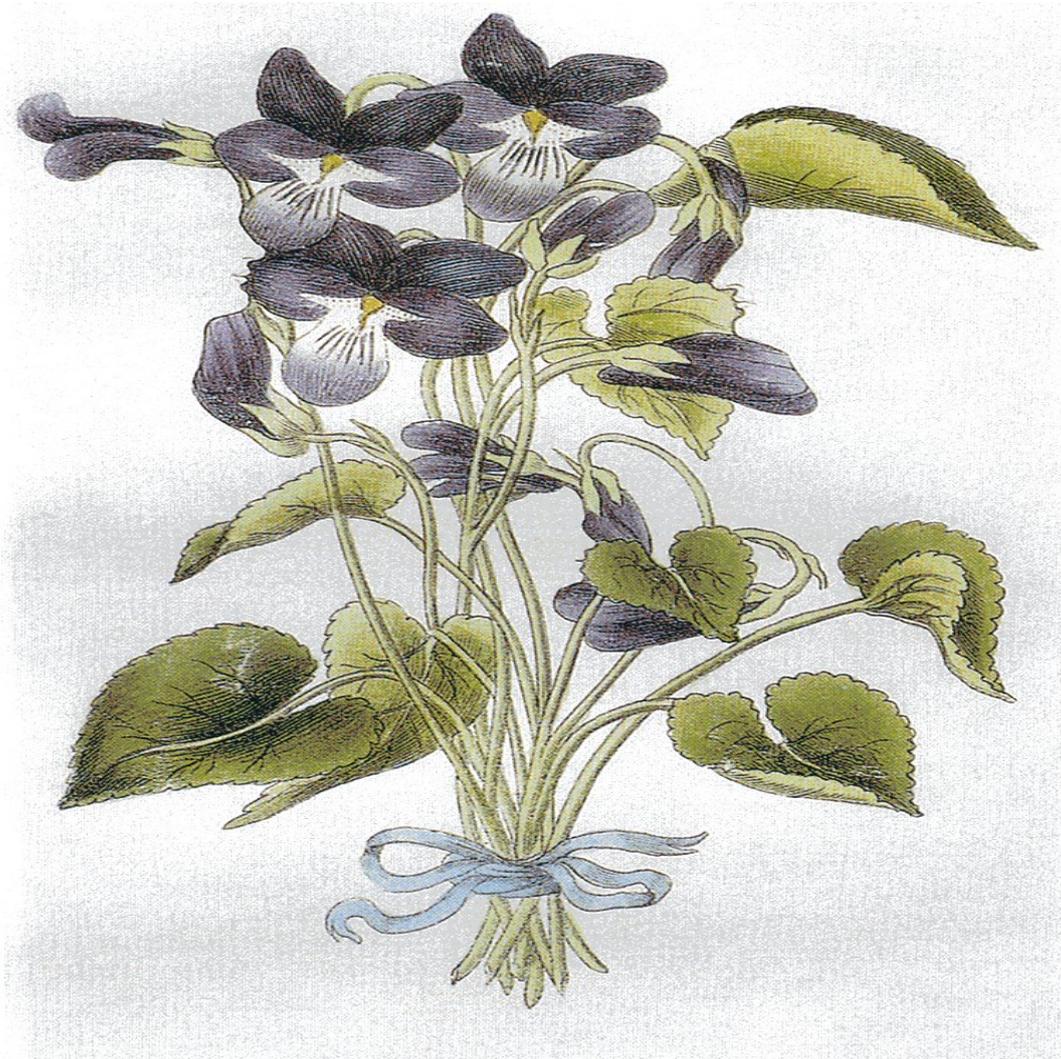
12. Exercise: What is it that our senses delete?

1. What do you read?
2. What is it that actually is written?
3. What do you delete?
4. What are your senses doing?



13. Exercise Corporal Violets

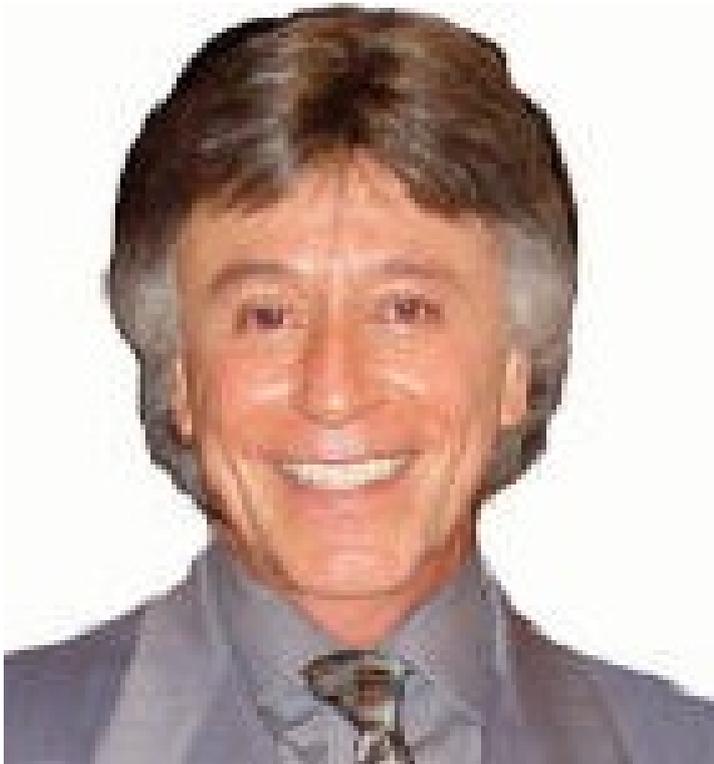
1. What do you see at the first glance in the figure below? (look for one second)
2. What do you see when you look for a second time? (again for one second)?
3. How many faces do you see the third time, looking for ten seconds? (go to the last page for the solution)
4. How much time is needed to make an internal representation?



14.Exercise: Observing facial expressions

How much more do you see when you look at someone a little longer?

1. Look at the following picture for one moment and then cover it . Describe what you saw.
2. Look at the picture again, cover it and see what else you saw in comparison to the first time.
3. What is your interpretation of the emotion of the person on the picture?



7. Visual Characteristics

When using the visual sense we look at different signals to do our observations objectively. In the table below we choose some of the signals.

1. Color of the skin	
Light _____	Dark _____
2. Tension of the skin	
Shiny _____	Not shiny _____
Asymmetric _____	Symmetric _____
3. Respiration	
<i>Rate:</i>	
Quick _____	Slow _____
<i>Place:</i>	
High _____	Low _____
4. Underlip	
Lines _____	No lines _____
Mouth corner up _____	Mouth corner low _____
5. Eyes (not applicable when eyes are closed)	
<i>Focus:</i>	
Sharp _____	Vague _____
<i>Pupil:</i>	
Wide _____	Small _____

15. Exercise How many emotions do you notice?

15a What exactly is your objective observation in picture 1?



Color of the skin
 light dark

Tension of the skin
 shiny not shiny
 asymmetric symmetric

Underlip
 lines no lines
 Mouth corner up down

Eyes
 sharp vagues
 pupil widened small

What is your interpretation of picture 1?

.....

picture 1

15b. What exactly is your objective observation of picture 2?



Colour of the skin

Light Dark

Tension of the skin

shinynot shiny

asymmetricsymmetric

Underlip

linesno lines

Mouth corner updown

Eyes

sharpvagues

pupil widenedsmall

picture 2

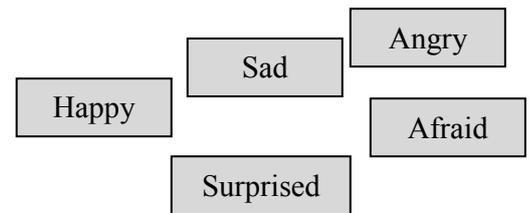
What is your interpretation of picture 2?

.....

15c. How important is it to distinguish between observation and interpretation?

15d. What makes it complicated to make an accurate observation?

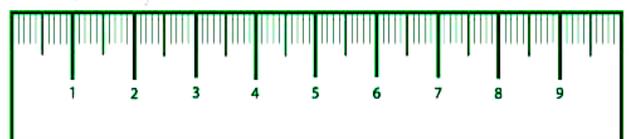
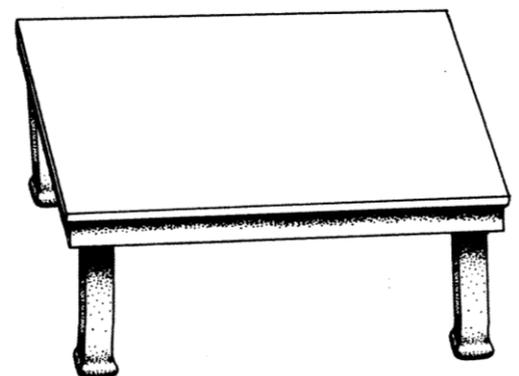
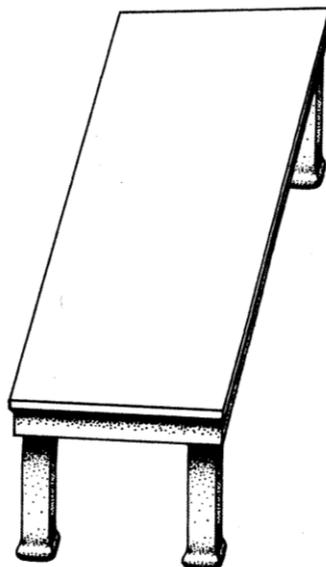
16.Exercise Accurate observation of emotions



1. Make identical cards with the words of the five basic emotions: Happy, Angry, Afraid, Sad and Surprised.
2. In pairs: Person A randomly picks up a card with an emotion. Person A doesn't show the paper to person B. A expresses the emotion in a non-verbal way. B writes exactly the objective observation and the interpretation. Then B checks this out with A. Do this with all five emotions. Then change roles.

17.Exercise: How accurate can you observe?

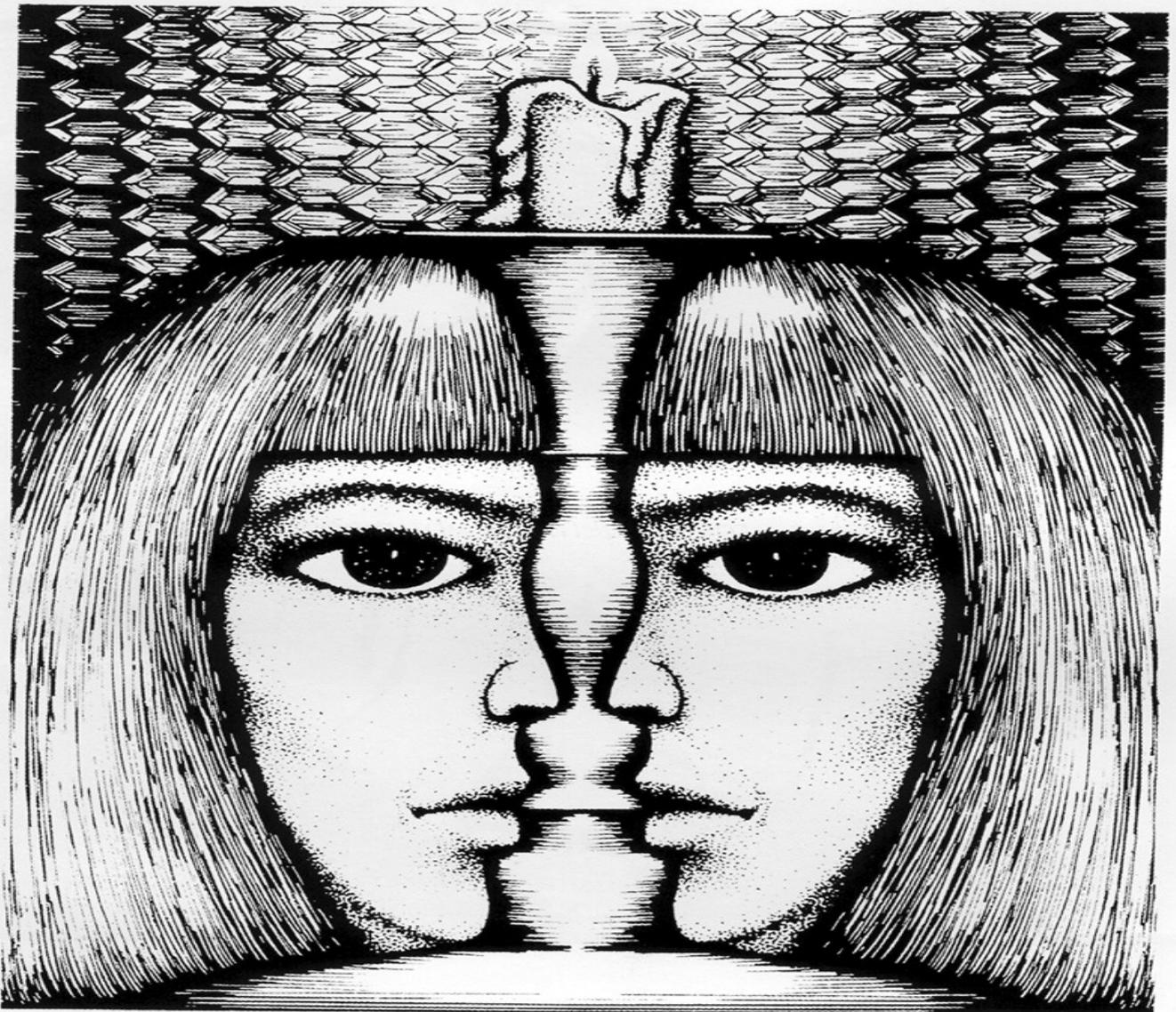
1. Carefully observe how big the two tables are.
2. Which one is the longest?
3. Which one is the most square?
4. Now measure with a ruler.
How objective were you in your observations?



18.Exercise: What do you focus on?

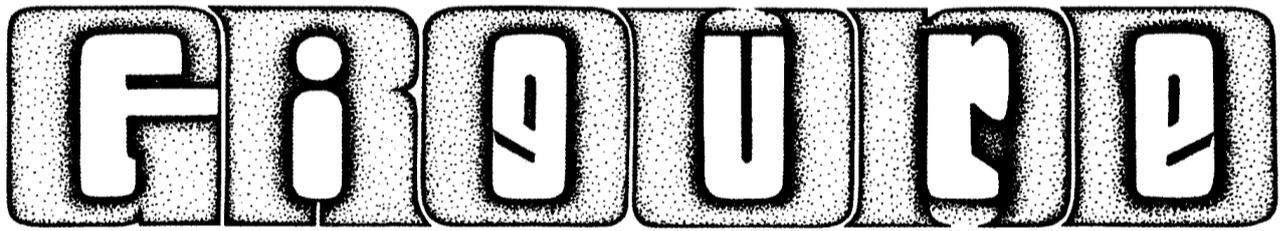
1. Consider the following diagram on this page.
 2. What do you focus on? (candle, one face, two faces.....)
 3. What are your interpretations?
-

4. On which of your interpretations do you focus?
-



19. Exercise: What do you focus on?

Look at the following picture?



What do you observe?

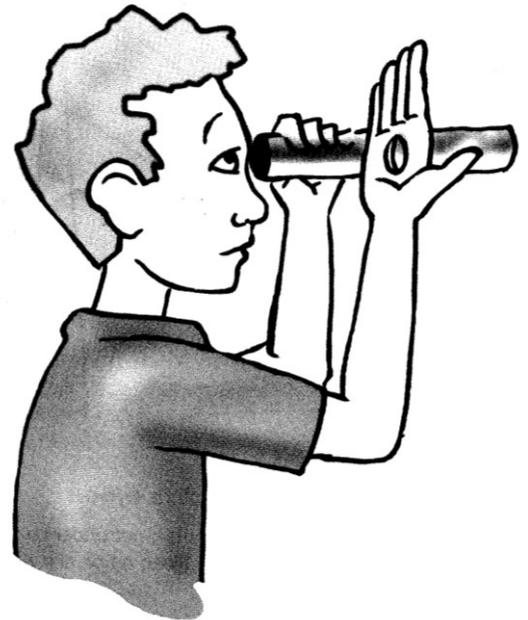
What are your interpretations?

On which of these interpretations do you focus?

20. Exercise: What are your eyes doing (1)?

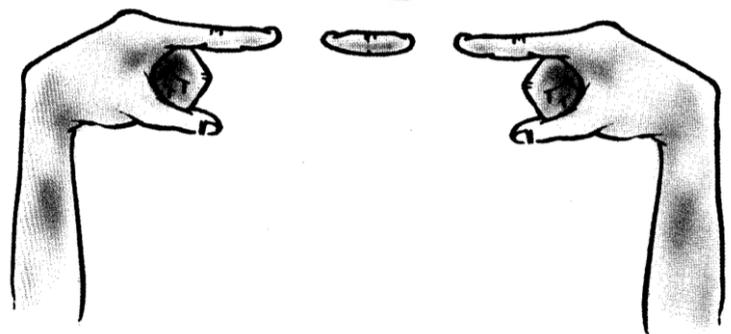
Hold a cylinder over one of your eyes and look with two eyes at something that is about 4.5 meters away from you. You will be looking with one eye through the cylinder and the other eye will be looking outside the cylinder. Then hold your hand next to the cylinder in front of the eye which does not look through the cylinder, as shown in the figure.

What do you “see”?



21. Exercise: What are your eyes doing (2)?

1. Keep both index fingers at eye level in front of your face. Look at a wall about one metre away from your face.
2. What do you observe?
3. When does the illusion “disappear”?



22. Exercise in pairs: Observation and interpretation in your own life

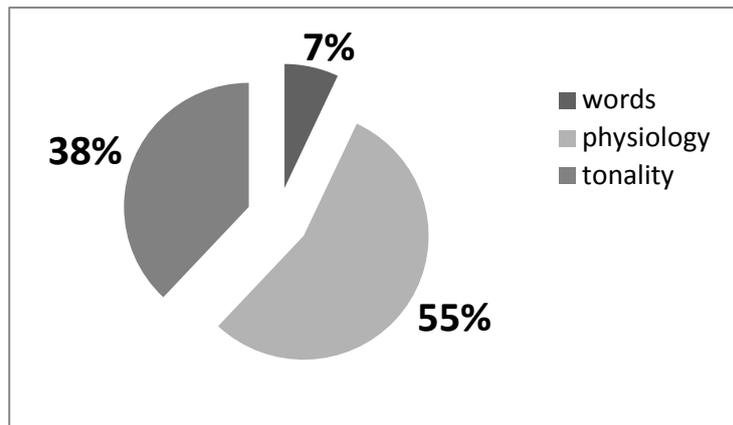
1. A reads again the incident described on page 6.
2. B helps in finding interpretations.
3. A writes them down.
4. A chooses one of the interpretations and thinks of as many other possible interpretations.
5. Together A and B see which of these interpretations would give a more successful outcome.
6. A and B change roles.
7. How do the images in your head influence your perception?

8. The NLP Communication Model

What elements are parts of communication?

The outcome of Albert Mehrabian's research is well known. He discovered that our behavior can be divided into three elements:

1. physiology (anything to do with posture)
2. tonality (the aspects of the voice, think of speed, volume, pitch) and
3. words.



Tonality as non-verbal message



loudness

tempo

tempo

how much silence?

Which timbres?

what rhythms?

which inflections?

23. Exercise Music, Expressions, Emotions:

1. Which emotions do you associate with these faces?
2. How do they fit to the music?

Auditive Submodalities

With language, you give words to your experience in a specific way. You have a feeling or thought and you say what you want. But, how exactly do you communicate this?

10 questions:

1. What variations in sound do you use in the way you pronounce words?
2. How loud do you speak?
3. How quickly do you speak?
4. Which pitches do you use when speaking?
5. Which timbres?
6. How many silences are there in your speaking?
7. Which rhythms?
8. Which tone of voice?
9. Which auditory submodalities do you use when saying something?
10. How do you make use of these auditive elements in activities such as making rapport, in pacing and leading, and in anchoring?

Magical effects you can reach with your voice

'The underlying message'

Your message, verbally and nonverbally, has a certain effect with – as you hope - a desired response. You're not always aware that you are giving a double message when communicating. You speak and your words somehow don't sound in line with your non-verbal signals. The listeners receive another message. Curiously, it is our non-verbal signals that have the most impact. Ask yourself these questions:

1. What is your intention?
2. What do you want for yourself to achieve?
3. How could you use your voice?

Remember, tonality is about 40% of the non-verbal communication, which gives your words meaning. Important questions are: Besides the impact of physiology there doesn't remain much for words. Your words get their meaning through your non-verbal communication.

1. What is your implicit message?
2. What do you want the other person to understand?
3. In what way is your message received and what is the effect?
4. What feelings, thoughts and intentions accompany your words?
5. How aware are you of your positive intentions?

We presuppose three focus areas:

1. internal representation;
2. mood; and
3. physiology.

If you connect these to your own intention, then there is congruency. Being aware of this is the first step and the second step is connecting to the mood of your positive intention. If you express this mood in your voice (non-verbally), there will be no double message.

24.Exercise in pairs: What is the influence of auditory submodalities?

Person A writes the words for the emotions angry, sad, anxious, happy, ashamed and amazed in a random order. Then A expresses the following sentence in the six different emotions. "You've done this well." B first writes the auditory submodalities and then adds the interpreted emotions.

Synesthesia

A synaesthetic process is where a display in one system calls for an experience in the other system. Synesthesia is the combination of impressions of different senses. An example is: "the scratching of chalk on the board gives me chills." Via the auditory representation system (the squeaky sound of chalk on the board) to the kinesthetic (shivers down your back). This is an auditory-kinesthetic synesthesia. Seeing a color when hearing a sound is an Auditory-Visual-synesthesia.

Auditory Rapport

In Auditory Rapport, you make use of the auditory submodalities of your conversation partner to match as much as possible with the other and to align as much as possible with your partner's mood. You know that there is a relationship between the preferential representational system and the pace of speaking. People with a preference in the visual system speak faster than people with a preference within the kinesthetic system. The tempo of speech is one of the many submodalities out of the auditory system.

So, you can match in tonality and you can do that on several neurological levels. The more levels you reach in your contact with people, the higher the quality of alignment. In a telephone conversation, it is easiest to notice the differences in tonality. It is not just an art to match your tonality to the other, it is also worthwhile. This is especially true if you find you can easily align with people you've never seen before. What matters is listening for and paying attention to the markings, cadence, rhythm and clarity, next to volume, tone, and pace.

Auditory Submodalities when you have contact by phone.

The most notable voice submodalities in use are:

1. Volume: loud to whisper
2. Pace: fast to slow
3. Pitch: bass to soprano
4. Timbre: resonance in chest / throat / nose
5. Cadence: breaks or groups of words
6. Rhythm: regular / irregular
7. Monotonous / multi-tone
8. Breaks: many / no / long / short breaks
9. Clarity: pure brightness to matt
10. Emphasis: marks or accents
11. Focus on breathing inhale, exhale among others.



