

The Speaker Die Referenten



1st NLP World Congress

in Berlin/Potsdam, May 26.-28. 2006

*A global integral vision of NLP
for the development of human potential*

1. NLP Weltkongress

in Berlin/Potsdam, 26.-28. Mai 2006

*Eine globale integrale Vision von NLP
Für die Entwicklung des menschlichen Potentials.*



Veranstalter: International Association of NLP-Institutes

The Organisers Die Organisatoren



Evelyne Maaß
& Karsten Ritschl
spectrum
KommunikationsTraining
www.NLP-Spectrum.de
030-8524341

Carlos Salgado
NLP-INSTITUT
SALGADO e.V.
www.Salgado.de
0761-4709650

Rudolf Metzner
Metzner
CONSULTING
www.RudolfMetzner.de
0841-975179

Nandana & Karl Nielsen
NLP & COACHING
INSTITUT NIELSEN
www.NLP-Nielsen.de
030-21478174

International Association of NLP-Institutes (IN)

Der IN-Vorstand



Karl Nielsen
IN-Präsident



Evelyne Maass
IN-Vize-Präsidentin



Bernd Isert
IN-Direktor



Wolfgang Lenk
IN-Direktor

Terms of admission of the IN

Through their signature on the membership contract, every IN member pledges to actively uphold the following ethics and quality principles:

1. I support the good reputation of the IN and of NLP, and abide to the ethics and quality guidelines of the IN.
2. I only recommend and partake in such certified NLP trainings, that comply with the quality standards of the IN.
3. In dealing with trainees, colleagues and competitors I'm always fair and cooperative.
4. I apply myself for the IN, will act as an IN contact for those who seek information about the IN and keep my personal information on the IN website updated.
5. I assume the obligation to advertise NLP in its highest quality, in my own manner and with the means available to me and support networks and quality circles in the IN.

On the basis of these rules, we expressly invite every qualified follower of NLP to be part of the IN. More see under: www.nlp-institutes.net/membership.htm

Aufnahmebedingungen der IN

Im Aufnahmeantrag verpflichtet sich jedes IN-Mitglied zur aktiven Einhaltung folgender Ethik- und Qualitätsgrundsätze:

1. Ich unterstütze aktiv den guten Ruf der IN und des NLP und halte mich an die Ethik- und Qualitätsrichtlinien der IN.
2. Ich empfehle und beteilige mich nur an solchen zertifizierten NLP-Ausbildungen, die mit den Qualitätsstandards der IN vereinbar sind.
3. Mein Verhalten im Umgang mit Seminarteilnehmern, Kollegen und Mitbewerbern ist fair und kooperativ.
4. Ich setze mich für die IN ein, bin auch Ansprechpartner der IN für andere, die sich über die IN informieren möchten und halte meine Daten auf der IN-Webseite aktuell.
5. Ich verpflichte mich, mit meinen Mitteln und in meiner Art, NLP in hoher Qualität bekannt zu machen und unterstütze Netzwerke und Qualitätszirkel in der IN.

Wir laden jeden qualifizierten NLPler dazu ein, auf dieser Grundlage bei uns Mitglied zu werden. Mehr siehe unter: www.nlp-institutes.net/mitgliedschaft.htm



Congress design / Kongressgestaltung

This congress is the result of the vision of Evelyn Maass and Karsten Ritschl of spectrum KommunikationsTraining and Nandana & Karl Nielsen of NLP & Coaching Institut Berlin. Their decidedness, enthusiasm and persistence for making a contribution to the NLP Community in the sense of a visible world-wide quality is it to be owed that there is this congress and we can share it with one another.



Evelyn Maass
spectrum

KommunikationsTraining
www.nlp-spectrum.de



Karsten Ritschl
spectrum

KommunikationsTraining
www.nlp-spectrum.de



Nandana Nielsen
NLP & Coaching
Institut Berlin

www.NLP-Nielsen.de



Karl Nielsen
NLP & Coaching
Institut Berlin

www.NLP-Nielsen.de

Dieser Kongress ist das Ergebnis der Vision von Evelyn Maass und Karsten Ritschl vom spectrum KommunikationsTraining und Nandana & Karl Nielsen vom NLP & Coaching Institut Berlin. Ihre Entschiedenheit, Begeisterung und Beharrlichkeit, einen Beitrag zur NLP Community im Sinne einer sichtbaren weltweiten Qualität zu leisten, ist es zu verdanken, dass es diesen Kongress gibt und wir ihn miteinander teilen können.



Rudolf Metzner
Metzner Consulting

www.rudolfmetzner.de

The financial and organisational responsibility was beard too by

Die finanzielle und organisatorische Verantwortung haben auch mitgetragen



Carlos Salgado
NLP-Institut Salgado e.V.

www.salgado.de



Prof. Dr.
Barbara Schott
mindbalance e.V.

www.mindbalance.de



Cordula Ehms & Ray Wilkins
College for Coaching, Training, Art
and Complementary Medicine

www.ehmswilkins.com



Engaged in
Inspirations and
Co-Organisation

Beteiligt an
Inspirationen und
Co-Organisation



Carola
von Garnier
Instituto Avance

www.instituto-avance.com

Karin Pätze
Karin Pätze
Consulting

www.KarinPaezeConsulting.de

Engaged in the Inspirations are besides the above mentioned
An den Inspirationen beteiligt sind neben den oben genannten



Sabin Schneider Peter Ptacek Andrea Schünemann Thomas Schulze Heidi Westkowski Stephan Seidel Petra Linke Sascha Spremberg Gudrun Henne Claus Berendonk Wibke Gröschner Stuart Cameron Beatrice Schmid

The Speaker / Die Referenten



Kutschera Angart Wilkins Baumeler Frischknecht v.d. Horst Saunders Charvet Derks Stahl Ashour Bolstad

Dedication

This 1st NLP World Congress, as well as this book, are dedicated to all those, who meet the professional standards of an ethically founded NLP training of the highest quality.

We owe thanks to Leslie Lebeau, Judith DeLozier, Richard Bandler, John Grinder and Robert Dilts for developing NLP in the early seventies.

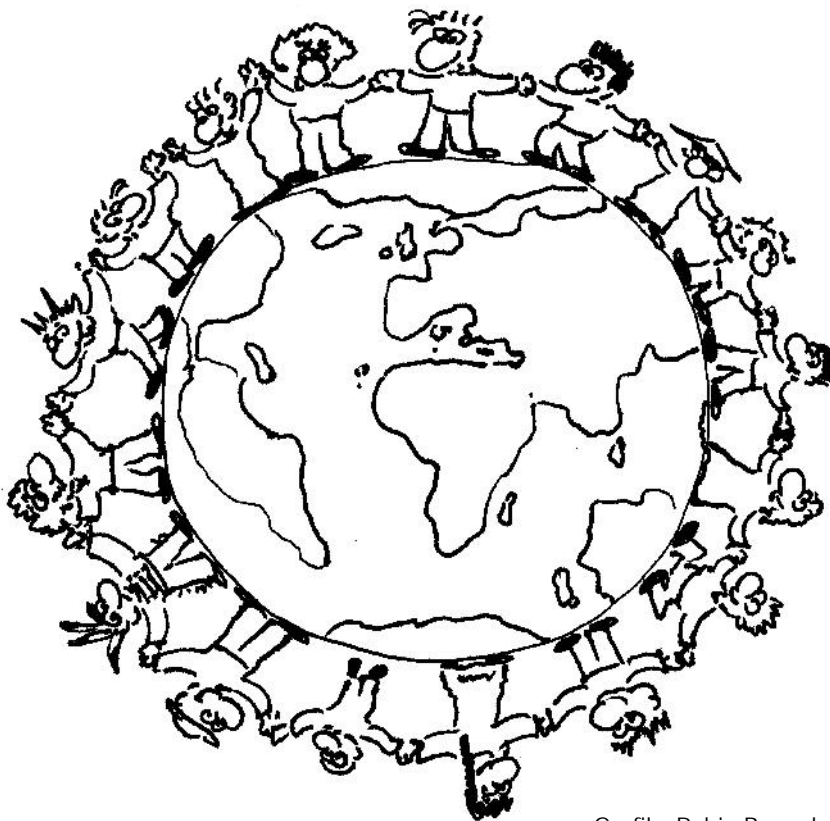
Furthermore we also dedicate this book to all those who have helped to evolve NLP since its beginnings, especially to the members of the "International Association of NLP Institutes" (IN) at all NLP and coaching levels, currently applying our high ethics and quality guidelines across the globe, teaching and living it at its highest possible level.

Widmung

Dieser 1. NLP-Weltkongress und dieses Buch dazu ist all denen gewidmet, die den professionellen Standard ethisch fundierter und qualitativ hochwertiger NLP-Ausbildungen erfüllen.

Wir danken Leslie Lebeau, Judith DeLozier, Richard Bandler, John Grinder und Robert Dilts, dass sie NLP Anfang der 70er Jahre entwickelt haben.

Wir widmen dieses Buch auch allen, die NLP seither weiterentwickelt haben und auf einem hohen Standard lehren und leben, ganz besonders den Mitgliedern der International Association of NLP Institutes (IN) auf allen NLP- und Coach-Ausbildungsstufen, die unsere hohen Ethik- und Qualitätsrichtlinien überall auf der Welt anwenden.



Grafik: Robin Bangel

International Association of NLP-Institutes (IN)

1st NLP World Congress

A global integral Vision of NLP
for the development of human potential

1. NLP Weltkongress

Eine globale integrale Vision von NLP
Für die Entwicklung des menschlichen Potentials

26.-28. May/Mai 2006 in Berlin, Germany



Redaktionell verantwortlich: Karl Nielsen, International
Association of NLP-Institutes, Germany, Berlin, Mai 2006

Index of contents / Inhaltsverzeichnis	Page/Seite
Karl Nielsen: Introduction	8
Karl Nielsen: Einleitung	13
Evelyne Maass & Karsten Ritschl: Congress Motivation	18
Evelyne Maass & Karsten Ritschl: Kongress Motivation	19
Nandana Nielsen: The Graves Modell	20
Nandana Nielsen: Das Graves Modell	22
Integral Inspirations 1: Health & Body	24
Integrale Inspirationen 1: Körper & Gesundheit	25
A1 - Gundl Kutschera: Life quality through work-life balance	26
A1 - Gundl Kutschera: Lebensqualität durch Work-Life Balance (deutsche Zusammenfassung)	35
A2 - Leo Angert: NLP for health and wellness	36
A2 - Leo Angert: NLP für Gesundheit und Wohlbefinden (deutsche Zusammenfassung)	39
A3 - Ray Wilkens: Heal thy self	40
A3 - Heile dich selbst von Ray Wilkens (deutsche Zusammenfassung)	44
Integral Inspirations 2: Magic Moments	45
Integrale Inspirationen 2: Magische Momente	46
B1 - Megha Baumeler & Ueli Frischknecht: Emotional Leadership	47
B1 - Megha Baumeler & Ueli Frischknecht: Emotionale Führungsqualität (deutsche Zusammenfassung).....	53
B2 - Brian van der Horst: The integral magic of NLP	54
B2 - Die integrale Magie des NLP (deutsche Zusammenfassung)	68
B3 - Steve Saunders: The magic of life	70
B3 - Die Magie des Lebens von Steve Saunders (deutsche Zusammenfassung)	70
Integral Inspirations 3: Create Power	71
Integrale Inspirationen 3: Macht machen	72
C1 - Shelle Rose Charvet: Words that change minds	73
C1 - Words that change minds von Shelle Rose Charvet (deutsche Zusammenfassung)	76
C2 - Lukas Derks: Power Struggles within the social panorama of NLP	77
C2 - Machtkampf im sozialen Panorama des NLP von Lukas Derks (deutsche Zusammenfassung)	83
C3 - Thies Stahl: Utilization of the clients metaphors	85
C3 - Utilisation der Metaphorik des Klienten von Thies Stahl (deutsche Zusammenfassung)	85
Integral Inspirations 4: Ethics & System Rules.....	86
Integrale Inspirationen 4: Ethik & Regelsysteme	87
D1 - Lukas Derks: Modelling as misleading ideology of NLP	88
D1 - Stellenwert des Modelieren im NLP von Lukas Derks (deutsche Zusammenfassung)	93
D2 - Thies Stahl: Utilizing of the clients ideomotorics	95
D2 - Utilisation der Ideomotorik des Klienten von Thies Stahl (deutsche Zusammenfassung)	95
D3 - Mohammad Ashour: Beliefs versus Awareness in Saudi-Arabia	96
D3 - Beliefs versus Awareness in Saudi-Arabia von Mohammad Ashour (deutsche Zusammenfassung).....	103

E1-1 IN	105
E1-1 IN (in deutsch)	107
E1-2 IANLP	110
E2 NLP-Health-Practitioner	113
E2 NLP-Health-Practitioner (in deutsch)	114
Integral Inspirations 5: Success and Strategies for Success	115
Integrale Inspiration 5: Erfolg und Erfolgsstrategien	116
F1 - Richard Bolstad: Strategies for Success	117
F1 - Erfolgsstrategien von Richard Bolstad (deutsche Zusammenfassung)	134
F2 - Mohammad Ashour: Identity-TimeLine	136
F2 - Identity TimeLine von Mohammad Ashour (deutsche Zusammenfassung)	142
F3 - Leo Angert: The art persuasion	144
F3 - Die Kunst des Überzeugens von Leo Angert (deutsche Zusammenfassung) ..	149
Integral Inspirations 6: Awareness and Self-esteem	150
Integrale Inspiration 6: Achtsamkeit und Selbstbewusstsein	151
G1 - Shelle Rose Charvet: Creative solutions to communication problems	152
G1 - Kreative Lösungen für Kommunikationsprobleme von Shelle Rose Charvet (deutsche Zusammenfassung)	158
G2 - Brian van der Horst: Social aspects of the integral vision	160
G2 - Soziale Aspekte der Integralen Vision von Brian van der Horst (deutsche Zusammenfassung)	166
G3 - Megha Baumeler & Ueli Frischknecht: Group rapport through laugh yoga.....	167
G3 - Gruppenrapport durch Lach-Yoga von Megha Baumeler & Ueli Frischknecht (deutsche Zusammenfassung)	174
Integral Inspirations 7: Spirituality, Vision, Essence, Life-Qualities	175
Integrale Inspiration 7: Spiritualität, Visionen, Sinn, Lebensqualität	176
H1 - Gundl Kutschera: Our children - buds today, blossoms tomorrow	177
H1 - Unsere Kinder – Knospen von heute, Blüten von morgen von Gundl Kut- schera (deutsche Zusammenfassung)	189
H2 - Steve Saunders: An integral model of the structure of mankind	190
H2 - Ein integrales Modell der Struktur der Menschlichkeit von Steve Saunders (deutsche Zusammenfassung)	198
H3 - Richard Bolstad: Beyond Self from	199
H3 - Jenseits des Selbst von Richard Bolstad (deutsche Zusammenfassung)	210
Statement of the Speakers about the development of NLP	211
IN: Vision & Ethics	230
IN: Vision & Ethik	232
IN: Standards & Curricula	234
IN: Standards & Curricula (deutsch)	235
IN: Membership	236
IN: Mitgliedschaft	238
Werbung	240
Application for admission / Mitgliedsaufnahmeantrag IN	250

Introduction



The Wonderful Potential of NLP

Karl Nielsen

President of the International Association of NLP-Institutes (IN)

Content of the introduction:

1. NLP's state of development calls for the 1st NLP World Congress
2. The title of the 1st NLP World Congress: "A global integral Vision of NLP for the Development of Human Potential"
3. The Inspirations on the first seven Graves levels
4. The criteria for choosing the hosted speakers
5. The organizers, the "International Association of NLP Institutes" (IN) and what it stands for
6. The wonderful future of NLP

1. NLP's state of development calls for the 1st NLP World Congress

The field of NLP has now existed for approximately 34 years. "The wild days" (a book describing the first 10 years of NLP) are over. NLP has grown and can be said to have grown up, integrating depth and ease, playfulness and seriousness, creativity and structure, unruliness and maturity as well as countless other, seemingly opposed, mind frames.

After the developmental stages of the gathering of NLP's fundamental ideas (primary NLP techniques and NLP axioms: Graves level 1), the consideration of the magic of successful communicators and communications (Perls, Satir, Erikson: Graves level 2), the abilities of deploying deeply felt emotions (Therapy: Graves level 3), the development of a structure of NLP (Curricula: Graves level 4), the success of shows with large numbers of participants (motivational seminars: Graves level 5) and the sensitivity for group processes (community: Graves level 6), NLP has reached a phase of integral quality assurance (spanning all levels: Graves level 7). Today's challenge is to artfully integrate the positive aspects of all of NLP's developmental stages and to use that approach to realize more of NLP's great potential.

In the three autonomous fields that are combined in the science of NLP (which stands for Neuro-Linguistic Programming), we use the N to include the advances in the field of cerebral research, in the sense of: "NLP is a manual for the brain". The L represents our commitment to further enhance communicative skills while the P stand for our goal of supplying easy-to-learn, step-by-step instructions to the methods and tools that NLP offers.

Today NLP is a meta-method for competently communicating at a professional level, integrating everything that has been proven successful in the areas of self- and outward communication. This is why we say: "NLP is experienced success" and "If it works, it's NLP." NLP is a meta-method, because it refines the most powerful aspects from all known methods of communications as well as the studied habits of highly successful people. In NLP, this process is known as modelling. Modelling ensures the continuous growth and enhancement of this dynamic and fundamentally goal-oriented system.

Since the founding of NLP by Leslie Lebeau (aka Leslie Cameron aka Leslie Cameron-Bandler), Judith DeLozier, Richard Bandler, John Grinder and Robert Dilts, NLP has risen to a new professional quality, which makes this global congress necessary.

In the beginning NLP searched for the structure behind the magic of outstanding communicators such as Fritz Perls, Virginia Satir and Milton Erikson, which is why the first two books on NLP are entitled "The Structure of Magic" (Volume I: 1975 and Volume II: 1976). Through close observation and modelling, the founders of NLP have essentially found the underlying system and structure of what sets highly successful communicators apart from non-successful communicators with such seeming ease. An easily learnable structure to the perceived magical touch, that even the originators find difficult to put into words. This constitutes a very pragmatic approach, which is still at the bottom of NLP: practical, goal oriented, geared for success and easy to learn. Guided by this underlying understanding, followers

of NLP around the globe are continuously studying successful people and their methods, thus deepening our understanding of the structure of success.

Over the last 34 years of NLP development, countless experiments have been conducted resulting in the spawning of different branches of NLP. Some have integrated developments of others into their approaches, while others have stayed true to their understandings; some offer large group trainings over a period of five days, while others insist on a minimum of eighteen days for the certification as an NLP Practitioner, NLP Master and NLP Trainer. Some offer a certification for all three training courses (Practitioner, Master, Trainer) in the course of three weeks, while others expect an apprentice time of three years. In between these extremes, there are an infinite amount of certified variations. This status quo has not only started to damage NLP's good standing and renown, it has also seriously diminished its marketing possibilities.

Often, what is labeled NLP, is not.
Also, often what is NLP is not labeled as such.

Some NLP trainers do not aspire to empower their certified students with a conscious understanding and sound knowledge of NLP's methods, arguing, that it is enough if peoples lives are positively influenced by the experience. We know that such courses can be a benefit to some and support them under such assumption, but not under the aspect of a certified NLP-training towards the degrees of Practitioner, Master or Trainer. Followers of NLP that have been trained in such an introductory course fail to fully realize what it is that they are doing, or even supposed to be doing. Carried solely by their enthusiasm, they are thereby in danger of falsely applying the label NLP to their ability of conning people into different beliefs. For exactly this reason an NLP Trainer, who was well covered by the media in Germany a couple of years back, and whose yell of success is the first thing that many people associate with NLP, has been court ordered to cease his teachings.

A lot of trainers that are active in business schooling use NLP methods without labeling them as such. Because of its worsening reputation, some customers, amongst these well set up companies, even specifically request the label NLP to be removed from the booked employee training. Short NLP training courses are a wide-spread custom in the English speaking countries. Even some of the world-renowned NLP Trainers and institutes certify students after no more than five to nine days of training.

Today, after thirty-six years of continuous NLP-development, it is time to clearly delineate the acceptable scope of methodical differences under the label of NLP. We need to be able to guarantee training of a dependably high quality. This alone will be able to boost NLP's reputation.

What is labeled NLP, shall be!
What is NLP, shall be labeled as such!

Today's challenges are to integrate the knowledge from all areas, all schools and directions, so as to be able to further develop NLP from a common basis towards its potentially wonderful future. For these reasons, the time is now upon us all, who in the last years and decades have proven themselves by enhancing NLP's good reputation, to go ahead with the first global NLP congress.

To responsibly further NLP's reputation includes, but is not limited to, offering a NLP training:

1. with the highest possible degree of professional ethics and quality
2. with accountable standards and without shortening mandatory attendance
3. by closely and diligently accompanying the students in their transformation phases

2. The title of the 1st NLP World Congress: „A global integral Vision of NLP for the Development of Human Potential“

From the beginning, NLP has been dedicated to develop the human potential. It has always searched for structures of personal and subjective experiences, explaining how we produce an emotional state of mind and how we can realize our full potential as human beings. It is NLP's declared goal to help in assuming the responsibility of our actions, heighten our knowledge about ourselves, give us freedom of choice and make us realize our set behavioral patterns.

Basic NLP-knowledge pertaining to this is for example: "If you continue doing what you have always been doing, you will continue getting what you have always been getting. If what you are doing is not working, try something else. You produce your own feelings. Your thoughts come and go, just like your feelings. You are more than your thoughts and feelings. First produce the mind set that you hope to achieve by attaining your goal, then use that mind set to reach your goals. NLP is the management of your set of mind, of the state of being. You can use the gap between stimulation and reaction to exercise your freedom of choice. Human beings do not react to reality, they react to their perception of

reality (the map is the area). Every cloud has a silver lining. Every act is propelled by a good intention. If you want to change your echoes, it is simpler to change what you are uttering than to change the reflective surfaces around you. The reaction was the goal of your communication. Every person has the resources that he needs. What you think you have said, may not be what you have said; what you have said may not be what will be perceived; what is perceived may not be understood. NLP is the art of successful self-management as well as the embodiment of socio-psychological and communicative competence. Everyone arrives at their best decision at all times."

It is obvious from these statements, that NLP comprises a goal- and resolution-orientated approach while considering systematic consequences and elevating self esteem. The P in NLP does not use the word programming in the sense of a predefined set of possible actions. On the contrary, the programming in NLP offers step-by-step approaches to free the mind of preset behavioral patterns. The techniques offered by NLP are derived from human intra- and interaction and serve to heighten the individual's responsibility for his or her actions, self-awareness, behavioral flexibility and freedom of choice. With NLP it is possible to delve deeply into personal depths in order to realize hidden talents and tap into inner strength reserves. This also entails finding ways to develop and enjoy one's true self in respect to – and in respect of – fellow human beings. In this sense NLP is, and always has been, a repertoire of tried and tested methods for unfolding the most wonderful, creative and enthralling human possibilities in its followers and thereby naturally creating mutually beneficial situations for the people surrounding the NLP scholar. An unfurling of talents and self esteem on the individual level, with the additional goal of positive ramifications towards human interactions at large.

Ken Wilber's integral theory, combined with Clare Graves developmental stages, set the stage for a further evolution of NLP.

The congress' title, "A global and integral version of NLP for the development of human consciousness", voices our goal of spreading the word to individuals, groups, companies, organizations and ultimately human kind, about NLP's powerful set of tools for successful communication and interaction.

3. The Inspirations on the first seven Graves levels

We see NLP serving the development of human potential and awareness at the individual, as well as at the collective level on all instances of the Graves scale. Our association of successful NLP institutes and NLP practitioners across the globe, the "International Association of NLP-Institutes" (IN), is organized at the seventh Graves level. The Graves levels themselves however, are still not taught on a mandatory basis at all NLP training courses. It is because of this, that we have decided to organize the first global NLP congress as a combination of a congressional and educational meeting.

In the seven 20 minutes inspirations, we will let you experience the first seven Graves levels through appropriate animations. After the Graves level, most available workshops will follow the themes of these Graves levels:

1. health and body
2. magical moments
3. power and self expression
4. ethics and guidelines
5. success and strategies leading to success
6. attentiveness & self esteem
7. spirituality, vision, meaning and quality of life

In our seventh level Inspiration, we will also thematically brush the following two Graves levels.

In this book, prior to each parallel workshop series, you will find a short description of each Graves level that should serve as basic knowledge for the inspirations.

4. The criteria for choosing the hosted speakers

The IN associated institutes are hosting only such speakers on the first global NLP congress, that are renowned in their countries for upholding the ethical and qualitative standards to which we also adhere. Membership in the IN was not a selection criteria, but representatives of NLP training under a minimum of 18 days of mandatory course attendance were not considered as possible speakers at this congress. We would like to state, that we consider such additional props as audio, video, e-mail and accelerated teaching and learning methods as enriching features of a holistic NLP training, while we do not consider these props an alternative to the experience of personal course attendance.

NLP is a teaching system without prescribed borders. The NLP territory itself is being continuously expanded. On the one hand it is comprised of tried and tested foundations, such as personal management, body language, motivation, anchors, reframing, sub-modalities, meta- and Milton model,

TimeLine, strategies, metaphors, values, beliefs, meta programs, positionings, conflict management, rhetoric, core transformation, presentation, energy choreography, loops, ... with a myriad of excellent step-by-step-NLP-techniques compiled through the condensed wisdom of successful experts in the field. On the other hand, NLP also encompasses the continuous development of new techniques derived from ongoing research.

Therefore the feeling is that to even begin to truly impart the width of NLP-knowledge today, even longer training periods are becoming necessary.

The following articles dealing with the invited speakers' fascinating workshops clearly indicate this fact. NLP is continuously expanding in knowledge and quality, and training courses with less than 130 hours of attendance are not suitable in dealing with the field of NLP today. The rapidly growing field of NLP will on the contrary demand an even longer time of training in the near future.

Please also refer to our published statements concerning professional NLP quality under:

www.nlp-institutes.net/quality_nlp_d

as well as our association's newsletters under: www.nlp-institutes.net/Verbandsmitteilungen_1

For more information on the current development of NLP I would like to suggest the conjoint global congress' speakers' statement, which you can find publicized on the world congress web page under:

www.nlp-institutes.net/development

The estimations concerning short-time NLP training courses in the English speaking countries put them at up to 90% of all offered NLP courses. It is our declared goal, through this global congress and the combined efforts of the association of NLP-institutes to counteract this trend and hopefully reverse it.

5. The organizers, the "International Association of NLP Institutes" (IN) and what it stands for

The "International Association of NLP-Institutes" (IN) was founded in the year 2001 by Karl Nielsen of the NLP & Coaching Institut Berlin, Evelyne Maass of the Spectrum KommunikationsTraining, Bernd Isert of the Forum for Meta-Kommunikation and Wolfgang Lenk of the Milton Erickson Institut Berlin. At that time eleven experienced and independent NLP-trainers from seven NLP-institutes in Berlin, Germany conjointly offered an integrated NLP-trainer and –coach schooling. On the basis of the shared knowledge of these course trainers – every trainer had access to all trainer materials and could also sit in with each trainer at all times – the urge developed to found an international association of experienced NLP-institutes to not only ensure a world-wide quality control, but also to create a basis for communication and knowledge transfer about the usage and further development of NLP on the shared core beliefs of motivation and freedom of choice; a further development in other words, based on the seventh Graves level (creativity, flexibility, responsibility for one's actions, systemic thinking).

You can find the full report: "Ein NLP-Trainer sollte coachen können" ("An NLP trainer should be able to coach") published in the trade journal Multimind in the year of 2000, periodical number 6, pp 15 – 18 and "Kooperation statt Konkurrenz" ("Cooperation instead of competition"), also published in the trade journal Multimind in the year of 2001, periodical number 4, pp 15 – 17. Both articles are also available under: www.nlp-nielsen.de/coachartikel

Meanwhile the IN has grown, it has evolved sophisticated ethical and NLP standards and adheres to clear guidelines for training coaches on the basis of thirty training days to become a coach (including 18 days NLP Practitioner) and fifty-six days of training to become a master-coach (including coach and NLP Master). IN offers a health-practitioner schooling, a qualification for schooling trainers (Lehrtrainer) on the basis of successfully completing the coaching training (a trainer should be able to coach) and a five day supplementary course for those who have concluded the qualification for schooling trainers (including an assessment meeting and the possibility of crediting extra-curricular activities). We also offer a qualification for schooling coaches (which includes the qualification for schooling trainers). As a means of clearly stating what we see as self evident in every qualified member in our midst, IN has set down 6 key points for the effective cooperation on the basis of the seventh Graves levels and above.

Through their signature on the membership contract, every IN member pledges to actively uphold the following 5 ethics and quality principles:

1. I support the good reputation of the IN and of NLP, and abide to the ethics and quality guidelines of the IN.
2. I only recommend and partake in such certified NLP trainings, that comply with the quality standards of the IN.
3. In dealing with trainees, colleagues and competitors I will always be fair and cooperative.

4. I apply myself for the IN and will act as an IN contact for those who seek information about the IN and keep my personal information on the IN website updated.
5. I assume the obligation to advertise NLP in its highest quality, in my own manner and with the means available to me and support networks and quality circles in the IN.

On the basis of these rules, we expressly invite every qualified follower of NLP to be part of the IN.

6. The wonderful future of NLP

An NLP, that takes into account the integral theory of a Ken Wilber and the developmental stages of a Clare Graves, has the potential of calming individuals and pacify human interactions. A belief, which the published articles in this book also share. An NLP of the seventh generation, on the seventh Graves level and above, can help people to take responsibility for their own actions, help individuals in developing a true self consciousness, open avenues to break out of behavioral patterns and create the ability to consciously choose alternatives, thus empowering people to live a free and fulfilled life in a world full of challenges and possibilities.

To globally bring upon the change from motivation by privation to motivation by being, as present in Maslow's hierarchy of human conative needs and as the further developed hierarchy of needs by Clare Graves, first an individual change of mind is essential. The Dalai Lama said: "We can never obtain peace in the world if we neglect the inner-world and don't make peace with ourselves. World peace must develop out of inner peace."

NLP possesses the professional instruments to actively help people, groups, companies and organizations to find peace within themselves and to use their gifts and talents for the wellbeing of all. This first NLP global congress, its speakers and inspirators as well as the international association of NLP-institutes are ready to do their part. There is still much to do, but it is a journey that promises great rewards not only for NLP, but for humankind at large.

I would like to thank all those contributing to the success of this 1st NLP World Congress:

The inspirators: Beatrice Schmid, Petra Linke, Dr. Gudrun Henne, Thomas Schulze, Peter Ptacek, Heidi Westkowski, Andrea Schünemann, Sabin-Monique Schneider, Wibke Gröschner, Stuart Cameron, Sascha Spremberg, Stephan Seidel, Cordula Ehms & Ray Wilkins vom College for Coaching, Training, Art and Complementary Medicine, Carola von Garnier vom Instituto Avance, Prof. Dr. Barbara Schott von mindbalance e.V., Nandana & Karl Nielsen vom NLP- & Coaching Institut Berlin, Carlos Salgado vom NLP-Institut Salgado e.V., Rudolf Metzner von Metzner Consulting, Evelyne Maaß & Karsten Ritschl vom spectrum KommunikationsTraining

The speakers: Gundl Kutschera (kutscheracommunication), Leo Angert (NLP in Hong Kong), Ray Wilkens (College for Coaching, Training, Art and Complementary Medicine BCMA), Megha Baumeler & Ueli Frischknecht (NLP Akademie Schweiz), Brian van der Horst (Cognitive Services), Steve Saunders (The Holigral Partnership), Shelle Rose Charvet (Success Strategies), Lucas Derks (Socialpanorama), Thies Stahl (Thies Stahl Seminare), Mohammad Ashour (NLP Arabic) und Richard Bolstad (Transformations)

The IN board of directors: Karl Nielsen of the NLP & Coaching Institut Berlin, Evelyne Maass of the Spectrum KommunikationsTraining, Bernd Isert of the Forum for Meta-Kommunikation and Wolfgang Lenk of the Milton Erickson Institut Berlin

And especially the four IN-institutes carrying the full organizational load as well as the financial risk of this 1st NLP World Congress: Nandana & Karl Nielsen of the NLP & Coaching Institut Berlin, Carlos Salgado of the NLP-Institut Salgado e.V., Rudolf Metzner of the Metzner Consulting and Evelyne Maaß & Karsten Ritschl of the spectrum KommunikationsTraining

May NLP further evolve and play an ever greater role in developing human potential in a creative and peaceful way.

Karl Nielsen

- President of the International Association of NLP Institutes -

Einleitung



Das wundervolle Potential des NLP

Karl Nielsen

Präsident der International Association of NLP-Institutes (IN)

Inhalt dieser Einleitung:

1. Die Entwicklung von NLP braucht jetzt den 1. NLP-Weltkongress
2. Der Titel dieses 1. NLP-Weltkongresses: „Eine globale integrale Version von NLP für die Entwicklung des menschlichen Bewusstseins“
3. Die Inspirationen auf den ersten 7 Gravesstufen
4. Auswahlkriterien für die Speaker
5. Der Veranstalter, die „International Association of NLP-Institutes“ (IN) und ihr Selbstverständnis
6. Die wundervollen Zukunftsmöglichkeiten des NLP

1. Die Entwicklung von NLP braucht jetzt den 1. NLP-Weltkongress

NLP ist inzwischen rund 34 Jahre alt. Die wilden Tage („The Wild Days“ ist ein Buch, das die ersten 10 Jahre des NLP beschreibt) sind vorbei. NLP ist stark gewachsen und inzwischen so etwas wie erwachsen geworden. Es integriert gleichzeitig Tiefe und Leichtigkeit, Verspieltheit und Ernsthaftigkeit, Kreativität und Struktur, Wildes und Erwachsenes und beliebig viele auf den ersten Blick als gegensätzlich erscheinende Pole mehr.

Nach den Entwicklungsphasen des Sammelns von NLP-Grundideen (erste NLP-Techniken und NLP-Axiomen = Gravesstufe 1), der Beschäftigung mit der Magie erfolgreicher Kommunikatoren und Kommunikation (Perls, Satir, Erikson = Gravesstufe 2), den Möglichkeiten des Einsatzes für die Verbundenheit mit tiefen echten Gefühlen (Therapie = Gravesstufe 3), der Erarbeitung einer Struktur von NLP (Curricula = Gravesstufe 4), den Erfolgen mit riesigen Veranstaltungen (Motivationsseminaren = Gravesstufe 5) und der Sensibilität für Gruppenprozesse (Gemeinschaft = Gravesstufe 6), hat NLP heute eine Phase der integralen Qualitätssicherung (auf allen Stufen zu Hause = Gravesstufe 7) erreicht. Heute geht es darum, die positiven Aspekte jeder NLP-Entwicklungsstufe kreativ zu integrieren und als Ausgangsbasis zu nutzen für die weitere Entfaltung des wundervollen Potentials des NLP.

Dabei steht im NLP (Neuro-Linguistisches Programmieren) das N als Abkürzung von Neuro für die Ergebnisse aus der Gehirnforschung im Sinne von: „NLP ist die Gebrauchsanleitung für's Gehirn“, das L für Linguistik im Sinne von sprachlicher kommunikativer Kompetenz und das P für Programmieren im Sinne von leicht erlernbaren Schritt-für-Schritt-Anleitungen des inzwischen riesigen Methoden- und Werkzeugkoffers von NLP.

NLP ist heute eine Meta-Methode für professionelle kommunikative Kompetenz, die alles integriert, was im Bereich der Kommunikation mit sich selbst und anderen aus Erfahrung wirkt. Wir sagen deshalb: „NLP ist aus Erfahrung gut“ und „Wenn's wirkt, war's NLP.“ Meta-Methode bedeutet, dass NLP sich aus allen bekannten Kommunikationsmethoden und Verhaltensweisen erfolgreicher Menschen das nachweislich wirkungsvolle herausarbeitet, es von unnötigem Ballast befreit und verbessert. Wir nennen das im NLP modellieren. Dadurch wächst NLP beständig und es ist ein völlig offenes System mit einem hohen lösungs- und zielorientierten systemischen Blick.

Seit der Begründung von NLP durch Leslie Lebeau (frühere Namen: Leslie Cameron und Leslie Cameron-Bandler), Judith DeLozier, Richard Bandler, John Grinder und Robert Dilts, hat NLP inzwischen eine neue professionelle Qualität erreicht, die jetzt den 1. NLP-Weltkongress erfordert und sinnvoll macht.

Zu Beginn ging es im NLP um die Struktur hinter der Magie besonders erfolgreicher Kommunikatoren wie Fritz Perls, Virginia Satir und Milton Erikson. Die ersten beiden NLP-Bücher tragen deshalb auch den Titel: „The Structure of Magic“ (Band I: 1975 und Band II: 1976). Hinter dem, was nach außen hin so einfach erscheint und von denen die es machen, oft nicht bewusst erklärbar ist, haben die Begründer des NLP durch hervorragende Beobachtung und geniales Modellieren die Struktur herausgearbeitet. Eine Struktur, die darauf abzielt, die Magie des Könnens herausragender Kommunikatoren leicht erlernbar zu

machen. Das ist eine sehr pragmatische Herangehensweise. Darin liegt nach wie vor der Kerngedanke des NLP: praxisorientiert, zielorientiert, erfolgsorientiert und leicht erlernbar. Aus dieser Grundhaltung heraus untersuchen seither NLPler auf der ganzen Welt erfolgreiche Menschen und bereichern und erweitern damit beständig das NLP-Grundwissen.

Im Laufe der letzten 34 Jahre NLP-Entwicklung wurde sehr viel mit NLP experimentiert und es entwickelten sich viele unterschiedliche NLP-Richtungen. Manche nehmen das, was andere entwickeln, auch zu Kenntnis und integrieren es, andere bleiben bei ihren Sichtweisen. Manche bieten NLP-Ausbildungen in Großveranstaltungen in 5 Tagen an, andere fordern ein Minimum von 18 Tagen für eine Zertifizierung als NLP-Practitioner, NLP-Master und NLP-Trainer. Manche ermöglichen eine Zertifizierung in allen 3 NLP-Ausbildungen (Practitioner, Master, Trainer) innerhalb von 3 Wochen, andere erwarten eine Ausbildungszeit von 3 Jahren. Und dazwischen gibt es unendlich viele zertifizierte Variationen. Darunter leiden inzwischen der gute Ruf und das Marketing des NLP.

Nicht immer ist NLP drin, wo NLP drauf steht,
und nicht immer steht NLP drauf, wo NLP drin ist.

Manche NLP-Ausbilder haben gar nicht den Anspruch, dass ihre zertifizierten Teilnehmer NLP auch kognitiv können und eine seriöse Methodenkenntnis erwerben. Sie argumentieren, dass es doch wohl reiche, wenn sich das Leben eines Menschen positiv verändern würde. Uns ist bekannt, dass es Menschen gibt, die solche Seminare lieben und wir halten diese auch für sehr sinnvoll, allerdings nicht als NLP-Ausbildungen mit Zertifikat zum NLP-Practitioner, NLP-Master oder NLP-Trainer. Manche so im Grunde nicht wirklich richtig ausgebildeten NLPler wissen deshalb gar nicht so recht was sie tun und surfen im Wesentlichen auf ihrer Begeisterung. Dabei laufen sie Gefahr andere zu überreden und das NLP zu nennen. Ein in den Medien vor einigen Jahren in Deutschland sehr bekannter NLPler, dessen Erfolgsschrei vielen einfällt, wenn man NLP sagt, bekam deshalb ein gerichtliches Verbot der Ausübung seiner Tätigkeit in Deutschland.

Viele Trainer im Businessbereich nutzen NLP-Methoden intensiv ohne diese als solche kenntlich zu machen. Manche Auftraggeber, auch aus großen Firmen, bitten manchmal sogar darum, NLP-Schulungen für ihre Mitarbeiter zu bekommen, in denen das Wort NLP wegen dem Ruf des NLP nicht vorkommt.

In den englischsprachigen Ländern sind Kurzzeitausbildungen in NLP sehr verbreitet. Selbst einige der in der Welt bekanntesten NLPler und NLP-Institute bieten Ausbildungen in NLP in 5-9 Tagen an.

Heute, nach 34 Jahren NLP-Entwicklung, ist die Zeit reif für eine Klärung der erwünschten Methodenvielfalt des NLP, des guten Rufes von NLP und den Qualitätsgarantien für NLP.

Wo NLP drauf steht, soll NLP drin sein
und wo NLP drin ist, soll NLP drauf stehen.

Heute besteht die Herausforderung darin, das riesige NLP-Wissen aus allen Bereichen und allen NLP-Schulen und NLP-Richtungen zu integrieren und auf dieser Grundlage professionell weiter zu entwickeln und dem NLP eine Vision von seiner wundervollen Zukunft zu geben. Deshalb ist es genau jetzt an der Zeit, den 1. NLP-Weltkongress mit all denen durchzuführen, die in den letzten Jahren und Jahrzehnten gezeigt haben, dass sie dazu bereit sind, sich professionell für den guten Ruf des NLP einzusetzen.

Dazu gehört auch, NLP anzubieten:

1. mit einer hohen professionellen Ethik und Qualität
2. mit verlässlichen Standards ohne Präsenzzeitverkürzungen
3. mit verantwortungsvoller Begleitung der Teilnehmer bei Veränderungsprozessen

2. Der Titel dieses 1. NLP-Weltkongresses: „Eine globale integrale Version von NLP für die Entwicklung des menschlichen Potentials“

NLP war von Anfang an der Förderung des menschlichen Potentials gewidmet. Es ging im NLP schon immer darum, wie wir unsere subjektive Erfahrung strukturieren, unsere emotionalen Zustände produzieren und unser Potential als Menschen verwirklichen. Erklärtes Ziel von NLP ist die Erhöhung von Eigenverantwortung, Selbsterkenntnis, Verhaltensflexibilität und Wahlfreiheit.

NLP-Standardwissen dazu ist z.B.: „Wenn du immer nur das tust, was du schon immer getan hast, wirst du immer nur das erhalten, was du schon immer erhalten hast. Wenn das, was du tust, nicht funktioniert, dann tu etwas anderes. Du machst dir deine Gefühle selbst. Deine Gedanken kommen und gehen und deine Gefühle kommen und gehen und du bist mehr als deine Gedanken und Gefühle. Gehe zuerst in den Zustand, den du mit dem Erreichen deines Ziels haben möchtest und gehe dann damit den Weg zu deinem Ziel. NLP ist Zustandsmanagement. Zwischen Reiz und Reaktion gibt es einen kleinen Zwischenraum: Deine Wahlfreiheit. Menschen reagieren nicht auf die objektive Wirklichkeit, sondern auf ihre subjektive Vorstellung von der Wirklichkeit (Die Landkarte ist das Gebiet). Jedes Problem enthält mindestens ein Geschenk. Hinter jedem Verhalten steht eine positive Absicht. Wenn man das Echo än-

dern will, dann ist es einfacher, die Art zu ändern wie man in den Wald hineinruft, als den Wald zu ändern. Die Reaktion war das Ziel deiner Kommunikation. Jeder Mensch hat alle Ressourcen die er braucht. Gedacht ist nicht gesagt, gesagt ist nicht gehört und gehört ist nicht verstanden. NLP ist die Kunst von erfolgreichem Selbstmanagement und psychosozialer kommunikativer Kompetenz. Jeder trifft zu jedem Zeitpunkt die für ihn beste Wahl.“

Aus solchen Sätzen wird deutlich, dass es im NLP um eine ziel- und lösungsorientierte Sichtweise unter Berücksichtigung systemischer Auswirkungen mit einer begleitenden Erhöhung des Bewusstseins geht. Das P im NLP bedeutet nicht Programmieren im Sinne von Einschränkung von Wahlfreiheit, sondern ganz im Gegenteil Schritt-für-Schritt-Anleitungen für die Befreiung des Geistes von einschränkenden Verhaltensmustern. Die NLP-Techniken sind komprimierte menschliche Weisheit im Umgang mit sich selbst und anderen zur Erhöhung von Eigenverantwortung, Selbsterkenntnis, Verhaltensflexibilität und Wahlfreiheit. Mit NLP-Methoden ist es möglich, sein tiefstes Inneres zu erforschen, seine eigentlichen Talente und die in einem schlummernden Kräfte zu entdecken. Dazu gehört auch, Wege zu finden, sich auf diese Art erfolgreich und glücklich und unter win-win-Gesichtspunkten respektvoll anderen gegenüber zu verwirklichen. In diesem Sinne ist und war NLP schon immer ein erprobtes Methodenrepertoire zur Entfaltung der wundervollsten, kreativsten und begeisternsten Fähigkeiten eines Menschen. Eine Entfaltung seiner Talente und seines Bewusstseins auf der individuellen Ebene mit Auswirkungen auf die friedliche Qualität des Zusammenlebens von Menschen ganz allgemein.

Die integrale Sichtweise von Ken Wilber mit den Entwicklungsstufen von Clare Graves geben einen hilfreichen Rahmen für die weitere Entfaltung des Potentials des NLP.

Die Verbreitung des Wissens, dass NLP dieses Handwerkzeug für einzelne Menschen, Gruppen, Firmen, Organisationen und für die Menschheit insgesamt durch eine Vielzahl von kommunikativen Methoden zur Verfügung stellt, darum geht es uns bei dem Titel des 1. NLP-Weltkongresses: „Eine globale integrale Version von NLP für die Entwicklung des menschlichen Bewusstseins“.

3. Die Inspirationen auf den ersten 7 Gravesstufen

Wir haben uns entschlossen, diesen 1. NLP-Weltkongress als Kombination von Fortbildung und Kongress anzubieten, da 1. NLP aus unserem Verständnis der Entwicklung des menschlichen Potentials und Bewusstseins, sowohl individuell als auch kollektiv auf allen Gravesstufen dient, 2. unsere Vereinigung erfolgreicher NLP-Institute und NLP-Anwender weltweit, die International Association of NLP-Institutes (IN) auf der Grundlage der 7. Gravesstufe und höher organisiert ist und 3. diese Gravesstufen noch nicht überall zum selbstverständlichen Lehrstoff von NLP gehören.

In den 7 mal 20 Minuten Inspirationen vermitteln wir durch entsprechende Animation die ersten 7 Gravesstufen anschaulich auf der Erlebnisebene. Die meisten der nach der jeweiligen Gravesstufe angebotenen Workshops beziehen sich dann thematisch auf diese Gravesstufe:

1. Gesundheit und Körper
2. Magische Momente
3. Macht und Selbstausdruck
4. Ethik und Regelsysteme
5. Erfolg und Erfolgsstrategien
6. Achtsamkeit und Selbstbewusstsein
7. Spiritualität, Visionen, Sinn und Lebensqualität

Dabei klingen thematisch auf der 7. Stufe die Folgestufen 8 und 9 auch schon mit an.

Sie finden in diesem Buch zum 1. NLP-Weltkongress vor jeder parallelen Workshopreihe eine kurze Beschreibung der jeweiligen Gravesstufe, die die Grundlage ist für die Inspirationen auf dieser Ebene.

4. Auswahlkriterien für die Speaker

Die IN-Mitgliedsinstitute haben zum 1. NLP-Weltkongress nur Speaker eingeladen, die heute in ihren Ländern für die auch von uns vertretene Ethik und NLP-Qualität bekannt sind, selbst wenn sie nicht Mitglied unseres Verbandes sind. Vertreter mit NLP-Schnellausbildungen unterhalb von 18 Tagen Präsenztraining wurden bewusst nicht als Speaker angefragt. Den Einsatz von Audios, Videos, e-mails und accelerated Lehr- und Lernmethoden betrachten wir als selbstverständliche Ergänzung und Bereicherung guter NLP-Ausbildungen und nicht als Verkürzungsgrund von Präsenzausbildung.

NLP ist ein offenes Lehrsystem, dessen Inhalte beständig weiter entwickelt werden. Es enthält einerseits fundiertes bewährtes Grundwissen, wie z.B.: Selbstmanagement, Körpersprache, Motivation, Anker, Reframing, Submodalitäten, Meta- und Milton-Modell, TimeLine, Strategien, Metaphern, Werte, Beliefs, Meta-Programme, Aufstellungen, Konfliktmanagement, Rhetorik, Core-Transformation, Präsen-

tation, Energiechoreografie, Loops, ... mit vielen exzellenten Schritt-für-Schritt-NLP-Techniken, in denen sich die Weisheit erfolgreicher Experten widerspiegelt und andererseits permanent neu entwickelter Inhalte.

Die Fülle des inzwischen entwickelten NLP-Wissens braucht eher mehr Ausbildungs- und Integrationszeit.

Die im Folgenden in diesem Buch zum 1. NLP-Weltkongress veröffentlichten Fachartikel zu den außergewöhnlich interessanten Workshops der Speaker verdeutlichen dies auf hervorragende Weise. NLP wächst permanent, sowohl im Inhalt als auch in der Qualität. Kurzzeitausbildungen mit weniger als 130 Stunden Präsenztraining sind dafür wirklich nicht angemessen. Die neuen Entwicklungen im NLP brauchen eher umfangreichere Ausbildungsangebote.

Bitte lesen Sie dazu auch unsere Stellungnahme für professionelle NLP-Qualität auf unserer Internetseite unter: www.nlp-institutes.net/quality_nlp_d

und unsere Verbandsmitteilungen unter: www.nlp-institutes.net/Verbandsmitteilung_1

Zur Information über den Entwicklungsstand von NLP empfehle ich Ihnen auch die Stellungnahmen der Speaker des 1. NLP-Weltkongresses, die Sie auf der Weltkongresswebseite finden unter:

www.nlp-institutes.net/development

Die Schätzungen zum Anteil von NLP-Kurzzeitausbildungen in den englischsprachigen Ländern gehen bis zu 90%. Wir hoffen mit diesem Weltkongress und den Aktionen der Association of NLP-Institutes einen Beitrag dazu zu leisten, um diesem Trend entgegenzuwirken.

5. Der Veranstalter, die „International Association of NLP-Institutes“ (IN) und ihr Selbstverständnis

Die International Association of NLP-Institutes (IN) wurde von Karl Nielsen vom NLP & Coaching Institut Berlin, Evelyne Maass von Spectrum KommunikationsTraining, Bernd Isert vom Forum für Meta-Kommunikation und Wolfgang Lenk vom Milton Erickson Institut Berlin im Jahre 2001 gegründet. Damals haben 11 erfahrene unabhängige NLP-Lehrtrainer aus 7 verschiedenen NLP-Instituten in Berlin gemeinsam eine integrierte NLP-Trainer- und Cochausbildung angeboten. Auf dem Hintergrund des Erfahrungsaustausches der NLP-Lehrtrainer dieser integrierten NLP-Ausbildung – jeder NLP-Lehrtrainer hatte alle Unterlagen von allen anderen und konnte sich bei jedem hereinsetzen – entstand das Bedürfnis einer internationalen Vereinigung erfahrener NLP-Institute zur weltweiten Qualitätssicherung und zum gegenseitigen Erfahrungsaustausch mit der Anwendung und Weiterentwicklung von NLP auf der Grundlage von Seinsmotivation und Wahlfreiheit, die ab der 7. Gravesstufe beginnt (Kreativität, Flexibilität, Selbstverantwortung, Systemisches Denken).

Die Erfahrungsberichte dazu finden Sie in Fachzeitschriftenartikeln: „Ein NLP-Trainer sollte coachen können“ in Multimind 2000, Heft 6, Seite 15-18 und: „Kooperation statt Konkurrenz“ in Multimind 2001, Heft 4, Seite 15-17. Beide Artikel finden Sie auch unter: www.nlp-nielsen.de/cochartikel

Inzwischen ist die IN gewachsen, hat ausgefeilte Ethik- und NLP-Standards, Cochausbildungsrichtlinien auf der Basis von 30 Ausbildungstagen zum Coach (inkl. 18 Tage NLP-Practitioner) und 56 Ausbildungstagen zum Mastercoach (inkl. Coach und NLP-Master), eine Health-Practitioner-Ausbildung, eine Lehrtrainerqualifikation mit Cochausbildungsvorgabe (Ein Trainer sollte coachen können) und einer fünfjährigen Lehrtrainerfortbildung (inkl. Aufnahmegespräch und der Möglichkeit von Anerkennung alternativer Leistungen), eine Lehrcoachqualifikation (inkl. Lehrtrainerqualifikation) und für jeden qualifizierten NLPler das unten stehende 6 Punkte Identifikations-Statement als Rahmenrichtlinien für eine effektive Zusammenarbeit auf der siebten Gravesstufe und darüber.

Im Aufnahmeantrag verpflichtet sich jedes IN-Mitglied zur aktiven Einhaltung folgender 5 Ethik- und Qualitätsgrundsätze:

1. Ich unterstütze aktiv den guten Ruf der IN und des NLP und halte mich an die Ethik- und Qualitätsrichtlinien der IN.
2. Ich empfehle und beteilige mich nur an solchen zertifizierten NLP-Ausbildungen, die mit den Qualitätsstandards der IN vereinbar sind.
3. Mein Verhalten im Umgang mit Seminarteilnehmern, Kollegen und Mitbewerbern ist fair und kooperativ.
4. Ich setze mich für die IN ein, und bin auch Ansprechpartner der IN für andere, die sich über die IN informieren möchten und halte meine Daten auf der IN-Webseite aktuell.
5. Ich verpflichte mich, mit meinen Mitteln und in meiner Art, NLP in hoher Qualität bekannt zu machen und unterstütze Netzwerke und Qualitätszirkel in der IN.

Wir laden jeden qualifizierten NLPler ein, auf dieser Grundlage bei uns Mitglied zu werden.

6. Die wundervollen Zukunftsmöglichkeiten des NLP

NLP, das sich orientiert an der integralen Sicht eines Ken Wilber und den Entwicklungsstufen eines Clare Graves, hat das Potential zum Frieden in Menschen und zwischen Menschen entscheidend beizutragen. Das zeigen auch die hier veröffentlichten Fachartikel ganz deutlich. NLP der 7. Generation auf der 7. Gravesstufe und höher, kann Menschen in hervorragender Weise dabei unterstützen, ihre Eigenverantwortung, Selbsterkenntnis, Verhaltensflexibilität und Wahlfreiheit enorm zu erhöhen und sich erfüllt, frei und glücklich zu fühlen, in einer Welt mit vielen Herausforderungen und sinnvollen Perspektiven.

Für den globalen Wechsel von Mangelmotivation zu Seinsmotivation, entsprechend der Bedürfnispyramide von Maslow und der Weiterentwicklung der Bedürfnispyramide durch Clare Graves, bedarf es zuerst einen entsprechenden individuellen Wechsel in Menschen. Der Dalai Lama sagt: „Ohne dass ein Mensch den Frieden in sich gefunden hat, kann er nicht den Frieden draußen in der Welt herstellen.

NLP hat das Methodeninstrumentarium, um Menschen, Gruppen, Firmen und Organisationen dabei tatkräftig mit kreativer Freude und Begeisterung professionell zu unterstützen, den eigene inneren Frieden in sich selbst zu finden und seine Fähigkeiten und Talente zum Wohle aller Menschen einzusetzen. Dieser 1. NLP-Weltkongress, die Speaker und Inspiratoren und die International Association of NLP-Institutes sind bereit ihren Teil dazu beizusteuern. Es gibt dafür noch viel zu tun und es ist ein Weg der sich lohnt, für NLP, für die Menschheit und für unsere Kinder.

In diesem Sinne danke ich alle denen, die jeder auf seine Art, einen Beitrag zum Gelingen dieses 1. NLP-Weltkongresses geleistet haben:

den Inspiratoren: Beatrice Schmid, Petra Linke, Dr. Gudrun Henne, Thomas Schulze, Peter Ptacek, Heidi Westkowski, Andrea Schünemann, Sabin-Monique Schneider, Wibke Gröschner, Stuart Cameron, Sascha Spremberg, Stephan Seidel, Cordula Ehms & Ray Wilkins vom College for Coaching, Training, Art and Complementary Medicine BCMA, Carola von Garnier vom Instituto Avance, Prof. Dr. Barbara Schott von mindbalance e.V., Nandana & Karl Nielsen vom NLP- & Coaching Institut Berlin, Carlos Salgado vom NLP-Institut Salgado e.V., Rudolf Metzner von Metzner Consulting, Evelyne Maaß & Karsten Ritschl vom spectrum KommunikationsTraining

den Speakern: Gundl Kutschera (kutscheracommunication), Leo Angert (NLP in Hong Kong), Ray Wilkens (College of Coaching), Megha Baumeler & Ueli Frischknecht (NLP Akademie Schweiz), Brian van der Horst (Cognitive Services), Steve Saunders (The Holigral Partnership), Shelle Rose Charvet (Success Strategies), Lucas Derks (Socialpanorama), Thies Stahl (Thies Stahl Seminare), Mohammad Ashour (NLP Arabic) und Richard Bolstad (Transformations)

dem IN-Vorstand: Karl Nielsen vom NLP & Coaching Institut Berlin, Evelyne Maass von spectrum KommunikationsTraining, Bernd Isert vom Forum für Meta-Kommunikation und Wolfgang Lenk vom Milton Erickson Institut Berlin

und ganz besonders den vier IN-Instituten, die das organisatorische und finanzielle Risiko für diesen 1. NLP-Weltkongress tragen: Nandana & Karl Nielsen vom NLP- & Coaching Institut Berlin, Carlos Salgado vom NLP-Institut Salgado e.V., Rudolf Metzner vom Metzner Consulting und Evelyne Maaß & Karsten Ritschl vom spectrum KommunikationsTraining

Dieser Kongress ist das Ergebnis der Vision von Evelyn Maass und Karsten Ritschl vom spectrum KommunikationsTraining und Nandana & Karl Nielsen vom NLP & Coaching Institut Berlin. Ihre Entschiedenheit, Begeisterung und Beharrlichkeit, einen Beitrag zur NLP Community im Sinne einer sichtbaren weltweiten Qualität zu leisten, ist es zu verdanken, dass es diesen Kongress gibt und wir ihn miteinander teilen können.

Möge NLP sich in Zukunft weiter so wunderbar entwickeln und in immer höherem Maße der kreativen friedlichen Entfaltung des menschlichen Potentials dienen.

Karl Nielsen

- Präsident der International Association of NLP Institutes -

Congress motivation

 	<p>Congress motivation Evelyne Maaß & Karsten Ritschl spectrum KommunikationsTraining www.nlp-spectrum.de</p>
---	--

Evelyne Maas: I'm always enthused about learning and teaching with sense and sensibility and I want to create a congress event that touches, deeply moves and inspires people.

I wish that the participants will take along an echo to their every day lives, that inspires them to raise their quality of life with NLP even more and even more consciously.

I feel like laughing, fun and community with curious people and other people that practise NLP. I'm looking forward to get impulses from other countries and to experience directly how NLP is taught and vitalized in other parts of the world.

We consciously did not invite the NLP travellers but trainer who animate NLP with life in their homeland and who assure its quality.

The energy field that we will create will have an effect out in the world.

Karsten Ritschl: I feel like contributing to a good image of NLP worldwide and like making the IN more popular. By the integral ideas which are connected with NLP at the congress, we can let the image of NLP become greater and manifold and we can contribute to its further development.

I'm enthused about inviting creative people who open up a field for impulses and inspirations that are able to help our world. For me, creating a congress once different is of particular importance - with all senses and many snatches of NLP - live.

I'm also involved with the Club of Budapest. From this alliance I brought along stimulations that help to raise the quality of life on this planet. We dispose of all resources for a change of consciousness and NLP can contribute to the activation of these resources.

I was at many congresses during my life. Usually only the brain gets pleased. But it works different from that, too. Creating light bulb moments with all senses and at all Graves-levels. Moving mind, body and soul. Feeling connected with people and scooping from the possibilities that we have to create our lives.

To this World Congress we invited like-minded people who focus on the development of human potential.

Kongressmotivation

 	<p style="text-align: center;">Kongressmotivation Evelyne Maaß & Karsten Ritschl spectrum KommunikationsTraining www.nlp-spectrum.de</p>
---	--

Evelyne Maas: Ich begeistere mich immer für Lernen und Lehren mit Kopf, Herz und Bauch und möchte ein Kongressereignis miterschaffen, das Menschen berührt, ergreift und inspiriert.

Ich wünsche mir, dass die Teilnehmer ein Echo mitnehmen können in den Alltag, dass sie anregen kann, die Lebensqualität mit NLP noch mehr und noch bewusster zu steigern.

Ich habe Lust auf Lachen, Spaß und Gemeinschaft mit Neugierigen und anderen NLPern. Ich freue mich auf die Impulse aus anderen Ländern und das wir hautnah erleben können, wie NLP in anderen Erdteilen gelehrt und belebt wird.

Wir haben ganz bewusst Trainer eingeladen, die in ihrer Heimat NLP tagtäglich mit Leben füllen und Qualität sichern.

Das energetische Feld, das wir gemeinsam kreieren werden, wird eine Wirkung in der Welt haben.

Karsten Ritschl: Ich habe Lust zu einem weltweiten guten Image von NLP beizutragen. Durch die integralen Ideen, die auf diesem Kongress mit dem NLP verbunden sind, können wir das Bild von NLP größer und facettenreicher werden lassen und uns an einer Weiterentwicklung beteiligen.

Mich begeistert es, kreative Menschen einzuladen und gemeinsam ein Feld zu eröffnen für Impulse und Inspirationen. Besonders wichtig ist es mir, einen Kongress einmal anders zu gestalten – mit allen Sinnen und vielen Augenblicken von „NLP gelebt“.

Ich engagiere mich auch im Club of Budapest und habe aus dieser Verbindung Anregungen mitgebracht, um Lebensqualität auf diesem Planeten zu steigern. Wir haben alle Ressourcen für einen Bewusstseinswandel und NLP kann dazu beitragen, diese Ressourcen zu aktivieren

Ich war in meinem Leben schon auf vielen Kongressen. Meistens wird nur der Kopf satt. Aber es geht auch anders. Mit allen Sinnen und auf allen Graves-Stufen Aha-Erlebnisse schaffen. Körper, Geist und Seele in Schwingung bringen. Sich mit Menschen verbunden fühlen und aus den Möglichkeiten, Leben zu gestalten, zu schöpfen.

Zu diesem Welt-Kongress haben wir „Gleichgesinnte“ eingeladen, die darauf fokussieren, die Entfaltung des menschlichen Potentials voranzubringen.

Summary & Integral Inspiration 1



Summary to the Graves-Modell

Nandana Nielsen

www.nlp-nielsen.de

The Graves model

Clare W. Graves (1914-1986) was an American professor of psychology at the Union College in New York. He developed his theory of the Graves model, which is a dynamic expansion of the often-cited hierarchy of human conative needs by Abraham Maslow, in the 1950s. His students provided him with the starting point of his studies, by questioning him: "You have taught us about the theories of Maslow, Rogers, Skinner and many others, so which one of the theories is the correct one? Which describes the evolution of human nature best?" A key question was: "Why is the understanding of the highest evolutionary goal of Maslow's hierarchy of human needs, "self actualization", so widely divergent from person to person?"

Not being able to answer this question to his satisfaction, he started his thirty year research into what sets people apart from each other and why some people seem to be able to change while others seem unable. His research was mainly influenced by the close inspection of the values, that different cultures adhere to and by the integration of human evolution. The results of his research was the theory named after him, the Graves model: "the Emergent, Cyclical, Double-Helix Model of Adult Biopsychosocial Systems Development", which he summarized as:

"Briefly, what I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating, spiraling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as man's existential problems change.

- Human nature is not static, nor is it finite. Human nature changes as the conditions of existence change, thus forging new systems. Yet, the older systems stay with us.
- When a new system or level is activated, we change our psychology and rules for living to adapt to those new conditions.
- We live in a potentially open system of values with an infinite number of modes of living available to us. There is no final state towards which we must all aspire.
- An individual, a company, or an entire society can respond positively only to those managerial principles, motivational appeals, educational formulas, and legal or ethical codes that are appropriate to the current level of human existence."

Clare Graves was a contemporary of Abraham Maslow. He criticized his point of view of the self-actualized man as unflexible. Besides that he did not accept the last category of Maslow's hierarchy of human conative needs as the final stage of human development. For that he received a lot of rejection from his psychology colleagues because Maslow's point of view was regarded as the truth that no one should criticize.

The Graves model states that value systems have evolved as a reaction to conditions of existence. On the one hand these value systems are psychic attempts to adapt to historical conditions of existence, while on the other hand they evolve as a counter movement to the existing predominant value system. The Graves levels are a model of human evolution, describing a never-ending and ever-unfolding potential of human kind. The development of this potential takes place in the interaction with the changes of our surroundings. The levels themselves refer to the different evolutionary states of the value systems and the dealings of individuals and organizations. These states are not judged, they are regarded by their usefulness in certain surrounding conditions.

Every level has certain positive and negative characteristics and on every level the possibility of emerging transitions can lead to the change to another level. Even though a society might be described as largely existing on a main level, it is very possible that certain sub-groups or sub-cultures within this society exist at a different Graves level. The same is true for individual human beings, that may lead most of their lives at a certain main level, but undergo a contextual change according to the necessities of emerging situations or changing surroundings. As a very probable example a fictional persona could be described as aiming for success in his profession (5. Graves level), while his family dealings are dictated

by a traditional understanding of his role (4. Graves level) and his interactions with a special group of friends may be dominated by mutual approval and a sense of belonging and togetherness (6. Graves level). Such a persona could spontaneously re-grade his level of being when confronted with one of his life's segments while he was in a different state, so if he were confronted by a call from his family while carousing with his friends.

The understanding of the inter-dynamic reactions between the different Graves levels allows us to deal with their potentials and limitations on a conscious level and thus to anticipate and prepare for problems before they arise in a conscious and befitting manner.

In the following descriptions, we use the term trans-questions to describe the questions of individuals who are in contact with the seventh Graves level. Such questions can aid in dealing with the levels of the first degree (levels 1-6) in a self-healing process to gain access to the seventh level. The distinction between the prefixes "pre" and "trans" is in reference to Ken Wilber's integral theory, with which he describes the confusion between pre-rational and trans-rational phenomena. For example, a trans-rational awareness will accept the principles of logic and the realizations of science, but will transcend their limitations by also accepting less strict forms of arriving at conclusions, for example intuition.

Inspirations: In this book, prior to each parallel workshop series, you will find a short description of each Graves level that should serve as basic knowledge for the Inspirations.

In the seven 20 minutes inspirations, we will let you experience the first seven Graves levels through appropriate animations. After the Graves level, most available workshops will follow the themes of these Graves levels:

Graves levels in the version of the 1st NLP World Congress:

1. health and body
2. magical moments
3. power and self expression
4. ethics and guidelines
5. success and strategies leading to success
6. attentiveness & self esteem
7. spirituality, vision, meaning and quality of life

In our seventh level Inspiration, we will also thematically brush the following two Graves levels.

Übersicht



Übersicht zum Graves-Modell

Nandana Nielsen

www.nlp-nielsen.de

Das Graves-Modell

Clare W. Graves war ein Amerikanischer Psychologieprofessor am Union College in New York. Er lebte von 1914 - 1986 und entwickelte seine Theorie des Graves-Modells in den 50-er Jahren. Diese Theorie ist eine dynamische und veränderungsoffene Weiterentwicklung der viel zitierten Theorie der Bedürfnispyramide von Abraham Maslow. Ausgangspunkt seiner Forschung war die Frage seiner Studenten: "Nun haben Sie uns die Theorien von Maslow, Rogers, Skinner und vielen anderen beigebracht. Welche dieser Theorien ist denn nun die Richtige? Welche beschreibt die Entwicklung der menschlichen Natur am besten?" Eine ganz besondere Schlüsselfrage war: "Weshalb verstehen Menschen unter dem nach der Theorie der Maslowschen Bedürfnispyramide höchsten menschlichen Entwicklungsziel der „Selbstverwirklichung“ so völlig unterschiedliche Dinge?"

Da er keine Antwort darauf wusste, begann er, 30 Jahre lang danach zu forschen, weshalb Menschen unterschiedlich sind und weshalb manche sich verändern und andere nicht. Dabei waren die Erforschung von Wertesets unterschiedlicher Kulturen und die Integration der Entwicklungsgeschichte der Menschheit wegweisend für seine Theorie. Aus dieser Forschung entstand seine neue Theorie des Graves-Modells: "des sich entfaltenden, zyklischen Doppel-Helix-Modells der erwachsenen biopsychosozialen Systementwicklung", die er folgendermaßen zusammenfasste:

"Kurz zusammengefasst behaupte ich, dass die Psychologie reifer Menschen ein sich entfaltender, aus vorhergehenden Stadien hervorgehender, oszillierender, spiralförmiger Prozess ist, gekennzeichnet durch die Unterordnung älterer Verhaltenssysteme mit geringerem Rang, der zu neueren darüber liegenden höheren Systemen fortschreitet, wenn sich die existentiellen Probleme der Menschheit verändern.

- Die menschliche Entwicklung ist weder statisch noch beendet. Sie verändert sich mit der Veränderung der menschlichen Existenzbedingungen und bringt dadurch neue Systeme hervor. Gleichzeitig bleiben die alten Systeme Teil von uns.
- Wenn ein neues System oder eine neue Stufe sich entfaltet, dann verändern wir auch unsere Psychologie und unsere Lebensgewohnheiten, um uns diesen neuen Bedingungen anzupassen.
- Wir leben in einem potentiell offenen Wertesystem mit einer unendlichen Anzahl von Lebensformen. Es gibt kein Endstadium, bei dem alle ankommen müssen.
- Ein Individuum, eine Firma, oder eine ganze Gesellschaft, kann nur auf die Managementprinzipien, Motivationsanreize, Erziehungsgrundsätze und legalen oder ethischen Vorstellungen positiv reagieren, die der aktuellen Stufe dieser menschlichen Existenz entsprechen."

Clare Graves war ein Zeitgenosse von Abraham Maslow. Er kritisierte dessen Sichtweise des Selbstaktualisierenden Menschen als zu unflexibel. Und er akzeptierte nicht den Endpunkt der Maslowschen Pyramide als Endpunkt der menschlichen Entwicklung. Das brachte Graves viel Ablehnung von seinen Psychologiekollegen, da Maslow's Sichtweise für viele Psychologen damals als die Wahrheit galt, die man nicht kritisieren sollte.

Das Graves-Modell besagt, dass sich, als Reaktion auf bestimmte menschliche Existenzbedingungen, bestimmte Wertesysteme entwickelt haben. Diese Wertesysteme sind einerseits psychische Versuche, auf bestimmte geschichtliche Existenzbedingungen angemessen zu reagieren und andererseits entwickeln sie sich antithetisch als Gegenbewegung zu dem jeweils herrschenden Wertesystem.

Die Graves-Stufen sind ein Modell der menschlichen Entwicklung, das ein nie endendes und sich stets höher entfaltendes Potential der Menschheit beschreibt. Die Entwicklung dieses Potentials vollzieht sich in Wechselbeziehung zu einer sich stetig wandelnden Umwelt.

Die Entwicklungsstufen beziehen sich auf verschiedene Entwicklungsstadien der Werte und der Handlungsweisen von Personen und Organisationen. Diese Stadien werden nicht bewertet, sondern auf ihre Kompatibilität hinsichtlich der jeweiligen situationsbezogenen Umweltbedingungen untersucht.

Jede Stufe zeichnet sich durch bestimmte Charakteristika aus, die sich in positiver und negativer Weise manifestieren und auf jeder Stufe können sich Übergänge entwickeln, die ein Verlassen der Stufe anregen. Auch wenn es für eine Gesellschaft oder einen Menschen eine Hauptstufe gibt, auf der sich die meisten Menschen dieser Gesellschaft die meiste Zeit befinden oder ein Mensch seine meiste Zeit verbringt, so kann es trotzdem sein, dass verschiedene Bereiche des Lebens auf unterschiedlichen Stufen gelebt werden, oder dass je nach Kontext verschiedene andere Stufen punktuell überwiegen, oder dass sich in einer Gesellschaft gleichzeitig sehr unterschiedliche Gravesstufen bei unterschiedlichen Untergruppen dieser Gesellschaft herausgebildet haben (Ungleichzeitigkeit). Es kann z.B. gut sein, dass jemand als Führungskraft in seinem Beruf sehr erfolgsorientiert ist (5. Gravesstufe), dass wenn er mit seiner Familie zusammen ist stark auf Tradition achtet (4. Gravesstufe), dass wenn er mit speziellen Freunden zusammen einen Skatabend verbringt er sehr mit gegenseitiger Anerkennung und Wir-Gefühl verbunden ist (Gravesstufe 6) und dass, wenn man ihn im beruflichen Kontext angreift, er spontan 2 Gravesstufen regrediert.

Die Kenntnis der Gravesstufen und der Dynamiken ihrer Entfaltung ermöglichen es, bewusst mit dem Potential und den Einschränkungen jeder Stufe umzugehen, Entwicklungen vorherzusehen, auf Problemkonstellationen angemessen zu reagieren und Teil der Lösung zu sein.

Unter Trans-Fragen bei den folgenden Beschreibungen der ersten 7 Gravesstufen verstehen wir Fragen für Menschen, die die 7. Gravesstufe berühren. Solche Fragen können ihnen dabei behilflich sein selbstheilend mit den Stufen des 1. Ranges (Gravesstufen 1-6) umzugehen und Zugang zu der 7 Gravesstufe zu finden.

Die Unterscheidung zwischen Prä und Trans greift zurück auf die integrale Theorie von Ken Wilber, mit denen er die Verwechslung prä-rationaler und trans-rationaler Phänomene beschreibt. So akzeptiert z.B. ein trans-rationales Bewusstsein sehr wohl die Grundsätze der Logik und die Erkenntnisse der Wissenschaft, transzendiert aber deren Begrenzungen, indem es auch Intuition und andere Formen der Erkenntnisgewinnung akzeptiert.

Inspirationen: Sie finden vor jeder parallelen Workshopreihe eine kurze Beschreibung der jeweiligen Gravesstufe, die die Grundlage für die Inspirationen auf dieser Ebene ist.

In diesen 7 mal 20 Minuten Inspirationen vermitteln wir durch entsprechende Animation die ersten 7 Gravesstufen anschaulich auf der Erlebnisebene. Die meisten der nach der jeweiligen Gravesstufe angebotenen Workshops beziehen sich dann thematisch auf diese Gravesstufe.

Gravesstufen in der Version für den 1. NLP Weltkongress

1. Gesundheit und Körper
2. Magische Momente
3. Macht und Selbstausdruck
4. Ethik und Regelsysteme
5. Erfolg und Erfolgsstrategien
6. Achtsamkeit und Selbstbewusstsein
7. Spiritualität, Visionen, Sinn und Lebensqualität

Dabei klingen thematisch auf der 7. Stufe die Folgestufen 8 und 9 auch schon mit an.

Integral Inspiration 1



Health & Body Graves Level 1: beige

Nandana Nielsen

www.nlp-nielsen.de

1. level: health and body (beige)

Description: Honing of survival instincts. Life is shaped by adapting to its surrounding. Self consciousness is barely developed. The corporal satisfaction of survival necessities control existence. Sensory perception – seeing, hearing, feeling, smelling and tasting – are strongly pronounced and serve orientation.

In every-day life, this level is activated by severe deprivation (sickness, poverty, ...) or by the occurrence of dramatic events.

Self-expression: I will survive!

Values: Survival. To live and to procreate. Sustenance, water, warmth, sex and security are priority issues. Immediate gratification of occurring needs to secure further survival.

Transition: Threats and fear are perceived as the experience of self. The attachment to a group that will make survival more likely is sought.

Healing: Self-awareness on a corporal level dawns and a consideration of personal health is developed.

Style of leadership: Steward, keeper, servant.

Organizational structure: An organization seldom harbors the first level. Groups and individuals operating on this level are too preoccupied with the issue of survival to develop organizational structures.

Trans-questions: How do I use my body? How do I react to its signals? What does health mean to me? What contacts with nature and my vital necessities do I have? How do I gather my energies? How can I sharpen my senses?

Inspirations:

Karin Pätze & Rudolf Metzner: Gravesimplementation at Business

Carlos Salgado: Active Game

Petra Linke & Andrea Schünemann: Recreation (Yoga; Feldenkrais)

Stephan Seidel: Qi Gong

Integral Inspiration 1

	<p style="text-align: center;">Gesundheit & Körper Graves Stufe 1: Beige</p> <p style="text-align: center;">Nandana Nielsen</p> <p style="text-align: center;">www.nlp-nielsen.de</p>
---	--

1. Stufe: Gesundheit und Körper (Beige)

Beschreibung: Entwicklung der Instinkte um zu Überleben. Das Leben beruht auf der Anpassung an die Natur. Das eigene Selbst wird nur geringfügig wahrgenommen. Der Körper und die Befriedigung seiner vitalen Bedürfnisse beherrschen das Leben. Die Sinneswahrnehmungen – sehen, hören, fühlen, riechen und schmecken – sind stark ausgeprägt und dienen der Orientierung.

Im alltäglichen Leben wird diese Stufe bei ernsthaften Entbehrungen (Krankheit, Armut, ...) oder dramatischen Ereignissen aktiviert.

Selbsta Ausdruck: Ich überlebe!

Werte: Überleben. Leben erhalten und weitergeben. Nahrung, Wasser, Wärme, Sex und Sicherheit haben Priorität. Sofortige Befriedigung auftretender Bedürfnisse, um ein weiteres Überleben zu sichern.

Übergang: Bedrohung und Angst werden als die Erfahrung des eigenen Selbst wahrgenommen. Es beginnt die Suche nach Gruppenbindung, die das Überleben wahrscheinlicher macht.

Heilung: Es entwickeln sich Körperbewusstsein und Gesundheitsorientierung.

Führungsstil: Verwalter, Wärter, Bediensteter.

Organisationsstruktur: Die erste Stufe findet sich sehr selten in einer Organisation. Auf dieser Stufe sind Gruppen oder Menschen so damit beschäftigt zu überleben, dass sie keine Organisationsformen entwickeln können.

Trans-Fragen: Wie gehe ich mit meinem Körper um? Wie höre ich auf seine Signale? Was bedeutet Gesundheit für mich? Welchen Kontakt pflege ich zur Natur und meinen vitalen Bedürfnissen? Wie sammle ich meine Energie? Welche Möglichkeiten kenne ich meine Sinne zu schärfen?

Inspirationen:

Karin Pätze & Rudolf Metzner: Gravesanwendung im Business

Carlos Salgado: Bewegungsspiel

Petra Linke & Andrea Schünemann: Entspannung (Yoga, Feldenkrais)

Stephan Seidel: Qi Gong

Workshop A1



+ Quality of life - work-life balance

Gundi Kutschera

www.kutscheracommunication.com

*To every man is given the key to heaven.
The same key opens the gates to hell.*

Richard Feynman (1965 Nobelprice in Physics)
Lecture 1963: "The meaning of it all"

1. The present situation

I would like to start with an observation, which is all too familiar to us:

The number of single households and divorces are rising every day, yet, in my work with people I experience a growing desire to live in a relationship or family. What we are really looking for is the complex fusion of freedom and security, the resonance with ourselves and our surrounding, to bring the quality of life in balance between private life and professional life. In the 30 years of my experience as a psychotherapist, most of the problems, that I was confronted with, were not of a psychological nature, but were merely a lack of "know-how".

For example, as parents we do not know how to deal with our children (I often hear sentences such as: "I know that am to blame, but nobody is telling me what I should be doing!"), or, after a divorce or break-up in the partnership, people ask themselves: "What we had was good, why didn't it last?" This insecurity is not only restricted to the private sector of life, but it is also present in the professional life. In times of permanent change processes managers and executives don't know how to deal with stress and pressure – how to stay healthy and to find inner balance.

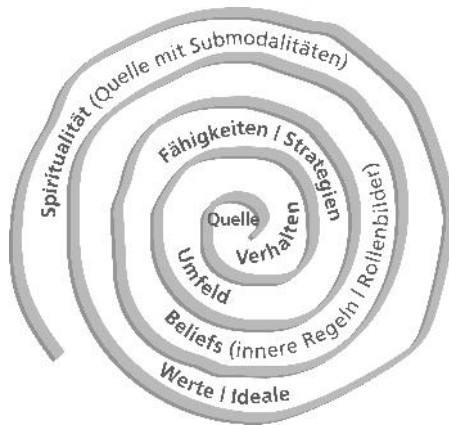
As a psychotherapist it was no longer enough to analyse problems and sick behaviour. For me it was like opening new doors when I first met John Grinder and Richard Bandler. Their main interest was answering the question: "What is good communication and what do people do when therapy is over?" "Why some people can reach outstanding results while other people in the same situations get sick? Or why people have good days and bad days? How can they loose their resources?"

I first met John Grinder in Chicago, where I lived for 16 years, and this meeting was like coming home for me. He held a 2-day workshop with 200 people, asked them for their wishes and told everybody with a beaming smile: "You can get it by tomorrow." I got very curious and thought: "This is really a crazy guy from California!" I asked him, how he could possibly know what all these people need and he told me that he had no idea what they needed exactly, but he could lead them to their own resources so that they can find their own individual answers.

Until today his approach is a major point of discussion for psychotherapists, counsellors and scientists: The difference between the inner state and personal behaviour, between structure and content, between the person and his/her behaviour. This means, we can lead people by clear – content-free - processes with NLP, but we never know what the people will find and how they will integrate the new solutions into their lives.

The content-free, respectful guidance of NLP is based on the "levels of learning" of Gregory Bateson, modelled by Grinder and Bandler. The main statement is: The higher the level of learning, the better the newly learned can be applied in many situations of everyday private and professional life. According to this, every behaviour is dependent on a feeling, which means dependent on the inner state. For example, a person, who wants to successfully assert her/his opinion, can learn the behaviour of "No!"-saying or "being-listened-to". Much more powerful would be to learn to be self-confident and self – assured (a feeling/inner state), because then this person is going to find her/his own suitable behaviour that is conform with her/his personality, and this authentic behaviour can then be used in many situations. Therefore, it is possible for us to guide very clearly and directly with NLP, while never knowing what a person might find regarding the content. This approach, that in communication the personal inner state is more important than behaviour, has been causing a lot of anxiety. Fundamental science demands reproducible and measurable results, but how should they be measured, when they are not visible in the behaviour? The same behaviour can be at once pleasant and at another time unpleasant. The inner attitude

(inner state) determines whether somebody is interested or not, whether she/he is sad or angry. An individual can perceive the same behaviour either as pleasant or as unpleasant.



Now we can use the NLP-concept of “logical levels” (levels of learning of Gregory Bateson) to find out which inner state is the best and most effective for each situation. Each behaviour is surrounded by strategies, beliefs and values. The logical levels help us to define them and show us how they influence each other. For example in a given situation, is self-esteem and responsibility important or, rather, is humour and easiness more important in order to reach the best results? These decisions are not always easy to make and often some detours are made in therapies to find the answers to these questions.

The question, why precisely used NLP-tools and other interventions have sometimes brought wonderful success and

sometimes not, has intrigued me for 25 years. In the search for answers two experiences has been crucial for me: Gregory Bateson's definition of spirituality and my scientific experience at the Max-Planck-Institut for Psychiatry in Munich.

2. Definition of spirituality by Gregory Bateson

Gregory Bateson fundamental reasoning is that the highest level of learning is an inner state, that makes everything possible and that helps in a given situation to make all resources accessible. He calls this inner state “spirituality” and emphasises in his writings that this inner state is probably not achievable and liveable in daily life.

His reasoning has interested me from the beginning. My questions were: What is this inner state? And if this inner state really exists, how can you achieve it in spite of the pessimistic outlook of Gregory Bateson? And wouldn't it be useful, if in this inner state all other feelings like joy, mourning, fun, luck, ... would be included, and every behaviour would proceed in an amicable and respectful way?

3. Basic research at the Max-Planck-Institut (MPI)

Another important experience, that shaped my work before my encounter with NLP and Gregory Bateson's writings, was my stay at the Max-Planck-Institut for Psychiatry in Munich. Professor Paul Innerhofer taught me how to produce relevant scientific results by using clear-cut structures and concepts. The problem we had back then was that we could produce good curricula and questionnaires, but the results could not be compared to each other, because the trainers had different backgrounds and used different hypotheses.

4. Basic research with nlp-Resonanz

Since 1981, I have been working with my “nlp-Resonanz” training institute (later “kutscheracommunication”) on the questions that Gregory Bateson and the Max-Planck-Institut have posed: Is fundamental research in this field possible? Is communication teachable in a way that produces repeatable results?

My experiences and answers, which I found together with my team, are presented in the following section:

4.1 The state of “Resonanz” – being in resonance with myself and with the environment

Gregory Bateson's state of spirituality is what we at kutscheracommunication call the state of “Resonanz”. It is a meta-state in which we have access to all our resources and that in the end gives us the answer to the question “Who am I?” A major step forward was finding the so-called sub-modalities of the five representation-systems which brought more possibilities for guiding someone through a content-free process. According to this, a personality is determined by specific submodalities which are unique for each person.

In this way of thinking, the answer to “who we really are” is a resonant frequency that everybody has inside themselves. Every person has a different resonance, which can be found and defined individually with the help of sub-modalities. To give an example: One person might define his/her resonance as “warm and bright” another as “colourful and broad”. In nature, every tree, every stone and every flower has its very own fundamental frequency that always stays the same. With us humans it is different, because while trying from early childhood on to fit into society, we start to hide and lock up our fundamen-

tal resonances. We try to change ourselves into what others want us to be – we start to hide our resonance – our personality.

Actually, there really is just one key desire: To feel and to utilize resonance inside oneself and with others. If we have achieved this inner balance, it is of secondary importance which behaviour, which theory or method we use. We will use respectful and considerate behaviour and keep in mind the ecological whole. This approach also enables us to work respectfully and cautiously in intercultural projects

My first surprising experiences in nlp were that it was embarrassing for seminar participants to present themselves powerful in front of the group: they were embarrassed to show themselves in a state of so called "moment of excellence". They found every possible excuse for not being able to speak in front of a group. When the same group of people were given the same task, but this time they should do it in a mediocre state, they suddenly forgot about all their excuses and mental blocks and could go on as long as the task last. This means that we are evidently afraid to show and represent ourselves in our full power.

Our goal is to solve these deep inner fears with content-free methods and to open up doors to free balanced relationships with new role models and new behaviour.

Here again the "levels of learning" used in nlp-Resonanz give us new possibilities.

We have accurate interventions on the level of values to solve inner fears. Only then the doors are open for "New Learning" for new strategies and new behaviour.

This is the basis of our work and will be shown in the following part.

4.2 Fundamental research: nlp-Resonanz in the network of kutschera communication

The fact that the answers to the major questions of our time can not be found in a laboratory but can be detected only by and in the respective groups have persuaded me to start with fundamental research in 1986. Teachers would discover what is effective and important for teachers; parents would decide what kind of support they need; and managers and executives would find the best and most effective way for themselves.

After a lot of trials and detours I have today more than 50 trainers working for me in our network in Germany, Austria and Switzerland. Together we are trying to find the answers to these questions. That means we have a scientific set-up that delivers us comparable results. The trainers all have the same instruction and apprenticeship which they use combined with their personal style. We also use the same questionnaires and curricula. In this way we can produce comparable and reproducible results and together we can continue to research for further developments. When groups in Frankfurt, Nürnberg, Salzburg or Vienna have worked on the same topics, then their results are comparable and reproducible.

We are doing research in different topics: business, family, health, regional development and intercultural cooperation. For all the different topics we explore the same questions:

- + What is quality of life?
- + What is personal responsibility?
- + What are the new social roles?

+ What is quality of life?

Currently 20% of the world's population uses 80% of the resources. Quality of life is measured by material things. If we expand this model on very country in the world it can not work out. We all know that and we also know that the things we really want like love, fortune or happiness can never be bought in a store but has to be found individually for oneself and the system. Concerning the material things the real question should be "How much do I really need to be happy, to have a good quality of my life?"

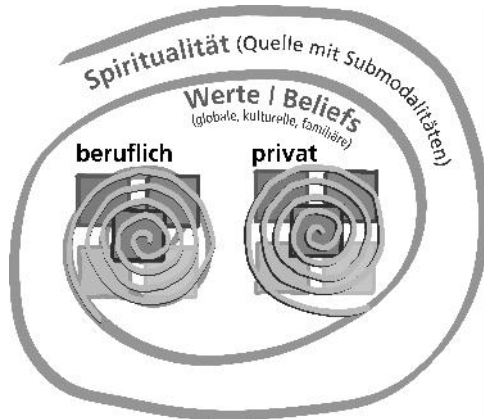
+ What is personal responsibility in our activities and relationships?

In schools, at least in the German-speaking part of Europe, obedience is still one of the highest values. Creativity and personal responsibility is in little demand, prevented or even prohibited. Personal responsibility is a knowing about the inner feeling of resonance, a feeling that gives you self-confidence to be able to make responsible decisions on your own. If this feeling of resonance is not felt and lived, a lot of excuses for decisions are found but they are in the end all determined by somebody else. It is of great importance that the resonance is not just felt inside but also with the environment, to assure that decisions are ecologic for everybody. This complex state – resonance with me and my environment – can be

taught and learned and is the basis for charismatic leading personalities that can choose their feelings and thoughts with personal responsibility.

+ What are the new social roles?

The old roles disintegrate and the new ones are not yet found. It is not possible to create new role models in a laboratory; they have to be found by the respective persons. With the help of our 5-role-model (see later on) we experience relationships in which these 5 roles are alive as good and fulfilling. If one or more of these 5 roles is missing a feeling of a lack of something is present most of the time.



Our hypothesis: The 5 roles should be defined for the private and the work part of the life by every person individually. Every role is filled with logic levels regarding content. That means for example for the role "man/woman" that a vision is found how the man/woman of the future will be, which values, which beliefs, which skills, which strategies and which behaviours in this new role of man/woman will be lived. Including the experience of other group members in the own process is very helpful. Again the combination of structure and wisdom is important to find new possibilities. The structure of the 5 roles in nlp-resonance is the same for everybody; the content is individual and defined by the help of the logic levels. In the whole history of men there has never existed such a thing as balanced relationships, it

was always patriarchy or matriarchy which means one is always superior. It is now our chance to find out what even relationships mean. The rising numbers of divorces show that we have not made a lot of progress in this regard. Finding answers here is a great challenge. At this point I want to present the results of one of our studies.

4.3. Results of the study of our training-programs

The results of the study are:

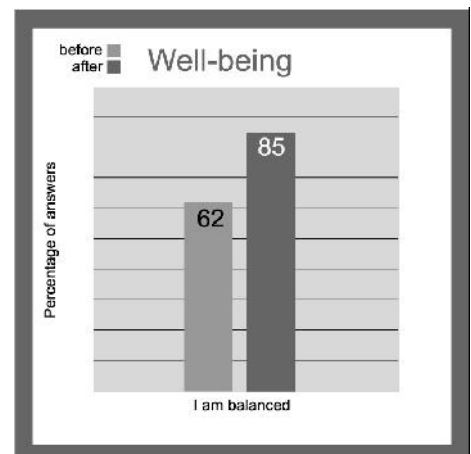
+ My life is currently

- ... chaotic falls 40 %
- ... well-regulated rises 29 %



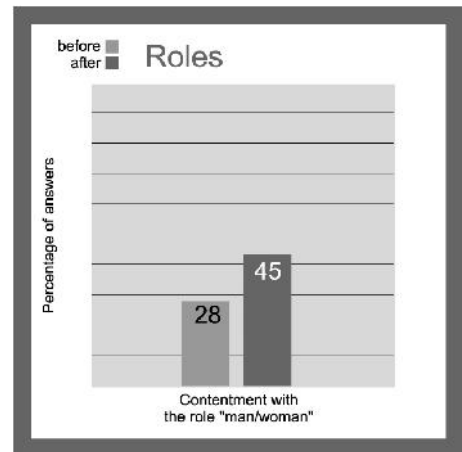
+ I am stable/balanced.

