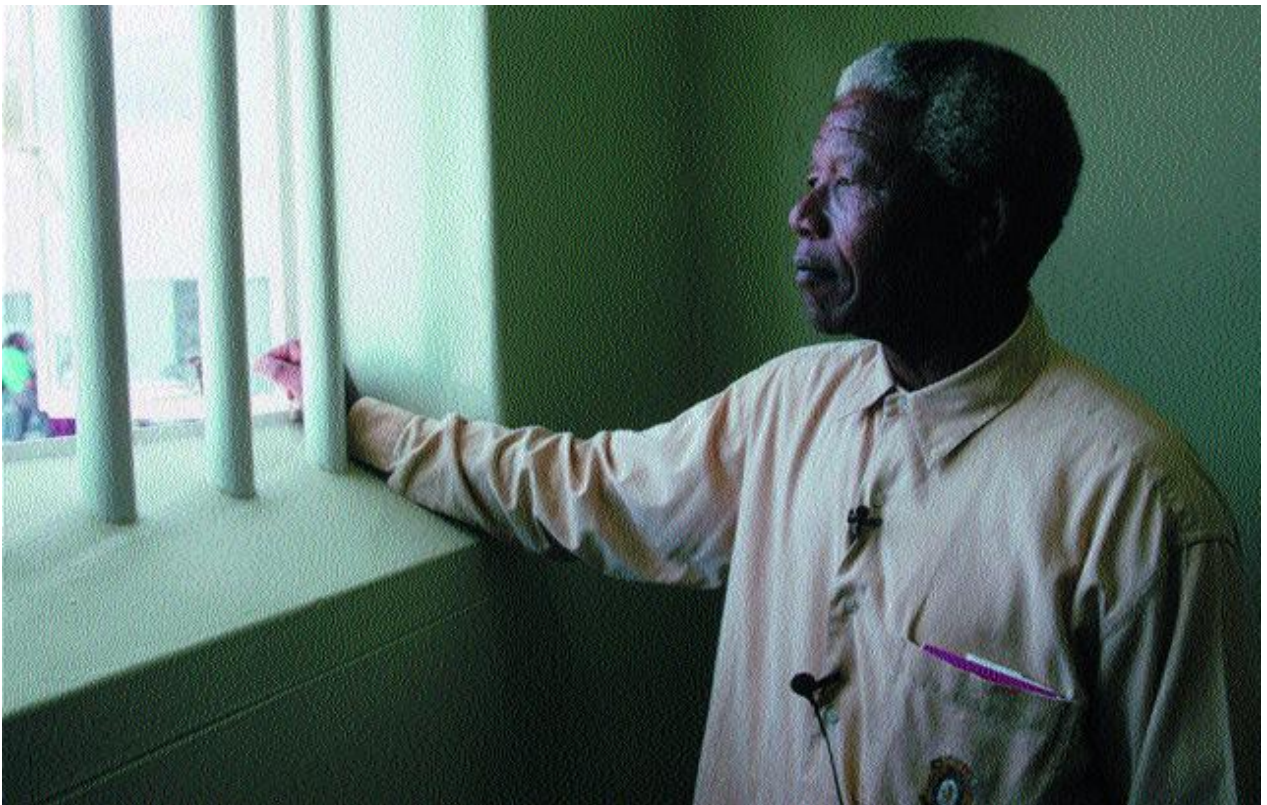


# Nelson Mandela

## His fears and his courage

Modelling work for NLP Master Practitioner with nti-nlp



*"I have fought against white domination, and I have fought against black domination.  
I have cherished the ideal of a democratic and free society in which all persons will  
live together in harmony with equal opportunities.  
It is an ideal, which I hope to live for, and to see realized.  
But my Lord, if needs be, it is an ideal for which I am prepared to die."*

(Nelson Mandela, defense statement during the Rivonia Trial, 1964. Also repeated during the closing of his speech delivered in Cape Town on the day he was released from prison 27 years later, on 11 February 1990.)

Sytse T. Tjallingii  
The Netherlands September 2005

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# A. Introduction

I often have the feeling that fears are keeping me away from success in my life. That is the reason that I looked for someone to model who clearly can handle his fears, developed great courage and has achieved undoubtedly great success. Nelson Mandela is the best I can think of.

I personally feel very much connected with Mandela. I still remember how happy I was when he was released from prison in 1990. We put out the ANC-flag from our house. His struggle was my struggle. I had very much the same values, convictions and beliefs. I worked for nearly ten years in Mozambique and visited South Africa several times before and after the release of Mandela. I was interrogated by the South African secret police for many hours and felt a strong fear. As a Quaker I'm very interested in a non-violent peace making process. As an NLP-trainer in future I'm very curious about his strategy to achieve his incredible high level of mental power even after so many years in fearful conditions as he was on the run, in court and in prisons. I'm eager to train his strategies to my students.

The powerful words "Our deepest fear is not that we are inadequate, but ....". (see annex 7) has inspired me very much, however they are by many authors attributed falsely to Mandela.

Since June 2003 I started this modelling work and worked on it in holidays. I integrated already quite a few strategies and could give two workshops about Mandela.

I choose to write the report in English, because I would like to send it to Mandela.

## B. The results of the collected information

### 1. Images

1. Nelson Mandela in 1937 as student at Ford Hare



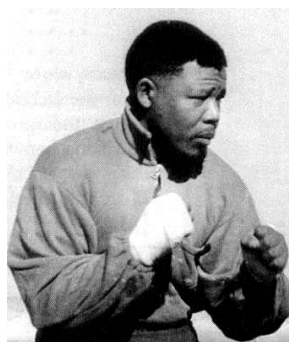
2. Nelson Mandela in 1940



3. Nelson Mandela as lawyer in Johannesburg



4. Nelson Mandela as boxer after 1941



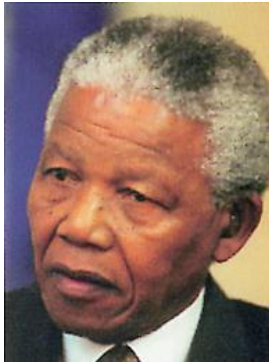
5. Nelson Mandela in 1959 before imprisonment as 'black pimpernel'



6. Nelson Mandela in 1966 talking with Walter Sizulu at Robben Island



7. Recent photo's



Nelson Mandela in 1996



Nelson Mandela in 1998 when Clinton visited South Africa, holding hands with him



Nelson Mandela in October 1999 in Gaborone receiving a honorary Doctor of Laws



Nelson Mandela January 2003



Nelson Mandela in the US June 1990

## **2. Analysing his logical levels**

### **2.1. Environment**

It is amazing how flexible Mandela's behaviour is in changing environments and adapting himself to the extreme conditions of this environment. In his childhood he developed this skill by trusting more his extended family relations than his father and three wives family when his father died when he was nine years old. He moved from the countryside to Johannesburg with all the threats of a racist industrial town. Later he developed his ideas of what he personally wanted instead of the environment. So his environment was less important than his own wants. As the 'black pimpernel' he changed many times from environment under fearful conditions. A knock on the door could be his death.

Different environments in his life (see annex 1):

Mvezo (Umtata, East Cape) → (traditional village at the countryside)

Qunu, Umtata, East Cape → (primary school when seven years old)

Mquekezweni → (life with the regent after his fathers dead, without his mother)

Clarkebury → (school)

Healdtown → (school)

Fort Hare → (study)

Johannesburg → (poverty, discrimination, jobs, study, boxing, ANC)

Ethiopia → (military training)

different prisons →

Robben Island →

Pollsmoor →

Victor Vester →

Orlando →

Johannesburg →

Umtata

Each of these environments had its threatening conditions he adapted well to these different conditions.

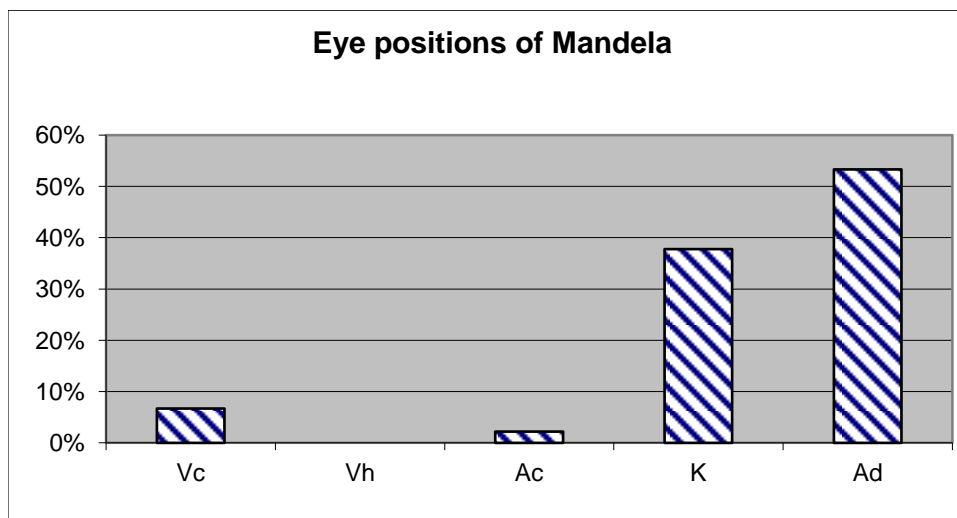


## 2.2. Behaviour

He learned to change his environment by reframing the bad conditions of the environment. Physical (stock fighting, boxing, military training, jogging in his cell in prison) and mental training is his strategy to be able to adapt his behaviour.