Here is a story entitled "C'est le ton qui fait la musique" that provides an example of unconscious non-verbal communication.

When Jacques was about 14 to 15 years old, his father often told him to use a different tone in his speech. He would say that in French: "Jacques, c'est le ton qui fait la musique." At that time Jacques understood little of what he meant. He thought: "words are words, so what would my father like me to do in another way?" Unfortunately, his father could not teach him how he had to change his tone. For a very long time, Jacques tried to say his thoughts in other words without understanding that this was not what his father meant. He did not understand that the unsatisfactory response he received of others was an effect of his 'unconscious' non-verbal communication.

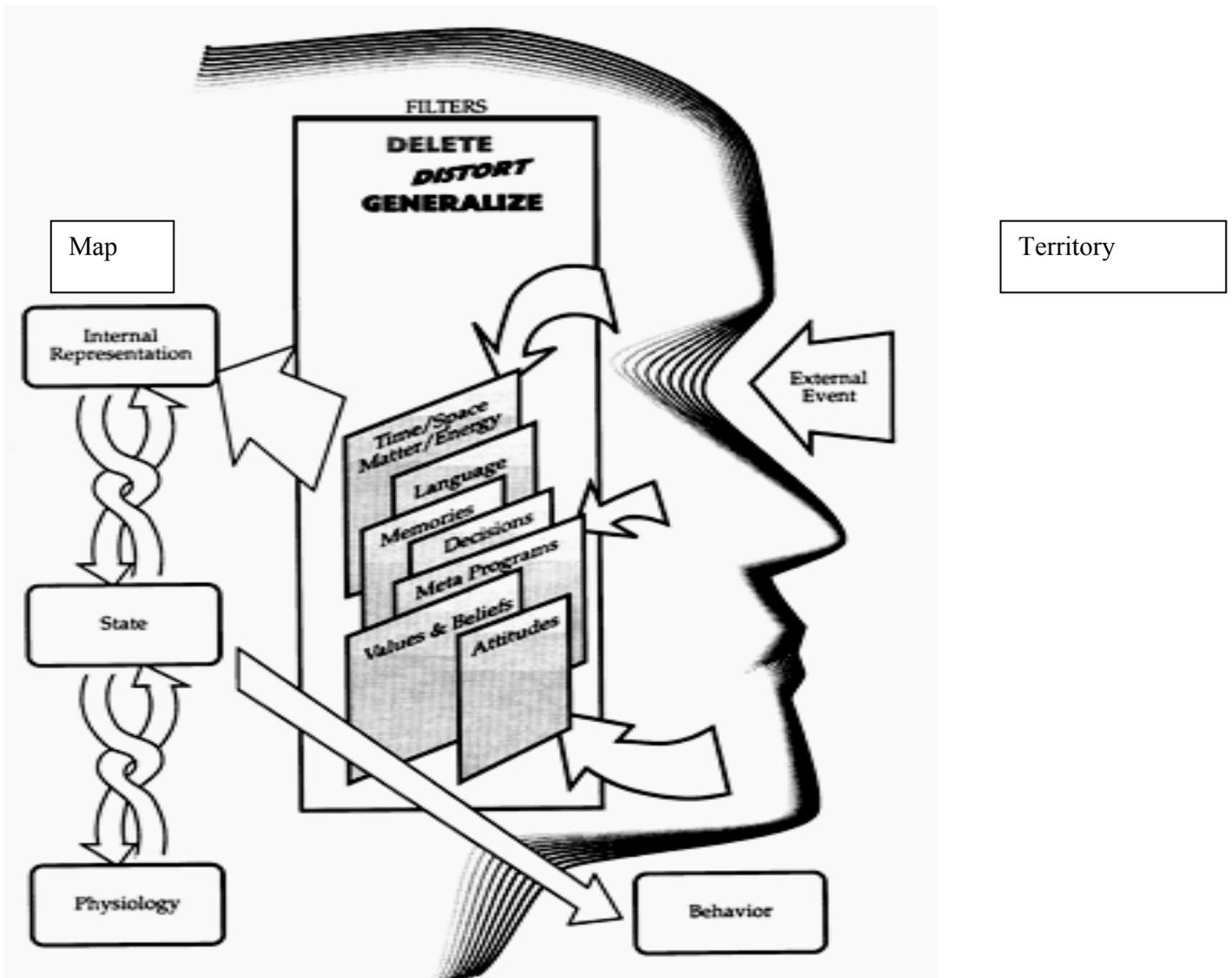
It took another 30 years until he started to learn NLP, before he really understood what his father meant. That it just had to do with the auditory submodalities and that it had nothing to do with the words. In fact, now he knows he can say anything "in the right tone."

If you want to escalate a fight you can do this best by e-mail. You can respond immediately to an e-mail, write clearly how you think about the other, do not mind about the words you use and do not ask questions.....

9. Complete NLP-Communication model



25. Exercise: Compare the two models.



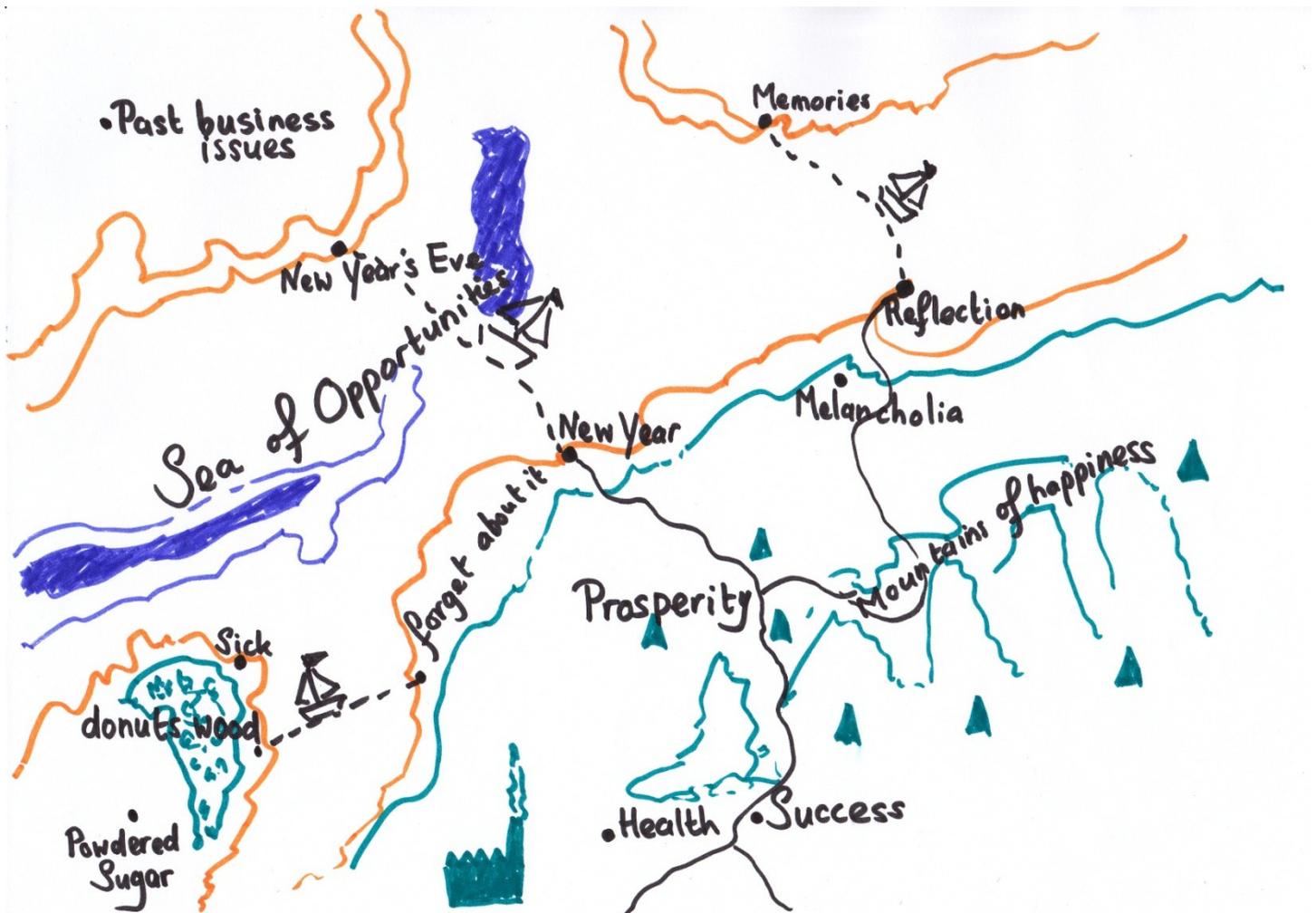
The 4th presupposition of NLP:

4. *The words we use are NOT the event or issue that they reflect
(The map is not the territory)*

26.Exercise: Changing your internal representation

1. Close your eyes.
2. Imagine that you have a slice of a lemon in your mouth. Imagine that situation completely.
3. Do you see an image? Do you see color? Do you see movement? Is it large or small? Do you see yourself in the picture or are you outside the picture?
4. Do you hear something or someone?
5. Do you taste or smell something?
6. Now notice in what mood you are.
7. Now change the internal representation: make the image into gray shades, move it farther away from you, and let movements stop. If there are voices, let them whisper and hear them farther away, less varying.
8. What is your internal representation now?
9. What changes do you observe in your mood?
10. What is the impact on your physiology?
11. What impact did this mood have on what and how you told about your internal representation (= your behavior)?

27.Exercise: Where do you feel most at home on this map of emotions?



The map is not the territory.

People with growing experience see more and more that everyone has their own model of the world. This learning process can be supported with some exercises where the participants realize how much they can gain when judging less quickly. Doing this would create more options and acknowledge and validate other people more than when they judged quickly.

Practicing the difference between the observation and interpretation can help you to grow from knowing and applying this knowledge. Giving attention to and appreciating differences among people contributes to this development.

When one grows older and gains in experience, knowledge of human nature could also increase. Becoming aware and going for further training can strengthen your ability to substitute “I am right and you are wrong” into “I go for happiness.”

Do you think that your opinion is the truth? You might look further and discover many possibilities and options. The map is not the territory. The territory is always bigger than the map.

from one judgement → to → many possibilities → creates → success

10. The three life questions:

1. What do you focus on?

Everyone knows the phenomenon that if you focus on something, it gets bigger and is strengthened.

Strengthening:

You have a little headache, but you get a visit from a nice friend, you now think only of the pleasant visit.

Have you just bought a new car? You see 'suddenly' all cars of the same type.

Are you pregnant? You see suddenly all women who are pregnant.

If you pay attention to more positive thoughts, your positive self-image will grow.

Weakening:

You feel that the things you are doing are not going well: Do you focus on what goes bad? Or do you focus on what the other does 'wrong'? Or on what you do wrong yourself? If you do this, you only will pay attention to what you're doing wrong. You will feel more the weakening power of these thoughts.

How it can work

Do you focus on the half empty or half-full glass? If you can say to yourself: There is no failure only feedback, then you will see more and more opportunities to learn and increase your happiness. Do you focus on a situation or the process to change? Do you focus on the fun in your life, the good in others, the positive intention of the other? The more attention you give something, the stronger it becomes! The more you will enjoy, appreciate and respect yourself and others. Once we have a certain belief, we will see earlier arguments and facts that confirm this belief. We can use this to create happiness in our lives, to feel empowered and to see opportunities to improve our situation.

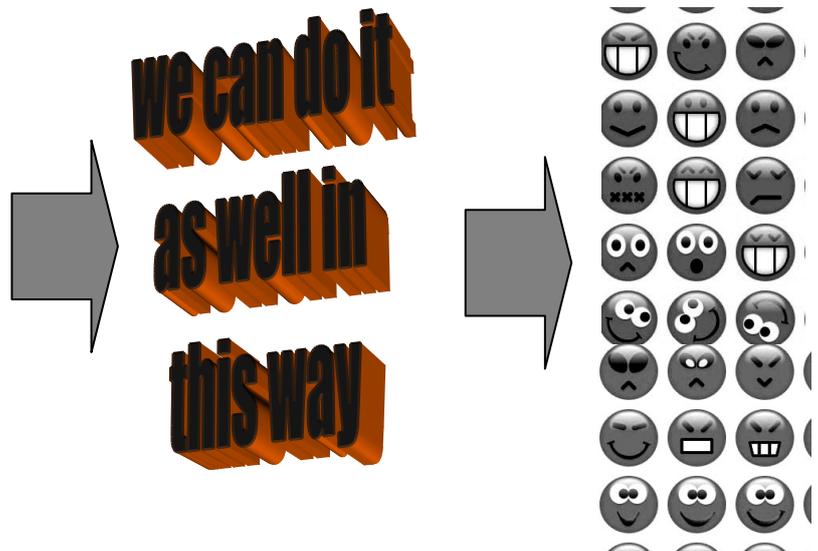
2. What meaning would you give it ?

Events have no objective meaning. We attribute a meaning to it based on our experiences, our needs, our goals. Is the glass half full or half empty depends on the situation. If there is dirty stuff in the glass and you are happy that so much is out already, you will say it is half empty. But if it is nice and you look forward to drinking more of it, it is likely that you say the glass is half full. If you have a sweet dog and someone tells you about a dog, then you are more likely to think that that dog is nice. If you had a bad experience with a dog, then you are more likely to think of a nasty dog. It is our internal representation (see NLP communication model) that makes the meaning we give to an event.

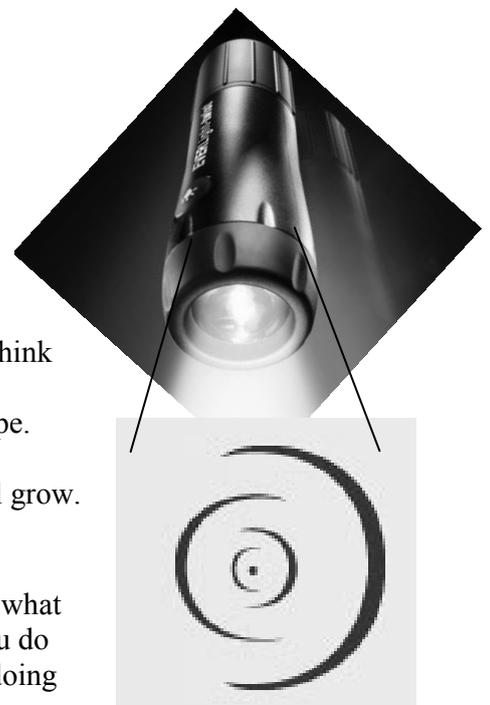
3 What are you doing?



Don't judge



Many options



Finally the most important thing in your life is: What do you do? Indeed that is what determines how others will react to you and what you create. What you sow you reap. So, you need to sow beautiful flowers and healthy plants to yield delicious fruits.

If you do what you've always done, you'll also get what you always got. If you are on the side of the cause and you take the initiative, then you take the first steps to greater success in your life.



28.Exercise: Apply the 3 life questions

In pairs. A tells a successful memory and analyses the three life questions, B listens and supports. Turns

“Man dare to live”

By Dirk Witte, translated by Marlies and Sytse

Listen to Ramses Shaffi in Dutch <http://www.youtube.com/watch?v=sTmldk0I3t0>

You only live short and one single time
 And if you want it differently afterwards that is not possible anymore!
 So man, dare to live!
 Do not ask every day of your very short life:
 How did my dad and my greatpa do this?
 How would my cousin or my friend do this?
 And who knows what neighbor finds of this
 And - what 'decency' has prescribed?
 Man, dare to live!

People determine the color of your tie,
 The shape of your hat, and the shape of your jacket
 And – also the shape of your life!
 They indicate the paths along which you should go,
 And cry 'Oh shame! "when you stand still for a while.
 They do choose your future and also your work,
 They choose you a pub and also a church
 And what you must give to the poor.
 Man, is that live?

The people prescribe the rules of life for you,
 They counsel you and they shout in one voice:
 This is how you should live!
 With this person you can be in touch, with the other not.
 With her you should marry, - even without love.
 And there you should live, decency demands-
 And you will be ignored if you did otherwise
 As if you had dome something very bad
 Man, is that life?

Life is very good, life is very beautiful.
 But - fly into the air, and don't hide in a cage!
 Man! dare to live!
 Put your head in the air and your nose in the wind,
 And don't mind the judgment of others my friend
 Keep a heart full of love and warmth in your chest,
 But be on your own square meter a King!
 What you are looking for nobody else can give you!
 Man, dare to live!

11. Neurological levels

Neurological levels, explanation

The NLP Neurological Levels is a valuable tool for organising our thinking, information gathering, and communication. Developed originally by Robert Dilts and Todd Epstein, the Neurological Levels is one of the most useful of all NLP models. Using the model enables us to understand in a clear and structured manner what makes a person 'tick'. The Neurological Levels is a model which we can run in the background as we are doing our work and living our life.

If we are working and don't feel OK in the office with what we are doing, for example, we can use it to clearly identify whether our difficulty is the result of:

Environment: do I like the surroundings or the people in my workplace?

Behaviours: adopting inappropriate physiology or actions (including breathing, tension, etc)

Skills: not having appropriate skills to do something

Motivation: not being able to motivate oneself to deal with it - because it does not fit our values

Beliefs: having certain negative beliefs about the issue that is getting in our way

Identity: considering that it is something that doesn't fit with our self-image

Vision: we cannot recognize how it contributes to our vision for our life.

The Neurological Levels can be used to organise our thinking about ourselves, another individual, a group or an organization.

Mission & Vision	Where are we going with our life? With which people? Which activities and places that are central to this vision for our life/future - and, perhaps, the contribution we intend to make to the world.
Identity	Our self-esteem, our sense of self, what we identify with. This can include identifying with such things as our job, marriage, religion. It can also include how we interpret events in terms of our own self-worth.
Beliefs & Values	Whether we believe something is possible or impossible, whether we believe it is necessary or unnecessary, whether or not we feel motivated about it.
Capability & Skills	Whether or not we have innate capabilities and/or learned skills for dealing appropriately with an issue.
Behavior	Our external behaviors. This could include, for example, what an observer would see or hear or feel when we are engaged in a particular activity.
Environment	Our surroundings: the people and places that we are interacting with, and responding to, when we are engaged in a particular activity.

Why use this?

The neurological Levels is one of the most valuable of all the NLP tools and skill. It adds a quality of precision and depth to both our communication and our understanding of ourselves and of other people.

This is why we repeat working with the Neurological Levels in each of our courses, so that participants gain an increased insight everytime we work with the model.

The Neurological Levels provide a structured way of understanding what's going on in any system including the human personality, a partnership or marriage, a family, a team, a department, or even an organization.

We can use the model to recognize how the various levels interact and how they are related. And it provides a means of asking for, and verifying the relevance of, information such as:

Keeping track, in a highly structured manner, of the large amount of information which is often available when discussing an issue

Recognizing at which level a problem is occurring

Recognizing the most appropriate level at which to target the solution

A higher logical level organizes the information on underlying levels. Change at a lower level may cause change in a higher level. Change at a higher level will always bring change to all lower levels. A solution for a problem is never at the level where the problem is found, always at a different level!

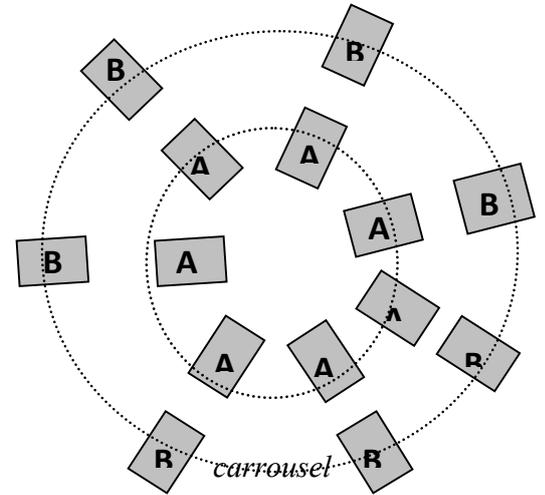
If your abilities, your behavior (and where applicable, the environment you choose!) are incongruence with what you pursue on the higher levels, we speak of 'alignment' where all levels work together and support each other.

The above version of the Logical Levels is based on the original model which was developed by Robert Dilts and Todd Epstein. This model was based on the work of anthropologist Gregory Bateson and philosopher Bertrand Russell.

29. Exercise in a carousel

Half of the group sits in an outer circle and the other half in an inner circle as in the figure. Sit in pairs opposite each other and together form a large circle.

Each person A starts by reading the short text 1 below about the Environment of the neurological levels and A writes B's words in B's handbook. Then A and B swop roles after 2 minutes.



After that, you get the instruction how to turn the carousel.

Choose an area in your life in which you want to improve something.

The area is

1. **Environment:** What I appreciate that can help me to improve this area of life

.....

2. **Behavior:** What I love to do and can help me improve my area of life, is

.....

3. **Skills:** What I'm proud of that I am able to do, and is helpful in improving the area of life

.....

4. **Beliefs and values** that strengthen me in the area of life, are:

.....