- ... rises 37 %



+ Satisfaction with the role as man/woman.

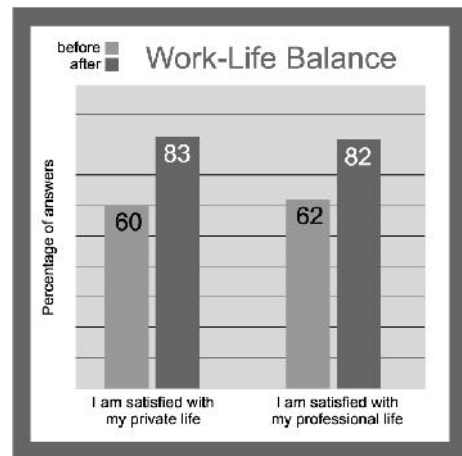
...rises 60 %



+ Satisfaction with

... private life rises 38 %

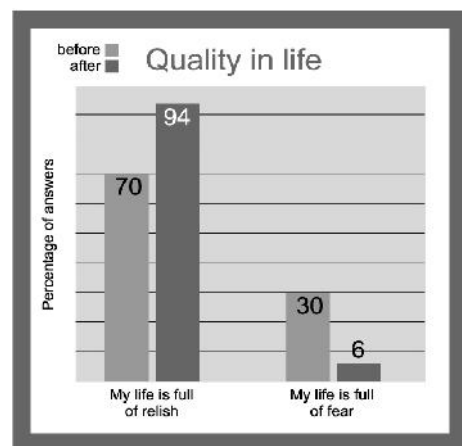
... work life rises 32 %



+ My life is currently full

... of relish rises 34 %

... of fear falls to a fifth



This study has shown that an improvement in work-life-balance leads to an improvement in all other aspects of life as well. This dissertation by Michael Waidhofer at the University of Linz (JKU) analyses the processes and development of 1000 participants in our educational nlp-program during 4 years (1999 – 2002). The whole analysis includes 901 valid questionnaires. Only questionnaires from people that filled them out before and after the program were included. The rate of returned questionnaires was above 98%.

5. Conclusions of the systemic approach of nlp-Resonanz

In the following we want to explain our conclusions of the systemic approach that are essential for work-life-balance with the help of neurological research, the so called "energy-patterns" and the "model of the 5 roles".

5.1. Neurological research: balance between consciousness and sub-consciousness

In an analogy to a computer we can say that our brain picks up consciously only 40 bits per second. Unconsciously the brain receives and digests 11 million bits (Norretranders, Tor, 1994; "Spüre die Welt"). Our participants learn the importance of the connection between conscious decisions and subconscious processes and behaviour and how creativity and inner wisdom become alive because of this interaction. They experience the power of merging of conscious decisions and thoughts with the inner wisdom and fantasy. If we realise that we decide with the 40 bits of our consciousness what the 11 million bits of our sub-consciousness do, we got a lot of new possibilities to find new ways and solutions for the future. We can think of our brain as a computer: with our thoughts we start the program that opens the doors for creativity and wisdom.

"New learning" with high performance is only possible in a relaxed state, in the state of resonance (known from super learning). In this state one can absorb and also access a vast amount of data or knowledge very quickly. Being in resonance also means being happy, to enjoy and to be able to abide.

The aim of every integrated personality would be to live this state of resonance in every action and relationship – then we may live together in balance, on an even level. If everybody lives his or her very own resonance, we do not have to be afraid anymore that somebody takes something away from us.

5.2. The old roles: the energy-pattern

We assume that everybody has a unique frequency/resonance that distinguishes us from one another. Unfortunately, already as a child we learn to hide our resonance, our inner sun. Every child wants and needs the attention and energy of its parents. Born into a system of existing "games" and patterns it soon learns the most effective behaviour to get the parents attention. This behaviour is the main ability of a child and affects its whole life further on. Thus the child learns certain things very well but lacks excellence in other behaviours. This is the point where "new learning" begins.

In the following we introduce the four energy-patterns with their special abilities and their possibilities for "new learning".

5.2.1. Energy-Pattern: "The Know-It-All"

Children with this pattern get the attention/energy of their parents by taking responsibility. Know-it-alls learn how to care for their parents, to plan things, to organise and to have the overview in every situation. They know little of behaviours like enjoying, letting things go, to just play, to accept things with easiness, to request and to be weak.

If these children stay in their pattern without learning new things, they have very few opportunities for behaviour and will again and again act in ways of their learned pattern even when it's not suitable.

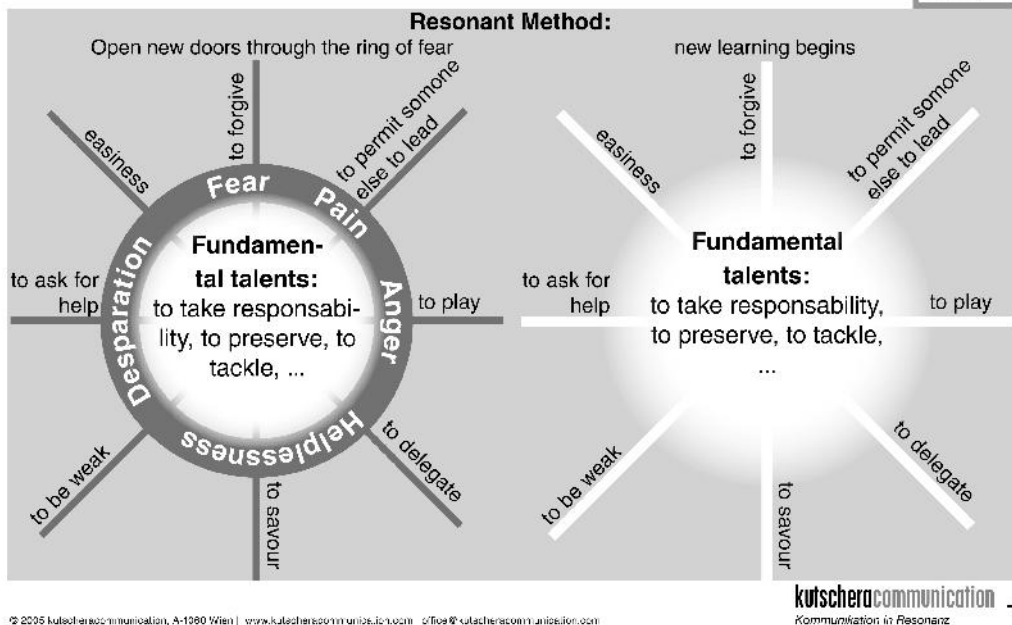
The theory behind this is that children are afraid to not be loved and lonely if they do not act like their energy-pattern. It is possible to get out of this "jail" with the help of nlp-Resonanz. First the blockades and fears are solved content-free and then the doors are open and "new learning" with new strategies and new behaviour is possible. The results: the old ability of taking responsibility and caring for others is preserved and there are a lot of new possibilities from which they can choose freely.

The picture shows the know-it-all with its inner sun blocked by a chain of fears and the abilities like in a jail inside, doomed to be repeated on and on. The sun can shine again if the doors/fears are opened and the rays can come to the outside. Our picture for being together in balance is: everybody lets his/her sun shine; we are connected by the rays and enrich one another. That means, following the resonance theory, we help each other to higher intensity.

+Energy-Pattern: „The Know-It-All“

Patterns with which we receive the attention and energy of our parents

resonant
method



5.2.2. Energy-Pattern: "The Little Kid"

Children of this energy-pattern are getting the attention/energy of their parents by being needy and maybe even by getting ill. The "little kid" learns to receive, to enjoy to play and to have fun because then the parents say: "You are such a good girl/boy!" the "little kid" has big problems to take responsibility in his further life, it is actually afraid to take it. If they learn how to take responsibility and to enjoy it, they will be top-executives that can delegate work because they don't have to do everything alone.

5.2.3. Energy-Pattern: "The Aggressive"

The number of Children with this energy-pattern is increasing these days. They get the attention/energy from their parents by being aggressive (to others or themselves) like hearing extremely loud music, piercings, coloured hair, extreme clothing, taking drugs, disturbed eating patterns or different autoimmune sicknesses...

The special ability of them is to say things nobody else dares to say and they have a very strong sense of justice. The "new learning" for them would be to stay calm inside and to enjoy closeness and being together with other people.

5.2.4. Energy-Pattern: "The Withdrawn"

Children of this energy-pattern are getting the attention/energy of their parents by being "invisible" and out of reach (not just by real distance but also by retreat into own virtual worlds). It, too, gets more and more common these days. The special ability of these children is that they enjoy being on their own and that they can solve their problems alone but they are afraid of being close together with other people. That's where their "new learning" takes place.

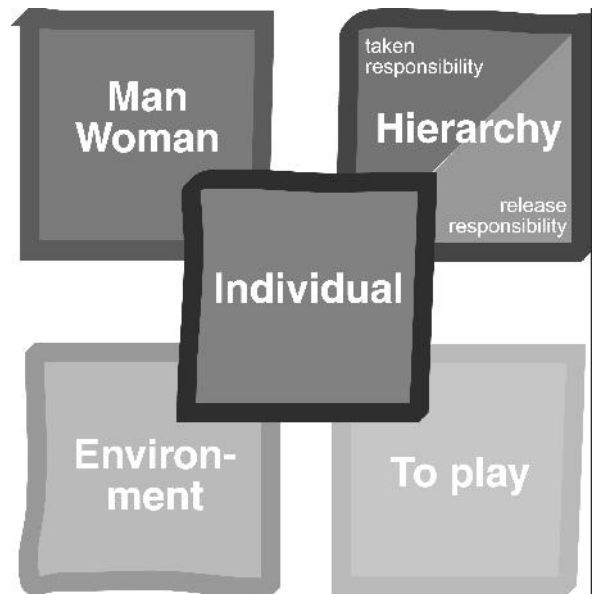
5.2.5. Discussion

The solving and opening of the energy-patterns goes hand in hand with reconciliation with the parents; the question of guilt is not asked in this way of thinking. We hide our resonance and repeat the behaviours as described above on and on and keep hurting ourselves and others. These behaviours are often analysed as guilt. Our focus of interest is not on this guilt or the hurting behaviour; it is on the desire not yet lived. Therefore we can forgive ourselves and our ancestors. If children learn about their energy-patterns at an early age they can very soon accept their abilities, doors are opened and new behaviour is possible. Basically every child should learn the abilities of every energy-pattern to have the freedom of choice in every situation and to freely develop their own personality.

If parents live the following 5 roles and therefore a balanced relationship, their children are free to live their desires, to learn different behaviours, to feel free and to later, as adults, live their resonance with other people.

5.3. The five-role model: a possibility for balanced relationships

The five roles are helping us discover how balanced relationships could exist, and how to find and define new role models. We do not know yet how the new managers, the new mothers and fathers, the new women and men, etc are going to be. If we live the 5 roles in our private and in our working life we feel balanced and respect the others.



5.3.1. Role "Individual"

Living this role, we are in resonance with ourselves, feel our body and know what we need. We live the variety of our feelings and choose our thoughts. We feel free and safe in relationships. At work we enjoy living and presenting our potential and abilities.

5.3.2. Role "Woman/Man"

In this role we live in resonance with our manhood or womanhood. We enjoy our beauty/attractiveness. We keep up the feeling of falling in love in our relationship. At work women and men enrich each other with their special abilities instead of fighting one another.

5.3.3. Hierarchy: Role "Giving" and Role "Taking"

Living this role we find the balance of giving and taking. We live our resonance in leading as well as in being lead. We take responsibility and also enjoy being spoiled. In our relationship we care for each other and receive support. At work we take responsibility as well as help.

5.3.4. Role "Playing like a child"

In this role we preserve the curiosity and the playful urge to discover from our childhood. We are happy and playful in our relationship. At work we are on a balanced level with everybody in the team and bring our individual strength into it.

5.3.5. Environment: "Role in our social environment"

Living this role we are in resonance with our social environment as well as with nature. We choose our friends, our activities and our social engagements. We are integrated in the social community. At work we are conscious of the interdependency of society, nature and the economy and act responsible.

6. Discussion

+ Work-life balance

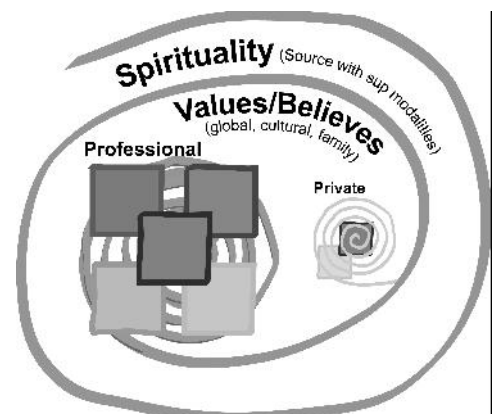
To achieve balance between work and private life these five roles have to be defined for both the work and the private life. The definition does not only depend on us but there are also family-, cultural and global beliefs which influence us. This should be considered when defining the five roles.

+ Workaholic

It is often the case that the roles for the work-life are better defined than those of the private life. Because of that we try to transfer those definitions to the private life which is simply impossible because the requirements are very different. In case of the workaholic all the roles are defined and lived at work but only two roles are lived in private life: the role "individual" (I want to rest) and "the role in the environment" (parties and events). If you try to tell a workaholic to spend more time at home you have to first define the private roles. If not it might lead to illness or other difficulties (divorce).

+ Confusion of feelings and roles

We only learn to express and experience our feelings on an insufficient level. This often leads to confusions especially be-



tween the roles of man/woman and father/mother. Again there is no psychological problem but merely a "not-know-how". For example: a father loves his daughter, like every father hopefully does, but feels these intense fatherly feelings as a man (and looks at the daughter in this way). For her even this look could be described as abuse. If the father stays in the role of the father he could live the same intensity and they could be a lot closer and it would feel all right.

"New learning" helps to learn living these different emotions and feelings. There is a great need for this as a lot of them are still taboos in our families.

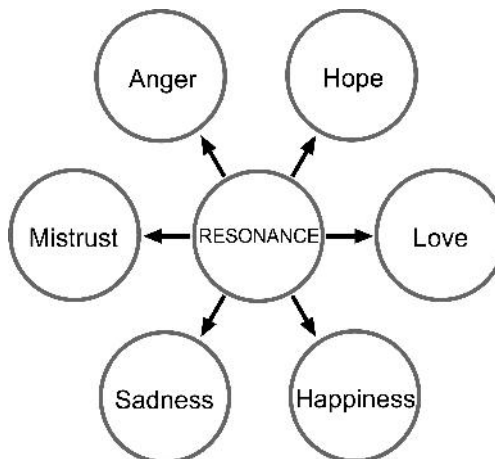
7. Summary

Work-life balance and balanced relationships in resonance with ourselves and the others are possible if we feel free and safe.

We can live our resonance, our frequency in every feeling/emotion with the difference just in the sub-modalities. In all the feelings/emotions the sub-modalities of our resonance are present plus another for each different feeling/emotion that specifies it.

The following picture shows that the goal is not just to live happiness, love and joy but also to learn how to mourn or express anger in a respectful way.

The five roles lived in private life and at work, are the key to work-life balance. The state of resonance enables us to make decisions in the best possible way and the nlp-tools help us to create resonance in everyday life. Work-life balance has positive effects on health, mental balance, enthusiasm as man/wo-man, organisation at work and at home, motivation, positive coping with stress and pressure and clarity in living the different roles.



About the author:

Dr. Gundl Kutschera, married for 44 years, 3 children and 8 grandchildren

Doctor degree in Sociology of the University of Graz/Austria, Clinical Psychologist, Health Psychologist, Psychotherapist, first german speaking NLP-trainer in Europe

Lecturer at Universities in Europe and the USA and trainer in organizations, in schools, in families and in business administrations.

Author of a number of books.

She lived in many countries and is back in Vienna since 12 years.

Since 1981, founder and managing director of "nlp-Resonanz" Institute (later also under the name of "kutscheracommunication"). Today, the "Resonanz" network consists of over 50 regional partners mostly in Austria, Germany and Switzerland, as well as in Russia, Rumania, Brazil and Turkey.

Workshop A1: Deutsche Zusammenfassung



Lebensqualität durch Work-Life Balance

Gundi Kutschera

www.kutscheracommunication.com

Eines der großen Probleme unserer Zeit ist die „Egomanie“. Einerseits steigt die Zahl der Singlewohnungen extrem an, andererseits besteht eine große Sehnsucht in einer Beziehung oder Familie zu leben. Was wir wirklich suchen, ist die komplexe Verbindung von Freiheit und Geborgenheit, die Resonanz in uns und mit unserem Umfeld, die Lebensqualität in Balance zwischen Berufs- und Privatleben.

Während meiner 30-jährigen Arbeit als Psychotherapeutin bin ich immer wieder damit konfrontiert worden, dass es oft nicht so sehr um psychische Probleme geht sondern um ein „Nicht-Wissen“

Wir forschen seit 25 Jahre in den Bereichen Business, Schulen, Familie, Gesundheit, Regionalentwicklung und interkulturelle Bereiche.

In all diesen Bereichen gehen wir den Fragen nach:

- + Was ist Lebensqualität?
- + Was ist Eigenverantwortung?
- + Was sind neue Rollenbilder?

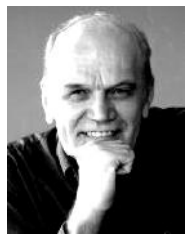
Einen wesentlichen Fortschritt bei der Auseinandersetzung mit diesen Fragen brachte die Definitionen der Submodalitäten, die noch viel mehr Möglichkeiten für inhaltsfreie Prozessführung brachte. Demnach sind nicht die höchsten Werte für eine Person wesentlich, sondern bestimmte Submodalitäten unserer fünf Repräsentationssysteme.

Eigentlich gibt es nur einen Wunsch: *Resonanz in sich und mit anderen spüren und leben zu können*. Haben wir diese innere Balance erreicht, ist es sekundär, welches Verhalten, welche Theorie oder welche Methode wir anwenden. Sie wird respektvoll sein und die ökologische Gesamtheit mitberücksichtigen. Dieser Ansatz erlaubt uns auch, respektvoll und achtsam interkulturell zu arbeiten.

Das von uns entwickelte nlp-Resonanz-Modell bietet einerseits exakte Interventionen auf den Ebenen der Werte an, um Ängste zu lösen, andererseits gibt es klare Hilfen, wie neues Verhalten mit neuen Strategien gelernt werden kann. Beim „Neuen Lernen“ mit nlp-Resonanz ist die Auseinandersetzung mit unseren alten Rollen (die 4 Energiemuster) und die Definition der neuen Rollen (das „5 Rollen Modell“) als Möglichkeit für gleichwertige Beziehung ein zentraler Bestandteil.

Leben wir unsere Sehnsucht und unser Resonanzgefühl und haben wir unsere 5 Rollen sowohl privat als auch beruflich definiert, ist Work-Life Balance vorhanden und dadurch auch Gesundheit, innere Ausgeglichenheit, Begeisterung als Frau/Mann, sowie positiver Umgang mit Stress und Druck, Motivation und Klarheit wenn es darum geht, die verschiedenen Rollen zu leben – dann leben wir erfolgreich und mit Begeisterung unsere Qualität im Beruf- und Privatleben.

Workshop A2



NLP for health and wellness

Leo Angart

www.vision-training.com

In this presentation I would like to share some of the experiences I have from presenting a health oriented program based on NLP the last 10 years.

When you get into NLP you often get caught up on the techniques and forget that the real power of NLP is in the modelling process. Initially I was fascinated with the change belief process developed by Robert Dilts. So I went to the NLP University in California for a number of years to learn from the man himself.

NLP modelling can be many things and there are many ways of developing a useful model. Often you start by learning how to elicit a strategy. Like the spelling strategy or a buying strategy etc. Of course you can also model behaviours and physical movement. Language patterns have been modelled extensively in NLP. We have the four NLP language models – The Meta Model, The Milton Model, The Meta Programs and Slight of mouth. All the above are very concrete, but what if you wanted to model something more abstract like leadership or health? These topics are almost endless.

Applied modelling is when you identify a need in the world and then go out to find a solution to this need. There are numerous needs that cry out for solutions. In the area of health more and more people are dissatisfied with the medical approach. Mainly because it does not solve their problem, in many cases it simply mask the symptom so you don't feel it anymore.

You have a headache and take a beta blocker so your brain does not register the pain anymore. You have a cold and take medication that suppresses the symptoms. This is a short term solution that does not address the real underlying problem.

I have focused on eyesight since this was a problem I had myself and I discovered that about 60% of the worlds population are affected in one way or another.

What's the problem?

The common solution to eyesight problems is to prescribe glasses. The glasses correct for the refractive error and you can see again. While this is a very effective solution it does not address the reason your eyesight deteriorated in the first place. You are merely correcting the problem and most people experience a further deterioration in their eyesight when they start wearing glasses. Myopia is said to be progressive, meaning that it will continue to get worse.

Like most people I believed that failing eyesight was an unpleasant consequence of getting older or of a gene I had inherited. Not bothering to question the eyesight authorities I wore glasses for 26 years. Then 15 years ago I discovered a way of getting rid of my glasses. It took me a week to lose my glasses and a further 3 months to get back normal eyesight. I had 5.5 diopters of near sight. Which means that I could only see out to about 18 cm from my nose? Then I did nothing for 5 years. No exercises – nothing I simply forgot about the whole thing.

Then in 1996 I attended a NLP modelling class at the NLP University in California. There I decided that I would create a program that could help people get rid of their glasses.

The main problem you have with this kind of programs is that people do not believe it is possible to do. So you have to change their beliefs or at least make people open to believe before they will even pay attention to you. The proposition is simply unbelievable. In addition you have loads of supposed scientific evidence going against you. Professionals will dismiss you as a quack and advise people not to waste their time and money on something like this. Seemingly you are a lone voice in the wilderness.

What does it take?

First of all, I believe, you must have personal experience. Having read a book about curing cancer is not going make you convincing. But having overcome cancer yourself is a different story. Then people can no longer support the belief that it is not possible and will be more open to hear what you have to say.

The next thing is how impressive is your story. The fact that you overcame a cold is not such a big deal. The achievement has to be more impressive. In fact the more incredible your achievement is the more people tend to believe what you will say. If you have documentary evidence so much the better. Medical records before and after prove what you say is real. If your story is your own life experience most people can detect a genuine story.

Whatever you do in the field of NLP and health it is a great help if you have personal experiences that prove what you say. Later on when you are more established other people's stories are also convincing. Especially, if the story is similar to the listeners own circumstances.

What about the science bit?

In general people are not really interested in whether what you say has any scientific basis. However, it makes your presentation even more solid if you can find studies or research that support your claim. The closer you are to basic physics the better. Talking about how molecules and atoms work is better than talking about quantum physics or meta physics which most people find it difficult to grasp.

Initially when I started my Vision Training program I thought that there was no scientific basis for what I did. Then years later I discovered that there actually are lots of studies, and some of it actually validates the effects I achieve. In my opinion it is always good to be able to explain what you do in scientific terms and be able to back it up. You will find that if you talk to scientists they will always look for more research and newer studies that what you have. The point here is that there are studies, even a hundred years old that support what you do. In any case your audience it probably not going to be research scientists.

Provide sensory evidence

The most convincing evidence is when you can actually see a difference. One of the most effective patterns I use is small exercises or experiences that show people that their eyes can see better.

In order to do that I provide a way of measuring the difference, with eyesight this is done with the help of charts.

First you discover whether you have astigmatism or not by looking at the astigmatic mirror. Then I go a few steps further that the typical optometric eye exam. Typically astigmatism is only measured at one distance so I point out that astigmatism can be different between the eyes and that you can have astigmatism at different distances as well. Sometimes people do not have astigmatism close up but have it at a distance. By doing this I demonstrate that I know more about the phenomena than the person they went to before. When you can do that you add to your believability. And then if you can demonstrate to people that they make an improvement after the exercise then you are home free.

You are then regarded as the expert and thus believed.

Another thing that is important is to manage expectations. You need to point out the experience people may have in the days to come. If you have covered the possible experiences people may have in the days after your presentation, then when your participants have that experience they will remember that you told them about it and that it is normal.

Provide multiple ways of getting the result

We are all unique and find that some exercises work better than others. Knowing that, you should provide several exercises or practices so your participants have more chances of finding on that they feel works. Some people feel that there is a right way of doing things, so provide very specific and simple steps yet allow for flexibility so you also appeal to the optional people in your audience.

The fact is that you do not know what will make the difference for your participants so the better strategy is to cover as many possibilities as you can.

Provide a holistic approach

In health matters we often have huge blind spots. For example, most people probably know that smoking is not good for their health. Yet they ignore larger and larger warnings on the packing. When you are set in a certain lifestyle then it is not so simple to change. Another example is the people that have several multiple heart-bypass operations. Each time they go back and continue the lifestyle that produced the problem in the first place. So of course they will get the same results – another heart attack.

To achieve lasting change you also need to help your participants to change their lifestyle. In a way it is an update of their personality – it's change at the identity level. One way of achieving that is to provide a context where participants can explore the consequences of adopting what you propose versus continuing what they are doing now. You can do that with multiple time lines. One timeline that explore

what will happen if you change now and another timeline parallel that examines what will happen if you continue doing what you did in the past.

Going out in the future 10 or 20 years having smoked 20 cigarettes a day is likely so bring up some very convincing experiences that will help your participant change their lifestyle.

How do you sell your program?

Going worldwide right away may not be realistic. The obvious is to start locally and refine your program. Do like the Broadway shows they start out in the small towns and when they have refined the show to a point where it can be a success on Broadway they come closer to the big apple. Health programs have a huge potential since just about everyone want good health. The key to success is to find the right way to explain what your program does. Try to describe accurately what you do in one line only.

Success sells, so be sure to mention successful cases. Text is good, text with pictures are better, sound recordings are even better. However, the ultimate is video where the authenticity and all the VAK nuances come across in living colours.

Try to get write ups in health magazines. It is useless to try for the big newspapers go for the selected audience that is already interested in health matters. Fortunately, in Germany there are many health magazines as well as TV programs that are dedicated to health matters.

One piece of advice when dealing with the media - be sure you agree with the editorial angle. Sometimes articles are slanted in a way you may not agree with. If this is the case then it is better to decline the offer. In the UK there always has to be an opposing view. Be sure that the opposing view is not stronger than your argument.

Often there is no real opposing view. So the media people will get someone that only have slight relevance to what you do and therefore come up with arguments that are totally irrelevant. In my case, working with eyesight, the obvious candidate for an opposing view is an optometrist or an eye doctor. While both of these works with the eyes. Their professional training includes absolutely nothing about the fact that you can exercise your ability to see. Do you feel confident to give an opinion about heart transplants? Probably not, unless you are a heart surgeon, so be careful with the so called experts.

Leo Angert

Workshop A2: Deutsche Zusammenfassung



NLP für Gesundheit und Wohlbefinden

Leo Angart

www.vision-training.com

In diesem Workshop vermittelt Leo Angart seine 10-jährigen Erfahrungen mit der Präsentation seiner auf NLP basierenden erfolgreichen Gesundheitsmodelle.

Leo Angart: „Ich möchte meine eigenen Erfahrungen aus der Entwicklung meines NLP-Seehtrainings teilen. 60% der Weltbevölkerung haben eine Fehlsichtigkeit. Die gängige Lösung ist die Verordnung einer Brille. Leider ist diese Lösung nicht von Dauer. Dann entschied ich auf einem Modelling-Seminar ein Programm zu entwickeln, dass es vielen Menschen ermöglicht, auf eine Brille zu verzichten.

Das größte Problem bei dieser Art von Programmen ist, dass die Menschen erst nicht daran glauben, dass es möglich ist. In erster Linie brauchen Sie eine eindrucksvolle Geschichte. Je unglaublicher, umso mehr Menschen sind geneigt zu glauben, was Sie sagen. Wenn die Geschichte Ihre eigene ist, umso besser. Es ist eine große Hilfe im Zusammenhang von NLP und Gesundheit, wenn Sie eigene Erfahrungen haben, die das, was Sie sagen, beweisen.

In der Regel sind Menschen nicht zwingend daran interessiert, dass das, was Sie erzählen, auch wissenschaftlich abgesichert ist. Aber es macht Ihre Präsentation wesentlich glaubwürdiger, wenn Sie für das, was Sie vorstellen, Studien und Forschungsergebnisse vorweisen können. Meiner Meinung nach ist es immer gut, die Dinge auch mit wissenschaftlichem Hintergrund erklären zu können.

Der überzeugendste Beweis ist allerdings, wenn sofort ein Unterschied erkenn- bzw. spürbar ist. Ich nutze meist kleine Übungen, bei der die Teilnehmer sofort merken, dass Sie tatsächlich besser sehen können. Wenn es Ihnen gelingt zu demonstrieren, dass es eine Verbesserung nach der Übung gibt, haben Sie schon fast gewonnen. Halten Sie also verschiedene Übungen bereit, die Sie mit den Teilnehmern durchführen können.

Oft haben wir in Gesundheitsfragen einen Blinden Fleck - denken Sie an das Rauchen - alle wissen dass es gesundheitsschädlich ist und trotzdem rauchen viele.

Die nachhaltigste Intervention, um seinen Lebensstil zu verändern, ist eine Veränderung auf der Ebene der Identität. Das können Sie mit Multipler Time-Line Arbeit erreichen. 20 Jahre die Zukunft als Raucher wahrnehmen wird dabei helfen eine Veränderung zu bewirken.

Das Programm weltweit zu verkaufen ist wohl nicht realistisch. Starten Sie vor Ort. Erfolg verkauft sich, also stellen Sie sicher, dass viele Menschen von Ihren Erfolgen erfahren. Texte sind gut, Texte mit Bildern sind besser, O-Töne z.B. Video-Aufnahmen, die alle Sinne ansprechen, sind das Beste.“

Zusammenfassung von Andrea Schünemann

Workshop A3



"Heal thy Self" A Discussion about balancing Body, Mind and Spirit

Ray Wilkins
www.ehmswilkens.com

The history of NLP and its development over the years has covered almost all aspects of the People Business - Rhetoric, Communication, Business, Sport and Mediation but one subject I feel has not been so well developed, and that is the World of Health and treating Illness. We all know that the state of Health care systems in many countries at this time are - when kindly described chaotic, unreliable and financially unstable, alternative Health methods especially psychological aspects of Illness/health are not, or only to a narrow extent acknowledged. Another disturbing observation in existing Health Systems is the negative use of Language and Syntax in Clinics, Health Centres and Doctor/Dentists Surgeries, communication is completely oriented around symptoms, negative statements and negative programming ("we cannot cure your Cancer but we can suppress the Symptoms so that the next few Months will be relatively pain free", or "if you don't take these pills every day your Heart wont get any better!")

During my work in Hospitals I often saw proof of the Power and manipulative aspects of mind and speech. One example I remember well is when I was working on a Internal medicine station in Switzerland whenever the Professor conducted his Doctors visit he would look down his nose at the patient and say such things as "and how are we doing today , do you still have pain? You have to stay in bed otherwise you will not get better" all communication was centred around the Illness, the pain, the Therapy and almost always loaded with negations "you will never be able to go home if you don't do what the nurses tell you to do" etc., etc. The Oberarzt was a completely different person always greeting the Patients with remarks such as "you look much better today" keep going and you will soon be back home again" etc absolute no negations in his Speech Patterns and he put very little importance in discussing symptoms. Anyway the Prof suffered a heart attack and the Oberarzt took over his position. After a short time it became obvious through the statistics that patients were for some reason getting healthy faster, shortening there stay in the Clinic as much as 30% everybody said it was because of Medical advancement , but you and I know better!

But this Training is not only about positive Communication and Syntax.

It is designed to go deeper into the causes and thoughts behind Illness and even Death or how would you feel when you could question the truth and integrity behind the statement "Death is unavoidable!?" would you change your lifestyle? Would you enjoy life more? Would you live longer? Thoughts and Feelings - negative and positive - can directly affect our life values and health.

Recently during an Acupuncture Training one of the Doctors introduced a Patient suffering from high Liver Levels in his blood and large cysts on his Thyroid that would have to be surgically removed. My first thought was that having a swollen thick Throat might have something to do with unexpressed anger, so I asked the Doctor if his patient was married and if there were any relationship problems? Her answer was typical of what i often hear "very much so and over a long period of time, that's why he always drinks himself blind every weekend when he's at home he's always really pissed off with his wife but because she's Manic Depressive he doesn't say anything, there's nothing I can do". "There's nothing I can do!" how often do I hear this Statement from other healing professionals, this feeling of helplessness coupled with the belief "the patient has to decide for him/herself" etc. But if the Client does not change anything and stays with his/her negative belief systems and develops Thyroid Cancer has he not also made a decision for himself but in the wrong direction and if he can make this wrong decision then he can also change his mind and make a right one accepting the responsibilities and consequences, live longer and save money that he would otherwise spend on a long painful Cancer Therapy that might or might not work.

Human beings have become lazy in regards to there own personal Health, the responsibility has been given up to the "Gods in white". There has never been so much money invested in Illness, but somewhere along the line we have forgotten that our Bodies and therefore our own Health belong to ourselves and not to a doctors practise or a health insurance scheme. Every illness, harmless or deadly has a positive reason for being created and it is of the utmost importance that we as healthy Human Beings

delve into the hidden messages of these symptoms. Rudolph Steiner (Founder of Anthroposophy) once said that all illnesses suffered by Children are important Milestones in their growth process, this is why it is better to allow the Child to experience all aspects of Childhood Disease giving only a little help using natural healing methods than filling the child with Antibiotics, Cortisone and other strong Medications (by the way one survey carried out a few years ago proved that more children die of the side effects of polio immunisation than those who die of the actual disease!) the child learns control over her/his own destiny and discovers the strength of the self healing process, strengthening the inborn spirit to fight for life. I am not saying that we do not need normal Medicine, Clinics and Physicians, if I have an infected Appendix or break my hand doing Aikido I will naturally go to a place where I can get x-rayed and get my Appendix removed. What I am saying is that it is high time for us to relearn the importance of Health and the Power of thinking that can effect our bodies positively and negatively.

Another important aspect of "Being Healthy" begins at Birth, especially the way we are born. For example a child that is born through Caesarean Section may develop a Belief System associated with helplessness and the thought that - "it doesn't matter how difficult my Life is somebody will rescue me or pull me out!"

The struggle to live that a newborn Baby experiences moving through the birth canal is an important part of developing the "will to survive", and in later life people born through caesarean section reaching for Medications and dependence on Doctors could be stronger than the normal Will and Belief in the Self Healing Process.

Anaesthetics or Analgesics given during Childbirth can also affect the Baby causing him/her to become lethargic and weak. This could be the beginning of a Belief System where in later Life one is slow, lazy and lethargic and the more stress filled the situation the sleepier one becomes, (these people I would not recommend to become watchmen)

We cannot discuss the subject of Health without mentioning the enormous effect Relationships have on our Physical, Spiritual and Emotional Wellbeing Anger, Frustration, Distrust can eat away at a Relationship destroying any Feelings of Love that existed at the onset of the Relationship. Growing and festering like a Malignant Growth and can effect our Health to a great extent.

All unexpressed negative Feelings or thoughts about our Partners, Lovers and Friends can cause all kinds of symptoms ranging from Gastritis to Breast Cancer some of us are reluctant to take a look at Relationship Systems in our Clients - maybe because we are also reluctant to look at the Systemic Structures inside our own Relationships, here I can only say "Healer - Heal thy self!"

The first step towards a Healing Process can be likened to the roots of a Tree. Here all the Feelings and Emotions associated with the Illness are anchored in 3 key questions:

1. What can I learn from this Illness (the positive intention)
2. What are my tasks?
3. What do I need to be able to change my life? (e.g. hope, belief in myself, courage)

The trunk of the Tree is the Power of believing in oneself, the Self-persuasive Belief System "if I can change my Life then I can also heal my Body."

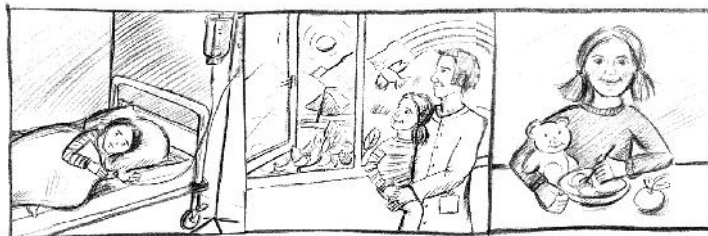
The branches are - the tasks to be fulfilled, the work, the investment

All healing is self healing!

The Leaves and Blossoms are the Fruit of the positive results. The rewards and results cannot be forecast in advance. The only thought that is important is that the client invested all that he/she could do to improve the Quality of Life. The Resources are never the same, also the positive intentions are only Direction Finders and by no means absolute (see Affirmation Table). I also use Traditional Chinese medicine (Acupuncture and Chinese healing herbs) to support the healing process.

The healing of an Illness can sometimes occur very quickly, sometimes it can take months and sometimes nothing will happen at all, but this is seldom and could point to a "blind spot" not yet discovered but also thoughts of resistance that can be changed into a "Double Bind" situation creating a therapeutic resource e.g. "the more resistance you feel and express the greater the chance that something will change" or "becoming Healthy has nothing to do with you, this is the responsibility of the doctor/heilpraktiker! etc" Milton Erickson once said "there is no such thing as a patient with resistance - there are only incapable therapists! "Unfortunately there are also people out there who are happier when they are suffering than when they are healthy (lieber leiden statt leben!) and they should be able to do so if that is their decision. Our mission as coach/therapist/helper is to support the Client through feedback, positive confrontation and change processes to heal themselves and encourage their personal growth as much as we can and as much as he/she wishes .

Health is a figment of the Imagination! The Australian Aborigines do not hold much for normal Medicine and Doctors and most of the time the next medical center is over 1000 kilometres away anyway. Their own traditional medicine is over 50000 years old and hasn't changed much over the centuries. The Healer is nothing more than a good Visualiser. He/she lays his hands on the sick person and visualises in his mind how this person looks, sounds, feels and smells when he is healthy and transfers these mental images to the patient, he then asks the question "what is your most difficult Task in life at this moment?" The Healer then gives this Task to his Patient as a challenge for him to fulfil, here are some interesting parallels to NLP originating from a Folk where Cancer and Heart attacks do not exist!



One of the Techniques I enjoy working with is the Use of Affirmations or positive, true Statements about yourself!



Working with Affirmations

Basic Rules

1. All affirmations are positive statements, there are absolutely no negations e.g.: "I will now not work too much.", should be: "I will now work only as much as will do my body good."
2. All Affirmations are written in all 3 forms;
I John am always relaxed and self-assured
You John are always relaxed and self-assured
John is always relaxed and self-assured
3. Create your own Affirmation Book - on the left hand page write the affirmations - on the right hand page the thoughts of resistance
4. Always breath if you are holding your breath you are holding back your energy and experiencing resistance. Relax on the exhale!

Affirmation exercise

- The best way to work with affirmations is first of all to sit comfortably unhindered from interrupting influences, telephone, computer etc. Take a few deep breaths relaxing with the exhale.
- Ask yourself why have I created this symptom? (e.g. Neurodermitis)
Just let all thoughts and ideas run through your mind noticing how your body reacts, observe all VAKO reactions.
- After awhile a memory/image will keep coming back into your consciousness, maybe a situation where you felt uncomfortable, irritated or self conscious, where you just wanted to run away and hide and keep people (especially people you love) at a distance.
- The next question is what do you need to feel more safe and secure in your skin, so that you can be near people and enjoy their nearness without wanting to run away ?

Possibilities are; more courage

- Feel more beautiful
- More self assurance, etc.
- Which of these possibilities causes the strongest kinaesthetic reaction?

- More self assurance!
- Affirmation:
"This world is a safe place for me I feel strong, good and beautiful in my skin and in the company of everybody, I love myself unconditionally!"
- start writing the affirmation at the same time noticing any resistance to the affirmation.
- by a strong kinaesthetic resistance e.g. The thought "But i look so ugly and fat"create a new Affirmtion e.g. "I am absolutely perfect and beautiful and my Body is living proof of this"
- Keep writing this new Affirmation until you feel relaxed and experience no more resistance.
- Then go back to the original Affirmation and keep writing
- This exercise should be done once everyday taking about 30 minutes until the symptoms disappear.

Using Affirmations at first may appear similar to mental conditioning exercises ala "everyday i feel better and better". But from my experience if Affirmations are done correctly and with discipline negative Belief Symptoms and Health can be changed not only quickly but also long lasting. I also like connecting Affirmations to music, recording a CD where the clients can listen to there Affirmations (spoken by themselves) while jogging, on the bus/train, relaxing or meditating etc. I sometimes suggest that clients make small cards that are always in there Wallet and when they open it they can read such Affirmations as "I always have enough money to fulfil all my dreams", good enough? Then how about: "The only difference between me and a Multimillionaire is that I am still working on my first million". Affirmation cards can also be stuck on mirrors, computer screens etc. The goal is that the clients can read there Affirmations as often as possible, bringing a strong visual/kinaesthetic anchor into play that really works!

The NLP Health Practitioner Training combines the basics of NLP, the healing processes within the structure of NLP, the Milton H. Erickson Model of healing with the basic knowledge of Illness, Anatomy and Physiology. I believe that it is not enough to be able to do 6 step reframing, addiction blowups and hypnotherapy without also understanding the human body - how it works and regenerates, how illness affects the body etc. this is why a part of the training is devoted to these aspects. I once met a Healer who had a client die in her office during a breathing session, the patient had asthma and the Healer was teaching her to inhale as much air as possible over a long period of time, if she had known that asthma patients have problems exhaling air, causing increased pressure in the lungs the patient may still be alive. I do not see this training as a direct alternative to the normal practises of medicine. I see it as an awakening, a self discovery of what and how health really works taking into account all aspects of Body, Mind and Spirit, encouraging and teaching our clients to take more responsibility for what they do to there bodies through stress, unhealthy nutrition, overweight, addictions and negative thoughts and lets face it we and everybody else knows that all these aspects are the main causes of illness and at the same time we know that all these causes can be eliminated, all it takes is a yes to oneself, a little bit of discipline and someone who can point us in the right direction. In ancient China Doctors only received money as long as there patients remained healthy, if for any reason they became ill the treatment was free, here we have the Metaphor "Doctors/Healers are responsible to keep us healthy not to cure illness" today in our culture it is the other way around doctors/healers are there to treat illness and if we stay healthy we stay away from them. What would change in our society if we visited Health Practitioners to stay healthy and strong?

Working on our Belief Systems, changing nutritional habits and life styles to improve our qualities of life and therefore be able to lead more joyous and successful existences, remain healthy and save money to pay for vacations instead of spending it on illness.

The Training runs over a period of 2 years and is designed to provide a space where participants can grow simultaneously with the knowledge learnt. Emphasis is not placed on a rigid Dogma and Program. I believe that learning can only take place when people feel good (!) where all Representation Systems are open ,an atmosphere of curiosity, willingness to work hard and love (by love I mean an interaction between people where envy, jealousy, hate and dishonesty does not exist, where all people are considered equal regardless of Race, Colour, NLP Status or experience).


We all come from the same roots, so lets change this world and make it a better place to live in, a place where we as human beings can live a life of dreams fulfilled, everyday peace and unlimited Joy.

To your Health!

Ray Wilkins

NLP master Trainer /Coach , Heilpraktiker, Artist, Songwriter
Illustrations: Gerhard Doerner Artist and Illustrator

Workshop A3: Deutsche Zusammenfassung

	<p style="text-align: center;">"Heile dich Selbst" Wie man Körper, Geist und Seele in Einklang bringt</p> <p style="text-align: center;">Ray Wilkins www.ehmswilkens.com</p>
---	---

www.nlp-institutes.net/profile/wilkins/wilkins_articel1_d.htm

Die Kommunikation im Gesundheitswesen vieler Länder ist oft sehr negativ und eher krankheits- und symptombezogen, als auf Gesundheit und Heilung ausgerichtet. Ray: „Während meiner Arbeit im Krankenhaus beobachtete ich sehr oft die enormen Auswirkungen der Sprache und des Verhaltens der Ärzte und Schwestern auf das Wohlbefinden und die Genesung der Patienten.“

Gedanken und Gefühle, ob positiv oder negativ, haben direkten Einfluss auf unsere Gesundheit.

Heutzutage haben Ärzte keinen sehr guten Ruf und der Vorwurf, nur an den finanziellen Aspekt ihrer Arbeit zu denken, ist allgegenwärtig. Gleichzeitig kann beobachtet werden, dass der moderne Mensch in beängstigendem Maße das Interesse an seiner eigenen Gesundheit verloren zu haben scheint.

Andererseits fällt auf, dass Kinder, die während ihrer Kindheit mit schweren Krankheiten leben mussten, über enorme Selbstheilungskräfte verfügen. Des Weiteren hat es große Auswirkungen, ob ein Kind normal oder mit Kaiserschnitt auf die Welt gekommen ist.

Interessant ist auch der enorme Einfluss einer Partnerschaft auf das physische, seelische und emotionale Wohlbefinden. Negative Gefühle und Gedanken können auf Dauer Krankheiten auslösen.

Jeder hat aber die Kraft sich selbst zu heilen. Die ersten Schritte im Heilungsprozess hat Ray Wilkins in drei Fragen verankert.

1. Was kann ich von meiner Krankheit lernen? (Die positive Absicht)
2. Was sind meine Aufgaben? (Was ist zu tun?)
3. Was brauche ich, um mein Leben zu ändern? (z.B. Hoffnung, Glaube an mich selbst)

Die Kernaussage bei dieser Herangehensweise ist das Motto: Heilung ist Selbstheilung!

Dieses Prinzip macht sich auch die Traditionelle Chinesische Medizin zunutze, indem sie alles daran setzt, den Gesundheitszustand der potentiellen Patienten aufrecht zu erhalten und den gesamten Heilprozess zu unterstützen.

Dabei sind sowohl die Wirkung, als auch die Genesung von der Beziehung zwischen dem Arzt und seinem Patienten abhängig. Die Aborigines zum Beispiel benutzten schon seit Jahrtausenden die Visualisation als Methode zur Heilung, indem sie im Kranken positive Bilder entstehen lassen.

Um diese Sichtweisen und Erfahrungen jedem Interessenten zugänglich zu machen, arbeitet Ray Wilkins mit Affirmationen. Damit sind positive Formulierungen gemeint, die man von anderen für sich übernehmen oder die man selbst kreieren kann. Um dies zu bewerkstelligen hat Ray einige Übungen entwickelt, die dabei helfen sich in einen guten Zustand zu bringen, um so einen besseren Zugang zu seiner Kreativität und zu mehr Inspiration zu erhalten.

Zusammenfassung von Stephan Seidel

Integral Inspiration 2



Magical Moments

Graves Level 2: violet

Nandana Nielsen

www.nlp-nielsen.de

2. level: magical moments (violet)

Description: The world is perceived as an enchanted and magical place. The surroundings are anthropomorphized. Trust is put in lucky charms, family rituals and magic. Ancestor worship, praying for their blessings and fearing their ghosts' ability to curse. "Holy places" are kept and protected. Veneration of the elders and the "clan", traditions are kept. Thinking patterns revolve around the magical and animistic. All efforts are centered around achieving a balanced connection to the perceived natural forces. In order to find harmony and security in such a world full of mysteries, very close family and group ties are kept. Sacrifices, rituals, coats of arms and flags serve to manifest the solidarity of the group.

In every day life we are active on this level if we have strong family ties, are attuned to nature and strive to achieve a natural balance.

Self-expression: We are safe!

Values: Membership. The own group that gives safety and security is at the center of perception. The "leader" guarantees comfort and protection. Loyalty towards the group is very high.

Transition: Conflicts with enemies and dangerous forces are actively engaged. Heroic role models inspire actions. A dominant ego evolves.

Healing: Consciousness of one's surroundings. Reconciliation with the elders. Accepting other groups as equal.

Style of leadership: Focussing on the group, not the individual. Leadership maintains the motto "We stand as One". Conservative, experienced and elder leaders are respected and honored. The group's social development is registered and enhanced by company parties and rituals for reoccurring events.

The leader shares his successes with the others. Everyone can advance to become the leader if he shares his achievements with all participants.

Organizational structure: Living and working are cyclic and collaborative processes. The group eldest's or its leaders' opinions have a greater influence on the groups activities than the opinions of normal or young members of the group, but at the same time the role of the eldest or the leaders is interchangeable: "If I find something to eat today, I will share it with you, because you may be the one to find something tomorrow and then I will be in need."

In contemporary organizations this level is found in families, student fraternities or secret societies like the free masons that help each other by job placements.

Trans-questions: What access do I have to magic and the fascination of life? How can I distinguish the individual spark of being in others? Which rituals will let me come in the most intensive contact with others? How can I honor my ancestors?

Inspirations:

Karin Pätze & Rudolf Metzner: Mentor

Carlos Salgado: Game of Oracle

Gudrun Henne: Dance of Magic. Eight Elements of Adoration and Togetherness.

Beatrice Schmid: Shaman Smoking Ritual Act

Integrale Inspiration 2



Magische Momente

Graves Stufe 2

Nandana Nielsen

www.nlp-nielsen.de

2. Stufe: Magische Momente (Violett)

Beschreibung: Die Welt wird als ein verzauberter, magischer Ort erlebt. Die Umgebung wird anthropomorphisiert. Glauben an Glücksbringer, Familienrituale und Zauber. Der Fluch durch die Geister der verstorbenen Ahnen wird gefürchtet und um ihren Segen wird gebeten. „Heilige Orte“ werden bewahrt und geschützt. Die Älteren und der „Klan“ werden verehrt und Gewohnheiten werden gewahrt. Das Denken ist magisch-animistisch. Im Zentrum stehen Bemühungen, um eine harmonische Verbindung mit den Naturkräften. Um Harmonie und Sicherheit in einer geheimnisvollen Welt zu finden werden enge Gruppenbindungen eingegangen. Opfertgaben, Rituale, Wappen und Fahnen dienen der Verbundenheit der Gruppe. Der Einzelne ist der Gruppe untergeordnet.

In unserem alltäglichen Leben sind wir auf dieser Stufe aktiv, wenn wir starke Familienbindungen besitzen, der Natur Aufmerksamkeit schenken und uns um ihr Gleichgewicht bemühen.

Selbstaussdruck: Wir sind sicher!

Werte: Zugehörigkeit. Die Perspektive ist auf die eigene Gruppe bezogen, die Sicherheit und Geborgenheit gibt. Der „Häuptling“ gewährleistet Annehmlichkeiten und Schutz. Es besteht eine große Loyalität zu der Gruppe.

Übergang: Der Kampf mit Gegnern und gefährlichen Kräften wird aufgenommen. Heroische Gestalten inspirieren zu Handlungen. Ein dominantes Ego beginnt sich zu entwickeln.

Heilung: Umweltbewusstsein. Versöhnt sein mit den Älteren. Andere Gruppen als gleichwertig anerkennen.

Führungsstil: Der Focus liegt auf der Gesamtgruppe, nicht dem Einzelnen. Führung bewahrt das Motto „wir sind alle Eins“. Bodenständige, erfahrene und ältere Personen werden als Chef geachtet und gewürdigt. Die soziale Entwicklung der Gruppe wird berücksichtigt und durch temporäre Betriebsfeste, Rituale für wiederkehrende Ereignisse oder andere Feierlichkeiten unterstützt und erhalten.

Der Führer teilt seine Erfolge mit den anderen, jeder kann Führer werden, der seine Erfolge mit den anderen teilt.

Organisationsstruktur: Leben und arbeiten sind zyklische und gemeinschaftliche Prozesse. Die Ältesten oder die Anführer haben größere Einflussmöglichkeiten, als die durchschnittlichen Mitglieder der Gruppe. Die Rolle des Ältesten oder der Anführer ist austauschbar: „Wenn ich etwas zu essen finde, werde ich es heute mit dir teilen, denn vielleicht wirst du morgen derjenige sein, der Nahrung findet und ich werde derjenige sein, der etwas zu essen braucht.“

In zeitgenössischen Organisationen findet sich diese Stufe bei Familienmitgliedern, in Burschenschaften oder Geheimgesellschaften wie den Freimaurern, die sich bei der Vermittlung von Beschäftigungen unterstützen.

Trans-Fragen: Welchen Zugang habe ich zur Magie und Faszination des Lebens? Wie kann ich in anderen das Wundervolle ihres Seins entdecken? Welche Rituale ermöglichen mir den intensiven Kontakt mit anderen Menschen? Wie kann ich meine Vorfahren ehren?

Inspirationen:


Karin Pätze & Rudolf Metzner: Mentor

Carlos Salgado: Orakelspiel

Gudrun Henne: Tanz der Magie. Acht Elemente der Verehrung und Zusammengehörigkeit

Beatrice Schmid: Schamanisches Räucher- oder Wasserritual

Workshop B1

	<h2>Emotional leadership qualities</h2> <p>Megha Baumeler, Ueli Frischknecht www.nlp.ch</p>
---	---

Self-management and emotional competence for individuals seeking to promote excellence in teams and organizations!



A training in body language

Why:

Individuals in leadership positions are confronted with the challenge of motivating their teams towards outstanding achievements. To achieve these goals, leading by example is essential. Staff members want to recognize that what is expected from them is also lived by his or her superior. In order to convey outstanding performance, not only expert knowledge is required but also competence in emotional expression.

Three-dimensional leadership is a qualified interplay between motivation - letting go - controlling - role modeling - instruction - resonance – understanding on deeper level – and personal commitment. To live these competencies, persons in leadership positions need to master these dimensions completely and authentically.

What:

Interactive improvisation, spontaneous reenactment of episodes and highlight the fascinating and multi-faceted mirror of emotions. Substantive aspects of experience become tangible. New aspects are discovered, possible solutions can be experimented with and visions emerge.

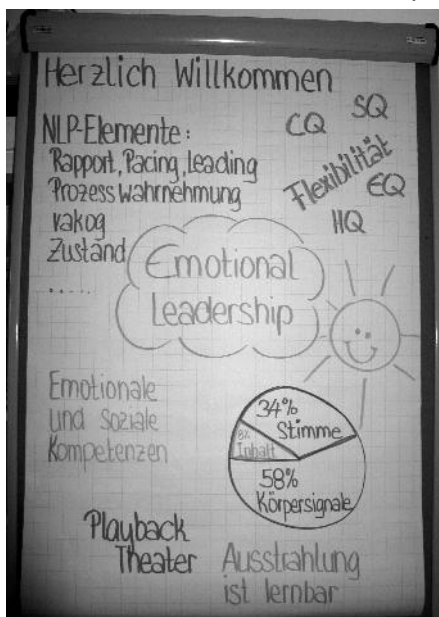
Integration of NLP-elements: perception, rapport, pacing-leading, rotation of perspectives, working with parts, emotional sub-modalities, body language and body wisdom.

Playback-theater: originally part of Improvisation-theater, this technique requires participants to introduce episodes of their own lives which are then played and transformed on stage by other group members. Playback-theater brings people together by emphasizing common experience.

HOW:

Playful introduction to the topic: we practice rapport and leading, emphasizing emotional expression using body language and voice. Using elements of playback-theater, we reflect with spontaneity on episodes from our experiences at work in leadership positions or from everyday life.

Contents of the workshop



As long as the verbal and non-verbal aspects of messages are perceived to be congruent, the verbal information is accepted at face value. However, when verbal or non-verbal aspects of messages are decoded as being incongruous, one can assume that 85% of the meaning is deciphered by the impact of body language (posture, gestures, facial expression, eye contact), about 34% by timbre, rhythm and volume of voice and only 8% through the actual content of a given presentation.

Speech therefore only serves as the primary means for conveying information. This is also apparent from the many idiomatic expressions: "it is the tone that makes the music"; "reading between the lines"; "to be around the bush"; "to have a poker face"; "to bend over backwards".

These idioms refer to the non-verbal aspects of communication and point to the primordial language of the human species, which consisted primarily of gestures, facial expression, and simple vocalizations. These aspects of communication have equal weight in communication – yet are largely ignored or given secondary consideration at best.

Rapport: finding access to the world of others

When we don't feel understood by someone else, we typically attribute the problem to the other party. "If you don't listen when I speak, you only have to blame yourself when you can't understand what I say". One of the presuppositions of NLP starts with the exact opposite: when someone doesn't understand or doesn't listen to me, this is a sign that I did not have good access to

him and it is for this reason that my message could not be heard. The doors for good contact with others are our senses: looking, talking, listening, touching, moving and smelling. Successful communication among human beings is hence based on several requisites. In order to have access to another person, I have to first start by perceiving others, by listening, by observing, by touching.

Once I am open to notice the divergent perception of the world between myself and the interlocutor, and without trying to sell him my perspective as the one and only truth, I am then open for real contact. Contact is maintained when one is focused on the perception on the other, as opposed to focusing inwards on one's imagery or inner dialogue. To maintain good contact with one's interlocutor, to have the same 'vibes', to find a connection or even a heart-felt mutuality, this is what we call 'rapport' in NLP.

*Each an every one
is responsible for how one's messages
are being perceived by one's interlocutor.*

List of polar emotions: Perception and expression

- To know it all – to know nothing at all
- Sad – cheerful
- fully energized – completely exhausted
- to be aggressive – to be peaceful
- Poor – affluent
- hesitant – bold
- confident – insecure
- anxious - calm
- hostile – cordial
- tender – rough
- grief-sticken – relieved
- anxious – relieved
- stimulated - bored
- hateful - loving
- distant – touched
- pleased - annoyed
- Blameful – benevolent
- Fascinated – indifferent
- Hopeful – dejected
- proud – embarrassed
- stingy – generous
- arrogant – polite
- unoriented – goal-oriented
- bewildered – capable of acting
- overwhelmed – relieved
- cool – heated
- happy – sad
- motivated – dejected
- easy – tense
- adventuresome - controlling
- passionate – prudent

Perception and training of body language



Perception and training of body language:
Leadership with heart and mind

The carrier of interpersonal communication consists to 58% of body language, to 34% of tonal quality and only to 8% of content. Emotional rapport is expressed in physical expression: gestures, facial expression, body language. Living emotional competence entails the expression one's emotions and to empathize, i.e., trying to feel the experience of another person.

We mirror the emotions of others with our own body language – playfully and respectfully.

Method

We work with 'dynamic learning', an experiential and hands-on learning by doing method. This entails brief, experiential learning segments. This also entails brief sequences in which information and instructions for exercise are imparted and lots of practicing and learning by doing.

The method of NLP is an effective tool for improved perception and communication: we use theories on communication and the insights on rapport – pacing – leading.

We also utilize elements of the 'improvisational-theater'. The roots of improvisational theaters go back to the classic Italian 'Comedia dell' arte', beginning in the Middle Ages, to psychodrama, and to modern pioneers, such as Augusto Boal's with his 'theater of the oppressed'. We discover how emotions and episodes come alive. This kind of improvisation is easily accessible and is fun!

Perception and training of mood and pitch of voice



Exercise:

How do I talk to myself? What is my inner dialogue?

1. Chose something you value highly.
2. Find a situation in which you do not abide by this value.
3. Become aware of two limiting and three supporting inner comments.
4. Share the context with your group and vocalize the comments with the corresponding tonality, pace and volume.

C'est le ton qui fait la musique

List of potential values which are not present in the chosen situation -or which do not have the desired significance.

respect	friendship	comfort	usefulness	fun
activity	peace	competence	objectivity	strength
recognition	hospitality	correctness	openness	bravery
acceptance	justice	creativity	order	tolerance
education	health	casual	personality	faithfulness
relationship	faith	love	fantasy	independence
distance	equality	lust	wealth	amusement
discipline	fortune	luxury	quietude	trust
honor	cheeriness	power	cleanliness	truth
family	origin	humanity	beauty	change
freedom	politeness	empathy	security	efficiency
joy	humor	curiosity	purpose	

Literature and Links

Literature:

- PLAYBACK-THEATER von Jo Salas (Mitbegründerin des ersten Playback-Theaters), in Deutsch. Einfaches Grundlagenbuch, nützlich für Laien und Profis.
- ACTS OF SERVICE von Jonathan Fox (Erfinder des Playback-Theaters), in Englisch. Umfassende Auseinandersetzung mit Playback-Theater im Spiegel der Kulturgeschichte. Zu beziehen bei: Tusitala Publishing
- 3-DIMENSIONAL FÜHREN MIT VERSTAND, GEFÜHL UND INTUITION Handbuch des modernen Managements, Band 1: Grundlagen, Band 2: Anwendung. Ott Verlag, Thun 1998, 3. Auflage mit Illustrationen von Bruno Peyer.
- SICH UND ANDERE FÜHREN (mit Karl Kälin) Psychologie für Führungskräfte und Mitarbeiter. Ott Verlag, Thun 1998

Links:

www.playbacknet.org

www.playback-theater.ch

www.muering-coaching.ch

The Workshop

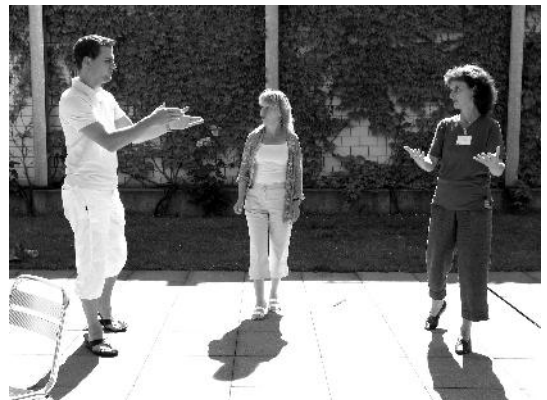
Would you like to try something completely new and different?

Are you ready to experiment with body language and voice?

Do you dare to expose yourself with unusual gestures, movement, and rhythms?

Would you like to train your sensitiveness for listening and mirroring of messages?

Ok, accept our offer and participate in our workshop:



Emotional Leadership

Self-management and emotional competence for individuals seeking to promote excellence in teams and organizations!

Length of time: approx. 1 ½ -2 hours – up to one day-long seminar

Accessories: Delight in playing, curiosity, Body language to be expressed, tones and voices to be experimented with.

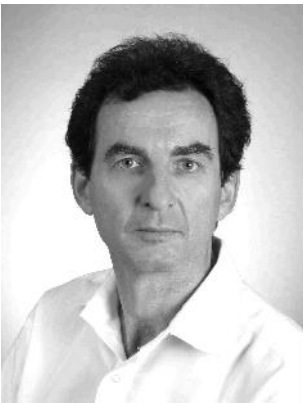
NLP-Akademie Schweiz seit 1989



Megha Baumeler, Schulleiterin

geb. 1947; Psychologin FH, International NLP Diplomate, NLP-Lehrtrainerin NLPA, IANLP und DVNLP, Ausbilderin mit eidg. Fachausweis, Supervisorin BSO, OE-Beraterin BSO, Coach BSO, cert. Life Coach CHNLP, Autorin der NLP-Manuale "NLP-Akademie - mit Herz und Verstand"

1989 Gründung der NLP®-Akademie Schweiz mit Ausbildungsseminaren aller Stufen und Businessapplikationen. Spezialitäten sind auch Workshops wie 'Bühne frei für Frauen', 'Emotional Leadership' und 'Lach-Yoga'.




Ueli Frischknecht, Schulleitung

geb. 1955; eidg. dipl. Erwachsenenbildner; NLP-Lehrtrainer NLPA, DVNLP, IANLP und International NLP, USA. 1980 Gründung der eigenen Unternehmensberatungsfirma, Mitinitiator u. Geschäftsleitungsmitglied von Firmen und Institutionen im Bereich der Erwachsenenbildung. Mitautor Manuale "NLP-Akademie - mit Herz und Verstand" - "Sich und andere Führen" Muri/Kälin.

1989 Gründung der NLP®-Akademie Schweiz mit Ausbildungsseminaren aller Stufen und Businessapplikationen. Spezialitäten sind Mikroskills / Platform-Skills für Dozenten und Coaches.

Workshop B1: Deutsche Zusammenfassung

	<h3>Emotionale Führungsqualitäten</h3> <p>Megha Baumeler, Ueli Frischknecht www.nlp.ch</p>
---	--

Ein Training in Körpersprache

Warum:

Menschen in Führungsposition sehen sich mit der Herausforderung konfrontiert ihre Teams zu Spitzenleistungen zu motivieren. Dabei kommt der Vorbildfunktion immer größere Bedeutung zu. Mitarbeitende wollen erkennen, dass das, was von ihnen verlangt wird von ihren Vorgesetzten selber auch gelebt wird.

Damit dies glaubwürdig transportiert werden kann, braucht es nicht nur Fachwissen, sondern auch emotionale Ausdruckskompetenz.

3-dimensionale Führung ist ein kompetentes Wechselspiel zwischen Motivation - Loslassen - Controlling - Vorbild - Beauftragen - Modellleben - Mitschwingen, Verstehen auf tieferen Ebenen - Anweisen und persönlichem Engagement. Das Leben dieser Kompetenzen braucht die Führungspersönlichkeit in ihrer Ganzheit und Authentizität.

Was:

Interaktive Improvisation, spontane Theaterszenen zeigen ein faszinierendes und facettenreiches Spiegelbild von Emotionen. Dabei wird Wesentliches greifbar. Neue Aspekte tauchen auf, Lösungen können ausprobiert und Visionen gestaltet werden. Leichtfüßig und doch hintergründig.

Integration von NLP-Elementen wie: Wahrnehmung, Rapport, Pacing-Leading, Wechsel von Perspektiven, Arbeit mit Teilen, emotionale Submodalitäten, Körpersprache und Körperweisheit.

Playback-Theater: eine ursprüngliche Form des Improvisationstheaters, in der Zuschauer oder Gruppenmitglieder Geschichten aus ihrem Leben erzählen, die von den Spielern auf der Bühne spontan umgesetzt werden. Playback-Theater bringt Menschen einander näher, indem sie ihre Gemeinsamkeiten wahrnehmen.

Wie:

Spielerischer, emotionaler Einstieg ins Thema: Wir üben Rapport und Leading im emotionalen Ausdruck mit Körpersprache und Stimme. Mit Darbietungsformen des Playback-Theaters trainieren wir, mit Spontaneität und Intuition Geschichten aus unserem (Führungs-)Alltag zu reflektieren.

Inhalte des Workshops

Rapport: Zugang finden zu der Welt des anderen

Wenn mich der andere nicht versteht oder nicht zuhört, ist das ein Hinweis für mich, dass ich keinen guten Zugang zu ihm hatte, so dass ihn meine Botschaft nicht erreichen konnte.

Um Zugang zum andern zu bekommen, muss ich ihn erst einmal wahrnehmen - hinschauen, zuhören, begreifen.

Guten Kontakt haben, in gleicher Schwingung sein, einen Draht zueinander finden, eine Herzensbrücke bauen - dies nennen wir im NLP in Rapport sein.

Wahrnehmung und Training der Körpersignale

Wir spiegeln die verstandene Emotion mit unserer Körpersprache.

Wahrnehmung und Training der Stimmung, der Stimmlage

Wie spreche ich zu mir selber?

Methodik

Wir arbeiten mit 'Dynamic Learning' - dem handlungs- und erfahrungsorientierten Lernen. Das bedeutet kurze Informationssequenzen, Übungsanleitungen und eigenes Tun.

Wir nutzen die Theorien über Kommunikation und die Erkenntnisse über Rapport - Pacing - Leading, und Elemente des Improvisationstheaters (Playback-Theater).

Zusammenfassung von Stephan Seidel

Workshop B2



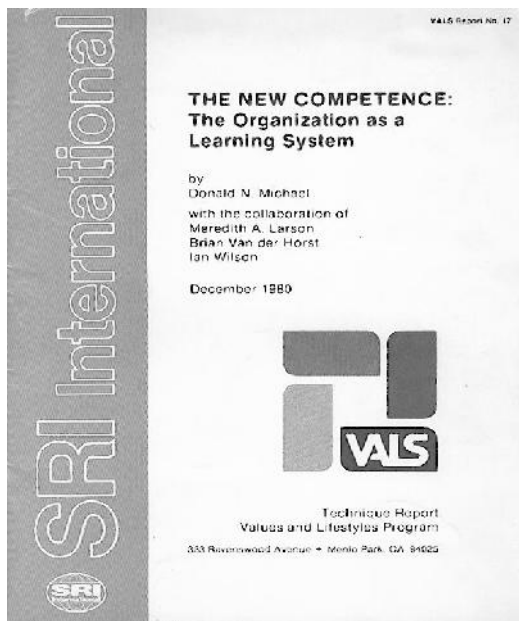
The integral magic of NLP

Brian van der Horst

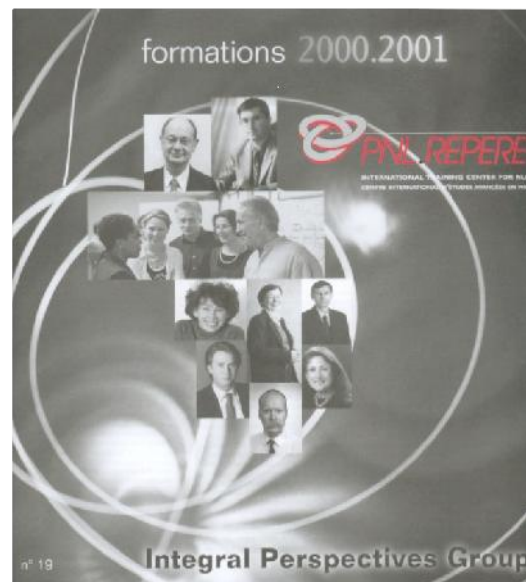
www.cs.ucr.edu/~gnick/bvdh/

NLP and the Integral Vision of Ken Wilber

The Integral Vision is isomorphic to NLP as to how human beings create their subjective reality. A global group of psychologists, philosophers, scientists, artists, management gurus and NLP trainers are seeking to understand, evolve and integrate the mind, the body, the heart, the soul, with the cultural and social systems of humankind into a harmonious whole. This will be an introductory presentation to how Ken Wilber, Michael Murphy, George Leonard, Don Beck and hundreds of members of the Integral Institute and University are thinking and acting in the world today.



Integral Intercultural Coaching with Heart and Soul.



Brian Van der Horst Cognitive Services

About Brian van der Horst:

Brian van der Horst has been an NLP trainer since 1984 when he began to live and work in Europe, based in Paris where he founded Repère, an international NLP training institute, with two French consultants, designing and teaching practitioner and master practitioner certification programs. For the past few years, he has been Chief Facilitator, Europe, for Ken Wilber's Integral Institute.

Previously, he was director of the Neuro-Linguistic Programming Center for Advanced Studies in San Francisco, and a consultant with Stanford Research Institute in the Values and Lifestyle Program of the Strategic Environments Group.

CLIENT LIST

- 🔦 A.N.P.E
- 🔦 APPLE FRANCE
- 🔦 AEROSPATIALE
- 🔦 GARON BONVALOT
- 🔦 GLAXO WELLCOME
- 🔦 AIRBUS INDUSTRIE
- 🔦 GRAND HOTEL
- 🔦 ALCATEL CIT
- 🔦 ALUCAM
- 🔦 GRETA P.S.P
- 🔦 APEC
- 🔦 ARKOS INTERNATIONAL
- 🔦 HACHETTE FILIPACCHI
- 🔦 ASSEDIC
- 🔦 HAVAS CONSEIL
- 🔦 HEIDRICK & STRUGGLES
- 🔦 AXA ASSURANCES
- 🔦 HEWLETT PACKARD
- 🔦 HOECHST MARION ROUSSEL
- 🔦 BULL SCE FORMATION
- 🔦 HOTEL INTERCONTINENTAL
- 🔦 CAISSE DEPOTS
- 🔦 IBM FRANCE
- 🔦 CAISSE D'EPARGNE
- 🔦 CANAL +
- 🔦 INSEAD
- 🔦 CASTORAMA
- 🔦 LA POSTE
- 🔦 VOLKSWAGEN
- 🔦 FEDERAL EXPRESS
- 🔦 FRANCE TELECOM
- 🔦 CHANEL
- 🔦 MAC DONALD FRANCE
- 🔦 MASTERCARD
- 🔦 CHARBONNAGE DE FRANCE
- 🔦 MEDECINS SANS FRONTIERES
- 🔦 CIC
- 🔦 MEMOREX TELEX
- 🔦 MINISTERE L'INDUSTRIE
- 🔦 CPAM
- 🔦 OTIS
- 🔦 RANK XEROX
- 🔦 CREDIT LYONNAIS
- 🔦 RATP
- 🔦 CROIX ROUGE SUISSE
- 🔦 DASSAULT AVIATION
- 🔦 SIEMENS
- 🔦 SOCIETE GENERALE
- 🔦 GAN
- 🔦 SODEXHO
- 🔦 ECOLE NAT AVIATION
- 🔦 EDF - GDF
- 🔦 ELF ATOCHEM
- 🔦 THOMSON CSF
- 🔦 ESSO FRANCE
- 🔦 TOTAL FINA ELF SA
- 🔦 EUROTUNNEL



John GRINDER

Co-creator of Neuro-Linguistic Programming, received his first degree (Bachelor's) from the University of San Francisco. He secured his Master's and PhD from the University of California, San Diego after spending a year as a Guest Researcher in George Miller's lab at Rockefeller University in New York city. John created NLP and authored or co-authored the classic texts that established the field of NLP. He has written and published some 14 books.

Dr. Grinder has extensively experience re-designing and implementing work processes and cultural change programs in Mexico, Latin America as well as in North America, Europe and Australia.



Carmen BOSTIC SAINT-CLAIR

President of QUANTUM LEAP, Inc received her first (Bachelor's degree) from Whittier College in Political Science, She also earned a teaching credential. Carmen was awarded the prestigious Teacher of the Year award for the USA for her innovative, participatory designs of the model United Nations and model Congress. She then secured her MBA (University of California Long Beach) and LLB (Doctorate of Jurisprudence) from Golden Gate Law School. Carmen was the chief Acquisitions and Mergers officer for Beatrice Foods when it was the largest food company in the USA. She went on to take the positions of CEO (Chief Executive Officer) for a number of mid-sized US corporations.

Ms. Bostic and John Grinder began their collaboration in 1988, she was the CEO of a holding company with 27 subsidiaries, ranging from plastic extrusion manufacturing through a chain of radio stations to commercial real estate development.

Integral NLP is a new approach in the world that will revolutionize the world of consulting.

Or NLP will disappear.

- 🔦 Like General Semantics, Transactional Analysis, Primal Therapy; NLP, like all new techniques has their curve of popularity and a limited life-span.

It's not integral, if

- 🔦 The client learns autonomy and independence, and leaves his/her family, friends or company.
- 🔦 people are motivated but their mental and physical health is at risk.
- 🔦 there isn't a harmony between the outcomes of consulting and the missions, and culture of the person.
- 🔦 The counsel doesn't include the maximum of human factors: emotional, psychological, systemic, social and cultural.

Internet Search

Web Results about 7,160 for "integral Coaching"

- 🔗 www.integral-Coaching.co.uk
- 🔗 www.integralinstitute.org
- 🔗 www.wilber.shambhala.com
- 🔗 www.integralworld.net
- 🔗 www.itp.edu/academics/cEdCoaching.cfm
- 🔗 www.integralinstitute.org/bb-friends-ventures01.asp

THE INTEGRAL VISION



Ken Wilber, and The
Integral Vision

The integration of body, mind, soul, and spirit in self, culture, and nature. This integral vision attempts to honor and integrate the largest amount of research from the greatest number of disciplines—including the natural sciences (physics, chemistry, biology, neurology, ecology), art, ethics, religion, psychology, politics, business, sociology, and spirituality.

With 20 books, translated in more than 30 languages, KEN WILBER is the most translated academic author of the United States.

- 🔗 Spectrum of Consciousness (1977)
- 🔗 No Boundary (1979)
- 🔗 The Atman Project (1980)
- 🔗 Up from Eden (1981)
- 🔗 The Holographic Paradigm (1982)
- 🔗 A Sociable God (1982)
- 🔗 Eye to Eye (1983)
- 🔗 Quantum Questions (1984)
- 🔗 Spiritual Choices (1986)
- 🔗 Transformations of Consciousness (1987)
- 🔗 Grace and Grit (1991)
- 🔗 Sex, Ecology, Spirituality (1995)
- 🔗 A Brief History of Everything (1996)
- 🔗 The Eye of Spirit (1997)
- 🔗 Marriage of Sense and Soul (1998)
- 🔗 One Taste (1999)
- 🔗 Integral Psychology (2000)
- 🔗 A Theory of Everything (2000)
- 🔗 Boomeritis (2002)
- 🔗 The Simple Feeling of Being (2004)

Knowledge itself is now global.

- 🔗 For the first time, the sum total of human knowledge is available to us—the knowledge, experience, wisdom and reflection of all major human civilizations—premodern, modern, and post-modern—are open to study by anyone.
- 🔗 What if we took literally everything that all the various cultures have to tell us about human potential—about spiritual growth, psychological growth, social growth—and put it all on the table?
- 🔗 What if we attempted to find the critically essential keys to human growth, based on the sum total of human knowledge now open to us? What if we attempted, based on extensive cross-cultural study, to use all of the world's great traditions to create a composite map, a comprehensive map, an all-inclusive or *integral* map that included the five best elements from all of them?

WHAT QUADRANT

- 🔗 Quadrants
- 🔗 Leels/stages
- 🔗 Lines
- 🔗 States
- 🔗 Types
- 🔗 We use Integral Operating System or IOS as another phrase for the Integral Map.
- 🔗 Because an IOS can be used to help index any activity—from art to dance to business to psychology to politics to ecology—it allows each of those domains to talk to the others.
- 🔗 Using IOS, business has the terminology with which to communicate fully with ecology, which can communicate with art, which can communicate with law, which can communicate with poetry and education and medicine and spirituality. In the history of humankind, this has never really happened before.

FOUR QUADRANTS

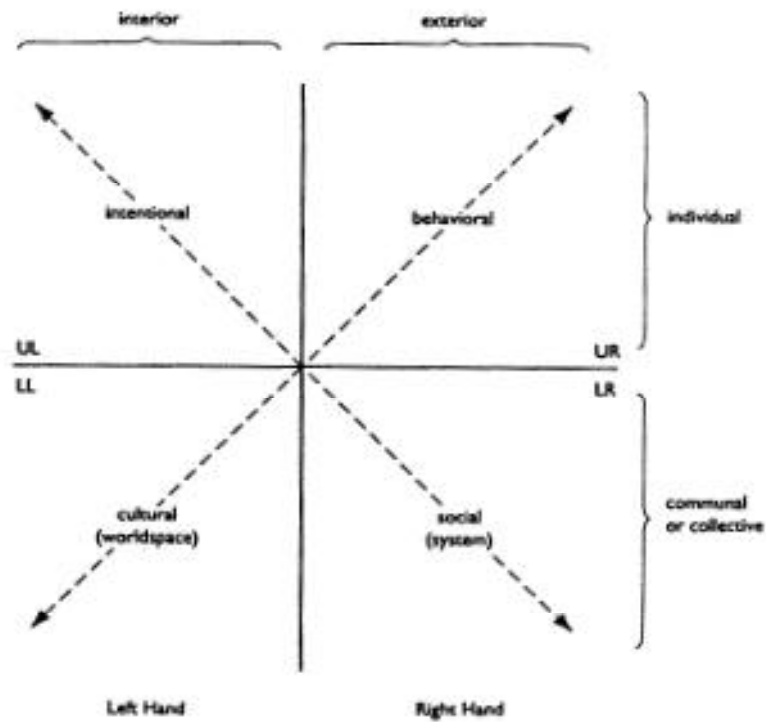


Figure 6. The Four Quadrants

Integral Operating System WHO'S WORKING IN

i6

A light in the Wilberness

	LEFT HAND PATHS	RIGHT HAND PATHS
INDIVIDUAL	<ul style="list-style-type: none"> • Interpretive • Hermeneutic • Consciousness <p>Freud C. G. Jung Piaget Aurobindo Plotinus Gautama Buddha</p>	<ul style="list-style-type: none"> • Monological • Empirical, positivistic • Form <p>B. F. Skinner John Watson John Locke Empiricism Behaviorism Physics, biology, neurology, etc.</p>
COLLECTIVE	<p>Thomas Kuhn Wilhelm Dilthey Jean Gebser Max Weber Hans-Georg Gadamer</p>	<p>Systems Theory Talcott Parsons Auguste Comte Karl Marx Gerhard Lenski</p>

VALIDITY CLAIMS

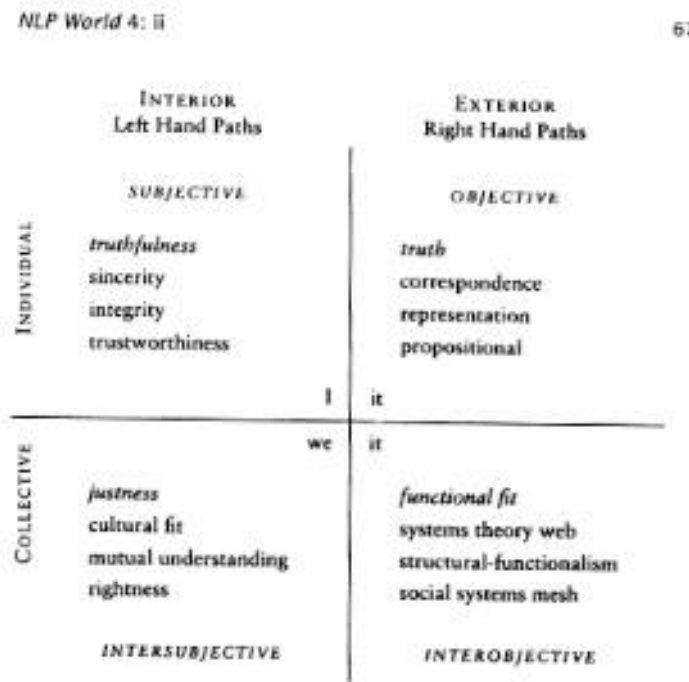
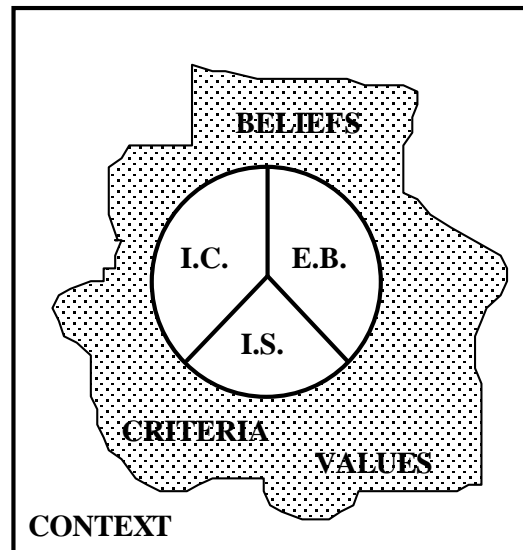


Figure 8. Validity claims

The NLP Model of the World



Integral Business

Applications of the Integral Model have recently exploded in business, perhaps, again, because the applications are so immediate and obvious. The quadrants give the four “environments” or dimensions in which a product must survive, and the levels give the types of values that will be both producing and buying the product. Research into the values hierarchy—such as Maslow’s and Graves (e.g., Spiral Dynamics), which has already had an enormous influence on business and “VALS”—can be combined with the quadrants (which show how these levels of values appear in the four different environments)—

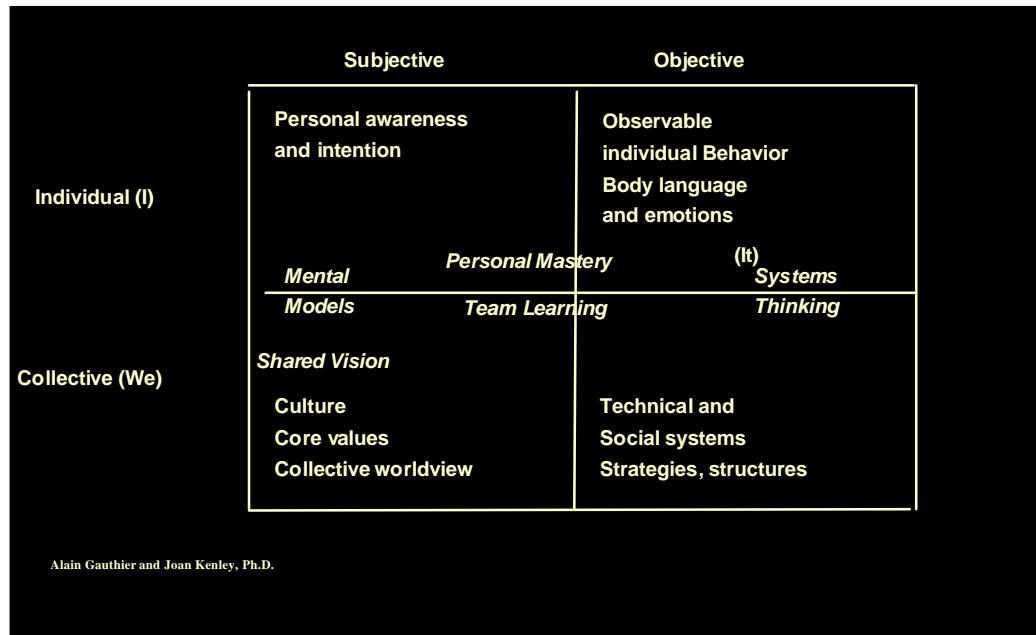
to give a truly comprehensive map of the marketplace (which covers both traditional markets and cybermarkets). Moreover, *leadership training* programs, based on an integral model, have also begun to flourish.

There are today four major theories of business management

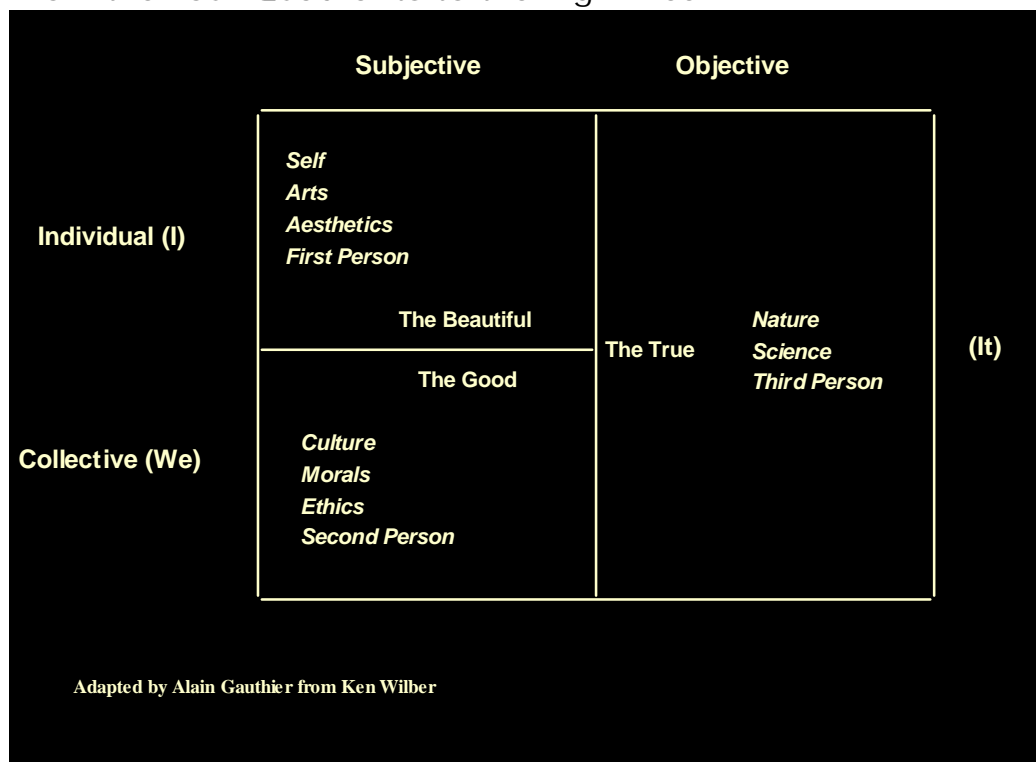
- Theory X, which stresses individual behavior;
- Theory Y, which focuses on psychological understanding;
- Cultural management, which stresses organizational culture;
- Systems management, which emphasizes the social system and its governance.

These four management theories are in fact the four quadrants, and that an integral model would necessarily include all four approaches. Add levels and lines, and an incredibly rich and sophisticated model of leadership emerges, which is easily the most comprehensive available today.