From the observations of photos and the video (see annex 2) I got the following impression of Mandela's behaviour:

His lead representation systems taken from his eye positions are Auditive digital and Kinesthetic (see graph 1, annex 1). If these are really his leadsystems is not so clear, because on the video it is not possible to see if these are the first eye movements after the specific question for one of the representation systems (as we use in the practice of determining the leadsystem). The questions from Arthur Miller are mainly auditive digital: 'understanding', 'led to that decision' etc.



graph 1

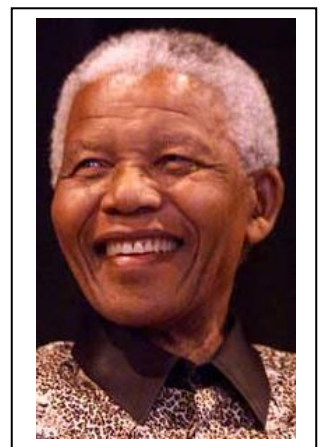
His face in relaxed position has the mouth corners down, his upper eyelid covering the right upper part of the eyes, or sometimes the complete eyes. From his nose down around his mouth I observe a sharp line.

This expression stays for the most of the time unchanged. Before his imprisonment he had this expression already. The color of his skin is rather pale and changes only if starting to laugh.

One of his colleagues at his office in Johannesburg in the late fifties described him as sad looking as if he was not in contact with someone else. These observations lead me to the conclusion that Mandela is very much severe with himself, due to mental and physical training.

When laughing his facial expression is completely different. His mouth edges are horizontal with his open mouth, his upper teeth are visible, the line of the cheeks is less sharp and the other folds are less visible. His lips are thinner. His eyes are more closed which is quite normal when people laugh. The color of his skin is darker and glossy.

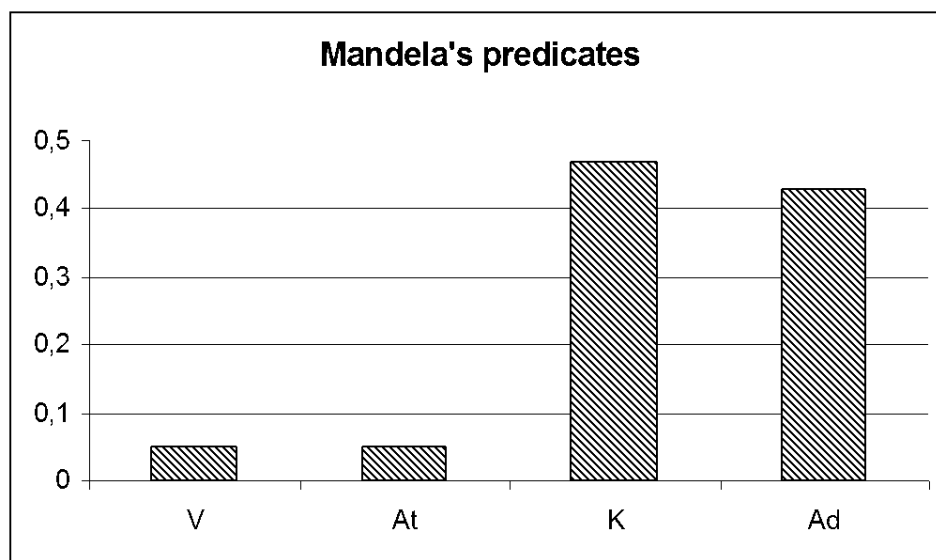
When speaking his mouth is strongly shut down when speaking words with strong emotions, which gives him, according to my feeling a very powerful expression when he speaks. When I listen to the vocal information I perceive that in general his voice is rather low and the rhythm is slow. When his eyes are in the kinesthetic position (left under from the observers view) sometimes his voice is louder, but mostly I can't hear a difference in loudness. About his physiology: As he makes a fist he is in K-position. If the fingers of both hands are approaching each other his voice is loud. If the fingers of both hands are touching each other or even pressing against each other his eyes are in a K-position.



On the contrary if his fingers are separating (getting more distance there is no clear eye position. If Mandela is laughing it is impossible to recognize the eye position. From this I can conclude that when his physiology is vehement his feelings are controlled but clearly involved.

## Language

From the observations from a TV-interview by Arthur Miller and other interviews I analyzed the predicates, which he used in spontaneous language. With speeches there is a possibility that others had their influence upon the language. From this I conclude that his leading representation systems are the Kinesthetic and the Digital Auditive Representation System. (See Graph 2 and Annex 5)



graph 2

The outcome of about 100 predicates confirms the conclusion as from the analysis of his eye positions.

His language patterns contains a reasonable high number of Milton Patterns:

The most used deformations are: lost performative, cause & effect, complex equivalence. Mind reading is less frequently used.

Mandela is mostly rather specific in his language and uses rarely generalizations as universal quantifiers and modal operators.

Deletions are more frequently used for example nominalizations, lack of referential index. The other deletions are rare.

Interesting is the use of denials. He seems to have a tendency to use “not different” instead of “equal”. However this is appealing to me to follow his lead in a natural way.

It strikes me that he uses so few restricting negative generalizations, deletions and deformations.

Mostly he is more specific to a restricted group of people or restricted conditions.

### Auditive representation system

On the other hand he valued the rich African culture of hymns as a valuable tool in the struggle for freedom. On many occasions the African anthem Nkosi sikilel was a powerful resource for him when supporters or other prisoners were singing it. By singing the feeling of unity and power replaces the feeling of fear and intimidation. For example: Chapter 14 p 188 After being arrested by brutal police he described his feelings: But spirits were high. Even on the way to prison, the defiers swayed to the rich voices of the defiers singing “Nkosi Sikilel’iAfrica’ the hauntingly beautiful African national anthem.” He joined the choir in prison and describes many times the influence of singing together. In the 2nd position he estimated the influence of Auditive tonal signals. He tells about an Anglican priest who preached to them in prison that “I think that Father Hughes visited them so frequently just to hear us sing.” In Part 64 p2 he mentioned a few times visual predicates and even a gustative predicate.



Mandela likes listening European classic music: Handel and Tchaikovsky.

He liked singing when he was imprisoned. With his fellow prisoners, concerts were organised when possible, particularly at Christmas time, where they would sing. Nelson Mandela finds music very uplifting, and takes a keen interest in African choral music and the many talents in South African music. But one voice stands out above all that of Paul Robeson, whom he describes as “our hero”.

### **Visual representation system**

Nelson Mandela's greatest pleasure, his most private moment, is watching the sunset. When the prisoners on Robben Island had to work in the chalk quarry. The wardens tried to break them by this heavy, hot and dirty work. But Mandela enjoyed it very much to see “...grass and trees, to observe birds flitting overhead” on the way through the island. Clearly visual information is significant for him.

### **Kinesthetic representation system**

Mandela is a deep feeling man who always uses his feelings in his communication with his comrades and also with the wardens. He is a man with deep relations with an amazing large group of people. He has very strong and long lasting feelings for his children and his three wives. This comes clearly out in his predicates.

### **Auditive digital representation system**

The high Ad preference doesn't surprise me because of the immense effort on study he did before and in his prison time. In his law study and practice as a lawyer he uses his intellectual capacities to defend himself to his enemies. As I shall prove in his strategies the power of his internal dialogue is immense.

## 2.3. Capabilities and strategies.

### 2.3.1 Capabilities

#### ***The capability of handling his fears***

Quote Part seven 54-1

“I was frightened; it is not a pleasant sensation to know that someone is about to hit you and you are unable to defend yourself.” ....

“I began to speak: 'Now, look here, the length of our hair is determined by the regulations'....

“If you so much as lay a hand on me, I will take you to the highest court in the land and when I finish with you, you will be as poor as a church mouse.”

“I was a bit surprised myself. I had been afraid, and spoke not from courage but out of a kind of bravado. At such times, one must put up a bold front despite what one feels inside.”

#### ***The capability of studying***

His knowledge of law, culture, history, political mainstreams and languages, of the different cultural groups in South Africa and from many other countries is enormous! In prison he studied several disciplines very thoroughly like culture, history, law and philosophy of the ‘Boers’ and the English. Although his parents and elder brothers did not have formal education, Mandela has developed excellent study skills.

His strong will and his discipline together with his intelligence made him an excellent student.

#### ***The capability of making rapport***

He is able to make rapport with people who have very different or opposing positions and cultural background like De Klerk, or even some of the cruel guards.

#### ***The capability of convincing***

He has a powerful skill to convince people by strong arguments and sharing values.

He has a tremendous capacity to listen to people and to understand what is important for somebody else. For example his main issue in the negotiations was to take the fears of the white population seriously and to reduce these fears as much as possible.

#### ***The capability of reframing***

Mandela has an excellent capacity in reframing: even in very difficult conditions. Some amazing examples:

#### **Reframing of difficult conditions: quote 64-1 From ‘A long walk to freedom’ Part 66**

“It was an attempt to crush our spirits. But those first few weeks at the quarry had the opposite effect on us. Despite blistered and bleeding hands, we were invigorated. I much preferred being outside in nature, being able to see grass and trees, to observe birds flitting overhead, to feel the wind blowing in from the sea.”