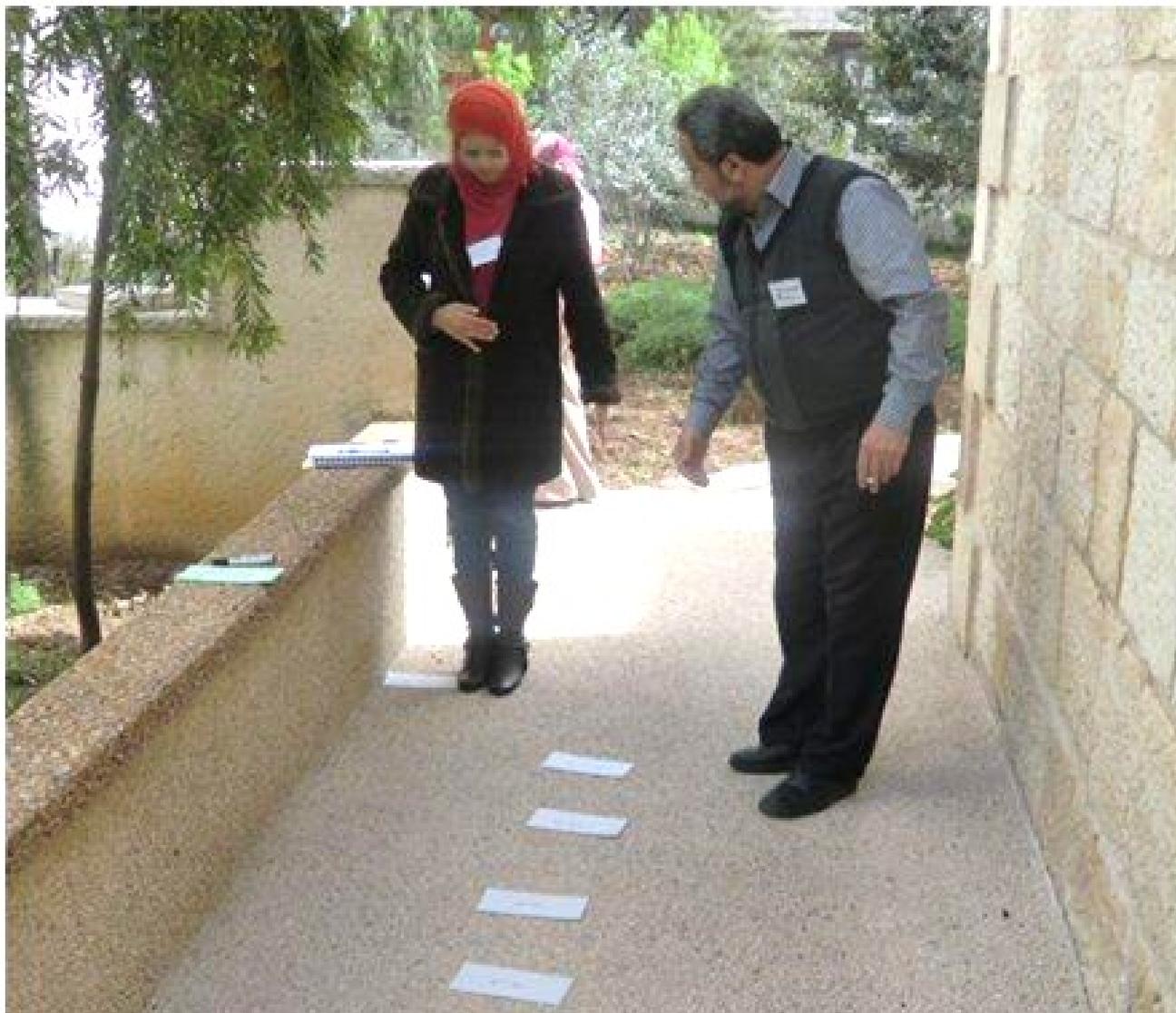
5. **Identity:** I am proud of myself because:

.....

and how this can help me in my life area:

.....
6. **Mission:** My mission and how this can help me in this area of life
.....
.....

Exercise with the Neurological Levels



30. Exercise: Walk through the Neurological Levels

Start with the environment with the behavior at the bottom of the pyramid, then go stepwise up toward the mission. Then turn around and walk from the mission to the behavior answering the questions.



Spirituality or mission: deepest (or highest) level,

What is the objective in my life? What is the goal in my life? The Fundament of our existence.	Turn yourself around and knowing your highest mission in life you look at your identity.
Questions: What are you here for? What is the highest goal in your life? For what do you do everything ultimately?	Question: What is the most important mission in your life?

Identity:

The fundamental sense of self, the core of myself esteem, my emotions and my life's mission (should you always do what others ask you to do, or do you ask others often do what you want them to do).	The fundamental I – feeling the core of my values, emotions and my goal in life.
Questions: Who am I? What do I mean for others and what do others mean to me?	Who am I when I do what my mission stimulates me to do?

Beliefs, convictions and values

The range of ideas which are true and important for you	The range of ideas which are true and important for you
Questions: What do you think is important? What motivates you to do something? What is of great value to you?	Which beliefs and values fit with your mission and identity?

Capabilities and skills

The behaviors, general skills, the –this-is-how-you-do-things, strategies, your knowledge which gives direction to your behavior.	The behaviors, general skills, the –this-is-how-you-do-things, strategies, your knowledge which gives direction to your behavior.
Questions: How do you do these things? What are your skills that make you capable to do what you do?	What are your skills to do these things?

Behavior

Your specifications and reactions in this environment.	Your specifications and reactions in this environment
Questions: What would you like to do (desired specific behavior)? What are you actually doing? <u>Specific undesirable behavior</u>	Which behavior are you going to do?

Environment

External limits or opportunities	
Questions: Where? When? With whom?	Where? When? With whom?

31.Exercise: Changing identity

Purpose of the exercise:

Growing in respect and appreciation for yourself and others. To soften your personality. Honesty with yourself leads to compassion for others. To increase the amount of compassion in the world.

Expected result: A personal sense of peace.

*Love is an expression
of the willingness
to create space
in which something
is allowed to change.*

*Harry Palmer
(An exercise from Avatar)*

Instructions

This exercise can be done anywhere that people congregate (e.g., airports, malls, parks, beaches). It can be done on strangers, unobtrusively, from some distance. Try to do all five steps on the same person. You can do it as well with a person with whom you are in a conflict or with whom you feel irritation.

The groups sits in a circle and follows the guidance of the trainer. You can do the exercise as well for your self, any time you think of doing the exercise. You can do the exercise in pairs where A reads the text and B thinks of a person and is being guided by A through the steps.

Step 1 With attention on the person, repeat to yourself: “Just like me, this person is seeking some happiness for his/her life.”

Step 2 With attention on the person, repeat to yourself: “Just like me, this person is trying to avoid suffering in his/her life.”

Step 3 With attention on the person, repeat to yourself: “Just like me, this person has known sadness, loneliness, and despair.”

Step 4 With attention on the person, repeat to yourself: “Just like me, this person is seeking to fulfill his/her needs.”

Step 5 With attention on the person, repeat to yourself: “Just like me, this person is learning about life.”

Variation:

1. To be done by couples and family members to increase understanding of each other.
2. To be done on old enemies and antagonists still present in your memories.
3. To be done on other life forms.

When done in pairs: A and B exchange the experience.

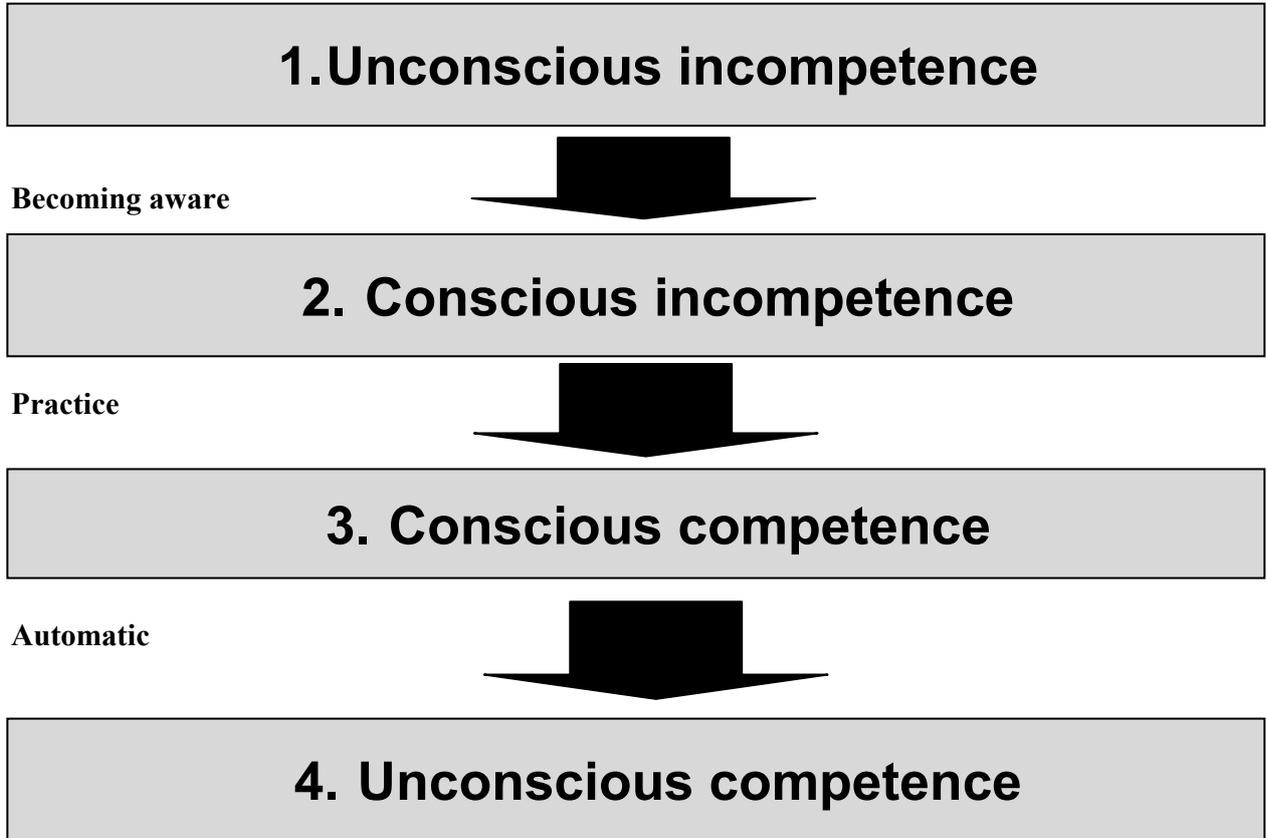
Sharing of some experiences in the whole group.



Harry Palmer: Love is a valuable tool.

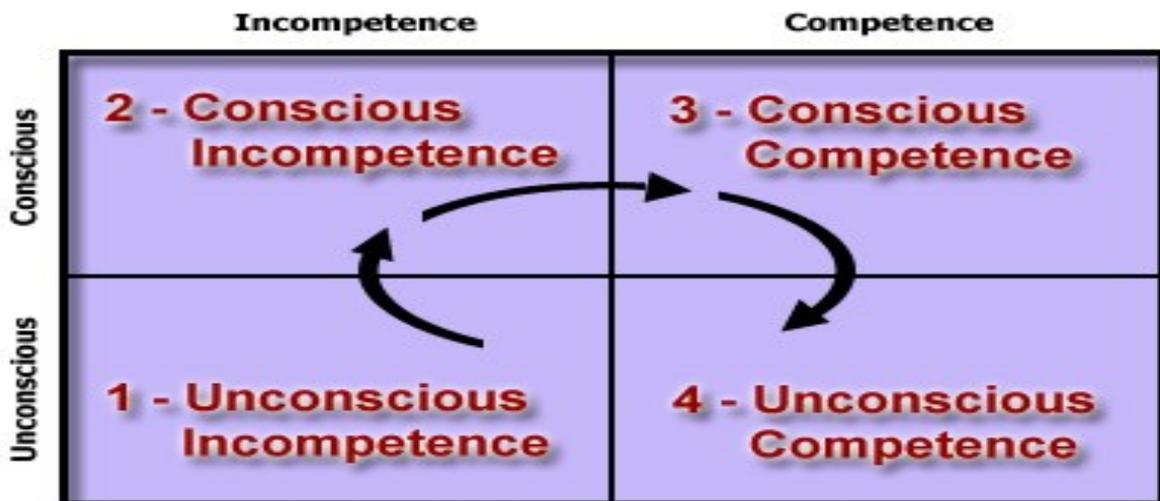
Part 3

12. The four step learning process



Unlearning = From 4 back to 2

Learning again = Going from 2 to 4 with more options



Conscious Competence Learning Matrix

32. Exercise: "Failure does not exist, there is only feedback".

Learning with the four-step learning process to apply this presupposition . Imagine that you actually can do no wrong because everything is a learning experience. You see how that gives a different light on times in the past when you felt that you had made a mistake, and for future moments when you want to try something new? Knowing that you simply cannot fail, gives you the courage to try something adventurous and to become the master of your limiting beliefs. Moreover, you will judge other people's efforts with more mildness rather than to criticize and condemn those efforts.

1. Briefly describe an event which you have seen so far as a failure.

.....

2. What have you learned from this occasion?

.....

3. And what else?

.....

4. In which phase of the four-step learning process are you at the moment in relation to the behavior that would be successful in this event? Phase 1 / 2 / 3 / 4

5. Think of a situation in the future in which you might apply the learned lesson.

.....

If what you do doesn't give the desired result, then do something different.

In other words:

If you always do what you always did, then you get what you always got.

Do you feel like walking against a wall when you do the same things in the same way over and over again? Sometimes you can be so involved in a situation that you cannot see what unproductive habits you've developed. Or you cannot see that very old behavior leads to similar unproductive results. You're stuck because you repeat the same behavior or you are just responding to your emotions.

In what situation was your behavior not functional and not having the desired result? Is a change of your behavior welcome?

For example: If you are resistant to every change in your job, while you want to enjoy your job, you might find another job, or approach the situation with humour, or think that the people who want change have a positive intention for their proposals to change.

6. Describe a possible change in your behavior, which is new for you.

.....

Modeling of successful behavior leads toward excellence.

NLP was previously developed by Richard Bandler and John Grinder, who used special people as role models. NLP assumes that if someone does something very well, he has reached the level of unconscious competence. Very often the person cannot explain how he or she does what she or he is doing.

You can learn from a special person whom you know by observing what he does and how he works. That can involve anything from his way of making rapport and his way of behaving, unto his values and beliefs.

7. Think of someone in your surroundings from whom you would like to learn a certain kind of behavior.

.....

8. Which behavior would you like to learn?

.....

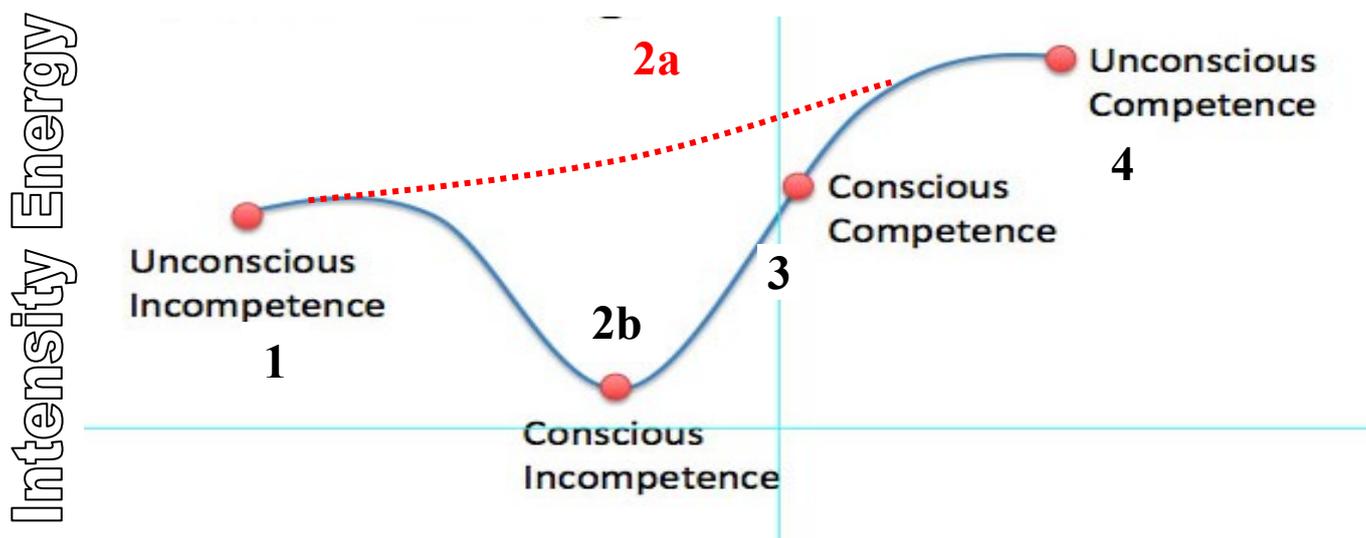
9. How would you do that?

.....

Trainers often make the mistake of assuming that a learner is at stage 2, and focus their efforts toward achieving stage 3, when in fact the learner is still at stage 1. This is a fundamental reason for training failure — because the learner simply has not recognized the need for new learning. Until the learner has achieved awareness of a weakness or a training need ('conscious incompetence'), the learner has no interest, attention or motivation for the learning process. Learners only respond to training or teaching when they are aware of their own need for it, and the personal benefits they will derive from it.

Emotions and the second step in the learning process

Celebrate the 2nd step (2a dotted line): Conscious incompetence (2b): Dip – A Few Words of Encouragement will help a lot in the learning process



What might happen with the emotions in the learning dip?

- Big goals aren't handed to you. You have to earn them.
- If it is anything worth doing, you will hit a dip.
- The dip is the toll you cross, the dues you pay.
- You will want to give up.
- You will question yourself.
- You will feel uncomfortable.
- You will want to fling yourself back into your comfort zone, but you won't.
- You will push through it.
- And as much as it might suck, celebrate as you wade your way through the dip.
- Laugh when you can; cry, scream or vent if you need to; and know that you'll emerge stronger on the other side. Dragon slayed. Finish line in sight. Big dream conquered.

Description of the four steps

1 — Unconscious Incompetence

The learner is not aware of the existence or relevance of the skill area.

- ▶ The learner is not aware that they have a particular deficiency in the area concerned
The learner might deny the relevance or usefulness of the new skill
- ▶ The learner must become conscious of their incompetence before development of the new skill or learning can begin
- ▶ The aim of the trainer or teacher is to move the learner into the 'conscious competence' stage, by demonstrating the skill or ability and the benefit that it will bring to the learner's effectiveness

2— Conscious Incompetence

The learner becomes aware of the existence and relevance of a skill; he becomes aware that he cannot perform the skill

- ▶ The learner is therefore also aware of their deficiency in this area, ideally by attempting or trying to use the skill
- ▶ The learner realises that by improving their skill or ability in this area their effectiveness will improve
- ▶ Ideally the learner has a measure of the extent of their deficiency in the relevant skill, and a measure of what level of skill is required for their own competence
- ▶ The learner ideally makes a commitment to learn and practice the new skill, and to move to the 'conscious competence' stage
- ▶ In the eastern philosophy of Zen there is a term called "beginner's mind" — it reflects a state of radical openness to learning — deeply felt humility and motivation for continued learning

3 — Conscious Competence

The learner achieves 'conscious competence' in a skill when he can perform it reliably at will

- ▶ The learner will need to concentrate and think in order to perform the skill
- ▶ The learner can perform the skill without assistance
- ▶ The learner will not reliably perform the skill unless thinking about it - the skill is not yet 'second nature' or 'automatic'
- ▶ The learner should be able to demonstrate the skill to another, but is unlikely to be able to teach it well to another person
- ▶ The learner should ideally continue to practice the new skill, and if appropriate commit to becoming 'unconsciously competent' at the new skill

Practice is the single most effective way to move from stage 3 to 4

4 — Unconscious Competence

The skill becomes so practiced that it enters the unconscious parts of the brain - it becomes second nature'

- ▶ Common examples are driving, sports activities, typing, manual dexterity tasks, listening and communicating
- ▶ It becomes possible for certain skills to be performed while doing something else, for example, knitting while reading a book
- ▶ The person might now be able to teach others in the skill concerned, although after some time of being unconsciously competent the person might actually have difficulty in explaining exactly how they do it — the skill has become largely instinctual
- ▶ This gives rise to the need for long-standing unconscious competence to be checked periodically against new standards

33.Exercise: Learning to use the Disney Strategy

Adapted from Robert Dilts Story of the Month

Walt Disney's ability to connect his innovative creativity with successful business strategy and popular appeal certainly qualifies him as a genius in the field of entertainment. In a way, Disney's chosen medium of expression, the animated film, characterizes the fundamental process of all genius: the ability to take something that exists in the imagination only and forge it into a physical existence that directly influences the experience of others in a positive way.

The simple yet worldwide appeal of Disney's characters, animated films, live action features and amusement parks demonstrate a unique ability to grasp, synthesize and simplify very basic yet quite sophisticated principles. Disney also was responsible for a number of important technical and organizational innovations in the fields of animation and film-making in general.

One of the goals of NLP is to make explicit maps of the successful thinking strategies of people with special talents like Walt Disney. NLP explores the way people sequence and use fundamental mental abilities such as sight, hearing and feeling to organize and perform in the world around them.



Walt Disney

Like Albert Einstein, who claimed that, "Imagination is more important than knowledge," Disney took his fantasies very seriously, contending that, "Animation can explain whatever the mind of man can conceive." In fact, the creative processes of the two men have some remarkable similarities. Einstein claimed that his typical thinking style was "visual and motoric" and he often used visual fantasies or "special imaginary constructions" to make his discoveries. Disney too seems to have been highly visual and physical in his creative process.

The following statement was given by Disney as a description of his process for creating his stories:

"The story man must see clearly in his own mind how every piece of business in a story will be put. He should feel every expression, every reaction. He should get far enough away from his story to take a second look at it...to see whether there is any dead phase...to see whether the personalities are going to be interesting and appealing to the audience. He should also try to see that the things that his characters are doing are of an interesting nature."

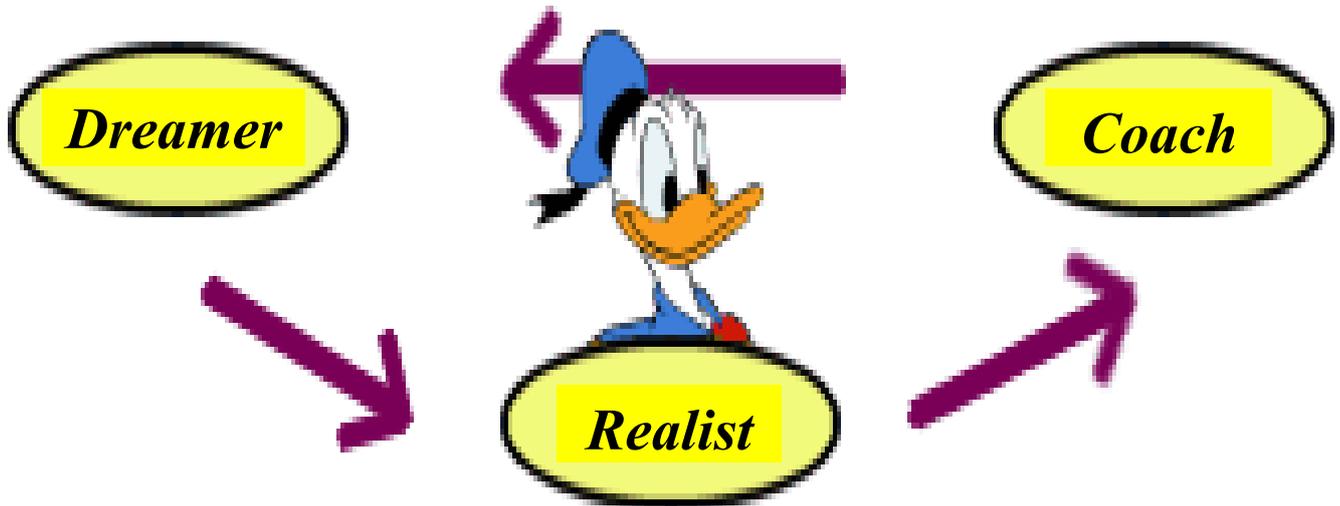
From the NLP point of view, this statement provides a remarkably clear description of the basic elements of Disney's creative strategy. It involves three distinct **perceptual positions**, working in coordination with one another.