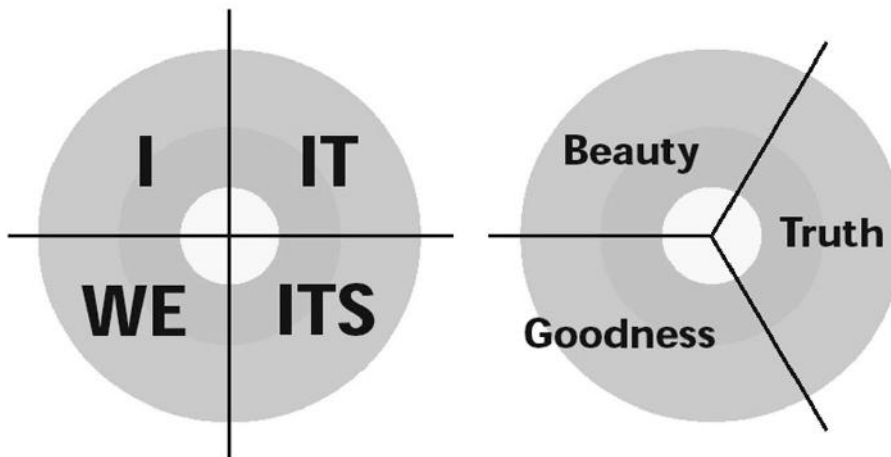
Positioning the Five Learning Disciplines in the Integral Framework



From the Four Quadrants to the Big Three



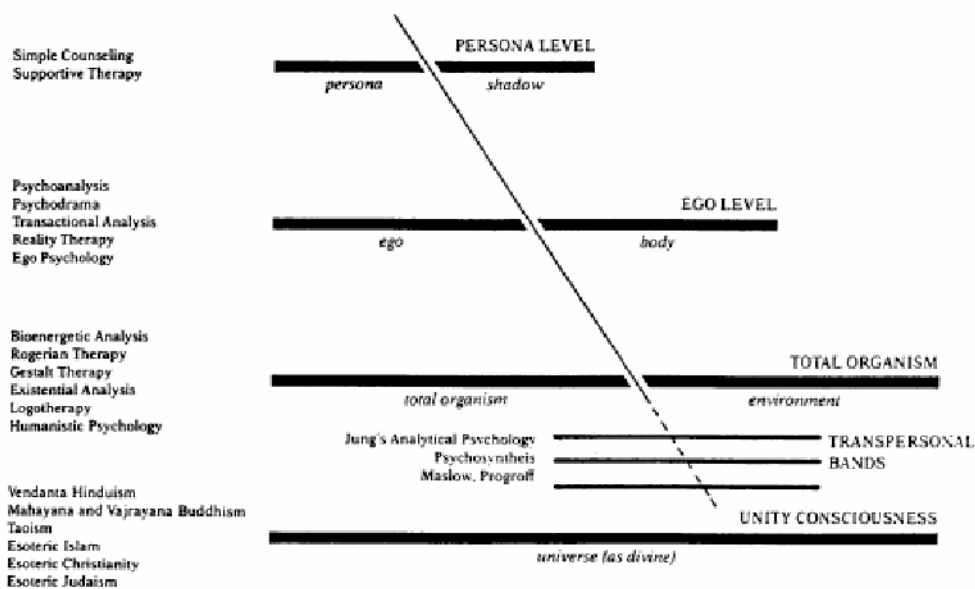
The four Quadrants



The Einstein of Consciousness

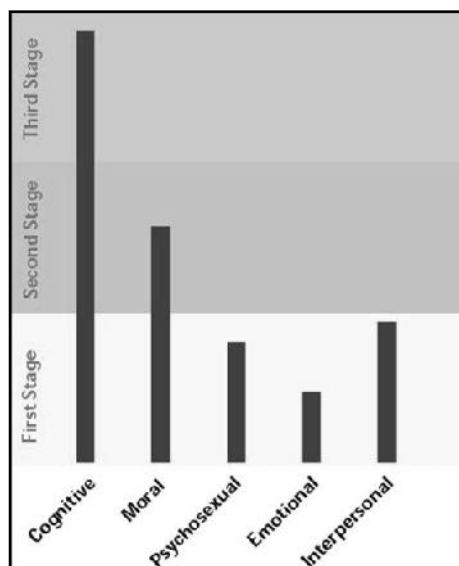
Figure 1

Therapies and the Levels of the Spectrum

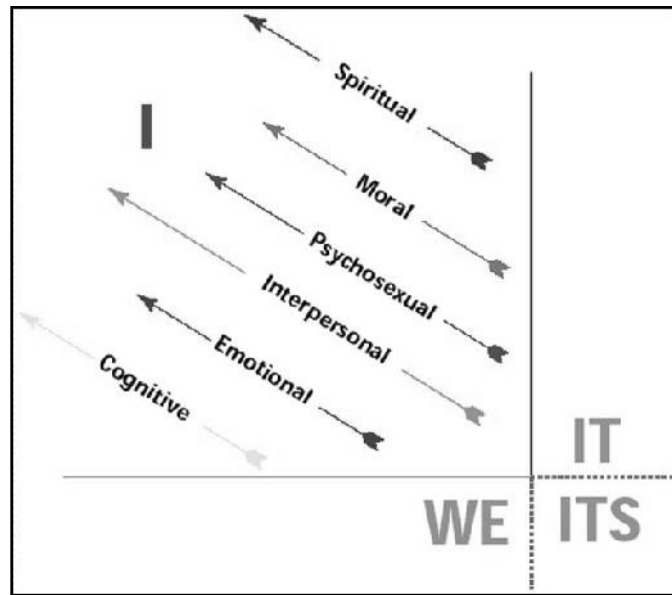


9

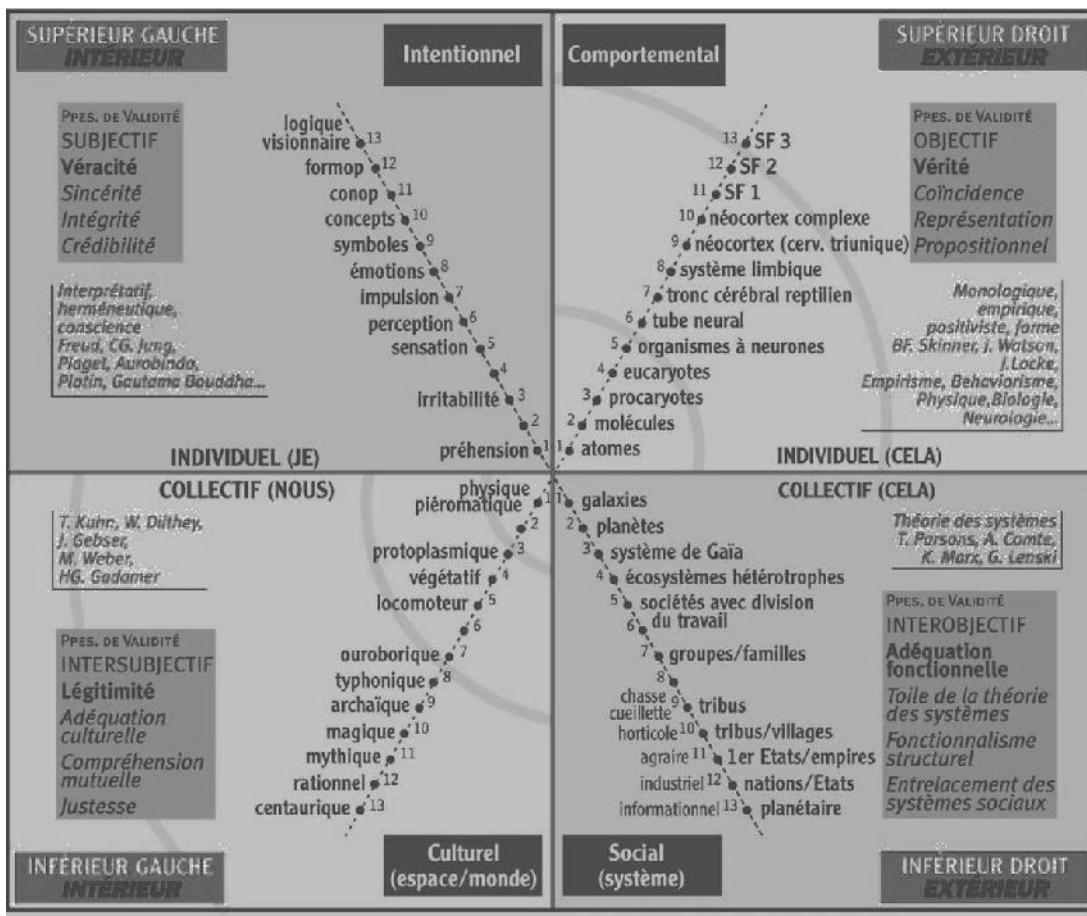
Integral Coaching—Lines



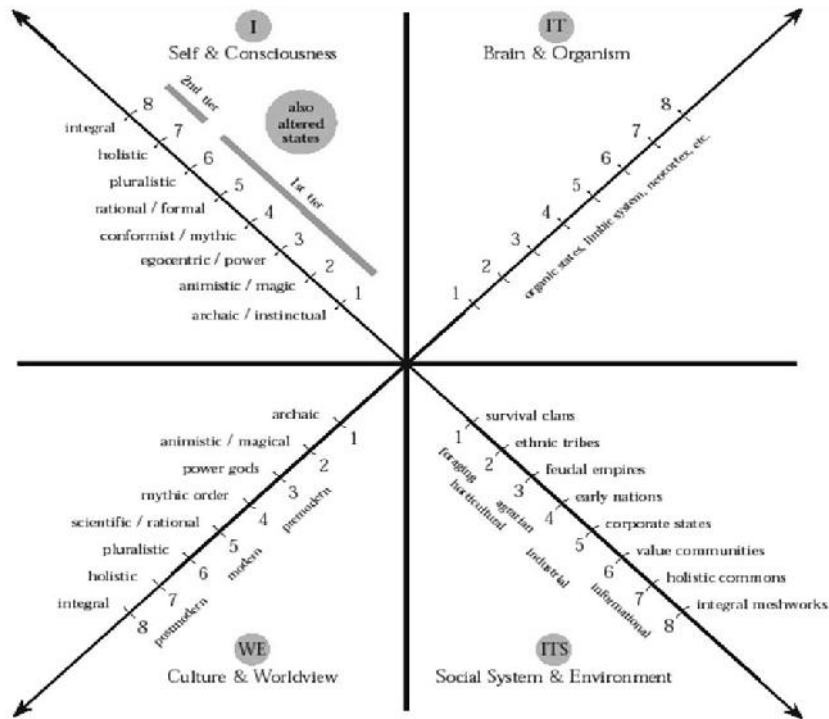
Another Version of the Psychograph



Some details of four quadrants



Four Quadrants focused on humans



Wilber's & Beck's Levels of Development in the Four Quadrants



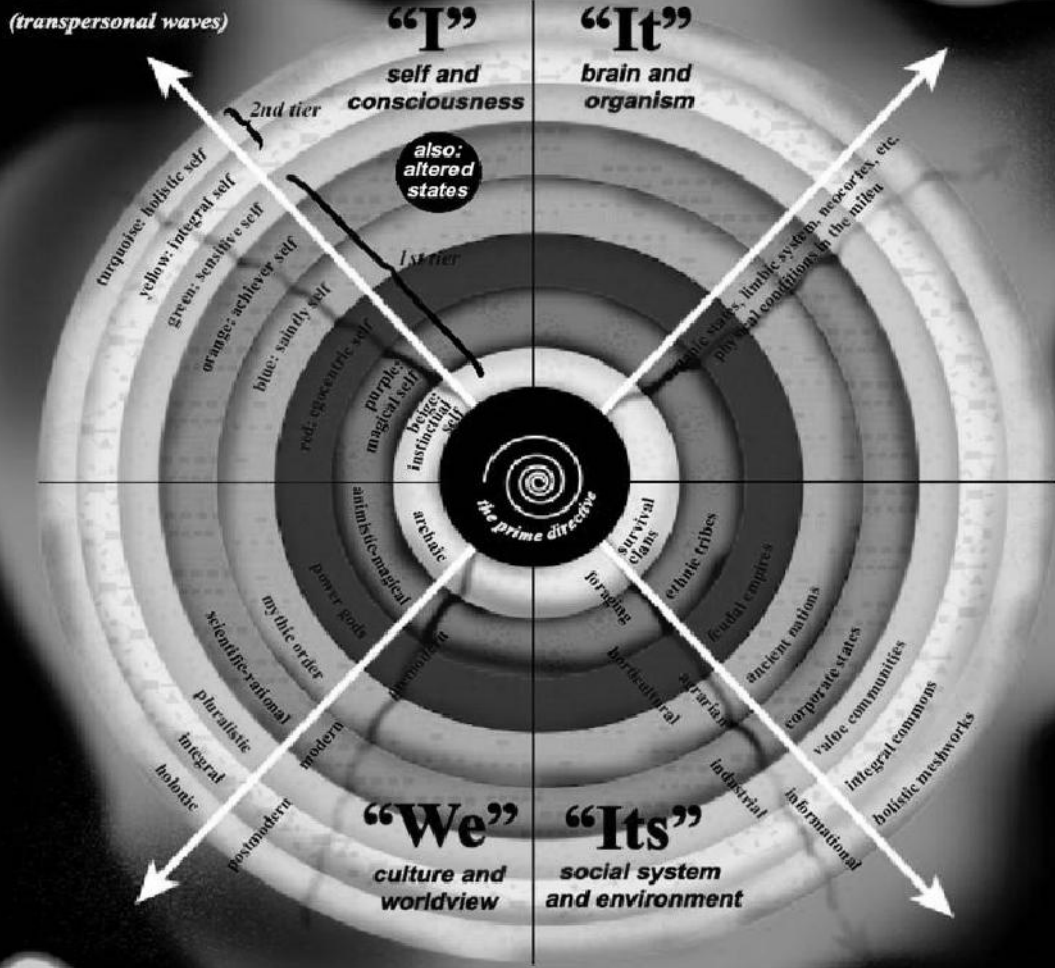
4Q/8L

ALL QUADRANTS/ALL LEVELS

"Tetra-Evolution"

UPPER LEFT
Individual
Interior

UPPER RIGHT
Individual
Exterior

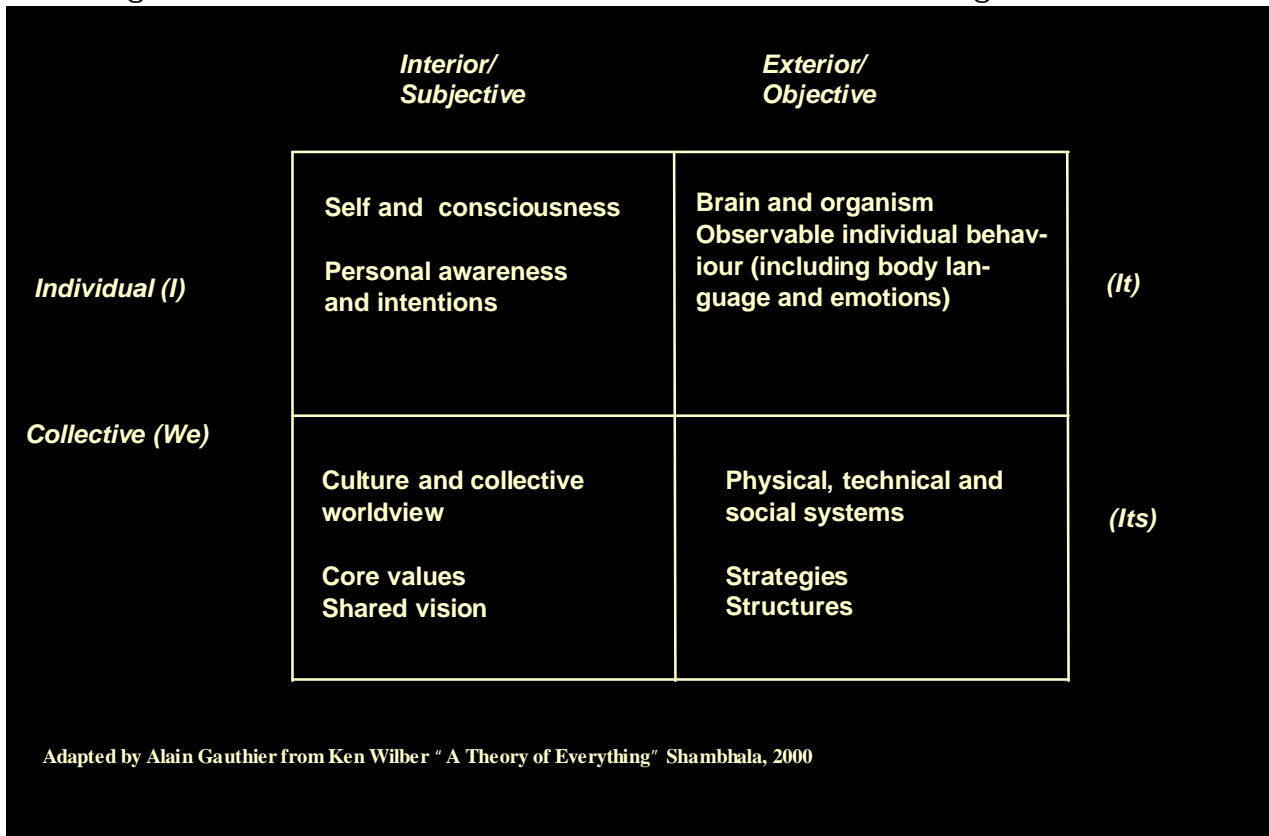


Collective
Interior
LOWER LEFT

Collective
Exterior
LOWER RIGHT

© Copyright by Ken Wilbur and Dr. Don Beck, 2000

An Integral Framework for Profound and Sustainable Change



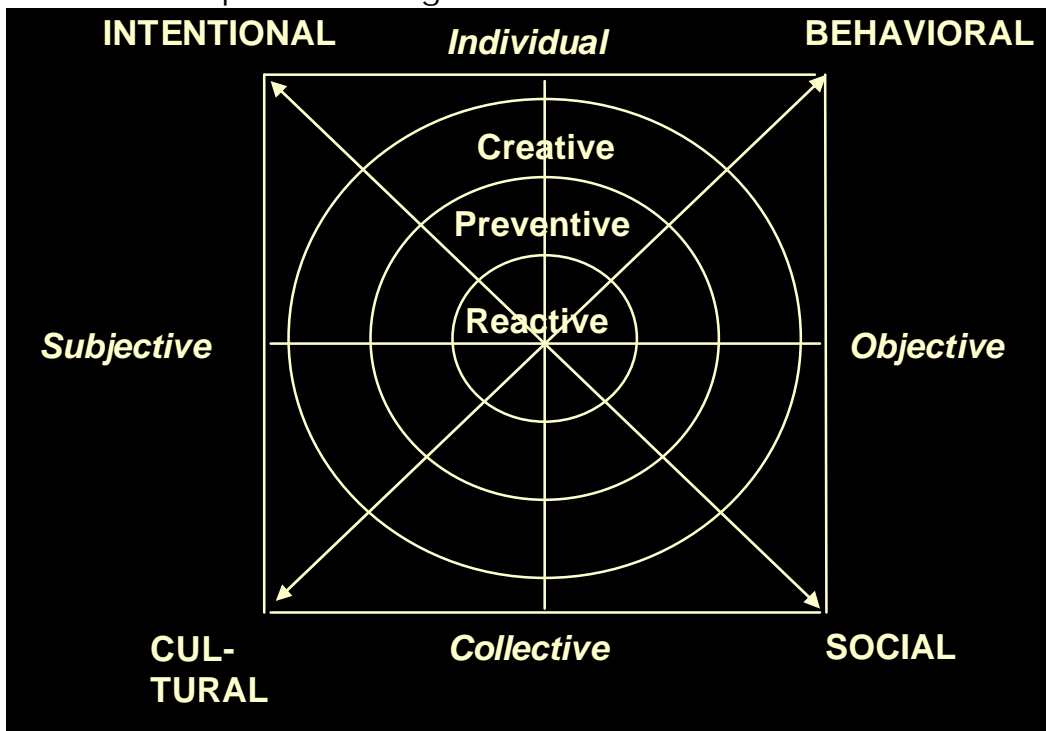
LE COACHING POUR L'ÊTRE INTÉGRAL

Une nouvelle approche, inspirée de la PNL, pour le conseil et le teambuilding dans le monde des affaires.

LES POINTS PÉDAGOGIQUES

- ✦ Apprendre le Coaching Intégral/Holistique associé à la PNL
- ✦ Le coaching est plus efficace si tous les éléments Esprit, Corps, Cœur et Travail sont organisés dans une dynamique de cohérence harmonieuse et systémique.
- ✦ Les trois grands axes du coaching à la mode PNL
- ✦ L'inscription corporelle de l'esprit : la différenciation versus la dissociation.
- ✦ La question émotionnelle.
- ✦ La modélisation dans le coaching.
- ✦ Les états de conscience dans le coaching.

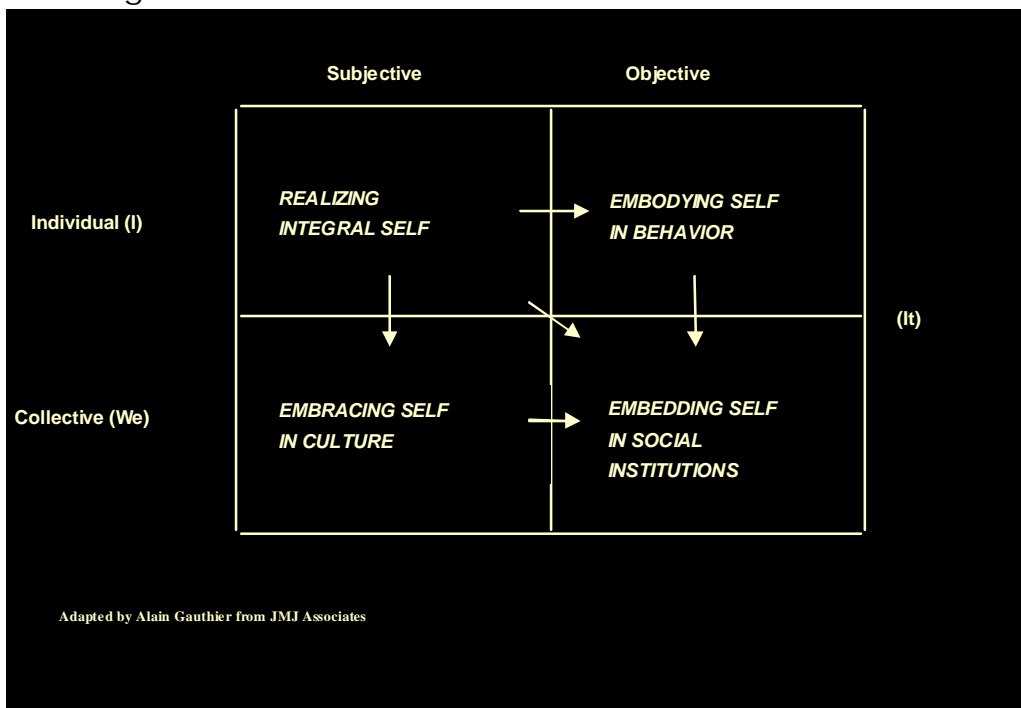
Three Developmental Stages



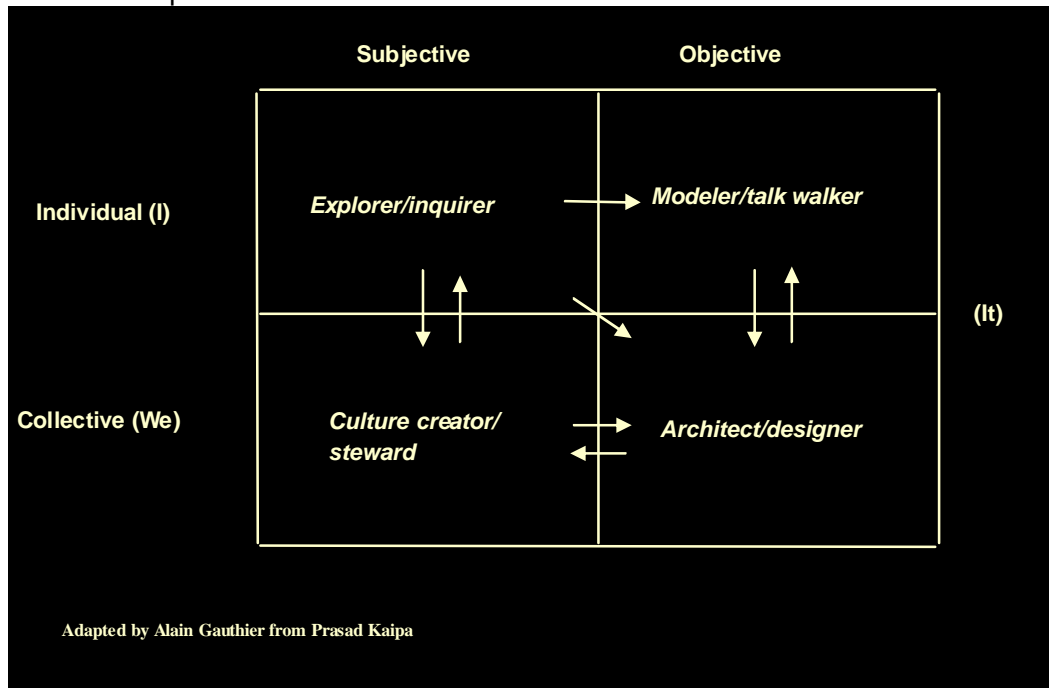
Three dimensions of an Integral Approach

1. Constructive: reality is partly constructed, not simply given (it is not merely a perception but an interpretation)
2. Contextual: meaning is context-dependent, and contexts are boundless (holons within holons)
3. Aperspectival: no single perspective should be privileged (dialogical, network-oriented reason: vision-logic or *Vernunft*)

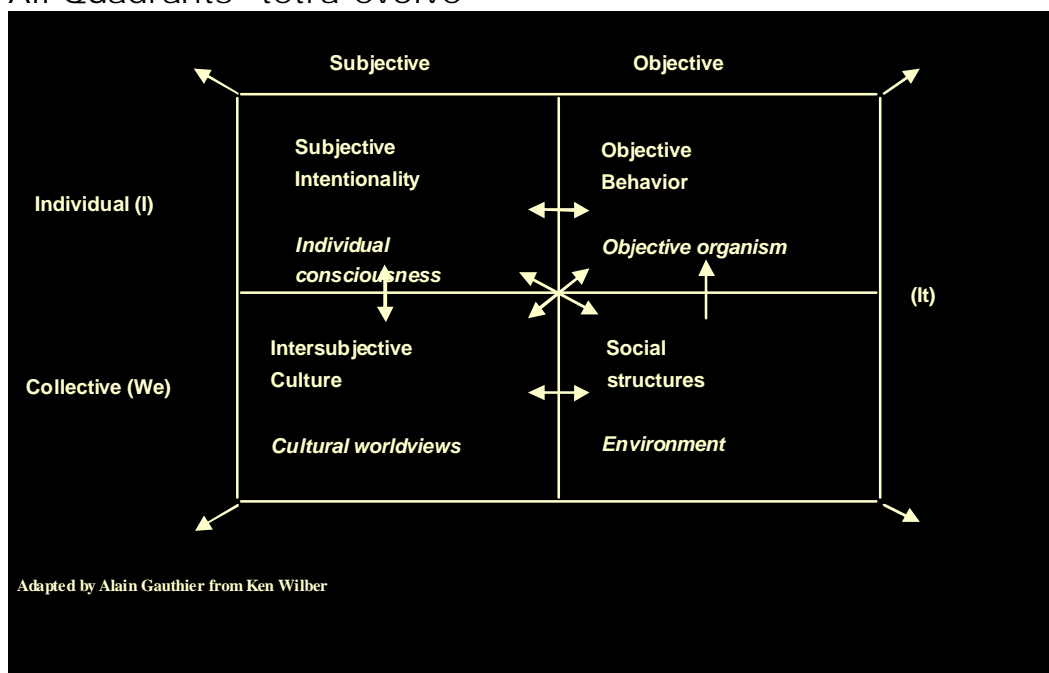
Working on the Four Quadrants



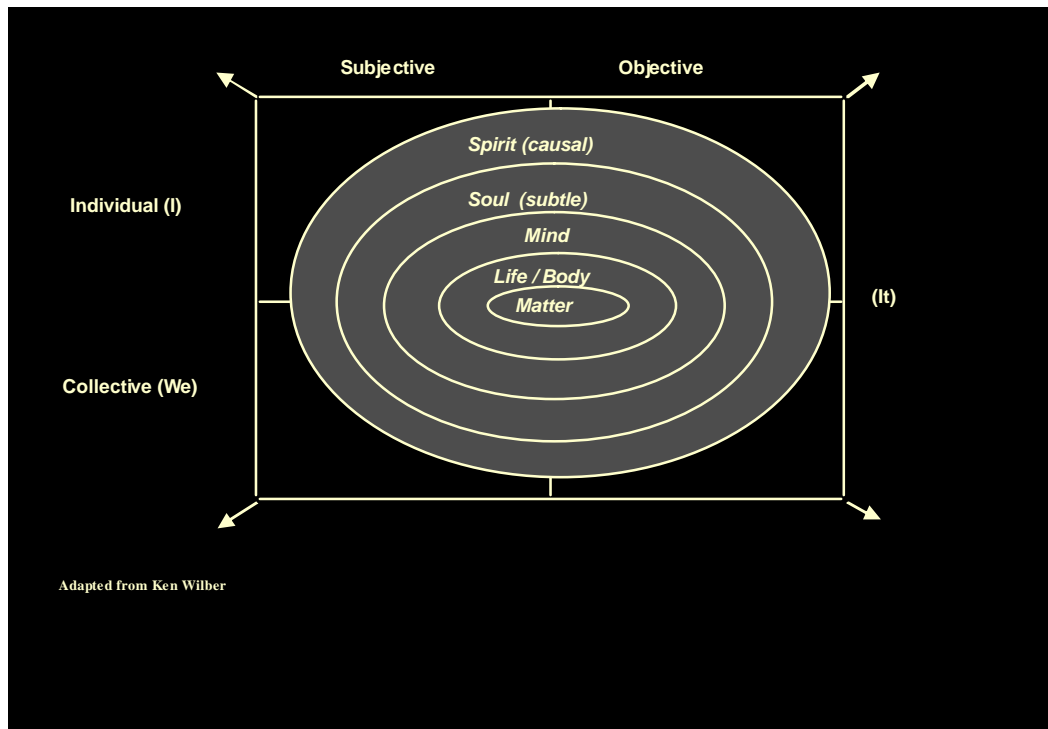
Leadership Roles in the Four Quadrants



All Quadrants "tetra-evolve"



Step Two in an Integral Approach: All Quadrants - All Levels



Balancing and Integrating Complex Change A Four-Quadrant Summary

- ✦ Integrate personal/collective meaning (Left Hand) and functional effectiveness (Right Hand)
- ✦ Acknowledge and assess various levels of development in each quadrant
- ✦ Balance development throughout the four quadrants
- ✦ Advance personally to new levels through integral transformative practices
- ✦ Invite people to grow and realize their full potential -interior and exterior - to the best of their abilities

Brian Van der Horst

Cognitive Services

Integral Intercultural Coaching with Heart and Soul.

E-mail: BrianVanderHorst@compuserve.com

Webpage: www.bvdh.com

93 ave de Gen. De Gaulle 78600 Maisons-Laffitte

FRANCE

Phone: 33-1-58 22 23 87

Portable: 33-6-80 20 47 10



Die Integrale Magie des NLP

Brian van der Horst

www.cs.ucr.edu/~gnick/bvdh/

Die Integrale Vision ist dem NLP ähnlich bezüglich der Art, wie Menschen ihre subjektive Realität erschaffen. Integrales NLP, so Brian van der Horst, bezeichnet einen neuen Ansatz, der in der Beratungswelt Einzug halten und diese von Grund auf umgestalten wird. Andernfalls, so seine Annahme, wird NLP in Vergessenheit geraten, da es, wie jede andere neue Methode auch, einem zeitlich begrenzten Lebenszyklus unterworfen ist.

Eine weltweite Gruppe von Psychologen, Philosophen, Wissenschaftlern, Künstlern, Management Gurus und NLP Trainern arbeitet daran, den Geist, den Körper, das Herz und die Seele sowie die kulturellen und sozialen Systeme der Menschheit zu verstehen, zu entwickeln und in ein harmonisches Ganzes zu integrieren. In dieser Veranstaltung gewährt Brian van der Horst Einblick in das heutige Denken und Handeln von Ken Wilber, Michael Murphy, George Leonard, Don Beck und Hunderten von Mitgliedern des Integralen Institutes mit ihrer Universität und zeichnet ein Bild der Integralen Vision, von deren Ursprungsidee bis hin zum „alle Quadranten, alle Ebenen“-Modell.¹ Dabei geht er ausführlich ein auf die vier Quadranten², beleuchtet Entwicklungsstufen unter Einbeziehung der Gravesschen Ebenen (Spiral Dynamics, Dr. Don Beck), erläutert Entwicklungslinien, Zustände, Typen und stellt Bezüge her zum NLP-Modell der Struktur subjektiver Erfahrung („fried egg“). Anhand von Beispielen setzt Brian van der Horst Schritt für Schritt die einzelnen Puzzleteilchen anschaulich und nachvollziehbar zusammen und zeigt auf, wie das Integrale Modell von Ken Wilber konkret Anwendung in der Praxis finden kann als integraler Rahmen für tiefgründige und nachhaltige Veränderung (vgl. hierzu auch „le coaching pour l'être intégral“/„Coaching für den integralen Menschen“, ein neuer, durch das NLP inspirierter Ansatz für Beratung und Teambuilding).

Eine integrale Herangehensweise besteht zunächst aus zwei Hauptschritten. Der erste liegt darin, anzuerkennen, dass alle vier Quadranten in wechselseitiger Beziehung stehen und sich miteinander entwickeln („tetra-Evolution“). Der zweite Schritt erfolgt durch die Integration der einzelnen Stufen/Ebenen (vgl. Graves) und ergibt den „alle Quadranten, alle Ebenen Ansatz“ (AQAL). Eine gegebene Stufe individueller Entwicklung (Oben Links) findet ihren Niederschlag im oberen rechten Quadranten (z.B. Verhalten), in einer Stufe kultureller Entwicklung (Unten Links) sowie im unteren rechten Quadranten (soziale Entwicklung/Systeme). In Bezug auf integrales NLP bedeutet dies: Sofern der Berater/Coach nicht das Maximum an menschlichen Faktoren, wie etwa emotionale, psychologische, systemische und soziokulturelle in die Arbeit mit einbezieht, ist NLP nicht integral. Es ist auch dann nicht integral, wenn, so Brian van der Horst, der Klient beispielsweise Autonomie und Unabhängigkeit erlernt und in der Folge seiner Familie, Freunden oder der Firma den Rücken kehrt oder eine hohe Motivation bei gleichzeitiger Gefährdung seiner mentalen oder körperlichen Gesundheit aufweist. Zusammenfassend lässt sich also sagen, dass NLP dann nicht integral ist, wenn ein oder zwei Quadranten, Ebenen oder Linien extrem betont, andere dagegen ausgeblendet werden.

Wenn es darum geht, komplexe menschliche Veränderungsprozesse auf möglichst harmonische Art und Weise zu vollziehen, ergeben sich aus den bisher dargestellten Erkenntnissen einige wesentliche Kriterien: So etwa die Integration der links- und rechtsseitigen Quadranten, das Anerkennen, Einschätzen und Würdigen von verschiedenen Entwicklungsebenen bzw. -stufen in jedem Quadranten und nicht zuletzt das Bestreben, Entwicklung durch alle Quadranten hindurch aufeinander abzustimmen und in ein harmonisches Gleichgewicht zu bringen.


¹ alle Quadranten, alle Ebenen, alle Linien, alle Zustände, alle Typen oder als Kürzel: AQAL

² ObenLinks/subjektiv-individuell; ObenRechts/objektiv-individuell; UntenLinks/subjektiv-kollektiv; UntenRechts/objektiv-kollektiv – oder vereinfacht als die „Großen Drei“ (The Big Three) dargestellt: ObenLinks-Selbst/DasSchöne; UntenLinks-Kultur/DasGute; ObenRechts/UntenRechts-Natur/DasWahre
Über Brian van der Horst:

Brian van der Horst ist NLP Trainer seit 1984, als er begann in Europa zu leben und zu arbeiten. Er lebt in Paris, wo er Repère gründete, ein internationales NLP Training Institut, und mit zwei französischen Beratern, zertifizierte Practitioner und Master Programme entwickelt und lehrt. Seit einigen Jahren ist er Hauptschulungsleiter in Europa für Ken Wilber´s Integrales Institut. Vorher war er Direktor des Neuro-Linguistic Programming Center for Advanced Studies in San Francisco und Berater des Stanford Research Institute im Values and Lifestyle Programm der Strategic Environments Group.

Zusammenfassung von Beatrice Schmid

Workshop B3

	<p style="text-align: center;">The Magic of Life An Integral Model of the Structure of Humanity</p> <p style="text-align: center;">Steve Saunders www.holigral.co.uk</p>
---	--

This is an experiential demonstration of the theory being presented in workshop H2.

"The Magic of Life" is an experiential demonstration of using a new {structure of "the structure of subjective experience"} to explore empowering states with full audience participation. I will take a participant to demonstrate and the whole group through an "algorithm" of rhetorical questions to explore a metaprogram or similar. I will also run a brief exercise to prove the illusory nature of the self-other boundary in the Wilber 4-quadrant model."

Workshop B3: Deutsche Zusammenfassung

Die Magie des Lebens: Ein integrales Modell der Struktur der Menschlichkeit

Steve vertieft die im Workshop H2 vorgestellte Theorie durch Live Demonstrationen: Die Magie des Lebens ist eine Übung, in der eine neue Struktur der „Struktur subjektiver Erfahrungen“ vorgestellt wird, um - unter Beteiligung der Workshopteilnehmer – Ressourcenzustände zu erkunden. Steve will ein System rhetorischer Fragen nutzen, um die Metaprogramme und ähnliches eines Teilnehmers zu ermitteln, und er führt so die ganze Gruppe durch das Modell. Zusätzlich leitet er eine kurze Übung an, um die Illusion einer Grenze zwischen dem Selbst und den Anderen in Wilbers 4-Quadranten-Modell zu beweisen.

Integral Inspiration 3



Create Power
Graves Level 3

Nandana Nielsen

www.nlp-nielsen.de

3. level: power (red)

Description: For the first time an autonomous self is developed. This level gives birth to impulsive displays of one's self. Rules have no meaning. Powerfully, impulsively and egocentrically the ego celebrates its being and dominion without regard to others. Others do not matter, what does is vanquishing or ruling without remorse or repentance. The world is full of aggression, animosity and self-centeredness and only the powerful can dominate. The goal is to amass enough power to be able to fulfill needs, impulses and yearnings instantly. The lonely existence of the hero or the conqueror leads to the basic conviction of ultimately being alone and precludes the possibility of trusting others. He who has the power, dominates the world.

Self-expression: I dominate.

Values: Power, Lust. Unimpressed by rules, ruthless, egomaniac. Violence is a sanctioned method of achieving one's goals.

Transition: The horizon is widened by the future, the transient nature of existence begins to play a troubling role. The meaning of life is questioned and sought after. The consequences of actions are considered.

Healing: Love of life, energy, expression of happiness and exaltation.

Style of leadership: A red management system is convinced that most people do not like to work, are not ambitious, shirk responsibilities and therefore have to be forced. Only force can achieve a change. The "Stick and Carrot" style is a legitimate way of governing subordinates. The masses are exploited to fulfill the whims of few.

Organizational structure: Red perceives it as the natural order of things, that the ruling class are the chosen and therefore have the right to keep every one else in "their places". The "Big Boss" rules such an organization with the help of some foremen that direct the efforts of the uneducated mass of employees. A disparity develops between owning something and owning nothing, being able and being unable.

Trans-questions: How can my life benefit from a profound experience of my powerful inner self? How do I access my love of life, happiness and exaltation? How can I appropriately act my impulsive inner urges out, without suppressing them or harming others in the act? How are power, energy and self control connected?

Inspirations:

Karin Pätze & Rudolf Metzner: House of Competence

Barbara Schott: Flexibility during Resistances

Thomas Schulze & Petra Linke: Powergames

Gudrun Henne: Acquire from a Powersource. With Breath and Yoga to full Power

Integrale Inspiration 3



Macht machen

Graves Stufe 3

Nandana Nielsen

www.nlp-nielsen.de

3. Stufe: Macht (Rot)

Beschreibung: Das erste Mal entwickelt sich ein Selbst. Diese Stufe weckt impulsiven Selbstaussdruck. Regeln haben keine Bedeutung. Machtvoll, impulsiv, egozentrisch genießt das Selbst seine Herrschaft ohne sich um die Folgen für andere Gedanken zu machen. Die anderen sind „egal“, was zählt ist erobern und beherrschen ohne Bedauern oder Reue. Macht dominiert und die Welt ist voller Aggression, Feindseligkeit und Selbstbezogenheit. Das Ziel ist, genügend Macht zu erwerben, um seine Bedürfnisse, Impulse und Wünsche sofort zu befriedigen. Die Einsamkeit des Helden und des gesetzlosen Eroberers führen zu einer Grundhaltung, die beinhaltet, auf sich selbst gestellt zu sein und niemandem zu vertrauen. In der Welt herrscht, wer Macht besitzt.

Selbstaussdruck: Ich herrsche

Werte: Macht, Lust. Unbeeindruckt von Regeln, rücksichtslos, egomanisch. Gewalt ist ein probates Mittel um sich all das zu nehmen, wonach man verlangt.

Übergang: Der Zeithorizont wird durch die Zukunft erweitert, die Sterblichkeit beginnt eine Rolle zu spielen. Es tauchen Fragen nach dem Sinn des Lebens auf und es wird über die Folgen von Handlungen nachgedacht.

Heilung: Lebenslust, Energie, Ausdruck von Freude und Begeisterung, Freude am Leben.

Führungsstil: Das rote Management ist davon überzeugt, dass die meisten Menschen nicht gerne arbeiten, wenig Ehrgeiz haben, Verantwortung ablehnen und gezwungen werden müssen, etwas zu tun. Nur äußerste Strenge kann eine Veränderung bewirken. Zuckerbrot und Peitsche sind legitime Führungsmittel. Die Masse wird ausgebeutet, um die Bedürfnisse von wenigen zu erfüllen.

Organisationsstruktur: Rot sieht es als selbstverständlich an, dass die herrschende Klasse die Auserwählten sind und damit das Recht haben andere zu unterdrücken. Struktur dieser Organisationen ist der „Big Boss“ an der Spitze der Hackordnung, ein paar Arbeiterbosse, die darauf achten, dass die Arbeit getan wird und eine große unausgebildete Menge, die die Arbeit macht. Somit entwickeln sich Ungleichheiten darin, etwas zu besitzen und nichts zu besitzen, etwas zu können und nichts zu können.

Trans-Fragen: Wie kann ich ein tiefes Erleben meiner kraftvollen inneren Mitte für mein Leben nutzen? Welchen Zugang habe ich zu meiner Lebenslust, Freude und Begeisterung? Wie kann ich impulsive, innere Impulse angemessen ausleben, ohne sie zu verdrängen, ohne anderen zu schaden, einfach nur kreativ im bewussten Flow? Wie hängen Macht, Energie und Selbststeuerung für mich zusammen?

Inspirationen:

Karin Pätze & Rudolf Metzner: House of competence

Barbara Schott: Flexibilität bei Widerständen

Thomas Schulze & Petra Linke: Kraftspiele

Gudrun Henne: Aus der Kraftquelle schöpfen. Mit Atem und Yoga zu geballter Energie

Workshop C1



Words That Change Minds

Shelle Rose Charvet

www.successtrategies.com

Meta Programs and the LAB Profile: What's the difference?

For the last 10 years I have been certifying consultants, trainers and executives from around the world to use the LAB (Language & Behaviour) Profile in business and industry. Highly-skilled people attend this program because they know it will dramatically increase their ability to help clients solve difficult problems as well as create a unique opportunity for their careers. There are now 170 LAB Profile Consultant/Trainer Certification graduates from around the world.

"How strange," I thought, given that NLP is used almost universally by trainers, facilitators, consultants and coaches, even if they don't mention that what they are doing comes from NLP. Why haven't more people been using the LAB Profile and contributing to the ever-increasing knowledge base, especially since the LAB Profile has become the accepted way of teaching Meta Programs in many countries?

So I asked some questions and here is an unscientific sample of what I heard on some NLPers beliefs about Meta Programs and the LAB Profile:

1. Meta Programs are the same thing as the LAB Profile.
2. I already studied them and know what I need to know.
3. They are just filters and who needs more filters?
4. Nice to know but there are no practical uses for them.

What!? I was shocked! And all these years I had been using the LAB Profile along with my NLP skills to create a very lucrative practice helping organizations and people. Just for an example, I have enabled a manufacturer to avoid a strike and get the first 5 year contract with their union in the history of the company; I have decoded specialized LAB Profile market research to direct advertising strategies; transformed entire call centre representative behaviour to stop the bleeding of customers from an insurance company; enabled negotiators to increase revenue by millions of dollars by changing their behaviours with their customers.

I have even been on national television using the LAB Profile to decode election strategies for the general public. In short, my NLP and LAB Profile skills have made my fee irrelevant in the market place. My customers are willing to pay whatever it costs to take advantage of the insights and skills afforded them by these skills. Perhaps the information has not been getting across to NLP-based trainers and consultants, so I would like to correct some misunderstandings.

What are Meta Programs and what is the LAB Profile?

Meta Programs, originally developed by Leslie Cameron-Bandler (now Lebeau), describe what information a person takes in or gives out. Are they filtering for information, place, person, thing or activity? Do they notice sameness, similarities or contrasts? And many, many more filters. When I learned these patterns in an NLP Master Practitioner program in Paris in the 1980's, they are rarely connected to how to detect them and what to do once you know the patterns.

I did learn however that some patterns were better than others; it was better to be internal than external, better to approach than avoid etc., a belief I have since rejected. I was fascinated by the information at the time, but also thought there was nothing one could do with the information.

In 1984 I translated Rodger Bailey's LAB Profile manual into French when I working in Paris. I was immediately struck by the differences between his model and the standard NLP Meta Programs. I chose to use and develop the LAB Profile rather than any of the other psycho-metric profiling tools because of its simplicity, accuracy and usefulness.

While the LAB Profile was based on the original Meta Programs and Noam Chomsky's deletions, distortions and generalizations, only the LAB Profile consists of:

1. A reasonable number of patterns to learn,

2. A methodology for detecting the patterns, and
3. A specific set of Influencing Language to match each pattern.

Meta Programs	Development	LAB Profile	Benefit
60 patterns	Summarizing, concentrating on essentials	14 practical Categories	Easy to learn and remember
No methodology	Structured approach	Questionnaire for eliciting patterns with clear indicators	Easy to use for research with groups, & in casual conversations
No specific language	Research and development of language structures	Matches the Motivation Trigger and Influencing Language for each pattern	Dramatically increases ability to be persuasive because it fits language to internal mental structure
No practical applications	On going research and development	Used for mass & interpersonal communication, self-knowledge, psychometric profiles	Incredible potential for creating new and rigorous applications

Rodger had also discovered some practical applications. This was something I could actually use. At the time we included the LAB Profile in a program called "Managing High Performance Teams" and I began to explore what else could be done with it.

On top of this several people have used the LAB Profile as a research topic for their Master's or Ph.D. theses. Several psychological profiling tools have been developed using the LAB Profile to use with individuals and teams. (See Jay Arthur's NLP Personal Profile, Patrick Merlevede's IWAM, Arne Maus' et al Identity-Compass and I believe there are also several others.)

All of this information on what uses trainers, consultants, facilitators and coaches are doing with the LAB Profile is irrelevant if people won't give it a try for themselves.

I wrote the book *Words That Change Minds* quite a few years ago to describe the Patterns and give information on how to use them for a few practical applications. But that was only the beginning. Since then, we have discovered many more practical applications for consultants and trainers.

Imagine being able to understand, and predict people's behaviour using a rigorous, empirical and scientific method for motivation. The LAB Profile is an exciting alternative to standard problem-solving approaches which our customers have all heard before.

But don't believe me. Please come and meet me at the World Congress of NLP in Berlin and decide for yourself: www.nlp.institutes.net/worldkongress_e.htm

And let me know if you want information on how to become a Certified LAB Profile Consultant/Trainer. Please email me at shelle@successtrategies.com and visit my website for more information www.successtrategies.com.

Here are some examples of the LAB Profile practical applications many of us have created over the years:

Marketing Research: Since these patterns vary by Context, several methodologies have been developed to empirically determine the different below-conscious motivations customers have for competing products and services. This is used to create whole mass communication strategies.

Coaching: I developed a methodology using the LAB Profile called Conversational Coaching, whereby the coach elicits conversationally the LAB Profile patterns of the present and desired state and casually overlaps the Influencing Language to enable the client to experience the desired state and develop his or her own solutions.

Training for Behaviour Change: Using the LAB Profile you can choose activities which will create the desired behaviour changes for any target group, first by decoding the Motivation Patterns for the group and then understanding which LAB Profile patterns are addressed by any given activity.

People Management: You can train managers to identify the LAB Profile Patterns and thereby the strengths of their team members, so they can adjust assignments to suit what staff members naturally do best at work.

Recruitment: You can do a LAB Profile for a position and corporate culture to create an advertisement that will be irresistible to those who fit and turn off those who do not fit. You can screen the selected short-listed candidates to find the best match. (Note: The LAB Profile does not measure skills, knowledge or attitude; rather it measures whether the person has the Motivation Traits and Internal Processing to fit the tasks and the environment; in other words "fit".)

Skills Training: Learning the LAB Profile will enable people to develop finely-tuned abilities in the following areas: Influencing & Persuading, Negotiating, Leadership, Conflict Resolution, Sales and Customer Service.

Consulting and Problem-Solving: I developed an easy to use LAB Profile methodology to diagnose and develop solutions to any communication problem. This is a favourite amongst business leaders and consultants.

Implementing Organizational Change: You can diagnose the present and desired organizational cultures in LAB Profile terms and determine the appropriate change methodology for maximum sustainable results.

Team Building: When you do a team LAB Profile, you can determine the team's strengths and weaknesses with regards to their mandate. You can also identify communication patterns within the team and between this team and others, as well as determine the patterns of the next person to add to the team.

Teaching and Learning: Teachers and students can easily identify the LAB Profile Patterns which facilitate or cause difficulties in learning for individuals and whole groups. Minor adjustments can then be made to the teaching/learning methodology to correct any problems. I gave a workshop to the National Indian Education Conference in Canada (for teachers on Native Indian Reservations) on how to prevent drop-outs using this methodology.

Modelling: The LAB Profile Patterns can be used to decode any strategy or any skill, simply by identifying the behaviours (internal and external) used. This is an essential part of the modeling demonstrate this methodology to help students with their modeling project.

Shelle Rose Charvet

Workshop C1



Words That Change Minds

Shelle Rose Charvet

www.successtrategies.com

Metaprogramme und das LAB Profil: Was ist der Unterschied?

Shelle Rose Charvet ist die Meisterin des Language and Behaviour Profils. Die von Leslie Cameron-Bandler entdeckten und von Rodger Bailey weiterentwickelten Metaprogramme hat Sie mit lebendigen, lebensnahen Beispielen alltagstauglich und leicht anwendbar gemacht.

Dieses Instrument heißt seitdem Language and Behaviour Profil und ist hoch effektiv in der leicht anwendbaren Fassung. Vor allem in Organisationen ist es eine wirksame Methode um die Motivation sowohl intern zu verbessern, als auch die Wünsche und Erwartungen der Kunden passgenau zu beantworten.

In diesem Workshop zeigt Shelle, wie die Weiterentwicklung zu einem strukturierten, anwendbaren Modell Menschen und Organisationen helfen kann Muster in der Kommunikation zu erkennen und gezielt darauf einzugehen. Viele Schwierigkeiten in Kommunikationssituationen sind auf die Nichtbeachtung der unterschiedlichen Muster zurückzuführen.

Mit vielen Beispielen aus ihrem Alltag demonstriert Sie die Anwendung auf Situationen im Berufsalltag und kreiert lebendig und voller Humor mit den Teilnehmern ein Feld zum Ausprobieren.

Sie wendet LAB Profil in der Marktforschung an um präzise abgestimmte Strategien zu entwerfen, wie Produkte erfolgreich am Markt präsentiert werden sollten.

Im Coaching nutzt sie Das LAB um in einer Konversation die relevanten Muster zu erweitern und erwünschte Resultate zu kreieren. Im Verhaltenstraining arbeitet sie die Motivationsmuster heraus, um mit den Zielgruppen ein motivierendes Umfeld zu erschaffen. Bei der Menschenführung hat es sich bewährt Führungskräfte darin zu unterstützen ihr Team zu begeistern und zu einem Spitzenteam zusammenzuführen. In der Personalauswahl ist LAB hilfreich die richtigen Menschen an die richtige Stelle zu setzen, sodass die Mitarbeiter und das Management zusammenpassen und alle mit der Entscheidung zufrieden sind. Im Training hilft das LAB die Fähigkeiten zu steigern, die bei einer Konfliktlösung, bei schwierigen Verhandlungen, in Führungssituationen, im Verkauf und im Service gebraucht werden.

Bei der Beratung und Problemlösung ist LAB ein gutes Diagnoseinstrument um passende Lösungen zu kreieren. In Change-Prozessen unterstützt es die Entwicklung geeigneter Strategien um die gewünschte Veränderung vorzubereiten, zu vollziehen und einen bleibenden Erfolg zu erzielen. Für die Teamentwicklung ist es ein wunderbares Instrument um eine Spitzen-Team-Performance zu unterstützen. In Lehr- und Lern-Zusammenhängen hilft das LAB zu geeigneten Motivationsstrategien und kann verhindern, dass Probleme zu Schulabbruch und Demotivation führen. Beim Modellieren wichtiger Erfolgsmodelle kann das LaB die entscheidenden Muster entdecken, die einen enormen Unterschied im Erfolg ausmachen.

Shelle lädt ein dieses hochwirksame Instrument für das eigene Leben anzupassen. Zweifel ist ausdrücklich erwünscht, wenn es zu einem neugierigen Ausprobieren führt.

Zusammengefasst von Evelyne Maaß

Workshop C2



Power Struggles within the social panorama of NLP

Lucas Derks

www.sociaalpanorama.nl

Dominance and submission are constructed in the mind by representing the self and the other unequally. By making the self small and far away and the image of the other large and close, the other is made prominent and the self subordinate. These patterns only became visible by analysing social representations on the basis of their sub modalities.

If the social emotional meaning is one of authority, submission or social inequality then the images of the personifications will display a number of the following characteristics:

Distance

I will perceive the other as more powerful if his image is located closer than my self-image.

Height

I will perceive the other as more powerful if his eyes are situated higher than mine, seen from the first perceptual position (from my own point of view). In other words, if I have to look up to meet the other's eyes, then I perceive him to be stronger.

Distance and Height

The influence of a personification becomes less as the distance becomes greater, but the influence that is lost by distance can be regained by height. Therefore distant personifications that are highly placed can still have a great deal of influence, particularly if they are centrally placed.

From centre front to directly above the head

I perceive the other as being more powerful if his image is in front of me and more central than my own. The most influential personifications are situated on a line drawn from centre front to directly above the top of my head.

In front and behind

An important person situated in front and outside the intimate circle is often perceived as an opponent, while the same person, if it is behind and within the intimate circle, will be seen as a support.

Breadth and thickness

Perceived mass (thickness, breadth, and weight) can serve to enhance the importance of a person.

On top, around, inside

In some special cases authorities are perceived directly above the self-person and therefore outside the field of vision, where it is difficult to keep an eye on them. This makes such a person especially influential because you can't control an invisible person – he will have more influence on me than I on him. The same applies to other-personifications that are perceived around a person; they can exert an imperceptible influence on the self. Persons that are perceived on the inside of a person are not usually authorities, but they do have a subtle influence and are likely to engender a belief that there are 'stronger powers' at work.

Social Support

The power of a person increases when it is visualised as being surrounded by supporting persons, e.g. when we see a president with an army of millions of voters behind him. Social support can also take the form of other sources of power, such as money, fans, access to the media or military might.

Problems with the highly-placed

If we assume that authority is the consequence of the patterns described above, then that means that changes in status will be accompanied by changes in these patterns.

Dutch children believe in St. Nicholas who, to them, is a cross between Santa Claus and the Bogeyman; not only does he bring presents if you are good, but he puts you in a sack and takes you away if you are naughty. And he knows everything there is to know about you. St. Nicholas was the highest authority on earth for me when I was small; he was unbelievably high. I saw him straight in front and dead centre, supported by an army of helpers and with unlimited financial resources. He also had 'coercive' and

'information' power. This last was in the form of data, collected by spies, about all children and their behaviour. I believed that even the queen had to obey him, which is why I asked my mother, "Why didn't St. Nicholas put Hitler in his sack?"

Now I see it differently....

As hierarchy stops chaos in our heads, so it does in society. Differences in social power are not necessarily problematical; on the contrary, this principle of order is usually extremely useful (Hansen, 1995) but everyone knows that power can also cause problems. The two most important categories of problem are:

1. Being blocked by someone else's power.
2. Disturbing effects of our own power.

In this article we examine both sides of the issue. Being blocked by the power of another is the better known of the two; many of my clients have this sort of problem. The second category is more or less limited to an elite, presidents, pop stars, aristocracy, magnates and actors. Nevertheless, this type of problem can still be serious; if I can't get on with my boss then it's my problem, but if a world leader gets tangled up in his own position of power then many will suffer.

Patterns in problems with authority

Problems make themselves known in the consciousness. That is why it is relatively easy to analyse patterns in problems. The conscious mind is a 'troubleshooting device'; if there is a problem somewhere, then our attention goes straight to it. That may be one of the reasons why diagnostics makes up such a large part of psychology; problematical experiences are relatively accessible to introspection, interview or questionnaires.

A number of remarkable patterns emerge when my clients complain of problems with authority. As I tried to discover a structure in these patterns, most of my efforts were taken up by the very noticeable changes in the so-called perceptual positions. Many characteristics of subordination seem to point to a compulsive shift from the first to the second perceptual position. Is this coincidence? What cognitive process hides behind such a complaint as, for instance, 'Whenever my boss comes in I just lose myself, and I can only think about what he thinks of me'. This question will be central in the following pages.

What are the symptoms of excessive subservience?

1. You move yourself into the position of the authority; in your mind you take the place of his personification – you use the second perceptual position. Doing this you see your self-image from the second position, instead of the first. The kinaesthetic self is pushed to the background by the feelings that are ascribed to the other-personification. You focus on what you think are the authority's beliefs and values and try to fathom his motives and, if possible, to satisfy his needs. In short, you begin to see yourself as you think the authority sees you, and you think and feel what you imagine him to be thinking and feeling.
2. You become shy, start stammering, blush and you get palpitations. Your breath falters, you cannot meet his eyes and you get tunnel vision. You are in a state of 'submission trance'.
3. You cannot express yourself; you feel that your creativity and your freedom of action are blocked.
4. You have the tendency to obey the authority, sometimes even if you had resolved not to.
5. You only want to give the authority positive feedback; you compliment him, agree with him, praise him and try to please him.
6. You are afraid of being rejected or punished by the authority and you want to be praised and rewarded.
7. You ascribe your submissive behaviour to the qualities of the authority and so put power in his hands. You abdicate control of the interaction to the other.

As we have already remarked, these problems are only one side of the coin; it can also be difficult for the authority. Authorities suffer, too. In the following summary of their problems we see distrust, power addiction and a lack of intimate contact with equals. The first of these problems is the opposite of that in our previous list; authorities are often stuck in the first perceptual position.

We should see perceptual position as being the central principle determining social power. Powerful people remain in the first perceptual position, while their followers shift easily into the second.

It is believed that the second perceptual position demands a higher level of development than the first, which is supported by the fact that many people are only able to use the first position. Should we conclude from this that people who have developed the ability to use the second position are the only ones to be susceptible to authority? Is that why men are so often the boss? Can the domination of men be ascribed to their inferior ability to identify with other people and not, after all, only to their greater average size? Are women the victims of their own superior social skills?

Complaints about authority from people in command are not often heard in the offices of psychotherapists, but if they do complain – and I have had the pleasure several times – then I have heard, for instance, “It seems that the whole thing depends on me. I don’t see people any more, only ‘yes, sir’, ‘no, sir’ robots. I sometimes wonder what sort of bastard I really am.”

What are the symptoms when you have problems with your own authority?

1. You always feel a very strong kinaesthetic self and you see a big self-image, which may be inside you. You are always in the first perceptual position; either you are not able to take the second position or your subordinates continually push you back into the first. This they can do by continually asking about your opinions, feelings and ideas. Verbally and non-verbally they seem to focus on your values, beliefs, wishes and feelings. They respect, praise and admire you.
2. You have a (pleasant) feeling of power, respect and superiority. Addiction to this pleasant feeling can, however, lead to the exploitation of other people. In particular you can tend to regard other people as lesser beings and to de-personify them.
3. You have unlimited freedom to express yourself and to use your creativity; even your wildest, rudest or coarsest pronouncements are received with enthusiasm.
4. You receive continuous positive feedback in the form of smiles or presents; everyone is polite, submissive and helpful.
5. You never hear bad news; no-one dares to give you negative feedback; if things are not going well you are the last to hear it.
6. You no longer have intimate relationships with equals. Patterns five and six often lead to social disorientation and isolation; ‘it’s lonely at the top’. It is impossible to ask for psychological help because the relationship with a therapist requires an inverted hierarchy. The only people who would be qualified to be a personal counsellor would be either an extremely expensive guru, someone like the Pope or else a person with no power at all, such as a child or a prostitute.
7. You mistrust other people and are afraid to lose power (leader’s paranoia). You fear the people closest to you the most – you are afraid that they are waiting for an opportunity to overthrow you. You need several secret services to check on one another.
8. You no longer know where your power comes from; are your followers forcing it on you or are your achievements, superior qualities and activities responsible? You try to believe the latter.
9. There is a conflict between your first position self-image and that from the second position; there is an enormous discrepancy between who you believe yourself to be and what your followers think you are.

The mystery of sudden submission

The most dramatic power situation is acute subservience. This occurs in a confrontation between highly placed individuals and subordinates when all the above mentioned problems with submission occur at once.

This situation is so generally evident that there was no scientific name for it. The experience of acute subservience is most like unexpectedly meeting someone with whom you are secretly in love; the symptoms are possibly very similar in structure. Central to my research into explanations of this type of sudden change in behaviour were questions about the interaction between physical social reality and the social panorama in someone’s mind. To put it another way, what goes on in someone’s head that upsets him so badly when he meets an authority?

Classical conditioning of submission

Mental constructions – as personifications are – create a stable image of objects that are of themselves mutable. The enormous changeability of things is made bearable by the fact that people can look at the world of tomorrow and the day after tomorrow with the eyes of today and yesterday. In the framework of this study we can translate Piaget’s (1961) concept of ‘object permanence’ into ‘person permanence’. People don’t stay the same for a second, but in our mind we imagine them as relatively stable objects. The cognitive stabilisation of relationships forms a large part of the function of social cognition – you are always a child to your mother. We live in a relatively stable social world because people make permanent images of one another.

In the animal world an alpha wolf doesn’t have to prove his superiority every second of his reign. Once he is accepted as leader, the alpha only needs to lift his tail and the other wolves automatically manifest

submission and follow him. The submission response in wolves seems to be based on classic conditioning – tail up by one wolf means head down by the other. The question is, what has been conditioned, and how? With wolves, one of them comes out of a bitter struggle as the strongest. But there can also be a history; they may already have learned, in earlier wrestling matches, who was the strongest. The winner learns to code himself as superior and the others as inferior. Does this mean that wolves also use a visual social panorama? Or do they do it by scent? Or is it perhaps something they hear inside that tells them who's the boss?

Classical conditioning as stabilisation of relationships

If we look at it like that, we can say that classic conditioning stabilises leadership for both people and animals. This saves energy – if the stimulus, the 'director', has an off day, he doesn't immediately get deposed by his second in command who is, at that moment, stronger.

But not only status differences are stabilised in this way. What is true for authority is also true for every type of relationship, though it is seldom as noticeable as by authority.

In this article we assume that when someone creates a personification they put it in a particular location in their social panorama, and that this location defines the relationship. So when someone has made a personification that requires submission, then the factor 'location' is chiefly responsible. By an actual meeting between the maker of the personification and the flesh and blood authority the personification of the latter is awoken in the social panorama of the former. The real person is the stimulus, the personification the response.

Classical conditioning of self-awareness

The basic assumption of the social panorama, 'relationship equals location', disregards the variations in the self. Only if the self-personification is constant can the location of the other-personification completely define the emotional meaning of the relationship. However, we know that self-awareness is not at all a constant factor; the experience of self is coupled to context. In other words, self-awareness is also subject to classic conditioning; the context is the stimulus for a particular self-awareness.

Classical conditioning of power

Even in nature the survival of the fittest does not work very well if all a survivor's energy is taken up with the struggle for power. Once social animals have accepted a leader – elections are over – they have to go back to collecting food, controlling the country and bringing up their young.

Mulder (1972) emphasised in his mathematical approach how terrifyingly stable top positions can be. Wherever there is no democratic structure with regular elections, leaders often stay in power indefinitely. (Mobutu, Suharto, Stalin, Mao, Saddam).

Conclusion: an authority is a conditioned stimulus for submission. That doesn't, however, answer the question of why that stimulus causes such a strong response in cases of acute subservience.

Subservience and the dynamics of personification

Authority and the self-image

Your self-image shows you who you are and what your role is among other people. If all the others are more important, then you see yourself as smaller, and that self-image tells you automatically that you should play a less prominent part. A child who does not do this is usually corrected very quickly; it has to learn its place. Acute subservience is fostered by an upbringing in which a child has been taught to put himself at the back.

Keeping authority at a distance

It seems to be a universal cognitive principle that the emotional influence of a mental representation is reduced if it is farther away. Personifications that are distant have less influence than a personification that is in the same direction but nearer.

For instance, Private Smith may represent his general as being five metres tall. In order to be able to interact with him every day he puts him fifty metres away in his social panorama. This distance is necessary to make it possible for Smith to keep his feelings of submission within bounds during his working day. It is more comfortable to keep an authority at a great distance, particularly if his power source is punishment and he provokes fear. Smith would suffer a constant feeling of fear if he were to keep a five metres tall general close to him all the time.

Clients who have violent fathers and cruel mothers usually still have their parents close to them in their social panorama. That occasions constant emotional strain, which can eventually lead to all sorts of

symptoms. The question is, why don't those clients just put their parents a couple of street lengths away? The reason is that these clients often don't want to put their unpleasant parents too far away because they still hope to receive love, respect and suchlike from them. Those positive feelings would be very weak from a great distance.

For the personifications of loved ones and idols the need is usually the other way round. Those are a sort of authority in the social panorama, but many people place them very close so they receive a continuous subliminal positive feeling from their presence. That is idolisation.

The factor of distance can help us understand how acute subservience can occur when a distantly placed authority is suddenly put very close.

Potential for Authority

Even when you are not intimidated by it, you can usually assess the subjective 'potential for authority' of a distantly placed authority figure fairly accurately. Think about which is more important to you, the Queen, the doctor, the tax inspector, Sean Connery or the world champion of your favourite sport.

'Real' authority comes too close

Some of my clients tell me, 'I see my boss a long way away, and right now I don't feel anything. But I know that he can dominate me enormously.' The same people usually tell me that, if the authority figure were suddenly to appear, they would be incapable of standing up to him.

Take the Queen for instance. Normally she has no influence on me, but believe me, if she were suddenly to materialise next to me I would be very flustered indeed!

So what role does physical (real) distance play in questions of authority? Because it seems as if a switch is pulled when the Queen stands next to me – all the symptoms of intimidation suddenly appear. In the direct neighbourhood of Her Majesty my self-awareness disappears and I lose myself. Does that mean that my mental construction, in which she is kept at a safe distance, temporarily falls apart? Does that mean that in the end the stimulus takes precedence over the response?

No, because an authority has no more influence than we have given to it in our social panorama. For example, if I am an American surgeon visiting this country and suddenly the Queen appears next to me, it doesn't affect me. Not at all, because I don't know the woman, she has no place in my social panorama. Even if she is in the coronation coach with outriders I might still think that it was some sort of marketing activity for Disney World. Would I feel overwhelmed? No way.

Conclusion: the stimulus cannot be more powerful than its potential for authority. The power of the queen is totally dependent on how I visualise her, and the potential for her dominance is locked into that. The question is, how does that work with acute subservience? Why does person A suddenly behave submissively as soon as the 'real' person B, whom he normally sees high but distant, comes physically near?

The law of the dominant personification

This law states that people are, at any given time, dominated by the strongest personification in their social panorama. If they perceive the other-personification as being more prominent, then they shift to the perceptual position of that other. Being dominated means that in your mind you move to the location of the other-personification.

So if the sensory elements of my image of the Queen are stronger than those of my self-awareness, I will be dominated by the Queen and I will go to the second position with her. Social influence, according to this law, is determined by the strength of the sensory image of social representations.

The law of the dominant personification explains several phenomena that are related to identity such as acting, a state of possession (Johnstone, 1990) and personality disorders. We can regard all forms of discontinuity in self-awareness and its accompanying behaviour as the effect of personifications that take over the existing self.

If a *self-personification* (part, alter, sub-personality) is dominant then we get role changes which, to the extent that the transtemporal self is absent, will lead to multiple personality disorders. In the most extreme form there will be parts that are ignorant of one another's existence and there will be no connecting self-awareness.

If an *other-personification* is dominant then, in general, one of two things will happen, roleplay or authority. When an actor gets into his part he makes the relevant personification dominant over his own. The depth of the role will be determined by the relationship between his self-awareness and his aware-

ness of the role-personification. Actors, when doing this, sometimes place their self-image inside or behind themselves in order to realise a maximum depth of the role and still not lose themselves. Some actors actually do lose their self-awareness and become, as it were, 'possessed' by the part they are playing (Johnstone, 1990).

If a *group-personification* is dominant, then the individual will lose himself in his family, tribe, race, gang or the mass. In this case the us-feeling is stronger than the kinaesthetic self.

If the dominant personification is a *spiritual-personification* then it will be a question of inspiration or possession, depending on the strength of the self-awareness.

If a *metaphorical-personification* is dominant then someone may feel that he is being hijacked by 'the project', 'the computer', 'liberal socialism' or his car.

From subservience to equality

Indication: Problems with submissiveness

1. Find the most recent context in which you were subservient – get right back into the situation.
2. Check the location of the authority figure.
3. Check the location of your self-image.
4. Make yourself positive and strong
5. Visualise a new experience where the self is bigger and nearer than the authority. Anchor this experience.
6. Go back along your line of life to a moment in your history before you knew the authority figure.
7. Use the anchor and come forward along your line of life, from the moment before you knew the authority and on into the future. Connect this new experience to future meetings with the authority.
8. Check if there are any objections and find a solution for any you find.

Conclusion

The modelling approach in which one explores subjective phenomena with the aid of the NLP concepts, may open up something as fundamental as social power. Regarding power as a result of unconscious social cognition automatically brings it within the realm of things that can be changed at will.

For many people (NLP-ers) this is hard to believe. Power seems so natural and genetically, that they cannot see it as mental construction. For the ones who can believe the cognitive explanation, many doors open. There will be little limit to what they can do in relation to others.

Lukas Derks



Machtkämpfe im sozialen Panorama von NLP

Lukas Derks

www.socialpanorama.nl

Dominanz und Unterordnung entstehen im Kopf. Die Darstellung des Ichs kann klein, weit, entfernt und untergeordnet im Gegensatz des Gegenübers als mächtig, groß oder nah erscheinen.

Merkmale dabei sind: Distanz, Nähe, Distanz & Höhe, zentrale Front, Davor & Dahinter, Dicke & Breite & Gewicht, sowie die soziale Unterstützung.

Macht kann Probleme verursachen durch den Wechsel der Wahrnehmungsposition.

Die eigene Behinderung durch die Macht Anderer erfolgt durch die Hineinversetzung in die Position des Mächtigeren, Schüchternheit, Herzklopfen, Gesichtsröte, Scham, Stottern, tranceähnliche Zustände, fehlender Mut, eigene Meinungen auszudrücken und zu vertreten, eine Tendenz zur Unterwürfigkeit gegenüber Autorität, dem Drang, nur positives Feedback zu geben oder der Übertragung der Kontrolle über die Interaktion auf Gegenüber.

Die eigene Behinderung bzw. Beeinflussung durch die eigene Macht erfolgt dagegen durch ein dominantes eigenes Ich, angenehme Gefühle von Macht, Überlegenheit oder Respekt, der unbegrenzten Freiheit, sich auszudrücken und Ideen zu verwirklichen, durch ein durchgängig positives Feedback, der Unterordnung anderer in der niemand mehr kritisiert, schlechte Nachrichten, die mich zuletzt erreichen, durch fehlende enge Beziehungen zu Gleichgestellten, durch Misstrauen gegenüber anderen Personen & ständige Angst vor Machtverlust, oder weil Sie nicht wissen, wo Ihre Macht herrührt und nicht zuletzt durch eine mögliche Diskrepanz zwischen eigener Wahrnehmung des Selbst und der Meinung anderer über Sie. Das Geheimnis plötzlicher Unterwürfigkeit liegt im schlimmsten Fall in der akuten Unterwürfigkeit bei der alle oben genannten Merkmale bei einer Konfrontation zusammen auftreten können.

Klassische Konditionierungen der Unterwürfigkeit werden durch mentale Konstrukte von stabilen Objekten oder Individuen errichtet und obwohl sich Menschen ständig ändern, entwickeln wir im Geist stabile Personifikationen mit der Folge eines relativ beständigen sozialen Gefüges mit festen Machtpositionen zu erleben.

Eine klassische Konditionierung wirken als Stabilisator für Beziehungen wenn Statusunterschiede und Beziehungen manifestiert werden oder eine Identifikation mit dem Gegenüber erzeugt wird und ins soziale Panorama integriert wird oder Konfrontationen beider Individuen die Identifikation des Gegenübers abrufen.

Die klassische Konditionierung des Selbstbewusstseins erfolgt unter der Hauptannahme, dass „Beziehung gleicher sozialer Lage“ die Veränderung des Selbst missachten und stabile Beziehungen nur bei beständiger Selbstidentifikation entstehen und jede Selbsterfahrung vom jeweiligen Kontext abhängig ist.

Die klassische Konditionierung der Macht zehrt durch ständige Machtkämpfe an der Energie des Machthabers und gleicht ohne demokratische Strukturen unverrückbaren diktatorischen Machtstrukturen mit der Folge, dass Autorität zum bedingten Stimulus für die Unterwürfigkeit wird.

Unterwürfigkeit und die Dynamik von Identifikationen:

Ihre Autorität und Ihr Selbstbild zeigen Ihnen, welche Rolle Sie spielen und wer Sie sind. Dabei sind oft andere Identifikationen wichtiger als Ihr Selbstbild, das Ihnen immer wieder vorsagt, dass Sie einen unwichtigen Part spielen.

Autorität hält Sie auf Distanz, in dem Sie Autorität geistig auf großer Distanz halten und damit einen geringeren Einfluss hat. Eine Idolisierung ist das umgekehrte Vorgehen. Diese Art der Autorität wird nahe dem Selbstbild positioniert und hat z.B. bei einem Fan positive Einflüsse

Das Autoritätspotential ist immer stärker als die eigene Stimulierung, da der Autorität nur so viel Macht zugeschrieben werden kann, wie durch das soziale Panorama besteht.

Das Gesetz der dominanten Personifikation besagt, dass Menschen von der stärksten Personifikation ihres sozialen Panoramas dominiert werden und der soziale Einfluss durch die Stärke des Sinnbildes der sozialen Repräsentation bestimmt wird.

Formen von Dominanzen in der Identifikation:

Die Selbstidentifikation mit Rollenwechsel und verschiedener Persönlichkeitsstörungen, die im Extremfall: Persönlichkeiten und deren gegenseitige Existenz ignorieren.

Die Gruppenidentifikation besteht dann, wenn das Uns- Gefühl stärker als das Ich- Gefühl ist und das Individuum sich in Gruppe, Stamm, Masse verliert.

Spirituelle Identifikationen sind eine Frage der Inspiration oder Besessenheit und abhängig von der Stärke des Selbstbewusstseins.

Metaphorische Identifikationen beherbergen meist ein Gefühl, von einem Projekt, einer Ideologie oder einem Gegenstand „entführt“ worden zu sein.

Andere Formen der Identifikation sind Rollenspiele, die Identifizierung mit der Rolle -abhängig vom Verhältnis des Selbstbewusstseins- eine Rolle zu spielen.

Zusammenfassung von Thomas Schulze

Workshop C3



Utilization of the clients metaphors

Thies Stahl

www.thiesstahl.de

The intervention pattern "Sense Coaching" provides an impetus for a client's stagnating thinking processes by the means of 'sophisticated misunderstandings': The professional translates the key metaphors which the client is using unconsciously in a very sensory specific way when talking about his problem. He does this – overtly or covertly – by using metaphorical statements and utterances based exactly on those sensory systems which the client previously excluded in his problem solving process. In order to do this elegantly he uses special criteria for the translations and by this a special form of pacing which has not been described in NLP before.


The Sense Coaching pattern is based on the notion that when a problem solving process becomes "stuck" it correlates with a severely reduced variety of the ways the sensory systems are used in generating resources. In order to "unstuck" the process the number of sensory systems involved and the fluidity of shifts between them has to be increased.

Deutsche Zusammenfassung Utilisation der Metaphorik des Klienten

Das Interventionsmuster "Sinnes-Coaching" sorgt im Falle eines stagnierenden Problemlösungsprozesses mit Hilfe eines ‚anspruchsvollen Missverstehens‘ für neue Anstöße: Der professionelle Kommunikator übersetzt die Schlüsselmetaphoriken, die der Klient unbewusst und sehr sinnessystemspezifisch benutzt, wenn er über sein Problem spricht, in solche Metaphoriken, die genau auf den Sinnessystemen basieren, die der Klient zuvor in seinem Problemlösungsprozess nicht einbezogen hatte. Um das elegant machen zu können, benutzt er spezielle Kriterien für die Übersetzungen und damit eine spezielle Art des Pacings, die bisher im NLP noch nicht beschrieben worden ist.

Die Sinnes-Coaching Intervention basiert auf der Vorstellung, dass ein festgefahrener Problemlösungsprozess immer mit einer drastischen Einschränkung der Sinnessysteme beim Generieren von Ressourcen einhergeht, die für die Lösung genutzt werden. Um den Prozess wieder flüssig zu machen, muss die Anzahl der involvierten Sinnessysteme und die Leichtigkeit der Wechsel zwischen ihnen erhöht werden.

Integral Inspiration 4

	<p style="text-align: center;">Ethics and System Rules Graves Level 4</p> <p style="text-align: center;">Nandana Nielsen www.nlp-nielsen.de</p>
---	--

4. level: ethics & guidelines (blue)

Description: Ordered systems give stability and erect principles for a structured life. Law and order, rules, contracts and constitutions create security and orientation. A godly plan assigns everyone their place in life and the meaning of life is derived by the acceptance of this position. The world is prearranged and determined by rationality. Good and evil are well defined, unwavering principles of “right” and “wrong” are adhered to. The observation of these rules is rewarded, while their defiance is severely punished. The reward can be something as intangible as the assurance of an ascension to heaven after death. Adhere to the rules, lead a respectable life and do what is “right”. Avoid those that act “wrongly”. Be disciplined and willing to sacrifice to live in peace in order.

Self-expression: We are secured.

Values: Security, order, morals. Keeping traditions, willing to sacrifice, disciplined, accepting of hierarchies. The conviction, that only one way of thinking is correct. Sanctions towards deviants of the accepted rules. A clear concept of crime and punishment.

Transition: There is a feeling, that a better personal life could be achieved outside the accepted body of rules. The authorities are doubted and challenged. New possibilities are scrutinized regarding their potential of further individual development of one's self.

Healing: The ability of self control, assuming responsibility and living a directed discipline.

Style of leadership: The management assumes that people are born into different classes and are not equal. The “better” people assume responsibility – noblesse oblige – for those under their tutelage which again refuels their recognition as leaders. The leading class perceives the needs of their subjects and guides them in a paternal manner. This paternal style of leadership is also present in organizations and the day-to-day “blue” life, as long as individual or collective esteem still dictates the perspective in a larger context.

Organizational structure: Blue organizations are structured in a rigidly hierarchical manner. There are impermeable borders between the individual echelons. People are assigned to their values and then segregated by their values. Power is achieved by position, not through the personality of the leader. The organization is not open to the further development of all employees, but expects everyone to do their best at their allocated positions.

Trans-questions: What inner and outer system gives me a foothold in life? How far have I reflected upon the rules to which I adhere? What rewards do I hope for in the future? Where in my life can discipline be of service to me? What rules do I expect people around me to follow?

Inspirations:

Karin Pätze & Rudolf Metzner: The Cell

Carlos Salgado: The Tournament

Andrea Schünemann: Soziometric Placement

Heidi Westerkowski: Oriental Dance

Integrale Inspiration 4



Ethik und Regelsysteme

Graves Stufe 4

Nandana Nielsen

www.nlp-nielsen.de

4. Stufe: Ethik & Regelsysteme (Blau)

Beschreibung: Geordnete Systeme bringen Stabilität und erstellen Prinzipien für ein geregeltes Leben. Recht und Ordnung, Regeln, Gesetze, Verträge, Verfassungen sorgen für Sicherheit und Orientierung. Ein göttlicher Plan stellt jeden an seinen Platz, die Bedeutung und der Sinn des Lebens werden durch die Anerkennung von diesem Platz erkannt und erfüllt. Die Welt ist vorherbestimmt und Vernunftgeordnet. Gut und Böse sind klar definiert, unveränderliche Prinzipien von „richtig“ und „falsch“ werden durchgesetzt. Die Verletzung dieser Regeln zieht ernste Konsequenzen nach sich. Befolgen der Regeln führt zur Belohnung, die auch darin bestehen kann, einen Platz im Himmel zu bekommen. Folge den Regeln, führe ein anständiges Leben und verfolge standhaft das „Richtige“. Vermeide die, die sich falsch verhalten. Bringe Opfer und Disziplin, um Frieden und Ordnung zu erhalten.

Selbsta Ausdruck: Wir sind gesichert.

Werte: Sicherheit, Ordnung, Moral. Sich an Traditionen halten, bereit, aufopfernd und diszipliniert zu sein, Hierarchien bedingungslos anerkennen. Die Überzeugung, dass es nur einen richtigen Weg des Denkens gibt. Sanktionen gegenüber Abweichlern, die Regeln missachten. Klare Vorstellungen von Schuld und Strafe.

Übergang: Es entsteht das Gefühl, dass es ein besseres eigenes Leben außerhalb der vorgegebenen Strukturen geben kann. Autoritäten werden bezweifelt und herausgefordert. Neue Möglichkeiten werden in Betracht gezogen und es wird versucht, unter ihnen den besten Weg für eine Weiterentwicklung zu finden.

Heilung: Die Fähigkeit der Selbststeuerung, Verantwortung zu tragen und sinnvolle Disziplin leben zu können.

Führungsstil: Das Management basiert auf der Annahme, dass Menschen in unterschiedliche Klassen geboren wurden und nicht gleichberechtigt sind. Die „Besseren“ tragen die Verantwortung – Adel verpflichtet -, tragen Fürsorge für die von ihnen abhängigen, was wiederum ihrer Anerkennung als Autoritätsperson dient. Die Führenden haben ein Gespür für die Bedürfnisse der Untergebenen und lenken ihr Verhalten auf väterliche Art. Diese väterliche Art zu führen gilt sowohl für Organisationen als für das alltägliche „blaue“ Leben, solange das Ansehen in einem größeren Ganzen die Perspektive beherrscht.

Organisationsstruktur: Blaue Organisationen sind hierarchisch und rigide strukturiert. Es gibt starke Grenzen zwischen den einzelnen Rängen, keine Verbrüderung. Menschen werden ihren Werten zugeordnet und nach ihnen getrennt. Macht gibt es durch die Position, nicht durch die Persönlichkeit des Machtinhabers. Die Organisation ist nicht offen für die Entwicklung aller Beschäftigten, erwartet aber, dass jeder an dem ihm zugewiesenen Platz das Beste leistet.

Trans-Fragen: Welche innere und äußere Ordnung gibt mir in meinem Leben Halt? Wie weit habe ich die Regeln reflektiert, an die ich mich in meinem Leben halte? Welche Belohnungen verspreche ich mir in der Zukunft? Wo in meinem Leben kann mir Disziplin weiter helfen? Welche Regeleinhaltung erwarte ich von Menschen aus meiner Umgebung?

Inspirationen:

Karin Pätze & Rudolf Metzner: Die Zelle

Carlos Salgado: Das Turnier

Andrea Schünemann: Soziometrische Aufstellung

Heidi Westerkowski: Orientalischer Tanz

Workshop D1



Modelling as a misleading ideology in NLP

Lucas Derks

www.sociaalpanorama.nl

Introduction

In 1985, Lesley Camaron Bandler, David Gordon and Michael Lebeau, published the *The Emprint Method*. It was the first book on modelling, the authors however, used the words *mental aptitude patterning*. Although their approach was state of the art and the book well written, it had only a minor impact on NLP. Already in 1985 this raised the question: What is the real status of modelling in NLP? Over the last decade David Gordon and Graham Dawes continued offering trainings in improved versions of the *Emprint method*; this is probably the highest level modelling training; but it proves to be difficult to sell.

Modelling is said to be NLP's unique research method. In the same way as the observation of the night sky is unique for astronomy. The many existing NLP techniques are presented as the products of this in dept analysis of the patterns found in the thought and behaviour of experts, who themselves intuitively developed their skills.

Bandler and Grinder choose the term 'modelling' somewhere in 1976, to characterise their own approach. I imagine this to be part of their search for distinguishing features, in comparison to other psychological traditions. The term modelling resulted from contemplating on what they did. The same word *modelling* was already used in connection to social learning and the construction of mathematical models. Bandler and Grinder added a partly new meaning to the word; without giving it a very formal definition. To them it meant observing experts in action, identifying with these experts, copying their skills and describing them in step by step formats. An intriguing question is: Were Bandler and Grinder at that time familiar with the so called *focussing method*, as it was developed by Eugene Gendlin with a rather similar approach? Gendlin studied the mental patterns that, distinguished good psychotherapy client from bad ones. His focussing therapy is a step by step recipe based on what his good clients did.

Modelling, as defined in the above way, became part of many NLP master practitioners trainings and several special modelling courses were created. We should not underestimate the value of the concept of *modelling* in giving shape to NLP. The modelling attitude of open curiosity is a great prerequisite to all learning. Even if one just tries to accomplish the difficult task of modelling someone, on only a minor skill, this usually results in very fruitful experiences. It opens our eyes for the existence of tacit knowledge and the structure of unconscious cognition.

NLP as a unity

Modelling in NLP is described in many ways, but most often it has to do with a modeller observing an expert with the aim of extracting parts of his artistry. The goal is always to learn the expertise oneself and to hand it over to others.

This definition nicely described what Bandler and Grinder so successfully did in the seventies. However Bandler and Grinder only partly linked their techniques to the individual sources. The clearest examples where they did, are the Satir categories and the Milton Model.

It would have been totally congruent with the concept of modelling to present a clear set of techniques linked to their origin. Instead, the techniques were presented as if they had some basic elements in common; in 1982 NLP was presented as if it was a unity. As if there was one NLP consisting of techniques that were modelled from many sources; at that time it was often said that the common denominator was that these techniques had proven to work. This, at the time (and still today) was totally acceptable to all. However, it gave the methodology of modelling a fuzzy start. The reason was of course, that a concept as *rapport* was a general overall thing, while *change personal history* was a concrete intervention. Just as *ecology* and *positive intentions* were general but *chaining* was one single technique. Today we would say: The modelled pieces were of different logical levels. The *respect for the clients model*, reaches up to the level of *identity*, while applying a kinaesthetic anchor is *behaviour*.

At the end of the eighties, some people discovered that there existed other methods, that also worked, that however, were conflicting with some general aspects of NLP. For instance, provocative therapy as developed by Frank Farelly did focus a lot on content (often introduced by the therapists), did not respect the clients model of the world that much and gave a new meaning to rapport. Although Bandler

himself had sponsored the publication of Faraly's book, it was clear that it conflicted with the unity in NLP. A decade later, in Europe, the same happened in relation to Hellingers *family constellations therapy*. Beside the therapeutic examples, many came from sales and management; persuasion methods that failed to respect the *clients model* and the like. Not everything that works can be easily integrated into NLP.

The modelling debate

In 2005, a discussion forum on the internet (www.whisperinginthewind.com) was devoted to the distinction between *NLP-modelling* and *analytical-modelling*. John Grinder and Carmen Bostic St Clair came to agree with Robert Dilts that this distinction was vital. Dilts is the author of the book *Modelling with NLP (1998)*.

In this volume he described the method by which he arrived at models for leadership as based on studying successful managers at Fiat. This comprehensive book however, did not distinguish between *NLP-modelling* and *analytical modelling*. Grinder and Bostic defined *NLP-modelling* on the base of two criteria: 1) Postponing any attempt to structure the information that the modeller extracts from the expert, until 2) the modeller is able to demonstrate the modelled skill himself. All other ways in which one arrives at models are called analytic.

This discussion brought to light that, the procedures for arriving at a new piece of NLP were not yet defined. Only Grinder and Bostic, made an attempt to formalize them in the year 2001. If these criteria were put on all the material that is commonly regarded as genuine NLP, most of it falls short. For instance Robert Dilts' modelling of geniuses must be categorized as *analytic modelling*. And also, the very popular *Disney strategy* and *logical levels*.

One wonders, NLP-ers have produced hundreds of books. But where are the NLP books that present new models that are based upon single experts? Where are the examples of real *NLP modelling* and who are teaching that method? Are Grinder and Bostic St Clair the only ones?

In retrospect, some argue that Lesley Camaron Bandler modelled Richard Bandler to produce *meta programs*. But did Connirea and Tamara Andreas model some expert to get to *core transformations*? Is Grinders own *new code* modelled after an expert NLP-er who was more effective than the others? Did Bandler model some expert for *design human engineering*? Micheal Hall said he modelled someone, when doing his master practitioners to arrive at his *meta states* model. But after that?

Wyatt Woodsmall claims to be one of the few NLP-ers doing actual modelling: did he base his *Time Line* book on one expert? Did he *NLP model* all the *dimensions of personality* that are also included in this book?

In the discussion forum on the above mentioned website, the contrast between 'real or pure modelling' and 'false modelling' was raised. Since 'real' is an original meta model violation, this distinction was invalidated. (What makes this modelling more real than other modelling?)

The question is, do we need a clear definition of what modelling means in NLP?

The answer to this question is only a YES, if we want to define 'NLP' on the base of 'modelling'.

NLP pollution

The need to define 'pure NLP' becomes urgent when one is confronted with NLP practice that diverts largely from the original formula. Since more and more people do business in NLP, the diversity increases. Partly this is inspired by competition on the NLP market; every dealer is in search of his own unique selling propositions. But another part comes from people who are enthusiastic about models that were developed outside of NLP. Some NLP trainers started to include 'highly fascinating stuff' or 'extremely useful stuff' from all kinds of sources in their regular NLP programs. Nearly every existing brand of western, eastern or shamanistic psycho-technology was at sometime combined with NLP or sold as NLP. On NLP conferences half of the presentations were about NLP and X; X being some other non-NLP method. This was called *NLP pollution* by its critics and *NLP enrichment* by its supporters.

The question is: Why is a free mixture of everything that is positive, useful, fascinating or marketable a problem for NLP? Why must it stay pure?

One reason for keeping NLP pure, lays in marketing itself: Products that lack clear profiles are difficult to sell. So it is vital to NLP's brand image that it is not just a nice mixture.

NLP-ers

Every school of knowledge encounters purity questions; because there are always people exploring the margins and trespassing them. However, there is also the role-identity issue. Mediators are not coaches. Coaches are not therapists. Artists are not scientists. Astronomers are not astrologists. Identification

with what you do means becoming what you do. *I am a NLP-er*. On the level of identity this results in the strongest commitment. I am an NLP-er, helped me to master a difficult trade like NLP. But this motivation comes at a price.

The identification with ones trade and with ones training can lead up to violent debates between professionals. People may develop a sort of religious orthodoxy when they identify with what they do: and the more philosophical it is, the more bitter they tend to quarrel. Psychotherapy and psychology house many great examples of schools in conflict.

If you identify with NLP, you are an NLP-er. But when it is unclear what NLP is, you have an identity problem. Pure NLP is logically the NLP you can identify with. You may not mind the difference between Shiite and Sunni Muslims. But when your identity is built on this distinction, you will care a lot. And discussions may flame high about the rights and wrongs of such doctrines. You may consider quitting NLP all together, when you feel you don't fit anymore.

It is obvious that many new things in NLP did not come from 'real modelling projects'. They came from existing formats that were absorbed without any exploration of the subjective experience, beliefs, meta programs or criteria of the originators. For instance, *spiral dynamics* or the *enneagram*, were introduced to the field of NLP without the modelling of Graves or Sufis. One could argue that this modelling process had already taken place; by these non NLP-ers: by Graves himself for instance. However, by such reasoning every model can be introduced as being a genuine part of NLP. For instance, *family constellation therapy*, can be said to be modelled by Bert Hellinger; the fact that this model is unrelated to many other NLP models does not have to be a problem. However when NLP is considered to be *one* thing; the question arises: Does this new model fit in?

Re-modelling

Other new contributions are the results of NLP-ers playing around with the already accepted concepts. *Re-modelling* is the best word here. The Scottish NLP-er John McWirthier did an extensive remodelling of NLP. The criteria on which he restructured something were not always so clear. Was the new form more efficient? Easier to teach? Easier to learn? More effective? More ethical? Easier to sell? Or was it the need to create something with a personal signature? Micheal Hall is another extreme case of remodelling NLP. He re-modelled and re-named most of NLP. Even NLP itself he tried to rename. Is it his desire to improve NLP or a more personal agenda? The same renaming we saw ten years earlier by Anthony Robbins; the introduction of his own brand of NLP (NAC) payed off for him.

Epistemological rules govern the better part of academic science; when the statistics are correct and the experimental design is valid, it is good research. As long as you stick to the right procedures you are supposed to produce something worthwhile.