### 2.3.2 Strategies

**Handling his fears** (from Quote Part seven 54-1, see under capabilities)

Strategy (elicited and partly guessed) from the text and the context):

1. Visual (and auditive) extern (“we could see...)
2. Kinesthetic intern (...he was intent on manhandling us”)
3. Kinesthetic intern (“I was frightened..., sensation”)
4. Auditive digital (“I will take you to the highest court.....At such times, one must put up a bold front despite what one feels inside”)
5. Auditive tonal extern (“I began to speak:....”)

From this description it is not possible to decide how far step 3 is already an unconscious capability derived from for example the box training and his work as a lawyer or that he has a conscious intern

dialog at the very moment. Part of his strategy is clearly that in response to fear he defends himself by a verbal attack, supported by his knowledge of the law.

(Ve+Ate) . Ki . Ad . Ad . Ate ↑

### **Making friendship with enemies: quote 66-1 From 'A long walk to freedom' Part 66 p2**

"We had one warder at the quarry who seemed particularly hostile to us. This was troublesome, for at the quarry we would hold discussions among ourselves, and a warder who did not permit us to talk was a great hindrance. I asked a certain comrade to befriend this fellow so that he would not interrupt our talks. The warder was quite crude, but he soon began to relax a bit around this one prisoner."

Strategy in quote 66-1:

1. **Visual-extern (warder)**
2. V extern or At extern (no information about the first signals, probably both)
3. Kinesthetic-intern (particularly hostile to us)
4. Ad (troublesome because of discussions = judgement K intern representations)
5. Ad (creation of a strategy to solve this problem = action planning, target: free discussions strategy to befriend this warder)
6. At extern (asked to befriend this warder by a comrade)

### **Quote 66-2 (continuing of 66-1)**

From 'A long walk to freedom' Part 66 p2

"One day, the warder asked this comrade for his jacket so that he could lay it on the grass and sit on it. Even though I knew it went against the comrade's grain (= mistake in woven tissue, against somebody's values; ST), I nodded to him to do it."

#### **Strategy**

1. At extern (the warder asked)
2. Ki (Mandela knew the value of self-respect of the comrade)
3. Ad (Mandela knew the ANC-strategy of befriending enemies, he judged the last more important)
4. K extern (he nodded)

(Vi+At) . Ki . Ad . Ad . Ate ↑

Ate . Ki . Ad . Ke ↑

### **Quote 66-3 (continuation of 66-2)**

From 'A long walk to freedom' Part 66 p2

"A few days later, we were having our lunch under the shed when this warder wandered over. The warder had an extra sandwich, and he threw it on the grass near us and said, 'Here.' That was his way of showing friendship.

This presented us with a dilemma. On the one hand, he was treating us as animals to whom he could toss a bit of slop, and I felt it would undermine our dignity to take the sandwich. On the other hand, we were hungry, and to reject the gesture altogether would humiliate the warder we were trying to befriend. I could see that the comrade who had befriended the warder wanted the sandwich, and I nodded for him to take it."

#### **Strategy**

1. V extern the warder threw the sandwich on the grass
2. At extern (the warder said 'Here')
3. Ad weigh the contradicting values (dignity, hunger, having allies but also: not willing to humiliate the warder)
4. V extern (Mandela could see the comrade wanted the sandwich)
5. Ad (decided that this was in accordance with the values of the ANC-strategy)
6. K extern (Mandela nodded)

(Ve + Ate) . Ad . Ve . Ad . Ke ↑

### **Quote 66-4 (continuation of 66-3)**

From 'A long walk to freedom' Part 66 p2-3

“The strategy worked, for this warder became less wary (= cautious; ST) around us. He even began to ask questions about the ANC. By definition, if a man worked for the prison service he was probably brainwashed by the government's propaganda. He would have believed that we were terrorists and communists who wanted to drive the white man into the sea. But as we quietly explained to him our non-racialism, our desire for equal rights and our plans for the redistribution of wealth, he scratched his head and said, 'It makes more bloody sense than the Nats.’ (= Nationalists from the NP; ST).

### Strategy

1. V extern and At extern compared with K intern (became less wary, began to ask questions; the words ‘became’ and ‘began’ show that Mandela probably compares the feelings of different occasions and makes his conclusions that the process is starting and growing)
2. Ad (conclusion the strategy worked)
3. Ad (in 2nd position to the warder analysing his world model)
4. At extern (explain values of the ANC).

$\frac{\text{Ve+Ate}}{\text{Ki}} \quad . \text{Ad} . \text{Ad} . \text{Ate}$
--

Part of his strategy is that he switches from ‘I’ (position 1) to ‘we’ (position 1+2) at the moment that he starts to tell about something linked with the ANC-struggle. It is very important for him to distinguish between private actions, feelings and ideas and the by ANC-accepted ideas and strategies. With ANC I mean the ANC High Commission in prison. The structure they made in prison to organise themselves, Mandela was apparently the leader of this commission: in Quote 63-1, 2 and 3 he gave permission to take the bread and to give the coat. ↑

### Focusing on his mission

(Quote from Nelson Mandela, defense statement during the Rivonia Trial, 1964. Also repeated during the closing of his speech delivered in Cape Town on the day he was released from prison 27 years later, on 11 February 1990.)

*“I have fought against white domination, Ve + Ke . Ke →* (referring to the struggle of the ANC against the oppression by the white ‘boers’ and their apartheid system)

*and I have fought against black domination. Ve+ Ke . Ke →* (referring to the struggle of the ANC against PAC which wanted a black majority rule or against the Inkatha from Buthulezi)

*I have cherished the ideal of a democratic and free society in which all persons will live together in harmony with equal opportunities. Ki . Ki . Ad →*

*It is an ideal, which I hope to live for, and to see realized. But my Lord, if needs be, it is an ideal for which I am prepared to die.” Ad . Ke . Ke →*

### This strategy compared with SMART:

- |   |  |
|---|--|
| S | Specific and simple: harmony and equality  |
| M | Measurable, meaningful to you: democracy (elections with one man one vote)   |
| A | As if now, achievable: by saying ‘for which I am prepared to die’ non-threatening statement showing his decisiveness |
| R | Realistic: the second time it seemed much more realistic   |
| T | Time is not indicated, but hope is indicated   |

## 2.4. Beliefs, convictions and values.

### 2.4.1. Value sequence

I analyzed from all the resources which I came through the following of Mandela's values. From the quotes in which conflicting values played a role I elicited the following sequence:

1. **Freedom (Equal rights for black and white/Democracy based upon the British law/Redistribution of wealth**
2. **Respect for the world model of his comrades and his enemies**
3. **Loyalty to his friends (of the ANC)**
4. **Dignity and self respect**
5. **Having allies under prisoners and under guards**
6. **Health (mental and physical)**
7. **Responsibility for his family**
8. **Nourishment (Hunger when absent)**
9. **Personal freedom of communication and physical movement (Solitude when absent)**
10. **Traditional tribal values as taking responsibility for relatives, forefathers, accepting traditional leaders etc.)**

**Freedom** Value 1 See quote on the front page.

**Respect** Value 2: Chapter 90 p290 "I spoke of my concern that the white minority should feel a sense of security in any new South Africa. I told them I thought many of our problems were a result of lack of communication between the government and the ANC, and that some of these could be resolved through actual talks." Conclusion Mandela knew the model of the world of the white minority. By showing respect for this model of the world he was able to get more confidence in the negotiations.

**Loyalty to his friends (of the ANC)** Value 3 Many times when his personal view was not supported by his comrades, he whole heartily supported the decision of the ANC comrades. Conclusion: loyalty is more important than his personal opinion.

**Dignity and self respect** Value 4 Chapter 4 p 39 The circumcision ceremony, when Mandela was sixteen. "But I felt ashamed because the other boys seemed much stronger and firmer than I had been; they had called out more promptly than I had." Self respect as result of a relative value, after comparing with others.

**Personal freedom** (Imprisonment and Solitude when absent) Value 9 Mandela has been for 27 years in Imprisonment as a consequence of his struggle for freedom for his people. Also on Robben island he took many times the risk of punishment by the isolation cell.

It is clear that this is a real big sacrifice! A proof of this comes out his nightmares and dreams:

Chapter 83: Nightmares of coming out the prison

Values: personal freedom, loyalty to his friends, attention of family and friends

Fears: nobody wants me when I'm back

Metaphors: no people, long walk from the prison in Johannesburg to Soweto, Orlando west, number 8115 empty house with all windows and doors open, without any body

**7 Responsibility for his family.** Mandela had suffered heavily because of not being able to take care for his family (Winnie, Mother, his son who died by an accident etc.). Proof for this we can find in this dream on 24 February:

Values: surrounded by family and friends, accepted and valued

Fears: my beloved children (in this case his son Makgatho) are missing me terrible

Metaphors: dancing Jive and Infiba, youth that are greeting him, Winnie is young and sleeps, a house full of family and friends.

**Responsibility for his family and Traditional tribal values as taking responsibility for relatives, forefathers, accepting traditional leaders etc.)**

Sometimes values 7 and 10 are mixed:

Daydream in letter to Winnie:

Values: honoring the forefathers, the parents from Winnie and his own parents, gratitude for being happy and free (in 1976 after 12 years of prison, with still 15 years to go in prison!)