How to do the Disney Strategy?

The Disney Strategy is constructed by Robert Dilts on the base of the strategy used by Walt Disney. Anchor three resource states:

1. Take three places each representing one of three resource states / positions (the dreamer, doer, critic or coach). You could take, for example, three chairs. Walt Disney worked in three different rooms.
2. Step into the **dreamer position**. Allow yourself here to dream uninhibited, to fantasize and to get ideas. Form images of yourself, keep your eyes and your head up. (Visual Construction)

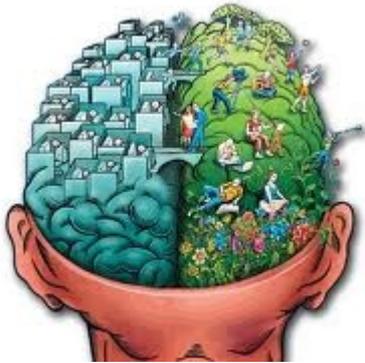
3. Step into the **doer position**. Also called the realist. Translate your ideas into concrete plans for effective implementation. Focus on your feelings, keep your eyes and head to the bottom right. (Kynesthetic)
4. Step into the **critic/ coach position**. Give criticism / feedback on your plans and look for potential problems. Talk to or in yourself. Give yourself good advise to improve your plans. Keep your eyes and head slightly inclined to the left down. (Auditive digital)



5. Formulate a goal. Which behavior would I like to have at my disposal?
6. Step into the **Dreamer position**: What would I look like if I did as I would like to do?
7. Step into the **Doer / Realist Position** and look for a concrete situation in which I would like to use my new behavior. Bring this image down on the floor and step into the situation, associate and experience how it feels.
8. Step into the **coach / critic position** what advise would I give myself in the coach position? What are the criteria the new behaviour should meet?

13. Cause and effect

Isaac Newton (1642-1727) was the founder of the cause-effect model. The story goes that one day he lay under an apple tree when an apple fell on his head. Maybe everyone else would call it a coincidence. Newton continued to think about it and asked the question: "If I take this incident seriously now, what's the cause of the fall?" He went on searching in his mind to find the real cause of the fall of the apple and in this way he discovered the laws of gravity. Based on Newton's laws, there is always a cause for a problem, provided we see the problem as a result of something.

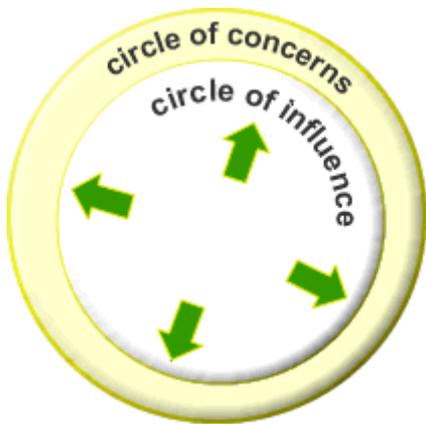


Cause or or result?

The cause-effect belief assumes that if we want to find a solution for a problem, the best thing to do is to change the source of the problem. Indeed, if we remove the cause, the problem will disappear. In life, many people still have to make the real movement from the effect to the cause. You're the one that determines how you interpret things to yourself, and you can never put this outside yourself. The expression "to stand on the side of the cause" is frequently used in NLP, and is therefore one of the most important starting points for effective change.

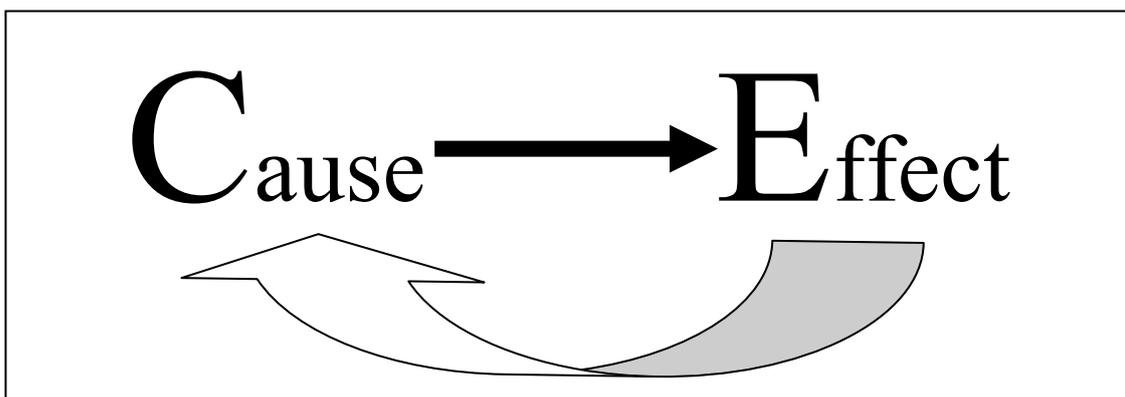
People who are standing on the side of the cause, are convinced that they themselves can influence what they create in their life and they know that they themselves interpret the world in a certain way. They assume that the solution to many problems lies in a new and different way of perceiving and thinking.

One of the movements participants in NLP training make is to stand even more on the side of the cause. We speak also of increasing your circle of influence. As a metaphor, you might wonder "what if you see your life as a bus, you sit at the back of the bus and do you leave the steering wheel to someone or something else or do you keep it in your own hands?"



The basic condition for creating real change and achieving success is that people are willing to stand at the side of the cause. It is even more interesting to believe that you can influence your own actions than that you know exactly what subsequent steps should be taken to change a situation.

How do you enlarge your circle of influence??



34. Exercise: Cause-Effect test:

Are you standing more on the side of the cause or on the side of the effect?

Aspect of communication	Mark every question with the answer that appeals most to you.	Score
1. What do you focus on?	A. Usually I am more focused on approaching. B. I often want to avoid problems.	1A 1B
2. What do you think of?	A. First I think of the solution of a problem. B. First I think of the cause of a problem.	2A 2B
3. Against or together?	A. I feel the other is against me and I think 'they, you and everyone takes care of him/herself.' B. I think in 'we and together.'	3A 3B
4. Dealing with each other	A. There is talking about others, often blaming, the other does not need to be there. B. There is talking with each other, daring to confront each other (with respect).	4A 4B
5. Helping or attacking?	A. The other will usually help me. B. It feels like others often want to attack me.	5A 5B
6. Concept of humanity	A. People are interchangeable: "for you another." B. Each person has a unique contribution ,	6A 6B
7. Missing?	A. People will miss me and address me. B. No one will miss me.	7A 7B
8. Adding to or criticising?	A. It is nice when others add to what I contribute. B. Everyone has some criticism of me.	8A 8B
9. Contribution?	A. I just cannot have a valuable contribution to the society. B. I contribute to the society by strengthening cooperation.	9A 9B
10. Humor	A. Jokes arise from a desire to challenge each other for change. B. Jokes are usually made at the expense of others.	10A 10B
11. Taking or sharing	A. I want to grab as much as possible; otherwise I'll be short. I will take what I can get, other people do this as well, isn't it? B. I do not begrudge the other something, the more I give the happier I will be.	11A 11B
12. Changing or staying who you are	A. I want to grow, become wiser and I want to understand people better. B. I am just like I am and I don't understand why other people don't understand that.	12A 12B
13. Conflicts	A. There is the law of the jungle. B. There is always a solution in which everyone feels good.	13A 13B
14. Pain	A. I give pain a place in my life. B. I want to avoid pain, when I feel pain I think it is not fair.	14A 14B
15. Atmosphere:	A. I usually experience a cold atmosphere around me. B. I create a pleasant atmosphere around me.	15A 15B
16. Being right	A. I want to create happiness and I respect other peoples' opinion . B. If I'm right, I want others to acknowledge it.	16A 16B
17. Relations or tranquillity	A. I pay attention to relationships at my work. B. I wish that people would leave me alone at work.	17A 17B
18. Work pressure or challenge	A. I particularly feel the heavy workload. B. I am especially looking for the challenges in my work.	18A 18B
19. Feedback	A. Criticism is necessary to keep me sharp. B. You must tell the truth, saying the truth as it is, without consideration.	19A 19B
20. Failures and feedback	A. There are no failures there is only feedback. B. You must pay for your mistakes.	20A 20B
21. Unless	A. I say no unless. B. I say 'yes' if I can.	21A 21B
22. Change	A. If there is something I hate, it would be change. B. I appreciate change as a welcome variation.	22A 22B
23. Possibilities or problems	A. I usually first see possibilities with a proposal. B. I usually first see problems with a proposal.	23A 23B
24. Generalizations	A. The politicians and the businessmen are not good. B. That person does not do so well, but another time he/she was doing well.	24A 24B
25. Cultures	A. Other cultures are a threat to us. Our values are being threatened with extinction. B. We can learn much from other cultures. They can enrich us.	25A 25B
		Total

Look at the next page to calculate your score

Calculation of the result of the Cause and Effect Quiz.

For each of the questions, circle one score that is most applicable for you. Then look at the table below and mark your scores. Give yourself a score of 2 points in the following items. If you choose the other item, the score is 1 point.

	1A	11B	21B
	2A	12A	22B
	3B	13B	23A
	4B	14A	24B
	5A	15B	25B
	6B	16A	
	7A	17A	
	8A	18B	
	9B	19A	
	10A	20A	
scores			
		Final score	



Are you the driver of your Life-bus?

Explanation of your final score:

Between 25 and 29: You are standing in almost all aspects on the side of the effect.

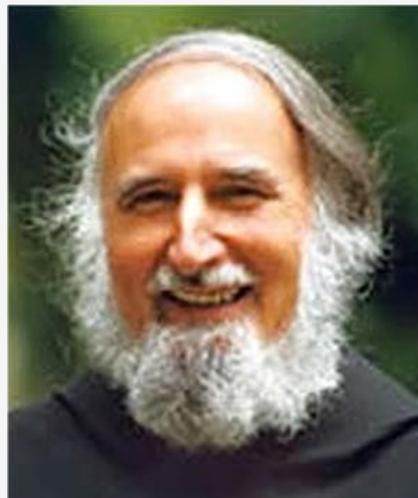
Between 30 and 35: You are more on the side of the effect than on the side of the cause.

Between 36 and 40: You are more on the side of the cause than on the side of the effect.

Between 41 and 45: You are in many aspects on the side of the cause.

Between 46 and 50: You are in virtually all aspects on the side of the cause.

"I can only protect myself against the entertainment industry by determining and organizing my own time. Sometimes it is useful to throw the television out of the house. "



Anselm Grün

(Benedictine monk in Order of the day, 365 texts)

Part 4

14. Anchoring for advanced students

35. Exercise: Anchoring:

Making resources from the past available for the present.

Step 1

Write your own personal challenges / problematic situations:

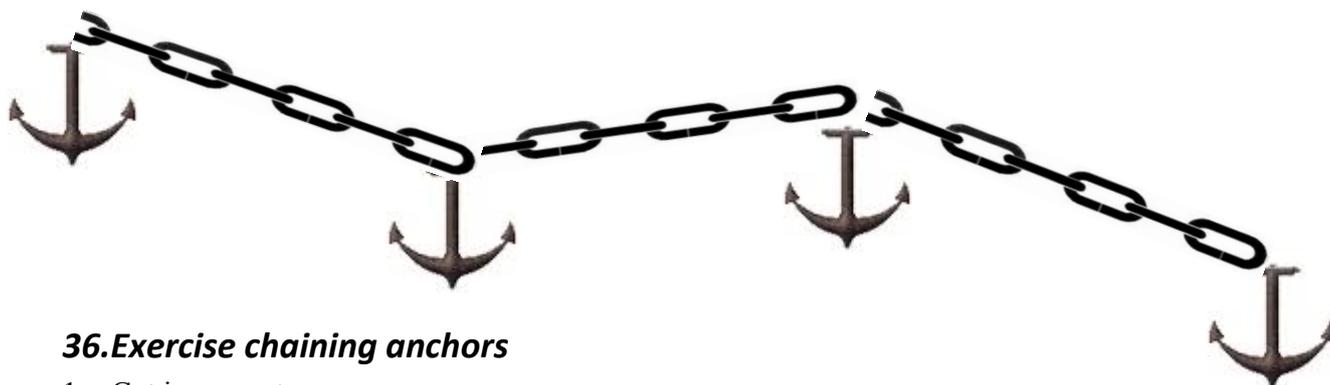
My Personal Challenges		
Challenging situation: For example:	My example with the undesirable emotional present state in the past / or future (UPS):	My desired emotional future state (DFS):
An encounter with someone who scares you		
Participate in a competition		
Saying goodbye to someone		
A conflict to endure / to solve		
Experiencing an emotional occasion (wedding, funeral)		
Important meeting to attend		
Making a complaint		
Make an application or assessment		
Negotiating the best deal		
Moments where you feel under pressure		
Make a presentation		
Undergo a medical procedure		

Capture Positive moments		
Category Anchor:	Anchor experience (concrete event with a desired emotional state):	Desired emotional state:
Visual (images):	(e.g., the daffodils in the park,)	e.g., admiration

Auditory (sounds):	(e.g., the tune of your favorite tv-program/composer)	
Olfactory (smell):	(e.g., aftershave on my husband, freshly baked bread)	
Gustatory (flavors):	(e.g., the taste of strawberries, a bit of soft goats cheese)	
Kinesthetic (touch and movement):	(e.g., feelings of a kiss, feel the fresh air on my face)	

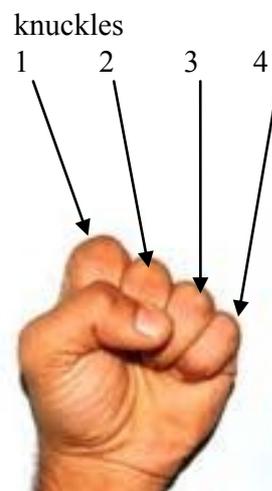
15. Chaining Anchors

Chaining is a technique that is used when the desired/resource state is significantly different from the present undesired state .

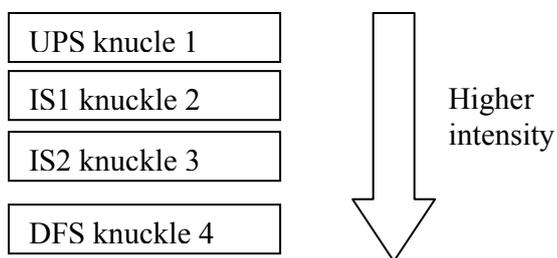


36. Exercise chaining anchors

1. Get in rapport.
2. Tell the client what you are about to do: "In just a moment, I am going to do a process called 'Chaining Anchors' (explain), and that will necessitate that I touch you on your knuckles. Is that OK?"
3. Identify the undesirable present state UPS (e.g., Procrastination), and decide on the positive/resource and desired future state (DFS) (e.g., Motivation).
4. Design the first intermediate state (IS1): Which state takes me away from UPS?
5. Decide on what other intermediate states (IS2, IS3) are needed to lead to the end state.
6. It is your personal chain, so you can decide if one, two or three intermediate states (IS) are useful (e.g., "You're procrastinating, what gets you away from that state?").
7. Get into each state as you elicit and anchor each state separately, beginning with the present state through the end state. You may have to stack all states to get a high intensity. Make sure that the person with whom you work is out of the previous state prior to anchoring the next one. Break the state between states, especially between the last one and the first one.



8. Design the full chain:



9. Test each state. Make sure that you go into each one.
10. Chain each state together firing #1 and when #1 is at its peak add #2, and then release #1. When #2 comes to the peak, add #3, then release #2. Add #4, etc. in the same way. (This is NOT a collapse because the two states do not peak at the same time.)
11. Test: Fire present state anchor. You should end up in final state.
12. Ask the client, "Now how do you feel about" e.g., How do you feel about procrastination?

13. Future Pace: "Can you think of a time in the future when if it had happened in the past, you would have (e.g., Procrastinated) and tell me what happens instead."

Worksheet to practice chaining anchors

Current emotional state (unwanted)

.....
.....

Intermediate Emotional Condition 1 (required)

.....
.....

Intermediate Emotional Condition 2 (required)

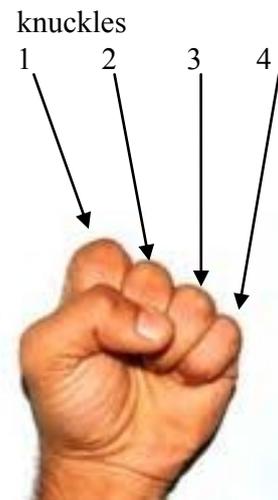
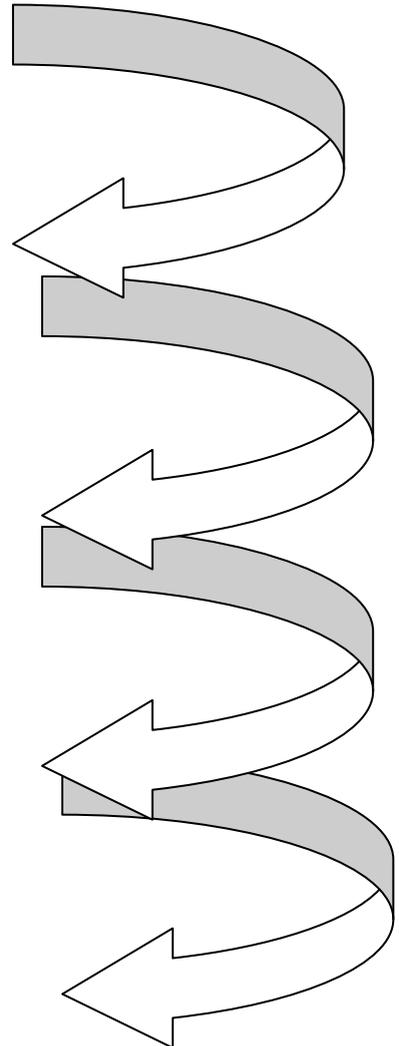
.....
.....

Intermediate Emotional Condition 3 (required)

.....
.....

Seeking Emotional Condition in final state

.....
.....



16. Submodalities

37.Exercise Submodalities:

- Imagine an internal representation of a moment when you felt very happy. Fill in the checklist in column 1.

Is there an image? V = Visual	1 Happy moment	Unhappy moment
Associated / Disassociated		
Framed or Unframed		
Black & White or Color		
Bright or Dim		
Size of Picture		
Near or Far		
Location		
Movie or Still		
In case of a Movie:-Fast/Normal/Slow		
Focused or Defocused		
Seen from beneath of above, from the left or from the right side		
3-Dimensional or Flat		
Is there a sound? A = Auditive		
Loud or Soft		
Rhythm		
Emphasis on specific words		
Fast or Slow		
Pauses		
High or Low Pitch		
Timbre		
Location		
Direction		
Duration		
Internal or External		
Verbal or Tonal		
Stereo or Mono		
Near or Far		
Clarity		
Is there a feeling? K = Kinesthetisch		
Temperature: Hot or Cold		
Texture: Smooth or Rough		
Vibration		
Pressure		
Movement		
Duration		
Intensity, Strong or Weak		
Size		
Shape		
Weight: Heavy or Light		
Internal or external		
Constant or Intermittent		
Location		
Large Area or Small Area		

- Imagine now an internal representation of a moment in which you do something which doesn't make you happy. Fill in the checklist in column 2

About Submodalities

Submodalities are the smallest building blocks of our thoughts, our internal representation. From the communication model, we know that our internal representation is constructed from the six major building blocks images, sounds, feelings, smell, taste and words. In NLP, these are referred to as representational systems or modalities. For each of these modalities, we can have finer distinctions. We could describe a picture as being black and white or color, or it could also be bright or dim. Sounds could be loud or soft, or coming from a particular direction. Feelings could be in different parts of the body or have different temperatures. Smells could be pleasant or annoying, strong or light. Taste could be sweet or bitter or strong or mild. These finer distinctions are called submodalities and define the qualities of our internal representations. Generally, we work with only three modalities -- visual, auditory and kinesthetic. However, if you have an internal representation where the olfactory or gustatory submodalities play a major role (e.g., a food issue or someone who is a cook). People have known about and worked with submodalities for centuries. For example, Aristotle referred to qualities of the senses, but did not use the term submodalities.

The visual submodality Associated/Disassociated is very important and refers to whether or not you can see yourself in the picture (visual internal representation). You are associated if you cannot see yourself in the picture and you are feeling in your body. Often we refer to this as 'looking through your own eyes.' If you can see yourself in the picture, then we say that you are disassociated.

If you are associated in a memory, then your feelings (happy, sad, fearful) about that memory will be more intense. If you are disassociated, this is more like watching a movie of your life rather than being there (on the playing field) and any feelings will be less intense or not at all.

The submodalities give meaning to a internal representation. With meaning, we mean the mood (e.g., angry, afraid) that the internal representation evokes. If you change the submodalities of the memory, the perception of that memory also changes. After all, the memory and the accompanying sense of memory are not determined by the contents of that memory, but in the way we saved that memory. And that applies not only to memories but also for our future images. Every mindset has its own unique structure.

The basics of working with submodalities was laid out by Aldous Huxly (The Doors of Perception, 1954). He noticed that people under the influence of drugs made other internal images of events and that the mood changed. Bandler and Grinder have experimented with changing the internal representation without drug administration. They found that everyone has the skill to change the submodalities of the internally stored images and thus influence the subsequent emotions. They went still further when it emerged that beliefs are displayed in this way. A belief is something that is ever constructed by you. Working with submodalities, you have the ability to construct something else.

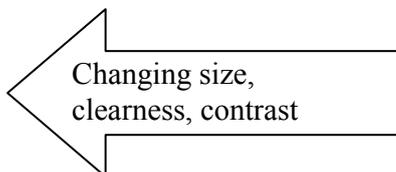
In working with submodalities, we distinguish between digital and analogue submodalities. Digital submodalities are on or off. For example, one might think of moving or stationary. It's either one or the other. For analogue, submodalities intensity can vary, for example, sharpness, brightness or volume of the sound. You could say that there is a slider on it.

Also, we often work with the driver. The driver is the critical submodality that, if you change this submodalities, you automatically change the emotions connected to the internal representation. It is useful to know what the driver is because it has the greatest effect on the change. Note that submodalities are very personal. Changing the driver of one person to the another one will perhaps have little effect.

Swish pattern - A swish pattern is a simple technique to break a certain pattern. It is a simple visualization in which you change image and sound to ensure new patterns in the brains so that you can change your behavior. Ideally suited for nail biting or an irrational fear (phobia).