As already stated above, for a model to be accepted as a piece of NLP it takes more than having followed the correct modelling procedure. A great number of values that belong to NLP, that are stemming from the seventies, also decide over whether a model fits or not. Think of ecology, sensory acuity, positive intentions, respect for the model of the world, avoiding psychiatric diagnostics and valuing the unconscious mind. If the correct modelling procedure would be decisive for what belongs to NLP or not, we could have models for religious brainwashing, voodoo death or zombie-fication that could fulfil these norms.

Is all of that a problem?

The answer is YES, when we want NLP to be true to its ideology. If we are just pragmatic, the answer is NO. Because, modelling or not, NLP is a great success.

If we do see it as a problem, the question arises, how can this be solved. Since the NLP community lost its international journals (NLP World and Anchorpoint) the only channels left are platforms on websites. Who will be able to lead the NLP community towards a proper methodology? As far as I am aware, there is no structure or panel and no individual with enough authority to change anything in the ways of NLP-ers do their business. Neuro-linguistic programming is not evolving on a stream of publications nor is it steered by forums on World Congresses. NLP just follows the market. The transfer of NLP knowledge goes by means of books and workshops. Instead of spending their time with modelling, most NLP-ers search for workshop participants. In analogy, academics spend most of their energy on writing research proposals and getting the work financed. The research itself is often left to students; in NLP most of the modelling is done by master practitioner students.

A pragmatistic attitude to modelling

Pragmatism as a background philosophy was always part of NLP. Truth is what works, stated William James in the 1890. NLP is what works, is the same statement. The test for a model is found in whether one can produce the same results as the expert.

Social learning; learning from observing others, is of great significance for the transfer of skills and knowledge. Educators have falsely under estimated this mode of learning for ages. In the wake of Bandura and cognitive behaviour therapy NLP has helped to put this in the centre of attention. Learning by identification, learning by going in second perceptual position are expressions for the same phenomena. Being in the presence of an expert and observe his skills, functions largely unconscious with the aid of pre-wired mirror-neurons in a sheer automatic fashion. This *implicit modelling* takes an open minded attitude and sharp perception. In all social, artistic and sports skills, this is the mayor mode of learning.

It is a twofold process:

- 1) Create a dissociated image of somebody doing a skill.
- 2) Step into that image an associate with it; imagine doing it yourself.

An implicit model is an unconscious cognitive construct that contains sequences of steps, criteria, beliefs, values, pictures, sentences and everything the nervous system is able to capture. The owner of such a model may even be totally unaware of having it obtained.

The success of NLP is not resulting from its formal procedures; it comes from the ability of NLP-ers to simplify complex psychological phenomena to a level that one can make use of them. Application is the weak point in academic psychology. Application is exactly where the strength of NLP lies. The fact-finding methodology of psychology results in too complex theoretical considerations for practical use. By limiting itself to some concepts that fit to subjective experience and general psychodynamics NLP has provides far better tools. By leaving out much of unnecessary content and interpretation, the application can be made to fit on many relevant psychological problems. NLP's mixture of abstraction, structure and connection to the operators own perception overtakes statistic statements by far stretches.

We may expect that in the history of social science NLP will not be defined by its unique method of modelling. *Modelling* will be just included in the set of new distinctions, views and values that NLP introduced to the field of psychology.

Like the stimulus-response distinction made behaviour therapy a possibility, and the rational-irrational distinction helped RET come to life; NLP's rich vocabulary has created a subculture within applied social science. NLP provides us with a language that enables us to see, hear and feel different things and as a consequence makes us do other things. Who identifies with NLP, an NLP-er, speaks the language of a subculture that he became a member of.

NLP is a tradition of rituals; one of them is called modelling. Modelling is a formalization of our natural social learning potential. When social learning is based on NLP conceptual filters, the results are great.

Population modelling

By applying the NLP concepts on areas of special interest, unknown worlds can be mapped out. My own example is human social behaviour. The concepts of perceptual positions were already helpful to understand certain forms of communication. However the deep structure of human social life asked for more. Since 1992 I have taken on the quest of applying the NLP concepts on this area. What I expected did indeed happen, an extension of social psychology appeared with a very practical inclination.

I had not one expert to model, but hundreds of people that had all their own level of social skills. On the most basic level, the question was: 'How do people think of people?'

Not every NLP colleague understood the important implications of this project. But I was totally fascinated by what I started to discover.

The results of this project consist of many common patterns that I found in the social experience of many subjects. One could call this qualitative research. But since it was only passable on the base of NLP concepts I started to call my method *population modelling*. I used the attitude and perspective of NLP modelling; however it was not one expert but an army of experts that I modelled. To make the findings comprehensive to others, I had to devote my attention to these communalities. In a way this resulted in what all psychologist aim for: knowledge about how HUMANS in GENERAL think.

In fact we must say that the work of James and Woodsmall with the personal timeline that resulted in time line therapy used a similar methodology. With the help of the concept of sub modalities they explored general patterns in the experience of time.

With NLP modelling one can explore the unique abilities of individuals. When one repeats this process with several experts that master similar skills, insight will appear in the common patterns that these experts share. This will filter out idiosyncrasies and leave us with the essence of the skill.

An interesting by product of this method is its automatic link to traditional social science. The question how humans in general think will be answered this way. Statistical underpinning is only a matter of effort. To me, the value of the data will not increase if I have calculated in how many cases a certain pattern does occur; but for those who hunger for numbers it can be done. In the social panorama research one can count how many subjects do have counter identification personifications straight in front of them, a little higher than their own eye level, and at a distance of in between 10 and 50 mental metres. It can be done, but it will not help. Only if one needs to convince an academic audience that only wakes up when one speaks in numbers and significances.

The population projects that I know of are:

1. Longevity (Dilts and Hollander)
2. The time tine. (James and Woodsmall)
3. The social panorama. (Derks)
4. Educational metaphors. (Loyd Yero)
5. Metaphorical problem solving. (Lawley and Tompkins)

But there are themes that are worthwhile to start population modelling on. For some of these themes there is already made a start:

1. The environment and nature.
2. Value and money, economics.
3. Right and wrong; good and evil.
4. Markets.
5. Political conflicts and their resolutions.
6. Travelling and tourism.
7. Education.

Conclusion

Within the NLP community there is no formal board of approval, that judges new models. If there was one, on what criteria could they base their decisions?

It is my observation that new models are chosen on the following criteria. I have placed them in the order that I believe that they are weighted in the real NLP world:

- 1) Marketing. A model adds market value to my training program. It is unique for my institute. It is appealing to workshop participants. (More success, health, power, sex and money with NLP)
- 2) From an NLP authority. It was introduced by a person with a name in NLP. (Bandler, Grinder, Dilts, James, Robbins)
- 3) Usefulness. A model works. It has proven to be useful in my own work.
- 4) Conceptual aesthetics. Is it chosen because it is a beautiful model. It satisfies my needs for everything fitting in harmony. (NLP and Buddhism, Ken Wilber in NLP)
- 5) NLP congruent. It fits in NLP concerning explicit and implicit values. It is ecological. It makes use of the client's potential. It takes the larger system into account. And it can be translated in existing NLP vocabulary.
- 6) NLP modelled. It is modelled from an expert in the correct manner. (?)

Lucas Derks

Workshop D1: Deutsche Zusammenfassung



Modelling als irreführende Ideologie im NLP

Lukas Derks

www.socialpanorama.nl

Einleitung:

Der Workshop gibt einen Überblick, wie der wirkliche Status von Modelling innerhalb von NLP als einzigartige Forschungsmethode ist. Die Technik des Modellierens wird als Analyseergebnisse der Gedanken- und Verhaltensmuster von Experten präsentiert. Lesley Bandler & John Grinder prägten den Begriff Modelling im Jahr 1976. Dabei werden handelnde Experten beobachtet und sich mit ihnen identifiziert. Ihre Fähigkeiten werden kopiert und in Schritt-für-Schritt-Formaten beschreiben. Modelling wurde zum festen Bestandteil des NLP- Trainings mit eigens entwickelten Modelling- Kursen mit dem Ziel: durch die Sachkenntnis der Experten selbst und neugierig zu lernen.

NLP als Einheit:

Bandler & Grinder verbanden ihre Techniken nur teilweise mit individuellen Quellen. Ihre Techniken stellten sie so dar, als hätten sie gemeinsame Basiselemente. 1982 wurde NLP als Einheit präsentiert. NLP besteht aus Techniken verschiedenster Quellen mit einem gemeinsamen Nenner: alle Techniken funktionieren, wenn man beachtet, dass modellierte Teile auf verschiedenen logischen Ebenen liegen. Ende 80er wurden weitere funktionierende Techniken entdeckt, die teilweise im Widerspruch zu allgemeinen Aspekten von NLP stehen.

Die Modelling Debatte:

Seit 2005 unterscheidet man zwischen NLP- Modelling und Analytischem Modelling. Grinder, Bostic und Dilts hielten diese Unterscheidung ist „notwendig“. Ein besonders wichtiges Kriterium des NLP- Modelling ist, dass die Informationen, welche ein Modeller aus dem Experten zieht zunächst strukturiert und so lange verschiebt, bis der Modeller in der Lage ist, alle Fähigkeiten selbst zu demonstrieren. Alle anderen Methoden sind analytischer Natur. Ein Großteil der „echten“ NLP- Materialien entspricht nicht den Kriterien (z.B.: Disney Strategie oder die logischen Ebenen). Daher braucht man eine klare Definition vom Modelling, wenn „NLP“ auf der Basis von Modelling definiert werden soll.

NLP- Verunreinigung:

Die Verschiedenheit der Materialien steigt durch die Konkurrenz auf dem NLP-Markt und die Begeisterung für Materialien, die außerhalb von NLP entwickelt wurden und im NLP integriert werden. Ein Konsequenz dabei ist die Notwendigkeit, NLP als „rein“ zu definieren, da NLP ohne klares Profil nur schwer zu verkaufen ist und die Marke NLP keine Mixtur sein soll, sonder NLP in reinsten Form.

Was sind NLPler:

NLPler sind Menschen, die sich mit dem was sie mit NLP tun identifizieren. Identitätsprobleme treten dann auf, wenn unklar ist, was NLP wirklich darstellt.

Re-Modelling:

Es gibt neue Beiträge zu NLP durch Experimente mit vorhandenen Konzepten. Neue Modell passen dann in das NLP- Konzept, wenn sie korrekte Modelling- Prozedur enthalten, ökologisch sind, positive Absichten erfolgen und die Werte von NLP beachten.

Pragmatik:

Mit der Hintergrundphilosophie von NLP und der Erkenntnis, dass durch den Test eines Modells jemand dieselben Ergebnisse wie ein Experte erreichen impliziert Modelling einen Zwei-Phasen-Prozess. Erstens wird das distanzierte Bildes von einem handelnden Experten erzeugt um danach zweitens sich in dieses Hineinzusetzen mit der Vorstellung, diese Handlung selbst durchzuführen. Dabei beruht der Erfolg von NLP auf der Fähigkeit seiner Mitglieder, komplexe psychologische Phänomene auf einen einfachen Level zu reduzieren und die Ergebnisse anzuwenden. NLP bietet eine eigene Sprache und Subkultur. Modelling ist eine Formalisierung des natürlichen sozialen Lernpotenzials.

Bevölkerungs- Modelling

Dies ist die Anwendung der NLP- Konzepte auf menschliches soziales Verhalten mit Themen wie Werte & Geld, Richtig & Falsch; Gut & Böse, Märkte oder Reisen und Tourismus.

Schlussfolgerung:

Es gibt keinen einheitlichen Formalismus zur Bewertung von neuen Modellen.

Zusammenfassung von Thomas Schulze

Workshop D2



Utilizing of the clients ideomotorics

Thies Stahl

www.thiesstahl.de

The Process Utilities "ReSync"-Approach and "S.I.R." ("Shit into-Roses")-Techniques provide a professional communicator who became inflexible due to some textual-semantic fixations with the chance to ensnare his content enmeshments and to (re)gain a high degree of 'semantical abstinence'. They are syntactical or syntactizing interventions because they provide concrete help to fulfil the ethical demand "Keep out of the content" - they give specific instructions to the coach/therapist in terms of what to focus his attention on and what exactly to do in order to be successful with that.

The "ReSync"-Approach is always the best means when the interaction became redundant to a high degree, i.e. when the professional communicator already knows what his vis-à-vis will say next (and, more badly, what he himself will say next). The "ReSync"-Approach and the "S.I.R." ("Shit into-Roses")-Techniques create the possibility to "restore" the rapport and to add resources on both sides of the interaction - a (re-)synchronisation of both conscious and unconscious processes can take place.

Deutsche Zusammenfassung Utilisation der Ideomotorik des Klienten

Die Process Utilities "ReSync"-Approach und "S.I.R. (Shit into-Roses)"-Techniken geben dem professionellen Kommunikator, der aufgrund inhaltlich-semantic Fixierungen unflexibel geworden ist, die Chance, seine inhaltliche Verstrickungen wieder aufzulösen und (wieder) einen hohen Grad 'semantischer Abstinenz' zu erreichen. Es sind syntaktische bzw. syntaktisierende Vorgehensweisen, denn sie bieten konkrete Hilfestellungen, die ethische Forderung: „Halte Dich aus dem Inhalt heraus“ umzusetzen - sie geben an, auf was der Coach/Therapeut fokussieren und was genau er tun muss, um das zu schaffen.

Der "ReSync"-Approach ist immer dann das Mittel der Wahl, wenn die Interaktion mit dem Klienten hochgradig redundant geworden ist, d.h. wenn der professionelle Kommunikator schon weiß, was sein Gegenüber als nächstes sagen wird (und, schlimmer noch: was er selbst als nächstes sagen wird). Der "ReSync"-Approach und die "S.I.R. (Shit into-Roses)"-Techniken ermöglichen es, den Rapport zu „restaurieren“ und auf beiden Seiten der Interaktion neue Ressourcen zugänglich zu machen - eine Re-Synchronisation bewusster und unbewusster Prozesse kann stattfinden.

Workshop D3



Beliefs versus awareness in blue societies

Mohammad Ashour

www.nlparabic.com

Introduction

Beliefs are one of the most critical factors that affect human perception. Human conscious mind tend to make generalizations about ideas that came into being through information, no matter how the information was detected by senses from the real world, or through memories or even constructions.

However, these generalizations are the basic structure of beliefs which provides a kind of stability for humans in their environments. Believing is a life continuous growing process. Different people in different cultures have different strategies in building their beliefs, thus in expanding their maps of the world.

At a higher logical level, we do have beliefs about beliefs, which in one way or another affect the strategies of building our beliefs. Usually beliefs about beliefs are unconscious and cultural dependant. The levels of awareness of beliefs about beliefs is different from one culture to another depending on the corresponding Graves level. In order to understand the effect of beliefs on awareness and vice versa, and their correlation to cultural Graves values levels, we need to make more distinctions.

Conscious vs. unconscious beliefs

The conscious belief is acquired through a conscious process, like reading a book or studying a case. While the unconscious belief is acquired through unconscious process, like watching a movie or hearing a story.

Sometimes, we might say conscious belief and unconscious belief to distinguish beliefs that we are aware of from others that we are not aware of - at least in Arabic language -. In my study I will use the first distinction not the second one.

I will use the term conscious awareness & unconscious awareness to distinguish between these two types of awareness. And the single term "awareness" to refer to both conscious & unconscious awareness.

Nature of conscious beliefs in blue societies

New conscious beliefs in blue cultures are usually made through a process of judging them against the "correct" deep cultural beliefs, regardless if the deep cultural beliefs are conscious or unconscious.

In blue cultures, many of the conscious beliefs are much more analogue and flexible than the unconscious ones, but it is not necessary that these conscious beliefs are the deepest cultural beliefs, or that these deep cultural beliefs might be -even- out of cultural awareness.

Religion is one of the major components of any blue culture, it is usually the main source of "correct" beliefs. Most of the religions of these cultures have digital unconscious beliefs.

In our study the religion of Islam is different; most of Islamic guidelines are analogue and can be applied with great flexibility with respect to time and place. Also all Islamic beliefs can be suspected to conversation "according to Quran". And people are invited consciously to think about any idea and to meditate in all universal details.

Even though this is the case, this blue culture has a limited awareness of the nature of its religion and henceforth has a common digital unconscious strategy for believing.

Nature of unconscious beliefs in blue societies

Unconscious beliefs in blue societies have three main characteristics.

First: an extreme digital nature, which means judging any perception through an on-off filter.

Second: very deep, as it came through stacking life experience through different generations of people. Some of them are out of awareness.

Third: congruent with the highest unconscious values, this congruency causes people to make different interpretations to the Islamic conscious beliefs in order to match the unconscious beliefs.

Usually these beliefs are acquired from religious leaders, even if they don't provide any evidence about their claims. It might just be their own opinion.

Cross-cultural unconscious beliefs

Different cultures around the world have different ways in viewing each other. Usually unconscious beliefs that represents deep memories have a major role in that.

Several hundreds of years Europe was in the dark "ages", while the Islamic world was in the sun shine. Now it is the opposite.

This is a normal life cycle for any civilization, but at periods of "growing" and "deteriorating" of two main competitive civilizations, wars and conflicts are the features of such periods.

Muslims didn't forget the English, French, Spanish and Italian occupations to their home lands especially that they have created the invention of the so called Israel. And once again, they put the "poor" Jews in the hill fire, but within bigger time and space frames.

The American-British invasion and those of their "followers" to Iraq, justified with - the unproven - mass weapons of destruction, has provided conscious reasons to the unconscious beliefs about the invaders.

At the contrary Europeans didn't forget the Turkish troops which reached south of France and Tivoli. Of course the 9-11 crises unveiled these unconscious beliefs.

Many unconscious beliefs are affecting the relation between the Muslims and the West.

While I believe - from a systemic perspective - that the world will not be a better place unless we as human beings consider the right of each party to choose consciously their beliefs, values, life styles and to use their resources, homelands and geography to their present and future benefits.

The world will be a better place when we stop neglecting and ignoring the integrative nature of human beings.

I spent several years, starting with my childhood, practicing parts of my life with people from the West; I had neighbor friends from Holland and USA, when I was a teenager. I worked with Americans in bio-medical teams, and studied in Europe with many European nationalities and religions, I had sincere Jewish classmates, while I am a Palestinian.

In our blue culture, Americans and their European partners are viewed very badly.

From a yellow perspective, Americans and Europeans should hold the responsibility of what their governments have done in the world, otherwise the coming generations will pay the bill of the cybernetic loop.

Many orange and green or even yellow cultures are going back to blue and red, whenever their unconscious beliefs are triggered.

We, the educated NLP society - has a great role to play in bringing our cultural unconsciousness to a point of integration rather than contradiction.

Beliefs that enhances or reduce awareness

Increasing the level of awareness of a human being is one of the most beneficial processes that human beings may go through.

The conscious and unconscious beliefs that help human conscious and unconscious awareness to travel all around the subjective, objective, inter subjective and inter objective experiences. Within different logical levels. Through past till the future. Such beliefs increase awareness.

This type of beliefs will lead to a state of congruency and synergy between conscious and unconscious beliefs. So, this will lead to a great connection between the conscious and unconscious mind, which means being able to get the maximum from the human performance.

Beliefs that resolve in a conflict between consciousness and unconsciousness, wasting energy, time and awareness, those beliefs reduce awareness.

Decreasing the levels of awareness is one of the worst human processes that he or she might go through.

I suggest four critical types of beliefs:

- A- Beliefs about source and reason of existence.
- B- Beliefs about self: who I am, who I am not, what I can, and what I can not.
- C- Beliefs about others.
- D- Beliefs about the role in life.

The content of these critical beliefs might be positive or negative. If the critical belief is positive, a great congruence, effectiveness and high level of awareness will shape the behavior of the person.

If the critical belief is negative, a deep incongruence, weakness and low level of awareness, will shape the behaviors of the person.

According to Ken Wilber, being aware of the world from the inside or the outside, from an individual or a collective point of view is the description of the possible paths that human awareness can discover.

A third dimension that awareness can discover is the dimension of time, with respect to Wilber's other two dimensions.

Beliefs plays a major role in directing, focusing, and shifting the awareness through any or all the three dimensions of awareness.

In blue cultures beliefs about beliefs tend to direct awareness towards the authority as a source of the correct beliefs.

In the Islamic belief system – as in the Quran- the believers are frequently invited to meditate and think deeply to discover the patterns and rules of the universe movements, in human and animal societies' patterns of behaviors, in the individual creations of Allah (the one Lord and creator of the universe) from the outside, and to think deeply in self inner state changes. All with respect to far history till the endless future.

This invitation is to be with a purpose of discovering the great wisdom and perfection of the creator, Allah.

Our study shows that the blue culture is not aware of the Quran invitations, at the contrary, this culture is an ideal blue culture with some specialties.

The authority, whether it was religious, political, academic, economic, parental, or tribe will be the source of the guiding beliefs that will guide the process of believing, what ever the type of authority may be.

It is obvious that such a way of believing will slow the natural growing ability of any culture. People will tend to replicate themselves.

We can classify four types of these beliefs.

- 1- Conscious beliefs that reduce conscious awareness.
- 2- Conscious beliefs that reduce unconscious awareness.
- 3- Unconscious beliefs that reduce conscious awareness.
- 4- Unconscious beliefs that reduce unconscious awareness.

The first type, where conscious beliefs reduces conscious awareness, is where the belief is having a sensory based evidence, and is generalized more than it is reality, so it deletes some other conscious part of the truth.

Such beliefs are found in this blue culture around objective experiences that is presented to people by authorities.

One obvious example is the claim that having the title of Muslim means that you are better than other human beings!

This contradicts Quran that tells us that: the value of a human being depends on his quality of character and purity of intention, which makes faith.

The second type, where conscious beliefs reduce unconscious awareness, is where the belief has a sensory based evidence, and is generalized to a level that deletes even the unconscious part of the truth.

An example is: believing that when someone knows that he or she cannot fulfill his or her desires within a certain time or place. And this causes him or her to ignore the desire, even when it becomes possible to be fulfilled.

The third type, where unconscious beliefs reduce conscious awareness, is: believing has no or not enough sensory based evidence, only intuition, but is strong enough to delete parts of the conscious truth.

An example is: believing that the Arabic individual is unable to master any science or technology like Europeans. While many Arab scientists are leading research centers, laboratories, factories and universities in Europe and the USA.

The fourth type, where unconscious beliefs reduce unconscious awareness, this is: believing has no or not enough sensory based evidence, only intuition, but is strong enough even to delete parts of the unconscious truth.

An example is: believing that the thief is existing in the area to the cause of peace and democracy, which has no evidence to be true, believing to a limit that eliminates fear and suspicion about his intentions.

The major paths that conscious awareness will be directed to, are outside the individual, and inside the collective, more than inside the individual, and outside the collective, and the past more than the present or the future.

Low conscious awareness of the outside collective quarter (lack of inter objective experiences) means: absence of systemic thinking in evaluating life challenges and in understanding or planning using cultural phenomenal patterns.

Reductionism is the main characteristic of the educational, economical, intellectual, and political problems diagnosis and solutions making.

Most diagnosis results and solutions plans are reductions of the real problems and the proper solutions to few variables.

This will lead to continuous emergency short term solutions and plans.

While lack of conscious awareness about the deep needs of the self from the inside (lack of subjective experiences) will cause a kind of disconnection from self unconscious needs, motives, reference structures, goals and life purpose.

This also means that a person will not be doing – consciously -what he wants, or wanting what he is doing – consciously -. This is a real life challenge.

The conscious awareness of objective experiences is limited to what authorities will think is proper. Authorities will act as a source of beliefs about beliefs.

Having a relative conscious awareness of inter subjective experiences is obvious when every one can tell what others want or need, more than knowing what he or she wants. So many people feel responsibility about the others, more than him or her self.

Another dimension that affects conscious awareness is time orientation to the past.

This is the main reason for fundamentalism, as a way of truth inheritance.

Also it is a reason for losing association with the present, that disables consciousness. That leads to: losing ability to read the environmental changes, and choosing proper adaptations.

This results in: power, resources and energy loss.

Not being aware of the future, will diminish the hope, and kill the pro-activity, motives and strategic thinking.

Reactions to coming changes will be very slow, repetitive, and unable to deal with all the new details, until it becomes a part of the past.

At the contrary to the conscious awareness, unconscious awareness will take the opposite direction.

The major paths that unconscious awareness will be directed to, are inside the individual, and outside the collective, more than inside the collective, and outside the individual, and the future more than the now or past.

This appears in practice more than the intellect.

Having the unconscious awareness of the subjective experiences lead to a practice of, working unconsciously to the purpose of self, while claiming consciously that the work is done in the cause of others.

Also having the unconscious awareness of the inter objective experiences makes people, unconsciously to be very careful about how they will look like, what others will say, how people will express feeling about them, and how the system will judge them.

While having a minor unconscious awareness about objective experiences, tells why people don't have the interest to experience what they objectively learn. Understanding theories, but not applying them.

Also having a minor unconscious awareness about inter subjective experiences is very clear in talking about the needs, more than helping them to find their practical needs. Presenting conscious responsibility of others about them, but not behaving responsibly with them.

Finally, the unconscious awareness of the future makes people have the encouragement to be involved in things that lead to their unconscious dreams, like money, sex, position ...etc.

The minor unconscious awareness about the past makes people behave differently than their fundamentals and roots, even they claim that they are fundamentalists.

Note that awareness of the present is minor on both conscious and unconscious levels.

Of course, people in such cultures are not at the same exact type and level of awareness, all the time.

We consider the main culture, depending on the overall behaviors that have a shaping effect on the whole culture.

The effect of conscious /unconscious belief contradiction in blue cultures

It is obvious that a contradiction in conscious/ unconscious beliefs exist on different levels and life aspects in the whole existence of human beings through all the history.

Graves higher levels of existence have lower contradictions in general.
People tend to go to lower levels of existence due to different reasons.
In our study, blue societies are suffering from such contradictions.

Objective experiences make conscious beliefs about what is practically right or wrong, but not necessary applying it, due to unconscious dissociation from objective experiences.
The authority could lead consciousness but not unconsciousness.
This is a real gap, with disastrous effects on the personal level.

Inter subjective experiences makes conscious beliefs about the needs of others, but not necessary doing anything to help them.
This is another gap, with negative effect on the social level.

Subjective experiences makes unconscious beliefs about person's needs and desires, there being unconscious make them have a non linear nature. i.e; undefined beliefs with undefined limits.
At the contrary there is no conscious awareness about these needs or beliefs around it. So, there will be a continuous unconscious effort to fulfill the needs, covered with an objective or inter subjective title.
This is an incongruity problem.

Inter objective experiences makes unconscious beliefs about how a person will expressed in the eyes of the others, also their being unconscious makes them have undefined limits.
There will be continuous unconscious efforts to build a good self-image in the eyes of the others, and to be judged nicely.
Also this is an incongruity problem, and more.

Suggestions for solving this contradiction

Difficulty is the main title here. Such complicated problems, that have many interfering reasons, have no magical solutions.

The solution can't be one simple step solution.

Solution should have many varieties, actions, feed back loops and many innovative alternatives. Within a plan that have multiple parallel paths.

My suggestions will be based on the theoretical basis. Applying them needs a practical plan, which is not the purpose of this article.

My suggestions will be:

- 1- to remove beliefs consisting conscious awareness barriers.
- 2- to increase conscious awareness.
- 3- to build conscious beliefs.
- 4- to remove beliefs consisting unconscious awareness barriers.
- 5- to increase unconscious awareness.
- 6- to remove reasons of contradiction.
- 7- to build conscious – unconscious belief harmony.

First: how to remove conscious awareness barriers?

In blue cultures conscious awareness barriers are blocking the subjective and inter objective experiences.

These barriers (for subjective experiences) are conscious negative beliefs about self, as a guilty self, that has unforgivable sins, or self punishment is the way of self growth,...etc

Conscious awareness well dissociate from self.

While barriers (for inter objective experiences) are conscious negative beliefs about the whole system, as "all of them are bad" or "they are savage"...etc

Conscious awareness will ignore "them".

Such disabling beliefs can be removed by conscious Meta questions and evidence based discussions.

Second: how to increase conscious awareness?

In any culture, increasing the conscious awareness adds value to human abilities.

In our blue culture I suggest a great emphasis on subjective and inter objective experiences.

In general, to increase conscious awareness the process depends on adding the auditory digital component to any of the perceived vision, sound, senses, tastes or odors. i.e. asking self questions like: why, what, how, when and where about the perception, with inner dialogue voice.

In the context of subjective experience consciousness, I suggest a three steps process, to be done when an important action is to be taken, like starting a relation or deciding important life decisions.

This process has the following questions to be inner dialogue, at the moment of the important action trigger or motive.

- 1- What did I feel when I had the motive, where was the sensation, where else I have this sensation and what does that mean?
- 2- What did I see (inside) when I had the motive, where else I saw it and what does that mean?
- 3- What was the inner dialogue, what does that mean?

These questions will make a conscious awareness of the subjective experiences that we have.

General speaking: meditating in body sensations, unconscious pictures and sounds, and making correlations between them, adds conscious awareness.

In the context of being consciously aware of inter objective experiences, I think this level of consciousness is a result of gradual cultural growth through Graves spiral dynamics. It is not just information to be known, it is the result of a long journey of growth.

In any case, increasing this awareness is done through gradual guided meditation, in detecting vital systems patterns.

The unexpected news – to many people – that the Muslim's holy book, that they believe it is the word of Allah, the lord, the Quran, has emphasized many times that believers will be deep believers if and only if they meditate in the following :

- 1- Meditate on the repetitive patterns of sunshine, sunset, moon monthly journey, stars locations, the universe expansion (big bang theory)...and many others.
- 2- Meditate on life cycles of all nations (human, animal, plant ...etc)
- 3- Meditate on and think deeply about civilizations historical life cycle. And the internal characteristics of winning and loosing nations.
- 4- Meditate on and think deeply about in the creation of the human being, and the sophisticated details of his/her empirical growth, till his adulthood till his weakness and death.
- 5- Meditate and think deeply about the continuous change in human internal states.
- 6- Using evidence based information to distinguish between reality and myth
- 7- Inviting human awareness to travel through all the history up to the endless future, into paradise.

And many verses that increase human awareness abilities. But the Quran itself as an objective source of beliefs that leads human consciousness to all awareness dimensions, is neutralized in the blue culture, through the dangerous unconscious beliefs, that gives human authorities the effectiveness and appreciation of Allah's authority.

That makes life full of "Gods"!!!

Blue cultures have the problem of "worshiping" many Gods. So having non congruent, improper and contradictory guiding beliefs.

Third: how to build conscious beliefs?

Within the conscious awareness, the ability to build conscious beliefs, become far better.

Conscious beliefs depend on facts, logic, sequence, explanations, sensory based evidence and choice.

The more choice we create, the highest level of conscious awareness.

Fourth: how to remove unconscious awareness barriers?

Some beliefs work as barriers for the unconscious awareness.

In other words: not sensing the environmental changes around.

People, who have such a state, are usually dissociated from their unconscious experiences. Sometimes it is a sign of psychological illness.

Examples of these beliefs; the deep belief that "life is meaningless", or "no wisdom in the universe, every thing is random", " I am a sin", "life is going no where", "no hope" ...etc.

Such beliefs might be conscious or unconscious, however they should be elicited to consciousness, and weakened through Meta model questions, reimplanting techniques on the timeline will help. Other NLP techniques may be used.

Quran has detailed treatment for such beliefs, discussions, stories, direct and indirect patterns to deal with both the conscious and unconscious parts of those beliefs.

Fifth: how to increase unconscious awareness?

Association with the now is the main access to unconscious awareness.

Positive beliefs about self, role in life, what are you doing and in relation to life mission.

Also being in the context of dangerous situations, believing it is dangerous, increases unconscious awareness abilities. Some competitive sports might help in that.

In blue culture unconscious awareness is much needed in the context of objective and inter subjective experiences.

Unconscious awareness is in connection with persons values, and beliefs about achieving these values in a certain context.

A dangerous unconscious belief in blue cultures, about valuing self is that people are honored according to there traces, trips, authorities, speeches, and announcements more than their doings!!!

This belief stops people from valuing doing what they objectively learned, or, being actively responsible about what they inter subjectively noticed.

This belief should be taken into conscious awareness, and blown out.

A great effort should be done in both direct and indirect ways, in order to build up the belief that honor and self value only can be built through positive doing, and then, adding the value of work, rather than empty titles.

Note: we'll not talk about how to build unconscious belief.

I believe that the best place for beliefs is consciousness, so that it is capable of continuous revision, editing, improving and choice.

Sixth: how to remove contradictions?

The general role about removing contradictions is to become consciously aware of both conscious and unconscious belief contradiction that appears in the forms early described. And solving each type of contradiction as mentioned before.

Most important contradictions that should be considered are in the following beliefs:

- 1- Conscious and unconscious beliefs about the source and reason of human beings.
- 2- Conscious and unconscious beliefs about identity and capability definitions.
- 3- Conscious and unconscious beliefs about the others.
- 4- Conscious and unconscious beliefs about the role in life.

Seventh: how to build harmony in conscious and unconscious beliefs?

The general rule here is to practice all three dimensions of awareness always, sequentially and simultaneously, on different logical levels.

This is a life mission that leads to human highest levels of existence, that Graves has expected to be the eighth level of existence, benefiting to all every time and place.

Graves did not see that yet. I don't think that he or his followers might see it.

Many challenges are facing humanity and taking it down into lower levels of existence.

I do not think that human made (beliefs, values) strategies, will be able to take humanity into this level of existence.

Growing in the levels of existence is possible, but being always up is the challenge.

I read a lot about a period of history in which there was a real harmony in a human nation with all animal, plants, earth, universe nations (vital systems).

This period of history was exposed to so many distortions, up to now.

It is the period of the prophet Muhammad, the prophet of Islam.

The last famous distortion was done by the famous Danish drawings.

Of course there are a lot of conscious and unconscious beliefs that refuse the idea of eighth level existence in the history.

The important question is how we - as human beings - can evolve together to the highest levels of existence, again or for the first time?

Mohammad Ashour

Workshop D3 – Deutsche Zusammenfassung



Glaubenssätze (Beliefs) versus Bewusstheit in blauen Gesellschaften

Mohammad Ashour

www.nlparabic.com

(im folgenden: awareness=Aufmerksamkeit; consciousness=Bewusstheit, Anm. d. Ü.)

Mohamed Ashour untersucht die Glaubenssätze (*Beliefs*) in islamischen Gesellschaften als blaue Gesellschaften i. S. der Graves-Stufen. Er widmet sich insbesondere den *Beliefs* über *Beliefs*. *Beliefs* über *Beliefs* beeinflussen die Strategie, wie Menschen *Beliefs* konstruieren. *Beliefs* über *Beliefs* sind gewöhnlich unbewusst und kulturabhängig und der Grad der Bewusstheit über sie abhängig von der Gravesstufe, auf der sich eine Gesellschaft befindet.

Ashour analysiert die Art der bewussten und unbewussten *Beliefs* in blauen Gesellschaften sowie die unbewussten *Beliefs* von Kulturen übereinander, wobei er die westlichen (US-amerikanischen und europäischen) *Beliefs* denen der islamischen Gesellschaften über den Westen gegenüberstellt. Ashour unterscheidet vier wesentliche Arten von *Beliefs*:

- A. *Beliefs* über die Quelle und den Grund der Existenz;
- B. *Beliefs* über das Selbst: Wer bin ich, wer bin ich nicht, wessen bin ich fähig und wessen nicht;
- C. *Beliefs* über andere;
- D. *Beliefs* über die Rolle im Leben.

Ist einer dieser wesentlichen *Beliefs* positiv, ist das Verhalten eines Menschen kongruent und effektiv und von hoher Aufmerksamkeit (awareness), andernfalls inkongruent und schwach.

Beliefs spielen eine große Rolle bezüglich der Aufmerksamkeit innerhalb der Unterscheidung Ken Wilber's nach individuell-kollektiv und innen-außen, wobei Ashour eine dritte Unterscheidungsdimension, die der Zeit, hinzufügt.

Entgegen der Einladung des Koran, Muster und Regeln des Universums und des Menschen durch Meditation und tiefes Nachdenken zu erkennen, richten Menschen in blauen islamischen Gesellschaften ihre *Beliefs* über *Beliefs* nach den Autoritäten, wodurch der Wachstumsprozess der Kultur verlangsamt wird.

Ashour unterscheidet vier Arten von *Beliefs* (bewusste/unbewusste *Beliefs*, die die bewusste/unbewusste Aufmerksamkeit beschränken), die er mit Beispielen belegt und die Folgen für die Menschen innerhalb der vier wilberschen Quadranten analysiert, wobei er dies um die Zeit-Orientierung ergänzt.

Die unterschiedlichen Ebenen der Wahrnehmung, die durch bewusste/unbewusste *Beliefs* gefiltert wird, führen zu großen Inkongruenzen und Schwierigkeiten für Menschen in blauen Gesellschaften, insbesondere was die Wahrnehmung und Erfüllung der Bedürfnisse des anderen betrifft.

Ashour macht einige Vorschläge, diese Widersprüche und Inkongruenzen durch NLP-Techniken (Meta-Fragen; VAKOG-Fragen; innerer Dialog etc.); aufzuheben, wobei er auf die Schwierigkeit des Unterfangens hinweist. Eine einfache Lösung gibt es nicht. Er schlägt sieben verschiedene Aufgabenbereiche für die Interventionen vor:

1. *Beliefs* entfernen, die Hindernisse für die bewusste Aufmerksamkeit sind;
2. die bewusste Aufmerksamkeit erhöhen;
3. bewusste *Beliefs* vermitteln;
4. *Beliefs* entfernen, die Hindernisse für die unbewusste Aufmerksamkeit sind;
5. die unbewusste Aufmerksamkeit erhöhen;
6. die Gründe für Widersprüche entfernen;
7. für Harmonie zwischen bewussten und unbewussten *Beliefs* sorgen.

Im Bereich zwei – bewusste Aufmerksamkeit erhöhen – schlägt Ashour eine Reihe Themen für Meditationen und ernsthaftes Nachdenken vor, die sich aus dem Koran als Quelle speisen. Der Koran selbst hat eine objektive Quelle von *Beliefs*, die die menschliche Bewusstheit zu allen Dimensionen von Aufmerksamkeit führt. Dies wird in blauen Gesellschaften durch den unbewussten *belief* neutralisiert, menschl-

che Autoritäten hätten die Effektivität und Wertschätzung der Autorität Gottes. Dies führe zu einer Vielzahl von Göttern.

Ashour schließt mit der Frage, wie sich die Menschen gemeinsam auf die höchste –achte- Stufe der Existenz entwickeln können, wieder ... oder zum ersten Mal?

Zusammenfassung von Dr. Gudrun Henne

E1-1 Verbände: IN

 Karl Nielsen IN-Präsident	 Evelyne Maass IN-Vize-Präsidentin	 Bernd Isert IN-Direktor	 Wolfgang Lenk IN-Direktor
--	--	---	--

Membership Agreement

of the International Association of NLP-Institutes (IN)

This membership agreement is an expression of the mission of IN and of the commitment made by each IN-Member.

Membership is possible as experienced NLP-Institute or on each stage of IN-Qualification: NLP-Practitioner, NLP-Health-Practitioner, Coach, NLP-Master, Mastercoach, NLP-Trainer, NLP-Master Trainer. Each IN-Member has signed the IN-Member-Statement which you find below.

Only IN-Members on the stage of NLP-Master Trainer or NLP-Institute are authorised to certify with the IN-Seal

The presuppositions to become a Member of the IN:

IN-Member-Statement

I request my admission to the IN on the level:

- NLP Practitioner, NLP Health Practitioner, Coach,
 NLP Master, Mastercoach, NLP Trainer,
 NLP Mastertrainer, experienced NLP-Institut



1. I support the good reputation of the IN and of NLP, and abide to the ethics and quality guidelines of the IN.
2. I only recommend and partake in such certified NLP trainings, that comply with the quality standards of the IN.
3. In dealing with trainees, colleagues and competitors I'm always fair and cooperative.
4. I apply myself for the IN, will act as an IN contact for those who seek information about the IN and keep my personal information on the IN website updated.
5. I assume the obligation to advertise NLP in its highest quality, in my own manner and with the means available to me and support networks and quality circles in the IN.

The presupposition to become a member NLP Master Trainer of the IN are, that

- you have successfully passed the NLP Master Trainer training of the IN or shown equivalent competence evidence (e.g. as NLP Master Trainer of other NLP associations)
- you do not offer short NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) that you certify below the IN-Standards (18 days/130 hours)
- the board of directors of the IN decided to admit you as a member of the IN

The presuppositions to become a NLP Institute Member of the IN are, that:

- you have successfully finished at least 7 NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) with at least 130 hours training in a minimum of 18 days each
- you do not offer short NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) that you certify below the IN-Standards (18 days/130 hours)
- two members of the IN are so convinced about your professional standards and integrity, that they guarantee for you
- the board of directors of the IN decides to admit you as Member Institute of the IN

Ethics Codex of the Members of the International Association of NLP-Institutes (IN)


This ethics codex is an expression of the mission of IN and a personal commitment by the representatives of the IN member institutes and its trainers. It is the basis of our understanding of high quality work and of interpersonal communication within as well as outside of IN. We are committed to high ethical standards on the seventh Graves-level and to abiding by these standards in our efforts to further the well-being of all humanity and the maintenance of justice and peace worldwide.



Representatives of IN member institutes and their trainers and each IN member:

- commit to the protection of human dignity, based on the belief that all humans possess inalienable rights that are independent of personal capabilities.
- commit to consciously and ecologically use their knowledge in the best interest of all human beings, regardless of gender, skin color, religious beliefs, or nationality.
- support human beings in their perception of personal responsibility and are at the same time aware of their responsibilities as trainers in regard to their participants.
- proactively react to false or misleading representations of NLP and/or of IN, in order to ensure that NLP and/or IN are represented fairly and accurately to the general public.
- are aware of their responsibility and use their credibility, status, academic title, membership, or authority in order to make NLP known worldwide in a positive and respectable way.
- recognize and respect the unique personality and socio-biographical uniqueness of each human being. This includes the right of each person to self-determine his or her life, while respecting the rights of others.
- view each person as a holistic being who integrates body, mind, and spirit, and they adapt their training methods accordingly.
- are actively engaged in the development of our society and our world and assume a special responsibility.
- are aware that they influence the attitudes and the personality development of their participants. In the context of their occupational actions, they encourage the questioning of attitudinal patterns and positions, further the feasibility of new views, and effect behavioral change.
- are committed to treating all personal information which is conveyed to them in the context of their occupational actions as confidential.
- are aware of societal developments. This awareness is reflected in their constant striving to keep their skills, knowledge, and methodical capabilities up to date, and to thus ensure the highest standards possible. They assume responsibility for their own continued training and supervision, and regularly seek exchanges with colleagues.
- view their work in a larger context.
- use their work as a contribution to the development of a sustainable society.
- use methods that are in accord with the view of human beings expressed in this ethics codex.
- are not part of institutions or groups whose attitudes and beliefs run counter to the positions expressed in this codex.
- refrain from all forms of repression of their participants. They treat all participants with respect and appreciation.
- commit to the principles of truth, clarity, and confidentiality in their interactions with clients and participants.
- present their trainings in an accurate manner. This includes conveying one's own methodical capabilities and declaring which methods one employs during the training.
- are self-critically aware of the limits of their own capabilities and do not offer any services that exceed their occupational competencies.
- treat all colleagues with respect and appreciation. When they criticize colleagues, they do so in a constructive and fair manner.
- abide by the societal rules and the ethical standards of the community in which they work.
- avoid misleading statements about their own occupational qualifications and intentions or their connections or membership in organizations.

E1-1 Verbände: IN

			
Karl Nielsen IN-Präsident	Evelyne Maass IN-Vize-Präsidentin	Bernd Isert IN-Direktor	Wolfgang Lenk IN-Direktor

Mitgliedsvereinbarungen

der International Association of NLP-Institutes (IN)

Diese Mitgliedsvereinbarungen sind ein Ausdruck des Selbstverständnisses der IN, sowie eine Selbstverpflichtung jedes Mitgliedes.

Mitgliedschaft in der IN ist als erfahrenes NLP-Institut möglich und auf jeder Qualifizierungsstufe der IN: NLP-Practitioner, NLP-Health-Practitioner, Coach, NLP-Master, Mastercoach, NLP-Trainer, NLP-Lehrtrainer.

Jedes IN-Mitglied hat als Aufnahmeantrag das unten stehende IN-Mitglieds-Statement unterschrieben.

Nur IN-Mitglieder auf der Stufe als NLP-Lehrtrainer IN oder NLP-Institute sind berechtigt mit dem IN-Siegel zu zertifizieren.



Das IN-Mitglieds-Statement als Voraussetzung,
um als Mitglied im IN aufgenommen zu werden:

1. Ich unterstütze aktiv den guten Ruf der IN und des NLP und halte mich an die Ethik- und Qualitätsrichtlinien der IN.
2. Ich empfehle und beteilige mich nur an solchen zertifizierten NLP-Ausbildungen, die mit den Qualitätsstandards der IN vereinbar sind.
3. Mein Verhalten im Umgang mit Seminarteilnehmern, Kollegen und Mitbewerbern ist fair und kooperativ.
4. Ich setze mich für die IN ein, bin auch Ansprechpartner der IN für andere, die sich über die IN informieren möchten und halte meine Daten auf der IN-Webseite aktuell.
5. Ich verpflichte mich, mit meinen Mitteln und in meiner Art, NLP in hoher Qualität bekannt zu machen und unterstütze Netzwerke und Qualitätszirkel in der IN.

Ich beantrage hiermit meine Aufnahme in die IN auf der Stufe:

- NLP-Practitioner, NLP-Health-Practitioner, Coach, NLP-Master,
 Mastercoach, NLP-Trainer, NLP-Lehrtrainer (NLP-Mastertrainer),
 erfahrenes NLP-Institut

Um als siegelberechtigter NLP-Lehrtrainer (NLP Master Trainer) im IN als Mitglied aufgenommen werden zu können,

- hast du erfolgreich die Prüfung zum NLP-Lehrtrainer (NLP Master Trainer) der IN abgelegt oder vergleichbare Kompetenznachweise erbracht (z.B. als NLP-Lehrtrainer anderer NLP-Verbände)
- bietest du keine NLP-Standard-Trainings an (NLP-Practitioner, NLP-Master, NLP-Trainer), die du unterhalb der IN-Standards (18 Tage/130 Stunden) zertifizierst
- hat sich der IN Vorstand für deine Aufnahme als IN-Mitglied auf der NLP-Lehrtrainer Ebene entschieden

Um als siegelberechtigtes Instituts-Mitglied im IN aufgenommen werden zu können,

- hast du mindestens 7 NLP-Standard-Trainings (NLP-Practitioner, NLP-Master, NLP-Trainer) erfolgreich abgeschlossen, wobei jedes dieser Trainings mindestens 130 Trainingsstunden innerhalb eines Minimums von 18 Tagen umfasst,
- bietest du keine NLP-Standard-Trainings an (NLP-Practitioner, NLP-Master, NLP-Trainer), die du unterhalb der IN-Standards (18 Tage/130 Stunden) zertifizierst
- sind mindestens 2 IN-Mitgliedsinstitute von deinem professionellen Standard und deiner Integrität so überzeugt, dass sie für dich bürgen
- der IN Vorstand hat sich für deine Aufnahme als IN-Mitglied auf der Instituts Mitglieds Ebene entschieden

Ethischer Kodex der Mitglieder

der International Association of NLP-Institutes (IN)

Dieser Kodex ist ein Ausdruck des Selbstverständnisses sowie eine Selbstverpflichtung der Repräsentanten der IN-Mitgliedsinstitute und ihrer Trainer und aller IN-Mitglieder. Er ist die Grundlage unseres fachlichen Qualitätsbewusstseins sowie der zwischenmenschlichen Kommunikation innerhalb der IN und auch nach draußen. Wir verpflichten uns auf einem hohen ethischen Niveau auf der Ebene der siebten Gradesstufe uns zum Wohle aller Menschen für die Entwicklung und Aufrechterhaltung von Gerechtigkeit und Frieden weltweit einzusetzen.

Repräsentanten von IN-Mitgliedsinstitute und ihre Trainer und jedes IN-Mitglied:

- bekennen sich zum Schutz der Menschenwürde nach der jeder Mensch eine eigene unantastbare Würde und unveräußerliche Rechte, unabhängig von persönlichen Fähigkeiten hat.
- verpflichten sich zum Wohle der Menschen, unabhängig von Geschlecht, Hautfarbe, Herkunft, Glaube, sexueller Identität, Abstammung, Sprache oder Nationalität, ihr Wissen ökologisch einzusetzen und zu vermitteln.
- unterstützen Menschen in der Wahrnehmung ihrer Eigenverantwortung und sind sich gleichzeitig ihrer Fürsorgepflicht für ihre Teilnehmer bewusst.
- reagieren aktiv auf falsche oder missverständliche Darstellungen von NLP und / oder der IN, um sicherzugehen, dass NLP und / oder IN in der Öffentlichkeit fair und akkurat dargestellt werden
- sind sich ihrer Verantwortung bewusst und nutzen ihre Glaubwürdigkeit, Status, Titel, Zugehörigkeit oder Autorität um NLP weltweit positiv und seriös bekannt zu machen.
- erkennen die unverwechselbare Persönlichkeit und soziobiografische Einmaligkeit jedes Menschen an und nehmen sie ernst. Das beinhaltet das Recht auf mündige Selbstbestimmung und die Möglichkeit, dieses jederzeit wahrzunehmen; die Rechte Anderer bleiben davon unbeschadet
- betrachten den Menschen als ganzheitliches Wesen, das Körper, Geist und Seele integriert und richten ihre Trainingsmethoden daran aus.
- beteiligen sich an der Entwicklung der Gesellschaft und unserer Welt. Sie übernehmen dabei eine besondere Verantwortung.
- sind sich bewusst, dass sie auf die Meinungsbildung und Persönlichkeitsentwicklung ihrer TeilnehmerInnen Einfluss nehmen. Sie regen im Rahmen ihrer beruflichen Praxis zum Überdenken von Haltungen und Standpunkten an, verhelfen zu anderen Sichtweisen und bewirken Veränderungen im Verhalten.
- verpflichten sich, persönliche Informationen, die sie im Rahmen ihrer Tätigkeit erhalten vertraulich zu behandeln.

- nehmen gesellschaftliche Entwicklungen wahr. Ihnen tragen sie Rechnung, indem sie sich hinsichtlich ihrer Fachkenntnisse und Methodenkompetenz stets auf aktuellen Stand bringen und sich zum Gewährleisten bestmöglicher Standards verpflichten. Sie sorgen für die eigene Fortbildung, Supervision und pflegen den Erfahrungsaustausch mit anderen Weiterbildenden
- sehen ihre Arbeit in größere Zusammenhänge gestellt.
- tragen durch ihre Tätigkeit zur Entwicklung einer zukunftsfähigen Gesellschaft bei.
- wenden Methoden an, die dem in Artikel 1 ausgeführten Menschenbild entsprechen.
- gehören keinen Institutionen oder Gruppierungen an, deren Haltungen und Überzeugungen den Punkten der im vorliegenden Kodex ausgedrückten Grundhaltung widersprechen.
- enthalten sich jeder Form von Repression gegenüber ihren Trainingsteilnehmenden. Sie begegnen ihnen mit Respekt, Achtung und Wertschätzung.
- sehen sich gegenüber Nachfragenden ihrer Leistungsangebote zu den Prinzipien der Wahrheit, Klarheit und Vertraulichkeit verpflichtet.
- stellen ihre Trainings stets zutreffend dar. Dazu gehört, die eigene Methodenkompetenz offen zulegen und die im Training tatsächlich eingesetzten Methoden anzugeben.
- wissen in selbstkritischer Einschätzung um die Grenzen der eigenen Kompetenzen und bieten daher keine Dienste an, die über ihre beruflichen Fähigkeiten / Kompetenzen hinausgehen.
- bringen ihren Kollegen und Kolleginnen Respekt, Achtung und Wertschätzung entgegen und wenn sie Kritik an Kollegen äußern geschieht das sachlich, konstruktiv und fair.
- beachten sorgfältig die sozialen Regeln und ethischen Grundlagen der Gemeinschaft, in der sie arbeiten.
- vermeiden irreführende Angaben über eigene berufliche Qualifikationen und Absichten sowie über Verbindungen und Zugehörigkeiten zu Organisationen.



E1-2 Verbände: IANLP



Talk with Ueli Frischknecht Secretary General IANLP

www.ia-nlp.org

What is the aim of a world-wide standard organization like IANLP?

Neuro-Linguistic Programming (NLP) certainly has a great visionary potential. The only three decades of NLP-history show, that nearly everybody who got in touch with NLP has felt that potential and used it in one or the other way.

Some found that NLP is a great tool to make lot's of money. It certainly is. But this seems to be rather a limited vision for such a highly useful sets of methods and models given to us by the methodology of Neuro-Linguistic Programming.

IANLP feels comitted to support all nlp-teaching trainers who want to train people in NLP not only to make money, but much more to make a quality change in the world by making quality changes in their very personal life and in the lifes of people they live and work with.

For years John Grinder, one of the founders of NLP, has been reminding us, that one of the big mistakes they did, back in the early years of discovering NLP, was, that they produced ‚technicians‘. People who could ‚do‘ NLP very well to other people, but not to themselves. This is - as he calls it - the ultimate folly. To use the excellent tools of NLP to influence other people to change their behavior without being able and willing to influence myself to change my life.

IANLP's vision is a Neuro-Linguistic Programming that is trained and used on high quality and high ethical standards. Thus ‚Creating a world people want to belong to‘ as Robert Dilts - one of the most creative NLP-persons alive - puts it.

This will only come true thru the good work of all NLP-trainers throughout the world. It's us nlp-trainers who will create and live a global vision, thus giving NLP the status it earns. Inviting thousands and thousands more of people to use this excellent communication tool to help understand each other and solve problems thru open and trustful communication. Respecting values, celebrating differences, creating beautiful self-dependent humans. Maybe we cannot save the planet, but we can certainly work on it, lovingly.

The seal of IANLP proofs to students that she/he is being trained on international standards and her/his trainer is a professional member of the world's biggest NLP-Network. As IANLP's secretary general I like to serve all Fellow Member Trainers around the world to bring high quality NLP to the people of their country.

Proud to be NLP
IANLP – Quality and Ethics

Over the course of the past 20 years,
the IANLP trade name has come to represent
superior quality and impeccable ethics in NLP-training.

Ask your trainer for a certificate with the worldwide recognized seal of the
IANLP. Obtain a list of trainers in your geographical area by contacting
info@ia-nlp.org or by visiting our web-site at www.ia-nlp.org.

IANLP International Association for Neuro-Linguistic Programming

What is, in your opinion, NLP and which should be the role of a NLP trainer?

My personal vision for NLP is quite broad. I belief that NLP is the method for shaping one's life and might very well be taught at elementary schools some day. Maybe at that time it will not be called NLP anymore. But it's certainly the instrument to live self-dependency, outcome and ressource orientation and modell and implement useful day-to-day strategies for a better life for everybody. In that sense NLP has an infinite potential. In more private day-to-day use as well as in business context. The world today

presents us with many examples where NLP would be a great support to people. My personal field of professional experience is business consulting. 20 years ago when I tried to bring a more holistic view into business, to include peoples personal values and visions into the ethics and outcomes of a company, this was a quite extraordinary approach. The tools of NLP help to understand that serious business might very well be fun and fascination too, and in addition, doing value-oriented business will help not only the company and it's customers but the community and the globe.

Now, in my view a good nlp-trainer - besides knowing nlp by heart and having a wide variety of didactics and methods at his/her hands - has to be able to 'walk the talk'. This means nlp should be taught by using nlp. I call this dynamic learning. I believe strongly that there is by far enough know-how in the world. Whereas our grandparents and our parents used to have to fight in order to be able to receive information (quantity), today it is not so much the question of getting information anymore. It is much more the question of selecting valuable information (quality) and - above all - being able to implement that information into day-to-day live (competence). In other words, it seems to me that for quite some time mankind has had all the information of how to make peace, but we seem to lack the ability to bring that know-how into the world. NLP is a model of acquiring competence. Therefore a good nlp-training is much more about 'doing' and 'training' then 'listening' and 'writing'. Thus a good nlp-trainer should be able to constantly 'do' what he is talking about and design good training sequences to help to implement the know-how of nlp into the body, into the unconscious behaviour of the students.

How is NLP perceived in Switzerland, what do you like the most about your activity there?

Some 20 years ago, people who were trained in NLP, did not so much talk about what it was, that enabled them to work so effective in communication. Today, for people working in communications, it has become a mark of professionalism to have a certification in NLP-training. My partner trainers and I here in Switzerland, are proud to have reached this good public reputation for NLP. At the same time there are still many more potential NLP-users than there are NLP-trained people and people who have not even heard about NLP yet. So we feel that the market potential is still big and there is still lot's of work out there. To give an example: When we sent out NLP-material to school psychologists some ten years ago, many of them returned the material, stating 'NLP seems to be of little use to us'. Today educational state authorities of Switzerland are organizing NLP-trainings for exactly this clientele.

Personally I still love very much to help people to 'get on their way'. I think it is a great privilege to work as nlp-trainer because the work is always new and inspiring. Looking at the world thru the models of nlp keeps me young and alive and curious and this is really lot's of fun. Sometimes when I work in front of people I listen to what I am saying and am puzzeled where all the new ideas and jokes and metaphors are coming from! A second ago it was certainly not there in my head - at least not in my conscious awareness - and now it jumps out over my lips and get's us into new spaces of thinking or laughing (which is always a good place to be).

What is IANLP and what future plans do you have?

IANLP fulfills all the requirements of setting worldwide acceptable, firmly established standards that are accepted by the professional community. Over the past 20 years, the IANLP trade name has come to represent high quality training and IANLP is committed to build and strengthen this tradition.

I think the main reasons why so many trainers around the globe choose to certify under IANLP standards are:

- C Worldwide Recognition IANLP certified standards correspond with accepted standards in use worldwide.
- C Impartial and Superordinate IANLP as a standard setting entity is neutral in appearance and is therefore acceptable to trainers coming from various training institutions and/or national and international associations.
- C No competition to trainers and local or national training associations. IANLP as an organization limits itself to the setting of standards. IANLP provides neither training, nor memberships, nor is IANLP engaged in any public relations efforts. These latter activities are all pursued by national and local training institutions. Therefore, IANLP never competes with trainers in their local markets.
- C Reliable Standards and regulations for both trainers and students Standards and regulations by IANLP are not based on a consensual decision making model by its members and can therefore be expected to provide long-term stability. This long-term stability provides trainers with a predictable environment for planning their activities. Nevertheless, IANLP always welcomes suggestions for changes and improvements made by our fellow member trainers.
Upon request, IANLP standards can be slightly modified to reflect differing local needs as long as all minimal requirements are met.
- C Networking IANLP serves as a platform to establish contact between clients/students and fellow member trainers of their world region.

IANLP supports networking among their fellow member trainers by providing members with contact information of other fellow members. Beyond this, IANLP is not involved in organizing activities. IANLP explicitly encourages the formation of local and regional associations to complement the activities of IANLP.

What support do you expect from an international organization like IANLP?

This might sound strange, but personally I don't feel in need of any more support from IANLP. By being the way it is, IANLP supports me the best. The firm stability of IANLP's training standards is support for me and our school. If more and more NLP-trainers from around the globe are becoming fellow member trainers IANLP, then I will benefit more and more from IANLP. Because then IANLP standards will truly be the known standard and education authorities from our country will recognize this standard and our work here in Switzerland even better.

What message would you choose for the trainers from a country where NLP is at it's beginning?

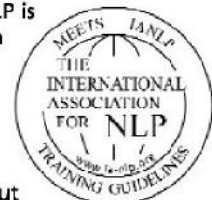
- Have the courage and go for quality! I know that this is not always easy when we have other people offering 7-days practitioner and 'accelerated' nlp-trainings and such. But in the long run it pays. This means that you have to work on your identity as school and as trainer. Be aware that the certificates are not merely an attestation of 'having been in class' but much more so a certificate for competency! If a student does not reach that competency don't give the certificate. Ask for additional work, offer additional training, stop training, whatever is appropriate for this individual student. This will show that you care for quality more than money.
- Get as many different trainers and schools into a country association as possible. This will help all nlp to get official recognition.
- Check out official certifications of adult education in your country and find ways to establish nlp-practitioner, nlp-master, nlp-trainertraining as part (basis) of such trainings. If people can reach official certification by nlp-trainings this will greatly help to bring people into nlp-trainings and to heighten the reputation of nlp.

Feel free to contact me anytime. I am happy and proud to be partner in the network of IANLP!

Leading NLP-Trainers of Five Continents have joined IANLP.

Will you?

Over the past 20 years, the IANLP trade name has come to represent high quality training. IANLP is committed to continuously strengthen and build upon this tradition. NLP-teaching trainers with high ethical standards and superior training quality are eligible to be designated 'Fellow Member Trainer IANLP'. IANLP has established standards that are accepted by the professional community worldwide.



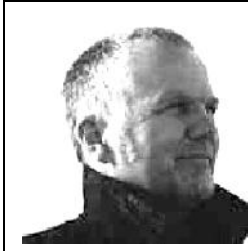
Ask for a free copy of the 'Criteria for Recognition' as Fellow Member Trainer IANLP and find out how to affix your certificates with the seal of world's largest and most respected nlp-standardization organization!

IANLP International Association for Neuro-Linguistic Programming

Buckstrasse 13, CH-8422 Pfungen, Switzerland, Tel. +41-52-315 52 52, Fax +41-52-315 52 53
mailto:info@ia-nlp.org http://www.ia-nlp.org/

Ueli Frischknecht, uf@nlp.ch
Secretary General IANLP
NLP-Academy Switzerland

Workshop E2



NLP-Health-Practitioner

Ray Wilkins

www.ehmswilkins.com

IN-Standards for NLP-HEALTH Practitioner Certification

This standard for the NLP-Health practitioner is developed by our member Ray Wilkins from IN Member Institute: „College for Coaching, Training, Art and Complementary Medicine BCMA“

We are very grateful for this contribution and inspired by his ideas.

Ray has also published an article on his wonderful work on our website:

www.nlp-institutes.net/profile/wilkins/wilkins_articel1_d

He says about the curriculum of the NLP-Health-Practitioner: "In my view this training differs to the normal nlp practitioner not only in content and processes but also in its seriousness (working with illness and symptoms to create health) using mainly the Philosophy of NLP and other Complementary techniques I think, is a very responsible and complex Training Programm. This is why the Qualification standards are set high from the beginning. I see in my Vision that at the end of an NLP-Health Practitioner Training that Graduates can and do work successfully in their offices curing and treating illness and teaching Health. This is also why one of the Training criteria is the understanding of basic Anatomy, Physiology, and Illness creating a combination of NLP (psychological/spiritual causes of illness) and basic understanding of normal Medicine.

I am offering this Training Programm because I feel that the Health system fails to discover and treat the deeper causes of disease and that through the understanding of NLP we can also treat the unconscious Strategies of why people become ill therefore creating a healthier self-responsible attitude towards Health.

I have been working for over 20 years as a Heilpraktiker, Coach and Trainer using NLP and other Healing Methods in my practice and I believe that one of the best ways to change your life is through healing your body mind and spirit."

You find more on our website under:

www.nlp-institutes.net/healthpractitionercertification

Workshop E2



NLP-Health-Practitioner

Ray Wilkins
www.ehmswilkins.com

IN-STANDARDS für die NLP-Health Practitioner Zertifizierung

Dieses Curriculum für den NLP-Health-Practitioner wurde von unserem IN-Mitglied Ray Wilkins vom IN-Mitgliedsinstitut: „College for Coaching, Training, Art and Complementary Medicin BCMA“ entwickelt.

Wir haben seinen Beitrag dankbar als neues IN-Curriculum aufgenommen und sind von seinen Ideen begeistert.

Ray hat auch einen Artikel über seine wundervolle Arbeit auf unserer Webseite veröffentlicht unter: www.nlp-institutes.net/profile/wilkins/wilkins_articel1_d

Zum Curriculum des NLP-health-Practitioners sagt er: "Dies ist kein normales NLP-Practitioner-Training. Es unterscheidet sich nicht nur in Inhalt und der Anzahl der zusätzlichen Prozesse, sondern vor allem durch Praxisnähe und Ernsthaftigkeit in der Arbeit mit Symptomen und Krankheiten, um den Zustand der Gesundheit zu erreichen.

Die Kombination vom Schwerpunkt NLP in Verbindung mit Complementary Health Techniks als Heilungsweg machen dieses Training sehr verantwortungsvoll und komplex. Deshalb sind die Qualifikationskriterien von Anfang an sehr hoch.

In meiner Vision sehe ich wie NLP-Health-Practitioner am Ende der Ausbildung mit Erfolg in ihren Praxisräumen Krankheiten heilen und verhindern, sowie Gesundheit lehren. Dies ist auch der Grund warum das Basiswissen über Anatomie, Physiologie und Krankheiten ein wichtiger Bestandteil der Ausbildung oder eine Voraussetzung ist.

Ich habe dieses Training entwickelt weil das herkömmliche Gesundheitswesen versagt hat in seiner Aufgabe nach den tieferen Ursachen der Krankheiten zu forschen und sie ganzheitlich zu heilen.

Es ist machbar, unbewusste Strategien warum Menschen krank werden zu verstehen, eine Heilung einzuleiten und dadurch die Chance für einen selbstverantwortlichen und gesunden Umgang mit Gesundheit zu ermöglichen.

Ich arbeite seit über 25 Jahren als Heilpraktiker, Coach und Trainer für Gesundheit, benutze NLP und andere alternative Heilungsmethoden in meiner Praxis und weiß aus Erfahrung dass der gesündeste Weg sein Leben zu verändern darin besteht, das im Einklang mit Körper, Geist und Seele zu tun. Diese Erkenntnis ist so alt wie die Menschheit, es ist jetzt Zeit, dass wir sie in die Tat umsetzen."

Mehr dazu finden Sie auf der Webseite der IN

unter: www.nlp-institutes.net/healthpractitionercertification_d

Integral Inspiration 5



Success and Success Strategies

Graves Level 5

Nandana Nielsen

www.nlp-nielsen.de

5. level: success and strategies leading to success (orange)

Description: The doer, the materialist whose goal it is to individually, politically and materialistically experience the thrill and fulfillment of exceptional achievements which he likes to arrive at through his competence and adept application of power, fame and his standing. In short, it is his primary goal to be successful. Improve on things is his main maxim. Progress through the best solutions, dominating the competition, hunting for a better life and for riches. Unveiling the world's secrets and exploiting them for a life of higher standing. Harnessing the laws of nature. Science dominates politics, economics and human ongoings. Can not stop at thinking about the world, also thinks about the act of thinking. Searches for truth and meaning in an individualistic fashion. Concentrates on achievements, can be interested in communal well being. Wants to be regarded as something special, cultivates his image. Accepts and admires experts, whereas the ultimate success decides over which knowledge he will use.

Self-expression: I am continuously getting better.

Values: Autonomy, progress, success, wealth. Highly motivated to perform to the highest standards, determined, striving for material benefits. Entrepreneur, modern thinking will be rewarded. Thinks strategically to arrive at effective solutions. To be: bigger, better, faster and better known are his motivation for action.

Transition: Acknowledge what material wealth can not supply. Yearning for companionship and sharing with others. Growing aware of society's wrongs through the distribution problem. Miss inner peace and an inner wealth.

Healing: Discovers a connection to others, strives for societal wealth.

Style of leadership: Humans and the world at large can be made more productive. Which way to take will be decided upon facts. Managers plan, organize, motivate, control and accredit the work to be done. The organization's well being is first priority, after which human concerns can be considered.

Organizational structure: The main goal is to keep the organization competitive. Competitive brands and competitors outside of the own organization are closely scrutinized. Employees that show an outstanding performance are financially rewarded. This reward gives them the feeling of getting a piece of the pie and motivates them to keep up their efforts and good work. People can be exchanged at any time, capitalism demands to maximize profit at all costs.

Trans-questions: Can I enjoy and celebrate my success? What correlations in nature and science fascinate me? Am I allowed to win and be pleased with myself? How can I profit in a fair competition with others? Where in my life am I positively approaching my limits?

Inspirations:

Karin Pätze & Rudolf Metzner: EKS/Find your Ambition

Carlos Salgado: Ballgame

Gudrun Henne: Dance your brilliancy. Three Circles for Dreamer, Critic and Realist

Heidi Westerkowski: Collage of Success

Integrale Inspiration 5



Erfolg und Erfolgsstrategien

Graves Stufe 5

Nandana Nielsen

www.nlp-nielsen.de

5. Stufe: Erfolg und Erfolgsstrategien (Orange)

Beschreibung: Der „Macher“, der Materialist, sein Ziel ist es, individuell, politisch und materialistisch durch fachkundige und geschickte Anwendung von Macht, Ruhm und Ansehen lustvoll den Nervenkitzel zu gewinnen, zu erleben und die Befriedigung über großartige Leistungen zu erlangen – kurz, erfolgreich zu sein. Dinge besser zu machen, ist die Hauptmaxime. Fortschritt durch die besten Lösungen, im Wettstreit als Bester gewinnen, das gute Leben und den Reichtum suchen. Die Geheimnisse der Welt aufdecken und sie für ein Leben mit höherem Standard nutzen. Die Naturgesetze den eigenen Zwecken unterwerfen. Wissenschaft beherrscht Politik, Wirtschaft und das menschliche Geschehen. Kann nicht nur über die Welt nachdenken, denkt auch über das Denken selbst. Sucht nach Wahrheit und Sinn in individualistischer Weise. Konzentriert sich auf Ergebnisse, kann auch am Gemeinwohl interessiert sein. Möchte als etwas Besonderes anerkannt werden, pflegt sein Image. Erkennt Experten an, wobei der Erfolg entscheidet, welches Wissen die besten Aussichten hat, angewandt zu werden.

Selbsta Ausdruck: Ich verbessere mich.

Werte: Unabhängigkeit, Fortschritt, Erfolg, Reichtum. Hohe Leistungsmotivation und Entschlossenheit, strebt materiellen Gewinn an. Unternehmertum und fortschrittliches Denken werden belohnt. Denkt strategisch, um wirksame Problemlösungen zu finden. Größer, besser, schneller und bekannter zu werden sind Impulsgeber für Aktivität.

Übergang: Begrenztheit von materiellem Wohlstand erkennen. Bedürfnis nach Gemeinschaft und mit anderen zu teilen. Sensibilisierung für Ungerechtigkeiten durch Verteilungsproblematik. Vermisst inneren Frieden und inneren Reichtum.

Heilung: Die Verbundenheit mit anderen wird entdeckt und anerkannt, Streben nach gesellschaftlichem Wohlstand.

Führungsstil: Die Welt und die Menschen können in ihrer Leistungsfähigkeit verbessert werden. Fakten entscheiden darüber, wie vorgegangen wird. Manager planen, organisieren, motivieren, kontrollieren und beurteilen die Arbeit. An erster Stelle steht die Lebensfähigkeit der Organisation, an zweiter Stelle der Mensch.

Organisationsstrukturen: Die Fähigkeit für Wettbewerb und Konkurrenzkampf zu erhalten sind Schlüsselaufgaben in diesem Bereich. Konkurrierende Marken und Mitstreiter außerhalb der eigenen Organisation stehen im Focus des Interesses. Leistungsstarke Mitarbeiter werden finanziell belohnt. Diese Belohnung gibt ihnen das Gefühl, auch ein Stück von dem Kuchen zu bekommen und sich gleichzeitig daran zu freuen, gute Arbeit geleistet zu haben. Menschen können jederzeit ausgetauscht werden, die freie Marktwirtschaft wird von ihren eigenen Gesetzen der Gewinnmaximierung gesteuert.

Trans-Fragen: Kann ich Erfolg genießen und feiern? Welche wissenschaftlichen Zusammenhänge in Natur und Technik faszinieren mich? Darf ich ein Gewinner sein und mich darüber freuen? Wie ziehe ich aus fairem Wettkampf mit anderen einen Gewinn? Wo gehe ich in meinem Leben positiv an Grenzen des mir Möglichen?

Inspirationen:


Karin Pätze & Rudolf Metzner: EKS/Zielfindung

Carlos Salgado: Ballspiel

Gudrun Henne: Tanz der Disneystrategie

Heidi Westerkowski: Erfolgscollage

Workshop F1

	<p style="text-align: center;">Strategies for Success</p> <p style="text-align: center;">Putting the "Neuro" Back Into NLP</p> <p style="text-align: center;">Dr. Richard Bolstad</p> <p style="text-align: center;">www.transformations.net.nz/</p>
---	--

The Use of Neurology

Increasingly, those of us working with human beings have come to terms with the fact that we are communicating with and through the human nervous system. Of course, what happens between human beings is not able to be *reduced* to neurology, any more than the beauty of a Rembrandt painting can be *reduced* to the chemistry of oil paints. However, if we want to paint like Rembrandt, a knowledge of that chemistry can be crucial. If we want to understand human communication, a knowledge of how the brain functions (neurology) will be similarly crucial. This is the starting point of the discipline called Neuro Linguistic Programming.

It was also the starting point for most of western psychotherapy. Sigmund Freud's declared aim was "to furnish a psychology that shall be a natural science: that is to represent psychical processes as quantitatively determined states of specifiable material particles, thus making these processes perspicuous and free from contradiction" (Freud, 1966).

Everything we experience of the world comes to us through the neurological channels of our sensory systems. The greatest spiritual transcendence and the most tender interpersonal moments are "experienced" (transformed into internal experiences) as images (visual), sounds (auditory), body sensations (kinesthetic), tastes (gustatory), smells (olfactory) and learned symbols such as these words (digital). Those experiences, furthermore, can be re-membered (put together again) by use of the same sensory information. Let's take a simple example.

Think of a fresh lemon. Imagine one in front of you now, and feel what it feels like as you pick it up. Take a knife and cut a slice off the lemon, and hear the slight sound as the juice squirts out. Smell the lemon as you lift the slice to your mouth and take a bite of the slice. Taste the sharp taste of the fruit.

If you actually imagined doing that, your mouth is now salivating. Why? Because your brain followed your instructions and thought about, saw, heard, felt, smelled and tasted the lemon. By recalling sensory information, you recreated the entire experience of the lemon, so that your body responded to the lemon you created. Your brain treated the imaginary lemon as if it was real, and prepared saliva to digest it. Seeing, hearing, feeling, smelling and tasting are the natural "languages" of your brain. Each of them has a specialised area of the brain which processes that sense. Another NLP term for these senses is "Modalities". When you use these modalities, you access the same neurological circuits that you use to experience a real lemon. As a result, your brain treats what you're thinking about as "real".

Understanding this process immediately illuminates the way in which a number of psychotherapeutic problems occur. The person with Post Traumatic Stress Disorder uses the same process to recreate vivid and terrifying flashbacks to a traumatic event. And knowing how these brain circuits allow them to do that also shows us a number of ways to solve the problem.

Perception Is Not A Direct Process

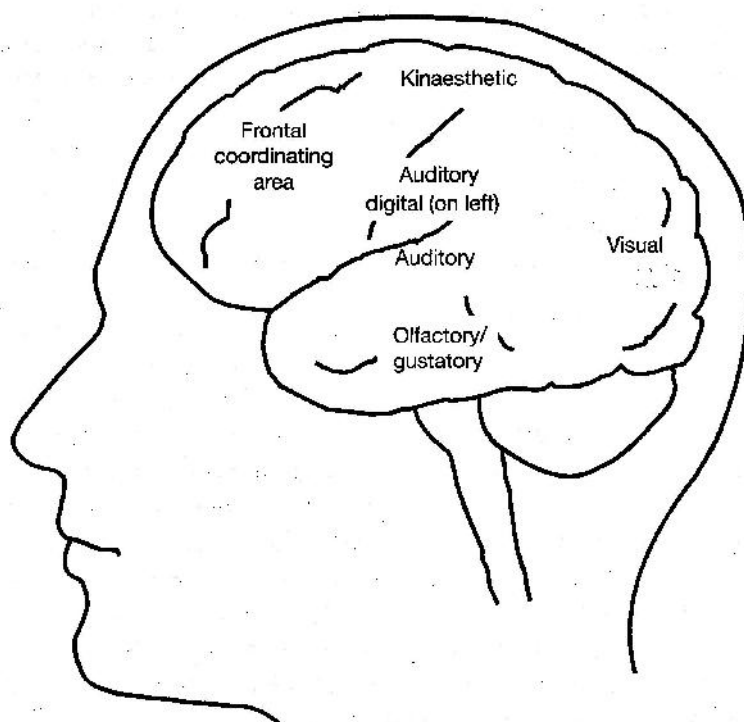
Perception is a complex process by which we interact with the information delivered from our senses. Biochemist Graham Cairns Smith points out that there are areas of the neural cortex (outer brain) which specialise in information from each of the senses (he lists the modalities as olfactory, gustatory, somatosensory, auditory and visual). However there is no direct connection between the sense organ (the retina of the eyes, for example) and the specialised brain area which handles that sense. The cortex is the outer area of the brain, and each sense has an area of cortex specialised for it. The visual cortex, for example, is at the back of the brain. A great deal of redesigning has to happen at other places, before the raw sensory data gets to areas of the cortex where we can "perceive" it.

Consider the case of vision, for example. Impulses from the retina of the eye go first to the lateral geniculate body (see second diagram below), where they interact with data from a number of other brain systems. The results are then sent on to the visual cortex, where "seeing" is organised. Only 20% of the flow of information into the lateral geniculate body comes from the eyes. Most of the data that will be

organised as seeing comes from areas such as the hypothalamus, a mid-brain centre which has a key role in the creation of emotion (Maturana and Varela, 1992, p 162). What we "see" is as much a result of the emotional state we are in as of what is in front of our eyes. In NLP terminology, this understanding is encapsulated in the statement "The map is not the territory". The map your brain makes of the world is never the same as the real world.

Because the brain is a system with feedback loops, this process goes both ways. What we see is affected by our emotions, and it also shapes those emotions. Depression, anxiety, confusion, and anger are all related to certain "maps" of the world; certain types of perceptual distortion. So are joy, excitement, understanding and love. For example, the person who is depressed often actually takes their visual memories of the day's experiences and darkens them, creating a gloomy world. Notice what that does. Take a memory of a recent experience you enjoyed, and imagine seeing it dull and grey. Usually, this doesn't feel as good, so make sure you change it back to colour afterwards.

Figure A: Specialised areas of the cortex



Colouring the World

To get a sense of how "creative" the perception of sensory information is, consider the example of colour vision. Tiny cells in the retina of the eye, called rods and cones, actually receive the first visual information from the outside world. There are three types of "cones", each sensitive to light at particular places on the spectrum (the rainbow of colours we can see, ranging from violet through blue, green, yellow and orange to red). When a cone receives light from a part of the spectrum it is sensitive to, it sends a message to the brain. The cone does not know exactly which "colour" it just saw; it only knows whether the light was within its range. The first type of cone picks up light at wavelengths from violet to blue green, and is most sensitive to light that is violet. The second type picks up light from violet to yellow, and is most sensitive at green. The third type picks up light from violet to red, and is most sensitive to yellow. The most overlap in the sensitivity of these three types of cone happens in the middle colours (green-and yellow) and as a result these colours appear "brighter" than red and blue, when independent tests verify that they are not (Gordon, 1978, p 228).

If the brain only gets information from three overlapping types of cone, how does the brain tell which colour was "actually there"? The answer is that it makes an estimate. In a specific "colour" area of the visual cortex, the brain compares the results from several cones next to each other, taking a sample of the three different kinds, in order to guess which colour was actually present (Cairns-Smith, 1998, p 163-164). The colour scheme that we "see" is a very complex guess. In fact, you've probably noticed that colours seem to change when placed next to other colours. A blue that looks quite "pleasant" next

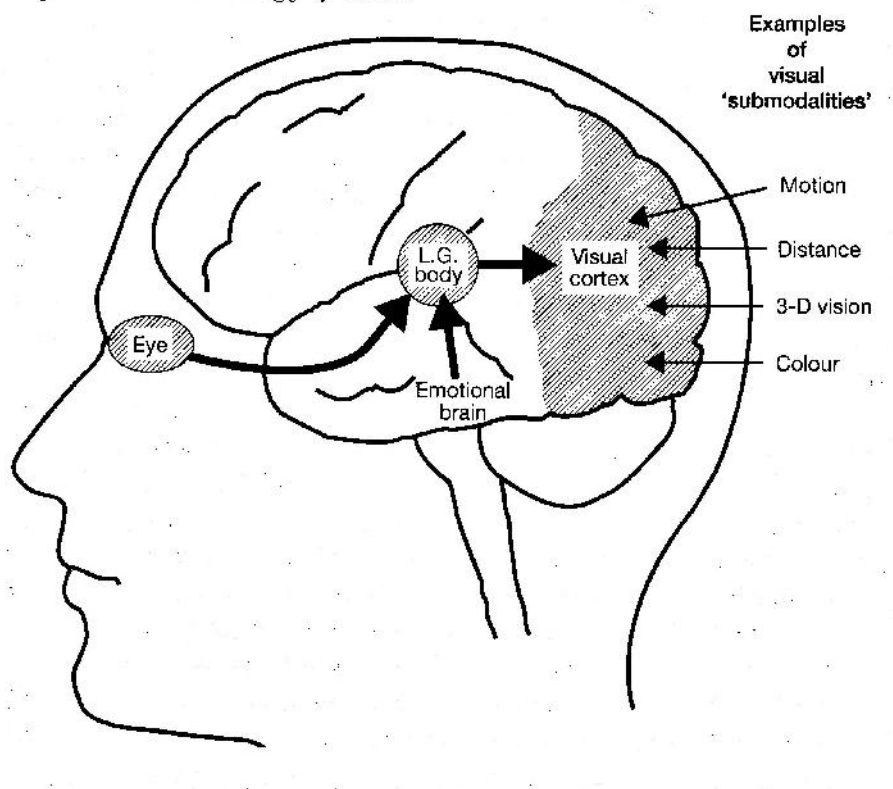
to a green may look "too strong" when seen next to a red, or vice versa. Placing a dark border around a colour makes it seem less "saturated" or pure (Gordon, 1978, p 228). Furthermore, what colours we see will also be affected by our emotional state. In everyday speech, we talk about "having a blue day" and about "seeing the world through rose tinted glasses". Emotional information altering the perception of colour is actually fed into the visual system at the lateral geniculate body, as mentioned above.

The area of the visual cortex which makes final colour decisions is very precisely located. If this area of the brain is damaged in a stroke, then the person will suddenly see everything in black and white (acquired cerebral achromatopsia). At times a person will find that damage results in one side of their vision being coloured and one side being "black and white" (Sacks, 1995, p 152). This phenomenon was first reported in 1888, but between 1899 and 1974 there was no discussion of it in the medical literature. Medical researcher Oliver Sacks suggests that this resulted from a cultural discomfort with facts that showed how "manufactured" our vision is.

In 1957, Edwin Land, inventor of the Polaroid instant camera, produced a startling demonstration of the way our brain "makes up" colour schemes. He took a photo of a still life, using a yellow light filter. He then made a black and white transparency of this image. When he shone a yellow light through this transparency, viewers saw an image of the still life, showing only those areas that had emitted yellow light. Next he took a photo of the same still life, using an orange filter. Again he made a black and white transparency, and shone orange light through it. This time, viewers saw all the areas that had emitted orange light. Finally, Land turned on both transparencies at once, shining both yellow and orange light onto the screen. Viewers expected to see a picture in orange and yellow. But what they actually saw was full colour; reds, blues, greens, purples –every colour that was there in the original! The difference between the yellow and orange images had been enough to enable the viewers' brains to calculate what colours might have been there in the "original scene". The full colour experience was an illusion; but it is the same illusion that our brain performs at every moment (Sacks, 1995, p 156). That is to say, the colours you are seeing right now are not the colours out here in the world; they are the colours your brain makes up.

While we are on the subject of colour, it's worth noting how fully our social and psychological experience shapes our colour vision. Dr T.F. Pettigrew and colleagues in South Africa were studying "dichoptic vision". Their subjects had a mask on so they could be shown one picture to their right eye and one to their left eye. A picture of a white face was sent to one eye, and that of a black face to the other eye, at the same time. Both English speaking South Africans and "coloured" South Africans reported seeing a face. But Afrikaners tested could not see the face. They saw nothing! At a level deeper than the conscious mind, they could not fuse a black face and a white face (Pettigrew et alia, 1976).

Figure B: The neurology of vision



Modalities and Submodalities

Inside the visual cortex, there are several areas which process "qualities" such as colour. In NLP these qualities are known as visual "submodalities" (because they are produced in small sub-sections of the visual modality). Colour is one of the first fourteen visual submodalities listed by Richard Bandler (1985, p 24). The others are distance, depth, duration, clarity, contrast, scope, movement, speed, hue, transparency, aspect ratio, orientation, and foreground/background. Colour is also one of a list described by Psychology pioneer William James as early as 1890:

"The first group of the rather long series of queries related to the illumination, definition and colouring of the mental image, and were framed thus: Before addressing yourself to any of the questions on the opposite page, think of some definite object -suppose it is your breakfast table as you sat down to it this morning- and consider carefully the picture that rises before your mind's eye.

1. *Illumination* - Is the image dim or fairly clear? Is its brightness comparable to that of the actual scene?

2. *Definition* - Are all the objects pretty well defined at the same time, or is the place of sharpest definition at any one moment more contracted than it is in a real scene?

3. *Colouring* - Are the colours of the china, of the toast, bread-crust, mustard, meat, parsley, or whatever may have been on the table, quite distinct and natural?" (James, 1950, Volume 2, p51)

Since 1950, another such list has been constructed by research on the physiology of vision. Within the visual cortex, certain areas of cells are specialised to respond to specific visual structures. The function of such cells can be found in two ways. Firstly, in a rather inhumane way, their function can be identified by connecting an electrode to the cells in a monkey's brain and finding out which visual objects result in those cells being activated. Secondly, the cells' function can be identified by studying people who have accidentally suffered damage to them. When a group of such cells are damaged, a very specific visual problem results.

For example, there are cells which respond only to the submodality of motion. These cells were found in the prestriate visual cortex of monkeys' brains in the early 1970s. When the monkey watched a moving object, the motion cells were activated as soon as movement began. In 1983, the first clinical cases were found of people with these specific cells damaged, resulting in central motion blindness (akinetopsia). A person with akinetopsia can see a car while it is still, but once the car moves, they see it disappear and reappear somewhere else. They see life as a series of still photos (Sacks, 1995, p 181).

Neurologically speaking, size, motion and colour are specialised functions, deserving of the name "submodalities". Many other such functions have been neurologically identified, including brightness, orientation (the tilt of the picture), and binocular disparity (depth and distance).

The first research on the neurological basis of visual submodalities was done by David Hubel and Torsten Wiesel in the 1950s and 1960s (Kalat, 1988, p 191-194). They showed that even these core submodality distinctions are a learned result of interaction with the environment. We are not born able to discriminate colour, for example. If we lived in a world with no blues, it is possible that the ability to "see" blue would not develop. If this seems unbelievable, consider the following experiment on the submodality of orientation, done by Colin Blakemore and Grant Cooper (1970).

Newborn cats were brought up in an environment where they could only see horizontal lines. The area of the cortex which discriminates vertical lines simply did not develop in these cats, as demonstrated by checking with electrodes, and by the cats' tendency to walk straight into chair legs. Similarly, cats raised where they could only see vertical lines were unable to see horizontal objects, and would walk straight into a horizontal bar. These inabilities were still present months later, suggesting that a critical phase for the development of those particular areas of the brain may have passed.

Higher Levels of Analysis

The story of seeing is not yet complete with submodalities, however. From the visual cortex, messages go on to areas where even more complex meta-analysis occurs, in the temporal cortex and parietal cortex.

In the temporal cortex there are clusters of cells which respond only to images of a face, and other cells which respond only to images of a hand. In fact, there seem to be cells here which store 3-D images of these and other common shapes, so that those shapes can be "recognised" from any angle. Damage to these areas does not cause "blindness", but it does cause an inability to recognise the objects presented (Kalat, 1988, p 196-197). There is a specific area which puts names to faces, and damage here means that, while a photo of the person's partner may look familiar, the person is unable to name them. There is also an area of the temporal cortex which creates a sense of "familiarity" or "strangeness". When a

person is looking at a picture, and has the "familiarity" area stimulated, they will report that they have suddenly "understood" or reinterpreted the experience. When they have the "strangeness" area stimulated, they report that something puzzling has occurred to them about the image. If you then explain to them "rationally" that the object is no more or less familiar than it was, they will argue for their new way of experiencing it. They will tell you that it *really* has changed! It feels changed! It looks different.

The analysis done in the parietal cortex is even more curious. This area seems to decide whether what is seen is worth paying conscious attention to. For example, there are cells here which assess whether an apparent movement in the visual image is a result of the eyes themselves moving, or a result of the object moving. If it decides that the "movement" was just a result of your eyes moving, it ignores the movement (like the electronic image stabiliser on a video camera). Occasionally, this malfunctions; most people have had the experience of scanning their eyes quickly across a still scene and then wondering if something moved or if it was just their own eye scanning.

Interestingly, if one of these meta-analysis areas is stimulated electronically, the person will report that there have been changes in their basic submodalities. Researchers have found that if they stimulate the "familiarity" area, not only do people report that they get the feeling of familiarity, but they also see objects coming nearer or receding and other changes in the basic level submodalities (Cairns-Smith, p168).

This relationship between submodalities and the "feeling" of an experience is the basis of some important NLP processes, called submodality shifts. If we ask someone to deliberately alter the submodalities of something they are thinking about, for example by moving the imagined picture away from them and brightening it up, they may suddenly get the "feeling" that their response to that thing has changed. And in fact, it will have changed. Remember the lemon I had you imagine at the start of this chapter. As you smell the juiciness of it, imagine it bigger and brighter and the smell getting stronger. Changing these submodalities changes your response right down to the body level.

Remembered and Constructed Images Use the Same Pathways as Current Images

So far, we have talked about research on how people "see" what is actually in front of their eyes. We have shown that raw data from the eyes is relayed through the lateral geniculate body (where it is combined with information from other brain centers including emotional centers), and through the occipital visual cortex (where the submodalities are created in specific areas). From here, messages go on to the temporal and parietal lobes where more complex analysis is done. One more key point explains how this comes to be so significant for personal change and psychotherapy.

Edoardo Bisiach (1978) is an Italian researcher who studied people with specific localised damage to a specific area of the posterior parietal cortex associated with "paying attention visually". When this area of the cortex is damaged on one side, a very interesting result occurs. The person will fail to pay attention to objects seen on the affected side of their visual field. This becomes obvious if you ask them to describe all the objects in the room they are sitting in. If the affected side is the left, for example, when they look across the room, they will describe to you all objects on the right of the room, but ignore everything on the left. They will be able to confirm that those objects are there on the left, if asked about them, but will otherwise not report them (Kalat, 1988, p 197; Miller, 1995, p 33-34). Bisiach quickly discovered that this damage affected more than the person's current perception. For example, he asked one patient to imagine the view of the Piazza del Duomo in Milan, a sight this man had seen every day for some years before his illness. Bisiach had him imagine standing on the Cathedral steps and got him to describe everything that could be seen looking down from there. The man described only one half of what could be seen, while insisting that his recollection was complete. Bisiach then had him imagine the view from the opposite side of the piazza. He then fluently reported the other half of the details.

The man's image of this remembered scene clearly used the same neural pathways as were used when he looked out at Dr Bisiach sitting across the room. Because those pathways were damaged, his remembered images were altered in the same way as any current image. In the same way, the depressed person can be asked to remember an enjoyable event from a time before she or he was depressed. However, the visual memory of the events is run through the current state of the person's brain, and is distorted just as their current experience is distorted.