Fears: suffocating atmosphere where Winnie lives within, not concentrating on tasteful, constructive aspects of life.

Metaphors: a tour with Winnie alone, visiting the graves of the parents, inhaling the fresh clean air of South Africa, enjoying the green grass, the trees, the flowers, the rivers, the grazing animals.

## **2.4.2. Conflicting values**

**Conflicting between Freedom (mission) and Personal freedom Quote 77-1 Chapter 77 p 210:**

“Unlikely a prospect as it might have seemed, I nevertheless thought about escape the entire time I was on the island.” and on page 211 Wilton who wanted to escape when visiting a dentist in Cape Town when Mandela suspected a trap: “Madiba you’re losing your nerve” Mandela described that Wilton’s adrenaline was flowing, his personal freedom was less important than his mission”

**Conflicting between Traditional tribal values and Freedom Quote 4-1 p42 Long Walk to freedom**

“The audience had become more and more quiet as Chief Meligqili spoke and, I think, more and more angry. No one wanted to hear the words that he spoke, that day. I know that I myself did not want to hear them. I was cross rather than aroused by the chief’s remarks, dismissing his words as the abusive comments of an ignorant man who was unable to appreciate the value of the education and benefits that the white man had brought to our country. At the time, I looked on the white man not as an oppressor but as a benefactor, and I thought the chief was enormously ungrateful. This upstart chief was ruining my day, spoiling the proud feeling with wrong-headed remarks.

But without exactly understanding why, his words: soon began to work on me. He had sown a seed, and I though I let that seed lay dormant for a long season, it eventually began to grow. Later I realized that the, ignorant man that day was not the chief but myself.”

**Conflicting between family and new life**

Quote 10-2 p123

“I still felt an inner conflict between my head and my heart. My heart told me that I was a Thembu, that I had been raised and sent to school so that I could play a special role in perpetuating the kingship. Had I no obligations to the dead? To my father, who had put me in the care of the regent? To the regent himself, who had cared for me like a father? But my head told me that it was the right of every man to plan his own future as he pleased and choose his role in life. Was I not permitted to make my own choices?”

**Conflicting between his ‘normal’ life and political engagement**

Quote 10-1 p122 Long walk to freedom.

“What made the deepest impression on me was Gaur’s total commitment to the freedom struggle. He lived and breathed the quest for liberation. Gaur sometimes attended several meetings a day where he featured prominently as a speaker. He seemed to think of nothing but revolution.” This influenced his total life.”



## **2.5. Identity.**

His growing identification with his vision (freedom for his people in a non-racial democratic society) and ideals makes him stronger and stronger. This is of great importance to overcome his fears and act as if he did not have them. He several times spoke that he also has strong fears. I must conclude that to set these aside and act, as a strong leader became a part of his identity.

The quote on the front page spoken at the Rivonia process and when he was released from prison 27 years later are speaking clear language at the level of identity: Mandela is prepared to die for this ideal.

Mandela himself argues, "I was not a messiah, but an ordinary man who had become a leader because of extraordinary circumstances." My conclusion is that in his modesty he is saying that the environment is the cause of what his identity became: a world leader.

## **2.6. Mission/Spirituality.**

The integration of his values makes him perfectly congruent in all his logical levels. To handle his own fears and to recognize the fears of his enemies made him the perfect leader to lead his people to the freedom without the predicted bloodshed. He realized his vision and by doing so he became one of the greatest men of the earth.

The differences were obvious: at the level of identity I would like to learn how he had trained himself to get more self-confidence and leaders capacity.

Comparing with Martin Luther King and Mahatma Gandhi religion is less important. He is accusing some religious of making people submissive and passive.

His divorce from his first wife was partly because she being a member of Jehovah's witnesses.

He considered the 'Boers' as an extremely religious family who are not applying in daily life what they are preaching in their church. He admired a pastor who came to Robben Island to preach, who said that it is necessary to give God a hand in creating happiness on earth.

He never speaks about praying himself. His powerful mission comes clearly not from a religion.

His power for his mission comes from a 100% integration of his values in his identity and a time life full commitment to his mission.

### **3. *Metaprograms***

In Annex 4 I describe some Meta programs of Nelson Mandela. Summarized I would characterize him as an outspoken:

Introvert

Intuitor

Thinker.

He is a moderate Judger.

His direction filter is clearly Toward.

He is future orientated and a through time person.

# **C. Installing Mandela's strategies**

## ***Personal involvement***

As a member of the Angola Committee and later the Committee on Southern Africa, I was from the age of around twenty an admirer of Nelson Mandela. I became a boycotter of Angola Coffee. I organized a sponsored 'Walk' for an ANC project. Nelson Mandela was and is one of my hero's. I refused to join the army as a conscious objector with the example of two other hero's Martin Luther King and Mahatma Gandhi. My convictions at that time were more ethical than religious; later in my life religion became more important. My beliefs, stimulated by the environment in which I grew up, developed to a critical pacifism with a lot of confidence in people in general and indignation towards social injustice. Although Mandela abandoned pacifism as a principle after the Sharpeville Massacre (1960), his basic values are the same: to distinguish between man and his behaviour and to respect the other person's model of the world. (Presuppositions of NLP Nr 1 and 7, Respect for People and make difference between the person and their behaviors). The difference with King and Gandhi is that Mandela much more had a moral and strategic rather than a religious world model.

I read much about the struggle of the former Portuguese colonies (for example Mozambique) and the apartheid regime, which is strongly connected to South Africa because of their geographic position. It was in 1980 that I went to Mozambique with my wife, Marlies, and my two little children and the third on its way.

I personally feel very much connected with Mandela. I remember still how happy I was when he was released from prison. We put out the ANC-flag from our house. His struggle was my struggle. I had very much the same values, convictions and beliefs. In Mozambique we experienced the evils of the apartheid regime, because of the destabilization politic of Botha cs. We supported ANC by hiding some ANC refugees in our house and we organized a visit of a delegation of South African Quakers to Mozambique. The purpose of this visit was that they could see for themselves what cruelties and damage the South Africans provoked by Renamo, which operated from South African territory. We hid two times an ANC refugee in our home under the risk of a South African attack. On the other hand we refused to hide weapons in our garden, because we did not believe that the armed struggle was something we should support. On the other hand we had great respect for their choice to choose for limited and well-considered violence against objects of military and political importance. My fears for an attack from South African commando led me to think about many possibilities to flee over the roofs when I was awake at night.

## ***My logical levels compared***

### **Environment**

My background is an intellectual idealistic loving family in the city of Venlo. As a protestant and a vegetarian I felt always different from other boys. When I was eight I was a leader of a club of five boys. I followed my fathers interest in nature as a biologist. I became a leader in the Dutch Youth Organization for Nature Study. I grew up in the past wartime. Study was very important and I was strongly supported by my parents to finish secondary school. I studied biology at the University. I worked for seven and half years as a biology teacher in the Netherlands mainly in Leeuwarden. The contrast with Mandela is clear: his youth was at the countryside. His parents did not have formal education. When he was nine he lost his father and his mother brought him to the regent, who was his guardian. He did his studies mostly on his own motivation and partly aside a job.

## **Behaviour**

Though quite independent I am mostly looking for harmony in my relations and as a leader of groups. This in contrast with the rather rebellious behaviour that Mandela had in his time in Johannesburg when he became the leader in the Youth League of the ANC.

## **Capabilities and strategies**

Although I have some capability to handle my fears I often feel that fears are keeping me away from success in my life. I was not afraid of going on my own hitchhiking to India. But especially in relations I feel the fears to make deep contact. For example to phone someone takes me some time to take the decision. I learn to feel deeply that this fears have had their valuable function to become a well adapted boy, who was a decent member of the family, a decent schoolboy and a decent member of the groups who were important for me. By reading about the strategy of Mandela reacting on police, wardens of other threatening people I became more conscious about my own strategy of withdrawing at the moment of the conflict and make my point afterwards, looking for harmony. I'm developing the strategy of confronting with respect. My high Ad component helps me a lot in installing this strategy.

## **Beliefs, convictions and values**

My values changed quite a bit during the time of my study from being obsessed by investigating nature, to much more aware of loving to work with people and especially children. Solidarity with suppressed people was and is still very important for me.

## **Identity**

I became a green biology teacher. That means I took every opportunity to go out in nature with my pupils and stimulate them to cultivate their curiosity. Educate people became a part of my identity. Doing the NLP courses a changed from being a teacher to becoming a trainer. This means for me to stand more aside students and stimulating them to develop themselves instead of standing above them and filling them with information. Handling my fears is a great support in this change.

Doing this study I learned a lot from Mandela. I experienced myself an unpleasant interrogation of several ours by the South African secret police when we entered South Africa from Botswana in 1984. After threatening to put my kids in a kind of concentration camp I really was afraid! And of course that was not the only time I had fears. Therefore I became even more impressed by the way Mandela managed to come out of prison with a strong mind after so many years imprisonment. How did he train himself to become a world leader? My curiosity about the way to achieve this incredible high level of mental power is really fulfilled.

## **Mission/Spirituality**

My mission was and is to create an ecological (in biological and NLP-sense, which means in harmony with the natural environment and peaceful) society by education and training. The example of Mandela being totally congruent and having totally commitment to his mission is extremely inspiring.