38.Exercise: Changing Submodalities in a picture

Which visual submodalities are changed in this two pictures?
What happened with the emotions?



Picture 2

Picture 1

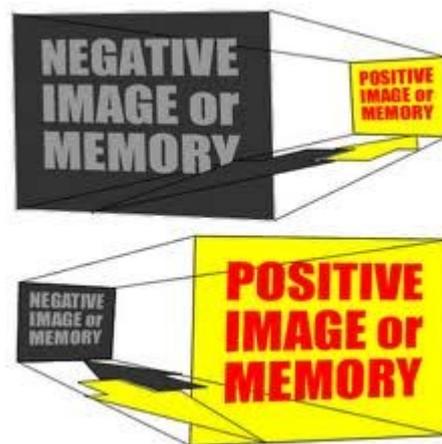
39.Exercise: Distinguish the Submodalities in this poem:

*The invisible threads
connect me
with my sister.
A look, a caress, a kiss,
but also a push, a slap ...
What I have with my sister
is very special.
A kind of secret language,
incomprehensible to another.*

Mieke van Hooft, in: I know I'm cute!, Holland, 2008

Swish patterns

A swish pattern is a pattern of change based on sub-modalities whereby an actual situation which is experienced as negative is replaced by a desired positive situation. We replace one image with a 'swish' and let the image fade into the horizon and replace it with another desired picture. Repetition ensures lasting results. The 'negative' image is also an anchor, which you program automatically into a new direction. Swish patterns are also very effective in modifying undesirable behavior into new behavior.



Keys to successful Swish patterns

- a. "Swish patterns" are anchors, which create an impulse to a fascinating future.
- b. We install new choices for a new way of living instead of changing or abolishing old habits.
- c. Richard Bandler says we only need submodalities to become effective technicians for change.

NLP Swish Pattern: Overview of the Process

1. Get the unwanted state/behavior – the Old State. ,Get the picture that represents the habit or situation the client would like to change.
2. Get the Desired State – the New State – by getting a picture of the type of person the client would like to be instead
3. Adjust the submodalities of the New State (e.g., brightness, size, distance) for the most “real” or most positive kinesthetic.
4. Bring back the Old State, and have the client step into the picture, fully associated.
5. Now shrink the New State so it’s small and dark, and insert in the lower left hand corner, and the client is disassociated.
6. Simultaneously, have picture of Old State rapidly shrink and recede to a distant point while New State explodes big and bright into full view. (This *can* be accompanied by either an internal or external *SWIISSH* sound, but *is not necessary*—speed is!)
7. Repeat step six a minimum of five times. Enjoy the results!

To Keep in Mind

Doing the swish exercise you should be fully associated in Old State (Present State).

You should have detailed sensory-specific representations in the New State (Outcome).

If you are associated in the final picture ,it represents an **outcome**

If you are dissociated in the final picture, it represents a **goal** (This is usually preferred to create a compelling future.)

Make sure to have a **Break State** between each Swish Pattern to prevent the states from looping.

Close eyes during the process and open and close them between swishes.

40.Exercise: Changing Beliefs with swish pattern

Take only beliefs about YOURSELF and about YOUR OWN QUALITIES!

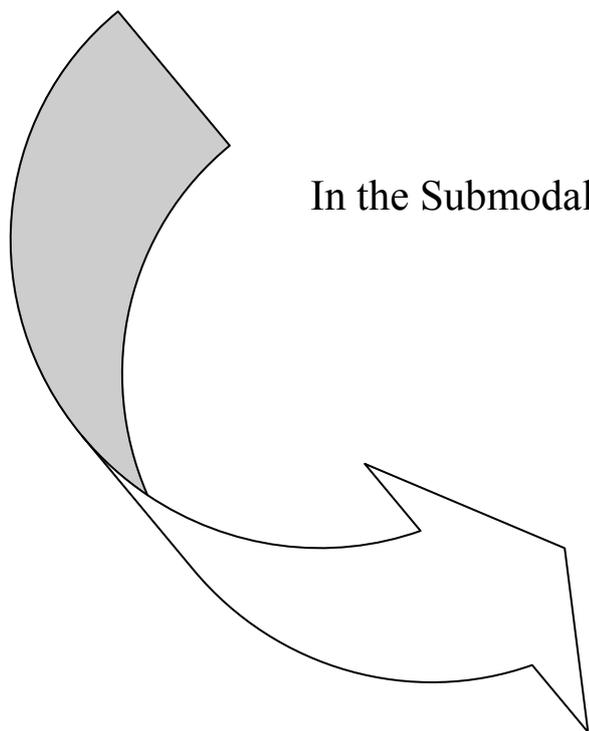
1. Identity: "I am convinced that I am not ..." or
 2. (I am) possibilities: "I am convinced that I can (not) ..."
- Specify the belief very well and check the ecology (Is it good to change this?).

Part I

Step 1. "Think of a belief that you have and that you rather would not have. If you think of this belief, do you have a picture of it? Where is the picture located?" (in principle, the helper asks only questions about the location).

Step 1 The belief which you don't want anymore.
Content

Step 2. Think of a belief which you had and which you don't believe anymore. Do you have an image of it? Find the submodalities. Think first of the location of the picture! Write the submodalities on a paper.
(Take in this case something totally unimportant. For example: "You were thirteen years old and you don't believe that any more. You cannot return to that state. Stay as close to objective facts as possible.)



In the Submodalities of 2

'Museum'

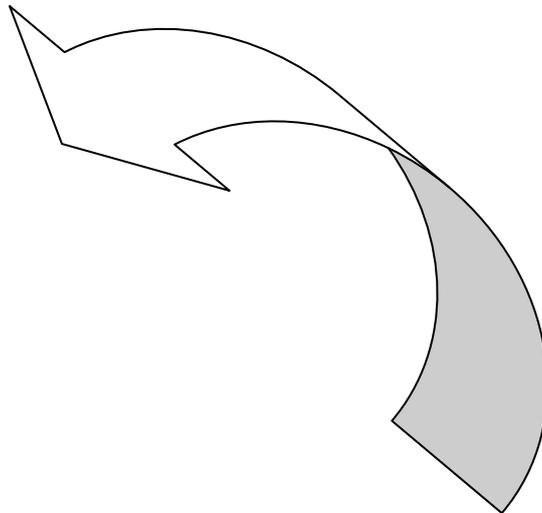
Step 2 A belief which you had and which is not applicable anymore.

Step 3. "Take the content of step 1 (the belief you don't need anymore and apply the submodalities of the belief in step 2 which is not applicable anymore. (The image of the belief which you want to change gets the same submodalities as the belief that you had in the past. 'The helper who accompanies the process mentions the relevant submodalities.)

Part II

Step 4. "Think of a belief of which you are fully sure and which is totally OK and good for you. Find the submodalities of the image. First the location of the image. (The helper writes them on a paper) For this part, take an Universal experience, like for example I am alive!

Step 4
A belief which is absolutely true.



Step 5. "Think of a belief which you would really like to have. Do you have an image of it?
(Very often this is the flipside of the belief which you want to change. Very important is the ecology: is it good for me to have this new belief! It should be realistic(SMART). Otherwise the belief will not stay with you.)

Step 5
A belief which you would really like to have

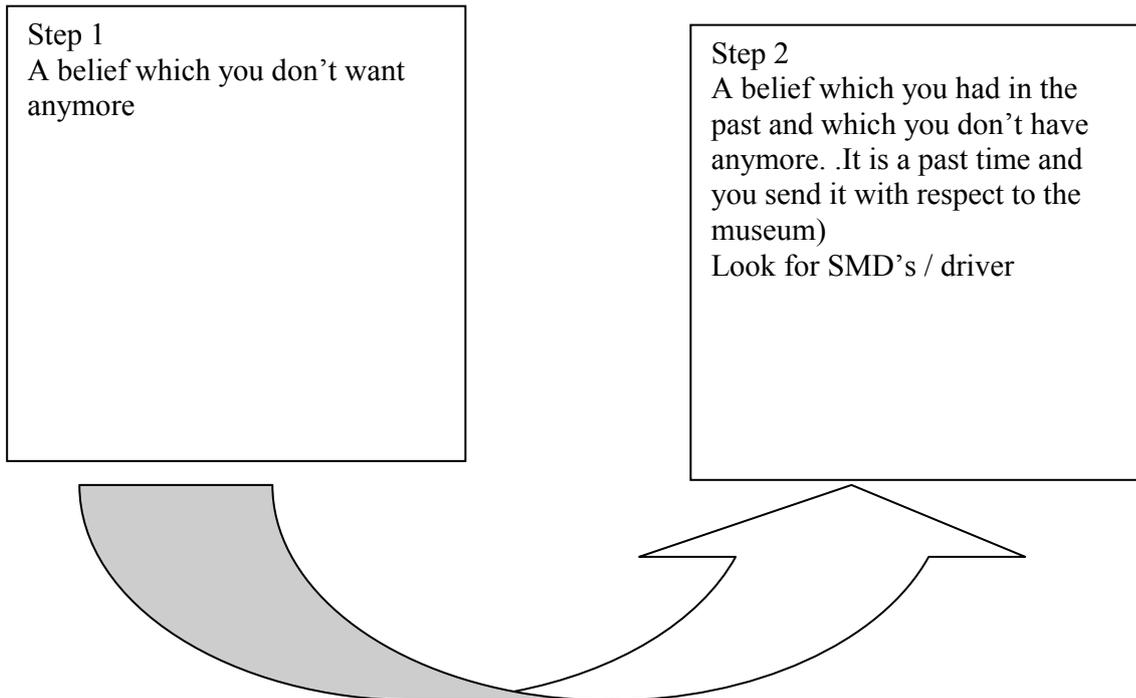
Step 6. "Take the contents of Step 5 and add the submodalities of Step 4 to this new belief." (The helper of the process mentions these submodalities so that it is easier for the worker).

This is the end of the visualisation

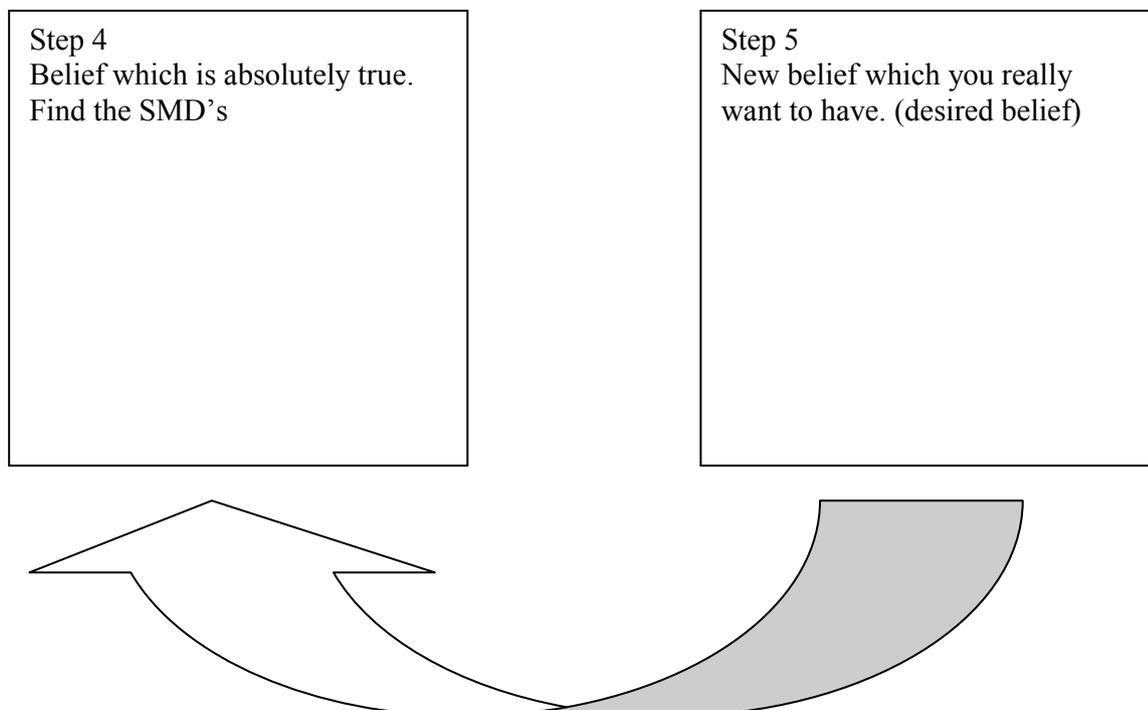
Step 7. Finally:. "Give some reason WHY this new belief is TRUE for you!!"

Step 8. Test:. "Think of a moment in the future in which you test your new belief..."

Summary



Step 3
Image 1 gets the same submodalities as image 2



Step 6
Image 5 gets the same submodalities as image 4

Part 5

17. Values

(Adapted from the NLP master practitioner reader of NTI NLP in The Netherlands)

Values are the criteria on which we make our decisions. They provide the motivation to approach or avoid certain things. Besides providing motivation they also help to evaluate afterwards what we have done. Was it good or bad, beautiful or ugly, was it valuable or did it lose its value? Values direct all human behavior. They ultimately determine how you spend your time.

Most people are completely unaware of their values. In the NLP communication model, values are located in the filters on a (deep) unconscious level. If you are dissatisfied with how you spend your time, then look at which values you have and especially how you can change the way in which your values are directing you. This important part in NLP will give you insight into your own values in different contexts. We will ask ourselves how and when they are developed and also how they influence the different development phases which we go through.

Then comes the question. "Do we want to change?" And, "How can we do that?" If someone does not know how to change, then it is possible to learn that in a course. If he or she is afraid to change, then she or he who has a bigger motivation usually is willing to start to change. This training will provide insight into what your values are, how they arise and evolve and how you can make changes.

After having placed the values in a hierarchy, we look for incongruencies within values and between values. This is an exploration that will give much insight into your actions. It will give great satisfaction while exploring the values.

Definition of concepts

Values

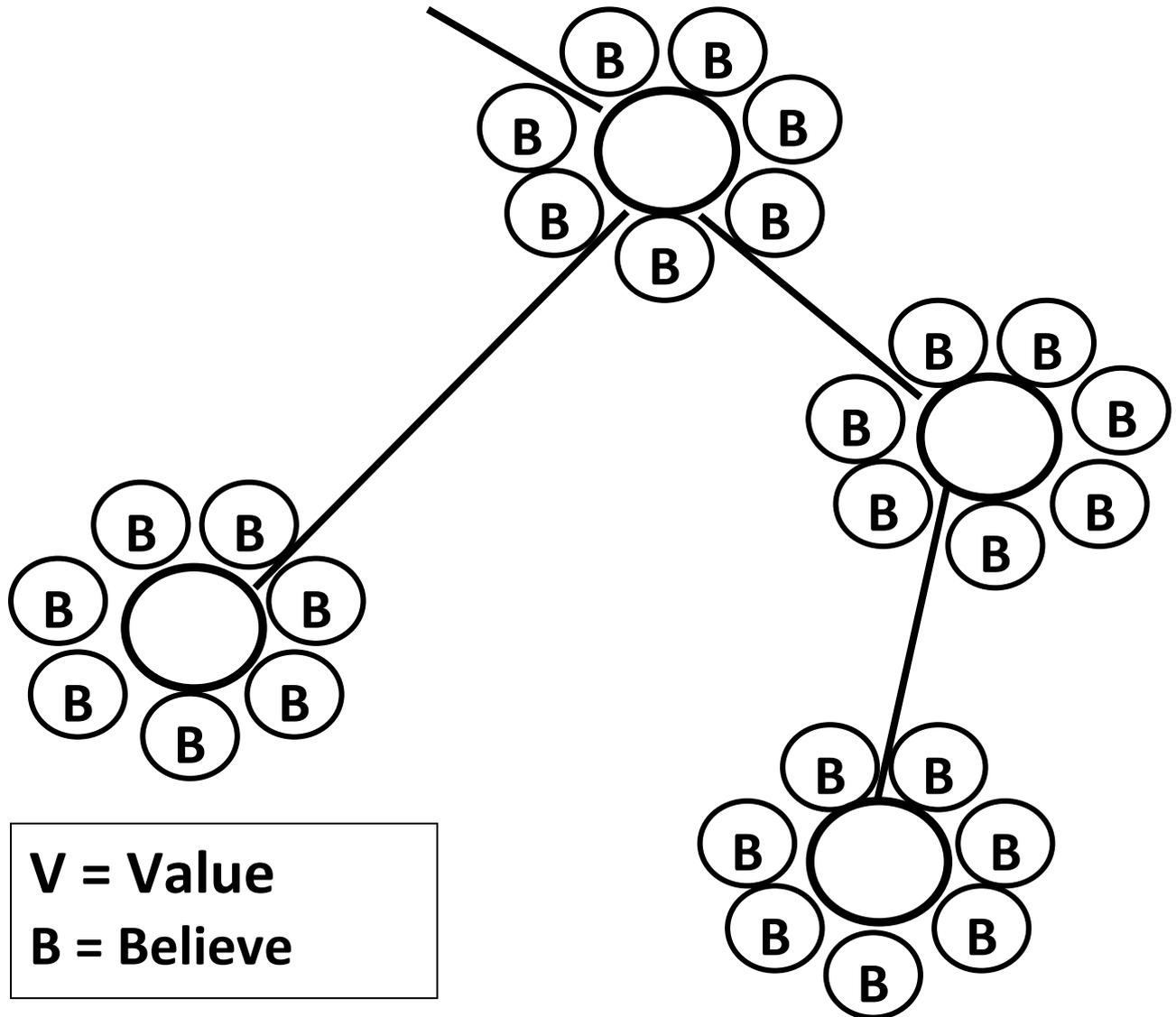
- Stand for what we want to reach or to avoid.
- Are usually expressed through nominalizations.
- Are those things for which we are willing to spend resources.
- Are largely unconscious and at the deepest level. They are the motives of one's fundamental purpose as humans.
- Direct all human behavior. First, they provide the push or kinesthetic motivator with respect to our actions. Secondly, they function as criteria for evaluation after action.
- Are the way we judge whether something is right or wrong, appropriate or inappropriate, among others.

Highly validated criteria

- Are also values. They are our biggest, most important values around which we organize beliefs. Think of it as a kind of coat stand where the beliefs be hanged.
- Are nominalizations; thinking of satisfaction, security, joy, challenge, honesty

Beliefs

- Are linked or related to values. Each belief is in one way or another associated with a certain value, which is probably unconscious.
- We are more aware of our beliefs than of our values.
- Are generalizations with regard to our actions, what we do or what we ought to do.
- Are statements about how we think the world works.



Belief systems

- A belief system is a series of beliefs organized around a particular highly valued criterion (= value).

Attitudes

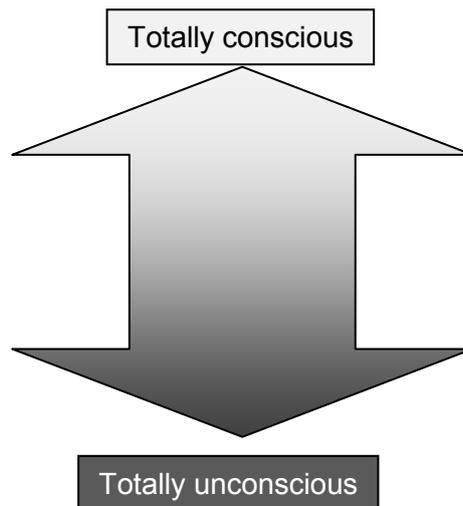
- Are based on groups of beliefs.
- Are the total of values and beliefs related to a certain topic.

Core Beliefs and Values

- Are very important, they are related to our identity and are often created unconsciously, simply by looking at how our parents treated each other in our first seven years of life. They influence aspects of our life. The most influential are those of which we are not aware. Core beliefs and values are the most unconscious of our values and probably most important when we define our personality.
- Core beliefs are much like the highly valued criteria. However, they are on a deep unconscious level.

How is this all organized in our system?

You could say that it is a kind of order from conscious to unconscious



Memories and decisions can be placed on each of the locations in this order. However we can become aware of our meta programmes by studying our own behaviour.

41. Exercise: Finding your values

In pairs: worker and helper/coach, 15 minutes each way.

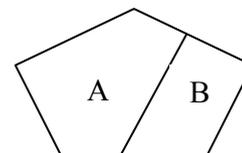
1. Choose a context for which you want to find (becoming aware of) your values. For example: family, neighbourhood, work, club, career, political involvement:
2. Write this context here:
3. What is important for you in this context? Write each of the values on one card.
4. Put the cards in order of importance. Make a hierarchy.
 - a. The worker self indicates the order of importance.
 - b. The coach asks the worker: "Imagine you have value 1 but not value 2. Or: What would your life look like when you would have value 1 but not value 2? Would you choose value 1 or rather value 2?"
 - c. Do the same with values 1 and 3, 1 and 4 and so on.
 - d. Check the selected value with the remaining four or five other values in the list.
 - e. Did you find the value which you want to put in the first place, then say "Okay, this one is OK, which value is next?" (So, for example. "Value 2 but not 3 or Value 3 but not Value 2?")
 - f. Do this until the hierarchy is complete (the most important are the first four or five).

42. Exercise: Becoming even more aware of your values

In pairs 15 minutes each way

1. Ask for specific information related to each value. Calibrate well: non-verbally people communicate a lot, what they don't say in words.
 - a. What does this value mean to you?
 - b. What makes the value so important to you?
 - c. What else?
 - d. What else?
 - e. Notice the words which indicate reaching or avoiding, or negations!

2. Which internal representation do you have with this value? Ask for the submodalities.
3. What is for you the flipside/ the opposite of this value? (for example, the flipside of love can be hatred, but also loneliness)
 - a. Where and when did you experience this flipside for the first time? (Maybe you discover that there are unresolved negative emotions connected to the flipside.
4. Discover how the value is being directed. Ask: what percentage is guided by approaching and what percentage is guided by avoiding (or how many unresolved emotions are still behind the way the value is guided?).
5. You can indicate this in several ways:
 - a. Percentages (e.g., 80/20- 40/60- etc.)
 - b. Capital and small letters (e.g., Ap/av - ap/Av)
 - c. Ap = Approach, Av=Avoid)
 - d. In a spacial way



43. Exercise: Values which you have when you are motivated

Go back to a moment in which you were very motivated. Step into this moment, see what you saw, hear what you heard, feel what you felt. And what made that you were so motivated? Remembering this moment helps to bring this value to other situations and to motivate yourself in new situations. Describe the moment in your note-book, using the submodalities.

Development Periods

These are the periods in which you developed the important values:

- Imprint Period (0 -7 years)
- Modelling Period (7 -14 years)
- Socialization Period (14 -21 years)

Sources of Values

Family	Health
Friends	Living environment
Church/ Religion	Economy
Sport	Media
School	Nature

Other sources where you developed values, which are important for you:

Part 6

18. Parts

Working with “parts” of your unconscious

All people have a conscious and an unconscious mind. The conscious is the part of us which is aware that we are paying attention to something. You are now at this moment conscious of this text. The conscious has limited capacity.