The successful artist Jonathon I suffered damage to his colour processing areas at age 65. After this a field of flowers appeared to him as "an unappealing assortment of greys". Worse, however, was his discovery that when he imagined or remembered flowers, these images were also only grey (Hoffman, 1998, p 108). If we change the functioning of the system for processing visual information, both current and remembered images will change.

Cross-referencing of Modalities

Submodalities occur neurologically in every sense. For example, different kinesthetic receptors and different brain processing occur for pain, temperature, pressure, balance, vibration, movement of the skin, and movement of the skin hairs (Kalat, 1988, p 154-157).

Even in what NLP has called the auditory digital sense modality (language), there are structures similar to submodalities. For example, the class of linguistic structures called presuppositions, conjunctions, helper verbs, quantifiers and tense and number endings (words such as "and", "but", "if", "not", "being") are stored separately from nouns, which are stored separately from verbs. Broca's aphasia (Kalat, 1988, p 134) is a condition where specific brain damage results in an ability to talk, but without the ability to use the first class of words (presuppositions etc). The person with this damage will be able to read "Two bee oar knot two bee" but unable to read the identical sounding "To be or not to be". If the person speaks sign language, their ability to make hand signs for these words will be similarly impaired.

I have talked as if each modality could be considered on its own, separate from the other senses. The opposite is true. Changes in the visual submodalities are inseparable from changes in other modalities, and vice versa.

When we change a person's experience in a visual submodality, submodalities in all the other senses are also changed. Office workers in a room repainted blue will complain of the cold, even though the thermostat has not been touched. When the room is repainted yellow, they will believe it has warmed up, and will not complain even when the thermostat is actually set lower! (Podolsky, 1938). A very thorough review of such interrelationships was made by NLP developer David Gordon (1978, p 213-261). These cross-modality responses are neurologically based, and not simply a result of conscious belief patterns. Sounds of about 80 decibels produce a 37% decrease in stomach contractions, without any belief that this will happen – a response similar to the result of "fear", and likely to be perceived as such, as the writers of scores for thriller movies know (Smith and Laird, 1930). These cross-modality changes generally occur out of conscious awareness and control, just as submodality shifts within a modality do.

Sensory Accessing and Representational Cues

As a person goes through their daily activities, information is processed in all the sensory modalities, continuously. However, the person's conscious attention tends to be on one modality at a time. It is clear that some people have a strong preference for "thinking" (to use the term generically) in one sensory modality or another.

As early as 1890, the founder of Psychology, William James defined four key types of "imagination" based on this fact. He says "In some individuals the habitual "thought stuff", if one may so call it, is visual; in others it is auditory, articulatory [to use an NLP term, auditory digital], or motor [kinesthetic, in NLP terms]; in most, perhaps, it is evenly mixed. The auditory type... appears to be rarer than the visual. Person's of this type imagine what they think of in the language of sound. In order to remember a lesson they impress upon their mind, not the look of the page, but the sound of the words.... The motor type remains -perhaps the most interesting of all, and certainly the one of which least is known. Persons who belong to this type make use, in memory, reasoning, and all their intellectual operations, of images derived from movement.... There are persons who remember a drawing better when they have followed its outlines with their finger." (James, 1950, Volume 2, p58-61)

Research identifying the neurological bases for these different types of "thought" began to emerge in the mid twentieth century. Much of it was based on the discovery that damage to specific areas of the brain caused specific sensory problems. A. Luria identified the separate areas associated with vision, hearing, sensory-motor activity, and speech (the latter isolated on the dominant hemisphere of the brain) as early as 1966.

By the time NLP emerged in the 1960s, then, researchers already understood that each sensory system had a specialised brain area, and that people had preferences for using particular sensory systems. In their original 1980 presentation of NLP, Dilts, Grinder, Bandler and DeLozier (1980, p 17) point out that all human experience can be coded as a combination of internal and external vision, audition, kinesthesia and olfaction/gustation. The combination of these senses at any time (VAKO/G) is called by them a 4-tuple. Kinesthetic external is referred to as tactile (somatosensory touch sensations) and kinesthetic internal as visceral (emotional and proprioceptive).

The developers of NLP noticed that we also process information in words and that words too have a specific brain system specialised to process them, as if they were a sensory system. They described this verbal type of information as "auditory digital", distinguishing it from the auditory input we get, for example, in listening to music or to the sound of the wind. In thinking in words (talking to ourselves) we pay attention specifically to the "meaning" coded into each specific word, rather than to the music of our

voice. "The digital portions of our communications belong to a class of experience that we refer to as "secondary experience". Secondary experience is composed of the representations that we use to *code* our primary experience –*secondary* experience (such as words and symbols) are only meaningful in terms of the *primary* sensory representations that they anchor for us." (Dilts et alia, 1980, p 75). When we talk to you in words about "music" for example, what we say only has meaning depending on your ability to be triggered by the word *music* into seeing, hearing or feeling actual sensory representations of an experience of music.

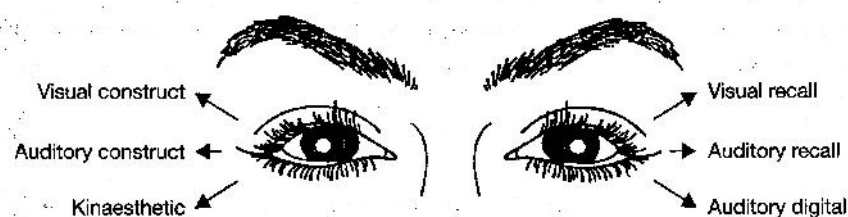
Words (auditory digital) are therefore a meta-sensory system. Apart from words, there are other digital meta-representation systems. One is the visual "digital system" used by many scientists, by composers such as Mozart, and computer programmers. This system too has a specific area of the brain which manages it. (Bolstad and Hamblett, "Visual Digital", 1999). In visual digital thinking, visual images or symbols take the place of words. Hence, Einstein says (quoted in Dilts, 1994-5, Volume II, p 48-49) "The words or the language, as they are written or spoken, do not seem to play any role in my mechanism of thought. The psychical entities which seem to serve as elements in thought are certain signs and more or less clear images which can be "voluntarily" reproduced and combined." Digital senses do not just meta-comment on "stable" primary representations of course. They actually alter those representations. By learning the word "foot" and the word "leg", you actually perceive those areas of your body as visually and kinesthetically distinct units, for example. This distinction does not occur in the New Zealand Maori language, where the leg from the thigh down plus the foot is called the *wae-wae*, and is considered one unit.

Robert Dilts (1983, section 3, p 1-29) showed that different brain wave (EEG) patterns were associated with visual, auditory, tactile and visceral thought. The developers of NLP claimed to have identified a number of more easily observed cues which let us know which sensory system a person is using (or "accessing") at any given time. Amongst these cues are a series of largely unconscious eye movements which people exhibit while thinking (1980, p 81). These "eye movement accessing cues" have become the most widely discussed of all the NLP discoveries. Outside of NLP, evidence that eye movements were correlated with the use of different areas of the brain emerged in the 1960s (amongst the earliest being the study by M. Day, 1964). William James referred to the fact that peoples eyes move up and back as they visualise. At one stage he quotes (Volume 2, p50) Fechner's "Psychophysique", 1860, Chapter XLIV. "In imagining, the attention feels as if drawn backwards towards the brain".

The standard NLP diagram of accessing cues (below) shows that visual thinking draws the eyes up, auditory to the sides and kinesthetic down. Note that auditory digital is placed down on the left side (suggesting that all the accessing cues on that side may correspond to the dominant hemisphere, where verbal abilities are known to be processed). In left handed subjects, this eye pattern is reversed about 50% of the time.

Eye movements are clues as to the area in their brain from which a person is getting (accessing) information. A second aspect of thinking is which sensory modality they then "process" or re-present" that information in. Accessing and representing are not always done in the same sensory system. A person may look at a beautiful painting (Visual accessing) and think about how it feels to them (kinesthetic representation). The person's representing of their experience in a particular language can be identified by the words (predicates) they use to describe their subject. For example, someone might say "I see what you mean." visually, "I've tuned in to you." auditorally, or "Now I grasp that." kinesthetically. The person who looks at the beautiful painting and represents it to themselves kinesthetically might well say "That painting feels so warm. The colours just flow across it." They experience the painting, in this case, as temperature and movement.

Figure C: The NLP eye accessing cues for a "normally organised" right-handed person



Research On The Eye Movement Phenomenon

Everything in the brain and nervous system works both ways. If place "A" affects place "B", then place "B" affects place "A". We saw previously that if changing submodalities affects whether you feel familiar looking at a picture, then changing the feeling of familiarity will also change the submodalities of your image.

In the same way, if thinking visually causes your eyes to be drawn up more, then placing the eyes up more will help you to visualise. Specifically, looking up to the left (for most people) will help them recall images they have seen before. Dr F. Loisel at the University of Moncton in New Brunswick, Canada (1985) tested this. He selected 44 average spellers, as determined by their pretest on memorising non-sense words. Instructions in the experiment, where the 44 were required to memorise another set of nonsense words, were given on a computer screen. The 44 were divided into four subgroups for the experiment.

Group One were told to visualise each word in the test, while looking up to the left.

Group Two were told to visualise each word while looking down to the right.

Group Three were told to visualise each word (no reference to eye position).

Group Four were simply told to study the word in order to learn it.

The results on testing immediately after were that Group One (who did actually look up left more than the others, but took the same amount of time) increased their success in spelling by 25%, Group Two worsened their spelling by 15%, Group Three increased their success by 10%, and Group Four scored the same as previously. This strongly suggests that looking up left (Visual Recall in NLP terms) enhances the recall of words for spelling, and is twice as effective as simply teaching students to picture the words. Furthermore, looking down right (Kinesthetic in NLP terms) damages the ability to visualise the words. Interestingly, in a final test some time later (testing retention), the scores of Group One remained constant, while the scores of the control group, Group Four, plummeted a further 15%, a drop which was consistent with standard learning studies. The resultant difference in memory of the words for these two groups was 61%.

Thomas Malloy at the University of Utah Department of Psychology completed a study with three groups of spellers, again pretested to find average spellers. One group were taught the NLP "spelling strategy" of looking up and to the left into Visual Recall, one group were taught a strategy of sounding out by phonetics and auditory rules, and one were given no new information. In this study the tests involved actual words. Again, the visual recall spellers improved 25%, and had near 100% retention one week later. The group taught the auditory strategies improved 15% but this score dropped 5% in the following week. The control group showed no improvement.

These studies support the NLP Spelling Strategy specifically, and the NLP notion of Eye Accessing Cues, in general (reported more fully in Dilts and Epstein, 1995). There are many other uses to which we can put this knowledge. Counsellors are frequently aiming to have their clients access a particular area of the brain. For example, a counsellor may ask "How does it *feel* when you imagine doing that?". Such an instruction will clearly be more effective if the person is asked to look down right before answering. The English phrase "it's *down right* obvious" may have its origins in this kinesthetic feeling of certainty.

The claim that which sensory system you talk in makes a difference to your results with specific clients was tested by Michael Yapko. He worked with 30 graduate students in counselling, and had them listen to three separate taped trance inductions. Each induction used language from one of the main three sensory systems (visual, auditory and kinesthetic). Subjects were assessed before to identify their preference for words from these sensory systems. After each induction, their depth of trance was measured by electromyograph and by asking them how relaxed they felt. On both measures, subjects achieved greater relaxation when their preferred sensory system was used (Yapko, 1981).

Strategies

To achieve any result, such as relaxation, each of us has a preferred sequence of sensory "representations" which we go through. For some people, imagining a beautiful scene is part of their most effective relaxation strategy. For others, the strategy that works best is to listen to soothing music, and for others simply to pay attention to their breathing slowing down as the feeling of comfort increases.

The concept of Strategies was defined in the book Neuro-Linguistic Programming Volume 1 (Dilts et alia, 1980, p 17). Here the developers of NLP say "The basic elements from which the patterns of human behaviour are formed are the perceptual systems through which the members of the species operate on their environment: *vision* (sight), *audition* (hearing), *kinesthesia* (body sensations) and *olfaction/gustation* (smell/taste).... We postulate that all of our ongoing experience can usefully be coded as

consisting of some combination of these sensory classes." Thus, human experience is described in NLP as an ongoing sequence of internal representations in the sensory systems.

These senses were written in NLP notation as V (visual), A (auditory), K (kinesthetic), O (olfactory) and G (gustatory). To be more precise, the visual sense included visual recall, where I remember an image as I have seen it before through my eyes (V^r); visual construct, where I make up an image I've never seen before (V^c); and visual external, where I look out at something in the real world (V^e). So if I look up and see a blue sky, and then remember being at the beach, and then feel good, the notation would go: $V^e \rightarrow V^r \rightarrow K$. Notice that, at each step, I did have all my senses functioning (I could still feel my body while I looked up), but my *attention* shifted from sense to sense in a sequence. The digital senses (thinking in symbols such as words) have also been incorporated into this NLP strategy notation, so that we can describe one of the common strategies people use to create a state of depression as $K^i \rightarrow A_d \rightarrow K^i \rightarrow A_d \dots$ (Feel some uncomfortable body sensations; tell themselves they should feel better; check how they feel now, having told themselves off; tell themselves off for feeling that way, and repeat ad nauseum!).

The TOTE Model

The developers of NLP used the T.O.T.E. model to further explain how we sequence sensory representations. The "TOTE" was developed by neurology researchers George Miller, Eugene Galanter and Karl Pribram (1960), as a model to explain how complex behaviour occurred. Ivan Pavlov's original studies had shown that simple behaviours can be produced by the stimulus-response cycle. When Pavlov's dogs heard the tuning fork ring (a stimulus; or in NLP terms an "anchor"), they salivated (response). But there is more to dog behaviour than stimulus-response.

For example, if a dog sees an intruder at the gate of its section (stimulus/anchor), it may bark (response). However, it doesn't go on barking forever. It actually checks to see if the intruder has run away. If the intruder has run away, the dog stops performing the barking operation and goes back to its kennel. If the intruder is still there, the dog may continue with that strategy, or move on to another response, such as biting the intruder. Miller, Gallanter and Pribram felt that this type of sequencing was inadequately explained in Pavlov's simple stimulus-response model. In Miller and Pribram's model, the first stimulus, (seeing the intruder) is the Trigger (the first T in the "TOTE"; Pavlov called this the "stimulus", and in NLP we also call this an "anchor") for the dog's "scaring-intruders-away" strategy. The barking itself is the Operation (O). Checking to see if the intruder is gone yet is the Test (second T). Going back to the kennel is the Exit from the strategy (E). This might be written as $V^e \rightarrow K^e \rightarrow V^e/V^c \rightarrow K^e$. Notice that the checking stage (Test) is done by comparing the result of the operation (what the dog can see after barking) with the result that was desired (what the dog imagines seeing – a person running away). In the notation, comparison is written using the slash key "/".

Lets take another example. When I hear some music on the radio that I really like (trigger or anchor), I reach over and turn up the radio (operation). Once it sounds as loud as I enjoy it sounding (test), I sit back and listen. The strategy, including the end piece where I listen (another whole strategy really) is $A^e \rightarrow K^e \rightarrow A^e/A^r \rightarrow K^e \rightarrow A^e$.

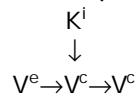
To revisit the strategy for depression mentioned above, we can now diagram it as $K^i \rightarrow A_d \rightarrow K^i/K^c \rightarrow A_d$. The first K^i is the *trigger, stimulus or anchor* which starts the strategy. The person feels a slightly uncomfortable feeling in their body. The next step, the A_d , is where they talk to themselves and tell themselves off for feeling that way. Next, they compare the feeling they get internally now (after telling themselves off) with the feeling they got before. (K^i/K^c). Noticing that it feels worse, they tell themselves off some more (the final exit A_d). The feeling of depression can be thought of as the result of repeatedly running this strategy, called "ruminating" by researchers into the problem (Seligman, 1997, p 82-83).

Once we understand that every result a person achieves is a result of a strategy which begins with some trigger and leads them to act and test that action, then we have a number of new choices for changing the way they run their strategy and the results they get. We will discuss these later in the book.

Meta-levels in Strategies

Miller, Gallanter and Pribram (1960) had recognised that the simple stimulus-response model of Pavlov could not account for the complexity of brain activity. Of course, neither can their more complex TOTE model. Any map is an inadequate description of the real territory. The TOTE model suggests that each action we take is a result of an orderly sequence A-B-C-D. In fact, as we go to run such a "strategy", we also respond to that strategy with other strategies; to use another NLP term, we go "meta" (above or beyond) our original strategy.

The developers of NLP noted that "A meta response is defined as a response about the step before it, rather than a continuation or reversal of the representation. These responses are more abstracted and disassociated from the representations preceding them. Getting feelings about the image (feeling that something may have been left out of the picture, for instance)... would constitute a meta response in our example." (Dilts et alia, 1980, p 90). Michael Hall has pointed out that such responses could be more usefully diagrammed using a second dimension (Hall, 1995, p 57) for example:



This emphasises that the TOTE model is only a model. Real neurological processes are more network-like (O'Connor and Van der Horst, 1994). Connections are being continuously made across levels, adding "meaning" to experiences. The advantage of the TOTE model is merely that it enables us to discuss the thought process in such a way as to make sense of it and enable someone to change it.

States and Strategies

The NLP term "state", is defined by O'Connor and Seymour (1990, p 232) as "How you feel, your mood. The sum total of all neurological and physical processes within an individual at any moment in time. The state we are in affects our capabilities and interpretation of experience". Many new NLP Practitioners assume that an emotional state is a purely kinesthetic experience. A simple experiment demonstrates why this is not true. We can inject people with noradrenalin and their kinesthetic sensations will become aroused (their heart will beat faster etc). However, the emotional state they enter will vary depending on a number of other factors in their environment. They may, for example, become "angry", "frightened" or "euphoric". It depends on their other primary representations and on their meta-representations -what they tell themselves is happening, for example (Schachter and Singer, 1962). The same kinesthetics do not always result in the same state!

Robert Dilts suggests that a person's state is a result of the *interplay* between the primary accessing, secondary representational systems, and other brain systems (1983, Section 1, p 60-69, Section 2, p 39-52, Section 3, p 12 and 49-51). Older theories assumed that this interplay must occur in a particular place in the brain; a sort of control centre for "states". It was clear by the time of Dilts' writing that this was not true. A state (such as a certain quality of happiness, curiosity or anxiety) is generated throughout the entire brain, and even removal of large areas of the brain will not stop the state being able to be regenerated. The state does involve a chemical basis (neuro-chemicals such as noradrenalin, mentioned above) and this specific chemical mix exists throughout the brain (and body) as we experience a particular state.

Ian Marshall (1989) provides an update of this idea based on the Quantum physics of what are called "Bose-Einstein condensates. The simplest way to understand this idea is to think of an ordinary electric light, which can light up your room, and a laser, which with the same amount of electricity can beam to the moon or burn through solid objects. The difference is that the individual light waves coming off a normal light are organised, in a laser, into a coherent beam. They all move at the same wavelength in the same direction. It seems that states in the brain are a result of a similar process: protein molecules all across the brain vibrate at the same speed and in the same way. This forms what is called a Bose-Einstein condensate (a whole area of tissue which behaves according to quantum principles; see Bolstad, 1996). This vibration results in a coherent state emerging out of the thousands of different impulses processed by the brain at any given time. Instead of being simultaneously aware that your knee needs scratching, the sun is a little bright, the word your friend just said is the same one your mother used to say, the air smells of cinnamon etc (like the electric light scattering everywhere), you become aware of a "state". This "state" sort of summarises everything ready for one basic decision, instead of thousands.

States, as Dilts originally hypothesised, are still best considered as "meta" to the representational systems. They are vast, brain-wide commentaries on the entire set of representations and physiological responses present. Our states meta-comment on *and* alter the representations (from the primary senses as well as from the digital senses) "below them". For example, when a person is angry, they may actually be physically unable to hear their partner or spouse telling them how much they love them. The interference from the state reduces the volume of the auditory external input. This often results in a completely different strategy being run! Put another way, the "state" determines which strategies we find easy to run and which we are unable to run well.

States That Regulate States

Psychotherapist Virginia Satir noted that times when a person feels sadness, frustration, fear and loneliness are fairly predictable consequences of being human. In most cases, what creates serious problems is not so much the fact that people enter such states. What creates disturbance is how people feel *about* feeling these states. Satir says "In other words, low self-worth has to do with what the individual communicates to himself about such feelings and the need to conceal rather than acknowledge them." (Satir and Baldwin, 1983, p 195). The person with high self esteem may feel sad when someone dies, but they also feel acceptance and even esteem for their sadness. The person with low self esteem may feel afraid or ashamed of their sadness.

Such "states about states" are generated by accessing one neural network (eg the network generating the state of acceptance) and "applying it" to the functioning of another neural network (e.g. the network generating the state of sadness). The result is a neural network which involves the interaction of two previous networks. Dr Michael Hall calls the resulting combinations "meta-states" (Hall, 1995). Our ability to generate meta-states gives richness to our emotional life. Feeling hurt when someone doesn't want to be with me is a primary level state that most people will experience at some time. If I feel angry about feeling hurt, then I create a meta-state (which we might call "aggrieved"). If I feel sad about feeling hurt, a completely different meta-state occurs (perhaps what we might call "self-pity"). If I feel compassionate about my hurt, the meta-state of "self-nurturing" may occur. Although in each case my initial emotional response is the same, the meta-state dramatically alters and determines the results for my life.

How Emotional States Affect The Brain

To understand the effect of emotional states in the brain, it will be useful for us to clarify exactly what happens when a strategy is run in the brain. Strategies are learned behaviours, triggered by some specific sensory representation (a stimulus). What does "learned" mean? The human brain itself is made up of about one hundred billion nerve cells or neurons. These cells organise themselves into networks to manage specific tasks. When any experience occurs in our life, new neural networks are laid down to record that event and its meaning. To create these networks, the neurons grow an array of new dendrites (connections to other neurons). Each neuron has up to 20,000 dendrites, connecting it simultaneously into perhaps hundreds of different neural networks.

Steven Rose (1992) gives an example from his research with new-hatched chicks. After eating silver beads with a bitter coating, the chicks learn to avoid such beads. One peck is enough to cause the learning. Rose demonstrated that the chicks' brain cells change instantly, growing 60% more dendrites in the next 15 minutes. These new connections occur in very specific areas –what we might call the "bitter bead neural networks". These neural networks now store an important new strategy. The strategy is triggered each time the chick sees an object the right shape and size to peck at. This is a visual strategy of course. The trigger (seeing a small round object) is Visual external (V^e) and the operation (checking the colour) is also Visual external (V^e). The chick then compares the colour of the object it has found with the colour of the horrible bitter beads from its visual recall (V^e/V^r) and based on that test either pecks the object or moves away from it (K^e). We would diagram this strategy: $V^e \rightarrow V^e \rightarrow V^e/V^r \rightarrow K^e$.

Obviously, the more strategies we learn, the more neural networks will be set up in the brain. California researcher Dr Marion Diamond (1988) and her Illinois colleague Dr William Greenough (1992) have demonstrated that rats in "enriched" environments grow 25% more dendrite connections than usual, as they lay down hundreds of new strategies. Autopsy studies on humans confirm the process. Graduate students have 40% more dendrite connections than high school dropouts, and those students who challenged themselves more had even higher scores (Jacobs et alia, 1993).

How do messages get from one neuron to another in the brain? The transmission of impulses between neurons and dendrites occurs via hundreds of precise chemicals called "information substances"; substances such as dopamine, noradrenaline (norepinephrine), and acetylcholine. These chemicals float from one cell to another, transmitting messages across the "synapse" or gap between them. Without these chemicals, the strategy stored in the neural network cannot run. These chemicals are also the basis for what we are calling an emotional *state*, and they infuse not just the nervous system but the entire body, altering every body system. A considerable amount of research suggests that strong emotional states are useful to learning new strategies. J. O'Keefe and L. Nadel found (Jensen, 1995, p 38) that emotions enhance the brain's ability to make cognitive maps of (understand and organise) new information. Dr James McGaugh, psychobiologist at UC Irvine notes that even injecting rats with a blend of emotion related hormones such as enkephalin and adrenaline means that the rats remember longer and better (Jensen, 1995, p 33-34). He says "We think these chemicals are memory fixatives.... They signal the brain, "This is important, keep this!"... emotions can and do enhance retention."

Neural Networks Are State Dependent

However there is another important effect of the emotional state on the strategies we run. The particular mixture of chemicals present when a neural network is laid down must be recreated for the neural network to be fully re-activated and for the strategy it holds to run as it originally did. If someone is angry, for example, when a particular new event happens, they have higher noradrenaline levels. Future events which result in higher noradrenaline levels will re-activate this neural network and the strategy they used then. As a result, the new event will be connected by dendrites to the previous one, and there will even be a tendency to confuse the new event with the previous one. If my childhood caregiver yelled at me and told me that I was stupid, I may have entered a state of fear, and stored that memory in a very important neural network. When someone else yells at me as an adult, if I access the same state of fear, I may feel as if I am re-experiencing the original event, and may even hear a voice telling me I'm stupid.

This is called "state dependent memory and learning" or SDML. Our memories and learnings, our strategies, are *dependent* on the state they are created in. "Neuronal networks may be defined in terms of the activation of specifically localised areas of neurons by information substances that reach them via diffusion through the extracellular fluid... In the simplest case, a 15-square mm neuronal network could be turned on or off by the presence or absence of a specific information substance. That is, *the activity of this neuronal network would be "state-dependent" on the presence or absence of that information substance.*" (Rossi and Cheek, 1988, p 57). Actually, all learning is state dependent, and examples of this phenomenon have been understood for a long time. When someone is drunk, their body is flooded with alcohol and its by-products. All experiences encoded at that time are encoded in a very different state to normal. If the difference is severe enough, they may not be able to access those memories at all... until they get drunk again!

At times, the neural networks laid down in one experience or set of experiences can be quite "cut off" (due to their different neuro-chemical basis) from the rest of the person's brain. New brain scanning techniques begin to give us more realistic images of how this actually looks. Psychiatrist Don Condie and neurobiologist Guochuan Tsai used a fMRI scanner to study the brain patterns of a woman with "multiple personality disorder". In this disorder, the woman switched regularly between her normal personality and an alter ego called "Guardian". The two personalities had separate memory systems and quite different strategies. The fMRI brain scan showed that each of these two personalities used different neural networks (different areas of the brain lit up when each personality emerged). If the woman only pretended to be a separate person, her brain continued to use her usual neural networks, but as soon as the "Guardian" actually took over her consciousness, it activated precise, different areas of the hippocampus and surrounding temporal cortex (brain areas associated with memory and emotion) (Adler, 1999, p 29-30).

Freud based much of his approach to therapy on the idea of "repression" and an internal struggle for control of memory and thinking strategies. This explanation of the existence of "unconscious" memories and motivations ("complexes") can now be expanded by the state dependent memory hypothesis. No internal struggle is needed to account for any of the previously described phenomena. The "complex" (in Freudian terms) can be considered as simply a series of strategies being run from a neural network which is not activated by the person's usual chemical states. Rossi and Cheek note "This leads to the provocative insight that *the entire history of depth psychology and psychoanalysis now can be understood as a prolonged clinical investigation of how dissociated or state-dependent memories remain active at unconscious levels, giving rise to the "complexes"... that are the source of psychological and psychosomatic problems*" (Rossi and Cheek, 1988, p 57).

Dr Lewis Baxter (1994) showed that clients with obsessive compulsive disorder have raised activity in certain specific neural networks in the caudate nucleus of the brain. He could identify these networks on PET scan, and show how, once the OCD was treated, these networks ceased to be active. Research on Post Traumatic Stress Disorder has also shown the state-dependent nature of its symptoms (van der Kolk et alia, 1996, p291-292). Sudden re-experiencing of a traumatic event (called a flashback) is one of the key problems in PTSD. Medications which stimulate body arousal (such as lactate, a by-product of physiological stress) will produce flashbacks in people with PTSD, but not in people without the problem (Rainey et alia, 1987; Southwick et alia, 1993). Other laboratory studies show that sensory stimuli which recreate some aspect of the original trauma (such as a sudden noise) will also cause full flashbacks in people with PTSD (van der Kolk, 1994). This phenomenon is Pavlov's "classical conditioning", also known in NLP as "anchoring". State dependent learning is the biological process behind classical conditioning. The results of such classical conditioning can be bizarre. Mice who have been given electric shocks while in a small box will actually voluntarily return to that box when they experience a

subsequent physical stress (Mitchell et alia, 1985). This is not a very nice experiment, but it does shed light on some of the more puzzling behaviours that humans with PTSD engage in.

People come to psychotherapists and counsellors to solve a variety of problems. Most of these are due to strategies which are run by state-dependent neural networks that are quite dramatically separated from the rest of the person's brain. This means that the person has all the skills they need to solve their own problem, but those skills are kept in neural networks which are not able to connect with the networks from which their problems are run. The task of NLP change agents is often to transfer skills from functional networks (networks that do things the person is pleased with) to less functional networks (networks that do things they are not happy about).

Rapport: The Work of The Mirror Neurons

In 1995 a remarkable area of neurons was discovered by researchers working at the University of Palma in Italy (Rizzolatti et alia, 1996; Rizzolatti and Arbib, 1998). The cells, now called "mirror neurons", are found in the pre-motor cortex of monkeys and apes as well as humans. In humans they form part of the specific area called Broca's area, which is also involved in the creation of speech. Although the cells are related to motor activity (ie they are part of the system by which we make kinaesthetic responses such as moving an arm), they seem to be activated by visual input. When a monkey observes another monkey (or even a human) making a body movement, the mirror neurons light up. As they do, the monkey appears to involuntarily copy the same movement it has observed visually. Often this involuntary movement is inhibited by the brain (otherwise the poor monkey would be constantly copying every other monkey), but the resulting mimickery is clearly the source of the saying "monkey see, monkey do".

In human subjects, when the brain is exposed to the magnetic field of transcranial magnetic stimulation (TMS), thus reducing conscious control, then merely showing a movie of a person picking up an object will cause the subject to involuntarily copy the exact action with their hand (Fadiga et alia, 1995). This ability to copy a fellow creatures actions as they do them has obviously been very important in the development of primate social intelligence. It enables us to identify with the person we are observing. When this area of the brain is damaged in a stroke, copying another's actions becomes almost impossible. The development of speech has clearly been a result of this copying skill. Furthermore, there is increasing evidence that autism and Aspergers syndrome are related to unusual activity of the mirror neurons. This unusual activity results in a difficulty the autistic person has understanding the inner world of others, as well as a tendency to echo speech parrot-fashion and to randomly copy others' movements (Williams et alia, 2001).

Mirror neurons respond to facial expressions as well, so that they enable the person to directly experience the emotions of those they observe. This results in what researchers call "emotional contagion" – what NLP calls rapport (Hatfield et alia, 1994).

How The Brain Experiences Oneness

The posterior superior (back upper) parts of the parietal cortex is called the Orientation Association Area or OAA (Newberg, D'Aquili and Vince, 2002, p 4). It analyses the entire visual image into two categories: self and other. When this area is damaged, the person has difficulty working out where they are in relation to what they see. Just trying to lie down on a bed becomes so complicated that the person will fall onto the floor. Like many brain structures, there is actually a left side OAA and a right side OAA. The left OAA creates the sensation of a physical body, and the right OAA creates a sense of an outside world in which that body moves.

Andrew Newberg and Gene D'Aquili have studied the OAA in both Tibetan Buddhist meditators and in Franciscan nuns (Newberg, D'Aquili and Vince, 2002, p 4-7). Newberg and D'Aquili used a SPECT (single photon emission computed tomography) camera to observe these people in normal awareness, and then at the times when they were at a peak of meditating or praying. At these peak moments, activity in the OAA ceased as the person's brain stopped separating out their "self" from the "outside world" and simply experienced life as it is; as one undivided experience.

The Buddhist meditators would report, at this time, that they had a sense of timelessness and infinity, of being one with everything that is. The nuns tended to use slightly different language, saying that they were experiencing a closeness and at-oneness with God and a sense of great peace and contentment. The stilling of the sense of separate self creates an emotional state which is described variously as bliss, peace, contentment or ecstasy. Newberg and D'Aquili speculate that the same stilling of the OAA occurs in peak sexual experiences, and that earlier in human history this may have been the main source of such states of oneness (and may be its evolutionary "purpose" in the brain – Newberg, D'Aquili and Rause, 2002, p 126).

What we can be sure of from this experiment is that the human brain is *designed* to experience the profound states of oneness and the resulting bliss that spiritual teachers have reported throughout history. In fact, in some senses, this way of experiencing life is more fundamental to our brain than the categorisation of the world into “me” and “not me” which happens in our ordinary awareness. The experience of oneness is also truer to the nature of the universe as revealed by quantum physics. Spiritual experience is as natural to us humans as seeing or talking. When the categorisation of sensory experience by the VCA and the OAA is stilled, the oneness of the universe is blissfully revealed. Newberg, D’Aquili and Rause say, this is “why God will not go away” in our history.

Where Awareness Lives In The Body

The nervous system is the most obvious hardware in which information (such as our memories) can be stored in the human body. This information is stored in electrical circuits, created by the formation of connections between the brain cells or neurons. The storage and electrical activation of these memories (what we might call thoughts and emotions) can be easily monitored by a machine called an electroencephalogram (EEG). To monitor these thought processes (“brain waves”), it is not necessary to drill a hole into the head. This is because brain waves, like all electricity, are a field phenomenon. They can be measured on the skin by electrodes, or even in the air around the person if a sensitive enough instrument is used. As you read these words, you respond in thoughts and emotions, and electrical impulses travel through your brain, creating an electrical field which can be easily measured outside the body. But this process does not limit itself to the brain.

As electricity flows through the brain in all the new connections you have created, it has to get from the edge of one neuron to receptors on the edge of the next. Messages are carried between the neurons and across the body at large on messenger molecules called polypeptides (chemicals such as adrenaline and the endorphins). These molecules are the chemical basis of our emotional states. Adrenaline, for example, is involved in emotional states such as fear and excitement. The endorphins are involved in states such as joy and love. When we hear about these messenger chemicals, we are prone to imagining hundreds of different chemicals, which need to be separately created by the body in order for you to feel a certain emotion. Researcher Candice Pert, the discoverer of the opiate-like endorphins, notes that while there are hundreds of messenger chemicals, they are all built from variants of a few molecules.

Pert explains: “All the evidence from our lab suggests that in fact there is actually only one type of molecule in the opiate receptors, one long polypeptide chain whose formula you can write. This molecule is quite capable of changing its conformation within its membrane so that it can assume a number of shapes. I note in passing that this interconversion can occur at a very rapid pace – so rapid that it is hard to tell whether it is one state or another at a given moment in time. In other words, receptors have both a wave-like and a particulate character, and it is important to note that information can be stored in the form of time spent in different states.” (Pert, 1986, p 14-15). As electricity reaches the end of a nerve cell, it is transferred to messenger molecules waiting there. These molecules change shape in response, sometimes fluctuating between one shape and another. The molecules then link on to the next nerve cell in the chain, or onto the white blood cells which form the immune system.

The Mobile Brain

One of Candace Pert’s most important discoveries is was that the white “blood” cells of the immune system have as many receptors for information chemicals as neurons do. These white cells move both through the bloodstream and directly through the body tissue, and act as a mobile brain. The messenger molecules change shape in response to *minute* electrical shifts, so that your whole body-wide emotional state can change instantly in response to shifts such as thoughts. Your immune response is similarly affected from moment to moment by your emotional state. This enables your body to respond to quantum level phenomena. As the immune cells transmit information about the quantum level changes to every part of the body, they enable you as an “observer” to almost magically affect every cell.

The Brain In The Abdomen

So far, we have talked as if the brain in the head is the central co-ordinator of thought and emotion in the body. In fact, it is only one of three key areas. The other two are the gut (abdomen) and the heart. When the nervous system is developing in a human embryo, the original “neural crest” divides into two sections. One remains in the head, and the other migrates down into the abdomen. Only later are the two systems connected by a two way highway called the Vagus nerve. The abdominal brain, which consists of two centres called the myenteric and the submucosal, has 100 million or so neurons –more than the spinal cord. It is a separate functional brain which plays an important role in emotional responses such as anxiety, and in the processing of information during sleep.

The electrical patterns in the gut can be monitored by a machine called an electrogastrogram (EG). Studies with this machine show that the rapid eye movement (REM) sleep, in which dreams occur in the brain, coincides with a time of rapid muscle movements and thinking in the gut, explaining why indigestion is associated with bad dreams (Tache, Wingate and Burks, 1994). New York professor of anatomy Michael Gershon has collated research showing that the brain in the gut learns separately from the brain in the head, and creates its own daily routines which often override decisions made by the conscious mind (Gershon, 1998).

The Brain In The Heart

It is easy enough to understand that the huge area of neurons in the gut forms a separate centre for thinking and emotion. On the other hand, we do not usually think of the heart muscle as a potential thinking organ. However, anywhere that electricity is generated and stored in the body is potentially a storage organ for thought and emotion, as we shall see. The heart muscle uses an electrical system to operate, and this electrical change can be monitored by placing electrodes on the skin of the chest or even the arms. The measuring instrument in this case is called an electrocardiogram (ECG or EKG).

Much of our understanding of the heart as a memory storage organ comes from heart transplants. So far, neither the gut nor the brain can be transplanted. However, we would expect that if someone else's brain was transplanted into your body, their "mind" would now exist in your body. The development of heart transplants over the last decades has afforded us a remarkable way of studying the role the heart plays in memory and emotion. Dr Paul Pearsall (1998), Dr Gary Schwartz and Dr Linda Russek (1999) are researchers in the new field of energy cardiology. They have found that almost all heart transplant recipients report experiencing memories and emotional responses which seem to come from the heart donor's personality. Generally, these memories are minor. One young man kept saying to people after his transplant that "Everything is copacetic". He then found out from the wife of his heart donor that "copacetic" was a code word she and her husband had used to reassure each other that they were okay. After her heart transplant, one young woman developed a craving for Kentucky Fried Chicken nuggets (which she had never eaten before). She then found out that the heart donor had died in a motorcycle accident with his pockets full of his favourite food (Chicken nuggets).

A psychiatrist recounted to Dr Paul Pearsall a story where the memories were more pervasive: "I have a patient, an eight-year-old little girl who received the heart of a murdered ten-year-old girl. Her mother brought her to me when she started screaming at night about her dreams of the man who had murdered her donor. She said her daughter knew who it was. After several sessions, I just could not deny the reality of what this child was telling me. Her mother and I finally decided to call the police and, using the descriptions from the little girl, they found the murderer. He was easily convicted with evidence my patient provided. The time, the weapon, the place, the clothes he wore, what the little girl he killed had said to him ... everything the little heart transplant recipient reported was completely accurate" (Pearsall, 1998, p 7).

The heart is not merely a pump. It is an organ which stores and processes emotions and memories. When traditional cultures talk about "gut feelings" and "heart-felt truths" they are not speaking metaphorically. They are referring to two of the key organs in which human awareness is seated. In China the three "brains" (the one in the head, the gut and the heart) are called Dan-tiens. They are the main centres for the energy or "chi" which is regulated and directed in Traditional Chinese medicine.

The Brain and NLP: A Summary

A number of the factors I have discussed in this article create choices for an NLP Practitioner wanting to help a client transfer functional skills to the neural networks where they are needed. To summarise what we have said about the brain with this in mind:

- ◆ The brain responds to visual, auditory, kinesthetic, olfactory-gustatory and auditory digital (verbal) cues. Remember the lemon!
- ◆ Each of these modalities is run by a particular area of the cortex (outer brain).
- ◆ The sensory organs are only indirectly connected to the areas of the cortex that analyse their data. On the way, the deeper areas of the brain where emotion and memories are stored influence the results of perception.
- ◆ Within each modality (sensory system) in the cortex, there are specific smaller areas which adjust the qualities of that sensory experience (the 'submodalities'). These include such qualities as colour and distance, visually. When these submodalities change, the person's "feeling state" about the experience will change.
- ◆ Memories and imagined experiences are run through the same sensory areas of the brain as new experiences. The submodalities of our memories and our imaginings are altered by our emotional state as we think of those memories or imagine those possibilities.

- ◆ All the outcomes people generate in their brain are the result of a series of internal sensory "representations". In NLP such a series is called a strategy.
- ◆ As people run through a strategy, and access information from the different modalities, there are a number of ways we can observe their thinking in these modalities. By watching their eye movements, we can see which area of the brain they are drawing information from. By listening to their words, we can hear which sensory system they are using to re-present the information to themselves.
- ◆ Strategies can be thought of as having a trigger that starts them (also called an "anchor" in NLP), an operation where the person acts and collects information in some sense, a test where the person checks whether the results they got are the results they wanted, and an exit where they act based on this test. This sequence is known by the acronym TOTE.
- ◆ In real life, strategies are not simple sequential operations. The brain is able to meta-respond to a strategy.
- ◆ Each strategy is run by a neural network (a set of neurons connected by dendrites and supported by a chemical mix of neuro-transmitters).
- ◆ This chemical mix which supports a specific neural network is a key ingredient of what we call an "emotional state", which is a brain-wide experience.
- ◆ When a neural network is dependent on a state which is very different to those usually occurring, then the person's usual coping skills may not be available while that state is active.
- ◆ Social skills including language use and empathy are dependent on the use of mirror neurons in the language area in the brain. Mirror neurons result in a tendency to involuntarily copy the gestures and facial expressions of others and to thus build an internal representation of their experience. This process is known in NLP as rapport.
- ◆ Helping someone change involves helping them access or trigger useful neural networks (running useful strategies) at the times they need them (often times when, in the past, they were triggered into using unresourceful strategies). In the human body, consciousness particularly manifests itself in those areas which generate and store electrical energy; the heart, abdomen and brain.
- ◆ An understanding of the brain assists us to make sense of how human beings experience spiritual states. The Orientation Association areas (OAA) divide sensory experience into two categories: self and non-self. When the OAA is relatively still, then we experience the universe in its undifferentiated unity. This undivided experience of the universe occurs in deep meditation and prayer, and is the core experience in the field of spirituality.

© Dr Richard Bolstad 26 Southampton Street, Christchurch 8002, New Zealand
 Phone/Fax: +64-3-337-1852 E-mail: learn@transformations.net.nz
 Website: www.transformations.net.nz

Bibliography

- Adler, R. "Crowded Minds" in *New Scientist*, Vol. 164, No. 2217, p 26-31, December 18, 1999
- Bandler, R. Using Your Brain For A Change Real People Press, Moab, Utah, 1985
- Baxter L. R. "Positron emission tomography studies of cerebral glucose metabolism in obsessive compulsive disorder." *Journal of Clinical Psychiatry*, 1994, 55 Supplement: p 54-9.
- Bisiach, E. and Luzzatti, C. "Unilateral Neglect of Representational Space" p 129-133 in *Cortex*, 14 (4), 1978
- Blakemore, C. and Cooper, G. "Development of the Brain Depends on The Visual Environment" p 477-478 in *Nature*, 228, 1970
- Bolstad, R. and Hamblett, M. "Visual Digital: Modality of the Future?" in *NLP World*, Vol 6, No. 1, March 1999
- Bolstad, Richard, "NLP: The Quantum Leap" in *NLP World*, Vol 3, No. 2, July 1996, p5-34
- Cairns-Smith, A.G. Evolving The Mind Cambridge University, Cambridge, 1998
- Day, M. "An Eye Movement Phenomenon Relating to Attention, Thoughts, and Anxiety" in Perceptual Motor Skills, 1964
- Diamond, M. Enriching Heredity: The Impact of the Environment on the Brain Free Press, New York, 1988
- Dilts, R. Modelling With NLP Meta Publications, Capitola, California, 1998
- Dilts, R. Roots Of Neuro-Linguistic Programming, Meta Publications, Cupertino, California, 1983
- Dilts, R., Grinder, J., Bandler, R. and DeLozier, J. Neuro-Linguistic Programming: Volume 1 The Study of the Structure of Subjective Experience, Meta Publications, Cupertino, California, 1980
- Dilts, R.B. and Epstein, T.A. Dynamic Learning, Meta Publications, Capitola, 1995
- Dilts, R.B. Strategies of Genius, Volume I, II, and III, Meta Publications, Capitola, 1994-5
- Fadiga, L., Fogassi, G., Pavesi, G. and Rizzolatti, G. "Motor Facilitation during action observation: a magnetic stimulation study" p 2608-2611 in *Journal of Neurophysiology*, No. 73, 1995
- Freud, S. "Project For A Scientific Psychology" in The Standard Edition Of The Complete Psychological Works Of Sigmund Freud Hogarth Press, London, 1966
- Gershon, M. The Second Brain Harper Collins, New York, 1998

- Gordon, D. Therapeutic Metaphors Meta, Cupertino, California, 1978
- Greenough, W.T., Withers, G. and Anderson, B. "Experience-Dependent Synaptogenesis as a Plausible Memory Mechanism" p 209-229 in Gormezano, I. And Wasserman, E. ed Learning and Memory: The Behavioural and Biological Substrates Erlbaum & Associates, Hillsdale, New Jersey, 1992
- Hall, M. "The New Domain of Meta-States in the History of NLP" p 53-60 in NLP World, Vol 2, No. 3, November 1995
- Hatfield, E., Cacioppo, J. and Rapson, R. Emotional Contagion Cambridge University Press, Cambridge, 1994
- Hoffman, D.D. Visual Intelligence W.W. Norton & Co., New York, 1998
- James, W. The Principles Of Psychology (Volume 1 and 2), Dover, New York, 1950.
- Jensen, E. Brain-Based Teaching And Learning Turning Point, Del Mar, California, 1995
- Kalat, J.W. Biological Psychology Wadsworth Publishing, Belmont, California, 1988
- Luria, A.R. Higher Cortical Functions In Man, Basic Books, New York, 1966
- Malloy, T.E. "Cognitive strategies and a classroom procedure for teaching spelling" Department of Psychology, University of Utah, 1989
- Malloy, T.E., Mitchell, C. and Gordon, O.E. "Training cognitive strategies underlying intelligent problem solving" p 1039-1046 in Perceptual and Motor Skills, No 64, 1987
- Marshall, I., "Consciousness and Bose-Einstein condensates" in New Ideas in Psychology, 7, 1989, p 73-83
- Maturana, H.R. and Varela, F.J. The Tree Of Knowledge Shambhala, Boston, 1992
- Mealey, L., Daood, C., & Krage, M. "Enhanced Memory for Faces Associated with Potential Threat." p 119-128 in Ethology and Sociobiology, Vol. 17, No. 2, 1996
- Miller, G., Galanter, E. and Pribram, K. Plans And The Structure Of Behaviour, Henry Holt & Co., 1960
- Mitchell, D., Osbourne, E.W., and O'Boyle, M.W. "Habituation under stress: Shocked mice show non-associative learning in a T-maze" p 212-217 in Behavioural and Neural Biology, No 43, 1985
- Newberg, A., D'Aquili, E. and Rause, V. Why God Won't Go Away Ballantine, New York, 2002
- O'Connor, J. and Seymour, J. Introducing Neuro-Linguistic Programming, Harper Collins, London, 1990
- O'Connor, J. and Van der Horst, B. "Neural Networks and NLP Strategies: Part 2" p 30-38 in Anchor Point Vol 8, No. 6, June 1994
- Pearsall, P. The Heart's Code Broadway, New York, 1998
- Pert, C.B. "The Wisdom of the Receptors: Neuropeptides, The Emotions and Bodymind" in Advances, 3(3), p 8-16, 1986
- Pert, C.B. Molecules of Emotion Simon & Schuster, New York, 1999
- Pettigrew, T.F. et alia, "Unconscious Interpretation Precedes Seeing" in Brain/Mind Bulletin, March 15, 1976
- Podolsky, E. The Doctor Prescribes Colours National Library Press, New York, 1938
- Rainey, J.M., Aleem, A., Ortiz, A., Yaragani, V., Pohl, R. and Berchow, R. "Laboratory procedure for the inducement of flashbacks" p 1317-1319 in American Journal of Psychiatry, No. 144, 1987
- Rizzolatti, G., Fadiga, L., Gallese, V. and Fogassi, L. "Premotor cortex and the recognition of motor actions" p 131-141 in Cognitive Brain Research, No. 3, 1996
- Rizzolatti, G. and Arbib, M.A. "Language within our grasp" p 188-194 in Trends in Neuroscience, No. 21, 1998
- Rose, S. The Making of Memory, Bantam, New York, 1992.
- Rossi, E.L. and Cheek, D.B. Mind-Body Therapy, W.W. Norton & Company, New York, 1988
- Rossi, E.L. The Psychobiology Of Mind-Body Healing, W.W. Norton & Company, New York, 1986
- Rossi, E.L. The Symptom Path To Enlightenment, Palisades Gateway Publishing, Pacific Palisades, California, 1996
- Sacks, O. "Scotoma: Forgetting and Neglect in Science" in Silvers, R. ed Hidden Histories of Science Granta, London, 1995
- Satir, V. and Baldwin, M. Satir Step By Step, Science and Behaviour, Palo Alto, California, 1983
- Schwartz, G.E.R. and Russek, L.G.S. The Living Energy Universe Hampton, Charlottesville, Virginia, 1999
- Seligman, M.E.P. Learned Optimism, Random House, Sydney, 1997
- Smith, E.L. and Laird, D.A., "The Loudness of Auditory Stimuli Which Affect Stomach Contractions In Healthy Human Beings" in Journal of the Acoustic Society of America, 2, p94-98, 1930
- Southwick, S.M., Krystal, J.H., Morgan, A., Johnson, D., Nagy, L., Nicolaou, A., Henninger, G.R., and Charney, D.S. "Abnormal noradrenergic function in posttraumatic stress disorder" p 266-274 in Archives of General Psychiatry, No. 50, 1993
- Tache, Y., Wingate, D.L., and Burks, T.F. Innervation of the Gut CRC Press, Boca Raton, Florida, 1994
- Van der Kolk, B.A., McFarlane, A.C. and Weisaeth, L. eds Traumatic Stress Guilford, New York, 1996
- Williams, J.H.G., Whiten, A., Suddendorf, T. and Perrett, D.I. "Imitation, mirror neurons and autism" p 287-295 in Neuroscience and Biobehavioural Review, No 25, 2001
- Yapko, M., "The Effects of Matching Primary Representational System Predicates on Hypnotic Relaxation." in the American Journal of Clinical Hypnosis, 23, p169-175, 1981

Workshop F1



Erfolgsstrategien

Dr. Richard Bolstad

www.transformations.net.nz

Bolstad gibt einen Überblick über die Funktionsweise des menschlichen Nervensystems und die Prozesse im Körper nach den neueren wissenschaftlichen Erkenntnissen der Neurobiologie und Ethologie und wie die vom Menschen erfahrenen „Wahrnehmung“ der Welt zustande kommt.

Menschen kommunizieren durch das Nervensystem. Jede unserer Erfahrungen kommt zu uns durch die neurologischen Kanäle unseres Sinnessystems. Die größte spirituelle Transzendenz und die zartesten zwischenmenschlichen Erfahrungen werden als Bilder (visuell), Geräusche (auditiv), Körperwahrnehmungen (kinestetisch), Geschmack (gustatorisch), Geruch (olefaktorisch) und gelernte Symbole (digital) erfahren.

Wahrnehmung ist kein direkter Prozess. Die von den Sinnesorganen in der Außenwelt wahrgenommenen „Rohdaten“ werden im Gehirn reorganisiert. Z.B. wird das „Sehen“ durch 20 % der von der Retina der Augen wahrgenommenen Informationen gespeist, die übrigen Daten kommen von andern Bereichen im Gehirn, z.B. vom Hypothalamus, der bei der Entstehung von Emotionen eine große Rolle spielt. Was wir sehen, wird wesentlich mitbestimmt von unserem emotionalen Zustand, wobei die tatsächliche sinnliche Wahrnehmung durch die Rückkopplungsschleife wiederum von den Gefühlen beeinflusst wird.

Am Beispiel der Farbwahrnehmung erläutert Bolstad, wie dies funktioniert. Die Erkenntnisse der Neurobiologie stützen die Modelle des NLP von der Wahrnehmung und Verhaltensweise von Menschen. So sind Submodalitäten spezialisierte Funktionen des Gehirns, die in unterschiedlichen Arealen im Gehirn lokalisiert.

Übergeordnete Bereiche im Gehirn „entscheiden“ bei Wahrnehmungen über die Interpretation des Wahrgenommenen, z.B. seine Relevanz als etwas Neues, das wahrgenommen wird. Dabei können vergangene Wahrnehmungen und Interpretationen neue Wahrnehmungen verändern oder blockieren. Veränderungen in Submodalitäten eines Sinneskanals beeinflussen die Submodalitäten anderer Kanäle.

Wahrnehmungen werden im Gehirn häufig durch Worte verarbeitet. Ein spezifisches System im Gehirn ist auf ihre Verarbeitung spezialisiert, das zum „meta-sensorischen System“ gehört, ebenso wie andere digitale Systeme des Gehirns, z.B. das visuelle digitale System, das von Mozart und Computerprogrammierern benutzt wird, wobei Zeichen und Bilder vom Gehirn produziert und kombiniert werden, die ihrerseits auf die Wahrnehmung der Außenwelt zurückwirken.

Augenbewegungen sind Zugangshinweise zu den Arealen im Gehirn, von welchem jemand Informationen bezieht. Das sensorische System der Verarbeitung oder „Re-präsentation“ der kann von dem der Informationsgewinnung verschieden sein. Bewußt gesetzte Augenbewegungen beeinflussen die Effizienz der Informationsverarbeitung im Gehirn (z.B. Vokabellernen).

Die im NLP benutzten Strategien für Sinnesfolgen und das TOTE-Modell sind nur Hilfsinstrumente. In der Wirklichkeit sind neurologische Prozesse eher sich gegenseitig ständig beeinflussende Netzwerke.

Vieles von unserer Wahrnehmung wird beeinflusst durch den emotionalen Zustand, in dem wir uns befinden. Dieser Zustand wird im ganzen Gehirn (und Körper) generiert, nicht in einem bestimmten Areal, und zwar durch eine Mischung bestimmter Neuro-Chemikalien wie Noradrenalin. Er sei „breite, gehirnweite Kommentare zu ganzen Einheiten von Repräsentationen und physiologischen Antworten“ und ein Metazustand im Verhältnis zum Repräsentationssystem, das auf dieses zurückwirkt und z.B. bestimmt, welche Strategien wir benutzen.

„Zustände über Zustände“ sind innere Kommentare über Zustände und bestimmen den „Meta-Zustand“, in dem wir uns befinden. Sie werden generiert, indem ein neuronales Netzwerk genutzt wird, das auf die Funktion eines anderen angewandt wird (Bsp: Das Netzwerk, das den Zustand „innere Akzeptanz“ generiert, wird auf das Netzwerk, das momentane Traurigkeit auslöst, angewandt).

Die Informationen im Gehirn werden über chemische Botenstoffe über die Nervenbahnen weitergeleitet. Erfahrene und erinnerte Wahrnehmungen nutzen die gleichen Nervenbahnen. Gemachte Erfahrungen bzw. etablierte Zustände beeinflussen den Umgang mit neuen Wahrnehmungen, wobei unsere Erinnerungen und Lernstrategien abhängig von dem Zustand sind, in dem sie hergestellt werden. Traumatische Flashbacks werden stimuliert durch sensorische Stimulationen, die Teile des ursprünglichen Traumas hervorrufen. NLP kennt dies als „ankern“ von Erfahrungen.

Auch die Technik des Rapport im NLP wurde wissenschaftlich untermauert: 1995 entdeckten italienische Wissenschaftler im vormotorischen Kortex (beim Menschen das Brocas Gebiet) Neuronenbereiche, die durch visuelle Wahrnehmung stimuliert werden. Es werden unbewußt die gleichen Bewegungen kopiert, die beim Gegenüber wahrgenommen werden. Bestimmte Bereiche im Gehirn werden dabei stimuliert. Die Fähigkeit zum unbewußten Nachahmen ist ein wichtiger Teil der sozialen Entwicklung von Primaten und u.a. verantwortlich für die Sprachentwicklung. Sie ermöglicht uns, uns mit der anderen Person zu identifizieren.

Auch die spirituelle Erfahrung von „Einheit“ bzw. „Verschmelzung“ und Zeitlosigkeit wurde an tibetischen Mönchen und Franziskanerinnen untersucht. In Höhepunkten der Meditation bzw. des Gebets erlosch die Aktivität eines bestimmten Kortexbereichs. Das menschliche Gehirn ist somit auf diese Erfahrungen angelegt.

Das Nervensystem ist für Bolstad die „Hardware“ in der Informationen im menschlichen Körper gespeichert werden. Elektrische Schaltkreise, Gehirnwellen, sind Feldphänomene, und werden über das Elektroenzephalogramm (EEG) gemessen. Botenstoffe werden durch die Neuronen und den ganzen Körper befördert, die von Gedanken ausgelöst werden können. Innerhalb kürzester Zeit kann dadurch der emotionale Zustand im ganzen Körper wechseln. Dabei gibt es drei Hauptbereiche des Nervensystems, die für die Koordination von Gedanken und Gefühlen im Körper zuständig sind: Das Gehirn, das Herz und das Abdomen (Bauch), die sich alle drei aus einem gemeinsamen Bereich des Embryos entwickeln. Die Traditionelle Chinesische Medizin spricht von den drei Dantien-Bereichen Bauch-Herz-Kopf, die wichtige Energiebereiche des Chi (Lebensflusses) sind.

Alle Teile des Körpers, wo Elektrizität hergestellt und aufbewahrt wird, sind mögliche Aufbewahrungsorte für Gedanken und Gefühle, so z.B. das Herz. Faszinierende Erkenntnisse wurden durch Herztransplantationen gewonnen. Nach der Transplantation hatten die Patienten Wissen und Bedürfnisse, die ihnen vor der Transplantation unbekannt waren. Durch die Beschreibungen eines achtjährigen Mädchens konnte sogar der Mörder ihrer Spenderin überführt werden.

Neurowissenschaftliche Erkenntnisse ermöglichen der NLP-Anwenderin und dem Anwender, Klienten bestimmte funktionale Fähigkeiten zu vermitteln, die gezielter auf die neuronalen Netze einwirken, um bestimmte Ergebnisse für den Klienten zu erreichen.

Zusammenfassung von Dr. Gudrun Henne

Workshop F2



Identity Time Line

Mohammad Ashour

www.nlparabic.com

INTRODUCTION:

"Time Line Therapy" (TLT) a title that you usually hear when many arguments are taking place.

Arguments around the intellectual rights, the originators, the right process, the intersection with some religions or cultures, teaching styles and to what extent can TLT do therapy.

Whatever the case, TLT made a significant effect in psychological therapeutic practices.

Another great byproduct of T.L. early discoveries were the indications of the elicitation of time lines (Shape, Color, orientation) and its correlation to the deep unconscious experiences of the client.

Few of these indications were mentioned by Woodsmall's "Time Line Therapy".

And by the Andreases in their book: "Change Your Mind and Keep the Change".

My major contribution to NLP was including many additional distinctions about time line (shape, color, orientation) and its correlation to client experiences.

Definitions:

Time: is an expression that has a lot of philosophy around. However, the term time in our context indicates awareness about sequencing experiences in the memory.

Time Line:

Human beings used the "distance" sub-modality to distinguish what happened first, second, what's happening now, what is going to happen next, then, later and last by arranging different distances in human internal representation to different time intervals.

This series of experiences can be viewed in the unconscious awareness as a line, which explains why people practice their time sequencing procedure as a time line.

Identity:

The human mind has the ability to continuously go in the process of identifying important things in order to use this identification to guide us how to behave.

Example: We usually do a continuous identification to the level of dangerousness of a crowded car cross section while we cross the road or the heaviness of car traffic in a highway while we drive through.

While many times our ability to do such a process stops to a fixed name of the identified subject as if it was a solid object.

Example: is the identification we identify ourselves or others, saying I'm weak, sick, healthy, ugly, beautiful, etc. that is a non-changeable title, which leads to stop doing what makes strength, health, beauty to grow or even to be maintained and it makes weakness, sickness, ugliness to be a fixed state or even much worse by being passive towards it.

The word identity refers to the belief that we have about ourselves during a certain period of time. This belief is one of the most important perception filters which have a direct effect on how we feel, react, think and behave. In many times it's the major factor of succeeding or failing, practicing stable or unstable life.

"I, is the most dangerous nominalization in English", Pateson said.

Because it fixes the identification process to a fixed belief titled by a name. This name has usually a certain representation that is usually a picture we call "Self Image" and this representation usually is coupled with a deep unconscious representation that represents the overall meaning of this Self Image to our unconscious minds. This deep unconscious representation might become a symbol which might be an "open symbol" like a growing flower or a "closed symbol" like an object.

Openness or closeness of a symbol is not depending on what the practitioner thinks is closed or open, it depends on what this symbol symbolizes to the client.

Also, the self image has an impact on our feelings, and has some supportive list of beliefs around it, like beliefs about abilities, others around, life purpose, source of existence, last consequence. This self image will have a certain location in the unconscious awareness.

Identify Time Line:

I suggest a certain elicitation of time line depending on eliciting self image through different time periods on persons' life. This will end up with several images sequenced in a certain line, every image is different than the other in location, size, brightness, colors ... etc.

This overall line of images will be an important diagnostic tool that we may use to diagnose the unconscious symbols, beliefs, feelings, that have a major effects on a persons perception of his or her past and future and specifying what harms and disables him or her.

Time Line Diagnostic Tools:

First, let's understand what the orientation of time line could mean:

I have elicited more than 500 time lines for a wide spectrum of clients and trainees who attended my diplomas in the first three years of my career as a trainer.

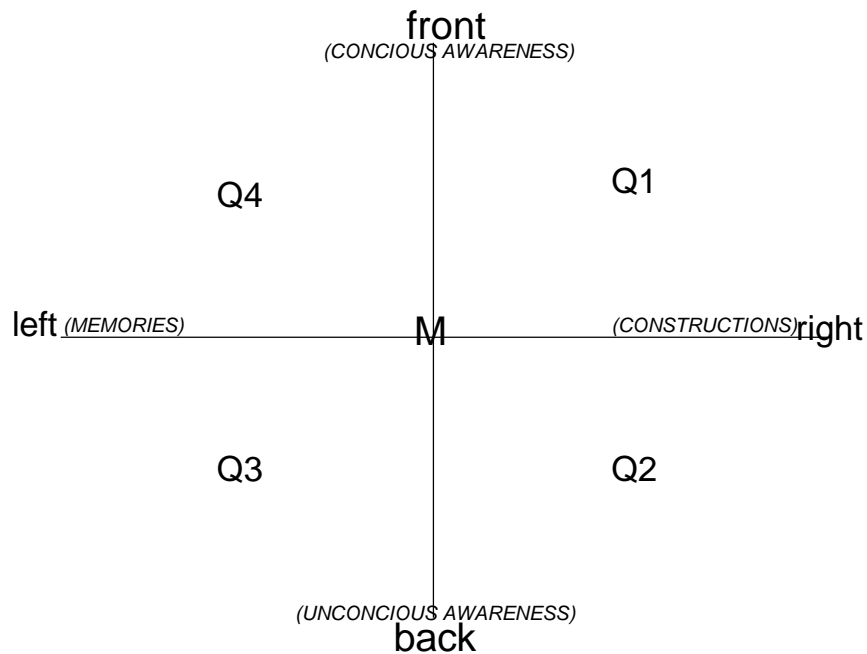
I got results from correlating the location of each time period to what type of life history and future expectation that the client has.

I discussed these results with Dr. Wyatt Woodsmall in 2002 and they have been considered as my master trainer contribution to NLP.

Later on, my trainees who became practitioners, master practitioners, trainers and I continued to contribute more and more time line elicitations. I reviewed thoroughly all feed back I received and end up with what I have proposed as: "Time Line Orientation - TLO™" which explains the different orientations of time line parts and its possible meaning. This assumption is mostly inducted through the elicited time lines and it has some part deducted depending on other aspects of NLP.

The Time Line Orientation:

The orientations we talk about are referred to the persons eyes location in a standing body looking to horizontal front all up, down, right, left. Front and back direction are with respect to the state above (all for a right handed normally wired person).



We will have the time line orientation in one of three perpendicular axes:

- a) Front – Back axis
 - b) Right – Left axis
 - c) Up - Down axis.
- a) Front – back axis: is the axis that reflects how much a person is aware of the experience and whether this awareness is conscious or unconscious. Front is conscious awareness. Back is unconscious awareness.

- b) Right – left axis: is the axis that reflects whether the experience is a memory or a construction and how much clear this memory or construction is.

The intersection of the two axes (m) is the point of the maximum of each axis and not the zero point. In fact the zero point lies at the two far ends of each axis.

Comments:

- 1) - Memories can be close or far past. The expected normal existence of the past is to be in conscious awareness memories quadrant Q₄ (usually through-time people) or in unconscious awareness memories quadrant Q₃ (usually in-time people).
 - The closer the past experience to (m) point, the more awareness is possible, the more effective is the experience.
 - The effect of conscious awareness of past experience is in the conscious life decisions and choices (with much intellectual styles) while the effect of unconscious awareness of past experiences is in the unconscious motives and drives (with much intellectual style).
 - The normal sequence of the normal past experiences are: the most recent is the closer to the (m) point. (Closer at the F-B axis means effectiveness, closer at the R-L axis means more clear experience), while increasing distance from (m) point indicates more affinity to the past than now.
 - However past experience might exist in the conscious or unconscious awareness constructions quadrants (Q₁, Q₂).
 - Past experience lies in Q₁ or Q₂ means it is reconstructed. (I believe this reconstruction is done to match a belief, or kinesthetic components that has been amplified and led to experience distortion).
 - If the past experience is in Q₁ the effect will be on conscious life decisions and choices (with much emotional style). If the past experience is in Q₂ the effect will be on unconscious motives and drives (with much emotional style).
 - Once again the closer the experience is to (m) point at the F-B axis the more effective it is. While at the R-L axis the more clear it is (conscious front, unconscious back).
 - Recalling past experience from Q₄ and Q₁ needs conscious triggers (more if far from (m) point) while recalling past experiences from Q₂, Q₃ needs under trance triggers (deeper trance if far from (m) point).
 - It is obvious that the order of sequencing of our past experiences in our memories is not similar as it's normal occurrence order. It depends on the net outcome choices of our parts (that each have it's perception filters of belief, values, Rep. Sys. Meta programs, deep memories... etc.). That puts the experience in one quadrant – or more!!! – for a period of time, until the parts strength balance changes and move it to some other place or blocks the experience completely or even delete it!!
- 2) - Experience of the time line might be to future experiences. Future can be short or long term future. Future experiences are expected to be at Q₁, Q₂, when it is at Q₁, this is the normal case of being consciously aware of future construction, while when it is at Q₂, this is an abnormal case of unconscious awareness, this mean that such a person will have no conscious actions to build future, while he feels and dreams a lot about the future!
 - The closer the experience to the (m) point through the F-B axis the more conscious or unconscious effect (front, back). The closer the experience to the (m) point through the R-L axis the clearer the experience.
 - The effect of conscious constructed future experiences is usually a conscious motive towards building the future in a certain way achieving benefits or avoiding troubles.
 - While the effect of the unconscious constructed future experience is usually unconscious motives towards building the future without knowing this future, so without any plan or correct choices, and may be doing the improper actions that take away from future.

Note:

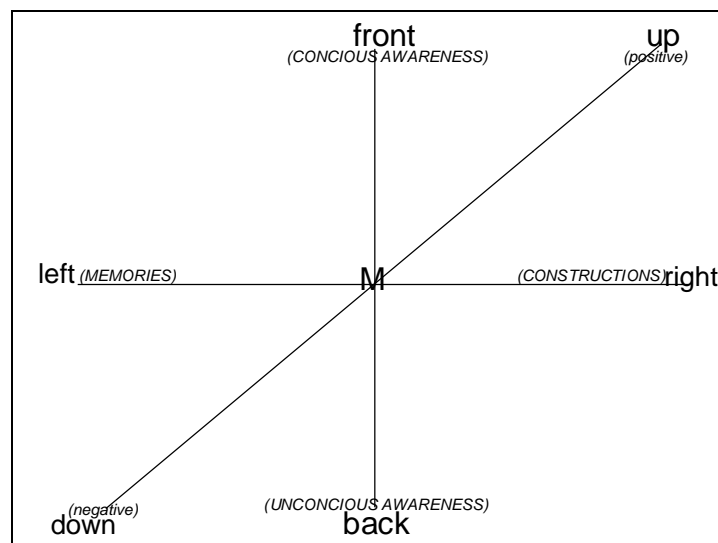
Very clear future is not the best future choice. 'Mostly' some vagueness in future planning is necessary. It gives flexibility and choices to future plans.

At the contrary future parts of the time line might occur in Q₃, Q₄ at the memories zone!!!

Q₄ future experience has lost this constructive part and became a memory like the past. This happens when feelings of hope or worry are lost, through the continuous repetition of the infinite routine. Sometimes the continuous imagination of the future, while having a disabling beliefs that prevent from working towards it, shift the future to the memories section.

Q₃ future experience are even worse. Its occurrence there means it is at the unconscious awareness memories, which will be neither having constructive emotional component as in Q₄, nor known by the person to know what to do. It only leaves a kind of unconscious belief that nothing new will happen. Sometimes this belief is either a result or cause of such case.

- Amazingly, some people have no future awareness neither by conscious encouragement nor by unconscious deep trance search, this is due to a certain deep (conscious or unconscious) belief, came out at the net outcomes of parts, to achieve a certain kind of parts unstable peace.
- 3) - The "now" experiences are usually found at the time lines associated to the (m) point or in front of the person at arm distance which is normal.
- When "now" is disassociated from (m) point and far it indicates an unhealthy disassociation state. If it is far at Q₁, Q₂ this may indicates a daydreaming person, living in his world of imaginations and fantasy, experiencing the world as if it is his dreams. Of course this is an illness features.
- In the case of Q₁, when the person is conscious of his imaginations, he can tell what he thinks life is.
- While in the case of Q₂, unconscious about his imaginations "which is his world" which means disconnected from the real world and from any distortions based on it so he cannot tell what he sees unless he is under trance.
- If the now was at Q₃, Q₄, the person lives in the world of history dealing with the reality from conscious past perspectives in case of Q₄, and from unconscious past perspectives in case of Q₃, that makes a strange betraying person who does not know why he is doing what he is doing. These past perspectives can only be known under trance.



III - The Up-Down axis shows whether the person considers his experiences positive or negative. Experience at any point above (m) is considered positive, and point below (m) is negative. In the past the higher from hands reaching it is, the greater unrepeatabe past, in the future the greater unreachable future, in the now the unbelievable great "now". In the past, the lower the most shameful past, in the future, the darker worrying future, in the now, the meanest silliest now.

Note:

- 1) Left handed or reverse wired people have the right to be considered left and vice versa in order to have meanings from the assumption of time line orientation.
- 2) Some people who have low visual Rep. Sys. abilities, and or high auditory or kinesthetic rep. systems, those people register their time line kinesthetically in their bodies or editorially, they can not distinguish time using visual representations. Our study can not be applied at such cases.

Identity Time Line Utilization Pattern

Concept:

The concepts of this pattern are a collection of the time line therapy concepts, symbolic change concepts, identity change and belief change and other NLP techniques using identity time line as a diagnostic tool.

Process:

The process will have two parallel tracks:

1. The first track is eliciting the identity time line at selected time intervals, (varies between one to five years according to the therapeutic needs) and specify the identity suspected problems.
2. The second track is dealing with identity problems in suggested steps.

Procedure:

- 1) Check the outcome conditions; put the client in a mild trance.
- 2) Elicit the I. T. L. starting from the earliest possible childhood.
 - Say something like: If you are to see "John" (his or her name) the little child or baby – what would he look like
 - When you start looking at the child "John" tell me.

A) This image you see ... what does it mean to you? ... This image represents what ... to you ...

The answer will be +v or neutral or -v, and it might be a symbol.

Examples for the answer = John = a good boy (+v normal)
= a shining sun (+v open symbol)
= a child (neutral)
= a poor boy (-v normal)
= shadow (-v closed symbol).

- If the answer is a +v symbol use it in reframing the coming responses to negative at the different time intervals.
- If the answer is a -v close symbol, open it using deep metaphors.

B) This image you see ... what do you think about it? ...

Do you hear any inner voices? ... What does it say if exist? Who is this person?

The answer will be a +v or neutral or a -v believe about the identity.

Example for the answers:

John: a --- beautiful face (+ v)
a little baby John (neutral)
a hopeless child -v belief.

- When you find a +v belief use it.
- When you find a -v belief change it using metaphors, into the void pattern ... etc. If any belief which is not identity beliefs like:

John: he can't say no.
He chose the wrong choice.

You can change it using metaphors, reimplanting ... etc.

Note:

Sometimes one might say I can see nothing, so you can say: The absence of some images and the existence of others means a lot, what does it mean to you

C) This image you see... what do you feel about him or her:

Answer will be the, neutral or -v.

Like John : I love him = : +v
: I am sorry about him : +v needs re-framing.
: I feel he is Ok. : neutral
: I hate him : -v.

- If the answer is a +v use the +v feeling.
- If the answer is a +v, that needs re-framing, reframe it to better action, like helping, supporting him or her.
- If the answer is neutral, there might be a hidden -v belief or feeling, if not, reframe to add +v feeling.
- If the answer is a -v feeling, change using time line releasing the negative emotion and adding a positive one instead.

D) This image you see which means (use the +v open symbol) that you think is (use +v belief), that you feel (use +v feeling), how would it change to a better look when know, think feel (the above) ... yes of course can you describe the beautiful changes you see.

E) What do you feel about having this image travel to (the proper orientation according to time line orientation). If O.k. let's go to the next time period.

- 1- Do the same 5 questions process to all time intervals from the past till the future (you might use a compiling future tech.)
- 2- Have the identity time line laid on the ground and let him associate to it, period by period all along the time line going and coming until he or she feels the shining line with a high +v feeling, and you calibrate for stable state.
- 3- Do future pace.

Warning :

- 1) This pattern needs to be performed by a clinical therapist, NLP qualified master practitioner, master hypno-therapist only.
- 2) All well-formed conditions of outcome should be considered.
- 3) To be used in major changing procedures.

Workshop F2: Deutsche Zusammenfassung



Identity Time Line

Mohammad Ashour

www.nlparabic.com

Mohammad Ashour zeigt in seinem Workshop seine Weiterentwicklung von Time Line Therapie in Form der Identity Time Line. Dazu geht er auf Identitätsprozesse und Identifikationen ein und bezieht sich auf Beliefs, die als Wahrnehmungsfiler wirken. Das Wort „Ich“ betrachtet er als eine Nominalisierung, die aus einem Prozess des sich identifizierens einen speziellen Belief macht, der den Titel „Ich“ trägt. Dieser Belief findet sich wieder als „Selbstbild“, das sich auf tiefen, unbewussten Ebenen als Symbol repräsentiert.

Dabei gibt es offene Symbole, wie z.B. eine „wachsende Blume“ oder geschlossene Symbole, wie z.B. einen Gegenstand. „Offen“ oder „geschlossen“ ist dabei von der Bedeutung abhängig, die der Mensch selbst mit diesem Symbol verbindet.

Mohammad Ashour differenziert in seinem Workshop diesen Prozess weiter und zeigt dazu auch eine praktische Anwendung life.

Er hat inzwischen weit über 500 Time Lines eliziert und fasst hier seine Ergebnisse zusammen.

Damit erwartet Sie in diesem Workshop eine spannende Weiterentwicklung der Time Line Therapie von einem hoch kompetenten NLP-Master-Trainer für interessierte Praktiker.

Übungsanleitung zur Identitäts Time Line

Hintergrund

Hintergrund dieser Anwendung ist eine Zusammenfassung der Time Line Therapie Konzepte, Symbolische Veränderungskonzepte, Identitätsveränderung und Beliefveränderung und anderen NLP-Techniken. Identity Time Line wird dabei auch als Diagnostikinstrument eingesetzt.

Prozeß

Der Prozess hat 2 parallele Abläufe.

1. Der erste Ablauf besteht darin die Identitäts Time Line in ausgewählten Zeitintervallen (zwischen 1 und 5 Jahren variierend) zu elizieren, je nach therapeutischem Bedarf und spezifiziert vermutete Identitätsprobleme.
2. Der zweite Ablauf behandelt das Identitätsproblem in empfohlenen Schritten.

Ablauf

1. Finde die erwünschte Ziele heraus und versetze den Klienten in eine milde Trance
2. Elizitiere die Identitäts Time Line und starte dazu von dem frühesten möglichen Kindheitsalter

Sage so etwas wie:

„Wenn du den kleinen John sehen könntest, als kleines Kind oder Baby, wie würde er aussehen?“

„Bitte lass es mich wissen, wenn du den kleinen John siehst.“

- A) „Dieses Bild, das du siehst, was bedeutet das für dich? ... Dieses Bild repräsentiert was genau ... für dich ...“

Die Antwort wird ein +v sein, oder neutral oder -v und es kann sein, dass es ein Symbol ist.

Beispiele für Antworten: John = ein guter Junge (+v normal)
eine scheinende Sonne (+v offenes Symbol)
ein Kind (neutral)
ein armer Junge (-v normal)
ein Schatten (-v geschlossenes Symbol)

- Wenn die Antwort ein +v Symbol ist, dann nutze das zum reframen von späteren negativen Folgeantworten auf den unterschiedlichen Zeit Intervallen.
- Wenn die Antwort ein -v geschlossenes Symbol ist, dann öffne es indem du tiefe Metaphern benutzt.



The art of persuasion

Leo Angart

www.vision-training.com

Inspiring people, getting people to join your cause is an art only a few people truly master. Sometimes you have a gifted politician that has mastered this art. John F. Kennedy was such a person. Remember what he said here in Berlin? Do you remember his inaugural address? *"Don't ask what your country can do for you. Ask what you can do for your country"* This sentence is remembered by everyone that saw this on TV.

Nelson Mandela is another icon that masters the art of persuasion. Remember, when the world championship in rugby was held in South Africa? Rugby at the time was a white sport. There was only one black player on the national team the Springbuck. President Nelson Mandela came to the game wearing the Springbuck "T" shirt. This act alone made the Springbuck every South African's team. Just wearing a particular "T" shirt changed the attitude of a nation.

In NLP one person that has mastered the art of persuasion is Anthony Robbins. His seminars are not held in conference rooms. They are held in stadiums with 5,000 people attending. What is it that makes Tony so successful in terms of selling his program?

Having a best selling book helps. *"Awakening the Giant Within"* has been selling for decades. Another very important factor is his enthusiasm for what he does.

Develop *not merely enthusiasm for what you do, but red hot passion. It's infectious.*

Anthony Robbins learned NLP from DeLozier and Grinder Associates in the 1980's. Reportedly, Tony asked John Grinder what he could do to bring this knowledge to the world. John said, "Go out and do something different." Tony did just that. He had people walk on fire to change their attitude about what they can do. Walking on fire is considered impossible by most people, yet Tony made people do this.

Fire walking is not really an NLP technique but it serves as an experience of doing something incredible. Actually fire walking is quite safe provided you use the right material for the fire.

How to be persuasive?

There are many elements that come together in order for your presentation to be persuasive. Here are just a few of the important parts of being inspiring.

Credibility - it is easy to overestimate your own credibility, so the safest way is to assume that you have about half the credibility you think you have. Credibility grows out from two sources: expertise and relationships.

To be considered an expert you need to be perceived to have proven knowledge in the area you are talking about. This also blends into reputation, your past record of achievement.

So if you have just finished your NLP Practitioner training and you want to teach this. You do not have a whole lot of knowledge and zero experience.

Do you have a proven track record in the area that people know about and respect?

To assess the strength of your relationships credibility, ask yourself: *"Do those I am hoping to persuade see me as helpful, trustworthy and supportive?" " Will they see me as someone in sync with them – emotionally, intellectually, and politically – on issues like this one?"*

You must get this information confirmed by others you trust to give you a reality check. Only then do you have a complete picture of your credibility. In most cases, this exercise helps you discover that you have some measure of weakness, either on the expertise or the relationship side of credibility.

Expertise + Relationship = Credibility

The good news is that you can buy or hire expertise – for example a recognized outside expert, for example a University. Someone that has the knowledge required to support your position effectively. You can also tap experts within your own field or company to advocate your position.

Expertise builders are articles, independently produced reports, books you have written and that has been published. Research done on the topic of your discussion as well as lectures presented by you or other experts in the field.

How do you build relationships?

Plan to meet one-on-one with all the key people you plan to persuade. This is a meeting to get a range of perspectives on the issue at hand. If you have the time and resources, you might even offer to help these people with issues that concern them.

You can also involve like-minded colleagues who already have strong relationships with your audience, such as attending the NLP World Congress in Berlin. There you will meet hundreds of people, many of whom will be interested in the same things you are interested in. Some of them will probably already have established relationships with the audience you want to reach.

You must be perceived as being good at what you do.

Credibility is the foundation for effective persuasion. Without it you won't be given the opportunity to talk. Both building blocks of credibility – expertise and relationship are earned or acquired.

Finding common ground

Even if your credibility is high, your message must still appeal strongly to the people you are trying to persuade. The ancient Greeks and the later Romans developed very effective ways of persuasion. In those days the spoken word was the only way you could get your message across. There was no radio, no newspapers or internet.

Here are some of the persuasion patterns they found to be effective:

Logos – or logical appeals using rationale to validate and prove your cause.

Pathos – appealing to the emotions that motivates and influence behaviours.

Ethos – Establish your credibility by stressing your competence and character.

The Greek also realized that listeners generally seek information that supports their beliefs and avoid information that contradicts their opinions and attitudes. Persuasion is a transactional process that involves both the speaker and the audience. Certain audiences may take some beliefs for granted. For example an NLP audience shares the belief that change is possible and that it can happen quickly. However, this is not generally the case. Persuasion is most effective when it strives for small and incremental changes.

Logos refers to an appeal to logic. Through methods of logical deduction, you persuade your audience to accept your proposal because it makes sense. The formula can be represented this way:

If A equals B, and B equals C, then, through deduction, A must equal C.

The first two statements, A equals B, and B equals C, are the premises of the argument. They are the facts upon which the argument is based. Your argument or suggestion is that A equals C, based upon the two premises that A = B, and B = C. This is logic.

The advantage of this is that when used properly, good logic is very difficult to challenge. It is very difficult to deny the accuracy of a statement that is founded on mutually accepted premises.

However, life is almost always more complex. If you say that A = C when it actually does not, your whole argument crumble. What if you say A sometimes equals B. Then you might get away with saying that it always equals B to the careless or misinformed listener. The astute listener and NLP Practitioner will spot the universal qualifier before considering the validity of your suggestion.

Consider the validity of your argument's premises before considering the validity of the argument itself.

Arguments are often presented based on poor premises, especially in politics. One recent example is from the election campaign between President Bush and democratic challenger Senator John Kerry. A series of TV ads were presented that were plainly based on false information about Senator Kerry's military record. Enough people did not look beyond the surface and either believed the argument or was doubtful about his military record. Even when a respected newspaper like the New York Times had found no basis what so ever for the claims.

In politics you often hear blatant lies presented as facts, because politicians know that a large part of the population do not check the premises. They accept the lie and act accordingly. Election campaigns are increasingly appealing to a smaller and smaller audience of so called swing voters.

A persuasive argument has solid premises and applies them appropriately.

You could argue that football player A has better statistical performance than player B (the first premise), and consider "goodness" based upon statistical data (the second premise). If there is agreement that football player's "goodness" is defined by statistical data, then the argument's validity will (logically) follow. On the other hand if you do not believe football player's "goodness" can be defined by statistics, then the argument will be utter rubbish.

The problem with logic is that a lot of decisions are not based upon logic.

Unless you married for money your decision to marry your wife was most likely not based on logic alone. Buying a house may be a purely logical decision, but in most cases there is also emotional involvement. For example, why are certain houses with a view more expensive?

Ethos is an appeal to authority. A medical doctor's medical advice is generally more authoritative than a lawyer's medical advice. Yet a lawyer's legal advice is more authoritative than a doctor's legal advice.

Authority is persuasive but relative power of an authority is not absolute.

You may perceive scientific research to be more authoritative than loads of anecdotal case reports. In recent time we have seen massive demonstrations by Muslims in response to cartoons published long time ago in a provincial newspaper in Denmark. The Muslims demonstrate because they perceive their religious leader's authority to be absolute. The idea of freedom of expression is very low on their scale of authority. To them the premise of free speech does not apply.

Ethos is subject to the values of people you are trying to persuade.

We often assume everyone think the same way we do. This is a false premise. When you want to persuade someone you must appeal to an authority that is accepted as an authority by your audience. In advertising you see toothpaste ads with an actor dressed as a dentist saying that more dentists recommend brand X. These ads appeal to our sense that dentists know more about dental hygiene and are thus more authoritative.

Often people assume that scientific research is more authoritative and the more studies you have the more believable the argument. Something being scientific may not mean anything. You can find research that supports almost anything. The common response is that this research is old or there is not enough of it or the research method is flawed. In the same way you can interpret religious scriptures in ways that support your argument.

The above is powerful and logical if you value the authority equally.

Pathos is an appeal to your emotions this is also the most persuasive. That is, an argument may not make rational sense (be logic) or come from an authority (ethos), but if the appeal touches your emotions, it can be very persuasive.

Similar to ethos, the effectiveness of pathos is subject to the people you are trying to persuade. Some people hardly react to emotions while others are almost completely dependent upon feeling as a basis for making a decision.

Mastering pathos will make you much more persuasive. The key here is to know your audience values. For example, if you try to use American patriotism to persuade a European audience you will almost certainly fail.

John F. Kennedy used pathos masterfully in his address in front of the town hall in then West Berlin when he said "*Ich bin ein Berliner.*" I remember watching this on live TV. When Kennedy said those words there was an immediate reaction from the audience. They were touched. In fact Kennedy had rewritten his speech on the flight into Berlin. This speech became one of his most famous speeches.

Good persuaders know the primacy of emotions and are responsive to them in two ways. First, they show their own commitment to the position they are advocating. You must walk your talk and show that you are committed not just in your mind but also in your heart. Without this demonstration of feeling the audience may wonder if you actually believe in the position you are championing.

Perhaps more important, however, is that effective persuaders have a strong and accurate sense of their audience's emotional state, and they adjust the tone of their arguments accordingly. Good persuaders usually canvass key individuals who have a good pulse on the mood of their audience's emotional state, and they adjust the tone of their argument accordingly.

Great actors spend many days trying out various emotional sources for their lines in order to get the most powerful performance. One way to do that is to present your material to different people. For ex-

ample, you might present your material to your best friend and note how that come across, then present the same material as if your spoke to your grand father. Next try to present your material to an 11 year old. You will discover that speaking to different people's values have a major impact on how your message come across.

American physicist Richard Fineman once said that if you could not explain physics so an 11 year old could understand it, then you do not understand physics yourself.

Effective persuaders use language in a particular way. They make their presentations come alive by using humour, stories, metaphors and analogies. Research shows that audiences absorb information in proportion to the vividness of the presentation. Richard Fineman, mentioned above, was a master presenter. His lectures were kept a secret otherwise there would not be room enough for his students. Fineman inspired many of the current physicists to enter this field after attending one of his electrifying lectures.

The Polya pattern:

In 1954 Hungarian mathematician George Polya wrote a two volume book titled "*Patterns of plausible inference.*" In this book Polya identified five main criteria that can make your presentation more believable. Taking the main parts of your presentation through the Polya pattern will make your understanding of what you do much broader and thus make you much more persuasive. This exercise is especially useful if the ideas you present has been challenged countless times and you need developed bullet proof arguments.



Dr. George Polya

Probability

The more a pattern occurs the more likely it will occur again.

"How often do you get your results?"

Are you successful 90% of the time?

Consequences

"What is the obvious consequence of this pattern?"

List what you can expect from your pattern.

"What would be an extreme example?"

The more amazing your results are the more people tend to believe what you say. After having walked on fire, because Tony Robbins said you could do it, you are more likely to believe whatever he says after that.

"What would occur only if your pattern was valid?"

This is a selective filter that will highlight your success cases.

"How many of these consequences can you demonstrate and validate?"

Can you provide a simple before and after test where people can verify their success? The best would be something that would provide instant feed back.

Contingency

"What has to have happened in order for this pattern to be valid?"

Can you list the experiential or observable changes that occur as a result of your pattern?

"How many of these pre-conditions can you demonstrate?"

This has to do with the fundamental principles underlying your pattern.

Inference of analogy

"What is an analogy of this pattern?"

For example, if your pattern was an animal. Which one would it be?

"This pattern is like?"

NLP is so powerful that it can make you walk on fire. Walking on water may be more impressive but it takes too long to learn.

"Can you disprove the validity of rival claims?"

If possible find the most powerful rival claims and disprove them one by one. This part will give you the ammunition to shoot down your rivals.

Disprove consequences

"What if the pattern was merely random?"

"If so what would you see?"

In pharmacology you have to prove that your medicine is more effective than placebo, so double blind studies are undertaken to prove that your product is effective in more than 60% of the cases. If not then your results may have happened anyway.

Finally be aware that people have different definitions of what is persuasive. Some people may prefer rational and logical arguments while others are moved by the emotions you are able to arouse. Others may simply respond to your magnificent personality. The successful persuader develops his appeal in all these areas and masters them all.

Now Let's Play

Workshop F3: Zusammenfassung



Die Kunst der Überzeugung

Leo Angart

Menschen zu inspirieren, Sie dazu zu bringen sich mit Deinem Anliegen zu beschäftigen, ist eine Kunst, die nur wenige Menschen wirklich beherrschen. Manchmal sind es Politiker, wie z. B. John F Kennedy, die das großartig konnten. Auch Nelson Mandela ist eine Ikone in der Kunst der Überzeugung. Im NLP steht für diese Kunst Anthony Robbins. Anthony fragte einmal John Grinder, wie er das NLP in die Welt bringen könnte und John antwortete – „Geh Raus und tue etwas ganz anderes“. Das tat Anthony- Seine Seminare werden nicht in Seminarräumen sondern in großen Stadien abgehalten, er schickte Menschen über glühende Kohlen um Ihre Einstellung zu verändern.

Wie wird man also so überzeugend, wie diese 3 vorher genannten Persönlichkeiten?

Hierbei sind einige Elemente von großer Wichtigkeit. Zuerst- Glaubwürdigkeit- Glaubwürdigkeit erwächst aus zwei Dingen, Sachverstand und Beziehungen. Um Dein Expertentum auszubauen empfehlen sich Artikel in Fachzeitschriften, Bücher, die Du geschrieben hast oder aktuelle Forschungsergebnisse zu Deinem Thema. Als nächstes brauchst Du Beziehungen. Triff Dich mit wichtigen Schlüsselpersonen, die Du überzeugen möchtest. z.B. auf dem NLP- Weltkongress- hier gibt es jede Menge Menschen, die in die gleichen Dinge wie Du interessiert sein werden. Als nächstes finde einen gemeinsamen Nenner, mit denen die Du überzeugen willst.

Die alten Griechen hatten hierfür sehr effektive Wege. Sie fanden heraus, das Menschen generell Informationen suchen die Ihre Glaubenssätze unterstützen und Informationen die nicht in ihr System passen eher verneinen. Einige Zuhörer werden bestimmte Informationen für richtig erachten. z.B werden NLPler immer an Veränderung auch in kurzer Zeit glauben.