## **My Meta Programs**

In annex 4 I indicated my Meta Programs as contrasting with the programs of Mandela. My main conclusion is that I like to change my Direction filter more in the direction of Toward.

## **My Steps Plan**

I took several steps to install what I learned from the modelling process.

I was excited to read his autobiography "Long walk to freedom" with my new NLP-spectacles. I read the authorized biography "Mandela" by Anthony Simpson and discovered many new insights in addition to what I read in Mary Bensons biography from 1986 ten years earlier. The different videos I

watched opened an inspiring source of information about Mandela. As a part of this modelling task for the NLP-Master Practitioner I started to listen to the message of his life and to look with new eyes to his mission of a South Africa where black and white shall live in peace. I discovered very fundamental structures that changed my life. Now I am able to look much more to strategies and structures instead of behaviour than before.

Inspired by Mandela's boxing time I bought a boxing ball and boxing gloves. This was a great change for me with nonviolence as an important value in my life. I feel still high resistance to use it.

Inspired by Mandela I gave a workshop about fears and without question the participants and I let experience them how one can feel the fear and do it any way.

When I started to take up again this modelling project I started to run every morning and feel great satisfaction in it. It not only gives me the feeling of being more healthy, but also to have the power over the strength of my body, being more courageous in daily life, having less fears, more approaching less avoiding

In the process of going for the trainers evaluation I have a beautiful challenge to exercise the strategy of handling with my fears: feel them, think them over, accept them and decide to do it.

September 2005

Sytse Tjallingii  
Van Nispensingel 5  
8016 LM Zwolle  
038-4608461



# D. Resources

## Videos

1. Arthur Miller meets Mandela / Arena. - London: BBC, 1991. VHS; 56 min. A BBC production in association with The Frame Store. NIZA Amsterdam: VZA 484  
Summary: Arthur Miller meets Nelson Mandela in Soweto and interviews him about his personal history.
2. Mandela in the Netherlands. - Hilversum : NOS, 1999. - video : VHS; 60 min. NIZA Amsterdam: VZA 438  
Summary: Talkshow with guests anticipating the arrival of Mandela in the Netherlands the next day, and interviews with Mandela himself from South Africa. Among the guests are: C. Niehaus (SA Ambassador), Jan Pronk (minister), Peter Hermes (director NiZA), Coen Stork (former Dutch diplomat in SA), Connie Braam (former chairperson of the anti-apartheidsmovement). Mandela is doing his goodbye tour as state president in 1999. Also with old film fragments from scenes in SA.
3. Portret of Mandela / dir. Chris Bryer, Mark Galloway ; Hilversum : Veronica, 1994. VHS; 50 min. Hans Emans is responsible for the Dutch version. Dutch comment and subtitles. NIZA: VZA 423  
Summary: A portrait of Mandela, with interview fragments of himself and ao Tutu, Cheryl Carolus (ANC), Zinzi Mandela, Winnie, Neville Alexander (ex-Robben Island), just before the elections in April
4. Biography, Nelson Mandela, journey to freedom, 1996 video VHS 50 min. In my possession  
Summary: Born into African royalty, he became an internal hero for his sacrifices in the fight against Apartheid. After decades in jail, he emerged as the leader of his reborn nation.
5. The speeches of Nelson Mandela 1996, video VHS 70 min. The speeches collection. In my possession  
Summary: A collection of the most important official speeches before and after his imprisonment.
6. Mandela and De Klerk, video 110 min. VHS, 1999, RCV, In my possession  
Summary: Sidney Poitier as Nelson Mandela plays in a very realistic play. Lots of details are visible like physical exercises and his gardening during his stay in prison

## Books:

### *About Mandela*

1. Nelson Mandela (autobiography); 2002. Long walk to freedom (581p)
2. Anthony Simpson; 1999; Mandela, the authorised biography, (736p)
3. Mary Benson; Nelson Mandela 1986 (254p)
4. Nelson Mandela; 1965 No Easy Walk to Freedom (170p)
5. Nelson Mandela 2003; From Freedom to future, Tributes and speeches. (279p)
6. Indres Naidoo 1982; Islands in Chain, Ten years on Robben Island by prisonner 885/63 (278p)
7. Jennifer Crwys-Williams; 1997 In the words of Nelson Mandela, (Quotations) (126p)
8. Floyd Cooper; 1996 Mandela, from the life of the South African statesman, , Puffin (40p)
9. American Friends Service Committee (Quakers); 1987South Africa, Challenge of Hope, , Lyle Tatum (225p)

## Websites

All speeches of Mandela from 1950 – 2003: <http://www.anc.org.za/ancdocs/history/mandela>

A summary of Mandela's life by Andre Brink in April 1998:

<http://www.time.com/time/time100/leaders/profile/mandela.html>

Mandela's in four episodes: <http://www.pbs.org/wgbh/pages/frontline/shows/mandela/>

Description of the qualities of Mandela by the Nobel prize committee:

<http://nobelprize.org/peace/laureates/1993/mandela-bio.html>

## NLP-Literature:

1. NTI-NLP; 2004 NLP-practitioners map
2. NTI-NLP; 2004 Master-NLP-practitioners map
3. Bouke de Boer; 2000 De bijzondere reis van een prikkel, (192p)
4. Bouke de Boer; 2004 Bepaal zèlf je leeftijd, (130p)
5. Romilla Ready en Kate Burton; (2004) NLP voor dummies, (331p)
6. Tad James and Wyatt Woodsmall; 1988 Time Line Therapy, and the basis of Personality, (282p)
7. Lucas Derks en Jaap Hollander; 1996 Essenties van NLP, (719p)
8. Anthony Robbins; 1986 Je ongekende vermogens, (415p)
9. Suzen Jeffers; 1987 Feel the fears ... and do it any way, (227p)
10. Ton Langelaan en Willem Plomp; 2004 De excellente leerkracht (196p)

# E. Annexes

## ***Annex 1 Summary of historical facts***

Per period

18-07-1918 Umtata, East Cape, born at the countryside as a member of a royal family. His father was put out his position as chief because of a dispute with a white father died when he was 9 of a lung disease, three mothers, missionschools, hard working, circumcision, respect for the regent and his family, the colonial system, freedom with other boys, stick fighting with them, Xosa and English, te be raised as an advisor for the King, run away because of threat of being married with a countrygirl

1941 Johannesburg A world of mining and no privilages when lying about running away, working as a night watch, first white friend, contacts with ANC, studying, arrested because of travelling in a 'white' train

1943 JB, Birth of a Freedom Fighter: miners strike, developing his political ideas, member of the executive committee of the Youth League of ANC, when it was founded, discussions and study about communisme and non-violence, married, boxing

1952 JB, The Struggle is My Life, forced relocation of Sophiatown, school boycott, banned radicalising, travels through the country, realize that few people want to sacrafice for the struggle.

1956 Trial for high treason, all charges are withdrawn, mariage is unraveling, devorce, married Winnie, general strike by ANC is failure, Sharpville massacre, arrested found not guilty.

1961 The Black Pimpernel, lives underground, went to what now is called Tanzania and many other countries, London, military trained in Ethiopia.

1962 Rivonia Trial Arrested, UN sanctions, life sentenced, quote see frontpage of this work.

1964 Robben Island: The Dark Years, could and hunger, cruelties of wardens, the ANC High Organ turned the prison into a university of african studies, phisical training every morning, respect towards wardens and befriended with some of them, very few letters and visitors.

1969 Robben Island: Beginning to Hope, confronting with militant MK (Umkhonto we Siswe) soldiers, legal defence for other prisoners, transferred to Pollsmoor prison, growing hope, increasing international pressure on SA, campaign Free Mandela

1980 Free Mandela campaign. Mandela transferred to Pollsmoor prison, a mixed blessing producing more comfort but greater isolation from his colleagues in Robben Island.,

1984 Talking With the Enemy, increasing violence by MK, Mandela offered freedom for renouncing violence, NM refuses, tuberculosis, De Klerk turns PM, many political prisoners released

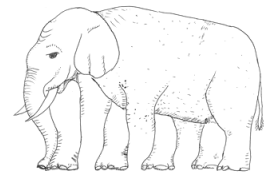
1990 Freedom, with parade in Capetown, speeches to mass meetings, Buthelezi in opposition, cruelties by Inkatha, negotiations with De Klerk, travels around the world, violence in SA worsening, general strike, one-person-to one- vote for the new constitution, shaken hands with the Klerk in TV debate before elections after accusing the NP of fanning hatred between the blacks and whites of SA.

1999 Mandela stepped down as President in June 1999

## ***Annex 2 Letter to Mandela***

To Mr Nelson Rolihlahla Mandela

The Office of Mr. Nelson Mandela  
E-mail: nmf@nelsonmandela.org  
Postal address: Private Bag X70 000,  
Houghton,  
JOHANNESBURG, 2041,  
South Africa



Netherlands, Zwolle, 20 July 2005

Dear Mr. Mandela

It is with great respect that I approach you with a request. I would like your permission for modelling you as a part of my NLP-Master Practitioners task.