Our unconscious regulates everything we automatically run, and that's a lot. You were just not aware of the feeling in your right little toe, but now you're reading this, you possibly become aware of this. For example, your telephone number is stored in your subconscious, but you do not think the whole day about it consciously.

The vast majority of our mental processing is at the unconscious level. With the exception of a few rare individuals, the conscious mind has a capacity of about five to nine streams of information that it can track simultaneously. We, therefore, speak of the conscious mind as being able to process 7 ± 2 bits of information at a time.

The unconscious mind, on the other hand, tracks millions of bits of data every second, and does so effortlessly. One thing it does is to pass information to or withhold information from the conscious mind. In other words, the conscious mind has access to the unconscious mind activity only if the unconscious mind grants it that permission. One goal of NLP is to bring about a full collaboration between the conscious mind and the unconscious mind so that they work together rather than against each other.

Within NLP, we work often with parts. Parts are like parts of the personality that provide inner conflicts. An internal conflict exists when a person has two motivation streams (parts) incompatible behaviors to perform in response to the same stimulus. As silence and talking, hate and love, run away and approaching.

Parts can appear at all levels, neurological, and often we are confronted with parts at the level of behavior in the form of "on the one hand I want to do this but ..., on the other hand, I want to do that" or "I do not really want to do x but it seems every time to happen by itself." In another way, you could say something to someone: that person wants this or that and at the same time there is something in him which withholds him, such as fear, shame, uncertainty, doubt, etc.

To make working with parts easier and to resolve inner conflicts, it is good to make some assumptions about parts. Some important assumptions follow.

Two parts always share the same highest intention/function. Inner conflicts are manifested at the level of behavior. Within NLP, we assume that behind every behavior is a positive intention and if we chunk up the intention of both parts, it will appear that both share the same highest intention.

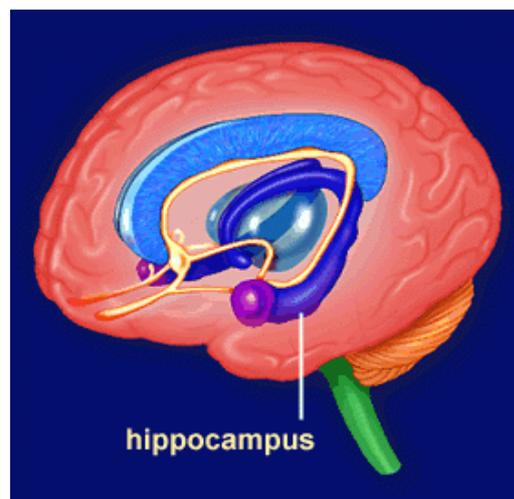
The incongruity lies in the difference between intention and function of this behavior. Although both share the same highest intention, we are faced at the neurological level of behavior with different behaviors(e.g., struggle and surrender, leave and continue, continue and stop).



They were once part of a larger whole. Parts ensure that we no longer are "one and fully with ourselves." There has been in our personal development a time when we functioned without parts and were one whole and fully with ourselves, without shame, doubt, etc. We assume that in childhood all behavior was directed to survive getting love, food and sleep. Parts are the result of significant emotional events (SEG).

In the process of personal development, people are again looking for being "one and fully with themselves."

Research in humans has mainly shown that the hippocampus is involved in storing new memories that relate to certain facts or events. This is also called the explicit or declarative memory. In this it seems that especially the context of these events to be important, such as events in one's personal life have occurred.



Summarizing: Parts are....

1. components of the unconscious and parts have a purpose / intention and a function / behaviour;
2. functionally separated from the rest of the nervous system (not integrated);
3. sometimes acting as smaller and local personalities; are probably the significant others (modeled 'imprinted');
4. can have their own values and belief systems;
5. responsible for the maintenance of the system (have a great influence on the internal representation / mindset);
6. resulting from significant emotional events (SEG);
7. meant to protect (and perhaps continuing) against non-integrated behavior;
8. source of incongruence in the individual;
9. themselves are incongruent;
10. the incongruency of parts lies in the difference between purpose / intent and function / behavior;
11. subpersonalities which (often / usually) have its opposites (flipside) -an alter ego -side of the coin (which means that the nervous system must maintain his balance);"
12. always (usually), sharing the same highest purpose / intention;
13. were once part of a larger whole; and
14. reintegration / reunification is possible on this basis;



Parts in short

Definition

Part in this context means subpersonality; a man can be seen as a group of subpersonalities (or parts) each with his own thoughts, feelings, behaviors and beliefs.

The work with parts in NLP

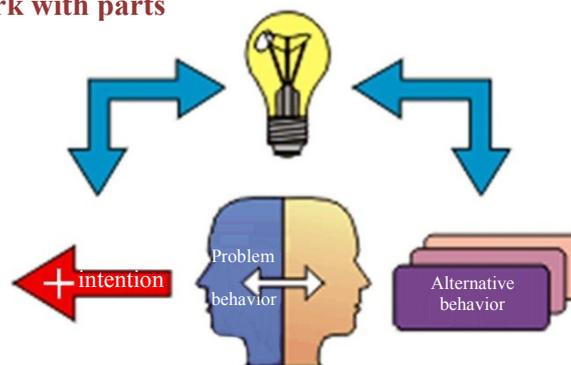
NLP is used a lot in working with parts

Goal

The aim of the work with parts include:

1. collect information
2. search resources
3. investigate and take seriously resistance and "oppositor
4. solve inner conflicts

Work with parts



Communicating with parts

1. Parts are like people
- Parts can also communicate with each other

Steps in the work with parts

1. give the part a name
2. greet the part
3. thank the part for his response (no response is also a reaction)
4. communicate with the part
 - ask for permission
 - respect each answer
 - thank each part
5. summarize the key points along
6. Say goodbye to the part
- 2.

The following assumptions are important to use in communication with parts.

A part.....

- is intelligent and has positive intentions
- is responsible for a certain behavior
- is always present, even if it is not active
- assumes the best choice that it has
- should continue (not expelled)
- should be treated with respect and...
- is only accessible if you treat it like this
- is able to communicate with another part / other parts
- is present as soon there is a goal

Indication for working with parts / You communicate with parts if:

1. you talk about something it your worker likes to do, but he still does not perform
2. you talk about something he does not want, but always does again
3. there is opposition or resistance while working with NLP
4. you dissociate seriously (e.g. with psychosomatic complaints)
5. you will discover why you do certain things, feel, think etc.
6. you want to do even better than you already can

Contradication for working with parts: do not use this technique with someone with an insufficiently engaged Adult Ego position.

Visual Squash: Solving an internal conflict

If there are different parts in conflict, negotiation skills can be used between the different parts of our personality. Resolving a problem involves achieving a balance in the present that is at least as powerful as the old one.

Because balance is dynamic and not static, conflicts are bound to develop between different parts of our personality that embody different values, beliefs and capabilities. You may want to reconcile incompatible experiences.

There may be familiar situations when you are interrupted by another part with conflicting demands. Yet if you yield to that, the first part makes you feel bad. The upshot is often that you enjoy neither activity. When you are relaxing, another part will conjure up vivid visions of all the work you should be doing. If you work, all you want to do is relax.

If this sort of conflict is familiar and spoiling both activities, it is time for a truce.

44. Exercise: Visual Squash, Internal Conflict Resolution Background for the exercise

1. Clearly identify and separate the parts. They will seem to be making conflicting demands. For example, one part may want freedom and leisure, another the security of a steady income. Or one may be very careful with money, the other very extravagant. One part may be overly concerned with pleasing people, while the other resents the demands they make. Each part will make negative value judgements about the other. Some parts are built on Parental values, and these may coexist uneasily with parts you have built from your own life experience. All parts have something valuable to offer.
2. Get a clear representation of each part. If there are two parts, one could go on each hand, or you could seat them beside you on chairs. Get a full visual, kinesthetic and auditory representation of each part. What do they look like? How do they feel? What do they sound like? Are there any words or phrases that could characterize them? Have both parts survey your timeline, present and future, to introduce themselves, with their personal history and direction'
3. Find out the intention of each part. Appreciate they each have a positive intention. Step up to as high a level as you need to for the parts to agree on a shared outcome. Both will probably agree on your continued well-being, and both must agree to reach an agreement. Start to negotiate, just as if you were dealing with real people. If the parts are seriously at odds, the only shared agreement might be the continued survival of the person.
4. Negotiate. What resources does each part have that would help the other part to realize its concerns? What trade-offs can be made? How might they co-operate? What does each part want from the other to be satisfied? It will become clear that their conflict is actually preventing them from realizing their intentions. Get each part to agree to give a signal when something is needed, like more time, permission, attention or appreciation.
5. Ask each part if it is willing to integrate with the other to solve their shared problems. It is not crucial that they do come together. It may be better for the parts to stay apart (in a manner of speaking). But if they are willing to integrate, bring them both into your body physically in a way that feels right for you. If the parts have been in your hands, visually squash them, by bringing your hands slowly together. Then create a picture, sound and feeling of the new, integrated part and take it into yourself only as fast as feels right. Allow some quiet time to appreciate the change. This new part may like to review your timeline, reframing past events and experiences in the light of your new knowledge and understanding.

During this negotiation other parts may surface. The deeper the conflict, the more likely that this will happen. All may need to join the negotiation. Virginia Satir used to arrange 'Parts Parties' where different people would enact the different parts of the client, who would direct the unfolding drama. Parts negotiation is a powerful means of resolving conflicts on a deep level. You can never banish conflict. Within limits, it is a healthy and necessary preliminary to rebalancing. The richness and wonder of being human comes from diversity, and maturity and happiness from balance and co-operation between the different aspects of yourself.

45. Exercise: Steps of the Visual Squash

The co-worker reads the italic text for the worker who does the exercise.

1. Ask permission from the unconscious.

1. Identify one part

"Take time to yourself to go inside. When you're ready, give it a moment" (If it is so far :)

"Make contact now with the part of you that stands for

"Leave that part to come out and let it take place on your left or right, either is fine. "

(As soon as the part is in one of the two hands, you ask for the submodalities :)

"Tell me, what does this part look like V: e.g., what color does it have, shape, size),

What does it feel like? (K: e.g., temperature, weight and type).

(If very abstract, ask): *"How do you see yourself in relation to this part? What is your relationship with this part?"*

2. *Thank you for this part that has the willingness to communicate.*
3. *Ask about the opposite of this part, also called the flip side or reverse of the coin.*
4. *Leave this second part to come out and sit on the other hand (pull out the submodalities).*
5. *Separate the intention of the behavior of this part..*
6. *Start with the second part: "What is the positive purpose of this part?" Possibly: "To achieve what? Come to be true? Where does it bring you? And what does the part indicate?) Chunk up to the highest positive intention.*
7. *Continue with the other part. Chunk up to the highest purpose / intention*
8. *If both parts arrived at their highest purpose / intention:
"Now both parts have discovered that they share the same intention, would it be possible that you both were once part of a larger whole? And now you know this, would it now be okay to go back to where you ever come from? "*
9. *Put both hands slowly together. (Usually the hands naturally go together.) If not, then you can suggest doing this.*
10. *"Note that both parts now merge and integrate. Bring the integrated part inward your heart), back to where they ever came from, and do it your own way."*

19. Healing Metaphors

A **metaphor** is a kind of image or story in which two or more unequal significations are being connected into one new meaning. A healing metaphor helps you to give you insights

It's about very special stories and people, and it's about anecdotes and metaphors. They have the quality that they create images, perceptions and can strengthen positive feelings. Many stories have been told as long as there are people and have been told for centuries. Just as many came yesterday and today and are to be put into words tomorrow. Every person is receptive to stories, both stories that come out of him self as well as the stories told to him.

*They both listened to an old story,
wonderful things came flowing to them*

M. Vasalis: Fairytale

Stories are an inspiration. NLP coaches, trainers, teachers, therapists and communication advisers make extensive use of the power of old and new stories and metaphors. It can be a teaching tool, an intervention or a tool to be able to discuss a sensitive subject. Stories and metaphors in particular, can mean much more to someone than a recommendation or an advice! In a story you can use symbols and implicit references. You are not restricted to what in reality may or may not be possible. People can use ideas and past experiences in stories and metaphors which might exceed our conscious understanding and reasoning.

It is extraordinary that stories and metaphors can transmit messages without the obstruction of the consciousness of the listener (or reader). They can help to change blocking thoughts, to make it possible to discuss feelings and give guidance in creating complex abstractions. They can serve as a model, an example or a support for your memory and they bring the listener to associate creatively.

In other words, a story or metaphor provides a new frame which makes it possible to look differently to the reality.

In each story someone tells, the pattern of himself is hidden and for those who want to grow, contact (connection) with his own narrative is necessary. Stories and metaphors can have a healing effect and they can give insight. Stories are indeed not only important as an intervention tool in therapeutic processes, in didactic processes they mark also an important learning moment.

The concept of metaphor can be used alongside or instead of the term 'story'. Stories are made up of metaphors, but each individual story is again a metaphor in itself. A metaphor is more than "a form of imagination" as usually defined literature context . In NLP in a metaphor a story is created in a special context in which desire, happiness and lack are coming to a new relationship.

Just as someone may feel strongly addressed by a particular poem without being able to formulate exactly what this poem grasps in him, in the same way with a story someone can get the feeling that something falls into place, something that becomes clear even that he cannot indicate what it is.

Stories are fascinating. In the first place because there is always a story: ask someone if he is willing to tell the strongest impression of his childhood and he will tell his story. In every story that someone tells his pattern is hidden. Who wants to grow needs to be in contact (connection) with that own narrative.

It is also very essential that you can admire the stories from and about people.

Besides this there is often more personal fascination with the admiration for the American hypnotherapist Milton H. Erickson. He is a master in the field of "therapeutic stories" His way of working, the use he makes of language, his narrator skills and his unique qualities inspired many from

the first moment that they became acquainted with his work working with stories. The story wants to inspire you! You will therefore make contact with your own stories and those of other people. Stories which exists already (and only have to be expressed) and stories and metaphors that you can create yourself. Everybody has the ingredients in themselves, they only need to be awakened.

Who often enough is listening intensively to stories of others and to his own stories, will find that everyone has interesting stories to tell. Realize that by writing down stories, spoken language is transferred into written stories. Some elements of tonality, essential to the storytelling, are thereby eliminated, such as pauses, intonation, voice and non-verbal expressions.

With Neuro-Linguistic Programming you can use story telling more consciously and you can develop your storytelling skills. You can also still raise more awareness of working with stories and develop further in this exciting field.

From Wiebe Veenbaas: Recuperate with stories, new roads with NLP

Examples of a metaphor

Example 1: Protruding Egg

The image of a protruding egg (see the picture aside)

This would be a metaphor for:

- The emergence of new ideas
- The transition to a new phase in your life
- The escape from the narrowness of life, to liberate yourself, to breathe freely
- A new world
- Discovering who are your parents
- Dreams about growing, flying out, getting freedom.
- Whatever comes to your mind when seeing and imagining what this young bird is doing and what he is accessing.



Example 2: On his way.

The man walked roaming along the beach. As he wandered, his thoughts wandered. Thinking about origin and desire he walked around. Suddenly his eye fell on footprints in the sand. The beach was completely deserted.

But in front of him, along the tide there were footsteps. They were like signposts. He felt the inclination to put his feet in the footsteps. So he followed the trail, wondering where the person who had walked here, had gone. Not much further, he found the person. It was a strange man, tucked away in the collar of his coat and with his hat just above his eyes. He seemed old and you could see that he had gone a long way.

He looks like an older version of myself, thought the man. "Where are you going?" He asked. "I'm further on my way" replied the older man. "Heading further towards my goal." The man thought for a moment. He saw the footprints continuing far into the distance:

"I was saturated with knowledge," the old man answered the unasked question. "I wanted to find the way again. Now I'm on my way to my heart. But I am in danger of getting lost again. I am looking for the path towards the depth of my heart."

"I am also searching," said the man. "I'm still lost in my knowledge. Have you found the way?" "Yes," said the old man who was indeed remarkably resembling him, "I found that road."

"Then it's simple," said the other relieved. "I will be in your footsteps. I will go the same way you go. In that way I will find the way to the depths of my heart"



It's not yet so simple," said the old man. He looked with sympathy to the other. "It's not as easy as you think. If you found the way to your heart, there follows an even nicer job: it is the way further into the world where you let the depths of your heart speak in everything you do.

"If it's not so easy, isn't it better to stop immediately?" said the man. The old man shook his head. "There are more people who tried to follow their hearts," he said. "I met a couple of them on the road. They're all looking further. How is it possible that a person finds the way to the heart when he does not know yet the way of love and compassion?"

It became all complicated for the man. He decided not to dwell too long on things that he did not understand and decided to continue his way in the footsteps of the image of his older self.

But when he wanted to say goodbye to the old man, he saw to his fright that the tide had washed away all traces.

"See," said the old man a little wistfully, "it is always going like this." You cannot walk into my footsteps. Nor can I find the way through yours. The beauty is that you may put your own footsteps in the sand on the road to deep knowledge and to feeling deeply and with compassion in your own heart "



46. Exercise from Image to Story

Individually: 10 minutes

1. Choose a card with an image that inspires you to a story that you would have liked to hear as a child.
2. Take some time to discover the story that would have done you well as a child.
3. Who would you prefer to come into the story?
4. Where do you want your story to be situated?
5. What would you have liked to have happened to strengthen you in that situation? E.g., instead of being a victim you could be the winner.
6. Write for yourself step by step in a few minutes the story.
7. Use the present tense

In pairs, 2 x 5 minutes

8. Tell your story to your partner as if he / she were you when you were a child / adolescent., while your partner listens carefully and calibrates you.
9. Use the tonality of your voice to make the story as real as possible, supporting with gestures.
10. Do not talk about your story nor explain it. It's fine to describe your feelings.

47. Exercise: At the foot end of the (own) children's' bed

Objective of this exercise:

Healing a painful situation in the past. This can be in early childhood, but also in adolescence.

The principle is:

You make all situations in the past more bearable and healing those by looking at it lovingly and to give love to your younger self in these situations.

Method:

B helps A (worker) to imagine that he is in the bed of his childhood. He tells a story to his younger self, as the actual adult of this moment.

Result:

The result may be a feeling of loving connectedness with yourself.

Time 30 minutes each way.

How to do the exercise: Work in pairs.

Person A is de Worker doing the process and B is the coach or helper



1. **Preparation of B:** prepare yourself to be the coach, in a receptive state, assuming that the story of A is there.
2. **B supports A** in imagining his / her own room, the own bed and the things that were in the children's room, like: colors, movements, sounds, smells, a mother or a father which A would have liked to have for him/herself: full of love and with all the attention, other brothers or sisters. B makes intensive rapport with A. B keeps in mind the positive image A creates at this moment.
3. **B asks A about his/her past as child or adolescent**, *in which would fit a story which could support you as a child or adolescent in the situation where you were then.*
 "You lie in your warm bed and you are waiting for a story that helps you to have a nice sleep and to feel how you are surrounded with love from your older self, from a loving parent.
 What personal memory of a situation from your childhood comes up in your mind, a situation in which you would have liked to hear a beautiful story? B gives A the time to get a memory of a situation.
 A indicates when this image is there.
4. **B gives the following suggestion.**
 "Make contact with this memory. Take your time. What name would you give the memory? Think about the meaning of this memory. Would you like to tell something about it? What do you see, what do you hear, what do you feel, what do you smell, what do you taste, what do think about it).
 A tells about this.
5. **B suggests A:**
 Now sit at the side of the bed of your childhood (in the 2nd position) and imagine that you tell your younger self a story. Be open to the story which comes out. Maybe about walking in the forest, the beach, a fun game, a good magician, a wise grandparent, the teacher you loved most . Let it be a story which makes your younger self happy. Allow the story to help to grow, to see new perspectives, through providing protection and safety. Feel how you, by telling the story and through the content of it, show that you love your younger self in the bed. Take the time to let the story come up in your imagination. Maybe you want to say it out loud? Maybe you want to feel it in yourself. Maybe you want to write it later and ask someone else to read it for you.
6. **The story**
 A is open to the developing of the story and A lets the story grow by itself. The story becomes hearable, seeable and feelable and it is there for your younger self. Experience how your story comes across in your younger self and how your younger self enjoys the story and all the attention she or he gets.
 B checks if the story for A is finished. (only if this necessary)
 Is there a good relationship between the younger and older part!
 Can the person be a good father and mother to him/herself?
 Is there an internal loving relationship!
 Is there contact between the positive and the hidden needs or desires?
7. **Finalize the story**
 B suggests: Stay a while with the positive feeling after you have told the story and with the experience you have given your younger self.
 B supports A: Let A come back in the here and now. Take the time for this. Let A look around in the room where you are and let A mention some objects which A sees.
8. **Change roles.**

48. Exercise: What kind of metaphors are used in this image?



49. Exercise: From Images to Metaphors

1. Look carefully at the following images.
2. What do these metaphors mean to you?
3. What kind of thoughts occur to you?
4. What story can you make of it?





Palest
enian



flower, cyclamen





20. Milton-Model

“There are no resistant people, only inflexible communicators” –Milton Erickson (1901 – 1980)

Shortly after finishing high school in 1919, Erickson had polio. He fell into a coma and initially it was thought that he would not survive. Three days later he regained consciousness, completely paralyzed. Unable to move, he was later in a rocking chair. The deep desire to look out a window meant that he moved the rocking chair slightly. This ideomotoric experience motivated him to continue practicing. With further hallucinatory performances he managed his paralysed muscles to come into contact with the nerves. A year later he managed to propel himself on crutches and he attended the University of Wisconsin.

Unlike the doctor's advice to rest, he made a now legendary long canoe trip of 1200 miles on the Mississippi. By this his physical strength gained again great progress. Two years later he could walk again without crutches, only a limp on the right remained.

The Milton Model is part of NLP. It describes how skilfully imprecise and vague language can be used. Especially in a therapeutic or coaching setting, it is very useful for the client to be enabled to add his own associative meaning, starting from his own experience. The used vague speech patterns help the listener to be transferred to another state which opens up to the unconscious. It is also used to help the client in hypnosis to use unconscious sources, which are covered up by the conscious.

The Milton Model is considered as the inverse of the Meta Model, studied in the basic NLP course. The Milton Model and Meta Model form the basis of NLP language patterns.

The Meta Model tries to transform vague and generalized language patterns to more specific ones, such as omissions and distortions of the world model. When deploying the Milton Model, the therapist uses this vague language patterns on purpose. In addition, the Milton hypnotic speech patterns contain series of indirect suggestions. For example: embedded commands or requests, negative orders, quotes, assumptions or *conversation postulations* (not provable theories to understand for certain facts) ..