Finde logische Erklärungen dafür das das was Du sagst Sinn macht. In etwas so- Wenn $a = b$ und $b = c$ dann muß $a = c$ sein. Das ist logisch. Wenn Du überzeugen möchtest mußt Du als Autorität erscheinen. Nimm den Arzt in der Werbung für Zahnpflegeprodukte. Wer könnte eine größere Autorität auf diesem Gebiet sein?

Dann kommen die Emotionen ins Spiel- auch wenn Dein Argument keinen Sinn macht und auch nicht von einer Autorität kommt, wenn es aber Gefühle anspricht kann es trotzdem sehr überzeugend sein. Mit Pathos umgehen zu können macht Dich sehr überzeugend. Aber bitte richtig eingesetzt. Ein Europäisches Publikum mit amerikanischem Patriotismus überzeugen zu wollen geht eher nach hinten los. JFK meisterlich in seiner Rede in Berlin die Gefühle der Berliner angesprochen. Ihr erinnert Euch sicher an den Ausspruch ICH BIN EIN BERLINER. Um diese und andere Techniken der Überzeugungskunst geht es in meinem Workshop.

Now Let's Play

Zusammenfassung von Andrea Schünemann

Integral Inspiration 6



Awareness and Self-esteem

Graves Level 6

Nandana Nielsen

www.nlp-nielsen.de

6. level: Attentiveness & self-esteem (green)

Description: The need unfolds to free human kind of avarice and dogmas. The inner being has priority, accompanied by the desire to experience a society and uniformity in which the societal capital is shared fairly by all. Decisions are reached through consensus, everybody has the freedom of speech and all are equal. The desire for spirituality and harmony grows strong. Collaborative human connections, ecological sensitivity, networks, feelings and sympathy. High esteem for our planet and life upon it become more important. Dialogues and relationships play an important role

Self-expression: We are.

Values: Companionship, peace, equality.

The re-emergence of kindness is set against the coldness of technology. The conviction grows, that people need each other and that the personal goal in life is the search for inner and outer peace.

Transition: Chaos and confusion are regarded, and out of them the desire for resolutions and functionality arises. Knowledge and competence are graded as more important than everybody's feelings and everybody's equality.

Healing: Equality is expanded through the acknowledgment of differences. Differences are not excluded, they are integrated.

Style of leadership: The manager acts like a friend and colleague. The goal is in being productive together.

Organizational structure: Green organizations are proactive, they rally for human rights, the integration of all people and peoples, of diversity, communal well being and for all possibilities of evolving and growing. The whole is responsible for the whole and does that which benefits all. Borders and limitations are swept aside. The individual human being has absolute priority, human emotions and needs shape the production process, which will also consider ecological necessities. IKEA is a contemporary green company.

Trans-questions: How and where can I enjoy an equal community? How can I accept others as equal and communicate this in a clear and straight-forward manner? How important are harmony and justice to me and what am I doing to enhance them? How do I know spirituality from consensual reality?

Inspirations:

Karin Pätze & Rudolf Metzner: Profile of Products / Mirror of Personality

Carlos Salgado: Clapgame

Beatrice Schmid: together in rhythm

Heidi Westerkowski: Dance of Freedom

Integrale Inspiration 6



Achtsamkeit und Selbstbewusstsein

Graves Stufe 6

Nandana Nielsen

www.nlp-nielsen.de

6. Stufe: Achtsamkeit & Selbstbewusstsein (Grün)

Beschreibung: Es entfaltet sich das Bedürfnis, die Menschheit von Habgier und Dogmen zu befreien. Das innere Sein tritt in den Vordergrund, begleitet von der Forderung nach Gemeinschaft und Einheit und eine gerechte Verteilung der gesellschaftlichen Mittel unter allen wird angestrebt. Entscheidungen brauchen den Konsens von allen, ein jeder wird gehört und alle sind gleichwertig. Es wächst das Bedürfnis nach Spiritualität und der Herstellung von Harmonie. Gemeinschaftliche, menschliche Bindungen, ökologische Sensibilität, Netzwerke, Gefühle und Anteilnahme, die Wertschätzung der Erde und des Lebens rücken in den Vordergrund. Dialoge und Beziehungen gelten als herausragend wichtig.

Selbstaussdruck: Wir sind

Werte: Gemeinschaft, Frieden, Gleichheit

Die Wiederentdeckung grundlegender Menschlichkeit wird der Kälte von Technologie und Determinismus entgegengesetzt. Es entsteht die Überzeugung, dass Menschen sich gegenseitig brauchen und dass das persönliche Ziel im Leben die Suche nach Frieden im Innen und Außen ist.

Übergang: Chaos und Unordnung werden wahrgenommen und aus ihnen entsteht ein Bedürfnis nach Ergebnissen und Funktionalität. Wissen und Kompetenz werden höher bewertet als die Gefühle der Gleichheit von allen.

Heilung: Gleichwertigkeit wird durch die Anerkennung von Unterschieden erweitert. Unterschiede werden nicht ausgegrenzt, sondern integriert.

Führungsstil: Der Manager ist mehr ein Freund und Kollege als eine Führungskraft, es gilt die Maxime der gemeinsamen Produktivität.

Organisationsstruktur: Grüne Organisationen sind proaktiv, sie handeln für Menschenrechte, für die Einbeziehung aller Menschen und der Vielfalt, für das Gemeinwohl und für alle Möglichkeiten der Entwicklung und des Wachstums. Das Ganze, die Einheit trägt für sich selbst die Verantwortung und tut alles, was zum Wohlergehen aller beiträgt. Grenzen und Einschränkungen werden ohne Ausflüchte beseitigt. Der Mensch hat vor allem den Vorrang, menschliche Gefühle und Bedürfnisse nehmen maßgeblichen Einfluss auf den Produktionsprozess. Produktionsverfahren nehmen Rücksicht auf ökologische Notwendigkeiten. Zeitgenössische Firmen sind z.B. IKEA.

Trans-Fragen: Wie genieße ich wann wo gleichwertige Gemeinschaft? Wie kann ich andere als gleichwertig anerkennen und das auch eindeutig und klar kommunizieren? Wie wichtig ist Harmonie und Gerechtigkeit für mich und was tue ich dafür? Wie halte ich Spiritualität und Konsensrealität auseinander?

Inspirationen:

Karin Pätze & Rudolf Metzner: Markenprofile/Persönlichkeitsspiegel

Carlos Salgado: Klatschspiel

Beatrice Schmid: Gemeinsamkeit durch Rhythmus

Heidi Westerkowski: Friedenstanz



Creative solution to communication problems Presenting Ideas to Skeptical People

Shelle Rose Charvet

www.successtrategies.com



Some people seem to be constantly skeptical. Many have told me that when they want to suggest an idea, or get agreement that a problem needs to be fixed (both at home and at work), they are often faced with resistance and denial. And isn't it infuriating to have your ideas dismissed without proper consideration?

Have you ever had a great idea shot down by a skeptic? How can you influence someone who always looks for the crack or the loophole in everything you say? Sometimes it seems that it's with your life partner that you

have the least credibility. What do you have to do to be taken seriously? It can be easier to give up rather than spend time and energy trying to get people to listen.

In this article I will outline a process to allow you to address the objections you know will be made, in a way to make even the most conscientious objector more open-minded. While there is no guarantee all your ideas will be accepted, you can ensure that they get a decent hearing. You will also get some practical techniques for making any message *irresistible*. Lastly I'll introduce you to *The Macho Test*, a way to phrase ideas for all the Macho personalities you know.

How do people usually convince other people? Sometimes we reason to make them see the light, using our strongest arguments. And yet some people still won't budge. Other times we tease, cajole, prod, beg, plead, order and shout! While some of these methods work with some people some of the time, many find it demeaning to have to use such techniques just to be taken seriously.

Have you ever noticed that the more enthusiastic you are about an idea, the more skeptical others become? When someone tells you that you *have* to see a movie, it rarely lives up to the hype. It's as if enthusiasm creates skepticism.

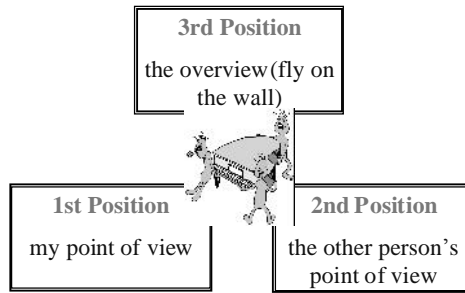
Instead of doing all that work, what if we met the other person on their turf and then brought them to where we needed them to be? You may have done something like this at moments when you made people see a situation in another way. You have even persuaded some "stick-in-the-mud" types to completely change their point of view. What specifically did you do when they got that thoughtful look on their face and then agreed with you? Was it magic? A shot in the dark? A lucky break?

Communication is what the other person understood

Let's look at a definition of the word communication. *Communication is what the other person understood.* It is not what I intended for them to understand; it is not what they *ought* to comprehend; it is what they actually understood. If I said something and someone got angry, from their perspective, they had a reason to get angry, and a reason therefore to dismiss my idea. People simply understand what they understand. So if you really want to get your point across, and you notice that you obtained a negative reaction to something you said, you could say to the person, "That's not what I meant. It wasn't my intention to make you angry. Here's what I meant," and then restate your message another way.

Wouldn't it be great to know exactly how you need to phrase your ideas to get people to go from where they are, in their way of understanding, to where you need them to be? While some of the following strategies and suggestions may already be familiar to you, some may seem slightly counter-intuitive. The only way to know for sure if they work is to test them out for yourself. Only try those ones you suspect might have some value.

Three Points of View



You, Me and the Fly on the Wall - 3 Points of View

There are three positions people take when communicating. In the First Position one perceives the world from one's own point of view. I have my thoughts, opinions and feelings. When I have a disagreement with someone and I am in First Position, I will likely think that the other person must be wrong because he or she doesn't share my point of view.

Many people spend a lot of time in First Position, particularly if they tend to be proactive. It's relatively easy to know when you are operating from First Position, because that is when you consider other people to be ridiculous, absurd and unreasonable. Or when it seems bizarre that they just don't *get it*. Being in First Position enables you to assert your own needs and views. If you spend too much time there it is easy to become intolerant of others and their points of view.

When we create empathy and rapport with people we shift into Second Position. This is the "*walk a mile in my shoes*" position. We perceive the other person's point of view; we empathize with their reaction to something – "I can understand why you might be hesitating about this." If we spend too much time in Second Position, we can become overly accommodating of other people's needs and lose sight of our own.

Traditionally, conflict resolution strategies showed people how to use a combination of asserting one's needs from First Position and showing empathy with the other person from Second Position. It has since become apparent that while being able to switch between these two positions is a useful way to improve communication by themselves, they are insufficient for dealing with complex issues. Neither position provides an overview of the situation.

The Third Position can help people overcome many communication difficulties. In this position we take the perspective of the fly on the wall. Remember a time when you watched two other people arguing and you could tell as observer that they were actually in agreement? The Third Position allows you to see the big picture in a relationship; to know where it's going and what needs to be done. If one spends too much time in Third Position, one can be perceived as distant and putting oneself above everyone else.

The ability to switch between these positions enables you to check if your message is actually getting across. Did you say what you wanted to say? (First Position) If you were them, how would it sound/look/come across? (Second Position) If you were a fly on the wall, looking at everyone, what is the relationship between them? Good? Trusting? Skeptical? (Third Position)

Selling Weird Ideas

From my 20 years of studying and teaching Neuro-linguistic Programming (NLP)¹, I have learned there are processes happening for my audiences, outside of their conscious awareness. There is a lot going on for which one needs to predict and build responses, right from the very beginning.

One of the wackier concepts I talk about is the existence of the unconscious mind. Imagine a group of dark-suited business people nodding enthusiastically when I announce that 90 to 95% of what they do is controlled by parts of themselves they know little or nothing about. Yeah, right. Think about your own response. What are your objections to that statement?

¹ NLP is the study of how each person lives their experiences differently, both consciously and at a below-conscious level. Using NLP modelling techniques one can discover how experts do what they do, so that we can acquire those skills. See *Introducing NLP* by Joseph O'Connor and John Seymour. See also www.canlp.com and www.nlp.org for more information.

Remember the last time you lost your keys and you had to look for them all over the place? And when you found them, you couldn't recall putting them there? Someone put them there and if you didn't, who did? Have you ever driven your car to a place you know so well, that it almost seems like someone else took over your body and drove you there? Someone else?

Some people may find it hard to believe, when they first think about it, that they have so highly trained themselves to do most of the things they do, they hardly have to think about them consciously anymore. You just take them for granted. And if your unconscious mind is doing all that, why can't your conscious mind just take a holiday instead? And why is it, that if your spouse or mother suggests you do something, a part of you objects immediately without even considering the suggestion?

Many of the ideas each of us are "selling" are just as weird to the people we want to convince. Motivational speakers have a few of these which seem weird to the general public: Goal setting will change your life. Your problems can be solved by you becoming motivated and committed to acting. Active listening will transform your relationships. Spirituality will turn the bottom line around.

4 Steps for Presenting Ideas to Skeptical People²

Here's a process you might want to try out. It is designed to make sure that you are not demanding that people take a leap of faith in order to *buy* your message. It may help you clarify what you want to achieve, and simplify your strategy. You can avoid all those demeaning behaviours and ensure your ideas will get a fair hearing. In other words it will help get those skeptics to listen to you without any grovelling on your part.

Step One: Create Your Main Message

Identify your main message. What is the most important point you want to get across? What response do you want to your message? Do you want agreement, action, a change of beliefs? Let's take the message of many motivational speakers: "Goal setting will change your life." Motivational speakers want people to believe this and to take specific actions as a result - they want people to set goals and follow a plan of action for achieving them.

Step Two: Identify the Objections

Think about the people you want to convince. What are the objections, including the most extreme, that anyone could have about your message? List several. Go into Second Position and see the world from their point of view. Ask your cynical friends and family for help with this if you are stuck in a positive frame of mind. For example, "Goal setting will not help me when most of the things that happen in my life are outside of my control."

Step Three: Find Common Experiences Which Prove Your Point

Search for some experiences that most people will have had which provide evidence that your main message is true. The key here is to choose an experience that enables each person to go inside themselves and decide for themselves if it is true. For example, "Remember a time when there were many choices and you ended up doing what other people wanted and not being happy about it because you just got kind of pushed in that direction." Another example, "Think about a situation when you were so determined to get something you wanted, that no matter what obstacles were put in your way, you still made it happen in spite of everything."

Step Three: Create Your Opening Using Objections and Common Experiences

Briefly introduce your topic. Next, address the conscientious objectors by telling them the objections that you came up with. For example: "Some people may be thinking that setting goals won't help them because there are too many areas in their lives over which they have no control." List all the objections.

Then invite the person or group to think about the common experiences, getting them to relive each one, going inside and checking for themselves the truth of your main message. For example: "Remember a time that because you weren't sure of what you wanted you then ended up doing what someone else wanted? Think about a different situation where you were so determined to do something, that no matter what obstacles were put in your way, you still managed to make it happen." (Always end on positive experiences.)

Create a link to your main message. For example: "It's all about figuring out what is important to you and how you can make it happen. That's what I wanted to talk to you about today....."

² For another example of this process in use, please read the introduction of my book, *Words That Change Minds*.

When you introduce a topic of conversation by stating the possible objections and the common experiences which prove your point, you are creating a framework for your message. This allows you to go meet a person or a group where they are, even if they are extremely skeptical. Because you have brought up the possible objections, everyone *knows* that you really have thought through what you are saying or writing. They can begin to feel that you have truly taken into account their point of view. If you don't *preframe* the objections and proof this way, people hang on to their objections and then respond to your ideas with: "Yes, but..."

Presenting Ideas to Skeptical People

1. Create Your Main Message
2. Identify Objections
3. Find Common Experiences that Prove Your Point
4. Create Your Opening Using Objections and Common Experiences

The Psychology of Skepticism³

When anyone becomes skeptical about something, she or he is operating from a pessimistic belief about what is not possible. If you propose a solution to a problem, a skeptic may believe: "It won't work for me because I'm different." They are often reluctant to accept someone's credibility and will keep demanding more and more proof. People get frustrated with this attitude because deep down inside there is a sense there will never be enough proof!

Skeptics have other patterns as well. They tend not to be goal-oriented. In fact they only seem to be motivated when they can identify a problem, an issue, a mistake or something out of place. We call this *Away From* because you can hear the pattern in their language. They use phrases indicating they prefer to move away from problems rather than go towards goals. "How are you going to prevent that from happening again?" rather than "How are you going to achieve this goal?" Think about those times when you are a "Doubting Thomasina". Aren't you more prone to be considering how to avoid the things you don't like?

Skeptics do not want to be told what to think by another person. They want to have the information and to evaluate it for themselves. We call this pattern *Internal* because the person is operating from their own values and does not respond positively to outside influences. It does no good to name drop or say "You should.." or "If I were you...", it only annoys them.

Some skeptical people get convinced about something on Monday and when you speak to them again on Tuesday, they seem to have somehow become unconvinced again. In fact you can never be sure if they are ever truly convinced by an idea. They keep finding new doubts to try on. This pattern is called *Consistent* because this person wants the information to be consistent, unwavering, every single time.

Mastering the Language of Influence

When someone is in a mode where they hear only the flaws in your argument, when they don't want you to tell them what to do and they could be easily unconvinced again, you need to use special language. Here are some suggestions from which you could choose each time you want to persuade someone. These phrases will help prevent your ideas from being dismissed and to increase the chances you will get a good hearing.

The Language of Suggestion

Here's an idea you may wish to consider.

Only you can decide what you don't like and what isn't bad.

Each time you think about this you'll know whether or not it fits.



³ For more information on these patterns of behaviour and the accompanying Language of Influence, please see my book, *Words That Change Minds. Mastering the Language of Influence.*

*It's not up to me to tell you what to do.
You know what is and isn't important.*

Notice that with the above phrases, you are offering information and inviting the person to decide for themselves. It is easier for skeptical people to take in information offered this way.

I bought some new furniture for my living room and knew that I needed to repaint. I hadn't a clue what colour would go with my burgundy, royal blue and forest green print sofa. I asked Simone to help. "Do you see this taupe thread going through the print?" she asked, "Well the wall colour *has* to be taupe." Has to be? I was annoyed. I was not prepared to be told what colour I *had* to paint my living room. Then Sandra came over to help. "What colours do you like best in your sofa?" she asked. When I said the burgundy really attracted me, she showed me a range of burgundies to highlight that colour in the sofa and helped me figure out which one I liked best. At no time did she tell me what to do. She merely gave me information and asked what I thought.

When someone tells us something in a directive manner, we often reject what is being said, without truly considering it.

The Sanity Check

In my office we regularly do a double-check before sending important documents out. Whether it's a sales document, a report, a marketing piece, we do a *Sanity Check*. We shift into the receiving person's point of view, (Second Position) while reading the document and ask ourselves: "Is this a sane thing to have said to them?" We also ask how will this affect the relationship we have with them. (Third Position) We call this the Sanity Check because we wouldn't want to erroneously assume that anyone in our office is sane at any given moment in time. We believe in double-checking all the important stuff.

Imagine if you did a Sanity Check before you sent things out to be read, or before a presentation or sensitive discussion. Imagine asking: "If I say this, how is that going to be perceived? How does that affect our relationship?"

The Macho Test

One of the most irritating aspects of day-to-day communication is when you are trying to convince someone who takes a Macho attitude. Women are often dismayed to find that while amongst ourselves we can build on and critique each other's ideas, it is sometimes much more difficult to do this when male colleagues are involved. And sometimes even women become Macho!

When a person is running a Macho Pattern, they operate as if they believe the following:

- They already know everything there is to know.
- They do not have any problems; they and everything connected with them are perfect.
- If there are problems, they are of someone else's making.
- They are better, higher, more important, more knowledgeable than anyone else.



How many times have major decisions been made to assuage someone's ego or simply to not lose face? Just listen to radio interviews. When the interviewer asks if someone were surprised by the turn of events, rarely if ever will the person *admit* to being surprised. That would be saying that they did not already know everything there is to know. Once I sold a training program with optional follow-up coaching. No one took up the coaching offer because that would have meant *conceding* they needed help. Now the coaching is just part of the training program.

All of us become Macho at times. Notice your reaction when one of your parents tells you what to do! To make sure that even someone who has become Macho will consider your ideas, you could use the Macho Test as an editing technique. While I have formalized the Macho Test, you may have already done something like this yourself to make sure your important messages get through.

Write the document or prepare what you are going to say using the 4 step formula for presenting ideas to skeptical people. Then look it over and ask yourself the following questions about what you have prepared:

Is it anywhere stated or implied that:

1. There is something they don't already know,
2. I am telling them what to do,

3. They have a problem and I have the solution,
4. They are not perfect in some way, and/or
5. I am better than they are in some way.

If any of the above are stated or implied, it does not pass the Macho Test! You may wish to rephrase as follows:

1. As you probably know.... (then state the thing you suspect they do not know)
2. Use the language of suggestion: You may wish to consider.
3. I understand that other organizations have had this issue and what some of them have done is... How have you solved this problem? (implies they have already solved *all* the problems)
4. With your experience and knowledge in this area....
5. Your role is.... My role is... (establishing different yet equal roles)

Next time you get the sense that if you present a 'new' idea, the person will deny it's actually new, try suggesting that it may be something they have already considered. You probably already know exactly who the Machos are in your life. I find that once I rephrase to pass the Macho Test, the people I'm addressing stop being Macho and become more willing to participate in the free flow of ideas.

I published an article entitled: "Ten Tips for Surviving the Health Care System." The title passes the Macho Test as "tips" are only suggestions. It would not have received nearly as much attention had I entitled it: "Ten Rules for Getting through the Health Care System."

From my years helping people solve communication problems, I have learned that most of the effort is in getting someone into a mental and emotional state of openness, where they will be *able* to hear what I am saying. When we are successful at getting people to listen and take us seriously, it is because we have cleared enough mental space in the other person for our words to go in.

All the Skeptics in the World

When preparing for an important meeting or a speaking engagement, pretend that the people you will be addressing are skeptics. Imagine they are busy, don't want their time wasted, don't want to be blamed for the ills of the planet, that they need to be given a good reason to give you some of their precious time and that any flaws in your argument will be cause to dismiss you. While this may at first seem pessimistic and unnecessarily negative, it motivates one to rigorously prepare for each and every audience.

While most women are not constantly on the stage, there are times when a little thought and preparation will go a long way to making communication easier. It really doesn't take much time to think through the 4 step process: What's my main message? What are the possible objections? What common experiences provide proof? Open with the objections and common experiences and link to the main message.

Then do a couple of Sanity Checks, add in The Language of Suggestion, pass the Macho Test and you are ready to convince professional nay sayers and perhaps even your spouse or your kids!



Skeptical? The only way you'll know for sure is to try it out for yourself.

Shelle Rose Charvet

References

- Bolstad, Richard; Preframing: Giving Your Teaching the Perfect Setting. Anchor Point, September 1996.
- Bolstad Richard and Margot Hamblett; Postframing: Finding the Excellence That Was There., Anchor Point, February 1997.
- Rose Charvet, Shelle; Words That Change Minds: Mastering the Language of Influence., 2nd edition, published by Kendall/Hunt, Dubuque, Iowa, 1997.
- Rose Charvet, Shelle; Understanding & Triggering Motivation. The LAB Profile., audio cassette program, Success Strategies 1995.
- Rose Charvet, Shelle; Presenting Ideas to Skeptical People. One hour audio tape/CD, Success Strategies, 2002

Workshop G1



Kreative Lösungen für Kommunikationsprobleme

Shelle Rose Charvet

www.successtrategies.com

Einem hochskeptischen Publikum Ideen präsentieren

Shelle stellt einen Weg vor, wie Sie Ihre Ideen so präsentieren können, dass sie auf ein offenes Ohr treffen. Mit dem Macho-Test können Sie herausfinden, wie Sie Ihre Ideen so verpacken, dass sie selbst bei eingefleischtem Neinsagern ankommen.

Ist es Ihnen auch schon passiert, dass Sie eine wunderbare Idee hatten und überall wo sie diesen Gedanken vorgestellt haben nur auf Widerstand gestossen sind?

Wir alle haben schon Strategien um andere zu überzeugen, nur manchmal, meist wenn wir selber total begeistert sind scheinen diese Strategien nicht besonders wirksam zu sein, oft bewirken sie genau das Gegenteil.

Was wäre, wenn wir dann genau den richtigen Weg finden würden um den Anderen so zu erreichen, dass er mit dabei ist. In den magischen Momenten des Lebens ist uns allen dies wie durch ein Wunder schon gelungen. Was wäre wenn wir diese Methode professionell und gezielt anwenden könnten?

Shelle decodiert eine Erfolgsstrategie und führt uns Schritt für Schritt durch die Erfolgsschleife.

Ein Schlüsselement für den Erfolg scheint der flexible Umgang mit den 3 Positionen zu sein.

1. Position: Meine Sicht der Dinge
2. Position: Die Sicht der anderen Person
3. Position: Die Sicht der Fliege an der Wand (eine distanzierte Sicht)

Flexibel die eigene Präsentation immer wieder zu checken: 1. habe ich gesagt, was ich sagen will? 2. Wenn ich mein Gegenüber wäre, wie hört sich das für mich an? 3. Was würde die Fliege an der Wand denken, wie die Beziehung zwischen uns beiden ist?

Für eine gelungene Präsentation vor skeptischen Publikum sind die folgenden vier Schritte eine hilfreiche Struktur um sich optimal vorzubereiten:

1. Kreieren Sie Ihr Hauptanliegen.
2. Identifizieren Sie die Vorbehalte ihres Publikums.
3. Finden Sie allgemeine Beispiele für Ihren Standpunkt. Beispiele, die jeder kennt und die auf die Suche nach den eigenen Erfahrungen schicken.
4. Entwerfen Sie eine Eröffnung in der Sie die Vorbehalte und die allgemeingültigen Erfahrungen mit einander verbinden. (Preframing)

Um Ihren Vortrag passgenau zu formulieren können Sie die Sprachmuster des LaB nutzen.

Wer in jeder Argumentation nach den Gegenbeispielen sucht, sich nicht gerne von anderen sagen lässt, was er zu tun hat und immer wieder aufs neue überzeugt werden will, braucht eine spezielle Ansprache. Skeptiker haben meist einen Mustermix und brauchen deshalb ganz bestimmte Formulierungen um überzeugt zu sein. (weg von, internal, consistent)

Mit vielen Formulierungsbeispielen können die Teilnehmer in Shelle's workshop dies testen.

Einer der höchst irritierenden Aspekte der täglichen Kommunikation ist es, wenn Sie versuchen jemanden zu überzeugen, der Macho-Verhalten an den Tag legt. Nicht nur Männer, auch Frauen werden manchmal Macho.

Wenn Menschen aus einem Macho-Muster heraus handeln, glauben sie folgendes:

- Sie wissen bereits alles, was zu wissen gibt, über eine Sache
- Sie haben keine Probleme, und alles was mit ihnen zu tun hat ist perfekt
- Sie sind besser, größer, wichtiger, haben mehr wissen als jeder andere

Wir alle werden manchmal Macho. Achten Sie mal auf Ihre Reaktion wenn Ihre Eltern Ihnen sagen was Sie tun sollen.

Der Macho Test

Machen Sie Ihre Vorbereitung, was Sie sagen wollen und nutzen Sie dabei das 4 Schritte Modell. Dann überarbeiten Sie das ganze mit folgenden Fragen: Ist in diesem Schriftstück offen oder verdeckt enthalten:

1. Es gibt etwas was der Leser nicht weiß
2. Ich sage Ihm was er tun soll
3. Er hat ein Problem und ich habe die Lösung
4. Er sind nicht perfekt und /oder
5. Ich bin irgendwo und irgendwie besser als er

Wenn irgendwas davon durchschimmert oder sogar offen benannt ist, wird das nicht den Macho Test bestehen. Hier einige Formulierungsangebote:

1. Wie Sie sicher wissen...
2. Vielleicht möchten Sie erwägen...
3. Ich weiß, dass andere Organisationen dieses Thema hatten und was einige von denen damit gemacht haben... Wie haben Sie dieses Problem gelöst?
4. Mit ihrem Wissen, Können und Ihrer Erfahrung auf diesem Gebiet....
5. Ihre Rolle/ Aufgabe/Kompetenz ist es..... Meine Rolle/ Aufgabe/Kompetenz ist es.....
Damit installieren Sie verschiedene aber gleichberechtigte Rollen

Shelle hat in ihrem Büro einen Doppel-Check eingeführt, den jedes wichtige Schriftstück passieren muß bevor es das in die Welt hinausgeht. Aus der Zweiten Position lesen sie das Schriftstück und fragen sich: ist das eine vernünftige Sache? Aus der dritten Position heraus fragen sie sich: Wie wird das unsere Beziehung beeinflussen?

Wenn Sie sich für ein wichtiges Meeting oder eine wichtige Rede vorbereiten, dann gehen Sie immer davon aus das Ihr Publikum aus Skeptikern besteht.

Stellen Sie sich vor sie sind beschäftigt, wollen ihre Zeit nicht verschwenden, wollen nicht verantwortlich gemacht werden für die Schwierigkeiten dieser Welt, sie brauchen einen guten Grund um einen Teil ihrer kostbaren Zeit hier zu verbringen und jede Schwachstelle in Ihrer Argumentation wäre ein Grund Sie fallenzulassen.

Wenn Ihnen das erst mal pessimistisch und unnötig negativ erscheinen mag, so motiviert es einen doch sich rigoros auf jedes erdenkliche Publikum vorzubereiten und immer gewappnet zu sein.

Es dauert nicht sehr lange die 4 Schritte durchzuspielen: Was ist meine Hauptaussage? Was sind die möglichen Widerstände? Welche allgemeingültigen Erfahrungen liefern einen Beweis? Und eine Eröffnung zu entwerfen mit den Einwänden und den allgemeingültigen Erfahrungen und dies zu verbinden.

Dann den doppelten Vernunft Check, die Vorschlags - Sprache nutzen, den Macho Test machen und Sie sind brilliant vorbereitet um sogar professionelle Neinsager zu überzeugen, vielleicht sogar Ihren Partner oder Ihre Kinder.

Skeptisch??

Der einzige Weg um sicher herauszufinden ob dies was Vernünftiges ist, ist es auszuprobieren.

Zusammenfassung von Evelyne Maaß



Social aspects of the integral vision

Brian Van der Horst

www.cs.ucr.edu/~gnick/bvdh

A presentation about the lower two, collective quadrants of Ken Wilber's model of human endeavours. These domains are those of personal inter-subjectivity and inter-objectivity. Or simply put, what are you going to do to make personal evolution real in the world? This is a cultural and social phenomenon. So how does this obtain in terms of experiential models, organizations, aesthetic, legal, political, economic and religious systems? We will first take a look at the source of these developments—the spiritual experience.

Wilber's Comparative levels (20 charts like this)

	Basic Structures	General Great Chain	Aurobindo	Kabbalah	Vedanta	William Tiller	Leadbetter (Theosophy)	Adi Da
subliminal	matter-atomic	matter	physical	Malhut	state	1. etherial (dharma-mayakosha)	physical	1. physical body
pre-phenomenal	instinctual	instinct	sensation	Yesod	body	2. emotional-sexual (prana-mayakosha)	etheric	2. emotional body
phenomenal	impulse/emotions	body	vital-emotional	Netzach/Hod	sheaths	3. middle mind (manomayakosha)	astral	3. lower mind will-power gross-mind
subliminal	rule/role	early	concrete mind		family	4. higher mind (vijñanamayakosha)	mental	4. higher mind psychic opening
pre-phenomenal	transitional	late				5. bliss mind (anandamayakosha)	causal (higher mind)	5. supramental psychosubtle
phenomenal	formal	early	logical mind (reasoning)	Tiferet	state	6. spirit (satvata)	astral (lower mental)	6. structure completion, micro-atom
subliminal	vision	early	higher mind (systems)				causal (higher mind)	
phenomenal	logic	middle						
subliminal	psychic (vision)	early	illuminated mind	Chesed/Gevurah	state		causal (higher mind)	
phenomenal	subtle (archetype)	late	intuitive mind	Chokmah/Binah	body		causal (higher mind)	
subliminal	causal (structure)	early	overmind	Keter Ayn	state		causal (higher mind)	
phenomenal	transcendental	early	supermind	Ein Sof	state		causal (higher mind)	

Ken Wilber's Integral Psychology

- ✦ Comparison of 100 developmental models.
- ✦ Four levels beyond "vision-logic"
 - *Psychic*
 - *Subtle*
 - *Causal*
 - *Non-dual*

Human experiential analogs

- ✦ *Psychic*-- Hypnogogic sleep.
- ✦ *Subtle*-- REM sleep.
- ✦ *Causal*-- Lucid dreaming.
- ✦ *Non-Dual*-- Deep sleep.

The four spiritual experiences of life.

1. *The experience of separation of self and other.* This is the process of individualisation, which occurs around the second and third years of life. This is essential for the Self position in NLP models of referential index computations. It is the recognition of who one is not.
2. *The experience of separation of self and behaviour.* This is the experiential response to the question, "Who am I?" Recognizing that you have a personality usually happens around 7 to 8 years of life. One learns one performs good and bad acts, and the invitation is to learn that we are not our behaviours. This is a variety of meta position.
3. *The experience of separation of self and emotions.* The cascade of emotions produced hormonally in adolescence, the invitation is to learn that we are not our emotions. This is the experiential answer to the question, "Who I can become?"-- identity infused with mission. Obviously, not all people cross this threshold in their lifetime. This is what Dilts refers to as third position.

4. *The experience of separation of self and belief.* Transpersonal experiences occur at times of Maslow's "peak experiences" The invitation is to learn that we are, after all, interconnected and share the same spiritual nature. Often called witness, or garden-variety enlightenment. In NLP terms this is the grail of simultaneous referential index, or the ability to associate and dissociate with self and others' models of the world in a simultaneous experience.

A meta-model of human spiritual disciplines

1. RELATIONSHIP

- ✦ People are already, always related. We are all part of the same organism, entity, brotherhood of light, the Source, a unity beyond our ken. *Presupposition: it's better to be identified with all humanity than with oneself.* Love thy neighbor, be a Bodhisattva, the Atman, reality is a social construct.

2. RESONANCE

- ✦ This is about the criteria cluster of integrity, honesty, and the interaction of people: what we do resonates in the world, creates interference waves, influences the human reality, makes a difference. *Presupposition: right action, right livelihood works.*

3. RESPONSIBILITY

- ✦ We create our own universes. We're not guilty, just cause in our reality, and have the ability to alter our responses. *Presupposition: reality is somewhere along the continuum of karma and freedom; objective and constructed; or at least enlightenment is possible.* It is possible to take a meta position.

4. REVERENCE This is as structurally close as I can get to love. That gratitude for the privilege of being alive works. That reverence for life, and the miracle of ontology that is our reality works better than disdain. *Presupposition: compassion rather than dispassion. Love rather than fear.*

5. RAPTURE

- ✦ Though beyond the value judgements of good and bad, the mastery of a discipline creates a positive state that blows away all our understandings of what it is to be happy/sad along the lines of the sensorium. *Presupposition: transcendence is joy.*

6. REMEMBERING

- ✦ This is why human beings invent disciplines. What good are the five points above, if you don't have a way to remember to use them? *Presupposition: persevere and practice.*

7. RENAISSANCE

- ✦ Evolution exists, one can attain enlightenment through transcendence. *Presupposition: Change is possible.*

"It works, if you work it."

GETTING THERE

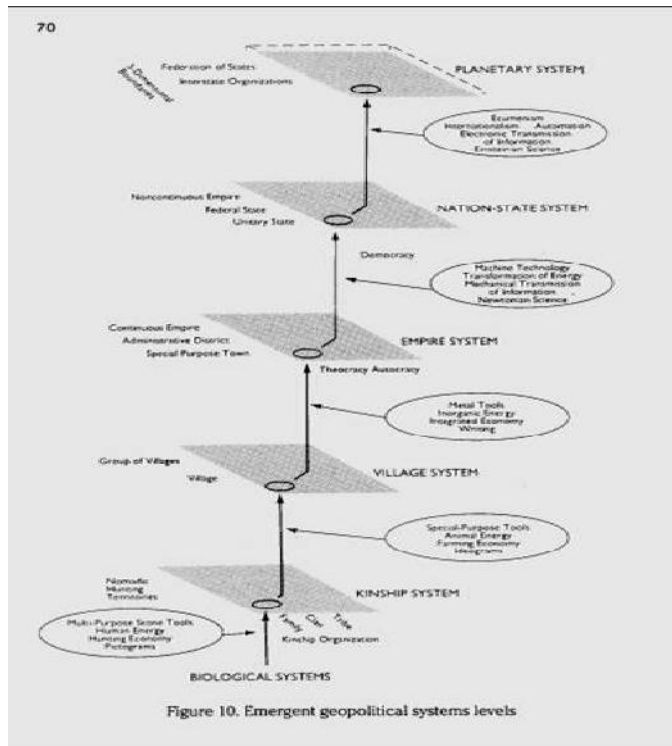
Varieties of Religious Experience, William James, the father of American psychology, attempted in 1902, a "Summing up in the broadest possible way the characteristics of the religious life, as we have found them. It includes the following beliefs:

1. That the visible world is part of a more spiritual universe from which it draws its chief significances;
2. That union or harmonious relations with that higher universe is our true end;
3. That prayer or inner communion with the spirit ... is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world...

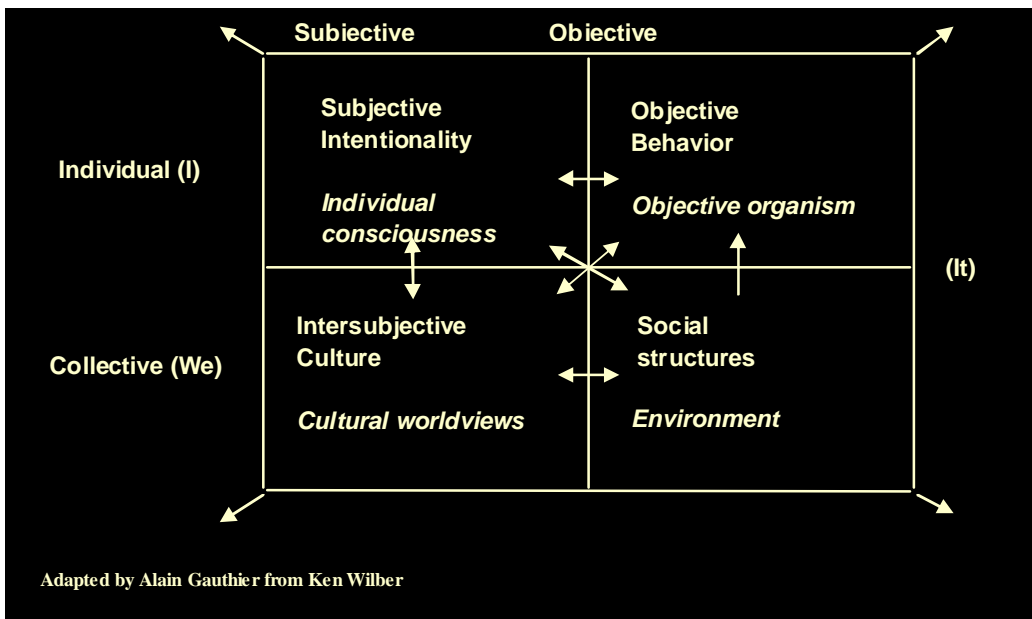
Religion includes also the following psychological characteristics:

4. A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or appeal to earnestness and heroism.
5. An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections.

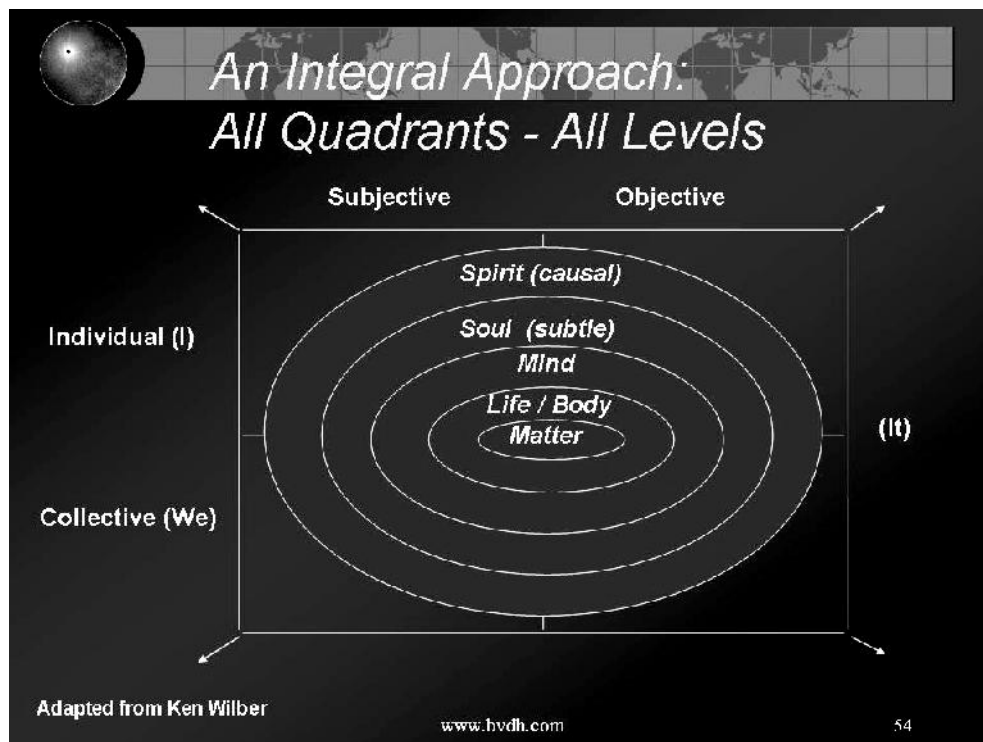
Evolving Social and Economic Systems



Step One in an Integral Approach:
All Quadrants "tetra-evolve"



Step Two in an Integral Approach: All Quadrants - All Levels



EVOLVING

- ✦ PRACTICE
- ✦ DISCIPLINE

Integral Transformative Practice (ITP)

www.itp-life.com

- ✦ ITP grew from a two-year experimental class in human transformation conducted by George Leonard and Michael Murphy, beginning in 1992. The class met for two hours on Saturday mornings and also held overnight retreats. The Saturday classes included group support, discussion of assigned readings, transformative work in Leonard Energy Training (LET), and a 40-minute mind-body-spirit series of exercises called the ITP Kata. In addition to meeting every Saturday as a group, the fifty participants in the experimental class agreed to follow The Eight ITP Commitments.
- ✦ Each member of the ITP class also made four affirmations of positive change. The fourth affirmation for everyone was "My entire being is balanced, vital, and healthy." The affirmations were not casually tossed off, but thoughtfully considered over a period of weeks before being signed. Careful records were kept concerning the participant's condition in regard to each affirmation at the time the affirmation was signed and again at the year's end. (Instructions for making affirmations can be found in The Life We Are Given, Chapters Four and Five.)
- ✦ Leonard and Murphy kept careful records of all changes in the class members' conditions and engaged the services of a statistician to analyze the figures, which showed a strong correlation between adherence to the program and success in realizing affirmations, along with significant improvements in overall health. There were also some unexpected findings that suggested the importance of what we call "mind" or "intentionality" in positive human change. For example, how focused participants were while doing the ITP Kata seemed to be even more important than the number of times they did the Kata, and how conscious they were of what they ate--though both were important.

The Eight ITP Commitments

0. I take full responsibility for my practice and for all transformations of my body and being that flow from it. While respecting my teachers and fellow practitioners, I fully understand that I am the final authority.

1. I seek to join in community with other ITP practitioners. While maintaining my individual autonomy and authority, I commit myself to my ITP community in vision and practice.
2. I do the ITP Kata at least four times a week. I understand that, time permitting, I can lengthen any part of the ITP Kata, and that extended periods of meditation at the end of the ITP Kata and at other times of the day are recommended.
3. I accomplish at least two hours of aerobic exercise every week in increments of no less than 20 minutes. (Three hours a week in increments of no less than 30 minutes are recommended.) Three sessions of strength training a week are also recommended, but there is no commitment on this.
4. I am conscious of everything I eat. I am aware of the many benefits of a diet low in fat and high in fiber.
5. I develop my intellectual powers by reading, writing, and discussion.
6. I open my heart to others in love and service. I stay current in expressing my feelings to those close to me, and take care of my emotional needs in appropriate and healthy ways, seeking counsel when needed.
7. For each six to twelve month period, I make at least one affirmation having to do with significant positive change in my own being. I also make the following commitment: "My entire being is balanced, vital, and healthy." I include my affirmations in my ITP Kata and seek in appropriate and healthy ways to realize those affirmations. (Instructions for making affirmations can be found in The Life We Are Given, Chapters Four and Five.)

One of the first steps of enlightenment is lightening up.

- ✦ NLP is a meta-discipline. A discipline of disciplines. A meta-position to all traditional disciplines.
- ✦ The first metaposition in history was probably a joke. A good laugh is communication that operates outside of time and space.
- ✦ Comedy forces you to suddenly contain two different, and often mutually exclusive ideas at once.
- ✦ The result is transformative. The punch line of a joke arrives and – wham! – you pop outside of everything you know to be logical, important, or real.



High Spirits

- ✦ Did you ever wonder why the Buddha is usually portrayed with a smile on his lips? Why all those gurus and swamis are always giggling? Or why the twin guardians of Zen temples are confusion and paradox?
- ✦ Humour is the only form of expression that operates outside time and space.
- ✦ A good chuckle fulfills all the conditions required for classic satori, samadhi, and most garden varieties of transubstantiation or transcendence.

H.H. The Dalai Lama

- ✦ Since Buddhism is not a religion, but a philosophy, the Dalai Lama was asked if he had one.
- ✦ "My religion is kindness," he replied.

Internet Search

- ✦ Web Results about 121,000 for integral nlp.
- ✦ Web Results: 7,160 for "integral Coaching"
- ✦ www.integral-Coaching.co.uk/integralCoachingvs3.1.zip
- ✦ www.integralCoachingcanada.com Integral Coaching Canada Inc. is a professional Coaching and coach training company located in Ottawa, Canada. Its founders, Laura Divine and Joanne Hunt, are Master Certified Coaches specializing in the development and delivery of *Integral Coaching™* training programs that enable powerful and rigorous Coaching skill development.

- ✦ www.mindonsite.ch/web/index.html Integral Coaching (IC) will realise your training needs on line - tailored to both the culture and the objectives of your business. Your career and product training tools are quickly available through the Internet; Intranet; Extranet or CD-Rom.
- ✦ www.integralmarketplace.com/
- ✦ www.itp.edu/academics/cEdCoaching.cfm
- ✦ The Institute of Transpersonal Psychology The Integral Coaches Training is a twelve month program, meeting both Saturday and Sunday of the first weekend of each month.
- ✦ www.integralinstitute.org/bb-friends-ventures01.asp Founded by James Flaherty in 1986, New Ventures West offers training in Integral Coaching to individuals and organizations.
- ✦ www.coreleadership.com ALAIN GAUTHIER

Brian Van der Horst

Cognitive Services

Integral Intercultural Coaching with Heart and Soul.

E-mail: BrianVanderHorst@compuserve.com

Webpage: www.bvdh.com



93 ave de Gen. De Gaulle 78600 Maisons-Laffitte
FRANCE

Phone: 33-1-58 22 23 87

Portable: 33-6-80 20 47 10

Workshop G2 – Deutsche Zusammenfassung



Soziale Aspekte der Integralen Vision

Brian Van der Horst

www.cs.ucr.edu/~gnick/bvdh

Mit „Soziale Aspekte der Integralen Vision“ legt Brian van der Horst den Schwerpunkt auf die beiden unteren, kollektiven Quadranten des Integralen Modells von Ken Wilber.¹ Im Mittelpunkt stehen also intersubjektive oder kulturelle und interobjektive beziehungsweise soziale Fragestellungen: Was tun Menschen, um ihrer persönlichen Entwicklung Ausdruck in der Welt zu verleihen? Und wie steht persönliche Transformation in Beziehung zu Organisationen, Kunst und Kultur sowie zu rechtlichen, politischen, ökonomischen und religiösen Systemen?

Ausgehend vom Ursprung all dieser Entwicklungen, der ganz persönlichen spirituellen Erfahrung, führt Brian van der Horst ein in die Integrale Psychologie von Ken Wilber. Er zeichnet die vier spirituellen Erfahrungen (spiritual experiences) im Leben eines Menschen nach und zeigt Entsprechungen im NLP auf: So etwa das Erleben des Getrenntseins von anderen (Wer ich nicht bin/Individualisierungsprozess), die Erfahrung der Trennung zwischen Ich und Verhalten (Ich bin nicht mein Verhalten/eine Variante der Metaposition), zwischen Ich und Emotionen (3. Position) oder zwischen Selbst und Überzeugungen. Brian van der Horst geht weiter ein auf die Entwicklung sozialer und ökonomischer Systeme und erläutert die zwei Hauptschritte einer integralen Herangehensweise: Erstens, das Anerkennen der Tatsache, dass alle vier Quadranten in wechselseitiger Beziehung stehen und sich miteinander entwickeln („tetra-Evolution“) und zweitens, die Berücksichtigung der Ebenen/Stufen (Graves) in den jeweiligen Quadranten („alle Quadranten, alle Ebenen“ oder AQAL; vgl. hierzu auch Brian van der Horst/Workshop B2: Die Integrale Magie des NLP).

Vor dem Hintergrund der Annahme, dass Energie aus spiritueller Erfahrung in psychologischer oder materieller Hinsicht in die reale Welt (phenomenal world) einfließt und sich darin auswirkt², geht Brian van der Horst in der Folge ausführlich ein auf die integrale transformative Praxis (ITP; www.itp-life.com), einem vielfach erforschten und in der Praxis erprobten Ansatz, dessen Ursprünge in das Jahr 1992 zurückgehen (George Leonard und Michael Murphy).

Eine „alle Quadranten, alle Ebenen“-Praxis, wie sie der integralen transformativen Praxis (ITP) zugrunde liegt, beinhaltet Meditation als ein betont wichtiges Element und Kata (eine 40-minütige Serie von Übungen für Körper, Geist und Seele). Mit dem Wissen um die Unanfechtbarkeit der eigenen Individualität, Autonomie und Autorität ist es wünschenswert, die Gemeinschaft mit anderen ITP-Praktikern zu suchen und sich dieser zu verpflichten in Vision und Praxis. Andere wichtige Faktoren sind aerobe körperliche Übungen, wenn möglich auch Gewichtheben, die Entwicklung intellektueller Fähigkeiten (lesen, schreiben, diskutieren) und Bewusstsein im Umgang mit Essen. Verantwortung gegenüber den eigenen Emotionen und Bedürfnissen, das Arbeiten mit wohlüberlegten Affirmationen sowie der respektvolle, unterstützende und liebevolle Umgang mit sich selbst und anderen sind weitere essentielle Bestandteile dieser Praxis (vgl. The Eight ITP Commitments).

In einer Atmosphäre von Achtsamkeit, Respekt und Eigenverantwortung schließt eine integrale transformative Praxis also alle Ebenen (physische, emotionale, mentale sowie spirituelle) und alle Quadranten (Ich/Wir/Es/Sie oder Selbst/Kultur/Natur) mit ein und hat zum Ziel, durch gleichzeitige Übung all dieser Bereiche, die menschliche Entwicklung beziehungsweise Transformation bewusst zu fördern.

Zusammenfassend lässt sich sagen, dass Brian van der Horst anhand dieser Beispiele reichlich Impulse liefert, die integrale Vision im eigenen Leben umzusetzen - in Kontemplation und in Aktion, im Selbst wie auch in der Beziehung zu anderen, zu Gesellschaft und Natur und, nicht zuletzt, mit der richtigen Portion Humor als Schlüssel zu Transformation.

Zusammenfassung von Beatrice Schmid

¹ UntenLinks/WIR/kulturell/intersubjektiv und UntenRechts/SIE/sozial/interobjektiv

² James, William, *Varieties of Religious Experience*

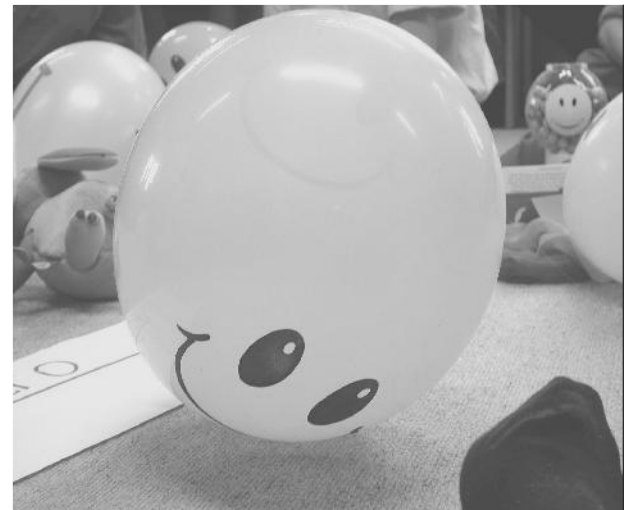
Workshop G3



Laughter Yoga

Megha Baumeler,
Ueli Frischknecht

www.nlp.ch



What is the benefit of Laughter?

Laughter Yoga is a new revolution in body-mind medicine that combines simple laughter exercises and gentle yoga breathing to enhance health and happiness. You don't need a sense of humor, be happy or have any reason to laugh.

Laughter Yoga is based on powerful tools derived from Western psychoanalytical methods as well as Eastern spiritual laws. It will help you to stay in high spirits when life throws challenges your way.

It will enhance your ability to laugh and smile when dealing with negative emotions, situations and negative or difficult people.

Because it does not rely on the mind at all, Laughter Yoga helps you to easily distance yourself from your fears, sadness, worries, self-defined limitations, etc. As a result you do not need to be happy, have a sense of humor, or even have a reason in order to laugh. Laughter Yoga bases itself on the philosophy of "acting happiness". We "simulate to stimulate". In time fake laughter becomes genuine and flows out like a fountain.

Laughter Yoga crosses all barriers: age, gender, language, culture, physical abilities, race, religion, political beliefs, etc. Laughter is part of the universal human vocabulary. All members of the human species understand it.

You will find the inner child to unleash more fun and laughter in life.

Scientific studies have demonstrated that regular laughing is healthy for the well-being of the soul. But it is also good for the lungs, the digestion, the heart and the muscles. Laughter regulates the blood pressure.

Laughing is a cathartic process (catharsis means cleaning). Catharsis reduces stress and implies a natural process of cleaning.

*Dreams clean the mind
Tears clean the body
Laughter cleans the soul*

What is happening during Laughter?

During laughter the diaphragm is stimulated by the muscles of the belly, resulting in a self-activating system. The diaphragm lowers and affects the circulation of the liver, the gallbladder and the pancreas. These therapeutic influences on the metabolism, especially on the digestion and circulation are felt almost immediately.

Beside the willful activation of the skeleton muscles, laughter also strongly stimulates the muscles that are not under voluntary control. That's why the heart beat initially increases, followed by a slow decline of the heart rate. The muscular system relaxes while the volume of the blood vessel increases.

With that, the pressure of the arteries is reduced and the bronchia open up to support free flow of air to and from the lungs.

'Therapeutic Humor' by Titze/Schroder:



Laughter strengthens the immune system.

Through laughter your body releases endorphins, known as the happiness hormones.

Laughter is an important human form of expression that we all learn very early in life but that can also be forgotten.

Children giggle a good round 400 times a day. Adults laugh only six minutes a day.

It is estimated that in 1950, people laughed about an average of 18 minutes a day; today it is less than 6 minutes.

We have forgotten what once was innate and natural. That is why it is important to relearn and to practice laughter.

To achieve medical results, one has to laugh 30 minutes a day (includes smiles, smirks, looking pleased).

Conclusion: Improve your Humor - Quotient HQ

Content of the Workshop

*Those who start the day with Laughter
won it already*

Method

We embrace 'Dynamic Learning', or 'learning by doing' as our didactical orientation. This means short phases of teaching, explanation and performance of exercises. There will be plenty of space to explore and experience the immediate effects of the exercises. With Laughter Yoga, this makes even more sense – as the best part is to laugh yourself!

The method of NLP is an effective tool for mental work, resource-oriented change work, and self-coaching. We use the power of imagination, the scientific research of the 'do-as-if' principle (Vaihinger), and the anchoring of joyfulness.

The principal of 'do as if' is an important feature in this workshop: Laughter Yoga is not laughter arising from something or somebody. It is laughing without any specific reason. Just for the joy of laugh!

A Taste of Laughter Yoga

Laughter Yoga is a physically-oriented technique that uses a perfect blend of playful, empowering and otherwise "tension-releasing" simple exercises, including gentle breathing and stretching exercises, rhythmic clapping and chanting of 'Ho Ho Ha Ha Ha' in unison.

This is done to improve health, increase well-being, and promote personal transformation and peace in the world.

In Laughter Yoga you use laughter as a tool, not as an emotion.

The object of attention is the elastic membrane, the diaphragm.



First Laughter Yoga-Exercises:

Feel your diaphragm

Breathing exercise: Arms towards heaven – stop breathing + stretching – breathe out gently, bend your body

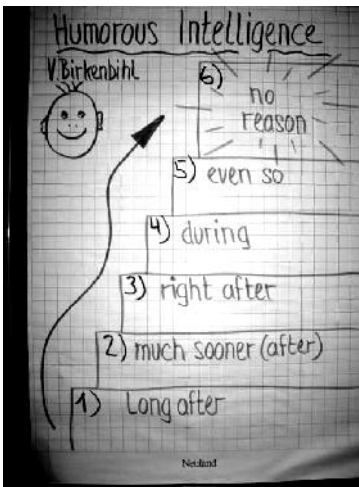
Separator HO HO HA HA HA with big movements

- J Stretching-Laughter
- J Mobile phone-Laughter
- J Cocktail Laughter
- J Shy-Laughter
- J Elastic-Laughter

Silence, Body scan

The five Steps to Humorous Competency

by V.F. Birkenbihl



Add to step 5:

When something happens to us, that is not funny and we nevertheless succeed in laughing, despite that others laugh about us! According to V. Birkenbihl this is the highest step we can reach:

First, we don't suffer ourselves, because we did not fall in the negative stress and hence it fosters our health and well-being. However, one cannot count on being able to handle all incidences at that level – but even if only manages to do it once in a while, much is gained. And obviously, the more we succeed, the better it is!

Secondly, our cheeriness defuses the laughter of others. Nobody can laugh about us when we join in and laughter becomes a joint activity! In addition, for many individuals it is embarrassing if they start out laughing spontaneously at ourselves and we then join in!

Notice: Through our laughter, we transform the laughter that is directed at us into common laughter in which we are active participants. This is a beneficial for all parties involved.

Add to step 6:

Laughter Yoga is laughing without any reason, without any cause, just so. This produces a cheerful atmosphere, a mood that nurtures creative activities.

*Does happiness permit you laughing?
We do not laugh because we are happy –
we are happy because we laugh.*

Happiness is the result of laughter: Cheerfulness lies at the door of happiness.

Personel Reflection



- How useful is cheerfulness in daily life? Where, when and how do you experience cheeriness in work? (meetings, breaks, project work ...)
- Think of a normal working-day: How high do you rate your HQ (Humor-Quotient) on a scale from 101 and 200. If you were to increase your estimated HQ by 10 points, how would that enrich your life?
- Concentrate on your feelings and on your body-sensations after laughing. How your diaphragm does feel after the activation? How does laughter affect your muscles around your eyes? How does it affect your breathing? What changes do you notice in regards to thinking, daydreaming, planning, imagining? What effect do you notice in regards to your aura, your radiation or your charisma?
- What cheers you up? What thoughts must you have to start laughing? What kinds of scenes in movies or in shows amuse you?
- Imagine: You start every meeting with a sip of laughter yoga! What happens?



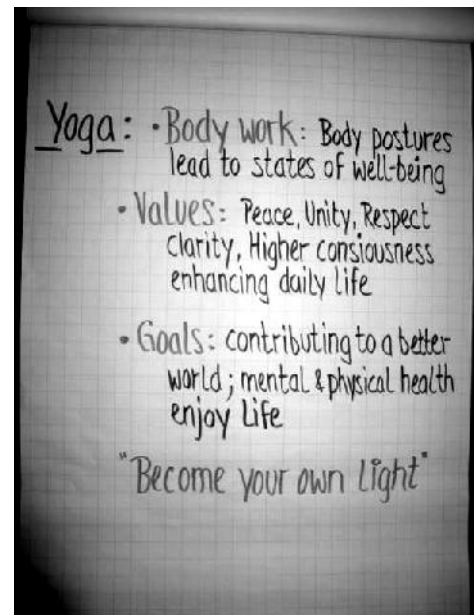
*Madame Pompadour said:
"Laugh and smile my ladies!
You will still get wrinkles. But by smiling
they'll fall in the right places!"*

Classic Laughter Yoga by Dr. Madan Kataria

- [Separator HO HO HA HA HA
- [Deep breathing exercise with healing words
- [Embracing the world - staying centered
- [Silence

- J Electric-Laughter
- J Argument-Laughter
- J Forgiveness-Laughter
- J Laughter book-Laughter
- J Guru-Laughter: my mistakes - your mistakes!
- J Drinking out of the source of Laughter

- J Treasure-Laughter
- J Lion Laughter
- J Silent Laughter
- J Hot-Soup-Laughing
- J Shy Laughter
- J Judgment laughter
- J Ego-Laughter



- J Meter-Laughter
- J Lawn-mover Laughter
- J Mobile phone Laughter
- J MeiMei Laughter
- J Tears and Laughter
- J Heavens Laughter
- J Penguin-Laughter

The shortest way between two beings is a smile.

Integration

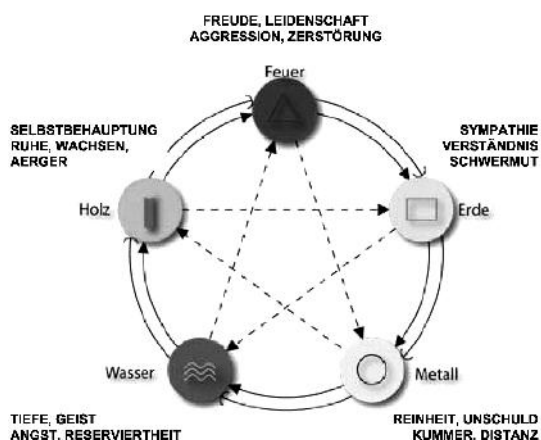
Understanding painful emotions like anger, fear, anxiety, greed, guilt, sadness, lust and attachments - and cultivating positive attitudes like appreciation, forgiveness, service and devotion. Simple, Gentle.

Laughter Yoga - a journey towards your essence. Laughter without reason - tears without reason; both emotions are a door towards our inner being.

Phase 1: Laughing without reason. We use the imagination; we are being lead by others and we move our body.

Phase 2: Where there is sun, there is shadow too – which sometimes entails crying, arguing and leading our energy toward sadness (anger, fear, grip, guilt, jealousy, hatred).

Phase 3: Silence, centering, awareness inside, meditation.



Circle of Chinese Elements:

Each element includes the polarity of the emotional states.

We consciously trust the flow of life and center ourselves.

Family medicine-chest:

Enhance your HQ

1. Stay in contact with your inner smile. Smirk at every cell, grin at every organ. Find the muscles which would be concerned with the transfer of the feelings that come with laughter. Mostly it is the diaphragm, the facial muscles and the tiny muscles around the eye.
2. Be sensitive with your laughter. Grind and smile at it. Welcome it as a friend.
3. Imagine all your cells align towards your laughter and join first delicate and later elastic the wave of cheeriness.
4. Intensify the swinging and add some sound: "Hahaha, hohoho, hihhi...". Notice how these movements evoke a chemical reaction in your body. Pay attention and identify how your physical sensations of your body are changing.
5. Name this body feeling your own words: lighter, pulsate, fluffy, wispy, gentle, Describe your atmosphere like a picture: Brighter, more colorful, sunny, associate your emotions with auditive words: singing, like a melody, like a song, sonorous...
6. Enjoy the result. Suggestion: Remain in this mood for about 3 minutes. Offer your luck hormones to find the best place to stay.

I motivate my pussycat to laugh

I sit opposite and fix his eyes.

I relate to the result of the exercise above.

Because I know that laughter is contagious and because I tend to enrich the whole world with my laughter, I motivate myself to a loud and intense laughter with uncontrolled shouts with joy.

I enrich and enlarge my laughter with coo, snapping air, whine, howl, beating of thighs. Crescendo and diminuendo, HuHuHu and HahHahHah.

If the cat is still with me, I start to groan and let my tears groan. Now, the infectious laughter should be accomplished

If your cat does it like mine, inactive and yawning, enjoy the laughter by yourself: Even if nobody laughs - I enjoy my own laughter. Be your own joke that cheers up yourself.



Books and Links

Books:

Ich bin fröhlich / Niccel Steinberger / Edition E, 1820 Rerritet / ISBN 3-905638-07-X, Website www.ichbinfroehlich.ch

Dr. Madan Kataria: Lachen ohne Grund. Vianova Verlag ISBN 3-928632-93-0

Barbara Rütting: Lachen wir uns gesund! Anleitung zum Glücklichein. Mit Lach-CD. Herbig Verlag. ISBN 3-7766-2236-9

Ernst Spangenberg: Verstand & Humor im NLP, Junfermann; Metaprogramme veranschaulicht durch Märchen, Anekdoten, Fabeln, Witze und Verse.

Vera F. Birkenbihl: Humor: An Ihrem Lachen soll man Sie erkennen, mvg Verlag, ISBN 3-478-08378-8

DVD:

Kurt Weber / Christoph Emmelmann: DVD LachYoga 1. Entdecken auch Sie die wundersame Kraft des Lachens. www.aktuell-film.de

CD:

Lach-CD der Swiss Expo 2005: European Laughter Society ELS www.hahahahaha.org, Roland Schutzbach

Links:

Lach-Meditationen: Thomas Draeger: tomdraeger@snafu.de

Lachklub Deutschland: www.lachclub.info

Schweizer LachYoga Verband: www.hoho-haha.ch

Gesellschaft zur Förderung von Humor in Therapie, Pflege, Pädagogik und Beratung: www.humorcare.com

Lachbewegung Deutschland: www.lachbewegung.de

Yoga Lach Zentrum Deutschland: www.yogalachen.de

Weitere Lach-Übungen unter: www.laughteryoga.org. Hier finden Sie auch die CD und das Buch von Dr. Madan Kataria und die Adressen verschiedener Lachclubs.

*Albert Schweitzer used
the humor as a form of therapie.
He used humor with such an artistic skill,
that one had the feeling, he plays it like a music instrument...*

Workshop G3 – Deutsche Zusammenfassung



Lach Yoga

Megha Baumeler,
Ueli Frischknecht

www.nlp.ch

Was nützt uns Lachen?

Beim aus Indien kommenden Lach-Yoga wird ohne jeden Grund gelacht. Wissenschaftliche Studien beweisen, dass regelmässiges Lachen gut fürs seelische Wohlbefinden, aber auch für die Verdauung, die Lunge, für Hals- und Gesichtsmuskulatur ist. Lachen ist ein kathartischer Prozess (Katharsis = Reinigung). Katharsis baut Stress ab und ist ein natürlicher Reinigungsprozess. Spannungen und Schmerzen werden intuitiv durch Weinen und Lachen abgebaut. Lachen ist ein natürliches Mittel, in Balance zu kommen, bevor der nächste Schritt kommt. Lachen stärkt das Immun-System. Lachen ist eine der besten Aerobic-Übungen, da eine grosse Menge an Sauerstoff eingeatmet wird. Für Herz und Kreislauf sind 30 Minuten Lachen so gut wie eine Stunde Joggen. Lachen ist eine grosse Muskelentspannung. Durch das Lachen werden Endorphine vom Hirn ausgestossen. Eine Minute Lachen ist so erfrischend wie ein 45-minütiges Entspannungstraining. Der Lachende entwaffnet sein Gegenüber, löst Spannungen, vermittelt Selbstsicherheit und Kontaktfreude, setzt den Alltag für Momente außer Kraft. Gelächter reguliert den Blutdruck.

Lachen ist eine zentrale menschliche Ausdrucksform, die früh gelernt, aber auch wieder verlernt werden kann. Kinder kichern hierzulande rund 400mal am Tag, Erwachsene lachen dagegen täglich nur noch ganze sechs Minuten. Schon die Veränderung der Gesichtsmuskulatur beim Lächeln wirkt wie eine Sauerstoffdusche auf das Gehirn.


Auch hier gilt das 'Tun als ob'-Prinzip: Bei künstlichem Lachen wird die Hormonausschüttung und damit das vegetative Nervensystem ebenso positiv beeinflusst wie beim echten Lachen.

Übungen:

- Erste LachYoga-Übungen
- Die fünf Stufen unserer Humorfähigkeit
- Klassisches LachYoga nach Dr. Madan Kataria
- Integration
- Hausapotheke Heiterkeitsquotienten (HQ) erhöhen
-

Zusammenfassung von Sascha Spremberg

Integral Inspiration 7

	<p style="text-align: center;">Spirituality, Vision, Essence, Life-Qualities Graves Level 7</p> <p style="text-align: center;">Nandana Nielsen www.nlp-nielsen.de</p>
---	---

7. level: spirituality, vision, meaning, quality of life (2. tier: yellow)

Description: Accepts, knows and manipulates all preceding levels of the first tier. Recognizes integrative forms and evolutionary processes of these levels. Conflicting wisdoms are naturally resolved. Chaos and change are accepted as natural occurrences. Functionality and competence are the main priority. Interested in one's self, without harming others. Living life to the fullest. Flexibility and open systems are necessary.

The consequences of the exploitation of natural resources and the consequences of the exploitation of our fellow human beings are pointing to a global collapse. The meaning of life is the understanding of the problems concerning human and ecological processes in conjunction with dwindling resources. Flexibility, spontaneity and functionality play the most important roles. Actions are thought upon in the context of the one's personal situation and the consequences for humans and the planet. The context is everything.

Experts estimate, that the percentage of humans acting according to the second tier is less than 5%.

Self-expression: I learn.

Values: Competence, flexibility.

Transition: Experiences order in chaos, searches for guiding principles. The world's problems are caused by the correlation of man and machine. Spirituality in nature.

Style of leadership: Competence with little fear, does not get involved in games of status, power, image or emotions. Long-term perspective (minimum of five years): What consequences will our actions have?

Organizational structure: Oriented on the systems flow, process-orientated assistance and integrative actions. Humans are naturally productive when given responsibility for assignments that comply with their abilities. Assignments or functions should be tackled by the most appropriate capabilities and the most competent person with these capabilities.

Inspirations:

Karin Pätze & Rudolf Metzner: Instruction of Life

Carlos Salgado: Pacen-Dancegame

Thomas Schulze: Earthball/Balance

Sabin-Monique: Walkmeditation with Gong

Integrale Inspiration 7

	<p style="text-align: center;">Spiritualität, Visionen, Sinn, Lebensqualität Graves Stufe 7</p> <p style="text-align: center;">Nandana Nielsen www.nlp-nielsen.de</p>
---	---

7. Stufe Spiritualität, Visionen, Sinn, Lebensqualität (2. Rang = 2nd tier: Gelb)

Beschreibung: Anerkennt, kennt und steuert alle vorherigen 6 Stufen des 1. Ranges (1st tier) und erkennt integrative Strukturen und Formen im evolutionärem Ablauf dieser Stufen. Widerstreitende „Wahrheiten“ werden auf natürliche Weise vereint. Es entwickelt sich das Verständnis, dass Chaos und Wandlung natürlich sind. Die Konzentration liegt auf Funktionalität und Kompetenz. Hat ein Interesse an sich Selbst, ohne anderen zu schaden. Die Fülle des Lebens wird erfahren. Flexibilität und offene Systeme werden verlangt.

Die Folgen des Missbrauchs an der Natur und an dem Menschen selbst führen zur Gefahr eines globalen Zusammenbruchs. Das Lebensziel ist die Annäherung an die Probleme menschlicher und natürlicher Lebensabläufe bei immer knapper werdenden Ressourcen. Flexibilität, Spontaneität und Funktionalität haben die höchste Priorität. Handlungen werden im Kontext aktueller Lebensumstände und zukünftiger Folgen für Mensch und Natur überdacht, der Kontext ist das Ganze.

*Nach Schätzung von Experten
ist der Anteil der Weltbevölkerung
auf den Stufen 7 und höher
unter 5 Prozent.*

Selbstaussdruck: Ich lerne

Werte: Kompetenz, Flexibilität

Übergang: Erfährt Ordnung im Chaos, Suche nach leitenden Prinzipien. Die Weltprobleme bestehen durch die Verbindung von Mensch und Technik. Spiritualität in der Natur.

Führungsstil: Kompetenz, wenig Angst, keine Verstrickung in Status, Macht, Image oder Gefühlen.
Langfristige Zeitperspektive (mindestens 5 Jahre): Welche Folgen haben unsere heutigen Handlungen?

Organisationsstruktur: Orientierung an Systemabläufen, prozessorientierte Unterstützung und integratives Handeln. Menschen sind auf natürliche Weise produktiv, wenn man sie mit Aufgaben betraut, die ihren Fähigkeiten entsprechen. Aufgaben oder Funktionen, sollten mit Hilfe der passendsten Fähigkeit von den kompetentesten Personen durchgeführt werden.

Inspirationen:

Karin Pätze & Rudolf Metzner: Lebensauftrag

Carlos Salgado: Pacen-Tanzspiel

Thomas Schulze: Erdkugel/Balance

Sabin-Monique: Gehmeditation mit Gong

Workshop H1



Our Children – Buds of Today – Flowers of Tomorrow

Gundi Kutschera

www.kutscheracommunication.com

Self – Assured and Confident Children Have a Better Chance for the Future

1. Foreword

For a bud to develop into a beautiful flower, one needs intensive care, love, watchfulness and trust, so that a beautiful flower can develop from a bud. Children are like buds, they too need watchful care and attention, so that all their talents can grow and blossom. Our children and teenagers cannot adapt to our hurried world. Very often parents don't have enough time, because they need or want to work. Teachers are sometimes overwhelmed, because it is impossible to encourage every "bud" with the necessary intensity. Children and teenagers are under pressure, insecure and are even afraid to blossom and grow. With the help of computers they escape into cyber worlds that they can control and predict. Our children have less and less of a desire to live in the real world.

Twenty-five years of experience have shown us that the main causes for the insecurities and helplessness are not psychological problems, but simply not having the knowledge of how to deal with these issues. Our experience shows that every type of professional competence can be improved by teaching personal and social competence. When the children are connected to their inner strengths and look confidently into the future, then they can also easily succeed in school, and later find a place in life for themselves - independent of what changes the future might bring. We cannot make any promises of a secure and happy future to our children, but we can make them strong, so that they can easily and happily handle any challenges. These are the results that happen after the schooling of personal and social competence: 91% of the children are motivated again to go to school, they realize that learning can be fun, fears and nightmares are reduced, they are organizing their own life and they want to spend time with their parents. This is the best prevention for drugs and other addictions and for success in the future. The children feel that they are healthy and can find their own individual paths. Through personal responsibility, they can choose what friends they want to have, and they can stay away from negative peer pressure. They learn how to handle frustrations, have a higher tolerance for frustration and can learn how to deal with a "no". All these things are good prerequisites to change the negative results of the "PISA Study".

2. Initial Position

The number of behaviourally disturbed children is dramatically rising. Because the conservative methods that only concentrate on the behaviour are not functioning, the parents and the teachers need help to deal with these children. A study from the Austrian Institute for Adolescence Research ("Österreichisches Institut für Jugendforschung" = ÖIJ) shows that our adolescents desperately need new impulses, so that they want to discover the future with a positive feeling (Fig. 1). This study highlights the sad situation: Young adults between the ages of 15 – 20 have a rather dark view of the future.

Fig. 1. Source: ÖIJ-Project 2005
1304 individuals, age 15 – 20 years

In the phase of becoming adults, school is the place where children spend more than half of their day. School together with families play a central role in our society. Only communicative and creative people can continually deal with the pressures and changes of the rapidly increasing complex framework of our modern industrial society. Next to the professional knowledge that we teach them in school, the children also need qualifications in personal and social competence, so that they can find their place in society.

Therefore, the schools are having more and more importance. But the study of the ÖIJ shows that the trust in the educational system is not very high (Fig. 2). 60 % of the younger teenagers still trust the educational system, but the older the young people are, the less they trust the system.

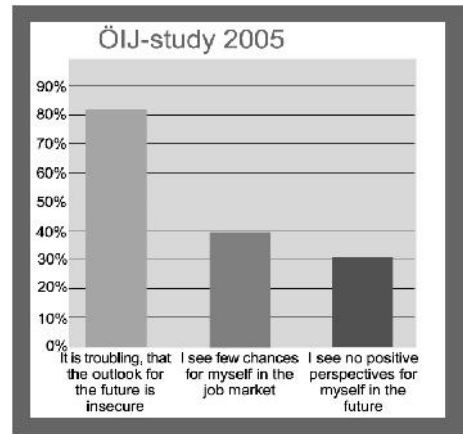


Fig. 2. Source:
Preparation for professional life
(BVJ = "Berufsvorbereitungsjahr")
ÖIJ-Project 2005

Why is the pessimism of our adolescents so great? On the one hand compared with previous generations the adolescents of today have to become self-dependant at an early age and on the other hand they are flooded with information that they cannot handle and/or put into perspective. Or explained differently, they create a virtual reality, where everything is built according to their wishes and desires and then they are disappointed when the reality can't be changed to suit their wishes and/or virtual reality. Frustration and aggression are the direct results of a fear for a future where they have few perspectives in a society that does not make them feel safe or welcome. A secure work place has become a pivotal point for teenagers and young adults (Fig. 3). A few years ago "to have fun in life" was at the top of the list.

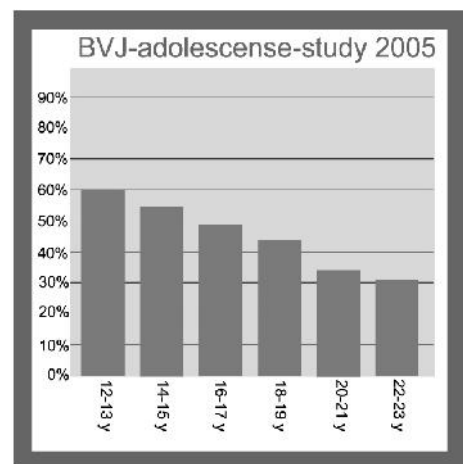
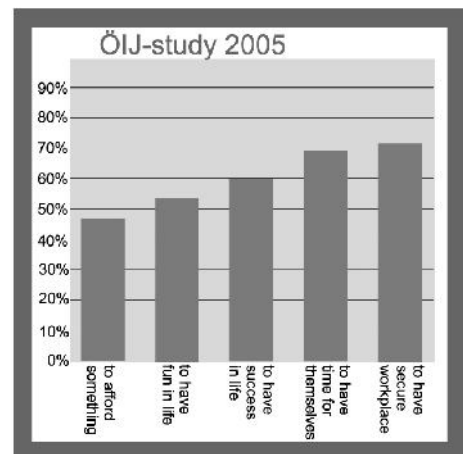


Fig. 3. Source: ÖIJ-Project 2005
1304 individuals, age 15 – 20 years

What happened in our society? Our children need our help. They need values and a sense of purpose, so that they can create a positive perspective for their life. They need role models on which they can orient themselves.



3. Design for the Training of Personal and Social Competence by *kutscheracommunication* in Schools

3.1 Our Goal

It is our goal to develop and test a standard procedure for our program, so that it can be repeated in a scientific way. This program is performed by trainers that follow a curriculum within a specific framework. The outcome is evaluated by using a standardized questionnaire which is filled out two times (before and after the program). The teachers receive the program following the same principle as the students. Furthermore, we continue to search for the best procedures and the most appropriate methods for improving the program. Our network-trainers receive five to seven years of training and they need to participate in trainer-trainings (at least once a year) in order to keep their professionalism. This guarantees the repeatability of the outcome.

It is important for *kutscheracommunication* that learning-programs are made available to parents, teachers and most of all to children. In the program we first have to solve mental blocks so that doors will open for "new learning" for being motivated to learn and for looking to the future with confidence and self-assurance. So many parents and teachers are helpless and are feeling guilty. But in our thinking model the question who is to blame or who is guilty does not occur because everybody does the best they can. Our experience has shown us, that the main issues are not psychological problems or even who is guilty, but rather the real problem is not having the "know-how". For thirty years, I often hear from parents: "We know that we are to blame, but nobody is telling us what we can do about it." Or from couples: "What we had was good, but why didn't it last?"

We learn so much and for so many things we need certification, but not for partnership and for child rising. Would you let do your bookkeeping from somebody who hasn't learned it?

3.2 Our Hypothesis



Fig. 4. Source: Kutscheracommunication

Through our 25 years of experience in fundamental research, we know that balanced relationships are only possible if professional competence is in balance with personal and social competence.

We investigate the question of how we can live together in a successful and respectful way - how we can live balanced relationships. The answers to these questions can only be developed by the ones who are affected by it - groups of parents, of children and of teachers. In order to compare the collected data of these groups we have structural guidelines and a linked network to be able to discuss and analyse the various results-

The results of the latest research have shown us that an increase in personal and social competence is directly correlated with an increase in professional competence. This impact is not restricted to the areas covered in the training, but also affects and improves other parts in daily life.

4. Theoretical Prerequisites for "New Learning" with *nlp-Resonanz*

4.1 Insights from Brain Research

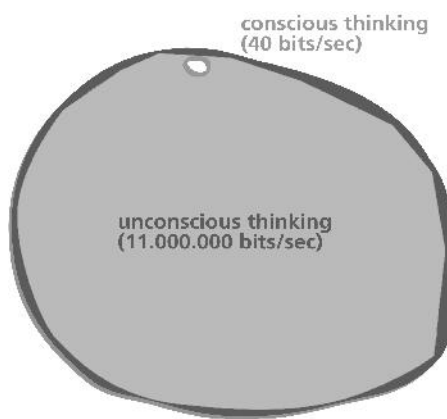


Fig. 5. Source: Kutscheracommunication

Every second, our brain can consciously process 40 bits of information and during the same amount of time, it can unconsciously handle 11 million bits! (Norretranders, Tor, 1994; "Spüre die Welt", p. 191). With the "new learning" with *nlp-Resonanz* it is possible for children and adults to find access to the 11 million bits and their unconscious potential. Using this information, they can find unique creative solutions, which they never would have found by using only the conscious brain. Also through "New Learning", children discover their "personal instruction manual" for their bio-computer in the brain. This increases their self-confidence and their performance in school. Now, they can decide for themselves which inner program should be played back from the hard drive of their brain. With the certainty of having hidden potentials, the children are having fun to discover their hidden talents, re-awaken their joy of learn-

ing, find a purpose in life and are curious about the future.

The system "New Learning" shouldn't be mistaken for private lessons, therapy or even as a competition to school. Teachers at school successfully transmit professional knowledge. What "New Learning" offers is to increase self confidence, stability, personal responsibility and social-competence in every individual. These qualities are necessary to be able to have access and to use the 11 million bits. This is supported by one of the basic assumptions of NLP: "every human being has all of the needed resources within oneself." Conclusion: With *nlp-Resonanz* we try to find out how the brain is organized, so that we can learn to use the existing capacities in a complete new and unusual manner. In doing this we have new possibilities to handle all of the given duties and responsibilities in private and professional daily life.

4.2 Resonanz as a Prerequisite for Being Able to Learn

At a conference in Graz about "New Creative Learning Methods", our program won the first prize.

Originally, the concept of resonance is used in Physics to describe the interactive vibrations in a given system. Everything in nature has its individual resonance and at the same time it is in resonance with the surrounding system.

Our goal with *nlp-Resonanz* is to have every person find his or her individual resonance, so one can utilize resonance in daily life.

When we are in resonance within ourselves and with our environment:

- + we find purpose in our life,
- + we decide and design the quality of our life,
- + we have the courage to follow our heart,
- + we experience our inner wisdom,
- + we find a vision for balanced relationships,
- + we discover new visions which give us hope and confidence for our future,
- + we are successful in our private and professional life

With *nlp-Resonanz* we consistently first teach emotions (inner states) and only then we start teaching new strategies and new behaviour. This approach helps us, within a very short amount of time, to comprehend a big amount of subject matter, because everything can be used in many situations of daily life: To comprehend study material, to recall learning matters during exams, for social gatherings, for presentations, for good communication with friends, parents and teachers. Therefore, it is very important which inner state of mind a child uses while learning and which inner state of mind a child needs to recall what he/she has learned during the time of an exam.

A different state of mind is responsible for a different specific behaviour. Therefore, it is very important to know which inner state is best to learn, to go for an exam (recall) and which inner state is best to be with friends. Being anxious, being in a bad mood or simply not being interested is definitely not a good requisite for a good performance at school and for social gatherings (with teachers, parents or friends). Whenever kids are in their state of resonance they are motivated to study, they easily and quickly recall what they have learned and they will feel free to present themselves or feel assertive while being with friends.

Because we try to teach in our training lots of material in a short amount of time we need to use holistic teaching methods, super learning, relaxation techniques, we tell stories, we do trips to our own fantasy/ in using mental training methods, we play games, we move to the rhythm of music, we spend time in nature etc. It is our goal to teach theory as playful as possible. Therefore we use very often the oldest teaching methods – metaphors and drawings, which always open up new perspectives and discussions.

4.3. Suitable Metaphors for Kids in nlp-Resonanz

Our most powerful metaphors to improve the kids' self-confidence, self-responsibility, stability and balanced relationships are "the house of personality", "the magic island", "the tree with roots" and "the crown"

+ The metaphor "House of Personality"

To easier comprehend the logical levels of learning, we have transformed them to the picture of the house of personality which can be easily understood by kids.

In the centre you can find the room of the soul or spirituality which "spreads out" to all other rooms. Inside the room of spirituality we live our own resonance. If the room of the soul withers away, there is no more meaning in life and it takes an enormous effort to deal with everyday problems.

In the west is the room of the body. The body is used for visible behaviour. In here we can discover and realise our real needs. We find out what we can do to feel better inside our bodies: Which food is good for us, which friends we want to live with, which body movement is fun for us.

In the south is the material room, the room of the environment – in here we can experience how we arrange our environment with qualities that benefit us. As 20 % of the earth's population uses 80% of the world's resources, it is important that we are aware, what and how much of the resources we really need to live a good life.

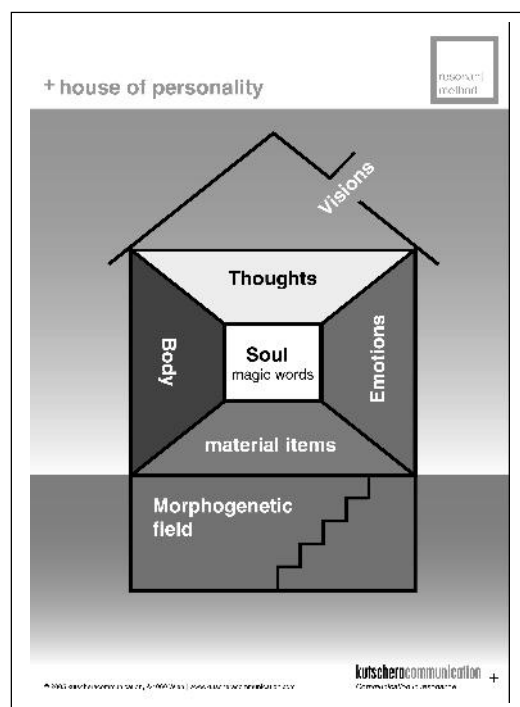
In the east is the room of emotions/values – in here we can decide which emotions we want - and which we don't want to live. Emotions we yearn after, like happiness, comfort, being together with others, etc. can not be bought, we can only find them inside ourselves.

In the north is the room of thoughts. In here we can decide which thoughts we want to think – thoughts about ourselves, about family, school, work, etc. and we decide which ones are helpful to us and which ones are obstructive. Our goal: We only can become full humans, when we are able to decide for ourselves which thoughts and emotions we want to live and that we are not driven by our thoughts and emotions any longer.. Thoughts decide where our focus (11 million bits) is directed to, what we perceive and what we don't perceive. If we believe that it is a friendly universe we live in, than we will perceive everything which is friendly, if we believe that it is unfriendly we will see all catastrophes, des- perations and depressions in our environment.

In the basement we find all thoughts which have ever been thought. For this room we have different metaphors: Sheldrake calls it the morphogenetic field, the church talks about divine love and wisdom, and biologists say that everything is controlled by our genes. With the help of our thoughts we open doors to the cellar and these thoughts flow into all our rooms. If we think, for instance, that everything is difficult and terrible, than those doors don't open up. On the contrary, if we have positive thoughts like: life is beautiful, than those doors open, and all the beauty which was ever thought of flows into our rooms and everything becomes more beautiful. So our conscious thoughts are very important. Compared with a computer they are like the buttons which start the software in the brain for our inner pro- grams to run.

In the basement we only find everything which has already been thought, but no new things. If we want to discover new pictures, new visions, then we have to go to the attic.

Einstein once said that whenever he had questions, he sat down on a ray of light which took him away to the universe where he found his answers. Then he brought back those answers and translated them into an understandable language for his fellow men and women. That is the shortest version of the nec- essary steps for creative strategy which we teach in our programs.



+ The metaphor "The Magic Island" and "Magic Words"

The Magic Island trains self-responsibility and at the same time it gives children the security that they can get everything they need at any time even then when no one is there for them. Right there they find guides which help them to discover their real needs and how to make those needs alive. On their magic island they have access to their inner balance, to their resonance. They can always recall what they have learned and they always find answers for their questions. No matter where you are, the magic island is like an inner power source which is always available, which helps finding inner balance, inner peace and the personal resonance. Everybody has a unique Magic Island with individual values and submodalities. Submodalities are qualities of our five senses, for example warm, dark, light, clear, soft, loud etc. All children discover their unique submodalities (two or three) - the "magic words" which will enlighten them. By saying this magic words children will experience their feelings of resonance within their bodies.

With this method they learn that self-responsibility can be fun and that they are less dependent on receiving attention from others, which also means that they don't need to wait for tests results and/or the feedback of the teachers to know if they did a good job or not. The magic island is their inner service station, where they can receive and refuel everything that they need; there is the place for the soul and spirituality. Here they can experience how it is when they are loved and protected – requisites for self confidence and self worth.

The resonance state that can be experienced on the Magic Island can be used for everyday occurrences and in any relationships. Then we can speak of complete personalities.

+ The metaphor "The Tree"

The Tree teaches stability, helps to ground the children and "to feel at home". On the Magic Island they find their own tree, which is a metaphor for many things: A Tree naturally receives the sun, air, water and earth. With this method the children experience that they also are permanently shepherded, even when no one has time for them. The Tree has survived many storms, but is deeply enrooted. By means of using the Tree drawings we can follow the development of stability in the children. In the beginning often the trees have only thin and delicate roots that with time become steadier, more stable and increase in volume. The children are connected more and more with the earth and they feel comfortable living in our world. The Tree provides stability and the connection between heaven and earth, dark and light. The children don't need to flee anymore to a virtual reality on the computers, they are curious to see what life will bring them and can confidently and with fun handle all the daily challenges.

+ The metaphor "The Crown"

The Magic Island gives them the Crown. This Crown their posture changes – they appear straighter, more powerful and they feel secure and can authentically show their inner selves. When the children are connected to their roots and crowns during exams and tests, then they are in their resonant state and easily recall and demonstrate all that they have learned.