Who am I? I'm a Dutch teacher trainer who worked for nearly ten years in Moçambique as a biology teacher at the 'Escola Básica Agrária in Chokwé and as a teacher trainer in the Faculty of Education of the 'Universidade Eduardo Mondlane' in Maputo from 1980 to 1989. It was at this time that I worked under the Ministry of Education in which your wife Graça Machel, was the minister of Education for some years. When living in Maputo we hid in our house some ANC-members. One we called 'Freddy' turned out to be Matthew Mposa, who joined you in the negotiations with Mr De Clerk. I visited South Africa several times where we had contacts with the South African Quakers. Actually I'm working at the Windesheim University for Professional Education in Zwolle. I'm still training teachers. The last years I became interested in NLP because it is very useful for teachers.

NLP (Neuro-Linguistic Programming) is a successful method for improving communication skills. It uses strategies to learn positive effects on self-confidence, social skills, leadership skills and listening skills. When Neuro-Linguistic Programming (NLP) was originally developed in the 1960's the emphasis was on modelling excellence. Richard Bandler and John Grinder, the co-developers, believed that one could observe behaviour, extract its key elements, and then "install" or program such behaviour in another person. It has the techniques to analyse psychological strategies from successful people and to learn others to use those strategies. It has a strong value system to do this in an ethical way, which is called ecological.

Why do I choose you for modelling your skills and strategies? Because I like to learn how you succeeded to be successful in achieving freedom and equal rights for the people of South Africa. I like to learn how you trained yourself to distinguish between a person and his behaviour even in extremely difficult times. I like to know what was crossing your mind when you did your physical exercises every morning? What kind of mental training did you do to achieve this discipline to pay fully respect to another persons 'model of the world'? I admire you as a man of great success in surviving so many years of imprisonment. At the same time you reinforced your positive skills of communication with the people who had racist ideas and did not respect you. What did you do to achieve this? From my readings I conclude that you have developed an excellent way of reframing and looking at people and their behaviour from various perspectives. My question is what are your keys?

How important is your African education at the countryside? From my work with the Mozambicans I still have the impression that there exists a rich tradition in careful communication. And how

important is your study of law, history and 'black' and 'white' cultures from whites and from blacks? From reading your Autobiography and looking to your speeches and interviews I try to draw some provisional conclusions. How important is your internal dialogue? You studied so intensely during many years that your way of answering seems to have a lot of internal dialogue as well as expressing your feelings, rather than expressing yourself in images or in an auditory way (using your visual and hearing capacities).

First I would ask your permission for modelling you. That means investigate public materials like your Autobiography and Biographies, speeches and video's with interviews. And if you would agree on this, would you like to have a copy of my investigation? The report will be an internal report for my NLP trainers and not be published.

Second I would like to ask you if you would willing to create a possibility in meeting you in South Africa. In that case I would very much like to travel to South Africa and meet you to ask you more detailed questions.

Thank you for your kindness.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Sytse Tjallingii', written in a cursive style with a long horizontal line extending from the bottom.

(Sytse Tjallingii)

Van Nispensingel 5  
8016LM Zwolle  
The Netherlands

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## Reply from Ms Buyi Sishuba from the Nelson Mandela office

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----- Original Message -----

**From:** [Buyi Sishuba](#)

**To:** [syitsemarlies@home.nl](mailto:sytsemarlies@home.nl)

**Sent:** Friday, July 29, 2005 10:29 AM

**Subject:** FW: request for permission to modelling

Dear Sir/Madam

We acknowledge with gratitude receipt of your letter sent to our office and apologize for the belated response.

Regrettably, we were unable to respond positively to your request. As you may be aware Mr Mandela announced his retirement in June last year, One of the consequence for his decision is a greatly reduced workload on him. He will unfortunately not be available for interview.

We thank you for your understanding of the situation and wish you well with your endeavors.

Yours sincerely

**Buyi Sishuba**  
**Correspondence Administrator**  
**The Nelson Mandela Foundation**  
**Tel : +27 11 728 1000**  
**Fax : +27 11 728 1111**  
**[www.nelsonmandela.org](http://www.nelsonmandela.org)**

*"If God brings me to it, He will bring me through it"*

---

**From:** Maeline Engelbrecht  
**Sent:** 28 July 2005 01:46 PM  
**To:** Verne Sheldon Harris; Buyi Sishuba; Zelda La Grange  
**Cc:** Boniswa Qabaka; Ethel Arends; Vimla Naidoo  
**Subject:** RE: request for permission to modelling

*In my early twenties (um ... I know I sound like a real old lady!) I did an NLP course, and modelling is based on closely watching an individual, the eye movements and the position of the eyes is suppose to tell the receipient what is the dominant mode of the communicator, and the manner in which the questions are answered is also suppose to reveal the dominant mode of communication, which you then model to become like the communicator etc. Now that I'm in my (late) thirties I think it is all cock 'n bull !!! You'll probably find that if you tell him that there will be no interview with Madiba nor responding to questions, he probably won't go ahead with the exercise. We had a similar request last year and said no to any interviews, and received the response that the exercise won't work without person contact. My view is we should just say no, using the reason that Madiba has retired.*



-----Original Message-----

**From:** Verne Sheldon Harris  
**Sent:** 28 July 2005 11:42 AM  
**To:** Buyi Sishuba; Zelda La Grange  
**Cc:** Boniswa Qabaka; Ethel Arends; Maeline Engelbrecht; Vimla Naidoo  
**Subject:** RE: request for permission to modelling

My view is:

Tell him he's welcome to go ahead with the exercise, but no interview and no responding to his many questions.

Verne Harris  
Project Manager  
Centre of Memory  
Nelson Mandela Foundation  
Phone: +27-11-8532612, 0829942233  
Fax: +27-11-7281111

-----Original Message-----

**From:** Buyi Sishuba  
**Sent:** 28 July 2005 11:37 AM  
**To:** Zelda La Grange  
**Cc:** Verne Sheldon Harris; Boniswa Qabaka; Ethel Arends; Maeline Engelbrecht; Vimla Naidoo  
**Subject:** FW: request for permission to modelling

Morning Zelda

See email below and advise.

*Buyi Sishuba*  
*Correspondence Administrator*  
*The Nelson Mandela Foundation*  
*Tel : +27 11 728 1000*  
*Fax : +27 11 728 1111*  
[www.nelsonmandela.org](http://www.nelsonmandela.org)

"If God brings me to it, He will bring me through it"

---

**From:** Boniswa Qabaka  
**Sent:** 27 July 2005 08:09 AM  
**To:** Buyi Sishuba  
**Subject:** FW: request for permission to modelling

*My answer to Ms Sishuba:*

The Netherlands, Zwolle 26-8-2005

Dear Buyi Sishuba

Thank you very much for your careful letter by e-mail! I can of course fully understand that Mr. Mandela is retired and makes his choice about what he wants to do in his retirement. I can imagine very well that this implies that he cannot grant me an interview he makes another choice than fulfilling my request for a personal interview.

According to your e-mail to wish to go well with my endeavors, I will continuing with the modelling work and send you a copy if I'm finished.

It may have been not your intention to include the e-mails of the people whom you consulted before answering my letter, but I hope you wouldn't mind if I react upon the e-mail from Maeline Engelbert. I highly regret that she got the impression that NLP modelling is just looking to eye-positions. This is only a minor aspect and I can easily analyse the eye positions from the interviews he gave on television. In the case of Mr. Mandela I draw the conclusion that for him reflecting and feeling may be more dominant than visual and auditive memories. From other resources I got the impression that studying and physical training are essential in his life to support his mission, his identity and his values. By reading his books and analysing his video's I more and more understand the immense mental power Mr Mandela has achieved. The congruency of all his mental logical levels in correspondence with his mission is extremely unique in the world! Already it is very inspiring for my own personal life what I have studied so far!

As I pointed out in my letter I myself was involved for nearly ten years in the struggle for a better life in Southern Africa, while I was working in Mozambique. From this personal concern I can guarantee that I will be careful with my modelling project. I have got a lot of information from the sources I have so far so it is wonderful that you support my work and that I feel free to go on with it. After finishing the assignment I will send a copy to you and I would like to ask you for some feedback if you have someone who has time for that.

Once more thank you very much for your response on my request.

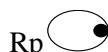
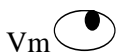
yours sincerely  
Sytse Tjallingii

# Annex 3 Transcript of interview from Arthur Miller with Nelson Mandela (18-1-1991)

## Key to symbols:

### Eyepositions

Vm = Visual  
memory



Vc = Visual construction

Rp = looking to the reporter (same position as vocal memory)

Ac = Auditory construction

Ad = Auditory digital (intern dialogue)

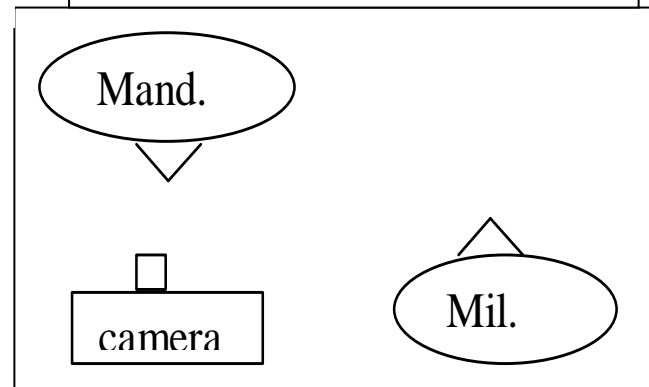
K = Kinesthetic

### Eyelid

EU = Eyelid Up;