Origin

The Milton Model is developed in the early 70s by John Grinder and Richard Bandler through what they called the 'model' of the hypnosis techniques of the American psychiatrist and clinical hypnotherapist Milton Erickson. Bandler and Grinder gathered and analyzed the linguistic patterns from Milton's therapy protocols and for that reason they gave his name to the model.

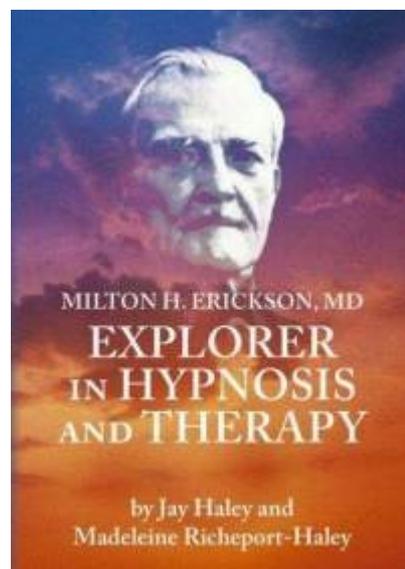
Bandler and Grinder met Erickson regularly and 'modelled' his approach over several months. In 1975-1976 they published their first edition with a set of language patterns, in 1977 followed by a second edition. Both editions together form the basis of the model, which would be a means "to deliberately apply imprecise language, by which a person is enabled to effectively solve clinical problems, at an unconscious or somatic level.

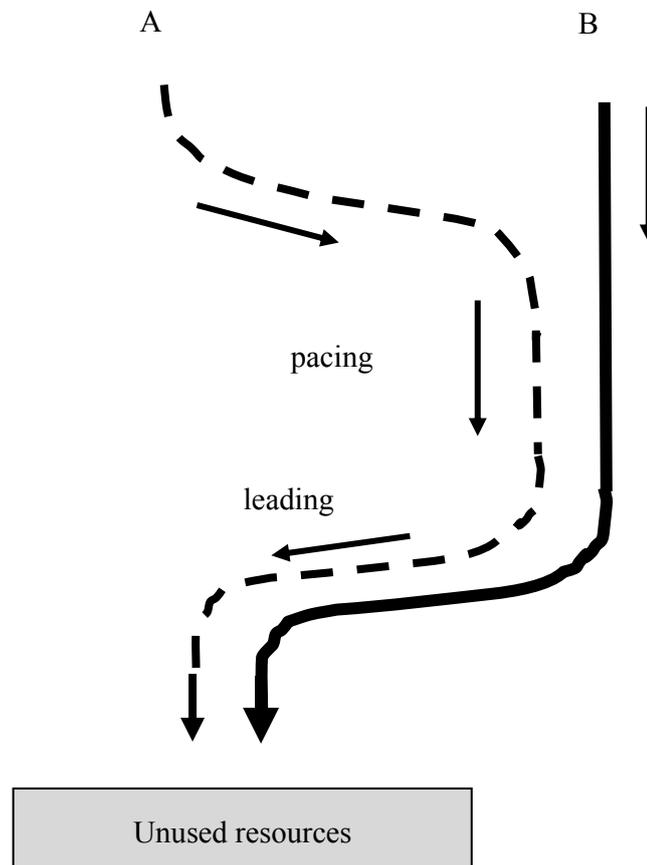
The model

The Milton Model is a collection of parts and patterns in the speech that make it possible to guide the line of thoughts of the other by being artfully vague. This can be communicated in so-called larger chunks (more general use of language) and smaller chunks (with specific language), the model indicates that larger chunks provide more rapport and the smaller chunks reduce the rapport. When communicating in smaller chunks, there is a greater chance that the experiencing of the other will be closed.

The patterns of the Milton Model are used to:

- align the thinking of the other to reach rapport (pacing)
- to get entrance to unconscious sources of the other to gather information (preparation of leading)
- to bring the other in another state (leading to a perceptive state)
- to distract the other from the conscious thinking (leading to unused resources)





Pacing and leading

Milton Erickson was masterful at gaining rapport. He respected and accepted his clients' reality. He assumed that resistance was due to lack of rapport. To him, all responses were valid and could be used. To Erickson, there were no 'resistant clients (listeners), only inflexible therapists (communicators)'.

To pace someone's reality, to tune into their world, all you need to do is to simply describe their ongoing sensory experience: what they must be feeling, hearing and seeing. It will be easy and natural for them to follow what you are saying. How you talk is important. You will best induce a peaceful inward state by speaking slowly, using a soft tonality, and pacing your speech to the person's breathing.

Downtime is when we are focusing our attention on our internal world. We drift in and out of downtime all the time. When we are reading something and we haven't taken the text in at all as we have been focusing on something else in our minds. It is an unconscious process, we don't really have control of it unless we become conscious of it.

Gradually suggestions are introduced to lead them gracefully into downtime by directing their attention inwards. Everything is described in general terms so it accurately reflects the person's experience. You would not say, 'Now you will close your eyes and feel comfortable and go into a trance.' Instead you might say, 'it's easy to close your eyes whenever you wish to feel more comfortable . . . many people find it easy and comfortable to go into a trance.' These sort of general comments cover any response, while gently introducing the trance behavior.

A loop is set up. As the client's attention is constantly focused and riveted on a few stimuli, he goes deeper into downtime. His experiences become more subjective, and these are fed back by the therapist to deepen the trance. You do not tell a person what to do, you draw his attention to what is there. How can you possibly know what a person is thinking? You cannot. It is an art to use language in such a way that is vague enough for the client to make an appropriate meaning. It is not so much telling him what to think, but of not distracting him from the trance state.

These sort of suggestions will be most effective if the transitions between sentences are smooth. For example, you might say something like, 'As you see the coloured wallpaper in front of you . . . the patterns of light on the wall . . . while you become aware of your breathing . . . the rise and fall of your chest . . . the comfort of the chair . . . the weight of your feet on the floor . . . and you can hear the sounds of, the children playing outside . . . while you listen to the sound of my voice and begin to wonder . . . how far you have entered trance . . . already.'

Notice the words 'and', 'while' and 'as' in the example as they smoothly link the flow of suggestions, while you mention something that is occurring (the sound of your voice) and link it to something that you want to occur (going into trance).

Not using transitions makes jumpy sentences. They will be detached from each other. Then they are less effective. I hope this is clear. Writing is like speech. Smooth or staccato. Which do you prefer? A person in a trance is usually quiet, the eyes are usually closed, the pulse is slower and the face relaxed. The blinking and swallowing reflexes are normally slower or absent, and the breathing rate is slower. There is a feeling of comfort and relaxation. The therapist will either use a prearranged signal to bring the client out of trance, or lead them out by what he says, or the person may spontaneously return to normal consciousness if his unconscious thinks this is appropriate.

50. Exercise: Pacing and leading

In pairs.

Step 1: One minute. Person A just follows person B. B speaks only one sentence and waits for a reaction from A. A asks questions, which show interest and invite B to tell more.

Step 2: One minute. A start giving small suggestions and observes if B follows them. If yes than A can go to step 3, if no than A makes more rapport.

Step 3: One minute. A tries to lead the conversation. A put questions to invite B to tell things he/she was not planned to tell. B shows the resistance he has with his hand.

Take turns.

Indirect methods

Erickson was convinced that it was not possible in a conscious way to instruct the subconscious mind, and that authoritarian suggestions easily lead to resistance. According to him the subconscious mind responds to openings, opportunities, metaphors and contradictions. Effective hypnotic suggestion would therefore be artfully vague, leaving room for the other to fill in what he or she subconsciously understands - even when the person does not consciously understand what is going on. A skilled hypnotherapist, should construct this lack of knowledge in a way that is most suitable for the client. This means in a way that is most likely to lead to the desired change and to open up covered resources.

The Milton Model is deliberately vague and metaphorical, and is used to soften the Meta Model and and to do indirect suggestions. An example:

"When you speak in public you might already be a little less nervous."

"At the job interview you may notice how much confidence you already have won."

A direct suggestion often merely states often the goal, while an indirect suggestion is less authoritative and leaves room for interpretation as:

- "When you speak in public, you might notice that you feel even more confident."

This second example uses a more indirect way, in which both the time moment and the level of confidence remain quite vague.

It would be even more indirect, such as in the following example:

- "When you choose to speech in public, you may find it attractive to notice how your feelings changed"

The choice, the moment of time and the responses to the entire process are expressed. However, the imprecise language gives the client the possibility of fine details to be filled in

Milton Erickson used in his hypnotic work very systematical and often unusual language. These patterns were first described by Richard Bandler and John Grinder in their book "Patterns of the Hypnotic Techniques of Milton H. Erickson M.D., Vol. 1 and 2

Application of this 'Milton Model' is a precondition for effective hypnotic communication, and in all examples of induction given in the book these language patterns are used. Just by reading the numerous examples of induction (trance, method to reach relaxation) you can unconsciously start to make your own hypnotic language patterns. Then the patterns are made more explicit, so you can practice with one pattern at a time and then eventually integrate them into your own behavior.

That does not necessarily have to be as hypnotist. If you tell your children: "Do you brush your teeth before or after taking a shower?" You already use a combination of Milton language patterns.

21. Milton patterns:

1. Distortions in the Milton model

Distortions are language constructions which are far from the reality, or you may say easily to reframe to a more realistic version.

1. Mind reading

You guess what could be the thoughts in the other's mind, and of course it's a guess.

Examples:

1. "You are curious what you will get out of this learning".
This suggestion creates curiosity, even if it was not there before.
2. "You don't know yet, what the next minute will bring"
This creates openness
3. "At the same time you know, that you are still going to learn more."
This suggests that you are coming into a learning state.
4. "You know what I mean."
This suggests that you understand everything I said.

2. Lost performative (Who is it that says it, is unknown)

Value judgments where the person who is having the value judgment, is omitted.

Example:

1. "And it is good to ask yourself"
It suggest strongly that it is true and can be trusted to go in that direction.

3. Cause and effect

You make a causal relation between two phenomenon's which is not proved, but seems likely. A causes B.

Examples:

1. "While you are sitting here you can already imagine how this will change the way you are working"
Suggestion is: Sitting causes change in working
2. "While you practice the new skills with your colleagues, you can get an idea of how that translates into your reality."
Suggestion is: Practice causes translation in your reality.

4. Complex equivalence

You compare two items and judge that they are equal.

Example:

1. You have full attention to what I'm saying that means that you learn fast.
It stimulate more attention and deeper trance.

5. Presuppositions

You assume that there exist something, without mentioning, keeping it unconsciously.

Example:

1. How well did you understand me?
It motivates you to accept that you understand me.

2. Generalizations in the Milton Model

1. Universal truths (Quantifiers)

If you use terms that implicate more people, situations, things, than observed like:

- a. all
- b. everybody
- c. nobody
- d. always
- e. ever
- f. everything
- g. never



- h. no one
- i. nothing

Examples:

1. "Everyone can do that, it is so easy"
2. "You can choose out of all these possibilities".
3. "No one can know the result in advance"
4. "With the help of everybody you will be able to find all the answers".
5. "Never give up!"

You create a stronger feeling, so it will be clearer what the pattern is.

2. Lost Performatives

It is wrong, it is good, it is bad, it is crazy, it is right, it is important. The speaker doesn't state exactly who thinks these things are good, bad or important.

Examples:

1. "It is good, that you are here."
2. "Obviously there has been a slightly miscommunication and it is right to clarify this misunderstanding."
3. "It is important that we find a solution today."

You create a positive feeling without resistance.

3. Strong suggestions and prejudices

The speaker puts a side effect into the focus. The actual message, directed to a process becomes vague and unverifiable.

"There are adverbs and adjectives..."

"There is the conscious and the unconscious mind"

4. Violation of time

Already, still, before, after, furthermore, initiating, determining, to continue, anymore, not before...

"Are you already prepared for the implementation of the project?"

"When you continue with your activities, you will get deeper and deeper into the subject"

"You will understand more about the stakeholders' demands."

5. Violations as a comment

"fortunately, necessarily, interestingly you can ..."

"enjoyable, comprehensible, interestedly, regrettably, that you..."

6. Violations as comparison

"Which part of the project will be more successful and which part less?"

7. Violations of perception

"Did you already notice that something has changed? Did you know how easily you were able to adopt the new strategy? When will you discover that the solution is very close?"

8. Violations of Order

"Which part of your strategy will you implement first?"

9. Faked alternatives

"Will you start with the training courses or with the institutional development?"

"Would you brush your teeth before or after reading your book to you?"

"Are you first going to open your office or will you first create the steering committee?"

"One day you will conclude with real satisfaction, that you did everything right."

3. Deletion in the Milton Model

In the Milton Model this section is called "deleting information" and it is for hypnotic purposes the most useful of the three patterns. It consists of the following four subcategories:

1. Process words (Nominalisations or nouns derived from verbs)

Within NLP nominalisations are used in different ways. Nominalisations are verbs and adjectives that have been converted into a noun. They are intangible - they cannot be seen, touched, felt or heard. We say in a popular way: "You cannot put them in a wheelbarrow". A chair, a marble table or you can pick up and put in a wheelbarrow; But the way out, curiosity, hypnosis, lessons, love, a decision cannot be put in a wheelbarrow. They are used as a noun, but they actually act or process.

When using nominalisations a great deal of information is omitted. When I say that Elly has a lot of knowledge, I did not say exactly what she knows and how she knows it. If I say Elly knows a lot it is more personal. If you use nominalisations then there is no action in the sentence and the sentence has no subject. This makes what you say impersonal.

An example. "The decision was taken" is a nominalisation. This sentence has no subject. If you remove the nominalisation and the subject, you'll get: "I decided." It is more active and more vivid. With a nominalisation, you can associate more easily in your own context.

Nominalisations are very effective in inducing hypnosis, because they give the speaker the opportunity to remain vague and they encourage the listener to find the most appropriate meaning in his / her experience. Milton Erickson's hypnoses are full of it. In the example below, the nominalisations are in italics.

"I know that you have a particular *problem* in your life which you want to resolve in a satisfactory way and I am not sure what *personal resources* you would find most effective to solve this problem, but I know that your unconscious is more able than you to search *in your experiences* for exactly this *tool*"

In this example nothing concrete is said, but if that kind of language is spoken towards a client who has come to solve a problem, he will give his own personal meaning to the used nominalisations. By using nominalisations a hypnotist can give meaningful instructions without the danger of saying something that counteracts the inner experience of the listener.

Because nominalisations contain too little information the client can fill in the specific information.

Other examples of the use of nominalisations:

1. You must have respect for yourself.
2. This experience will help you further.
3. Somehow you feel that you know what the solution is.

2. Unspecified verbs

No verb is fully specified, but one is more specific than the other. If you use relatively vague verbs which are susceptible for more interpretations, then the listener fills in his own meaning in the words said to him.

Verbs like do, create, solve, move, change, wonder, think, believe, know, experience, understand, remember, among others, are relatively unspecified.

The sentence "This is true" is considered less specified than "I think this is true" or "I feel that this is true."

Because in the first sentence we don't know who is saying this, neither if it is a feeling or a thought.

When I say "I want you 'to learn", to learn is a very unspecified verb, because I don't tell how I want you to learn or what exactly I want you to learn. More specified could be: "I want you to exercise in order to perform it better"

Examples of unspecified use verbs:

You've understood it more or less.

You feel in which direction you can go.

Unconsciously, you already know that you can do this.

3. Simple deletions: Who says it and about who it is concerned is unknown

Simple deletions mean that the noun is not specified. These kinds of statements offer the listener the space to apply the meaning of the sentence to himself

Simple examples of deletions:

"People can relax." (The listener fills in which people in this case: I can relax

"This is easy to learn." (The listener fills in what this is, I can learn this easily)

"You can observe a certain feeling." (The listener fills in what kind of feeling this certain feeling is)

4. Deletion: The direct object is absent

This category refers to sentences in which a key object is completely absent.

For example: "I know you're curious."

The subject of this sentence is entirely absent. The listener does not know about what he is deemed to be curious. Again he can fill the holes with something which in his experience is important - whatever that is.

Examples of Deletions:

You know what's going on.

*It may be that you have some interest here.
I guess you want to hear more about it here.*

51. Exercise The job interview

Prepare in pairs a part of a job interview with at least 5 Milton expressions. Let the listeners believe that you are exactly the person they need to employ. Note that the statements have the "yes" effect, which means that the other person reacts with yes on what you say.

Then present your statements in the group. What effect does it have on you? And on the listeners?

22. MILTONMODEL in scheme.

Pattern	Milton-expression	Prediction/Effect
1. DISTORTIONS		
1. Mind reading Claiming that you can read one's thoughts or feelings without indicating by what process this information was obtained. Example: "I can imagine that you learn a lot from this."	"I know that you're wondering about" "I realize you're thinking this guy is crazy" "I understand that this is puzzling you" "I know you have all the necessary capacities for this"	You have the feeling of being understood
2. Who is it that says it, is unknown (lost performative) Value judgments where the person who is having the value judgment, is omitted. for example: "And it is good to ask yourself"	"It's wonderful when you feel that doubts are arising" "It's nice when your thoughts are going in different directions" "It's beautiful to learn a lot from this"	You feel appreciated.
3. Cause-effect (A → B) It is assumed that one thing is the result of another thing . Example: "Because you're listening so intensely, you will soon easily understand everything."	A causes B b. If then c. If you do this then that will happen... d. Because " e. If you regularly take rest you will perform even better.	It sounds logical and you go along with the idea.
4. Equivalence (Complex equivalence) When two things are equated as being equal in meaning. For example: "You are now listening to my voice and that means that you can leave everything to your unconscious."	"You relax, so you will easily learn." "Your question implies that you subconsciously already know the answer." "The fact that you have addressed me, means that you have already made the most important step."	It sounds obvious, so it takes away your resistance
5. Presuppositions Linguistically the same as beliefs, assume unconscious starting points. "What questions do you have?" (Assuming that there are questions)	"You are learning lots of things" "A world is opening up for you " "You see these things now in a different light" "Look at the positive intention of the other" "Do you like a cup of delicious soup?" (Delicious is the presupposition)	It makes you think in a direction that indicates this presupposition. It motivates you to think into the direction displayed in the question.

2. GENERALISATIONS

<p>1. Universal truths One-liners that are indicating more than observed. Example: "Everything is ok."</p>	<p>"You'll learn all this easily." "You never know what you do not know" "You can only win with this"</p>	<p>Creating a positive feeling that motivates you to continue.</p>
<p>2. Necessity or Possibility (Modal operators) a. Modal operators of necessity (should, ought not, must, must not, it is necessary). Example: "I must tell you how good you are!" b. Modal operators of possibility or impossibility (can / cannot, will / will not, maybe / maybe not, possible / impossible). Example: "You can let go of your work without any problems."</p>	<p>. " a "You must take this to where it should go" "You should not think that others don't have this" b. "You can change" "You can easily learn this" "You can go along very well with this" "You may allow yourself to breathe freely" "</p>	<p>a. A fairly strong pressure to think in this direction. b. Strengthening self-confidence.</p>

3. DELETIONS

<p>1. Process Words (Nominalisations) Nouns which are made from verbs. E.g., Respect from respecting, Observation from observe.. Example: "You will get respect for yourself" The verb is to respect, respect is the noun.</p>	<p>"It gives you a new insight." (to see) "With this concept you get much understanding" (to understand) "Your interest will yield a lot." (to interest)</p>	<p>You give more grip than with the verb, the time factor is omitted.</p>
<p>2. Not specified verbs Example: "She has appreciated me" (not specified how she did it)</p>	<p>"If you figure this out at ease, you learn a lot." "You are doing that already"</p>	<p>Encouraging people</p>
<p>3. Simple deletions Example: "I feel at ease." (you do not say about what) No reference index. Example: "This is easy to learn." (No specific person or thing indicated). Comparative deletions. Example: "You will get even better." (Good, better, best, less, most, least, worse, worst).</p>	<p>a. "You are ready to listen." b. "One can suppose that" c. "And it's more or less correct." d. "Everybody will profit of this."</p>	<p>a. "You let the other person fill in who and what, so it is strengthening. b. You, yourself, will fill in who and what, so that it fits exactly with what you think. c. You decide what you fill in here, which is strengthening.</p>
<p>4. Tag Question A question which follows a confirmation. Example: Don't you think so?</p>	<p>"....., isn't it true?" ".....OK?" ".....don't you agree?"</p>	<p>You take resistance away</p>
<p>5. Comparative deletion (unspecified comparison) Where a comparison is made and it does not say with whom or with what is compared.</p>	<p>And it is more or less the right thing to / that</p>	<p>It creates a positive trance, in which the worker is validating his own thoughts as positive.</p>
<p>6. Following the actual experience When the experience of the listener is described which is obviously true.</p>	<p>"You're here, and you look at me "You sit here and listen to what I say."</p>	<p>Because your experience is verifiable, irrefutable, you go along with the speaker.. You say yes on what is said = yes state.</p>
<p>7. Two possible explanations are possible (double binds)</p>	<p>"And that means you are also subconsciously present here and</p>	<p>Because what is said has more interpretations, the client</p>

Two positive statements are linked together in one sentence.	that you can hear what I say." " If you listen so carefully you will learn easily and know that you know unconsciously already more than you think."	follows easily.
8. Conversation Hypothesis The interview is in the form of a question to which the answer is yes or no.	Do you feel that this is something you understand?	Gives the feeling to be understood
9. Extended quotes (a quote from a quote)	" During my holidays I stayed with Peter , who told me about his aunt, who said that it is always good to" "I spoke with John, who said he had heard that Jill"	You get space to disagree, not because it is not the speaker who says something, but someone else.
10. Untruths (selective violation of restriction). To claim something that cannot be true"	"A chair can have feelings"	It gives an alienating effect, which distracts the consciousmind.
11. Ambiguities in sound (more possible meanings, because the sound is the same)	"Come here to hear" "They're there" "Son of the Sun" "Be the bee" "It's good for your weight not to wait." "A part of you will fall apart if you....." "You give a piece of peace to the world." "It is your right to write" "Light is fine" (visual and kinaesthetic light)	The doubt between the meanings holds the consciousness mind.
12. Ambiguity of the sentence. (syntactic function is not clear). The listener is doubting if the word is the subject or the object.	" Hypnotizing of hypnotizers can be dangerous"	The doubt between the meanings holds the consciousness mind.
13. Ambiguity of scope It cannot be determined from the sentence how much one part of the sentence contributes to another part.	"Speaking to ... as to a child..." "The old men and women" "The disturbing noises and thoughts" "The weight of your hands and feet"	The doubt between the meanings holds the consciousness mind.
14. Ambiguity of punctuation Doubt comes from the points or commas that are not correctly put in a sentence or which are lacking .	"When you earn a lot, you will become.... give me that glass please." "I like the compassionate speeches." "	The doubt between the meanings holds the consciousness mind.
15. The questioning double bond By offering a choice between two alternatives you avoid resistance.	"Would you like coffee with milk or cappuccino?" "Do you like to respond by mail or telephone?" "Are you ready to change this habit this week or next week ?" "Is this change fast or slow?"	The resistance is removed while there is a suggestion in that the choice is limited to the alternatives mentioned, presupposing that you go with what is suggested..
16. The conscious-unconscious double bond	"You don't need to listen to me. Your unconscious can listen to me,	By accepting any resistance in advance you can get a

By reporting that the unconscious can do something where the conscious possibly is resistant , which may reduce that resistance.	without you knowing about it. "	"resisting" client over a threshold.
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Keep him on the road by Milton Erickson

One day an unknown horse strayed into the yard of the farm where I lived as a child. No one knew where this horse had come from as it had no markings by which it could have been identified. There was no question of keeping the horse—it must belong to someone.