The Crown teaches them that they are something special – princes or princesses. They are surrounded by an integrated whole. There every child has a Crown that means that every child is a prince or a princess – every child is worth the same, every child is special. There is no better or worse. Through the Crown a respectful contact with each other and balanced relationships are possible. Aggressions decrease and the understanding of the requirements of other classmates increase (3 positions). This theory opens new doors for solving conflicts. Children learn that differences are enrichments.

+ The metaphor "Star Wars"

In "Star Wars" the technological world (computers, star ships, robots...) and the phantasy world (Apes, Jedi knights) live side by side and each have their own worth. Their respective talents are instructed and trained in different methods. If somebody that is trained in both worlds find themselves in a critical situation an inner voice tells them: "the force is with you" (resonance state of the Magic Island). All technological knowledge is shoved aside so that they can find a solution depending on intuition, inner wisdom and an inner guidance. The inner wisdom is taught in the fantasy world using completely different methods compared to those which are used to transmit logical knowledge in school. The teachers are the "Jedi-Knights" who are strict and very clear in their teaching. In a way we can say "New Learning" in nlp-Resonanz" is like a school for "Jedi-Knights".

4.4. The Old Roles: The Energy-Patterns

We assume that everybody has their own frequency/resonance that distinguishes us from one another. Already as a child we learn to hide our resonance, the sun inside ourselves. Every child wants and needs the attention and energy of its parents. A child is born into a system, in which certain "games" and patterns already exist. Within this framework every child tries to build a connection with its parents. And very rapidly learns the most effective behaviour through which it can get the attention of the parents. This behaviour is the main ability of this child and gives a direction to the future. Thus the child learns

certain behavioural patterns very well but other patterns are neglected or ignored. This is the point where "new learning" begins.

The Energy-Patterns are showing how children have learned to hide their inner potential – their inner "sun". In this way they are also showing how to open up their shut doors again.

We work with four Energy-Pattern: the "withdrawn", "the small child", the "aggressor" and the "know – it – all". Using the "withdrawn" energy we want to demonstrate the learned talents and what new ways are possible using the "new learning" method.

+ Energy-Pattern: "The Withdrawn"

The "Withdrawn" are the children that get the attention of the parents by becoming withdrawn, unreachable, they virtually become invisible.

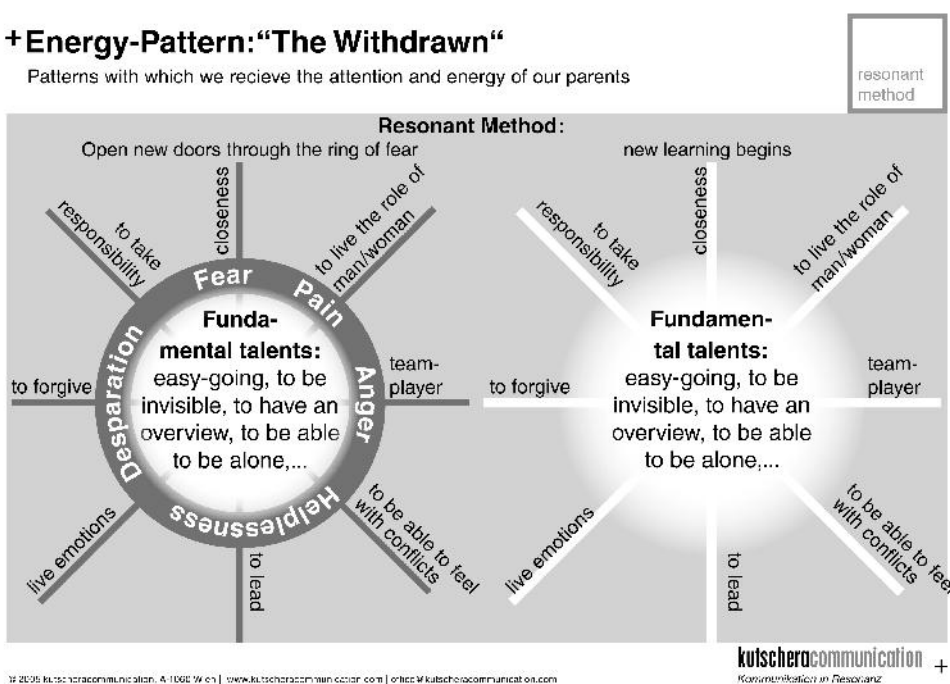
They become not only unreachable in the physical realm, but also when they become withdrawn to their own virtual reality. This behavioural pattern is becoming more common. The "Withdrawn" learns the ability to be happy when they are alone; they solve their problems by themselves and they can stay focused on one task. These children have built wonderful inner worlds that they can enjoy by themselves. But these inner worlds can't be brought and/or used in reality and also can't be communicated to others. This is the point that "New Learning" starts.

If the children continue to only live in these behavioural patterns without learning new ones, it leaves them with fewer options in their social behaviour. Their fears will increase and they will feel more and more pressure from their surroundings. They will do what they can do best – withdraw – and at the same time they will long more and more for closeness and being with others. They do not know how to do this. This is when "New Learning" starts.

The theory behind this is that children experience basic fears such as not being loved and loneliness, when they don't utilize their energy-pattern. They are afraid that the parents will abandon them or they will not be loved anymore. It is possible to get out of this "jail" with the help of nlp-Resonanz. First the mental blocks and fears are solved content-free. Though those inner doors are opened and "New Learning" with new strategies and new behaviour is possible. The result: they keep their old ability of enjoying being alone and concentrating on tasks but at the same time they can choose on a wide variety of new behaviour as humour, joy, closeness, intensity or being together with others etc.

+Energy-Pattern: "The Withdrawn"

Patterns with which we receive the attention and energy of our parents



The figure shows the "withdrawn" type with its inner sun blocked by a chain of fears and so the abilities are locked up inside the jail, doomed to be repeated on and on. The sun can shine again if the doors/fears are opened and the rays can shine to the outside. Our picture for being together in balance: everybody lets his/her sun shine and by the rays they are connected and enriched by one another. That means, following the resonance theory, we help each other to higher intensity.

4.5 Value of nlp-Resonanz/" New Learning"

In our seminars we notice that it is often difficult and unusual for many adolescents to relax, find inner peace, to look inside themselves, and/or take part in a fantasy trip where they find a place of inner peace and strength. They rapidly discover that no-one wants to influence or change them with method of "New Learning", but that it deals with their own problems and what is important to them. Through partners and exercises (sometimes the whole group) they experience that their personal problems are valued and taken seriously. They learn how to separate people and behaviour, which has a positive influence in their interaction with others.

They learn that they enrich each other by having different thoughts and talents instead of fighting them. In this way they learn very new methods of solving conflicts – they are getting interest in understanding the inner world of others. They learn that everybody has its own unique inner landscape which needs to be discovered – everybody is different.

Respectful feedback from trainers and other participants about their hidden games (energy-pattern) helps them in a humorous way to learn how to use their own potential in the relationship with others. This also assists them in being able to reconcile their talents with the real challenges in the job market.

Through the use of these methods and metaphors together with the children we have discovered what the benefits of the resonant state are. For example they learn that if achieve a resonant state during exams and tests they will be able to recall what they have learned and can then answers the questions; that it will become easy to absorb and remember what they have been learning, and that in arguments and stress they can feel save and stay calm (at school and at home). Only in this state it is possible for students to make the right decisions. Only then they can feel what is right for them and what not, and only in this state they can be intuitive and creative.

4.6. Conclusion

"New Learning" with nlp-Resonanz enables the children and adolescents to reach clarity about their strength and abilities and which interests they really have. Guided by experienced trainers they find out that the state of resonance improves their studying, their performance at exams, and their social contacts. They create their own future and choose a fitting job.

"New Learning" helps young people to cope with frustration, fears and chaos in a new way. To transform those negative feelings/emotions can be learned and taught. They also learn that there is a positive intention behind every negative behaviour and find possibilities to adopt their behaviour positively and to communicate their needs in a way that others understand - they learn to open their closed doors so that their hidden sun is able to shine again.

5. Teaching of Self and Social Competence

Analysis and results of "New Learning" with children/adolescents by using nlp-Resonanz

For the first time during the winter semester of the year 2002/03 the project "teaching of self and social competence" was realised in a larger scale at the Europa-Hauptschule (a secondary school) in Mödling (Austria). The project has been supported by Professor Zapotoczky from the University of Linz (JKU).

198 pupils age 7 to 17 have been surveyed before and after the project on the subjects "fear of the future", "personal responsibility", "self-confidence" and "health". The results confirm that the resonance-method enables young people to make their way into the future with confidence and self responsibility. If necessary the training program includes 10 units of 2 hours and if necessary 2 or 3 individual coaching sessions for each child/adolescent. The return rate of the questionnaires was 97%.

5.1. The results and their significance

In the following we will introduce the main points of focus and the most important results and changes.

5.1.1. Personal Competence

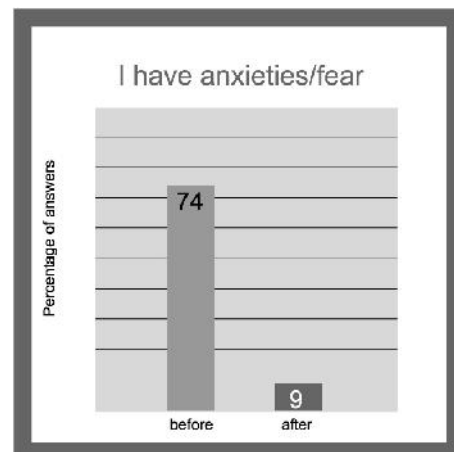
+ With Confidence into the Future

We can not guarantee jobs for our children in the future, but we can help them to get an inner state of strength and balance. Only then they will feel confidence to find their own place and will live successfully in given situations.

"I am looking forward to being an adult." Rises from 46% to 60%

"I feel free and safe as a child." Rises from 20 % to 50 %

"I have fears" drops from 74 % to 9 % (figure)



+ Self-Responsibility

If children feel comfortable with their bodies and find an inner balance, it will increase their self confidence and their personal responsibility. They are not dependable on feedback of others and they are able to make decisions on their own.

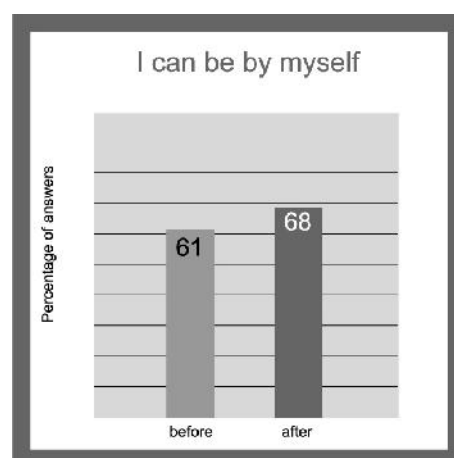
"I myself know whether I passed or failed an exam. I do not have to wait for my grade" rises from 64 to 76 %.

"I am able to stay calm in most situations" rises from 28 % to 43 %.

"I like myself the way I am" rises from 53 % to 100 % (figure).

"I am satisfied with my grades" rises from 19 % to 75 %.

"I can be by myself." rises from 61 % to 68 %.



+ Health

The number of children without any symptoms of an illness increase from 10 to 30 %.

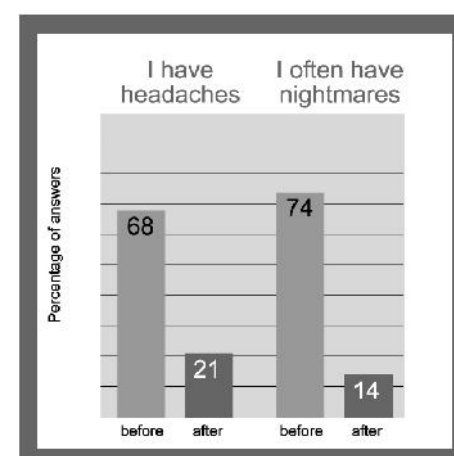
"I pay attention to my health" rises from 59 to 69 %.

"Head ache" decreases from 35 to 23 %.

"I often have night mares" drops from 74 % to 14 % (figure).

Disorders in the lower abdomen decrease from 38 to 19 %.

Disorders in the spine decrease from 11 to 4 %.



5.1.2. Social Competence

Increasing self confidence correlates with solid social behaviour. If pupils live their lives with inner strength and inner balance then they are not at the mercy of the aggressive behaviour (teasing, physical violence...) of others. They understand that aggressive behaviour of others has nothing to do with themselves but is merely an expression of the other's instability. To separate a person's behaviour from the person itself is an important step for social competence. This makes a respectful communication possible which is independent of the daily constitution of the other person. The expression of these insights is verbalisations such as: "He's having a bad day again" and even teachers are allowed to have a hard day: "Leave her alone, she's in a bad mood! It doesn't have anything to do with you!"

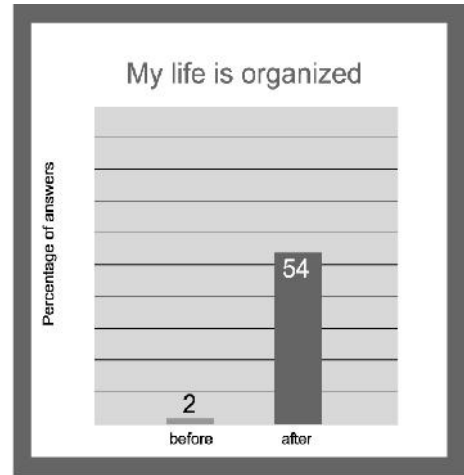
+Peer Pressure and Mobbing

“Schoolmates do not talk behind my back/they do not play tricks.” rises from 53 % to 62 %.

“I am looked at in a funny (weird) way/I am laughed at” falls from 68 % to 57 %.

“Schoolmates are physically aggressive against me.” falls from 66 % to 58 %.

“My life is organized” rises from 2 % to 54 % (figure)



+ Self-Confidence as a Boy / Girl

“I am recognised as a boy/girl.” increases from 77 % to 87 %.

“The others think I am cool” increases from 36 to 49 %.

+ Balance between Giving and Taking – between myself and others

“I am ok with being taken care of” increases from 61 % to 67 %.

“I am good at taking care for others” increases from 65 % to 71 %.

+ Social Competence and Relationship with Parents

“Satisfaction in the relationship with mother” rises from 89 to 93 %.

“Satisfaction in the relationship with father” rises from 77 to 83 %.

5.1.3. Discussion of the Results

+ The Optimal State of Achievement in School

It is important in every sport that skills are trained and practiced in small units. In a competition these separate pieces have to be available as a single unit – at the predetermined place and time – the same applies to exams. At a competitions, at exams, and at concert performances it is important that what was learned is not recalled in a linear way, but rather is available in a holistic manner. Athletes who have learned to be relaxed and to be in a highly concentrated state (resonance state) at the same time have every requisite available for peak performances.

Children learn how to access this state of resonance for their own challenges, such as presentations, exams and the like.

+ Drug Prevention: Personal Responsibility – Self Confidence

Nowadays drugs of every kind (alcohol, tablets and hard core drugs) are easily available and it is important that children learn how to deal with these options. The four already mentioned items (going with confidence in the future, self responsibility, social competence and peer pressure/mobbing, optimal achievements in sport and school) are crucial factors in drug prevention. The students can decide themselves that they don't need drugs and still belong to a group. Their decision will not be influenced by peer pressure. The students know who their friends are and with whom they want to spend time with.

If children learn to get in contact with their feelings headaches and other pains will vanish and they don't need to long for attention (Energy-Pattern) any more or any substitutes "to feel themselves". With the help of their "Island of Magic" and their "magic words" they have learned that in this inner place they "are important", can "feel themselves" and there they can get what ever they want at any time. This is most important in a time when parents are busy with long working hours and are not available enough for their children.

Another important step in this direction is for the children to learn how to define and live a variety of feelings. For example: What does it mean to be happy? What does love mean?

+ Frustration Tolerance

The frustration tolerance of children/adolescents is decreasing. A lot of them can not cope with disappointments or take a "no" for an answer. There is an alarming tendency to egoism spreading in the group of 16 to 18 year olds. Fellow human beings often are of secondary importance. Their parents are trying to keep away any harm from them ("they should have it better"). In this way the children/adolescents learn that they can get anything from their parents, they just have to complain and behave badly long enough. They can no longer take "no" for an answer and, without any given frame (rules), they become very frustrated. For the parents it is easier to say "yes" than "no". Therefore it is

very important to have the parents in our program so they learn to be strong to be able to say "no" and set rules with consequences. The parents learn that if they really love their children they also need to be tough sometimes.

6. Conclusion

The program of "New Learning" has been and still is being implemented in a lot of schools in Austria and Germany. Sometimes schools are using it in form of a "project week". There are possibilities for a whole class to take part and there are also "open courses" where everybody can sign up for. In addition there is the possibility for individual coaching sessions to solve deep-rooted fears and problems. Based on our results we are convinced that it is most efficient if parents and teachers take part in the program as well.

Coaching of young people is not a new concept; serious sport without a coach is unthinkable. The coach gets the best out of every athlete, leads them to unity of body, soul and mind so that they can access all their resources at the right time for peak performance. Achieving peak performance is only possible in the right inner state. Like in a soccer team, with "New Learning" it is of great importance that everybody uses its talents and ability in the best way. The concept of sport can be easily adopted for children and adolescents. They too have to have their peak performance during exams and tests. The idea of coaching is to have conscious access to all your resources if you need them. It is our task to provide our children with these abilities. To make our children active for fulfilling the future requirements of society we have to teach them not only professional competence but also self-esteem and social competence. So, they can make their own way into a successful future. This will also expand the role of the parents and teachers by dealing with their "new" children.

"New Learning" in resonance is also helpful for children and adolescents with ADHS, hyperactivity, hypo activity, behavioural problems, auto aggressive and auto immune reactions, weight problems, anorexia, hypersensitivity, fear of school, and/or problematic social behaviour. A lot of these children are highly gifted. But often highly gifted children are having a lot of problems in social competence. For those who will take leading positions in the future, it is very important to train them in early age social behaviour so they learn how to use their gift in a proper way and not for destruction.

Problems are skills:

Based on our long-term experience we know that a problem is a skill lived at the wrong time with the wrong person at the wrong place. So a problem is really a skill that we can use and that we should be proud of. That's why it is so hard to give up our problems. We say: The problems can still be used in the appropriate time, place and with the right people. It is only in those areas where these "skills" become a problem that we need to learn new strategies and new behaviour. In some areas many children with learning disabilities are also very gifted and creative in other areas. But these talents don't help the children to fulfil the standards of the school. It is very normal that they will be destructive and bored.

Our questions:

Together with the children we find answers to questions such as: How can success at school be fun? How can I deal with my environment in a positive way? How do I want to be when I grow up? How can I find the balance between myself and others?

"New Learning" with nlp-Resonanz is based on the model of the levels of learning by Gregory Bateson in NLP it is called the logical levels. According to levels of learning adults and children need first to find a meaning in the things they are doing before they will be motivated to adopt new strategies, behaviour and abilities. Everybody has a natural need for being successful in life and being happy with others. If children are recognized in their special skills and if they learn their missing behaviour they will have feelings of success again, their self-confidence will increase and their negative, unfitting behaviour (aggressions, withdrawal, denial,...) will step-by-step disappear on its own.

For 25 years, scientific methods have been an integral part of *kutscheracommunication*, so we can fulfil the future requirements of society and continue to develop our methods. Our institute is supported by professors at universities in Vienna and Linz in Austria, and in Mannheim Germany, through various master papers and dissertations. Our programmes and projects in schools, as well as our trainings, are scientifically monitored. The existing curricula and the standardized questionnaires are following scientific guidelines, and the data collected are evaluated externally.

Kutscheracommunication searches for ways about what is responsible for good and healthy communication. The main topics are:

- Self-responsibility
- New role models

- Quality of life

We work in the areas of: families, school, health, business, regional development and intercultural work. The trainers of kutscheracommunication are trained on the average for five years with the main topics being: superlearning, NLP, "Erlebnispädagogik", mental training, systemic theories, communication theories and resource-oriented personal development. To maintain the quality of all trainers they are required to participate in yearly trainer-trainings.

Since the founding in 1982, over 16.000 people have participated in our programs and trainings.

Biography of Gundl Kutschera

Dr. Gundl Kutschera, married 44 years, 3 children, 8 grandchildren

Sociologist, health-psychologist, clinical therapist, psychotherapist

Lectures and seminars at universities, government organisations, schools and companies in Europe and the USA.

Author of a number of books.

Since 1981, founder and managing director of "nlp-Resonanz" Institute (later also under the name of "kutscheracommunication"). Today, the "Resonanz" network consists of over 50 regional partners mostly in Austria, Germany and Switzerland, as well as in Russia, Rumania, Brazil and Turkey.

Workshop H1: Deutsche Zusammenfassung



Unsere Kinder – Knospen von heute, Blüten von morgen

Gundi Kutschera

www.kutscheracommunication.com

Selbstbewusste und zuversichtliche Kinder haben bessere Chancen für die Zukunft

In unserer schnell-lebigen Welt stehen junge Menschen unter Druck, sind unsicher und haben Angst, sich zu entfalten. Die Zahl an verhaltensauffälligen Kindern steigt dramatisch an. Eltern und Lehrer brauchen Hilfe, denn die bewährten Erziehungsmethoden, die sich ausschließlich auf das Verhalten konzentrieren, funktionieren nicht mehr.

Unsere Hypothese auf Grund unserer 25-jährigen Erfahrung in der Grundlagenforschung ist, dass ein gleichwertiges Miteinander möglich ist, wenn neben der Sachkompetenz auch die Sozial- und Selbstkompetenz geschult werden. Eine Erhöhung von Selbst- und Sozialkompetenz korreliert direkt mit dem Ansteigen der fachlichen Fähigkeiten.

Wenn unsere Kinder Zugang zu ihren inneren Stärken haben und mit Zuversicht in die Zukunft gehen, sind sie in der Schule erfolgreich und werden später einen Platz für sich finden, egal wie die Veränderungen sein werden. Wir können den Kindern nichts für die Zukunft versprechen, aber wir können sie stark machen, dass sie sich auf jegliche Art von Herausforderung freuen.

Der Resonanz-Zustand unterstützt Kinder, ihre versteckten Potentiale zu leben.

Kinder und Jugendliche finden Klarheit darüber, worin ihre Stärken und Fähigkeiten liegen und welche Interessen sie wirklich haben.

Ganz konsequent setzen wir bei nlp-Resonanz am Lernen der Ganzheit der Gefühle/inneren Zustände an und nicht am Verhalten.

Unser Bestreben ist es, möglichst spielerisch die Theorien zu vermitteln. Daher benützen wir die ältesten Lehrmethoden – Metaphern und ganzheitliche Bilder, die immer wieder neue Perspektiven und Diskussionen eröffnen.

Unsere „powervollsten“ Metaphern um bei den Kindern Selbstbewusstsein, Eigenverantwortung, Stabilität und gleichwertiges Miteinander zu stärken ist das „Haus der Persönlichkeit, die „Zauberinsel“, „Baum mit Wurzel““ und die „Krone“.

Um auch in der Zukunft den Anforderungen unserer Gesellschaft gerecht werden zu können und unsere Methoden immer weiter zu entwickeln, ist seit 25 Jahren die Forschung bei Kutscheracommunication ein zentraler Bestandteil unserer Tätigkeit. Dabei steht das Institut mit Professoren an den Universitäten Wien, Linz, Bielefeld und Mannheim im Rahmen von Diplom- und Doktorarbeiten im Austausch. Sowohl die Ausbildungen als auch die durchgeführten Programme an Schulen, Familien und Unternehmen werden wissenschaftlich begleitet und evaluiert.

Es gibt einheitliche Curricula und streng nach wissenschaftlichen Kriterien erarbeitete Fragebögen. Die Daten, die von *kutscheracommunication* erhoben werden, werden extern evaluiert. Projekte mit Kinder-, Eltern- und LehrerInnen sowie Unternehmen werden in Zusammenarbeit mit den Universitäten ausgewertet.

Seit der Gründung 1982 haben 16.000 Personen unsere Aus- und Weiterbildungsseminare besucht.

Zusammenfassung von Evelyne Maaß

Workshop H2



An integral model of structure of mankind

Steve Saunders

www.holigral.co.uk

Since time began, mystics have pondered on the meaning of life and masters have shown paths to evolve consciousness. Outside of Tibet, ordinary people have struggled to live according to the principles laid down by these masters; only a few have followed the mystic's path. Why has this been so? Why have so few been able to master life? This article seeks to answer these questions and provide new insights into the evolution of consciousness. This is done by combining a number of different concepts such that the insights emerge naturally for the reader.

A Stimulus

In Tibet, before the 1959 invasion, a critical mass of the local population did indeed gain elevated consciousness, forming a unique society. The invasion enabled that seed of consciousness to spread to the Western world, now fruiting in groups such as the Integral Institute, in meditation practices, in yoga classes as well as other spiritual practices that are now widespread within our society.

Small numbers of us are learning to live peacefully or at least in more harmony with our environment, largely as a result of the transferred Buddhist learning and raised ecological awareness.

Presuppositions and starting conditions

Every person has a different map, and they have all the resources they need. If this is true, then why does NLP introject change processes and suggestions (reframes, stories) into a client's system? The first generation NLP was inherently unbalanced. Does a positive intention thought form acknowledge a negative intention thought form? What happens to the parts of the system when anchors are collapsed? What is so wrong with "why" – its deletion is probably the reason NLP training has remained so static over the 30 years of existence! The newer forms of Bandler's work are based upon hypnotic technique – introjecting into client reality. The New Code NLP also biases towards unconscious resources and employs change processes. Dilt's third generation NLP is about New Code applied in group situation.

Symbolic Modelling [1] was a major step forward in clean facilitation, that respects the client's complete reality by only asking questions using specific vocalisations. With hindsight, it leaves a lot of discretion to the practitioner as to the direction of exploration, question upon question. The first generation of clean space started a new form, where the question choices diminish and the client's system is even more able to do what it requires. The new clean language, "Emergent Knowledge" seeks to take a further significant reduction of practitioner reality intrusion. This is the fourth generation NLP, one which integrates all 4 Wilber Quadrants, all levels of the Graves Spiral and which minimises the practitioner contribution – compared to previous forms of effective facilitation.

Transpersonal Logic

For something to exist or be true, so must its opposite, or complement. For example, the clean question "And what do you know?" has 7 complementary spaces:

- "And what do you not know?"
- "And what don't you know?"
- "And what don't you not know?"
- "And what does 'not you' know?" etc.

These complementary spaces hold a vastly greater quantity of information than just the positive form. When we consider concepts like "one perceives the world as a mirror of oneself", they work in both positive and negative aspects. For example, a parent may be annoyed at an untidy bedroom because they have an untidy office/house or because they do not allow any untidiness in their life (or they may be thwarted in achieving an outcome).

Graves Spiral [2]

The Spiral Dynamics model [3], developed by Clare Graves in 1974, proposes that memetic thought forms underpin social human behaviours, and identified 9 levels of thought meme that people move

through. These are often considered to equate to levels of consciousness, although this does not have to be true. The first 6 levels were grouped together to define Personal Consciousness: “first tier consciousness”, the subsequent three levels were defined as levels of transpersonal consciousness (dual, non-dual and causal).

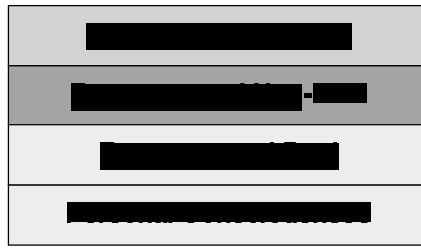


Figure 1: The Four Major Levels of Consciousness

These first six levels are defined by Graves as:

- Beige: Instinctive (self-referenced)
- Purple: Magical (other-referenced)
- Red: Power (self-referenced)
- Blue: Moral Order (other-referenced)
- Orange: Rational (self-referenced)
- Green: Relativistic (other-referenced)



Figure 2: The first six memes

Micro-memes

Within each meme, there is a micro-sequence of meme’s – if you like, the skill levels within the meme that a person passes through. Consider how the Blue meme of Moral Order develops within a person. First, one becomes aware of other people’s moral arguments because something is no longer working in terms of getting results through force of will – the red power starts to not work in all situations – this is like a magic others have and that is desired. One then learns moral argument from others, and gradually or suddenly, the power approach is left behind as one gains the ability to wield moral power. This also places society’s moral constraints within one’s psyche. As one becomes adept in moral power, one then starts to define one’s own moral code. Then, awareness of rational (logical) power develops, culminating in one’s own world-view logic and its associated moral code. Evolution continues until one is comfortable in life – one has a sufficient ability to meet one’s needs in the world.

These micro-memes comprise the previous memes applied in stages to one’s development within a meme:



Figure 3: The micro-memes

Transpersonal Memes

As Beck and Cowan state [3], at the Yellow meme, inter-meme conflict disappears as one starts to realise the necessity of all stages of personal development. Tibetan Buddhist tradition defines 18 levels of transpersonal consciousness. These 18 levels might correspond to 6 sub-levels per transpersonal meme, and each of these sub-levels has a full range, thus:



Figure 4: The 24-level Model

Revising the three transpersonal levels into 18 levels makes for a path easier to understand. The reason for making these refinements is to provide a concrete structure to help people through the transpersonal levels. There is much confusion and self-delusion apparent as to "where one is" in the transpersonal spiral – often rather ego-sponsored. Many gifted psychics seem to get stuck in yellow-purple or yellow-red (see below). By understanding this simple refinement, people can break through the "magic garden" entrapments of yellow-purple/red, and move further up the spiral (helix).

Within the yellow meme (integral, dual), first, one becomes aware of respecting the whole set of personal memes within the spiral, and thus a return of aspects spiritual and concepts relating to the magical or mystical. Yellow has 6 sub-levels corresponding to the personal levels above, and so does turquoise:

- Yellow-beige is a basic awakening to an awareness of things transpersonal and to insight
- Yellow-purple is an other-referenced re-awakening of the magical (channelling, use of guardian angels etc) where you reference the power to being outside of your self
This is when a polytheistic world view may well resurface – as a person sheds the monotheistic world view of one-way, one-path, one god, and opens to ambiguity.
- Yellow-red is the domain of sorcerers or wizards using personal transpersonal power for personal gain – PK, telepathy, etc.
- Yellow-blue is the domain of accepting and working within transpersonal moral order and hierarchy, such as white lodges, for greater purposes than self (the masons etc)
- Yellow-orange is where quantum physics meets spirituality head-on to provide the reason and science for the transpersonal (e.g. the work of Danah Zohar)
- Yellow-green is the realm of believing in the pluralistic equality of transpersonal realities
Yellow-yellow is the first transpersonal "good shepherd" caring for all, realising the relative hierarchical nature and also valuing equally all stages of development as necessary. This is the domain of true transpersonal acceptance and compassion.

Each of the above sub-meme's of yellow has 6 micro-levels, just as with the first tier's Green meme.

Turquoise-beige is then the first move into an awareness of the nature of non-dual being.

Third tier consciousness (turquoise / non-dual), the second tier of the transpersonal, thus starts with:

- Turquoise-beige: integral spirituality and the shepherd's knowledge of how to care for the flock - understanding how the second tier fits together to form a whole. Awareness of the nature of the illusion of duality and the reality of paradox. Seeing oneself in other peoples' eyes.
- Turquoise-purple: perceiving other-referenced abilities to enact change in the dual self-other – the magic of healing working through being of the same source
- Turquoise-red: creating the healing of "self over-there" through one's mind, and so on.

Fourth tier consciousness (Coral – Causal), addresses living throughout space-time in an ever-present now. Causal healers are able to travel the timelines of (for them the so-called) "other people".

All very well, but what happens when we move between memes? What happens when we change our world view? First, we introduce two more thought forms.

Clean Language and RAPSI

The development of Clean Language [1] and Metaphor therapy [4] is regarded by many as the largest leap forwards in facilitation in the last 30 years. Metaphor therapy and RAPSI are closely related and their strengths are complementary.

RAPSI

RAPSI is a complete psychotherapy, with the purpose of facilitating clients to become "whole" individuals, who can effortlessly flow with excellence in all aspects of their lives. Eileen Watkins-Seymour developed RAPSI in the 1980's while working with people using NLP. Her curiosity as to how people "worked", and what they really wanted, resulted in the insights that make up RAPSI, and led to presuppositions different to those of NLP.

In fact, RAPSI is far more than a complete psychotherapy. It comprises a model of the metaphysical structure of humanity and of human beings, collectively and individually. The model is identical in groups and within the individual person because the premise is "as within so without; as without, so within" the individual has an inner collective.

The concept of 'parts' of the self is a familiar one to anyone who has studied NLP. They are often easy to spot - especially when they are in conflict ("I am torn between [X] and [Y]"). Also familiar is the idea of someone becoming a 'different person' when they are 'overtaken' or 'consumed' by an emotional state. Listening literally, it is possible to identify other parts of the person. For example, the sentence "I am protecting me from myself" implies 3 parts: "I", "me" and "myself", who are interacting together.

A special category of parts exists who are generally called "The Observers". These are parts that watch, narrate, make pictures, stay silent and generally don't realise that they are not living fully integrated with the whole being within the body. These can often be the last parts to bring back into wholeness - in fact they need to be because they help us to find the other parts first!

If someone talked about a person in their family or company we would never refer to them as an animal or an object (especially if they could overhear our conversation!). Referring to a person like an object assumes they do not have one or more human characteristics like free will, abilities, self-awareness or perspective and is likely to be regarded as insulting and not conducive to developing rapport! RAPSI consistently recognises each "part" of a client as an independent intelligence in its own right with its own energy (life force), purpose, location(s) and way of being and, out of respect, parts are engaged directly by the practitioner ("Do you take sugar" rather than "Does he take sugar"). This direct engagement helps move the "seat of consciousness" into different parts and enables them to speak for themselves (just like moving a person physically between spatial anchors changes their state - as utilised in Clean Space).

How can we assume that metaphorical elements have human characteristics? When we ask them questions they give us answers - they often surprise the predominant consciousness! Even metaphorical elements that look or feel like 'things' (walls, barriers, blocks, balls, connections, etc) are usually able to give answers regarding their birth date, purpose, behaviour, intention for the collective, etc. Other elements (often regarded as contextualising ... the landscape in which the other elements exist: land, sky, plants, etc) are able to answer these questions - even if their sole purpose is 'to exist' or 'to be' and they have no specific intention for the client. Lucas Derks work explains why - "personification" [7].

For example, there may be a part called "darkness": the practitioner may ask to communicate directly with "darkness", and then develop a rapportful interaction with "darkness". These two aspects of RAPSI are called Recognition and Relationship. The relationships between parts are developed so that all parts choose to agree to seek change - this is called Reconciliation.

The Fractal Nature of Parts

As with other traditions, RAPSI works from the experience that people have layers. This concept is applied to both parts and systems of parts. These systems of parts are the metaphysical constructs. By going inside or through layers, eventually one reaches an innermost or outermost dimension, probably known as "source", "light" or "love". This is like the redemptive metaphor of Grove's 4'th quadrant - the intergenerational aspect [4].

The process of embodying the source is called Release. When the source is found, in simple cases it spontaneously releases into the body, dissolving all related constructs found on the way. In more complex cases, the source is helped to find other parts of source and to connect to them. Once connected, they spontaneously release.

The released source plus all the other energetic layers, blocked energies, are then encouraged to Radiate through the physical body, noticing any blocks to the flow. These blocks are then addressed, until a complete wholeness is attained. The space around the person is also radiated and checked, going out to the full extent of space-time, including ancestral lines, past lives, future constructs, models of higher selves, lower selves, god(s) and guardian angels.

A "whole" individual is defined as "a person who no longer retains metaphysical constructs as separated aspects of the self". The whole person radiates, experienced by others as being a completely accepting, positive, loving human. This state is called "Authentic Excellence".

Clean Language

In the 1980's David Grove developed ways of non-traumatically healing people who had suffered significant trauma. This was initially termed Metaphor Therapy, and later parts of this work have become known as Symbolic Modelling and Clean Space, respectively. Now the overall philosophy of facilitating people entirely within their own reality system is called Clean Language. Over the last year, facilitating emergent knowledge has become the new clean language.

The reasoning behind this approach is:

a) True to the original principles of NLP – people already have all the resources they need, it's purely a matter of facilitating them with a minimum intrusion of practitioner reality. To do this, questions have to be as free from content as possible, relying upon the minimum of linguistics, gestures and emotional introjections, and eliminating change processes as such (change emerges as the person explores their metaphor landscapes).

b) A person is as much a collective as a group. Thus a part of a person frozen in time has a different reality system from adult parts. The intrusion of the adult part reality is also to be avoided.

c) The nature of how mind structures and separates reality systems – the structure of reality. In particular, the nature of how our reality changes – at peak experiences we fragment – either dissociation (internal or external), implosion and acquisition of “foreign objects”. To de-fragment, the frozen parts require to be facilitated to heal themselves their own way, however illogical this may appear to an adult mind. A person's mind is a system that self-reconfigures in its own required way once stimulated through the process of finding all of the fragments of a particular fragmentation event. This is physically measurable through the whole body heating effects observed when profound healing occurs [Rossi].

d) Significant peak positive experiences also imprint – a facilitator who intrudes into the visual space of a client experience a major shift also imprints the client – this could be unethical practice.

The linguistic form of a clean question comprises attributes that seek to elicit information only from space, time, sense of self (ontology) and knowledge (aetiology), for example:

- And whereabouts could [x] be?
- And then what happens?
- And what kind of [x]?
- And what do you know?
- And is there anything else [about X]?

and combinations or variations thereof.

As clean language is probably the most respectful approach to client reality, it is the new NLP. Why this is so important is now explained.

What happens when we change our reality, and when do we?

In certain experiences, often peak negative and positive emotional ones (stresses, operations, traumas, highlights), we become energetically fluid and at these times, as a coping strategy, we fragment into the surrounding physical material, dissociate out of body, or collapse into inner black holes. The positive side includes for example, imprinting experiences like one's first kiss, the marriage day, winning something very important to you. The downside is that stage hypnotists use this to imprint themselves on clients, and NLP Practitioners accidentally imprint themselves through unclear language or process. Traumas (abuse, accidents, disappointments, moving house, divorce) cause dissociation, implosions and fragmentations.

The study of these phenomena has been David Grove's life's work, sponsored by the question, “Where do people go when they dissociate?” Tens of thousands of clients have shown, at least empirically, common structures and responses to experiences of peak experience trauma.

Try out the following questions:

“What kind of you were you, before you were the you that you are now?”

“And what kind of you were you before that?”

“And how old were you then?”

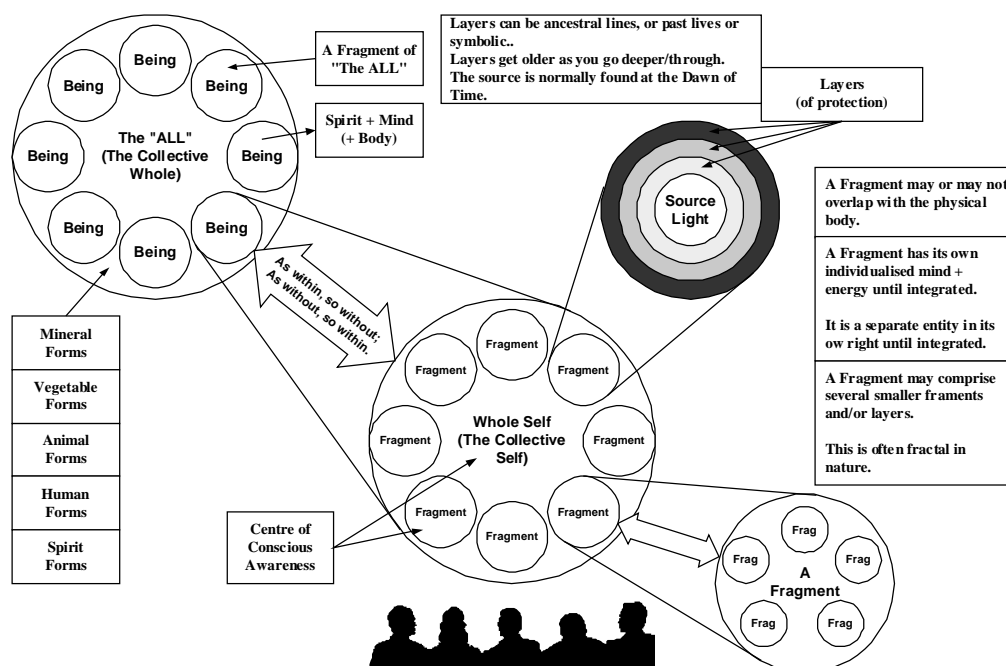
The collective of inner children we each have is a collective of fragments frozen in time since each imprinting experience. Starting sometimes from just a few days in the womb when a baby is not wanted, we each create our unique inner collective through how our system reacts to circumstance.

Each part of a particular fragmentation knows about the other parts involved – this is the principle of “conservation of information”, as Physics shows with a photon passing through a pair of slits – the two subsequent photons behave as if they were still connected despite being non-local in 4D space-time.

To effectively release a problem behaviour, one has to find the whole system of parts involved in its creation and enable them to release/reintegrate as a whole system - through their own natural way of doing this.

Because we are each a collective of present life force and frozen parts, all levels of the Graves spiral exist within each of us – this is useful because we can therefore second position others using these parts.

Because these frozen-in-time parts are waiting for triggers to give a signal that can lead to their resolution, the principle of using world as a mirror provides a starting cue for releasing the frozen parts. Integrating this with a fractal model of mind that explains the correspondence “as within, so without” and the universal connectedness of all beings - below.

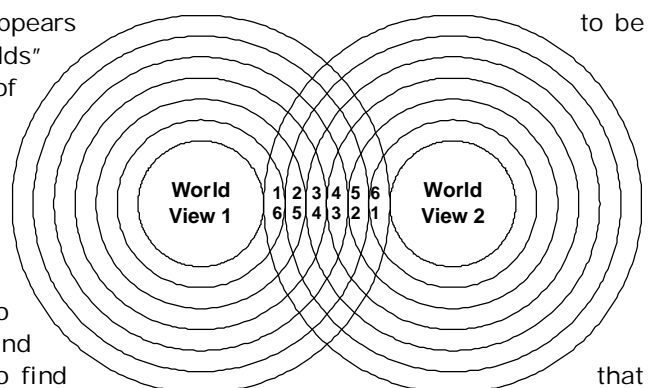


An abstract perception of the Metaphysical Structure of a Human Being in context

Because a person is a collective, the same processes apply to change work within mind and within group mind, using the left hand side of Wilber’s TOE [7].

Rossi [5] and Grove has also shown empirically that when reintegration occurs, spontaneous heating results within the client - this has been measured across a large number of clients over the years. David terms this “re-cooking” the DNA. Physically, the DNA holds memory, including ancestral information. When sudden traumas occur they can accidentally over-write ancestral memory, thus creating past-life projections. When healing occurs, the heating is the physical effect of deleting the fragmentation and creating a wholeness.

The structure that holds these structures in place appears a separation of 6 layers. Between real-scaled “worlds” these layers can be strangely scaled. Memories of exact times of fragmentation are stored in the real-world spaces found through traversing these spaces. We bring in sampling theory to explain how to traverse and maintain connection across these layers, and we use emergent algorithm questions to release the structures found, as will be demonstrated in-seminar. As a difference to symbolic modelling where the layers are explored and developed, in this work the layers are traversed to find



to be that

which requires to be found and emerged.

The small-world network systems approach used in the emergent knowledge processes and the physical body side of movement enables the right hand side quadrants of Wilber's TOE to be integrated. Thus Feldenkrais and the operational questions of clean language come together in the use of small oscillatory or cyclic movements to release trapped "energy", physical and metaphysical.

<p>NLP: Sub-modalities</p> <p>Clean Space: the structure of metaphysical reality</p>	<p>Nyquist Theorem</p> <p>Conservation of Information</p> <p>Chaos Theory</p>
<p>RAPSI: Internal Cultures</p>	<p>Systems Thinking</p> <p>Heisenberg's Uncertainty Principle</p> <p>Small World Networks</p>

a Mapping of key elements placed into Wilber's quadrants.

The Physical / Metaphysical separation

The artificial boundaries between physical and metaphysical and between self and other are addressed. Feldenkrais is the body work equivalent of the most evolved forms of NLP, facilitating mind change through oscillatory or repetitive small physical movements. What is a physical experience? When is a sensation physical or metaphysical? When do we see something real or something super-imposed on the real. If we are in a co-created matrix, then conventional reality has limited filters that we associate with the "real world", and perhaps the wider filters of the esoteric traditions is closed to the more scientifically minded folk? As most esoteric psychology and shamanic traditions state, forms of matter are purely energy, and many physicists are now confirming this view of nature. The difference between physical and metaphysical relates to the frequency of energy. Physical matter has lower frequencies than other forms of energy. This is a property of entropy – descent into matter can be perceived as literally the physicalisation of the soul, from an entropic point of view.

The Self-Other boundary can be dissolved by the simple but highly effective process of looking into another person's eyes for an extended period of time. This is not a staring contest but a looking to see who the other person really is. For a person sufficiently evolved, this is a highly effective route towards evolving a sense of the non-dual nature of the universe.

This is used to define new form change process within NLP that applies to both individuals and groups, based upon the insights of RAPSI. This is called Direct Engagement Modelling (DEM), a fusion of clean language with RAPSI. One of the issues that we had when exploring and learning about clean language was that information about parts was referenced in the third person. RAPSI and Social Panoramas show that the so-called information is actually personified and comprises parts of the person. Any one part is no less important than any other part. Therefore, why should the therapist engage only an observer part? Equality of interaction requires that each part is acknowledged internally and externally. This equality has its equivalence in clean language, taking the form of blessing equally the dark and the light, the person and the "ground". A paper on DEM can be found at www.holigral.co.uk

Emergent Conclusions

Through asking why, through understanding the spiral, through clean questions, through a fractal model of an Inner Collective, though RAPSI and Emergent Knowledge, we are now on the brink of a new era of effective healing through group and 1-2-1 work.

By understanding the fractal structure and the structure of layers between frozen realities, it is now possible to navigate cleanly between realities and facilitate the emergence of new realities through the actions of the client system with minimal facilitator input, and with input of a kind that is like a perturbation in mathematics or physics – a gentle prod that, as a sequence, provides the energy for a system to make a transition, without introjecting practitioner reality.

We can use exactly the same questions for individuals and groups, we can create whole people and whole teams, we can recreate NLP in accordance with its principles of different maps and resourcefulness, and we can start developing a comprehensive 4th Generation NLP. At the time of this conference, the first 4th Generation NLP Master Practitioner has already taken place. What could happen over the next few years?

References

1. Penny Tompkins and James Lawley, "Metaphors in Mind"
2. Clare Graves, ""
3. Don Beck and Chris Cowan, "Spiral Dynamics"
4. David Grove, www.davidgrove.com, www.cleanlanguage.co.uk
5. Ernest Rossi, "On the Psychobiology of Healing",
6. Elieen Watkins Seymour, "The Missing Peace"
7. Lucas Derks, "Social Panoramas"
8. Ken Wilber, A Theory of Everything

About Steve Saunders:

Steve Saunders, founder of Holigral and The NLP Development Forum, used to be a creator of advanced learning systems, with over 20 years in engineering research and development. He moved into understanding mind and became hooked by the wonder of consciousness and mind. Steve now researches effective therapy and change within people and groups, learning from the giants and innovating continuously. He is currently collaborating with David Grove into the acoustical parameters of therapeutic delivery and "complementary" space. See www.holigral.co.uk and www.nldevelopment.org.uk for more information.

Workshop H2: Deutsche Zusammenfassung



Ein integrales Modell der Struktur der Menschlichkeit

Steve Saunders

www.holigral.co.uk

Steve Saunders geht von der Frage aus, warum es so wenigen Menschen gelingt, friedlicher und in grösserer Harmonie mit der Umwelt zu leben, und das trotz vieler exzellenter Vorbilder. Seine 4. Generation des NLP soll dafür Hilfestellung leisten, denn das bisherige NLP arbeitet seiner Meinung nach zu invasiv unter Missachtung der Grundannahmen des NLP: jeder Mensch besitzt eine eigene Landkarte und besitzt alle notwendigen Ressourcen.

Steve stellt ein verfeinertes Modell von Spiral Dynamics vor. Er fokussiert auf die Mikrolevel der einzelnen Meme und integriert sie mit einem fraktalen Modell des Geistes. Dieses Modell verdeutlicht die Beziehung "wie im Innen, so im Außen" und die Verbundenheit mit allen Dingen dieser Welt. Damit wird gezeigt, wie die gleichen Prozesse darauf verwendet werden, Veränderungen im Geist von Einzelnen und Gruppen zu gestalten - unter Beachtung von Ken Wilbers Quadranten. Die künstlichen Grenzen zwischen dem Physischen und dem Metaphysischen und zwischen Selbst und Anderen werden angesprochen.

All dies wird dazu benutzt, eine neue Art von Veränderungsprozessen im NLP zu definieren, welche sowohl auf den Einzelnen als auch auf Gruppen angewendet werden können und auf den Erkenntnissen von RAPSI basieren (Ravenscroft Approach to Psycho-Spiritual Integration – entwickelt von Eileen Watkins Seymour).

RAPSI stellt ein komplettes Psychotherapiemodell dar, das Menschen ermöglichen soll, „ganz“ zu werden, um ohne Anstrengung und exzellent alle Aspekte ihres Lebens zu leben. Das Teilekonzept – wie in NLP bekannt – wird so erweitert, dass jedes Teil (Fragment) als unabhängige Intelligenz mit eigener Energie gesehen und angesprochen wird. Durch die zusätzliche Integration des Modells CLEAN LANGUAGE gelingt ein nicht invasiver Veränderungsprozess, der die Grenzen zwischen Selbst und anderen aufhebt.

Die Schlüsselgrößen dieser 4. Generation des NLP projiziert auf Wilbers 4 Quadranten zeigt die folgende Grafik.

NLP: Sub-modalities Clean Space: the structure of metaphysical reality	Nyquist Theorem Conservation of Information Chaos Theory
RAPSI: Internal Cultures	Systems Thinking Heisenberg's Uncertainty Principle Small World Networks

Übrigens:

die erste 4. Generation NLP Master Ausbildung hat zum Zeitpunkt der Konferenz bereits stattgefunden.

Über Steve Saunders:

Steve Saunders, Gründer des Holigral and The NLP Development Forum, entwickelt fortgeschrittene Lernsysteme. Er beschäftigt sich damit, den menschlichen Geist zu verstehen und ist fasziniert von den Wundern des Bewusstseins und Geistes. Steve forscht aktuell zu effektiven Therapien und Veränderungen bei Einzelnen und Gruppen, wobei er von den Großen lernt und stetig Innovationen entwickelt.

Zusammenfassung von Prof. Dr. Barbara Schott

Workshop H3



Modelling Transcendence

Dr Richard Bolstad

www.transformations.net.nz

Part 1: Beyond Self

For thousands of years human beings have searched for a state which is beyond time, beyond sorrow, beyond the isolation of the "self". Happold (1971) notes that such a state is described in all religions. In the Christian Bible, St Paul writes "I live, yet not I, but Christ liveth in me." The earliest Islamic poet of Iran, Baba Kuhlī writes "I passed away into nothingness, I vanished; And lo, I am the All-living - only God I saw." The Hindu saint Paramahansa Yogananda explained "When one is illumined, he sees himself as the one Spirit throbbing beneath all minds and bodies." The Taoist teacher Huai Nan Tzu says "Those who follow the Natural order flow in the current of the Tao." In the Buddhist text Samyutta-nikaya it is explained that the feeling of "I am" has no corresponding reality, and that when this truth is understood then the state of nirvana is attained (Rahula, 1959).

In modelling the teachings of the Indian speaker Jiddu Krishnamurti (1895-1986), I have come upon a clear exposition of how, in NLP terms, the illusion of self is maintained, and consequently how it comes to an end. For us as NLP Practitioners Krishnamurti's work provides a series of recognisable NLP processes for unveiling the secret all humanity has been seeking. Further discussion of his teachings is found in other NLP articles (see Bolstad, 1996, 1997). Here I want simply to introduce four central "experiments" to use Krishnamurti's term; four processes which lead immediately to the experience of that which is beyond self.

A New Definition of the Self

The "Self" is a nominalisation of a process which we could call "owning" or "appropriating" or "identifying". As William James said, "The I... is a Thought, at each moment different from that of the last moment, but appropriative of the latter with all that the latter called its own." (Bolstad, 1997, p16).

Information flows into our neurology via the five senses from outside, from other areas in the neurology, and also as part of the various non-sensory connections between all life. There is a very simple mechanism by which, from moment to moment, our thinking then divides this information into two sets. I see the door and I think "not-me". I see my hand and I think "me" (I "appropriate" the hand to myself, or "own" it; I "identify" with it). Or, internally I see the craving for chocolate and I think "not-me". I see the ability to read this article and understand it and I think "me" (again, I appropriate or own it; I identify with it). Actually, all these pieces of information are in one mind! The notion of self and non-self is an arbitrary division; a metaprogram or internal sort similar to matching or mismatching. This division may be useful metaphorically, but it is a division which has "taken over" and now thinks it runs the neurology.

Like any metaprogram or internal sort, the owning of experiences as "me" and the disowning of experiences as "not me" occurs largely unconsciously, but is continuously active. The whole notion of strategies as we usually think of it in NLP depends on appropriating or owning one sensory experience after another in a sequence. A vast array of sensory experience is available at every moment, and the metaprogram of owning selects out one section at a time as "mine". It seems, for example, as if "I" am first holding a book, and then "I" am looking at the words, and then "I" am saying the words to myself, and then "I" am making pictures of the meaning. Actually, all of the senses are functioning all of the time, but conscious attention is shifting from one sense to another as the sense of "I" appropriates or identifies with each sense in turn.

Attention is not Concentration

Krishnamurti explains (Jayakar, 1986, p 378) "When thought identifies itself with sensation, then it becomes the 'me'.... To observe with all your senses -in that there is no identification. The question is, can you look with all your senses awakened?... When there is movement of thought, then it is one particu-

lar sense operating. Can I find out if there is a totally different dimension? A state where consciousness as we know it ceases.... This is only possible when the sensory as identification with thought is understood. Then the senses do not produce the psychological structure, as the 'me'"

So Krishnamurti says simply being aware of all of the senses at once puts an end to the process of owning/identifying. Here is the answer to a double bind which many students of "meditation" have been caught in. Students of meditation have often assumed that the ending of thought (particularly of Auditory digital representations) is the prerequisite for experiencing a state beyond sorrow. Zen teacher Shindai Sekiguchi explains the problem with this: "The common idea is that in order to reach this state one must empty the mind of all thoughts and ideas. This is in fact true, but the desired end cannot be achieved by consciously attempting to think about nothing Similarly, if I tell a friend not to think of a red monkey or a yellow hippopotamus, that animal immediately leaps into his mind to prove my point." (Sekiguchi, 1970, p6).

One solution to this dilemma has been to take the attention which has been wandering down various paths, and hold it in one sensory system (in Zen this is done by concentrating on the breath, for example). Krishnamurti argues that this leads to concentration, but not to awareness. It focuses the sense of self, but does not end it. Put in NLP terms, it may give your self a better strategy, but it does take you beyond strategies. He says (Krishnamurti, 1954, p218-221) "I am interested in so-called meditation but my thoughts are distracted, so I fix my mind on a picture, an image, or an idea and exclude all other thoughts.... A business man making money is very concentrated -he may even be ruthless, putting aside every other feeling and concentrating completely on what he wants. A man who is interested in anything is naturally, spontaneously concentrated. Such concentration is not meditation, it is merely exclusion.... A man who is fully aware is meditating.... Then you can follow, without condemnation or justification [owning or disowning], every movement of thought and feeling; by following every thought and every feeling as it arises you bring about tranquility which is not compelled, not regimented, but which is the outcome of having no problem, no contradiction. It is like the pool that becomes peaceful, quiet, any evening when there is no wind; when the mind is still, then that which is immeasurable comes into being."

In terms of the sensory systems, as described in NLP, meditation simply means the simultaneous awakening of all the senses. "If you are so attending, all your senses are completely awake. It is not one sense attending, but the totality of all the senses. Otherwise you cannot attend. Complete sensory activity is a state of attention. Partial sensory activity leads to concentration....Can one see completely with all the senses? See not with the eyes alone, but with the ears; to listen, to taste to touch?.... Watch yourself one day. Look at the sunlight and see whether you can see with all your senses, completely awake and completely free. Which leads to an interesting fact. Where there is disharmony, there is the self. Attention is complete harmony. There must be a great volume of energy gathered through harmony. It is like the river Ganga. Attention is a movement to eternity." When Buddha was asked "Are you a God?", he said "No!" When he was then asked, "Are you a man?" he again answered "No!" When the speaker finally asked him "Then what are you?", he replied "I am AWAKE!"

Exercise One: Differentiating The Senses

In order to awaken the senses, Krishnamurti points out, I must first be able to differentiate which sensory modality is active. It has been known for some time (Kimura, 1976) that when a person trained in music listens to an orchestra, a different area of their brain is activated than when a person with no training listens (the expert is identifying the musical instruments used and the structure of the music etc often using visual construct instead of auditory). When a person listens to a language they know, a different area of the brain is used than when they listen to one they don't (auditory digital versus auditory). Krishnamurti says (1973, p 466) "Can you see a tree without the operation of thought, without the image of the tree? –the image being the thought that says: that is an oak. In observing a tree what takes place? There is the space between the observer and the tree, there is distance; then there is the botanical knowledge [Auditory digital], the like or dislike of that tree [Kinesthetic]. I have an image of a tree [Visual construct] and that image looks at the tree.... Is there an observation without the interference of thought? –that means without the interference of any image. You can find this out; it's not a question of just accepting or believing. You can look at your wife or your husband, the tree, the cloud, or the person sitting next to you, without any image."

For this first exercise, then, just be aware of some specific thing (a tree, for example) and find out which senses are activated. Listen to hear if you name the tree, and then stop naming it, and look at it and listen to it without knowing intellectually what it is, and without comparing it to other images internally.

Exercise Two: Awakening The Senses

This is very simple to experience. Take a moment now to actually see the book in front of you. Don't name it as "book" or you'll end up staying in Auditory Digital and talking to yourself about attention (ie keep the senses clearly differentiated). Instead, just see the shape of the book. Expand your vision out, so that while seeing these words you are also seeing all else in your visual field. Now hear the sounds around you as you read; even the sounds of your own body, as you see all that you can see. Now add the tastes in your mouth, and the smells in your nose, and the feelings of your body, both inside and on the skin. Continue seeing, hearing, smelling, tasting, feeling. Allow all the senses to be awake at one time.

Shortly, you may have found that your attention became concentration again, as you, for example, thought about what you were doing. As soon as you notice that, attention is there again, so allow all the senses to reawaken. There is no need to attempt to keep attention "constant". In fact, attempting to keep attention constant, like attempting to do anything else, is identifying or owning (ie loosing attention). It is the activity of the self. Each time, as your senses awaken, the illusion of the self disappears. As this is not a form of concentration, it need not be done in a certain posture. This exercise can be done throughout daily life, and returned to whenever one notices its absence. Krishnamurti urges not to treat it as a task. He also says (Jayakar, 1986, p244) "You cannot watch from morning till night. You cannot be vigilant, never blinking for the whole day. So play with it. Play with it lightly."

Dealing With Unpleasant States

One of the first challenges that people may come across when using the process of Awakening the Senses is that of unpleasant states. The temptation is to shift the attention away from these and thus begin the whole process of "disowning" or excluding them, ie of the self. Krishnamurti had an interesting model of how people maintain negative internal states. He held that painful states persist because the person has built a neurological barrier around the states, preventing them from "flowering" in a natural way, and dying like any flower, so that the next state emerges. The self actually causes suffering! Rather than try to solve the immediate problem a person raised with him, Krishnamurti would invite them to deal with this underlying dynamic. For example, questioned about how a teacher could deal with frustration in a student, he replied (Jayakar, 1986, p251) "How do you question so that frustration unfolds, so that frustration flowers? It is only when thought flowers that it can naturally die. Like the flower in a garden, thought must blossom, it must come to fruition and then it dies."

His own student, Pupul Jayakar, describes Krishnamurti's technique for this. It is reminiscent of several NLP patterns, such as Tad James' "Drop Through" technique (Hall & Bodenhamer, 1997). In the following quote, note that Jayakar uses the word "thought" where we would use "State": (Blau, 1995, p136) "He would lead you from thought to thought, till there was an ending of thought. He would do this, for example, with the thought of greed. He would do this with a rising of fear. He would keep on saying, "And then what arises? And then what arises?" so that you started observing, "what is", as it arose. You also observed, "what should be" as it arose in thought. So that one was awake in that instant of "what is".

Krishnamurti explains (Jayakar, 1986, p253) "To say that jealousy is the cause of attachment is mere verbalisation. But, in actually allowing jealousy to flower, the fact that you are attached to something becomes a fact, an emotional fact, not an intellectual verbal idea. And so each flowering reveals what you have not been able to discover; and as each fact unveils itself, it flowers and you deal with it. You let the fact flower and it opens other doors, til there is no flowering at all of any kind and, therefore, no cause or motive of any kind."

Exercise Three: Ascending States

Identify a significant emotional state which you may have resisted and prevented from flowering and ending. Be aware of that state, and check, as you're aware of that, that you allow it to flower, as if you were watching a flower rise up and die down again. Now ask yourself, "What arises from underneath that?" Be aware of that next state as it too flowers and dies down, and check again, what arises. Continue until you have run through to a state where there is no new distress which arises; until there is

the pure ground of awareness again. At this point, people tend to report an extraordinary feeling of joy, of love, of oneness with whatever is.

The Deeper Layers Of Mind

A second challenge which may arise as a person continues to experiment with awakening the senses is that the self may learn how to go "underground", and attention turn back into undifferentiated Auditory digital introspection. In a discussion with world respected physicist Dr David Bohm, Krishnamurti discusses this issue.

Bohm: That is always the trouble. Everybody gets into this trouble: that he seems to be looking at everything, at his problems, saying, "Those are my problems, I am looking." But that looking is only thinking, but it is confused with looking ... that means the operation of thought is unconscious for the most part and therefore one doesn't know it is going on. We may say consciously we have realised that all this has to be changed, it has to be different.

Krishnamurti: But it is still going on unconsciously. So can you talk to my unconscious, knowing my conscious brain is going to resist you? Because you are telling me something which is revolutionary, you are telling me something which shatters my whole house which I have built so careful, and I won't listen to you - you follow? In my instinctive reactions I push you away. So you realise that and say, "Look, all right, old friend, just don't bother to listen to me. I am going to talk to *your unconscious*. I am going to talk to your unconscious and *make that unconscious see ...* . *That* changes me, not all this verbalisation ...

Bohm: To reach the unconscious you have to have an action which doesn't directly appeal to the conscious.

Krishnamurti: "Yes. That is affection, that is love. When you talk to my waking consciousness, it is hard, clever, subtle, brittle. And you penetrate that, penetrate it with your look, with your affection, with all the feeling you have. That operates. Not anything else."

(Krishnamurti, 1973, p.536-538 Italics are not there in the written original, but the marking out of these phrases is clear in the audiotape of the discussion.)

And again "What is needed is a radical change in the unconscious. Any conscious action of the will cannot touch the unconscious. As the conscious will cannot touch the unconscious pursuits, wants, urges, the conscious mind must subside, be still, and not try to force the unconscious, according to any particular pattern of action. The unconscious has its own pattern of action, its own frame within which it functions. This frame cannot be broken by any outward action, and will is an outward act. If this is really seen and understood, the outward mind is still; and because there is no resistance set up by will, one will find that the so called unconscious begins to free itself from its own limitations. Then only is there a radical transformation in the total being of man. " (Jayakar, 1986, p266)

This is a principal well understood in NLP. If the self operates both consciously and "unconsciously" then to end the process of the self requires an action at the unconscious level. Krishnamurti calls this deeper action love. Love comes upon one when one suddenly discovers the beauty of a sunset, or a symphony, or a gentle touch. "There is beauty only when your heart and mind know what love is. Without love and that sense of beauty there is no virtue, and you know very well that, do what you will, improve society, feed the poor, you will only be creating more mischief, for without Love there is only ugliness and poverty in your own heart and mind. But when there is love, and beauty, whatever you do is right, whatever you do is in order. If you know how to love, then you can do what you like because it will solve all other problems. So we reach the point: can the mind come upon love without discipline, without thought, without enforcement, without any book, any teacher or leader - come upon it as one comes upon a lovely sunset? ... But you don't know how to come to this extraordinary fount - so what do you do? If you don't know what to do, you do nothing, don't you? Absolutely nothing. Then inwardly you are completely silent. Do you understand what that means? It means that you are not seeking, not wanting, not pursuing; there is no centre at all. Then there is love." (Krishnamurti, 1972, p.86)

Exercise Four: Unconscious Transformation

The teachings of people such as Krishnamurti are designed to awaken this unconscious movement. That process has already begun, because as Krishnamurti points out, the first step is the last. There is no path to enlightenment. There is only a single act: to wake up! As you read these words, the act has already taken place. It may not yet be continuous, but then nothing is continuous. There is only this moment, and in this moment you can see, hear, feel, smell, and taste the life that is. That is all.

Love, as Krishnamurti says, may be the answer to all our problems. But to find it, the "me" that wants to find it must be still. Pupul Jayakar asked Krishnamurti what the essence of his teachings was. He said

(Jayakar, 1986) "Where you are, the other is not!" And yet that other is the source of all that has been beautiful in your life, of all happiness, of all meaning. It is for the other that we live. The metaprogram of the self is constantly seeking continuity, through "owning" both experiences and things. And through this owning, one hopes to possess joy, love, beauty and truth.

The zen master Ryokan-sensei expressed it most eloquently. He lived in a little hut at the foot of the mountains. One night, a thief visited his hut, and was frustrated to discover that there was nothing there to steal. Ryokan said to him "You have come a long way to visit me. You should not return empty handed. Please accept my clothes as a gift." As the bewildered thief hurried away, the naked Ryokan-sensei looked up at the moon and sighed. "Poor fellow," he sighed, "I wish I could give him this beautiful moon."

Bibliography

- Blau, Evelyne, Krishnamurti: 100 Years, Stewart, Tabori & Chang, New York, 1995.
- Bolstad, Richard, "NLP: The Quantum Leap" in NLP World, Vol 3, No. 2, July 1996, p5-34
- Bolstad, Richard, "William James: Father of Psychology, Grandfather of NLP" in NLP World, Vol 4, No. 3, Nov 1997, p7-20
- Hall, L. Michael and Bodenhamer, Bobby G, "The Mind Backtracking Technique" in Anchor Point, Vol 11, No. 6, June 1997
- Jayakar, Pupul, J. Krishnamurti: A Biography, Arkana, London, 1986
- Kimura, Doreen "The Asymmetry of the Human Brain", in Thompson, Richard ed. Progress In Psychobiology, W.H. Freeman & Co., San Fransisco, 1976
- Krishnamurti, Jiddu, The First And Last Freedom, Victor Gollancz Ltd, London, 1954
- Krishnamurti, Jiddu Freedom From The Known, Victor Gollancz, London, 1972.
- Krishnamurti, Jiddu, The Awakening of Intelligence, Victor Gollancz Ltd, London, 1973
- Rahula, Walpola, What The Buddha Taught, Oneworld, Oxford, 1959

Ascending States Script

1. The guide begins in a resourceful state. Establish Rapport, and restate the person's own word for the emotional state they want to change. Check "So you can get that state fairly easily as you think about those situations now? You'd know if that changed wouldn't you?" Then say "Just be aware of that [state 1] now."

2. "As you are aware of [state 1], what arises from underneath that?"

Continue asking until the person has gone through a "wordless" state (eg "nothing", "a void") from which a positive state naturally arises. Write down each state:

- State 1: _____
- State 2: _____
- State 3: _____
- State 4: _____
- State 5: _____
- State 6: _____
- State 7: _____
- State 8: _____
- State 9: _____
- State 10: _____

If the chain repeats itself ask "What arises from underneath all that?"

Stop just below the wordless state, checking that the person experiences a "physiological shift".

3. Tell the person to stretch and breathe. Then start again at State 1. The second time, guide the person through, saying, for example: "As you feel [state 1] , be aware as [state 2] arises."

4. Tell the person to stretch and breathe. Then start again at State 1. This time, ask "As you feel [state 1], what arises now?" The person will tend to miss out states and go straight through the wordless state. Repeat this until the ultimate state arises immediately.

5. Tell the person, "As you experience that state now, just notice what you are hearing here now... at the same time as you see the things you can see now... at the same time as you feel the feelings in your body... at the same time as you smell and taste any smells or tastes... and awaken all the senses at once."

6. "Try to think of that situation where you used to feel [state 1]. What happens now?"

7. "Think of a future time, when in the past you would have felt [state 1]. What happens when you imagine that time now?"

Modelling Transcendence

Part 2: The Unanswerable Question

The Japanese monk Toyo-san, at Kennin temple, was only twelve years old when his teacher Mokurai-sensei gave him perhaps the most famous learning task ever set. "You can hear the sound of two hands when they clap together, said Mokurai-sensei, "Now show me the sound of one hand." For over a year, Toyo-san collected and came back with different sounds. Each seemed like it might be the answer, but each was rejected. Finally, little Toyo-san reached a state where, as he said "I could collect no more, so I reached the soundless sound." At that moment, Toyo-san went beyond seeking an answer. He recognised that his teacher had given him an unanswerable question. At that moment, he heard the sound. (Reps, 1973, p 34)

Toyo-san's search is a metaphor for all the searches each of us does, to find answers to suffering, loneliness, pain, loss, emptiness and so on. His recognition that "I could collect no more" is precise. In the end, his answer did not require more knowledge about sound; it required more understanding of his own "self". Spiritual teachers throughout history have guided their students from their initial, external, answerable questions, to the one place where true answers abide. In this article we will model the work of teachers from the Hindu and Buddhist traditions, and of twentieth century teacher Jiddu Krishnamurti. This article is about finding that place where the "you" can collect no more: the place where you ask an unanswerable question. As NLP continues to demonstrate, attaining such states is not a mystic privilege of the few. It is freely available to us all. We will conclude with a specific NLP based process for experiencing Toyo-san's soundless sound.

Finding the Right Question

Asking the unanswerable question is a very factual and practical process. Oscar Wilde pointed out that, in ordinary speech, "a practical scheme is one already in existence or which could be carried out under the existing conditions" (Goldman, 1969, p 49). He adds that if we want to change the existing conditions, such schemes are foolish in the extreme. And yet, being trapped by the familiar, our questions have usually tended to be limited too. A questioner once asked Indian teacher Jiddu Krishnamurti "Can you ever empty this storehouse of impressions which you have had?" Here is his reply:

Krishnamurti: You've put a wrong question. It is a wrong question because you say 'Can you ever'. Who is the 'you' and what do you mean by 'ever'? Which means.... Is it possible? Sirs, look, we never put the impossible question - we are always putting the question of what is possible. If you put an impossible question, your mind then has to find the answer in terms of the impossible - not of what is possible. All the great scientific discoveries are based on this, the impossible. It was impossible to go to the moon. But if you say, 'It is possible' then you drop it. Because it was impossible, three hundred thousand people co-operated and worked at it, night and day - they put their mind to it and went to the moon. But we never put the impossible question! The impossible question is this: can the mind empty itself of the known? - itself, not you empty the mind. That is an impossible question. If you put it with tremendous earnestness, with seriousness, with passion, you'll find out. But if you say, 'Oh, it is possible', then you are stuck.." (Krishnamurti, 1978, p 157)

Who Is The "You" That Wants To Change?

Krishnamurti's common response when someone asked him how to change something was to ask them "Who is the you who wants to change?" For example, when someone asks him about death, he says "If you do not understand what you are actually, not descriptively, then death becomes a dreadful thing. If we are to go into the question of death, we must understand what you are -- a name, a form, man or woman, with certain qualities, certain tendencies, idiosyncracies, desire, pain, anxiety, uncertainty, confusion. Out of this confusion, you invent something permanent - the Absolute, the Brahman or God. But what you actually are, is the movement of thought. That thought may invent the idea that you have got the spark of divinity in you, but it is still the movement of thought. So what are you apart from your

physical reactions, differently educated, rich and poor? Actually, when you look at yourself, what are you? Aren't you all this? If there is something permanent in you, then why seek permanence in something else? Do you understand my question? As we said, begin with uncertainty, begin with not-knowing. This is what you are." (Krishnamurti, 1983 (B), p 29)

In a previous article (Bolstad, 1998) I discussed the nature of the "Self". From an NLP perspective, the self is a nominalisation of the process of "owning" experiences; it is a style of thinking rather than a "thing". I noted that spiritual teachers have again and again identified this "owning" process as the source of suffering. Krishnamurti points out that from childhood we build up an image (we would say an internal representation) of our "self" and it is this image which is hurt when we feel hurt. "If one has an image about oneself and another comes along and says: don't be an idiot, one gets hurt. The image which has been built about oneself as not being an idiot is "me" and that gets hurt.... When there is total attention to the statement that one is an idiot it has totally lost all significance. Because when there is attention there is not a centre which is reacting." (Krishnamurti, 1983 (A), p 89-90)

Like Krishnamurti, other teachers have recommended the seeker enquire first and last into who they are. In his Dharma talk on One Mind, Fourteenth century Rinzaï Zen master Bassui says "If you would free yourself of the sufferings of samsara, you must learn the direct way to become a Buddha. This way is no other than the realisation of your own Mind.... To realise your own Mind you must first of all look into the source from which thoughts flow. Sleeping and working, standing and sitting, profoundly ask yourself, "What is my own Mind?." with an intense yearning to resolve this question. This is called "training" or "practice" or "desire for truth" or "thirst for realisation." What is termed zazen is no more than looking into one's own Mind." (Kapleau, 1989)

The great twentieth century Hindu teacher Ramana Maharshi also focused his entire method on this one question "Who am I?" He says "In this method, the final question is the only one and is raised from the very beginning.... Since every other thought can occur only after the rise of the "I"-thoughts, and since the mind is nothing but a bundle of thoughts, it is only through the enquiry "Who am I?" that the mind subsides. Moreover, the integral "I" thought implicit in such enquiry, having destroyed all other thoughts, itself finally gets destroyed or consumed, just as a stick used for stirring the burning funeral pyre gets consumed." (Osborne, ed, 1996, p 131-4)

What Next?

Krishnamurti describes the way that asking the unanswerable question actively alters the person's experience as they ask it. He says "Actually, what are you? Have you ever asked it, and have you found an answer? Is there an answer? If there is an answer, it is not in terms of what you already know. But what you know is the past, and the past is time; and the time is not "you". The "you" is changing.... When I put that question to find out what I am, that "what I am" is always in the past. The "me" is always the past. I can only put the question and enquire into something static. And through the thing that is dead, that is static, the past, I have to find out what I am; and so fear never goes away. But fear goes away the moment I put that question and watch myself all the time, not direct my attention to the past but actually to what is taking place, which is "the me" that is alive." (Krishnamurti, 1962, p 36).

As you'll find out in following the Unanswerable Question process below, this simple question leads to a profound experience, once attention shifts from an "image" of the self remembered from the past, to a search for the self in the present "now". At first, one discovers that the internal representations of "self" that one has are only representations. The obvious "answers", like Toyo-san's first ideas for the sound of one hand clapping, are just covers for the fact that you do not know the answer. In fact, there can be no answer, if one asks the question in the present moment. At the moment this is understood, no representation arises in response to the question at all. There is total blankness, total silence, total stillness. As Toyo-san says, "I could collect no more." No struggle was needed to reach this moment. Maharshi explains "Instead of setting about saying there is a mind and I want to kill it, you begin to seek its source, and then you find it does not exist at all." (Osborne, ed, 1996, p 132). In that state, extraordinary change occurs. This is not a state of despair, of "giving up", all of which would imply the response of the same mechanism which has been collecting. It is a state of complete stillness.

At this stage, an observer may wonder what the person is supposed to "do" next to reach these "extraordinary experiences". But as Maharshi cautions about the ending of the self, "All that you need do is to find out its origin and stay there. Your effort can extend only so far. Then the beyond will take care of itself. You are helpless there. No effort can reach it." (Osborne, ed, 1996, p 139). Explaining why the "self" cannot think up some smart plan to solve things and find this "other" experience, Krishnamurti says simply (Jayakar, 1986) "Where you are, the other is not!"

Unanswerable Questions Break Free From Set "Attractors"

The most amusing thing about our normal "answerable" questions is that we so easily think they are evidence of our "freedom of thought". Krishnamurti contrasts the state of "choice" and the state of freedom. A person who is choosing is choosing between two things which they already know about, which they already have internal representations of. Freedom, on the other hand, occurs when something totally new occurs, something that is not within the field that the person operated in before. When a lion is kept in a cage, it paces back and forth from one end of the cage to the other. After a few years, the cage can be removed, and for some time the lion will still pace back and forth in its prescribed area. It has no doubt become very proud of its ability to choose which place it wants to be in. If you tried to reason with it, you might say "Don't choose between here and there! That's not freedom. You could be anywhere, but you limit yourself to such a small range. This "choice" is irrelevant. Simply move where you will." The lion would quite likely become very suspicious at such attempts to take away its "freedom of choice".

Putting aside his unfortunate use of male language, the point can be seen very clearly in this following passage from Krishnamurti: "We are talking about the radical change of human behaviour so that man is not self-centred as he is, which is causing such great destruction in the world. If one is aware, then we can begin to ask whether that conditioning can be totally changed so that man is completely free. Now, he thinks he is free to do what he likes. Each individual thinks he can do what he likes, all over the world, and his freedom is based on choice because he can choose where to live, what kind of work he can do, choose between this idea and that idea, this ideal or that ideal, change from one god to another god, from one guru to another, from one philosopher to another. This capacity to choose brings in the concept of freedom, but in the totalitarian state there is no freedom; you can't do what you want to do. It is totally controlled. Choice is not freedom. Choice is merely moving in the same field from one corner to another. Is this clear? Our brain being limited, we are asking, is it possible for the brain to free itself so that there is no fear? Then there is right relationship with all the neighbours in the world." (Krishnamurti, 1983 (B), p 36)

In the new science of non-linear systems (Chaos theory), choice would be described as the result of an "attractor". Chaos theory points out that most natural systems are exceedingly complex, and cannot be explained or even measured in any detail. But they none the less have certain basic predictabilities about them. For example, all snowflakes are different, but all of them have a "six-sided-ness". Six-sided-ness is an attractor for snowflakes. The shapes vary, but they never vary beyond the basic attractor. However, in certain extreme circumstances, a snowflake slips out of this attractor. It then becomes a raindrop, following a totally different set of rules. To take another example of an attractor, every oak tree is unique, but if you learn what the attractor is like (the "essence" or genetic mark of an oak tree) you can recognise that they are all oaks. Another example is that, in terms of the earth's climate, there are two known attractors. One is what we have now; a balance that supports life, even when we pour greenhouse gasses into the atmosphere for a century. Though the weather varies unpredictably from year to year, it none-the-less stays within certain limits. The other known possible attractor for the Earth's system would be where the seas freeze, and the land is covered in ice. That too would be a stable attractor. Scientists do not know why the current climatic attractor is holding out; the other state, called the White Earth Equilibrium, is mathematically just as likely (Gleick, 1987, p 170).

Spiritual teachers have sought to bring their students to a change which is so fundamental that it breaks out of the attractor of the self. Answerable questions cannot do that. They ask only within the presupposed limits of selfhood. When the questioner above asked Krishnamurti "Can "I" ever empty this storehouse of impressions?" he asked a question which presupposed the continued existence of the self. In fact, the more the questioner tried to empty the storehouse, the more the storehouse (through it's agent; his own "self") would remain full. The more "he" acts, the more life stays the same. Krishnamurti recommended he ask first "Who is the "I" that wants this emptied?", and then "Can this storehouse of impressions empty itself?". These, as he notes, are questions which the "self" cannot answer. That is why they are worth asking. When the questioner is still, then the other comes into being.

What Is Change?

From the perspective of that stillness, that silence which comes when the unanswerable question is finally heard, our old problems seem rather insignificant. They look like an illusory cage that we once paced around in. Once you understand this, you will want to return to that silent place more frequently to experience that freedom. This practice is known in the East as meditation. This is simply another way to describe the same place which we reach by the Ascending States process (Bolstad, 1998, p 17).

Of course, there are still many things which "you" may wonder. You may ask, "Do I have the right to guide someone else through this?" Krishnamurti's answer is simple. "Please listen; do not agree, but lis-

ten to find out. We have to be both the teacher and the disciple. The meaning of that word 'disciple' is he who learns. Also we must be the teacher. The very act of learning gives us the responsibility to teach." (Krishnamurti, 1983 (B), p 71)

And you may ask "What is the other? What will be here when "I" am not?". Here is Krishnamurti's response. "Only when you totally deny the known –what you know, your experiences, your knowledge (not the technological knowledge but the knowledge of your ambitions, your experiences, your family)- when you deny the known completely, when you wipe it away, when you die to all that, you will see that there is an extraordinary emptiness, an extraordinary space in the mind. And it is only that space that knows what it is to love. And it is only in that space there is creation- not the creation of children or putting a painting on the canvas, but that creation which is the total energy, the unknowable. But to come to that, you must die to everything you have known. And in that dying there is great beauty, there is inexhaustible life-energy." (Krishnamurti, 1962, p 149)

And with this love, with this vast energy and creativity, we turn to look once more at the things in our life that were once "problems" for which we sought solutions. And find that these "problems" are no more. "If you seek, then the search becomes a problem... If you are alive, really alive every minute, then it does not become a problem; but there is a constant regard, a constant look, which is the response, not of memory but of something much more, much wider, deeper." (Krishnamurti, 1962, p 161) This is comparable to the process in Core Transformation™ which Connirae Andreas calls "Reversing the Outcome Chain" (Andreas and Andreas, 1994, p 37).

The Unanswerable Question: An Example

Modelled as an NLP process, then, the Unanswerable Question solves problems not simply by altering our perception of the problem, but by removing our "self" from the perceptual process. A script for the process follows. Here is an example of its use, with George, who sought help because of longstanding conflict with one of his children.

Richard: So George, think of yourself in that situation you want to change. What feelings do you have there?

George: I feel tense and worried when I'm with him. Kind of guilty and even confused. I can't work out what to do.

Richard: Now, you say you want to change that situation. Who is the you that wants to change that?

George: What do you mean? It's just me.

Richard: How do you see, hear or feel that "just you" you say you are there?

George: I see me tense and frowning like I do in when I'm with him.

Richard: As you think of that you, tense and frowning like you do when you're with him, who are you that is aware of that thought now?

George: Well, I'm sort of an observer; I'm a kind of compassionate observer.

Richard: How do you see, hear or feel that kind of compassionate observer you say you are there.

George: I see me smiling gently.

Richard: As you think of that you smiling gently in that way now, who are you, that's aware of that thought.

George: A stillness.

Richard: How do you see, hear or feel that stillness?

George: Space, like outer space, very still.

Richard: As you think of that outer space very still in that way now, who are you, that is aware of that thought?

George: Life. Everything.

Richard: How do you see hear or feel that life, that everything?

George: The universe, the stars.

Richard: As you think of that universe, the stars in that way now, who are you, that is aware of that thought?

George: Shrugs and smiles.

Richard: And just be aware as that question becomes unanswerable. Having found this state, just be aware; listening, seeing, feeling, tasting, smelling, with all the senses awake. [George nods] Staying in this state, be aware of the universe, the stars. Is it there? [nod] How does this original state change the universe, the stars?

George: It seems even vaster.

Richard: Staying in this state, be aware of that outer space very still. Is it there? [nod] How does this state change that outer space, very still?

George: It's just more so.

Richard: Staying in this state, be aware of that you smiling gently. Is it there?

George: I don't think so.

Richard: So, staying in this state, be aware of that you tense and frowning. Is it there?

George: It's gone.

Richard: So how does being in this state change the process occurring in the situation which that first "you" wanted to change?

George: Well it feels like I have access to everything. I am everything.

Richard: And how does it change the way you feel there?

George: I feel immense calmness and love.

The Effects Of The Process, in NLP Terms

We have used this process with quite a large number of people, and most describe it as a dramatic experience. Some people say that when the question becomes unanswerable, they feel as if something exploded in their mind, or that they know what the Japanese meant by saying this process causes Satori (sudden enlightenment). The state that the person enters is quite variable, because (unlike, say, Core Transformation) the technique is not specifically designed to create a state change per se. It is designed to create a radical shift in perceptual position. Some people describe the state they then enter as calm and detached. Some describe it as euphoric and blissful. These are "individual" responses to the central perceptual shift. So far everyone who gets this perceptual shift has then reported that their "problem" was solved. Most find themselves unable to access their previous problem state at all.

We have found it useful to explain to the person that the question will, at some point, become unanswerable. This gives less surprise to that moment, but the shift is the same. Without explanation, some people become a little unnerved at the point where they discover that there is no "them" observing.

Mokurai-sensei

It was Mokurai-sensei who set Toyo-san his unanswerable question. In the west, it is common for us to have a sense of awe of such people. Mokurai-sensei, however, enjoyed the company of carpenters, merchants, newspapermen and poor workers as much as the company of the monks at Kennin temple. There was one particular maker of tubs who used to come frequently to talk with Mokurai-sensei. Almost illiterate, he would ask Mokurai-sensei the most simple questions, have a cup of tea, and go. One day, he was there when Mokurai-sensei had an appointment with one of his student monks. The master asked the tub-maker to please wait outside while he talked with his student.

The tubmaker was affronted. "Even the stone Buddhas in the temple never turn someone away." He said, "They say you are a living Buddha. Why should you send me out?" Mokurai-sensei bowed, and, in agreement, he went outside to meet with his student. Anyone can ask the unanswerable question. To others, your question may seem simple. But an innocent tubmaker or a devout monk are both only a fraction of a centimetre away from their original state. Who is to say which conversation is more noble. That which is beyond all self, that which holds the universe in the palm of its hand, waits for you now, at this moment. You have only to ask, and it is there. And where it is, you are not....

But who are you?

Bibliography:

Andreas, C. and Andreas, T. Core Transformation, Real People Press, Moab, Utah, 1994

Bodenhamer, B.G. and Hall, L. M. Mind-Lines: Lines For Changing Minds, ET Publications, Grand Junction, Colorado, 1997

Bolstad, R. "Beyond Self" in Anchor Point, Vol 12, No 12, p 9-17, December 1998

Bolstad, R. and Hamblett, M. "Questing: Aligning Change With Life's One Great Search" in Anchor Point, Vol 11, No. 4, p 3-12 and Vol 11, No. 5, p 3-16; April and May 1997

Gleick, J. Chaos, Sphere, London, 1987

Goldman, E. Anarchism and Other Essays, Dover, New York, 1969

Kapleau, P. The Three Pillars of Zen: Teaching, Practice and Enlightenment, Anchor, New York, 1989

Krishnamurti, J. Talks By Krishnamurti In India 1962, Krishnamurti Writings Inc, Ojai, California, 1962

Krishnamurti, J. The Flame of Attention, Harper & Row, San Francisco, 1983 (A)

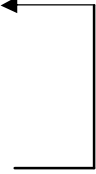
Krishnamurti, J. Mind Without Measure, Krishnamurti Foundation India, Madras, 1983 (B)

Krishnamurti, J. The Impossible Question, Penguin, Harmondsworth, England, 1978

Osborne, A. ed The Teachings of Bhagavan Sri Ramana Maharshi In His Own Words, V.S.Ramanan, Tiruvannamalai, South India, 1996

Reps, P. Zen Flesh, Zen Bones, Pelican, Harmondsworth, England, 1973

The Unanswerable Question Script

1. The guide enters a calm and resourceful state.
 2. Establish rapport.
 3. Identify the situation the person wants to change.
 4. "Think of yourself in that situation you want to change. What feelings do you have there.... Now, you say you want to change that situation. Who is the "you" that wants to change that?" Listen for the words that are their complex equivalent for this "self".
 5. "How do you see, hear or feel that ["you"] you say you are there?"
 6. "As you think of that ["you"] in that way now, who are *you*, that is aware of that thought now?"
 7. Repeat steps 5 and 6 until the internal representation asked for is "void" (ie the person has no answer, or says something that indicates there is nothing equivalent to that "self").
 8. "And just be aware as that question becomes unanswerable. Having found this state, just be aware; listening, seeing, feeling, tasting, smelling, with all the senses awake."
 9. "Staying in this state, be aware of the [representation of the "you" immediately preceding it]. Is it there?" If it is, say, "How does this state change that ["you"] now?"
 10. "Staying in this state, be aware of the [representation of the "you" immediately preceding this]. Is it there?" If it is, say, "How does this state change that ["you"] now?"
 11. Repeat for each "you" back to the first situation. Finally, ask "How does being in this state change the process occurring in the situation which that first "you" wanted to change? ... And how does it change the way you feel there?"
- 

© Dr Richard Bolstad

26 Southampton Street, Christchurch 8002, New Zealand. Phone/fax (03) 337-1852

E-mail: learn@transformations.net.nz,

Home Page: www.transformations.net.nz

"Richard Bolstad is one of the finest NLP trainers I know. Besides being personable, engaging, and high energy, he is very skilled, with a rare breadth and depth of knowledge that is detailed and ecological. He is very open to and welcoming of feedback, which I think is one reason why he is so capable. The book *RESOLVE: A New Model of Therapy* is an excellent introduction to his work." - *Steve Andreas, NLP trainer, author, & developer.*

Workshop H3: Deutsche Zusammenfassung



Modellieren von Transzendenz Jenseits des Selbst

Dr Richard Bolstad

www.transformations.net.nz

Menschen haben schon immer nach Zuständen jenseits des „Selbst“ gesucht. Sie finden das in allen Religionen. Richard Bolstad zeigt hier in seinem Workshop 4 Prozesse, die es ermöglichen, das, was jenseits des „Selbst“ ist, sofort zu erleben.

Wenn man mit allen Sinnen gleichzeitig erlebt, überfordert das den Zuordnungsprozess und ein spontanes Erleben des Zustandes jenseits des „Selbst“ ist möglich. Richard Bolstad bietet in seinem Workshop dafür viele Übungen an, bei denen man zum Beispiel mit den Ohren, dem Mund, der Nase und den Händen genauso sieht, wie man mit den Augen usw. hören kann, oder bei denen man „unangenehme“ Zustände durch Entfalten transzendiert.

Im 2. Teil seines Workshops modelliert er Transzendenz über den Weg unbeantwortbarer Fragen, wie sie von spirituellen Lehrern gestellt werden. Anbei im Folgenden daraus die übersetzte Anleitung zu diesem Prozess.