ED = Eyelid Down

Mandela's physical position  
towards Arthur Miller and



### Head positions:

BL = Head bend to the Left



BR = Head bend to the right



LL = Looking to the Left  
(to A.Miller)



LR = Looking to the Right



`LF = Looking forward  
(to the camera)



Nodding Yes: Nb = Nodding with Big movement;  
Ns = Nodding with Small movement  
Shake: Sh = Shaking sideways

LD = Looking Down



### Voice:

Volume: VLd = Loud; VSo = Soft;

Tune: Hi = High; Lw = Low;

Speed: Fa = Fast; Sl = Slow

### Hands and Arms

FT = Fingers from left and right hands touching each other; FA = Fingers approaching; FP = Fingers Pressing; FL = Fingers loosening; FF = Fingers moving forward

## Transcription, Eye positions, Auditive and Non-verbal behaviour

Arthur Miller: Question: I'm curious about your understanding of the Afrikaner, may be you regard the Afrikaner is different from the English background. During the question Mandela is in Ad. When answering the question NM is :

1

time	8.50	52	54	56-58	9.00	02
text	Yes that is the crucial. That is a very crucial question. a very important question, because from the point of view of					
eyes	Rp	Ad	Rp	Ad	Rp	K Vc K K
vol.	VSo	VLd				
tune	low..... higher					
head	slightly left bended					
hands						

2

time	04-06-08	10	12	14-16	18	20-22
text	policy, the Afrikaners have not different very much from the English. Some of the most conservative elements in the					
eyes	K	Rp	K	K	Ad	Eu Ad Vm Rp Ed Rp Rp Ad Rp
vol.	VLd					
tune	Hi					
head	bended left		straight		BR mouth edges down	
hands	right hand as fist up down					

3

time	9.24	28	30	32	34	38-40
text	country have been English speaking..... and.....uh.....who have denied us basic human rights. But.... uh .... the					
eyes	Ad	Ad	K	Ad	K	Ad Ad
vol.	VLd	VSo	VSo	VLd		
tune	Hi	Lw	Lw	Hi		
head	Nb	Br	Ns	B1	Ns	B1 slightly backwards
hands	rises fingers spread					

4

time	42	44	46-48	50	52	54-56	9.58
text	English have a certain sophistication and uh secondly they have realized the value of education...uh .... making						
eyes	Rp	Rp	K		K		R p
vol.							
tune							
head			B1 straight slightly forward	B1			Lr
hands	Fa		Ft	Fp	Ft		F1

5

time	10.00	02	04	06		08	10	
text	educational opportunities available uh to Africans. You must remember that ...uh... the first schools in the country in							
eyes	Rp	NM out of sight						
vol.		VSo	VLd	VSo	VLd	VS1	VSo	VLd
tune	Fa							
head								
hands	Ff							

6

time	12		14-16	18	20	22
text	which I were trained, were educated, were missionary schools. The Afrikaner also believed in ...uh... racial					
eyes			(NM in sight)	K		Ad Rp ED
vol.	Vso	Vld	Vld	Vld		
tune				S1	Fa	S1
head				LL	Lf	BR
hands	Fa	Fa	Fa			right hand forward and down

7

time	24	26	28	30	32	34
text	separation, but they were very crude about it and very brutal. They are an extremely religious family in theory,					
eyes	Ad/EU	LL	ED, EU	(NM out of sight)		
vol.	VLd, VLw,		VLd	Fa	S1	Vld
tune						
head	BR	Ns	Nb	(not visible)		
hands	(not visible)					

8

time	36	38	40	42	44
text	although they don't practice what they preach, because they go to church and...uh... and then continue to oppress the				
eyes	(NM out of sight)				
vol.	VLd		VLd		
tune	Fa	S1			Fa
head	not visible				
hands	not visible				

9

time	46	48	50-52	54	56
text	blacks. They don't allow ..... There is no equality to ...uh between black and white in church and state. In fact				
eyes	(NM in sight) K/ED	EU	ED	Ac K	Rp K/ED
vol.	VLD				
tune					
head	LF	LD	Nb2x,	BL	LF
hands	FP Right hand up		FP fist	FL, Left hand up and down	

10

time	58	11.00	02	04	06	08	10	12
text	...uh.....to use an expression in a different way, which was used by one of the late African leaders...uh... Arab Moy, he							
eyes	K/ED	Vc/EU	ED	Vc/EU	ED	Ad/EU	ED	Ad
vol.								
tune	Fa		S1					
head	LD	LR	LR	BR	LL	N	BL	LD
hands	hands shaking up			Left hand on right arm				
	Left hand down							

11

time	14	16	18	20
text	said one day: “There are no VIPS in heaven” But I believe that the Afrikaners believed that there are VIPS in heaven:			
eyes	ED Ad	EU ED	EU	Ad
vol.				
tune	VSo		Fa	Fa S1
head	LL, smiling		Ns3x	Ns4x, smiling
hands				

12

time	22	24	26	28	30	32
text	themselves. But I don't believe personally that there is any group or people who have such a culture that they are					
eyes	out of sight	in sight	Ad ED	ED	K	Rp
vol.						
tune						
head	N	LL BR	LR			
hands						

13

time	34		36	38		40		42		
text	impervious to change. It is because of lack of contact. Because in prison, we have met the most hardened group of									
eyes	Rp	ED		ED	Ad	EU	Ad	Vc	Ad	ED
vol.	VLd	S1		VSo		VLd		VLd		
tune										
head	Ns LL		Ns		BR		LL	Nb		
hands										

14

time	44	46	48	50	52	54
text	Afrikaner wardens functioning behind prison walls. And there is no place like prison which tell you how the country					
eyes	Rp	Ad	EU	ED	Ad/EU	
vol.	VSo	VLd	VSo	S1	Fa	
tune						
head	LF	BR	LL		Ns3x	
hands						

15

time	56	58	12.00	02	04
text	the policy of the country, the prison. But we have had, we have changed a bit of Afrikaners, uh who were very				
eyes	Rp		EU Rp		Rp EU
vol.					
tune					
head	Ns		Ns	LL	BR Ns LF
hands					

16

time	06	08	10	12
------	----	----	----	----



text	hostile when they came. But as a result of contact and conversations they discovered, that these are human beings and				
eyes	K/ED	Ad		Ad	Ad Vc Ad Rp
vol.	VLd	VSo	VSo	VLd	VSo
tune					
head					
hands					

17

time	14	16	12.18
text	what they have been taught was totally wrong and they have been working with us.		
eyes	Rp	Ad Rp	Rp
vol.	VLd	VSo	VLd VSo
tune	Fa	S1	Fa
head	Nb	Sh	Ns
hands			

start: 8.50 – end: 12.18 over 3 minutes

next question: .....

12.34

AM: You decided to study law in your early fourties wasn't it?

NM: Ya

AM: What led to that decision rather than some other career?

12.39

It be worried me that uh one of senior uh relatives, that had legal (behaviour?) at Ford Hare and although we subsequently 12.55 became bitter political enemies, although uh always on good terms as individuals we 13.07 subsequently became bitter political enemies at at one time, he influenced me tremendously. And it worried me it was because of my admiration for him that influenced me to follow a legal career.

.....

13.50

AM: You know, more than once you seem to separate a man's political position from his character and his nature which is a very unusual capacity in people usely we get to hate people we disagree with, but you not seem to do that.

NM: It is possible that my experience in prison influenced me in this direction.

14.00

We assumed that every warden in the prison was a cruel man, who believed in persecuting the black prisoners. As a general rule, this was the case. But amongst them there were men, they were good men, who did everything within the framework of uh policy uh the practice of the prison, did everything to make our condition as comfortable as possible. Some of them would give us newspapers.

15.00

AM: So they became your friends one or two?

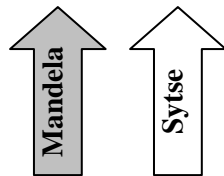
NM: Friends, very good friends and we also learned to befriend a warden in charge of a section because in many cases he is more important.

# Annex 4 Meta programs

## A. The four Basic Meta programs

### 1. External Behaviour: Introvert/Extravert

1 Introvert	2	3	4	5	6	7	8	9	10 Extravert
----------------	---	---	---	---	---	---	---	---	-----------------



This subjective judgement is based upon the following criteria:

1. Mandela is interested in background, underlying ideas, and concepts. → 1
2. Develops new ideas by quiet thinking. → 2
3. Likes to talk over own ideas and thoughts. → 4
4. Brings up positions and conclusions in meetings only after thorough reflection. → 2
5. Likes to work on long lasting projects. → 1
6. Likes to be alone to load up the battery. → 3
7. Speaks quietly and modestly. → 1
8. Knows a lot about many subjects and knows many details. → 5

### 2. Internal Processes: Intuitior/Sensor

1 Intuitior	2	3	4	5	6	7	8	9	10 Sensor
----------------	---	---	---	---	---	---	---	---	--------------



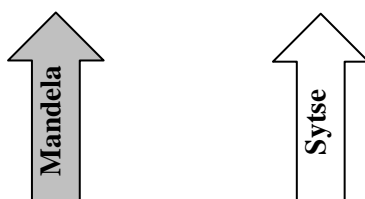
This subjective  
criteria:

judgement is based upon the following

1. Mandela likes to tackle new complex cases and problems. → 1
2. Likes to develop new ideas and likes to apply them in practice. → 3
3. Likes to follow own ideas and inspiration and likes to share them with others. → 3
4. Is tolerant of complexity → 1
5. Is theoretical and aesthetic → 2
6. Likes open ended construction → 3
7. Values autonomy → 2
8. Seeks patterns in complex situations → 2
9. Is factual minded → 8