My father decided to lead it home. He mounted the horse and led it to the road and simply trusted the “knowing” of the horse to lead itself towards its home. He only intervened when the horse left the road to eat grass or to walk into a field. On these occasions my father would firmly guide it back to the road. In this way the horse was soon returned to its owner.

The owner was very surprised to see his horse back again and asked my father, “How did you know the horse came from here and that it belonged to us?”

My father replied, “I didn’t know, the horse knew!

All I did was to keep him on the road.”



Part 9

23. Nonviolent Communication

In each of our NLP courses we spent time on NVC, Non Violent Communication as developed by Marshall Rosenberg. In this course we will make a link between the Meta Model with language patterns as developed by Virginia Satir and with the five steps of Non

Rosenberg has identified [Mahatma Gandhi](#) as an inspiration for the NVC model. Rosenberg's goal has been to develop a practical process for interaction rooted in Gandhi's philosophy of "[ahimsa](#)" which translates as "the overflowing love that arises when all ill-will, anger, and hate have subsided from the heart."

Intentions in NVC

- Open-Hearted Living
 1. Self-compassion
 2. Expressing from the heart
 3. Receiving with compassion
 4. Prioritizing connection
 5. Moving beyond "right" and "wrong" to using needs-based assessments
- Choice, Responsibility, Peace
 1. Taking responsibility for our feelings
 2. Taking responsibility for our actions
 3. Living in peace with unmet needs
 4. Increasing capacity for meeting needs
 5. Increasing capacity for meeting the present moment
- Sharing Power (Partnership)
 1. Caring equally for everyone's needs
 2. Using force minimally and to protect rather than to educate, punish, or get what we want without agreement

Five components

NVC invites practitioners to focus attention on four components:

- **Observation:** the facts (what we are seeing, hearing, or touching) as distinct from our evaluation of meaning and significance. NVC discourages static generalizations. It is said that "When we combine observation with evaluation others are apt to hear criticism and resist what we are saying." Instead, a focus on observations specific to time and context is recommended. (ch.3)
- **Feelings:** emotions or sensations, free of thought and story. These are to be distinguished from thoughts (e.g., "I feel I didn't get a fair deal") and from words colloquially used as feelings but which convey what we think we are (e.g., "inadequate"), how we think others are evaluating us (e.g., "unimportant"), or what we think others are doing to us (e.g., "misunderstood", "ignored"). Feelings are said to reflect whether we are experiencing our needs as met or unmet. Identifying feelings is said to allow us to more easily connect with one another, and "Allowing ourselves to be vulnerable by expressing our feelings can help resolve conflicts." (ch.4)
- **Needs:** [universal human needs](#), as distinct from particular strategies for meeting needs. It is posited that "Everything we do is in service of our needs."
- **Options:** when we know our needs we can look for options, which gives us more flexibility to choose what we are going to do and to communicate with others about how to fulfill our needs.
- **Request:** request for a specific action, free of demand. Requests are distinguished from demands in that one is open to hearing a response of "no" without this triggering an attempt to force the matter. If one makes a request and receives a "no" it is recommended not that one give up, but that one empathize with

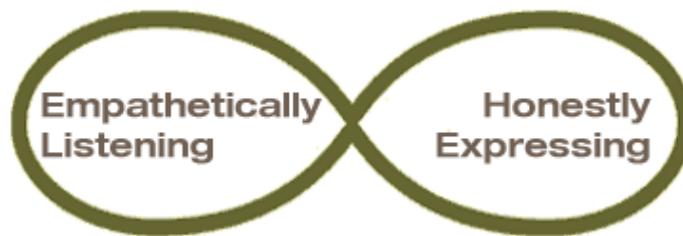
what is preventing the other person from saying "yes," before deciding how to continue the conversation. It is recommended that requests use clear, positive, concrete action language.

You can use NVC for

1. **Self-empathy** involves compassionately connecting with what is going on inside us.
2. **Receiving empathically**, involves "connection with what's alive in the other person and what would make life wonderful for them.
3. **Expressing honestly**, in NVC, is likely to involve expressing an observation, feeling, need, and request.

This is adapted from the website of Centre for Non-violent communication we took the following model:

2005 by Center for Nonviolent Communication Website: www.cnvc.org



empathetically listening:	honestly expressing:
observations	observations
feelings	feelings
needs	needs
<i>options</i>	<i>options</i>
requests	requests

Both sides of the NVC model: empathetically listening and honestly expressing, use the four steps of the model: observations, feelings, needs, requests.

We would like to add on both sides looking for options. A process of co-creating is starting when looking for options becomes a shared activity.

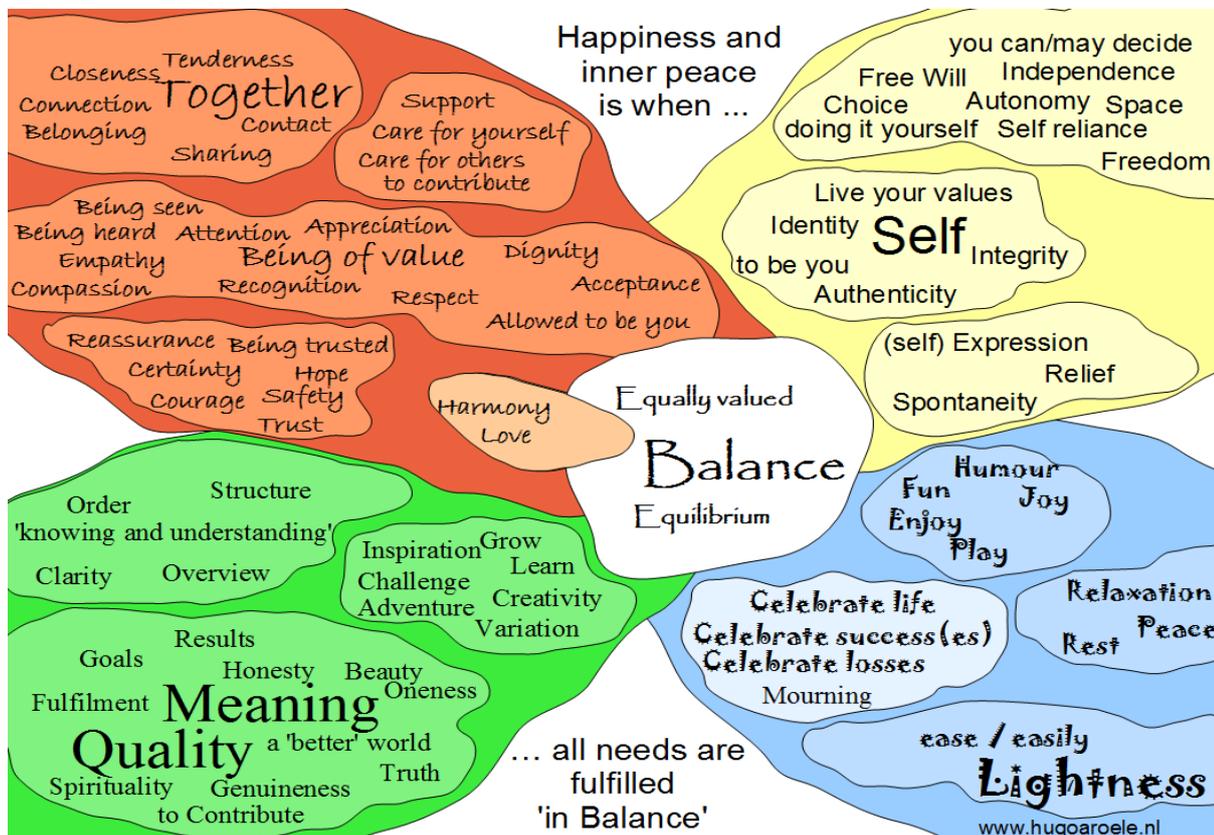
Basic in NVC is becoming conscious of one's needs. In the following diagram developed by Hug A Roelle you find needs, which might be helpful to use to find your own fulfilled and unfulfilled needs

52.Exercise: Use of NVC

In pairs, 10 minutes each way.

1. Think of a moment where you had self-empathy. Which needs were fulfilled by giving yourself empathy?
2. Think of a moment where you had empathy for another person. Which needs were fulfilled at that moment?
3. Think of a moment where you were expressing yourself honestly. Which needs were fulfilled at that moment?

Take turns



"Don't ask yourself what the world needs -ask yourself what makes you " come alive", and then do it. Because what the world needs is people who have " come alive." Harold Thurman Whitman

" Only do something if you do it with the fun of a child that feeds the ducks" Marshall Rosenberg

I messages

If you want to create a co-operative atmosphere giving I-messages are more helpful than you-messages, especially when you address the person speaking about his or her behaviour. I respect you as a person, and I have problems with your behaviour.

A you-message tells the other: you do something wrong. An I-message tells: I would like to see this differently. An I message invites your conversation partner to understand your side of the situation and it shows your understanding for the other.

Some examples:

You message: You speak too loudly

I message: I cannot concentrate when I hear your speaking louder than I need to hear you.

You message: You don't tell how you are doing

I message: I would like to know how you are progressing.

You message: You always start to talk about something else

I message: I find it not so easy to talk about different issues at the same time

You message: You don't answer to my question

I message: I still have that question

53.Exercise: I messages

In pairs. A takes a memory of a conflict or a disagreement and formulates I messages which he/she could have said instead of You messages. Take turns

The model of Non Violent Communication by Marshall Rosenberg.



How You Can Use The NVC Process

Honestly expressing how
I am without blaming
or criticizing

Empathically receiving how
you are without hearing
blame or criticism

OBSERVATIONS

1. What I observe (*see, hear, remember, imagine, free from my evaluations*) that does or does not contribute to my well-being:

"When I (see, hear) . . . "

1. What you observe (*see, hear, remember, imagine, free from your evaluations*) that does or does not contribute to your well-being:

"When you see/hear . . . "

(Sometimes dropped when offering empathy)

FEELINGS

2. How I feel (*emotion or sensation rather than thought*) in relation to what I observe:

"I feel . . . "

2. How you feel (*emotion or sensation rather than thought*) in relation to what you observe:

"You feel . . . "

NEEDS

3. What I need or value (*rather than a preference, or a specific action*) that causes my feelings:

". . . because I need/value . . . "

3. What you need or value (*rather than a preference, or a specific action*) that causes your feelings:

". . . because you need/value . . . "

Clearly requesting that
which would enrich **my**
life without demanding

Empathically receiving that
which would enrich **your** life
without hearing any demand

REQUESTS

4. The concrete actions I would like taken:

"Would you be willing to . . . ?"

4. The concrete actions you would like taken:

"Would you like . . . ?"

(Sometimes dropped when offering empathy)



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Feelings and Needs in Non-Violent Communication

The following are words we use when we want to express a combination of emotional states and physical sensations. This list is neither exhaustive nor definitive. It is meant as a starting place to support anyone who wishes to engage in a process of deepening self-discovery and to facilitate greater understanding and connection between people.

There are two parts to this list: feelings we may have when our needs are being met and feelings we may have when our needs are not being met.

Feelings when your needs are satisfied

<p>AFFECTIONATE compassionate friendly loving open hearted sympathetic tender warm</p> <p>ENGAGED absorbed alert curious engrossed enchanted entranced fascinated interested intrigued involved spellbound stimulated</p> <p>HOPEFUL expectant encouraged optimistic</p>	<p>CONFIDENT empowered open proud safe secure</p> <p>EXCITED amazed animated ardent aroused astonished dazzled eager energetic enthusiastic giddy invigorated lively passionate surprised vibrant</p>	<p>GRATEFUL appreciative moved thankful touched</p> <p>INSPIRED amazed awed wonder</p> <p>JOYFUL amused delighted glad happy jubilant pleased tickled</p> <p>EXHILARATED blissful ecstatic elated enthralled exuberant radiant thrilled</p>	<p>PEACEFUL calm clear headed comfortable centred content equanimous fulfilled mellow quiet relaxed relieved satisfied serene still tranquil trusting</p> <p>REFRESHED enlivened rejuvenated renewed rested restored revived</p>
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Feelings when your needs are not satisfied

<p>AFRAID apprehensive dread foreboding frightened mistrustful panicked petrified scared suspicious terrified wary worried</p> <p>ANNOYED aggravated dismayed disgruntled displeased exasperated frustrated impatient irritated irked</p> <p>ANGRY enraged furious incensed indignant irate livid outraged resentful</p> <p>AVERSION animosity appalled contempt disgusted dislike hate horrified hostile repulsed</p>	<p>CONFUSED ambivalent baffled bewildered dazed hesitant lost mystified perplexed puzzled torn</p> <p>DISCONNECT ED alienated aloof apathetic bored cold detached distant distracted indifferent numb removed uninterested withdrawn</p> <p>DISQUIET agitated alarmed disconcerted disturbed perturbed rattled restless shocked startled surprised troubled turbulent turmoil uncomfortable uneasy unnerved unsettled upset</p>	<p>EMBARRASSED ashamed chagrined flustered guilty mortified self-conscious</p> <p>FATIGUED beat burnt out depleted exhausted lethargic listless sleepy tired weary worn out</p> <p>PAIN agony anguished bereaved devastated grief heartbroken hurt lonely miserable regretful remorseful</p> <p>SAD depressed dejected despair despondent disappointed discouraged disheartened forlorn gloomy heavy hearted hopeless melancholy unhappy wretched</p>	<p>TENSE anxious cranky distressed distraught edgy fidgety frazzled irritable jittery nervous overwhelmed restless stressed out</p> <p>VULNERABLE fragile guarded helpless insecure leery reserved sensitive shaky</p> <p>YEARNING envious jealous longing nostalgic pining wistful</p>
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Authentic Needs

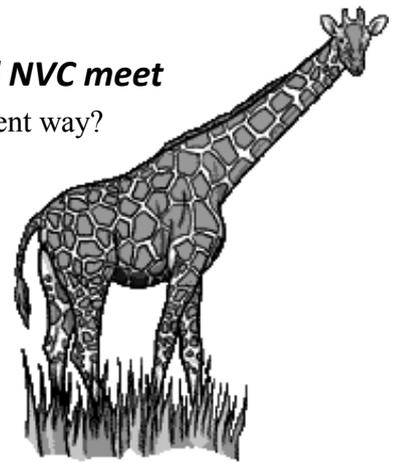
The following list of needs is neither exhaustive nor definitive. It is meant as a starting place to support anyone who wishes to engage in a process of deepening self-discovery and to facilitate greater understanding and connection between people.

<p>CONNECTION</p> <p>acceptance affection appreciation belonging cooperation communication closeness community companionship compassion consideration consistency empathy inclusion intimacy love mutuality nurturing respect/self-respect</p>	<p>CONNECTION continued</p> <p>safety security stability support to know and be known to see and be seen to understand and be understood trust warmth</p> <p>PHYSICAL WELL-BEING</p> <p>air food movement/exercise rest/sleep sexual expression safety shelter touch water</p>	<p>HONESTY</p> <p>authenticity integrity presence</p> <p>PLAY</p> <p>joy humor</p> <p>PEACE</p> <p>beauty communion ease equality harmony inspiration order</p> <p>AUTONOMY</p> <p>choice freedom independence space spontaneity</p>	<p>MEANING</p> <p>awareness celebration of life challenge clarity competence consciousness contribution creativity discovery efficacy effectiveness growth hope learning mourning participation purpose self-expression stimulation to matter understanding</p>
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Source: Center for Nonviolent Communication website: <http://www.cnvc.org>

54.Exercise: Looking for the giraf in the jackal, where NLP and NVC meet

Write in the colum of Giraf language how you could communicate in an non-violent way?



Jackal language= Meta language	Meta-question	Milton-expression	Giraf language
1. DISTORTIONS			
1.Mind reading Knowing how someone thinks about something Example: "you don't want to co-operate."	How do you knwo that I don't want to co-operate? What makes you think that? <i>(Identify the source of information)</i>	"I know that you are willing to participate"	Observation: I don't hear a reaction on my question Feeling: angry Need: connection
2. Judge without saying who is judging. Example: "The government is unreliable."	Who says that? According to whom? <i>(Collect evidence: Find out who is judge)</i>	"It is good that the government is reliable"	
3. Cause and effect (A>B) When cause is unduly placed outside the speaker Example: "The rain makes me depressive"	How come that the rain makes you feel depressed? Or ask a counterexample ... or How exactly does the rain do that? <i>(Elicit choice)</i>	"The rain makes me happy."	
4. Comparisons Two experiences are interpreted as being equal. Example: "If he does not look at me he does not love me."	How does the fact that if does not look at you means that he does not love you? Did you ever not look at someone, while you loved him? <i>Identify equations</i> <i>Ask for a counter example)</i>	"If I look at you, you know that I love you"	
5. Assumptions Example: "If my boss knew how hard I work, he would not do this." Three assumptions: 1. I work hard 2. My boss does not know that I work hard. 3. My boss behaves in an unpredictable way.	1. How do you work? 2. How do you know that he does not know how hard you work? 3. How does he behave? Describe the verbs and the choices. Identify thoughts)	""If you do this, you know how hard you work"	

Part-10

24. Finalising the course:

55. Continuation of Non-Violent Communication

56. Looking back: With which NLP-techniques could you do the most?

57. Exercise: Goals:

Look again at your goals. What did you achieve and what are you going to achieve in future? What did you achieve, which was not in your goals?

58. Exercise: Presentation of a metaphor which is telling you what you can do with the course in the next few weeks and months.

59. Exercise: Validations

60. Evaluation

61. Certificates

25. Reading more (Books and websites)

Books

We can recommend you the next books:

1. **NLP for Dummies**, Neuro-linguistic Programming for Dummies [Romilla Ready](#) (Author), [Kate Burton](#) (Author)
2. **Introducing NLP: Psychological Skills for Understanding and Influencing People** (Neuro-Linguistic Programming) by Joseph O'Connor and John Seymour (May 1, 2011)
3. **Unlimited Power : The New Science Of Personal Achievement** by Anthony Robbins 2001
4. **NLP for Project Managers** | Peter Parkes
5. **Make Things Happen with Neurolinguistic Programming**, Nlp | Steve Andreas
6. **The New Technology Of Achievement**, Introducing Neurolinguistic Programming (Nlp) | Neil Shah
7. **A Practical Guide, Coaching with NLP**, Joseph O'Connor, Andrea Lages & Robin Prior
8. **How to be a Master Coach**, Nlp For Teachers | Judy Bartkowiak Engels - Paperback | 2010
9. **NLP Workbook**, Joseph O'Connor & Ian Mcdermott, A Practical Guide to Achieving the Results You Want
10. **Awaken the Giant within**, Anthony Robbins, How to Take Immediate Control of Your Mental, Emotional, Physical and Financial Life Paperback | 2001
11. **Secrets of Personal Power**, Ibrahim Al Feqi
12. **Neuro-Linguistic Programming & Unlimited Communication Power**, Ibrahim Al Feqi
13. **Keys to Ultimate Success**, Ibrahim Al Feqi
14. **The Pathway to Self-Mastery**, Ibrahim Al Feqi
15. **Keys of Highly Successful Managers**, Ibrahim Al Feqi
16. **On the Road to Sales Mastery**, Ibrahim Al Feqi
17. **How do you get control of your feelings?** كيف تـ تحكم فى شعورك وأحاسيسك: Ibrahim Al Feqi

websites:

<http://www.jeongekendevertmogens.nl> (with all information about this and all other follow-up courses and the Practitionersexam)

<http://www.persuasive.net/>

<http://nlpossibilitieswithdhe.com/>

<http://www.neuro-linguistics.net/>

<http://www.live-in-harmony.com/home.aspx>

<http://www.nlpnote.com>

26. Contact

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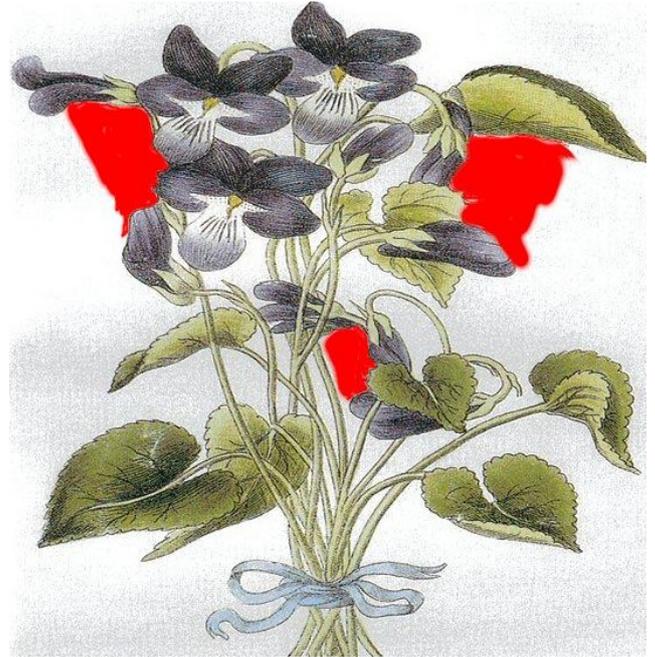
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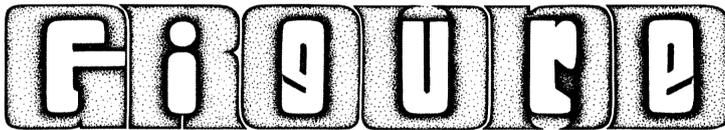
0623869715 (Marlies)



27. Answers:

The Corporalsvioletes: the dark red parts are Napoleon, his wife and his son

FIGURE (wight) and GROUND (dark)



Live well and the times are good.

We are the times.

The times are what we make of them.

Augustinus (Philosopheer and churchfather 354 -450 n Chr.)

“Strive always to excel in virtue and truth.”

Muhammed (Prophet 570 - 632)