### 3. Internal State: Thinker (Dissociated) / Feeler (Associated)

1 Thinker	2	3	4	5	6	7	8	9	10 Feeler
--------------	---	---	---	---	---	---	---	---	--------------

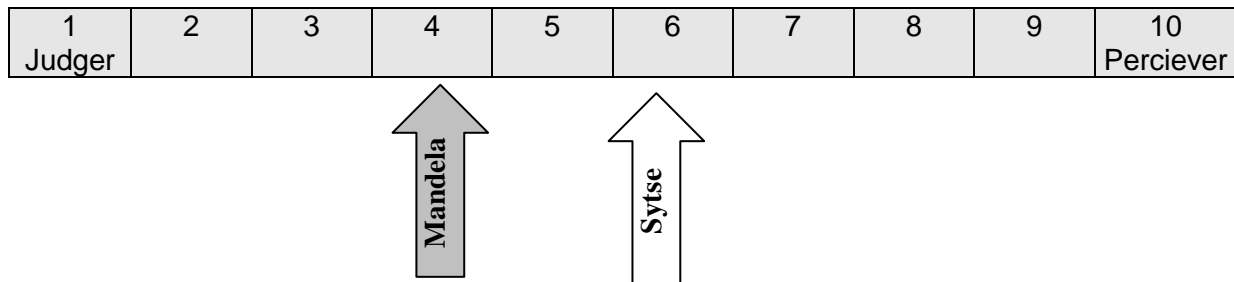


This  
criteria:

subjective judgement is based upon the following

1. Mandela is skeptical of religious orthodoxy, but has respect for genuine religious → 2 .
2. Has a theoretical orientation. → 1
3. Needs order (punctuality), autonomy dominance, endurance. -→ 1
4. Kinesthetic eye positions after emotional questioning not so long as Auditive digital. → 4
5. Is very social but as good in being alone. → 4
6. As a lawyer and a politician he is very good in dissociating → 2

#### 4. Adaptive Response: Judger/ Perciever

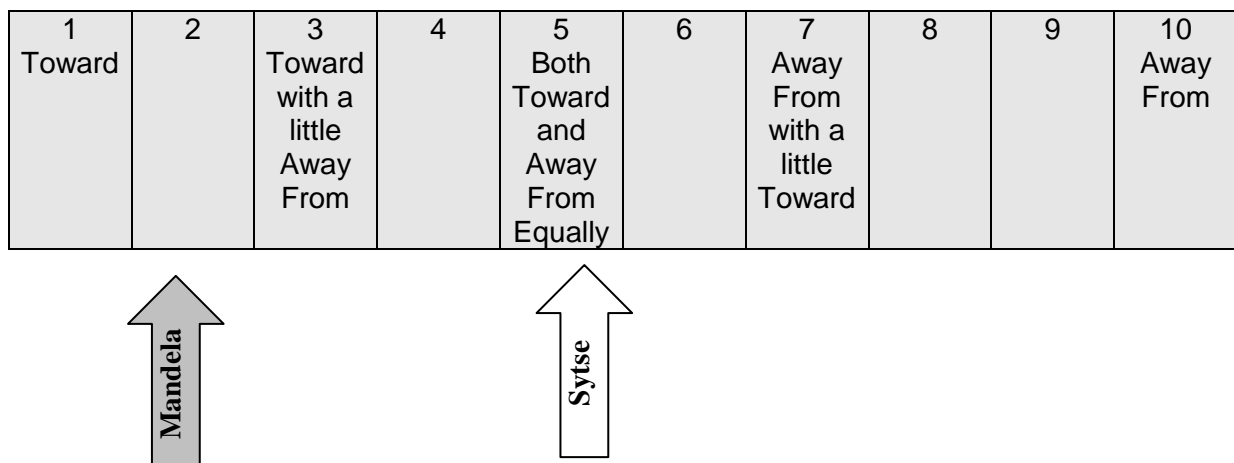


This subjective judgment is based upon the following criteria:

1. Mandela is a planner, he wants to run his own life, is decisive. → 1
2. He aims to regulate and control events as much as possible. → 2
3. He has a vocational interest. → 2
4. Is open to change, flexible and open-minded. → 6
5. Takes his time to make decisions. → 7
6. Is better in abstract reasoning. → 6
7. Makes positions and decisions clear. → 2

### B Complex Metaprograms

#### 1. Direction Filter: Toward/ Away From



This subjective judgement is based upon the following criteria:

1. Mandela is not sensible for harsh disciplinary measures, but consultation will motivate him (carrot). → 1
2. Nominalisations: Toward: achievement, freedom, democracy, society, harmony, equal opportunities, ideal ←-→ Away From: white and black domination. → 2

## ***Time systems***

The years in jail reinforced habits that were already entrenched: the disciplined eating regime of an athlete began in the 1940s, as did the early morning exercise. Still today Nelson Mandela is up by 4.30am, irrespective of how late he has worked the previous evening. By 5am he has begun his exercise routine that lasts at least an hour. Breakfast is by 6.30, when the daily newspapers are read. The days work has begun.

With a standard working day of at least 12 hours, time management is critical and

**Time orientation filter:** future orientated

**Time storage filter:** a through time person,

Nelson Mandela is extremely impatient with unpunctuality, regarding it as insulting to those you are dealing with.

This may be linked with his strongly developed respect value.

## Annex 5 Predicates

Predicates:	V	At	K	Ad	count		V	At	K	Ad	counting
crucial				1	1	child, with his hands up	1				1
important				1	1	machinegun behind him	1				1
the point of view	1			1	1	know			1		1
conservative				1	1	because			1		1
English speaking		1		1	1	investigated			1		1
denied				1	1	background	1				1
basic human rights				1	1	worked		1			1
sophistication				1	1	unique			1		1
realized				1	1	a sense		1			1
value of education				1	1	privileges			1		1
making				1	1	ruling group			1		1
educational opportunities				1	1	decided			1		1
available			1		1	throw his weight		1			1
remember				1	1	oppressed people		1			1
trained			1		1	extend		1			1
were educated				1	1	heartfelt		1			1
believed				1	1	thanks		1			1
racial separation				1	1	elevating		1			1
crude			1		1	status		1			1
brutal.			1		1	like		1			1
extremely religious family				1	1	opportunity			1		1
in theory				1	1	congratulate		1			1
they don't practice			1		1	compatriot		1			1
an although				1	1	fellow		1			1
preach		1			1	high		1			1
because				1	1	honour.		1			1
they go to			1		1	join		1			1
continue				1	1	distinguished			1		1
oppress			1		1	contributions			1		1
allow				1	1	peaceful		1			1
no equality				1	1	struggle		1			1
In fact					0	evil		1			1
to use an expression					0	paid			1		1
in a different way					0	well-deserved			1		1
was used					0	awarding		1			1
he said		1			1	presumptuous			1		1
I believe					0	predecessors			1		1
Afrikaners believed					0	outstanding		1			1
are impervious to change				1	1	add		1			1
lack of contact			1		1						
we have met			1		1						
hardened group			1		1						
behind prison walls			1		1						
which tell you		1			1						
have changed			1		1						
hostile			1		1						
result				1	1						
contact			1		1						
came			1		1						
conversations		1			1						
discovered			1		1						
human beings				1	1						
taught				1	1						
wrong				1	1						
working			1		1						
hated			1		1						
joined			1		1						
struggle			1		1						
suppressed			1		1						
thought				1	1						
original ideas				1	1						
thought				1	1						
incited			1		1						
hated			1		1						
know				1	1						
aware			1		1						
suffering			1		1						
persecution			1		1						
know				1	1						
pictures	1				1						
terrible.			1		1						

## Annex 6 Frequency of Eyepositions

Arthur Miller meets Nelson Mandela fragment of about 3 minutes eye movements (total 68 eye movements visible)

line	Vc	Vm	Ac	K	Ad	Reporter	
1		1			3	2	3
2					4	3	5
3					2	5	
4					2		3
5							1
6					1	1	1
7						1	
8							
9				1	3		1
10		2			1	2	
11						2	
12						1	1
13						2	1
14							3
15							
16					1	4	1
17						1	3
times		3	0	1	17	24	23
%		7	0	2	38	53	

Looking to the Reporter = same position as Ah

## **Annex 7 Our deepest fear**

*"Our deepest fear is not that we are inadequate.  
Our deepest fear is that we are powerful beyond measure.  
It is our light, not our darkness, that most frightens us.  
We ask ourselves, who am I to be brilliant, gorgeous, talented, and fabulous?  
Actually, who are you not to be?  
You are a child of God.  
Your playing small doesn't serve the world.  
There's nothing enlightened about shrinking so that other people won't feel  
insecure around you.  
We are all meant to shine, as children do.  
We are born to make manifest the glory of God that is within us.  
It's not just in some of us, it's in everyone.  
And as we let our own light shine, we unconsciously give other people  
permission to do the same.  
As we are liberated from our own fear, our presence automatically liberates  
others."*

These impressive words were, as far as I know never spoken by Nelson Mandela but originally written by Marianne Williamson who is the co-author of "The course in Miracles"