Anleitung zur Übung: Die Unbeantwortbare Frage

1. Der Begleiter begibt sich selbst in einen ruhigen und ressourcenreichen Zustand.
2. Baue Rapport auf.
3. Finde die Situation, die die Person ändern möchte.
4. „Versetze dich in die Situation, die du ändern möchtest. Welche Gefühle empfindest du dort.... Jetzt sage, dass du diese Situation verändern möchtest. Wer ist dieses „DU“, das diese Situation verändern möchte?“ Höre auf die Worte, die ein komplexes Equivalent für dieses „Selbst“ sind.
5. „Wie siehst, hörst oder fühlst du dieses [„DU“] von dem du sagst, dass DU da bist?“
6. „Wenn du in dieser Weise an dieses [„DU“] denkst, wer bist DU, der sich dieses Gedankens jetzt bewusst ist?“
7. Wiederhole Schritt 5 und 6 solange, bis die erfragte interne Repräsentation völlig „leer“ ist. (Indikatoren: die Person hat keine Antwort, oder sagt etwas, das darauf hinweist, dass es da nichts mehr gibt, was ein Equivalent zu diesem „Selbst“ ist).
8. „Und nimm bewusst wahr, wann diese Frage unbeantwortbar wurde. Hast du diesen Zustand erreicht, dann sei aufmerksam: höre, sieh, fühle, schmecke, rieche, erwache mit allen deinen Sinnen.“
9. „Während du in diesem Zustand bleibst, sei dir als der [Repräsentation des „DU’s“, das diesem Zustand unmittelbar vorausgeht] bewusst. Ist es da?“ Wenn ja, sage: „Wie verändert dieser Zustand dieses [„DU“] jetzt?“
10. „Während du in diesem Zustand bleibst, sei dir der [Repräsentation des „DU´s, das diesem Zustand plötzlich vorausgeht] bewusst. Ist es da?“ Wenn ja, sage, „Wie verändert jetzt dieser Zustand dieses [„DU“]?“
11. Wiederhole für jedes [„DU“] erneut die erste Situation. Frage abschließend „Wie verändert das in diesem Zustand sein den Prozess in der Situation, die das erste „DU“ verändern wollte? ... Und wie verändert es die Art und Weise, wie du dich dort fühlst?“

Zusammenfassung von Karl Nielsen

Statement about NLP

Statement of the Speakers about the development of NLP

Before our 1st NLP World Congress we asked all Speakers to write us about the situation of NLP in their country, including those parts of the world where they train. On the following pages you find their answers.

Stellungnahme zu NLP

Stellungnahme der Referenten über die Entwicklung des NLP

Vor unserem 1. NLP-Weltkongress baten wir alle Referenten um eine schriftliche Darstellung der NLP-Situation in ihrem Land, eingeschlossen der Teile der Welt, in denen sie als Trainer arbeiten. Auf den folgenden Seiten finden Sie ihre Antworten.

Shelle Rose Charvet: Sex, Diets and Success: Self-Help and the Merchants of Success.....	212
Richard Bolstad: The STATE of NLP in New Zealand.....	215
Leo Angart: The STATE of NLP in Hongkong and China.....	216
Mohammad Ashour: NLP in the Arab world.....	217
Lukas Derks: NLP in the Netherlands.....	219
Brian Van der Horst: Translating NLP for abroad – the French experience.....	220
Steve Saunders: Interview about the development of NLP in Great Britain.....	225
Ray Wilkins: The STATE of NLP in Belgium/Europe/World.....	226
Megha Baumeler, Ueli Frischknecht: The STATE of NLP in Switzerland.....	227
Gundi Kutschera: NLP in Österreich, Deutschland und der Schweiz.....	228

Statement about NLP



Sex, Diets and Success: Self-Help and the Merchants of Success

Shelle Rose Charvet

www.successtrategies.com

"Lose over 20 pounds per month - Enhance your love life - Stop being a prisoner of your job - It's all up to you - Here's the miracle formula - And we're going to give it to you for free - Goal-setting will change your life - Throw off the shackles of the *shoulds* in your life - If you only invest in one program this year, this is the one - Millions have turned their lives around - If someone like this could do it, so can you - Imagine making 40, 50 or 100 thousand dollars a month all from your own part-time internet business - This will make you irresistible to women - Listen to what our successful clients have to say - Why wait when you can have everything you want right now - You can't change other people, you can only change yourself - Only you can change your life - If you only had one day left to live what would you be doing? Live life like there is no tomorrow - Imagine the possibilities - The sky's the limit.

"Are you tired all the time? Overwhelmed by everything you have to do? Having trouble managing your time? Setting priorities is the answer. Do the big stuff first, then the pebbles and lastly put the sand in the jar around the other stuff. If you don't do it, no one is going to do it for you.

Sex, diets and success. You can have it all – except the weight of course.

Okay we get it. We are responsible for our own lives. We are the authors of our story. That's the message the self-help industry has been drilling into our brains for decades.

The Real Consequences of the Self-Help Movement

But what has this acceptance of self-responsibility actually done to people? Surprisingly, the results are devastating.

The below-conscious logic goes like this:

If I'm responsible for myself and only I can solve my own problems and it's up to me to make myself successful then, who's to blame when:

- My job is awful
- I can't make ends meet or get out of debt
- I can't lose weight
- I don't have time to eat properly
- It's hard to communicate with my partner
- My kids won't do as they are told
- There is so much to do I can't cope
- And I can't get it up?

Is it any surprise why so many people report feelings of self-loathing? "I *should* have been able to do something about this, but I haven't. So there is clearly something seriously the matter with me." It's even worse when someone has had success in a number of areas. "Why can't I just conquer this problem when I've dealt with even harder issues? I'm a failure."

According to the National Institutes of Health, for example, between 20 - 40 percent of adults are trying to lose weight and the most predictable reaction are feelings of blame or shame.[1]

This logic is invisible to the eye, inaudible to the ear, and yet the feelings of guilt and "it's my fault" are there in the pit of the stomach. As soon as someone accepts the belief that everything is within their power, the logical conclusion is that they are to blame when there is something they haven't overcome. And who doesn't have unsolved problems in their life?

Maybe we have been sold a bill of goods. And this belief that we have failed at doing what every human being *ought* to be able to do, is exploited every day,

The Merchants of Success have the formula! (insert pic of fisherman)

The Merchants of Success know we feel guilty about our failures. They use this to tempt us with seductive language and promises. And they know the formula that works:

1) The Hook

First they talk about possibilities, the sky's the limit, think of all the ways you could benefit if you... ..to get you to imagine what life could be "if only". They use what is called Options language. This language puts people into a creative, imaginative mindset where you can visualize any possibility and even begin to believe it. This is where you start to see your own private yacht.

2) Line

Second, they propose a solution and make it sound easy. In fact the solution often does it for you. You don't need to take any initiative. Just sit back and let the money roll in. "This special vibrating belt will melt the pounds away."

3) Sinker

Lastly come the testimonials. They show you how people just like you (or even better – complete losers) have turned their life around. If they can do it, so can you.

If they have hooked you in an area about which you are sensitive, you get so excited at finally having the solution, you sign up. Who can resist? Not me. Personally I have spent thousands on lose weight programs, since weight management has often been a challenge for me – and one about which I've felt guilty. Others spend a fortune on get-rich-quick schemes because they feel unfulfilled by their job.

The Letdown

Once a person has signed on, they are given lots of information. The first challenge is to make sense of everything. As you make your way through the process you are still hot to trot, especially when you see the Merchants have worked out all the details. "Yes, it's true, all you have to do is *follow the proven formula* and it can all be yours."

The problem is that actually following the system is as exciting as cleaning your room was when you were a kid. The only way to succeed is to relentlessly follow the step-by-step procedure laid out. They will give encouragement along the way to make you believe it's easy. "All you have to do is follow the easy steps."

Unfortunately, you signed up because they got you into the Options mode, feeling inspired by all the possibilities.[2] You are not in a Procedures mode[3] where you would enjoy following through, attending to each step to complete and finish before you start the next thing. The Options way of thinking is diametrically opposed to the Procedures way of thinking.

But the Merchants of Success are so congruent and believable. Because they succeeded themselves, they believe anyone should be able to do it. What's good for me is good for you. What's good for GM is good for America. I too am a Merchant of Success. Among other products, I created a CD which shows you how to present ideas to skeptical people. To pry open mental space in even the most closed of minds, all you have to do is follow the step by step process.

I have learned from my own experience that even knowing the Merchants of Success sales formula will not protect you. The call is irresistible with "Options-imagine the possibilities" language, but the only way to succeed is by getting into Procedures mode. Most people attracted to the call will fail because they can't follow the procedure, and then, having subscribed to the "you can do anything" belief, they will blame themselves and feel guilty. Then the Merchants can sell them the next miracle cure.

The Hope-Disappointment Cycle

Many self-described self-help junkies have a habit of starting projects without being able to complete them because they get distracted by other options and possibilities. They often find themselves at square one, wondering why they can't succeed.

The consequences of this Hope-Disappointment Cycle are destructive. Even though it ought to be easy, I still couldn't do it. Since each person is supposed to have all the resources she or he needs to be successful, the logical conclusion is "I am not good enough".

But isn't it also true that if we were really able to do anything we wanted, we would have already done it? Chronic self-dissatisfaction is no way to lead a life. Isn't it okay to not be rich, famous, thin or irresistibly sexy?

Now what?

So now what do we do? How can we feel good about who we are and what we do and still continue growing and learning?

The choice isn't obvious or easy. Self-improvement can be a trap or an opportunity and one size doesn't fit all. Instead of: "You can be successful if only you knew, did, had....", becomes questions which only you can answer: "How do I do what I do best? How have I learned in the most positive way for myself and my environment (people in my life, etc.)?"

And here is the challenge for myself as a writer and merchant of success. Now I want to give you my formula for self-examination, progress and personal change.[4] I want to tell you that you need to be in a place where you are ready to examine your life. To get meaning from this journey, you will need to find a process that fits for you and follow it through to make sure you get the benefits and don't simply waste your time by starting and not completing it. And I want to say that I believe it is a journey facilitated by the presence of another person or a group.

I am deeply convinced of this. And at the same time, once again, I am guilty of the hubris of a merchant of success who believes she knows what will work for others, because these strategies have worked for me.

So how do you find El Dorado, Mecca, Jerusalem and Nirvana? Should you reject all outside influences simply because they are selling something? Or would it be better if first you clarified what you want and need and how you live at your best? Then you could evaluate the endless possibilities offered to you by what fits with how you think and feel.

[1] From Self Esteem in All Sizes by Erica Heilman, see <http://dermnetnz.healthology.com>

[2] Options refers to a Motivation Pattern that describes people who get motivated when they are imagining possibilities, creating alternatives and even breaking the rules. This is a highly creative pattern that has enabled many people to develop new ideas and processes. The downside of this pattern is the tendency not to complete what has been started because people in an Options mode are easily distracted by other possibilities. See also my book; *Words That Change Minds*

[3] When someone is in a Procedure Pattern, they are motivated to take a logical step-by-step approach where the focus is on completing each step and then moving on to the next one and completing that. The Procedures mode is about completing what was started. For more information see my book, *Words That Change Minds*

[4] I have an audio program and article entitled *Wishing, Wanting and Achieving: Professional and Personal Strategic Planning*, which I believe has a great self-questioning process to decode the patterns of your own Success Habits.

Shelle Rose Charvet

www.successtrategies.com

Statement about NLP



The STATE of NLP in New Zealand

Dr. Richard Bolstad

www.transformations.net.nz

New Zealand is a small South Pacific Country with 4 million inhabitants, mostly of European origin, with the two largest cultural minorities being Maori/Pacific Islander, and Chinese/South East Asian. NLP was introduced to New Zealand in the early 1980s by alternative psychotherapists at the Centrepont Therapeutic Community in Auckland. It was then taken up by Social Work trainers at New Zealand 's department of Social Welfare. At this time, Graham Binstead, an NLP Trainer trained by Dr Tad James, and others in Auckland set up the New Zealand NLP Association, which continues to be a non-partisan NLP professional body, providing biennial conferences, a code of ethics, and criteria for certification (eg 130 hours training and evidence of assessment). The first New Zealand NLP Practitioner certification was run under the banner of the Society of NLP by Vivienne Berry in 1989. I first ran NLP Practitioner Training under the codes of the INLPA in 1993, and my organization Transformations has since trained most of the 3000 or so NLP Practitioners in New Zealand. New Zealand has been relatively free of the influence of the original developers of NLP, though Dr John Grinder visited in 1997 to run a brief business training.

There are currently seven organizations running NLP certification training in New Zealand, both linked to INLPTA, IANLP, ABNLP and run by independent trainers. Currently, New Zealand trainers usually run 18 day trainings. The close proximity to Australia means that many New Zealand Practitioners have done one week trainings with Tad James ABNLP or with Michael Hall's Neuro Semantics Institute in Sydney, Australia. Similarly, many people have been to NLP-related trainings such as Tony Robbins seminars in Australia and the Pacific. NLP certification training numbers increase every year, and NLP gradually gains more acceptance with educational institutions, business organizations and medical practitioners. However it continues to be a minor element in each of those professional areas, and similar personal development methodologies such as Landmark Forum have had far more success in gathering people to certification. While NLP is a recognized methodology in the New Zealand Association of Psychotherapists, of which I am a member, the NZANLP itself does not carry recognition with government departments who fund Psychotherapy and Counselling.

I think it is often puzzling for New Zealanders to watch the apparent collapse of NLP in the United States, and the fiercely parochial stance of NLP trainers in some parts of the world: New Zealand has a tradition of consensus and NLP Trainers from different organizations come together both to run joint trainings and to organize the NZANLP. In New Zealand, NLP has not yet been given a name as a methodology of deception and has instead become associated with strongly social and spiritual values. My own work gives you some sense of the range of NLP use in New Zealand. I myself have focused in my work on the development of NLP and Spirituality trainings, in New Zealand and Asia, and on trainings in Conflict resolution. I run these latter for business organizations such as the New Zealand Retailers Association, government agencies such as the New Zealand Inland Revenue Department, and private community groups. I have also run training in the use of NLP for Trauma, with Psychiatrists in Sarajevo, and Psychologists in Pyatigorsk (near Chechnya) in Russia . We only have one world, and it is clear to me that NLP provides a set of assumptions to support us to move beyond individual maps and create a very different world. I see Europe as being closer to the center of that new world culture than the United States, and I think that is reflected in the current state of NLP, which cannot so easily survive in security-obsessed and religiously traditional America.

Dr. Richard Bolstad

www.transformations.net.nz

Statement about NLP



The STATE of NLP in Hongkong and China

Leo Angart

www.vision-training.com

NLP was introduced to Hong Kong by Father George Zee already in the 1980's. However, only a few workshops were held until the early 1990's. In fact the very first Practitioner class was organized in 1993. In the previous years George Zee had invited a number of NLP trainers to Hong Kong to give individual workshops on topics that interested them.

The NLP scene in Hong Kong developed more or less along the lines experienced in other countries. One group advocated the fast track and offered one week wonders. While another group maintained the 130 hours standard.

In many ways Hong Kong was fortunate since Judith DeLozier, one of the co-developers of NLP, came to Hong Kong every year for the last 10 years and as a result today NLP is considered a must for anyone in the training business.

Currently NLP in Hong Kong and China is going through a crisis. There are simply too many people trying to run NLP Practitioner courses so the quality has deteriorated. Some trainers are running evening classes where NLP is simply demonstrated and you go home and do the exercises yourself. This approach currently brings in hundreds of students. This may be a good introduction but may not provide a very deep appreciation of what NLP is. If you want to spend a bit more time you can also sign up for a week long course where you spend the afternoon learning about NLP. Of course if you want to go for the big time you can also sign up for Anthony Robbins weekends held in Singapore or Malaysia. This will cost you a bit of money since you will have to travel the four hours flight from Hong Kong to Singapore as well as the course fee and accommodation. And you will be in the presence of the great man together with 5,000 other people. They do provide Chinese translation.

On the Chinese mainland there has only been a few NLP classes. Doing NLP in China is not easy since you have to take into account the attitude of the authorities.

Perhaps more important the general economic level in China is much lower than in Hong Kong. You can only charge a minimal amount of money there. So unless you are very passionate about teaching in China most people only do it once or twice.

The potential of course is huge but more development is needed before it become viable. A number of US and Hong Kong trainers have given individual courses in some of the large Chinese cities. If someone wanted to know where the next practitioner class is going to be in China, your best bet would be in Hong Kong.

NLP in mainland China is still in the infant stage. Not many people know about NLP and there are virtually no NLP books available in Chinese. In Taiwan there were about 40 NLP books translated into Chinese but the publisher is no longer printing the books. They are now available in photo copy format only from one of the NLP Institutes there. Also there is a difference in the writing system between Taiwan, Hong Kong and mainland China

Leo Angart

www.vision-training.com

Statement about NLP



NLP in the Arab world

Mohammad Ashour

www.nlparabic.com

Brief history

In the Arab world about three hundred trainer, thousand master practitioner, and thousands of practitioners form the NLP community, most of them are in Saudi Arabia, while the rest are in the Gulf area, Syria, Jordan, Egypt and other countries in few numbers. Ashour, the first Arabic Master Trainer, is the pioneer who introduced NLP to Gulf people and Arabic culture, although others claim to be the first ones who studied and/or trained NLP in the Arab world, most of them are Ashour's trainees.

NLP community started with less than ten practitioners and trainers in the year 2000. Nowadays, the rate of increase of people who are interested in NLP this year is slow comparing to the last few years.

The main reason, in my opinion, for rapid increase of NLP community at the beginning was the way NLP was introduced. Stereotyped NLP associated with propaganda which promised people that NLP can make a dramatic change in their lives from failure to "unlimited power" and from serious psychological illnesses to "

"Awakening the giant within" in just few hours or even minutes.

Arab-NLP reaction

The Arabian culture has certain factors that need to be taken into account in order to understand the reasons for this phenomenon of wide acceptance of NLP and then the wide rejection within 4 years only.

1. The Arabian area has suffered from different types of occupation and dictatorship regimes that led to a state of depression and a growing desire to make a change, specially the educated enlightened class of people who became the main customers of NLP.
2. The Arabian Islamic culture varies between blue, orange, few green and rare yellow-Graves levels.
3. Most Muslims believe that they should only accept evidences based authentic information from religion sources –mainly Qur'an- or scientific source. In the meantime, most of American NLP contents do not give any scientific evidence and some of them are mixed with some Hauna (Hawaiian traditional worshipping), so, both orange and blue-levels started a war on NLP and led to a negative NLP propaganda.
4. Most of Arabian culture learning style is deductive while NLP usually is introduced inductively or even randomly.

As a result of the above mentioned factors NLP was accepted widely at the beginning and the curve declined dramatically later.

At the contrary there were some (yellow) trainers who felt how NLP is important to support a great change in the Arab world and introduced NLP in a scientific and trusted way that does not contradict the Islamic culture, so, they introduced systematic NLP patterns which received wide acceptance and respect.

Arabic NLP future

In my opinion the future of NLP in Arab world is in danger. The American junk NLP will face more and more difficulties in the Arab area and will try to open new markets in different parts of the Arab world before it become blacklisted, and collect the maximum one time benefit on win-lose basis. This behavior will increase the negative NLP propaganda and more difficulties will arise.

The slow growing "scientific" NLP will continue reducing its difficulties but will always live the risk of NLP quick death due to mercy bullets coming with the smell of Hauna" on the winds of "fire walks".

Unless a second order shift in NLP training system, articles, and literature will happen, an easy estimation about Arabian NLP memorial time and place can be done.

Only (7+ Graves) NLP trainers can work together to make such serious change that can help human kind to get to know each other better than the way they used to.

WE NEED EACH OTHER SUPPORT IN ORDER TO MAKE HUMANITY IN MUCH HARMONEY WITH THE PERFECT UNIVERSE.

Mohammad A. Ashour
First Arabic NLP master trainer
Saudi Arabia, Asia & Africa

www.nlparabic.com

Statement about NLP



NLP in the Netherlands

Lukas Derks

www.sociaalpanorama.nl

Anné Linden and Frank Stass from New York, were the first Bandler and Grinder trained, NLP-ers who presented several introduction workshops in 1982. In the same year a practitioner training was started with about 45 participants. Most of them had already extensive therapeutic experience and knew about NLP because of its link to Ericksonian hypnosis. About 50% of them were academics.

The Dutch society for NLP was founded in 1986. Untill 1988 NLP in the Netherlands was linked to academic psychology and it had a serious practical image among professionals.

From 1989 onwards some Anthony Robbins adepts started to seek the media. A strong negative response from established psychologists to their caricature of NLP helped to maginalize NLP. This has now slowly evaded. However, the widespread teaching of NLP methods in combination with all kinds of New Age ideologies have caused NLP's contours to fade. So, currently, in 2006, NLP is close to main stream; regarding the wide use of its methods. However, the meaning of what NLP was at it start has lost much of its clarity.

In between 40 and 70 institutes offer practitioner trainings. Competition has for long overtaken collegial relations. Currently, the national association is gaining power; having about 800 members; which is only a small part of the many thousands who are trained in NLP.

Like in other places in the world, NLP is only limited available for clients who seek psychotherapy over the channels of their health insurance. Clinical psychologist are still very wary to openly confess they do NLP. The professional need for identification with what you do is a stand in the way. As a serious therapist one cannot openly express to be an NLP-er. In other areas of society this is no problem; resulting in NLP trainings filled with all kind of managers and sales people. For those, clinical psychologists, to whom NLP would fit the best, it is difficult to find their way to NLP practitioner trainings. Now, a group of psychologists seem to have started their own (Bandler oriented) network.

Lucas Derks

www.sociaalpanorama.nl/international/index.asp

Statement about NLP



Translating NLP for abroad – the French experience

Brian Van der Horst

www.cs.ucr.edu/~gnick/bvdh

NLP is taken perhaps more seriously in France than in any other country in the world. In 1985, when I began teaching NLP in Paris, my company took an informal poll. Nearly 95% of the French companies and 75% of the training and consulting organizations we talked to had never heard of NLP. Two years later, the figures had reversed.

Within three years, I began to see NLP included in business and medical school curriculae, wherever communication courses were taught. In 1988, an association of French NLP practitioners, masters and trainers was launched, and by 1990, they had grouped together virtually all the training organizations in the country run by certified trainers -- a global first.

Today, more than 150 original NLP books have been published in French, about 15 organizations give practitioner programs and around 80 training organizations give programs that are either introductions to or applications of NLP. Last time I looked in the "Dico-Guide de la Formation," the official training register in France, 440 companies *claimed* they were teaching NLP.

Not bad for a little country of 55 Million people.

In the years between 1985 and 1988, I saw a growth in NLP in France that had taken over ten years to accomplish in the States.

How did this phenomenon take place?

I think it's worth taking a look the French experience of NLP. In it lie many lessons. Perhaps the greatest lesson is that, in a new country, it is possible to choose and create a context in which NLP can thrive.

I don't have all the answers, but two decades ago, I spent eight years adjusting how I was taught to teach NLP so that it would be appropriate for the French and European audiences.

I'd like to share what I've learned pretty much as it happened to me, for I think there is a model to be made of the corporate and administrative skills an international NLP organization can apply to produce a thriving learning community, as well as the competences that individual trainers can acquire to produce maximum educational results overseas.

The characteristics of such a model for a company might include:

1. The ability to create a context of professionalism.
2. The ability to present and market professionally.
3. Training with heart, rigour and commitment.
4. Encouraging and creating your own competition.

I will be developing these themes for the trainer. I think the list can include:

1. Learning the host country's language or learning how to be translated.
2. Pacing the host culture: learning and citing historical references and culture-specific, relevant teaching examples.
3. Pacing the cognitive styles. In France, for example, divergent and convergent thinking patterns.
3. Producing relevant teaching materials: Translating and Reverse translation. Working constantly on updating and revising materials.
4. Pacing the high context Vs. high content cultural styles, and the differing time orientations of the host culture.
5. Public relations: giving free introductions in schools and professional organizations and colleges.

6. Humility and respect for other disciplines.

7. Pacing the action chains, or social and business rituals of the host culture.

For this article, I will give a short biographical version of how I came to France, and will deal specifically with the contextualizing and language problems of teaching NLP in a foreign country. I'll speak to the other points in subsequent articles.

* * *

I took my first NLP course in 1979. A girlfriend had been getting "magic buttons" -- happy anchors from Dr. Genie Laborde, who had just finished her practitioner at Santa Cruz. I had been working at Stanford Research Institute as a consultant to their Values and Lifestyles Program. I had seen the logo of the Society of NLP on the old Division of Training and Research building, and had thought it was just more California craziness.

I asked Genie, just what is this NLP? She asked if I wanted a demonstration instead of an explanation. Was there something I wanted to change? I said I'd like to stop smoking. In about 40 minutes, she chained me some resource anchors. I stopped smoking for seven years.

That got my attention.

By 1983 I was managing the NLP Center for Advanced Studies in the SF Bay area for Lynne Conwell, then director. Our trainers were Leslie Cameron-Bandler, David Gordon, Michael Lebeau, Barbara Whitney and others. I was leading introductions, study groups and learning how to become a trainer.

Gene Early, based in Copenhagen, had been teaching NLP in France from time to time since 1982. Our Center would send him trainers, so it was no surprise when a group of French psychologists called up the Center one day and asked if someone could give them half a day of NLP training. I had taken two years of French in high school, another in college, so I was volunteered.

Thank god they were travelling with a simultaneous translator. Three years of French had only given me some vocabulary and verb declensions. I quickly learned that University French is not spoken by living French. I gave the standard presentation and demonstrated a six-step reframe. They invited me to come to Paris. I was impressed with how easy it was to work with a translator. More than 70 % of the words in English and French are the same, I told myself. The major difference is the spelling, as in the difference between *er* and *re*, and in pronunciation. So I thought it would be easy to translate NLP into French. I can do this, I said to myself.

Three months later I was giving a presentation to around 125 people in the Hotel California, just off the Champs-Élysées, in Paris. After another three months, my sponsoring group of psychologists put together another San Francisco junket. Twenty-five people arrived, and I gave them two weeks of NLP training at the Hotel California, just off Union Square in San Francisco. This group now included human resources and development executives as well as dentists, doctors and the core group of shrinks. They invited me back to Paris to do six weeks of training.

Notice the amount of personal contact I went through-- and this is the short version-- to get an invitation to train in France. This is one of the first cultural differences I began to perceive. I should have guessed it from my rudimentary command of French. The root of their word for knowledge-- *savoir*-- is *savorer*, or to savour gustatorily. They have more cooking metaphors in their language than any other category. When a Frenchman wants to do business with someone, he has to establish a relationship first. A kinaesthetic connection. The whole culture is more kinaesthetic (including olfactory and gustatory) than any other I've worked with.

My sponsor had sent my trainer's fees by wire to my bank in San Francisco. The way French banks work, the payment arrived six weeks after I arrived home. My credit card companies began to cancel my cards, because I had not received my expenses to cover what I had laid out for my travel in Europe. A wire transfer normally takes 36 hours in the States. I kept calling and calling, my sponsor decided the relationship was strained, and decided not to pursue the business. I could not believe the red tape the French went through. He could not take that I questioned his inability to change the slow payment. Because the relationship did not work-- no business was possible. This is quite different from the US, where often we will do business with someone even the relationship is not optimal.

Fortunately, another student decided to sponsor my seminars, and we decided to take care of our relationship first. We formed a partnership with another student, and launched our company.

At this time, there were two other companies training NLP in France. Both had been started by former therapists. When we started our company, we made a basic policy decision that, in my mind, changed the course of NLP in this country.

We decided to teach NLP only to professionals. We decided against giving NLP seminars as self-development, come and cure all your ills, get better and do this instead of therapy programs. We decided to teach NLP only to those people who already had a serious professional commitment-- a job to which they could apply NLP.

We also turned away those who wanted to become NLP Therapists. We would say to those in search of a profession, "What you want does not exist. There are NLP practitioners and then there are therapists. NLP and therapy are two different professions. Here is a list of schools that teach how to become a therapist. If you want to become a therapist, go see them. Then come back to us and we can teach you how to apply NLP to therapy." We ended up turning away a third of the people who wanted to inscribe in our programs.

We also decided to be a trainers' training organization. About 40 % of our students have been people who already teach in business, medical, or educational contexts. We also decided to train more NLP Trainers.

One of the other NLP trainers in France questioned me about the wisdom of training trainers. I told him that I thought my job was to train my students to be better than I was. Wasn't this the job of all teachers?

But this risks getting out of hand, he warned me. He had some concerns about the market place. Oh, you mean competition?

I told him my take on competition is that

- A. Competition exists because you are doing something valuable.
- B. Competitors are your teachers in how to get better at what you do.
- C. If you are a teacher, your job is to teach people to be better at what you do than you are.
- D. If you are successful in the preceding, your own students will be your own competition within three years.
- E. You want to have competition that is at least as good as you so that you can handle your overflow with integrity. If you are good at what you do, there will always be an overflow.

I can vouch for the effectiveness of these presuppositions. Half of the NLP books now in French are the products of former students-- as are the competing organizations.

By this time I had begun to learn a lot more useful French than I had ever picked up in school. I was learning my listening to my interpreters. There are two ways to get translated if you are not fluent in your host country's language. Simultaneous and Sequential translation. With simultaneous, you have someone talking over your words. Normally this is done from a translators' booth, and the audience receives their own language over headphones. This is the way they do it at the United Nations, or in major companies.

Sequential translation is more appropriate to teaching NLP. It works like this. You are a trainer in front of your group. You have just imparted some morsel of timeless wisdom. You pause, while your translator takes over. Whatever comes out of your mouth gets translated. At this moment, you are trying to think of what you are going to say next. Your consciousness is not on the foreign language at this instant, and your own words-- coming back translated to you-- have a chance of sinking in your own subconscious.

Sequential translation is a great way to learn a language.

As you get more competent in the foreign language, your concerns multiply. First, you have to know what you are going to say well enough to be able to chunk and time it appropriately for a foreign audience. This means you have to know when to start, when to stop to give the interpreter time to translate, and how to pick up the thread.

So you have to calibrate your translator for understanding, and overwhelm. If you give him too many words, he can't remember what you've said. And he'll be forced to summarize. If he doesn't understand the nifty jargon you have just introduced, worse-- he'll have to improvise.

Then there is the structure of different languages. If you give your translator too few words, he won't be able to translate. English is a transformative language. One word at the beginning of a phrase will change the whole sentence. French is a adjunctive language. Often you don't know the meaning of the sentence till you hear the last word. In the beginning, my translators would say, "Go on..." instead of translating, because of the syntax of French, they would have to start from the end instead of what I thought in English was the beginning of the thought.

So to be more effective, I would start to think how I could construct my sentences in English so that they could be translated more easily to French. This is also a matter of time management. French is a third redundant over English. It takes 33% more time to say what you want to say in French than it takes to say in English. So to teach a 24-day practitioner in the time I'm used to taking, I have to remember that everything I say -- and all the responses I'm going to have translated from my students-- is going to take twice the time to do, plus 33%!

What a wonderful opportunity to learn economy, elegance and discretion.

But the duties of a NLP Trainer being translated do not stop there. I also have to calibrate the group, to see if they are following, understanding, and learning. I have to manage the behaviour of my translator so that he is demonstrating what I am demonstrating. I have to be vigilant over the criteria choices of my translator.

Like any other human being, he or she will use their own criteria and anchors for important concepts.

I am in front of a group trying to get across experiences and distinctions that are difficult enough for the uninitiated to grasp in English. I start talking about "acknowledging" people for their contributions to your life.

The word doesn't exist in French. The nearest things are concepts like being aware, giving credit, and being grateful. I have burned out many translators because I would make them go through a list of synonyms until I found the closest equivalent in the French context. Naturally, some of these people feel real put out that I don't accept their definition for a word.

I can't accept their definition until I know they have really had the experience. Many times in France, I have had to stop and give my translators an experience before they could begin to help me find expressions which would shift a student's world view.

Then too, I have to be careful of my anchors, the translator's anchors, visual, spatial, tonal and digital; and then try to give the kind of multi-level, overlapping realities type of teaching that creates good NLP students.

Yup, if you can understand enough of the language that you are being translated to, there are a lot of balls to keep in the air at the same time. If you are ignorant, it's easier. But you'll end up calibrating weird things in your audience instead of understanding.

Fortunately, after the first two years, three of my translators were master practitioners.

The first thing I noticed about the French was that despite how incredibly kinaesthetic they are as a culture, they don't have a word for emotions like we do. They use the English word "Feeling" because their choices are limited to sentiments, emotions, and desires.

If you are searching for a particular connotation in English for French, I've found one of the easiest ways is just to go through your own list of synonyms in English. One or two of the words you find in your own personal thesaurus is bound to be French.

The job of being translated simultaneously, thinking of 7 logical levels at the same time while teaching through someone who was translating my words with their own criteria was not my most fascinating problem.

I was having these difficulties getting some of the basic NLP presuppositions across to the French. In California, it was easy to suggest that there is a difference between behaviour and self. One does dumb things from time to time, but that doesn't necessarily mean you are a dummy. You have your emotions, you get happy or sad from time to time, but emotional choice is possible.

Then I began to look at the linguistic environment of the French. They have this tense, called the subjunctive, which is especially made to indicate that emotions are the "unreal tense." It is used to indicate that emotions exist outside of human beings, and then act, like a cause, on people who have behaviours, like the effect. Nice, huh?

I had to produce some new experiences in my French audiences before they would even consider separating behaviour from self. One of the best examples I found is wetting your pants.

My students would say, well, if you have a kinaesthetic stimulus, you have to act on it, right? Emotions move you. If that was true, I would say, and then we would all be wearing diapers. It is a very natural, kinaesthetic signal to want to pee in your pants. But we have all learned to do differently, at choice.

It is even difficult to talk about possibility in French. There are approximately twice as many modal operators of necessity and half the modal ops of possibility in French than in English.

Of course, in terms of translating NLP into French, there is also the whole non-verbal spectrum to consider. Our hand signals for "OK" and "thumbs up," mean "zero" and "one beer!" to the French. Their tonal expressions for bored sound like ours for vomiting.

Even animal sounds are different. These are the sounds the same animals make in different languages:

<i>Animal</i>	<i>French</i>	<i>English</i>
cow	meuh	moo
rooster	cocorico	cock-a-doodle-doo
duck	coing-coing	quack
dog	ouah-ouah	woof
sheep	beuh	baah
pig	hompf	oink

For the past 15 years, I have spoken French well enough to lead my seminars without a translator. Even though I still have a terribly American accent, and some of my constructions need to be re-worded two or three times until I hit the right combination, the students are satisfied. But even today, I would not dare to teach hypnosis in French-- there are too many fine shadings and layered resonances that I still have not mastered.


I could go on and on about the differences between French and English, but if even the animals don't speak a universal language-- don't expect your high school language lessons to be much help. If you are going overseas, think about getting a good translator if you aren't fluent in the contemporary use of the language of your target country. NLP is too important, and too precious a tool for the evolution of humankind to do a half-cocked -- or is that cocorico?-- job of getting the message through.

Brian van der Horst

France

www.cs.ucr.edu/~gnick/bvdh

Statement about NLP

	<p>Interview about the development of NLP in Great Britain</p> <p>Steve Saunders www.holigral.co.uk</p>
---	---

Karl: Please tell us about your opinion of the state of the art of NLP.

Steve: "Much of NLP is still using the original formulations, now 30 years old. Like the psychotherapies before it, understanding has moved on. In the UK, RAPSI and Clean Language best represent the therapeutic applications of NLP. My views of the state of the art are reflected in my article, and they point to David Grove showing the way forward."

Karl: What are the challenges of NLP in the future?

Steve: "The NLP world has fragmented, with much commercial and competitive practices unlikely to show NLP in a good light. What is required, in the present and future, is to re-group and produce a complete map of NLP, showing how the various modes fit into this global map. Then, we can accept all maps as valid from their world view. I've been working alone on this for a long time, and welcome helping hands as part of a group development of this next generation NLP. As a community, some form of coherence, standards and professional bodies would help.

The NLPtCA has recently produced a consolidated map of NLPt which places the various modes of NLP into a framework, albeit solution-focussed, and has addressed revised accreditation and training standards. This will help the transition into psychotherapy for those wishing to take that road."

Karl: How can NLP develop in the next years?

Steve: "In the short term, an overall map and placement thereon, together with spreading the news about the 4th Generation, would be developments over the next 18 months. Beyond that, there is the development of NLP's appropriate to different meme's of Graves' Spiral, particularly the transpersonal memes are largely unexplored nlp-wise. I think that we need some way to put our house in order - if we cannot sort out the low quality practicioning coming from short courses then the longer courses should be retitled - see below."

Karl: What do you think about accelerated short time qualifications in NLP?

Steve: "I actually believe that a person who really knows what he is doing could now train a 10 day practitioner that would perform at least as well as current 20 day trainings. But, this kind of person is rare, and so therefore, short courses should stay strictly to positive-oriented coaching applications and stay clear of timeline work in particular. Bad timeline work scars clients and its practice should be controlled / regulated."

Karl: What do you think about how many people are qualified on which level of NLP in the area/country you know?

Steve: "7 day = Practitioner, 20 day: = Advanced Practitioner, +12 days = Master Practitioner (equates to Advanced Practitioner) (not certified to become a psychotherapist), +20 days = Master Practitioner (certified to be able to train as a Psychotherapist subject to accreditation requirements)

Trainers: Short course: NLP Trainer - suitable for very little except giving us a bad name ...

Full long courses: NLP Trainer (certified to train according to Professional Guild / ...)

I believe 90% of uk practitioners are short-course attendees and have little or no insight into the structure of reality, and perhaps what we do needs another name than NLP."

Steve Saunders
Great Britain

www.holigral.co.uk

Statement about NLP



The STATE of NLP in Belgium/Europe/World

Ray Wilkins

www.ehmswilkins.com

The Development of NLP in Europe

Allow me to begin with due respect to Richard Bandler with a statement from Richard which to this day is often used by many NLP Trainers:

"NLP works with everybody else but not with me" (end of statement)

Yes of course on a Meta or metaphorical level this belief statement on a covert level can elicit an element of change in a teaching situation. But I believe on an overt level that this is one of the reasons why the direction of NLP in Europe and in other countries has changed into a model/method that is detrimental to the changing productive future of NLP. The Belief that Feelings and Emotions are not interesting and that a disassociated state of thinking is supportive, has crystallised into a way of teaching NLP that brings people "away from" resource states. I believe that installing (usually by accelerated learning) states of motivation, success strategies and goalsetting has created a society of robots that very suspiciously closely resemble illusions of little Bandler's/Grinders/Dilts/James or Robbins running around trying to perform psychomagic, miracles and instant healing. NLP is a model portraying the way we as human beings think, feel and express our own individuality and not a method to earn lots of money and to build up an ego. NLP is a self search for understanding our inner self, our weaknesses, our strengths, negative belief systems and to wake up and develop resource states within an atmosphere and understanding of honesty, respect and integrity.

Many NLP training Institutes within Europe are based on using other categories such as

- accelerated learning
- pseudo motivation
- pure techniek teaching and ignoring personal patterns
- modeling as a way of playing out or copying other NLP Trainers
- becoming rich and famous
- manipulating and using power as a tool for selfgain
- erasing feelings and emotions

Creating a wind that carries the name NLP towards a course where ethics, clarity, authenticity and love are a natural force ...

Are we afraid of facing up to reality? Are we afraid of the intensity of emotional change?


Or have we lost the ethical/philosophical standing point of NLP that teaches us that every human being is a thinking/feeling/reacting/living being that needs understanding, time to assimilate change and deep emotional support to make a real change that works and remains stable into the future.

If NLP is to sustain an open, instructive and acknowledged name within all other mindchanging models in the future we need to make a change! Creating a wind that carries the name NLP towards a course where ethics, clarity, authenticity and love are a natural force that guides people into being what they are - a wonderful living, shining star! that is unique within its own aura of personal power, honesty and courage to shine for a change, bringing light into shadows and making this world a better place to live in!

Ray Wilkins

www.ehmswilkins.com

Statement about NLP

	<p>The STATE of NLP in Switzerland</p> <p>Megha Baumeler, Ueli Frischknecht</p> <p>www.nlp.ch</p>
---	---

Megha Baumeler, Switzerland, Psychologist FH, worked many years as teacher, school psychologist, educational therapist. In 1989 Co-Founder of NLP-Academy Switzerland with NLP-trainings on all levels; Business applications and trainings. NLP-Teaching Trainer MBR of NLP-Akademie Schweiz; Fellow Member Trainer IANLP; Diplomate International NLP and Society of NLP, USA; NLP-teaching trainer DVNLP.

What is the status of NLP in Switzerland?

NLP came to Switzerland around 1985/86 when some German and Austrian trainers offered weekend workshops in Swiss cities. Today there are about 12 to 18 major schools and a wide variety of short-time trainings in applied nlp offered in the market. Since most nlp-schools offer nlp on international standard level (18 days, 130 hours) and publish those standards, nlp has quite a good reputation in the professional field of communication. Whereas the public opinion is still somewhat imprinted with the quick-fix and manipulative approach.

Some 10 years ago, people who were trained in NLP, did not so much talk about what it was, that enabled them to work so effective in communication. Today, for people working in communications, it has become a mark of professionalism to have a certification in NLP-training. A few schools have even managed to reach official recognition for their nlp-trainings, thus offering state certification thru nlp.

At the same time there are still many more potential NLP-users than there are NLP-trained people and people who have not even heard about NLP yet. So we feel that the market potential is still big and there is still lot's of work out there. To give an example: When we sent out NLP-material to school psychologists some ten years ago, many of them returned the material, stating 'NLP seems to be of little use to us'. Today educational state authorities of Switzerland are organizing NLP-trainings for exactly this clientele.

Megha Baumeler

www.nlp.ch

Talk with Ueli Frischknecht

You find an interview with Ueli Frischknecht, Secretary General IANLP, about NLP under E1-2 Verbände: IANLP on pages 110 to 112 in this book.

Ueli Frischknecht, uf@nlp.ch

Secretary General IANLP
NLP-Academy Switzerland

www.ia-nlp.org

Statement about NLP



NLP in Österreich, Deutschland und der Schweiz

Gundl Kutschera

www.kutscheracommunication.com

Nlp hat durch die neuen Ansätze in Bezug auf Kommunikation sehr viele Diskussionen ausgelöst, aber ich bin der Meinung, dass bei nlp das passiert ist, was in jeder Methode und in jedem Fach vorkommt, nämlich, dass es einfach gute und schlechte Anwender gibt.

Ich glaube nicht, dass nlp am absteigenden Ast ist oder jemals war, im Gegenteil: die Nachfrage nach Seminaren ist in den letzten Jahren bei uns enorm angestiegen. Und die Anfragen kommen sowohl aus der Ecke der Wirtschaftsunternehmen, Schulen und wissenschaftliche Einrichtungen, als auch von Privatpersonen. Die Motivation der Interessenten für die Ausbildungen kommen nach wie vor aus dem privaten Bereich, der Anteil von Anfragen aus der Wirtschaft zeigt jedoch steigende Tendenz. Das Ziel der Seminarteilnehmer ist: etwas für sich selbst zu tun, wobei die Work-Life Balance und die Gesundheit des einzelnen im Vordergrund steht. Bei unseren Ausbildungen ist die Stärkung von Selbst- und Sozialkompetenz sowie die Neudefinition der Rollenbilder im Fokus.

Der inhaltsfreie Zugang der nlp-Techniken ist ein Grund steigenden Interesses an unseren Seminaren, weil jeder seine individuelle Resonanz und Definition der einzelnen Rollen entwickeln kann. Viele Menschen begreifen, dass die Balance zwischen Arbeit und Privatleben stimmen muss und die beiden Bereiche nicht trennbar sind.

Oft wird nlp als reine Methodensammlung, die in einem viel zu kurzen Zeitraum gelehrt wird, gesehen und oft auch als solche vermittelt. Es braucht eine wirklich fundierte Ausbildung, um die Prozesse verstehen zu können, die durch die verschiedenen nlp-tools ausgelöst und umgesetzt werden. Dabei wird übersehen, dass nlp nicht an sich wirksam ist, sondern die Prozesse, die auf effiziente Weise initiiert werden können. Je weniger man den Prozess in den Vordergrund stellt, umso mehr wird es ein reines Instrument, das weder seine Wirkung entfalten noch flexibel genutzt werden kann. Gegen diese Art von nlp ist das Misstrauen durchaus berechtigt. Wird nlp aber in einem Gesamtkontext integriert, entwickelt es seine Wirkungskraft. Wir bei Kutscheracommunication haben nlp weiterentwickelt und die nlp-tools in einen Gesamtkontext bzw. ethischen Rahmen gestellt, in dem Resonanz in sich und mit anderen erreicht werden kann.

Unter anderem ist es ein wesentliches Ziel unserer Ausbildungen, dass die Teilnehmer ihre eigenen Antworten auf die Frage nach dem Sinn des Lebens finden, um mit Zuversicht in die Zukunft gehen zu können und kreativ ihre Arbeitsprozesse in den laufenden Veränderungen mitgestalten können. In Bezug auf Verhalten mit anderen (Sozialkompetenz) hat Kutscheracommunication mit Hilfe von nlp den systemischen Ansatz weiterentwickelt. Mit unserem 5-Rollen Modell (siehe www.kutscheracommunication.com „Presse“) werden Rollenbilder neu definiert, sodass ein gleichwertiges Miteinander sowohl im Privat- als auch im Berufsleben möglich ist.

Ein weiterer – oft vernommener - Kritikpunkt an nlp ist auch, dass die Wirksamkeit zu wenig untersucht wird. Dieser Kritik treten wir mit Ergebnissen entgegen, die wir auf Grund unserer 25-jährigen Grundlagenforschung sammeln, analysieren und auswerten. Durch die wissenschaftlich belegten positiven Ergebnisse nach nlp-Resonanz - Seminaren ist auch das Bild in der Öffentlichkeit positiver.

Ich bin überzeugt, dass sich vor allem die von uns entwickelte nlp-Resonanz in den nächsten Jahren entscheidend weiterentwickeln wird. Die Themenschwerpunkte dabei werden sein: wie die Gehirnforschung mit nlp in den Bereichen Coaching, demokratisches Miteinander, Mediation, neue Rollenbilder, Schulung von Selbst- und Sozialkompetenz, Lebensqualität und Eigenverantwortung kombiniert. Alle Bereiche brauchen Weiterentwicklung in diesen Themenbereichen: Schulen, Familien, Unternehmen, Regionalentwicklungen und interkulturelle Bereiche.

Wir bei Kutscheracommunication sind durch unsere wissenschaftlichen Analysen sowie durch Diplom- und Doktorarbeiten in der Lage, Anforderungen rasch zu erkennen und dementsprechend zu reagieren und unsere Programme und Inhalte zu adaptieren.

Nlp lehrt uns viele Möglichkeiten, wie wir auch in Zeiten von Stress und Druck zu innerer Ausgeglichenheit, Begeisterung und Erfolg zurückkehren können. Wir wissen heute, dass Kommunikation lehr- und lernbar ist: so zeigen beispielsweise unsere Untersuchungsergebnisse (siehe www.kutscheracommunication.com), dass Sachkompetenz, Schulleistungen und optimaler Leistungszustand durch Lernen von Selbst- und Sozialkompetenz mit Hilfe von nlp-Resonanz Werkzeugen wesentlich verbessert werden können. Darüber hinaus werden durch Verbesserung der "work-life-balance" Ängste, Stress und "burnout" reduziert und Gesundheit und Lebensqualität wird neu belebt.

Nlp lebt und wird weiterleben, weil es sehr praktische und zielorientierte Anwendungen für die alltägliche Kommunikation in Privat- und Berufsleben bietet. Das klassische nlp von 1978 ist in viele Richtungen weiterentwickelt worden und es gehört auch zu unseren Aufgaben die Methoden laufend zu adaptieren und immer wieder neue Ansätze einzubringen. Die Tatsache der positiven Ergebnisse unserer Untersuchungen bestätigen uns, dass nlp uns lehrt, wie wir mit uns und mit anderen erfolgreich - und respektvoll - kommunizieren können und so ein demokratisches Miteinander möglich wird.

Ich glaube, dass es niemanden gibt, der in Therapie und Kommunikation erfolgreich arbeitet ohne nlp-tools zu verwenden, aber dass niemand darüber spricht. Schade ist, dass nlp oft zu kurz und zu wenig fundiert gelehrt wird, sodass Kritik an nlp berechtigt ist. Es gibt z.b. zu wenig Kriterien darüber, wie die nlp-Lehrtrainer ihre persönlichen Prozesse nachweisen müssen.

Nlp war das erste von John Grinder und Richard Bandler entwickelte Kommunikationsmodell, das untersucht, was gute und gesunde Kommunikation ist. Nach wie vor gibt es viele fundierte Studien, die krankes Verhalten analysieren und dokumentieren. (ICD 10) Es gibt wenig Antworten und ganzheitliche Analysen über gesundes Verhalten und gesunde Kommunikation. Hier wird nlp auch in Zukunft wesentliche Beiträge leisten.

Gundl Kutschera
Österreich

www.kutscheracommunication.com

International Association of NLP-Institutes (IN)



Vision & Ethics

www.nlp-institutes.net

IN-Vision

The modelling of excellence in order to enhance interpersonal and intercultural communication.
To develop a community bringing NLP to the world and establish an ethics standard in NLP.
We work together in the development of NLP

IN-Ethics Standard and IN-Certification

The IN-seal documents that the criteria for the IN-Ethics Standard and the IN-Certification guidelines have been met.

The IN-Ethics Standard is based on the IN-Principles and the IN-Outcome

IN-Principles

The IN is based on the major ideas of NLP:

- Modeling: competence through experience
- effective, efficient, and successful
- increasing options and flexibility
- Awareness leads to more choices
- constant development and improvement
- as simple as possible

IN-Outcome

Members of the IN:

- share experiences among successful NLP-Institutes on an international level so that we can work together and learn from one another
- support each other in order to use and teach NLP in an ethically and ecologically sound way within the framework of win-win-thinking
- further develop NLP on the basis of being motivation and the freedom of options beginning at the seventh Graves-level (creating choices, systemic thinking)
- mutually acknowledge our NLP standard certifications
- work together in establishing new certifications such as NLP-Business-Practitioner, NLP-Business-Master, NLP-Business-Trainer, NLP-Mediator, NLP-Coach

In voting on a particular issue, those members with the greatest experience in the pertinent area make the decisions while considering the voiced concerns of all other members. The process of voting on issues is guided by the major ideas of NLP, being motivation, and the freedom of options beginning at the seventh Graves-level.

Ethics Codex of the Members of the International Association of NLP-Institutes (IN)

This ethics codex is an expression of the mission of IN and a personal commitment by the representatives of the IN member institutes and its trainers. It is the basis of our understanding of high quality work and of interpersonal communication within as well as outside of IN. We are committed to high ethical standards on the seventh Graves-level and to abiding by these standards in our efforts to further the well-being of all humanity and the maintenance of justice and peace worldwide.

Representatives of IN member institutes and their trainers and each IN member:

- commit to the protection of human dignity, based on the belief that all humans possess inalienable rights that are independent of personal capabilities.
- commit to consciously and ecologically use their knowledge in the best interest of all human beings, regardless of gender, skin color, religious beliefs, or nationality.

- support human beings in their perception of personal responsibility and are at the same time aware of their responsibilities as trainers in regard to their participants.
- proactively react to false or misleading representations of NLP and/or of IN, in order to ensure that NLP and/or IN are represented fairly and accurately to the general public.
- are aware of their responsibility and use their credibility, status, academic title, membership, or authority in order to make NLP known worldwide in a positive and respectable way.
- recognize and respect the unique personality and socio-biographical uniqueness of each human being. This includes the right of each person to self-determine his or her life, while respecting the rights of others.
- view each person as a holistic being who integrates body, mind, and spirit, and they adapt their training methods accordingly.
- are actively engaged in the development of our society and our world and assume a special responsibility.
- are aware that they influence the attitudes and the personality development of their participants. In the context of their occupational actions, they encourage the questioning of attitudinal patterns and positions, further the feasibility of new views, and effect behavioral change.
- are committed to treating all personal information which is conveyed to them in the context of their occupational actions as confidential.
- are aware of societal developments. This awareness is reflected in their constant striving to keep their skills, knowledge, and methodical capabilities up to date, and to thus ensure the highest standards possible. They assume responsibility for their own continued training and supervision, and regularly seek exchanges with colleagues.
- view their work in a larger context.
- use their work as a contribution to the development of a sustainable society.
- use methods that are in accord with the view of human beings expressed in this ethics codex.
- are not part of institutions or groups whose attitudes and beliefs run counter to the positions expressed in this codex.
- refrain from all forms of repression of their participants. They treat all participants with respect and appreciation.
- commit to the principles of truth, clarity, and confidentiality in their interactions with clients and participants.
- present their trainings in an accurate manner. This includes conveying one's own methodical capabilities and declaring which methods one employs during the training.
- are self-critically aware of the limits of their own capabilities and do not offer any services that exceed their occupational competencies.
- treat all colleagues with respect and appreciation. When they criticize colleagues, they do so in a constructive and fair manner.
- abide by the societal rules and the ethical standards of the community in which they work.
- avoid misleading statements about their own occupational qualifications and intentions or their connections or membership in organizations.



International Association of NLP-Institutes (IN)



Vision & Ethik

www.nlp-institutes.net

Ethischer Kodex der Mitglieder

der International Association of NLP-Institutes (IN)

Dieser Kodex ist ein Ausdruck des Selbstverständnisses sowie eine Selbstverpflichtung der Repräsentanten der IN-Mitgliedsinstitute und ihrer Trainer und aller IN-Mitglieder. Er ist die Grundlage unseres fachlichen Qualitätsbewusstseins sowie der zwischenmenschlichen Kommunikation innerhalb der IN und auch nach draußen. Wir verpflichten uns auf einem hohen ethischen Niveau auf der Ebene der siebten Gravesstufe uns zum Wohle aller Menschen für die Entwicklung und Aufrechterhaltung von Gerechtigkeit und Frieden weltweit einzusetzen.

Repräsentanten von IN-Mitgliedsinstitute und ihre Trainer und jedes IN-Mitglied:

- bekennen sich zum Schutz der Menschenwürde nach der jeder Mensch eine eigene unantastbare Würde und unveräußerliche Rechte, unabhängig von persönlichen Fähigkeiten hat.
- verpflichten sich zum Wohle der Menschen, unabhängig von Geschlecht, Hautfarbe, Herkunft, Glaube, sexueller Identität, Abstammung, Sprache oder Nationalität, ihr Wissen ökologisch einzusetzen und zu vermitteln.
- unterstützen Menschen in der Wahrnehmung ihrer Eigenverantwortung und sind sich gleichzeitig ihrer Fürsorgepflicht für ihre Teilnehmer bewusst.
- reagieren aktiv auf falsche oder missverständliche Darstellungen von NLP und / oder der IN, um sicherzugehen, dass NLP und / oder IN in der Öffentlichkeit fair und akkurat dargestellt werden
- sind sich ihrer Verantwortung bewusst und nutzen ihre Glaubwürdigkeit, Status, Titel, Zugehörigkeit oder Autorität um NLP weltweit positiv und seriös bekannt zu machen.
- erkennen die unverwechselbare Persönlichkeit und soziobiografische Einmaligkeit jedes Menschen an und nehmen sie ernst. Das beinhaltet das Recht auf mündige Selbstbestimmung und die Möglichkeit, dieses jederzeit wahrzunehmen; die Rechte Anderer bleiben davon unbeschadet
- betrachten den Menschen als ganzheitliches Wesen, das Körper, Geist und Seele integriert und richten ihre Trainingsmethoden daran aus.
- beteiligen sich an der Entwicklung der Gesellschaft und unserer Welt. Sie übernehmen dabei eine besondere Verantwortung.
- sind sich bewusst, dass sie auf die Meinungsbildung und Persönlichkeitsentwicklung ihrer TeilnehmerInnen Einfluss nehmen. Sie regen im Rahmen ihrer beruflichen Praxis zum Überdenken von Haltungen und Standpunkten an, verhelfen zu anderen Sichtweisen und bewirken Veränderungen im Verhalten.
- verpflichten sich, persönliche Informationen, die sie im Rahmen ihrer Tätigkeit erhalten vertraulich zu behandeln.
- nehmen gesellschaftliche Entwicklungen wahr. Ihnen tragen sie Rechnung, indem sie sich hinsichtlich ihrer Fachkenntnisse und Methodenkompetenz stets auf aktuellen Stand bringen und sich zum Gewährleisten bestmöglicher Standards verpflichten. Sie sorgen für die eigene Fortbildung, Supervision und pflegen den Erfahrungsaustausch mit anderen Weiterbildenden
- sehen ihre Arbeit in größere Zusammenhänge gestellt.
- tragen durch ihre Tätigkeit zur Entwicklung einer zukunftsfähigen Gesellschaft bei.
- wenden Methoden an, die dem in Artikel 1 ausgeführten Menschenbild entsprechen.
- gehören keinen Institutionen oder Gruppierungen an, deren Haltungen und Überzeugungen den Punkten der im vorliegenden Kodex ausgedrückten Grundhaltung widersprechen.
- enthalten sich jeder Form von Repression gegenüber ihren Trainingsteilnehmenden. Sie begegnen ihnen mit Respekt, Achtung und Wertschätzung.

- sehen sich gegenüber Nachfragenden ihrer Leistungsangebote zu den Prinzipien der Wahrheit, Klarheit und Vertraulichkeit verpflichtet.
- stellen ihre Trainings stets zutreffend dar. Dazu gehört, die eigene Methodenkompetenz offen zulegen und die im Training tatsächlich eingesetzten Methoden anzugeben.
- wissen in selbstkritischer Einschätzung um die Grenzen der eigenen Kompetenzen und bieten daher keine Dienste an, die über ihre beruflichen Fähigkeiten / Kompetenzen hinausgehen.
- bringen ihren Kollegen und Kolleginnen Respekt, Achtung und Wertschätzung entgegen und wenn sie Kritik an Kollegen äußern geschieht das sachlich, konstruktiv und fair.
- beachten sorgfältig die sozialen Regeln und ethischen Grundlagen der Gemeinschaft, in der sie arbeiten.
- vermeiden irreführende Angaben über eigene berufliche Qualifikationen und Absichten sowie über Verbindungen und Zugehörigkeiten zu Organisationen.



International Association of NLP-Institutes (IN)



IN-Standards

The certification guidelines are:

- Each NLP-training program — practitioner, master, and trainer — includes at least 130 hours of training (workshop participation) in at least 18 days.
- The minimum time span between the beginnings of two successive NLP-training programs is six months.
- IN-licensed NLP-Institutes permit only NLP-Master-Trainers to conduct and certify the various NLP-training programs. These NLP-Master-Trainers have themselves completed all three training programs. Before they conduct NLP-Practitioner-trainings they have gained qualifying experience as assistants in NLP-Practitioner- and NLP-Master-programs. Before they conduct NLP-Master- or NLP-Trainer-programs they have gained qualifying experience as assistants in all three NLP-training programs: NLP-Practitioner, NLP-Master and NLP-Trainer. The IN-licensed NLP-Institutes ensure that their NLP-Master-Trainers meet these criteria.
- The NLP-training programs offered by the IN-licensed NLP-Institutes are conducted to at least 80% by one or more NLP-Master-Trainers. The remaining 20% may be conducted by assistants working under the supervision of NLP-Master-Trainers.

See www.nlp-institutes.net for detailed curricula concerning the following certifications:

NLP-Practitioner Certification: www.nlp-institutes.net/practitionercert

NLP-Health Practitioner Certification: www.nlp-institutes.net/healthpractitioner certification

NLP-Master Certification: www.nlp-institutes.net/mastercert

NLP-Trainer Certification: www.nlp-institutes.net/trainercert

NLP Master Trainer Certification: www.nlp-institutes.net/mastertrainer

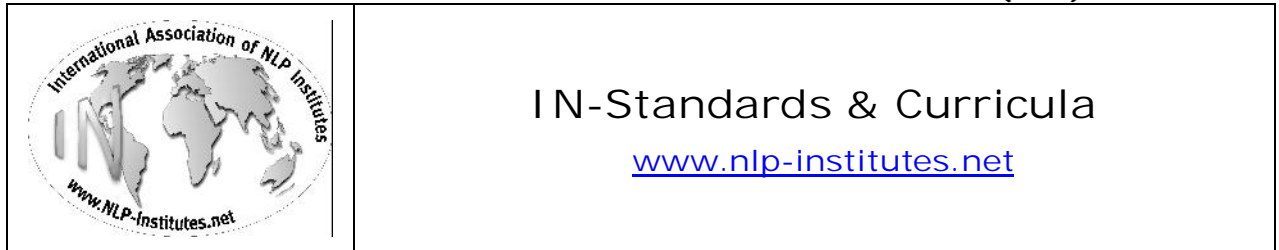
Coach Certification: www.nlp-institutes.net/coachcurriculum

Master Coach Certification: www.nlp-institutes.net/coachmastercurriculum

Master Coachtrainer Certification: www.nlp-institutes.net/mastercoachtrainer



International Association of NLP-Institutes (IN)



IN-Standards

Die Richtlinien der Zertifizierung:

- Jedes NLP-Trainings-Programm — Practitioner, Health-Practitioner, Master und Trainer — beinhaltet mindestens 130 Stunden Training (Workshop Teilnahme) in mindestens 18 Tagen.
- Das Minimum an Zeitspanne zwischen dem Beginn zweier aufeinander folgender NLP-Trainings-Programme ist sechs Monate.
- IN-lizenzierte NLP-Institute lassen zur Durchführung und Zertifizierung der verschiedenen Trainings-Programme nur NLP-Master-Trainer zu. Diese NLP-Master-Trainer haben selbst alle drei Trainings-Programme abgeschlossen. Bevor sie NLP-Practitioner-Trainings durchführen, haben sie qualifizierende Erfahrungen als Assistenten in NLP-Practitioner- und NLP-Master-Trainings erworben. Bevor sie NLP-Master- oder NLP-Trainer-Programme durchführen, haben sie qualifizierende Erfahrungen als Assistenten in allen drei NLP-Trainings-Programmen erworben: NLP-Practitioner, NLP-Master und NLP-Trainer. Die IN-lizenzierten NLP-Institute gewährleisten, dass ihre NLP-Master-Trainer diese Kriterien erfüllen.
- Die durch IN-lizenzierte NLP-Institute angebotenen NLP-Trainings-Programme, werden zu mindestens 80% durch einen oder mehrere NLP-Master-Trainer durchgeführt. Die restlichen 20% können durch Assistenten, die unter der Supervision von NLP-Master-Trainern arbeiten, durchgeführt werden.

Auf der Website www.nlp-institutes.net finden Sie detaillierte Curricula zu folgenden Zertifizierungen:

NLP-Practitioner Certification: www.nlp-institutes.net/practitionercert_d

NLP-Health Practitioner Certification: www.nlp-institutes.net/healthpractitioner certification_d

NLP-Master Certification: www.nlp-institutes.net/mastercert_d

NLP-Trainer Certification: www.nlp-institutes.net/trainercert_d

NLP-Lehrtrainer (NLP-Mastertrainer) Certification: www.nlp-institutes.net/mastertrainer_d

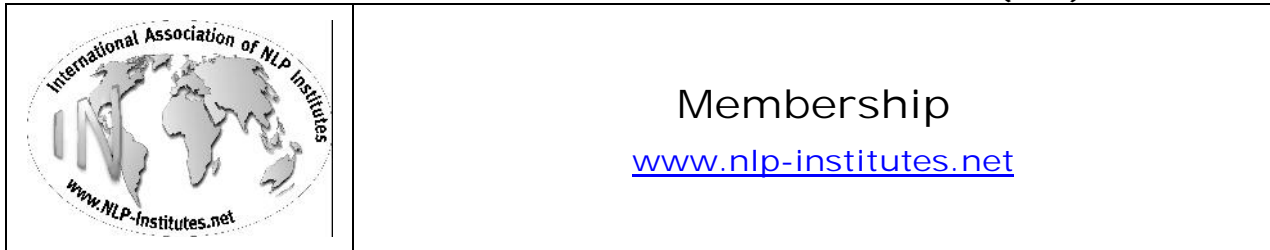
Coach Certification: www.nlp-institutes.net/coachcurriculum_d

Master Coach Certification: www.nlp-institutes.net/coachmastercurriculum_d

Lehrcoach (Master-Coachtrainer) Certification: www.nlp-institutes.net/mastercoachtrainer_d



International Association of NLP-Institutes (IN)



Membership Agreement of the International Association of NLP-Institutes (IN)

This membership agreement is an expression of the mission of IN and of the commitment made by each IN-Member.

Membership is possible as experienced NLP-Institute or on each stage of IN-Qualification: NLP- Practitioner, NLP-Health-Practitioner, Coach, NLP-Master, Mastercoach, NLP-Trainer, NLP-Master Trainer. Each IN-Member has signed the IN-Member-Statement which you can find below.

Only IN-Members on the stage of NLP-Master Trainer or NLP-Institute are authorised to certify with the IN-Seal

The presupposition to become a member NLP Master Trainer of the IN are, that

- you have successfully passed the NLP Master Trainer training of the IN or shown equivalent competence evidence (e.g. as NLP Master Trainer of other NLP associations)
- you do not offer short NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) that you certify below the IN-Standards (18 days/130 hours)
- the board of directors of the IN decided to admit you as a member of the IN

The presuppositions to become a NLP Institute Member of the IN are, that

- you have successfully finished at least 7 NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) with at least 130 hours training in a minimum of 18 days each
- you do not offer short NLP-Standard-Trainings (NLP-Practitioner, NLP-Master or NLP-Trainer) that you certify below the IN-Standards (18 days/130 hours)
- two members of the IN are so convinced about your professional standards and integrity, that they guarantee for you
- the board of directors of the IN decideds to admit you as Member Institute of the IN

The yearly IN-Membership fee for IN Member Institutes with a seal-licence is 300 Euros.

The yearly IN-Membership fee for NLP-Mastertrainer with a seal-licence is 150 Euros.

The yearly IN-Membership fee for NLP-Mastercoach / NLP-Trainer is 90 Euros.

The yearly IN-Membership fee for NLP-Master / Coach is 70 Euros.

The yearly IN-Membership fee for NLP-Health-Practitioner is 50 Euros.

Each seal costs 15 Euros.

NLP Member Institutes write each year a professional article about NLP, published on the IN-Website.

NLP Member Institutes and IN Master Trainer link their website with the IN-Website.

NLP Member Institutes and IN Master Trainer update regularly their profile on the IN-Website.

Agreement and conditions for IN Members

I hereby confirm that:

- I abide by the Ethics Codex of IN
- I stand up for the IN, take active part in the IN and promote the publicity of the IN
- I abide as a IN-Mastertrainer or IN-Institute the participation standards and requirements of IN in all my certification courses
- I as an IN-Mastertrainer or IN-Institute continuously expand my abilities, knowledge, and courses, in order to keep up with changes regarding standards, guidelines, requirements, and conditions determined by IN
- The board of directors of the IN has the right to modify the agreements, requirements, and conditions that concern the IN-Members, in order to continuously improve IN as a professional, in international high quality standards organization
- I abide by the IN guidelines regarding the use of the IN-Logo and the IN-Seal
- I as an IN-Mastertrainer or IN-Institute use the logo and the seal of IN only for trainings that meet the guidelines, standards, and the Ethics Codex of the IN

- I as an IN-Mastertrainer or IN Institute do not claim ownership of the logo, the seal, or other materials; I only use these in accord with this agreement for the duration of my registered membership at IN
- I acknowledge the certificates issued by all IN Member Institutes and IN NLP Master Trainer worldwide
- I act responsibly and ethically in my interactions with clients
- The board of directors of the IN has the right and the liability to remove my name from the register and to withdraw my status and its privileges, if I should offend against one of the predetermined agreements and conditions
- the IN is an organization whose members commit themselves through the membership itself to meet the quality standards developed by IN, while IN takes no responsibility regarding the marketing or the day-to-day business of a member
- Especially concerned for IN Member Institutes: Once a year I write a professional article, that can be published on the website of the IN
- Especially concerned for IN Member Institutes: My IN-Member Institute and its NLP-Mastertrainers will be presented and made public on the IN-Website www.NLP-institutes.net
- with the asked member profile and I will provide unrequested all the respective data as well as any changes
- Especially concerned for IN Member Institutes: I, as the director of my member institute, take full responsibility for the adherence of the IN-Guidelines at my institute
- Especially concerned for IN Member Institutes: I recommend only those institutes with more than 7 NLP trainings for membership at IN of whose integrity I am so convinced that I vouch for these institutes within IN

Guidelines concerning the IN-Logo and the IN-Seal

The IN-Logo may only be used on marketing materials that advertise a training that is in accord with the IN-Guidelines. With the IN-Logo, the following statement needs to be written on the materials:

“This training is conducted in accord with the quality standards of the International Association of NLP-Institutes”

- If the IN-Logo is used on flyers or advertisements that announce different trainings or events, it should be clear which of these will be conducted according to IN-Standards and which not.
- The IN-Logo can be used on business cards and on letterheads, provided that the person using these materials is registered as an IN-Trainer or IN-Mastertrainer. Therefore the following wording should be used: “Registered IN-NLP Master Trainer”
- The IN-Seal may only be used on IN-Certificates, that confirm the participation in a training, that was conducted by an IN NLP-Mastertrainer who is registered on the website of the IN.

Application for admission of the IN see page 250



International Association of NLP-Institutes (IN)



Mitgliedschaft

www.nlp-institutes.net

Mitgliedsvereinbarungen der International Association of NLP-Institutes (IN)

Diese Mitgliedsvereinbarungen sind ein Ausdruck des Selbstverständnisses der IN, sowie eine Selbstverpflichtung jedes Mitgliedes.

Mitgliedschaft in der IN ist als erfahrenes NLP-Institut möglich und auf jeder Qualifizierungsstufe der IN: NLP-Practitioner/NLP-Health-Practitioner, Coach/NLP-Master, Mastercoach/NLP-Trainer, NLP-Lehrtrainer. Jedes IN-Mitglied hat als Aufnahmeantrag das unten stehenden IN-Mitglieds-Statement unterschrieben.

Nur IN-Mitglieder auf der Stufe als NLP-Lehrtrainer IN oder NLP-Institute sind berechtigt mit dem IN-Siegel zu zertifizieren.

Um als NLP-Lehrtrainer (NLP Master Trainer) im IN als Mitglied aufgenommen werden zu können,

- hast du erfolgreich die Prüfung zum NLP-Lehrtrainer (NLP Master Trainer) der IN abgelegt oder entsprechende Nachweise erbracht (z.B. als Lehrtrainer anderer Verbände)
- bietest du keine NLP-Standard-Trainings an (NLP-Practitioner, NLP-Master, NLP-Trainer), die du unterhalb der IN-Standards (18 Tage/130 Stunden) zertifizierst
- hat sich der IN Vorstand für deine Aufnahme als siegelberechtigtes IN-Mitglied auf der NLP-Lehrtrainer Ebene entschieden

Um als Instituts Mitglied im IN aufgenommen werden zu können,

- hast du mindestens 7 NLP-Standard-Trainings (NLP-Practitioner, NLP-Master, NLP-Trainer) erfolgreich abgeschlossen, wobei jedes dieser Trainings mindestens 130 Trainingsstunden innerhalb eines Minimums von 18 Tagen umfasst,
- bietest du keine NLP-Standard-Trainings an (NLP-Practitioner, NLP-Master, NLP-Trainer), die du unterhalb der IN-Standards (18 Tage/130 Stunden) zertifizierst
- sind mindestens 2 IN-Mitgliedsinstitute von deinem professionellen Standard und deiner Integrität so überzeugt, dass sie für dich bürgen
- der IN Vorstand hat sich für deine Aufnahme als IN-Mitglied auf der Instituts Mitglieds Ebene entschieden

Der jährliche IN-Mitgliedsbeitrag beträgt für IN Mitglieder als siegelberechtigtes NLP-Institute 300 Euro (inklusive 2 NLP-Lehrtrainer des Instituts).

Der jährliche IN-Mitgliedsbeitrag beträgt für IN Mitglied als siegelberechtigter NLP-Lehrtrainer (NLP-Mastertrainer) 150 Euro.

Der jährliche IN-Mitgliedsbeitrag beträgt für IN Mitglied als Mastercoach/NLP-Trainer 90 Euro.

Der jährliche IN-Mitgliedsbeitrag beträgt für IN Mitglied als Coach/NLP-Master 70 Euro.

Der jährliche IN-Mitgliedsbeitrag beträgt für IN Mitglied als NLP-Practitioner/NLP-Health-Practitioner 50 Euro.

Ein Siegel kostet 15 Euro.

IN-Mitglieds-Institute schreiben jedes Jahr einen NLP-Artikel der auf der IN-Webseite veröffentlicht wird. IN-Mitglieder verlinken ihre Webseite mit der IN-Webseite.

IN-Mitglieder achten darauf, dass ihr Profil auf der IN-Webseite immer aktuelle ist.

Vereinbarungen und Bedingungen für IN-Mitglieder

Ich bestätige hiermit, dass:

- ich mich an den Ethischen Kodex der IN halte
- ich mich für die IN einsetze, mich aktiv an der IN beteilige und seine Bekanntheit fördere
- ich als IN-Lehrtrainer oder als IN-Institut die Zulassungsstandards und Anforderungen der IN in allen meinen Zertifikats-Kursen einhalte

- ich als IN-Lehrtrainer oder als IN-Institut meine Fähigkeiten, Wissen und Trainings ständig weiterentwickle, um mit den Änderungen der Standards, Richtlinien, Anforderungen und Konditionen der IN überein zu stimmen
- der IN-Vorstand das Recht hat, die Vereinbarungen, Anforderungen und Konditionen der IN, betreffend der IN-Mitglieder zu modifizieren, um die IN als professionelle internationale Qualitätsstandardvereinigung ständig zu verbessern
- ich mich an die IN-Richtlinien bezüglich der Nutzung des IN-Logos und des IN-Siegels halte
- ich als IN-Lehrtrainer oder als IN-Institut die Nutzung des Logos und des Siegels der IN nur für Trainings verwende, die den Richtlinien, Standards und dem Ethischen Codex der IN entsprechen
- ich als IN-Lehrtrainer oder als IN-Institut durch diese Vereinbarung nicht zum Eigentümer des Logos, des Siegels und anderer Materialien werde, sondern dass mir die Vereinbarung das Recht verleiht, diese Materialien im Rahmen der IN-Richtlinien zu nutzen, solange ich registriertes Mitglied der IN bin
- ich als IN-Lehrtrainer oder als IN-Institut die ausgestellten Zertifikate aller weltweit registrierten IN-Institute und IN-Lehrtrainer anerkenne
- ich verantwortungsvoll und ethisch meinen Klienten gegenüber handle
- wenn ich gegen eine der festgelegten Vereinbarungen und Bedingungen verstoße, der Vorstand der IN das Recht und die Pflicht hat, meinen Namen aus dem Register zu nehmen und meinen Status und die damit verbundenen Privilegien rückgängig zu machen
- die IN eine Vereinigung ist, deren Mitglieder sich durch die Mitgliedschaft selbst verpflichten den Qualitätsstandard der IN einzuhalten und die IN keinerlei Verantwortung für das Marketing oder operatives Geschäft eines Mitgliedes übernimmt
- Speziell für IN Mitglieds Institute gilt: Ich schreibe einmal im Jahr einen Fachartikel, den ich der IN zur Veröffentlichung auf der Webseite zur Verfügung stelle
- Speziell für IN Mitglieds Institute gilt: Mein IN-Mitgliedsinstitut mit ihren IN NLP-Lehrtrainern wird auf der IN-Webseite www.NLP-Institutes.net mit dem geforderten Mitgliedsprofil eingetragen und veröffentlicht und ich stelle die Daten dazu sowie jegliche Änderungen unaufgefordert der IN zur Verfügung
- Speziell für IN Mitglieds Institute gilt: Ich übernehme als Leiter meines Mitgliedsinstitutes die volle Verantwortung für die Einhaltung der Richtlinien der IN in meinem Institut
- Speziell für IN Mitglieds Institute gilt: Ich empfehle nur solche Institute mit mehr als 7 NLP-Ausbildungen zur Aufnahme im IN von deren Seriosität ich so überzeugt bin, dass ich mich innerhalb der IN für diese Institute verbürge

Richtlinien zum Siegel und Logo der IN

Das IN-Logo darf nur auf Marketingunterlagen benutzt werden, die ein Training nach den Richtlinien der IN bewerben. Mit dem IN-Logo ist der folgende Satz auf den Unterlagen erforderlich:

"Dieses Training wird in Übereinstimmung mit den Qualität-Standards der International Association of NLP-Institutes durchgeführt"

- Sollte das IN-Logo auf Broschüren oder in Anzeigen benutzt werden, die unterschiedliche Trainings oder Veranstaltungen bekannt machen, soll klar ersichtlich sein, welche davon nach IN-Standards abgehalten werden und welche nicht.
- Das IN-Logo kann auf Visitenkarten und auf Briefpapier benutzt werden, sofern derjenige als IN-Trainer oder IN-Master-Trainer registriert ist. Dabei ist folgendes Wording zu benutzen: "Registered IN-NLP-Master-Trainer"
- Das IN-Siegel darf ausschließlich auf IN-Zertifikaten benutzt werden, die die Teilnahme an einem Training bestätigen, das von einem registriertem IN-NLP-Lehr-Trainer (IN NLP Master Trainer) durchführt wurde.





Professionelle Aus- und Weiterbildung mit Kopf, Herz und Bauch

Spectrum KommunikationsTraining

Stierstr.9 • 12159 Berlin

Fon 030-852 43 41

Fax 030-852 21 08

www.nlp-spectrum.de



19. FORUM SOMMERCAMPUS

Abano Terme/Italien vom 24.07. bis 12.08.06

Dreiwöchige Ausbildungen

- Systemisches Coaching
- Business Coaching
- NLPe: Practitioner, Master, Trainer
- Neuro-Energetisches Coaching + Kinesiologie
- Hypnotherapie nach Milton Erickson
- Mentaltrainer
- Mediation

Zweiwöchige Ausbildungen

- Systemische Strukturaufstellungen (2. + 3. Wo.)
- Entspannungspädagogik (1. + 2. Wo.)
- Lernferien für Kinder und ihre Eltern (1. + 2. Wo.)
- Psychosomatische Arbeit für Ärzte (1. + 2. Wo.)

Einwöchige Ausbildungen

- Heilpraktiker für Psychotherapie (1. Wo.)
- Soziales Panorama (1. Wo.)
- Team- und Konfliktmanagement (1. Wo.)
- Familienaufstellungen der 3. Generation (1. Wo.)
- Tools of the Trade & Touch for Health (1. Wo.)
- Hypnosystemisches Coaching (2. Wo.)
- Spiral Dynamics Integral (2. Wo.)
- Gruppendynamik (2. Wo.)
- Energetische Psychologie, One Brain (2. Wo.)
- Trance & Transformation (3. Wo.)
- Essenz des Business Coaching (3. Wo.)
- Das neurologische Tarot (3. Wo.)
- Intuition, Meme, Synchronizität (3. Wo.)
- Emotionales Gehirn & Biochemie (3. Wo.)



Fon: 030-944 14 900

Fax: 030-944 14 901

E-Mail: info@metaforum.com

www.metaforum.com

Führende Trainer: Stephen Gilligan, Michael Grinder, Gunther Schmidt, Don Beck, Thies Stahl, Matthias Varga v. Kibéd, Alfred Schatz, Insa Sparrer, Lucas Derks, Martina Schmidt-Tanger, Sabine Klenke, Bernd Isert u.a.



NLP-Institut Salgado e.V.

Carlos Salgado gründete 1994 das 'PEOPLE Institut für Menschenkenntnis & Kommunikation' in Freiburg, das er bis 1997 leitete. 1996 entwickelte der gebürtige Portugiese die weltweit einzigartige BIOLANCE®-Methode, die er 2005 patentieren ließ – ein erfolgreiches, auf NLP basierendes Modell, um die Gesetzmäßigkeiten menschlichen Verhaltens zu erkennen und die Vielfalt der Erfahrungen mit Menschen besser zu strukturieren, eine bessere Menschenkenntnis zu erhalten, Enttäuschungen zu vermeiden und Entscheidungen schneller und effektiver zu treffen.

Als selbstständiger NLP-Lehrtrainer bildete Salgado bis 2002 in ganz Europa aus und führte Biolance®- und Mentaltrainings durch. Ende 2002 gründete er schließlich in Freiburg das NLP-Institut Salgado, das er gemeinsam mit seiner Frau Tatjana, Sozialpädagogin, NLP-Trainerin und Coach, führt. Im Angebot stehen Aus- und Fortbildungen rund um NLP: NLP-Basiskurse, NLP-Practitioner, NLP-Master und NLP-Trainerausbildungen sowie Coachingausbildungen. In seinen Trainings legt Salgado besonderen Wert auf eine authentische, klare und kreative Lern- und Arbeitsatmosphäre.

In über 100 unterschiedlichen Kursen hat Salgado bereits rund 2.500 Menschen in NLP aus- und fortgebildet. Zu seinen Kunden gehören Privatpersonen genauso wie renommierte Unternehmen aus dem gesamten Bundesgebiet und der Schweiz, beispielsweise Südwestbank AG, Deutscher Ring Versicherungs AG, Basler Kantonalbank, BASF AG, Novartis AG, Hella Innenleuchten GmbH, Burda Ciscom GmbH, BMW AG, Gütermann AG, Lufthansa Systems GmbH, Saaman Consultants AG und viele weitere.



NLP-Institut Salgado e.V.
Sautierstr. 45
D-79104 Freiburg
Tel./Fax +49 (0)761-470 96 50
info@salgado.de
www.salgado.de

Thies Stahl Seminare



Dipl.-Psych. Thies Stahl, DVNLP-Lehrtrainer und -Lehrcoach

NLP-Ausbildungen und Prozessorientierte Systemische Aufstellungsarbeit

Zertifizierte Aus- und Fortbildungsseminare

Tel.: 04106 82381 www.ThiesStahl.de

Lernen Sie sich und andere zu coachen!

Bereichern Sie Ihre Entscheidungsfähigkeit!

Fördern Sie Ihr Verständnis von Teamprozessen!

Nutzen Sie Ihre emotionale und soziale Kompetenz!

Entdecken Sie die Kraft kreativer Kommunikation!



Lernen Sie NLP

NLP-AKADEMIE SCHWEIZ

BUCKSTRASSE 13 · 8422 PFUNGEN · TEL. 052 315 52 52 info@nlp.ch · www.nlp.ch



„Eine Investition in Wissen
bringt immer noch die besten Zinsen“

Benjamin Franklin - Amerikanischer Naturwissenschaftler und Politiker



Miguel Fernandez

Dipl.-Finanzökonom, NLP-Trainer,
GF der Gainwork AG

seit 1992 als Consultant und
Managementtrainer im Bereich Personal-
und Organisationsentwicklung tätig

m.fernandez@gainwork.de



Rudolf Metzner

Dipl.-Sozialpädagoge, NLP-LehrTrainer,
GF der Mittelbayerischen Lokalfunk GmbH

seit 1994 als Consultant und
Managementtrainer im Bereich Personal-
und Organisationsentwicklung tätig

r.metzner@gainwork.de

Beratungs- und Trainingsschwerpunkte:

- Kommunikation und Marketing
- Vertriebsaufbau und -steuerung
- Managementtraining und Coaching
- konzeptionelle Entwicklung von Beteiligungsprodukten
- Analyse, Angebotskalkulation und Konzepterstellung
- Begleitung von Vertragsgestaltungen
- Erstellung von Beteiligungsprospekten und Emissionsbegleitung

NLP-Schwerpunkte:

- Business-Applikationen
- Persönlichkeitsdiagnostik und –entwicklung
- Systemische Organisationsentwicklung
- Outdoor und Erlebnistrainings

www.gainwork.ch

NLP- Ausbildungsangebote und Erlebnis-
Trainings für Business, Vertrieb, Marketing

www.metaprofil-navigator.de

Computergestütztes Testverfahren für Per-
sonalauswahl, Personalentwicklung
und Mitarbeiter-Coaching

www.consultingforum.de

NLP Trainer, Coaches und Consultants
mit Arbeitsschwerpunkt Business

Gainwork AG
CH-6300 Zug
Innere Güterstraße 4

Fon + 41 0 41 7203249
Fax + 41 0 41 7203471

info@gainwork.ch
www.gainwork.ch

Berufsständische Absicherung für Trainer/innen und Berater/innen bei Berufsunfähigkeit mit vereinfachter Gesundheitsprüfung

Die Umfrage der TRAINERversorgung e.V. zum Thema Absicherung bei Berufsunfähigkeit, an der über 300 Trainer/innen teilgenommen haben, lieferte ein erstaunliches Ergebnis. Rund 70% der Befragten verfügen nicht über eine Absicherung bei Berufsunfähigkeit.

Stiftung Warentest und Verbraucherverbände weisen regelmäßig darauf hin, dass eine Rente bei Berufsunfähigkeit eine der wichtigsten Absicherungen für Selbständige und Freiberufler/innen ist.

Berufsunfähigkeit im Sinne der privaten Versicherer liegt vor, wenn der Versicherte zu mindestens 50% aus unfall- oder krankheitsbedingten Gründen über einen Zeitraum von mindestens sechs Monaten nicht in der Lage ist, dem Beruf nachzugehen.

Der Rahmenvertrag der TRAINERversorgung e.V. bietet eine berufsständische Absicherung für den Fall der Berufsunfähigkeit mit Gruppenrabatt und vereinfachter Gesundheitsprüfung an.

Bei Abschluss einer Berufsunfähigkeitsrente von EUR 1.000,00 brauchen die Mitglieder der TRAINERversorgung e.V. lediglich zu erklären, dass sie innerhalb der letzten 12 Monate nicht länger als 6 Wochen krank waren. **Das Ausfüllen von langen Fragebögen zur Gesundheit entfällt.** Somit ist die Gefahr der vorvertraglichen Anzeigepflichtverletzung, die im Ernstfall zur Leistungsverweigerung führen kann, ausgeschlossen.

Der Rahmenvertrag sieht eine sofortige Rente bei mindestens 6-monatiger Berufsunfähigkeit vor und verzichtet auf die Möglichkeit der abstrakten Verweisung auf andere Berufe.

Zugänglich ist die Absicherung für Trainer/innen, Berater/innen, Dozenten, Dozentinnen und Coachs. Voraussetzung ist die Mitgliedschaft in der TRAINERversorgung e.V. (Jahresbeitrag EUR 20,00, Sonderkonditionen für DVNLP-Mitglieder).

Weitere Informationen erhalten Sie über Edit Frater
TRAINERversorgung e.V. in Köln. Telefon: 0221-331 79 87
eMail: ef@trainerversorgung.de
webseite: www.trainerversorgung.de



Robert Dilts



Fred Gallo



Wolfgang Lenk



Max Schubach

Regelmäßige Fortbildungs-Angebote am mei-berlin zur
Aufstellungsarbeit - Energetischen Psychotherapie -
Klinischen Hypnose - NLP - Prozessorientierten Psychologie.

Aktuelle Angebote:

Klinische Hypnose

Hypnotherapie Kompakt für Fortgeschrittene
Dr. Wolfgang Lenk
Mi 20. - So 24. September 2006, 580 €

Prozessorientierte Psychologie

Prozessorientiertes Coaching
Dr. Max Schubach
23. - 27. Oktober 2006, 750 €

Prozessarbeit mit Symptomen und Hypnotherapie
Dr. Max Schubach
28. - 29. Oktober 2006, 230 €

Energetische Psychotherapie

Energetische Psychotherapie (EDxTM) Ausbildung
Dr. Fred Gallo
Beginn: 09. - 12. November 2006, 630 €

warburgstr. 17. 10825 berlin
fon & fax: 030 . 781 77 95
bürozeit: do 9 - 12
www.erickson-institut-berlin.de
mail@erickson-institut-berlin.de

berlin

milton erickson institut



Karin Pätze Consulting

www.kp-business.com

Frintroperstraße 470

D-45359 Essen

nlpessen@aol.com

Fon + 49 0 201 8696701

Fax + 49 0 403 603301741

Karin Pätze

NLP-Lehrtrainer, Pharmareferentin
Fachzeitschriftenautorin

seit 1998 als Consultant und Managementtrainerin
im Bereich Personal- und Organisationsentwicklung
tätig

Beratungs- und Trainings Schwerpunkte:

- Persönlichkeitsentwicklung
- Einzel- und Teamentwicklung
- Kommunikation und Führung
- Vertrieb

NLP-Schwerpunkte:

- Emotionale Kompetenz
- Sport-Coaching
- Outdoor Trainingsprogramme mit Pferden
- Zertifizierte NLP-Ausbildungen Business
- Coaching



Erfolg ist das sichtbare Zeichen effektiver Kommunikation und Führung.
Die Qualität der Führungskompetenz und der Kommunikation im Management
beeinflusst maßgeblich die Struktur und den Erfolg eines Unternehmens.

Wir entwickeln gemeinsam mit Ihnen Strategien, Handlungskonzepte und
Trainings, um Ihr persönliches Potenzial und das Ihres Unternehmens
optimal entfalten zu können.

Seminarangebote

- NLP-Practitioner, -Master, -Trainer Ausbildungen
- Outdoortraining mit Pferden für Führungskräfte
- Einzeltraining und Karriereberatung

www.kp-business.com

NLP- Ausbildungs- und Trainingsangebote
für Business, Sport und Persönlichkeits-
entwicklung

www.consultingforum.de

NLP Trainer, Coaches und Consultants
mit Arbeitsschwerpunkt Business

www.metaprofil-navigator.de

Computergestütztes Testverfahren für Per-
sonalauswahl, Personalentwicklung
und Mitarbeiter-Coaching für die
Bereiche Management und Vertrieb



metzner
CONSULTING

Rudolf Metzner
D-85051 Ingolstadt
Eisvogelstraße 24

info@rudolfmetzner.de
www.rudolfmetzner.de
Fon + 49 0 841 975179

Rudolf Metzner

Dipl.-Sozialpädagoge, NLP-LehrTrainer,
GF der Mittelbayerischen Lokalfunk GmbH

seit 1994 als Consultant und Managementtrainer im
Bereich Personal- und Organisationsentwicklung tätig

Beratungs- und Trainingsschwerpunkte:

- Vertrieb, Marketing
- Strategische Positionierung
- Unternehmenskommunikation
- Trainer, Berater und Coach-Ausbildungen
- Personalentwicklungsberatung

NLP-Schwerpunkte:

- Business-Applikationen
- NLP-Anwendungen zur Organisationsentwicklung
- Persönlichkeitsdiagnostik und -entwicklung
- Zertifizierte NLP-Ausbildungen Business



Eine professionelle Unternehmenskommunikation und ein effizientes Management sind der Schlüssel für den Erfolg eines Unternehmens.

Unsere Beratungsleistung umfasst die Entwicklung von effizienten Kommunikationsstrategien, erfolgreichen Handlungskonzepten und gezielten Trainings für Entscheidungsträger,

Mitarbeiter und Unternehmen.

Die Programme werden auf die individuellen Anforderungen unserer Kunden zugeschnitten und in praxisbezogenen Trainingsmaßnahmen angeboten.

Wir arbeiten branchenübergreifend mit kleineren, mittleren und großen Unternehmen zusammen, die sich aktiv

dem Wandel stellen.

Wir verstehen uns als Partner unserer Kunden, unterstützen Sie bei der Zukunftssicherung ihrer Organisation und helfen Ihnen die bereits vorhandenen Potentiale zu erschließen und weiter zu entwickeln.

www.metzner.biz

NLP- Ausbildungs- und Trainingsangebote
für Business, Vertrieb, Marketing

www.consultingforum.de

NLP Trainer, Coaches und Consultants
mit Arbeitsschwerpunkt Business

www.metaprofil-navigator.de

Computergestütztes Testverfahren für
Personalauswahl, Personalentwicklung
und Mitarbeiter-Coaching für die
Bereiche Management und Vertrieb

4th Generation NLP

A Fusion of NLP, Psycho-Spiritual Integration, Clean Language and the Emergent Knowledge of David Grove

“I sent you a man, you sent me back a wizard. When can I do the course?” Shatki, Vancouver

Courses available:

4th Gen. NLP Master Practitioner (4-day modules, 140 hours contact)

7-day intensive retreats of applied 4G NLP:

Authentic Leadership, Authentic Relationships

A 4th Gen. top-up for NLP Masters and Trainers

With Steve Saunders, the creator of 4G NLP

Sponsor of the 3rd Integral NLP Conference, 9-12 June 2006 (www.nlpdevelopment.org.uk)

Contact: steve@holigral.co.uk

Tel: +44(0) 14 58 83 31 04



1. ZUKUNFTSKONGRESS Abano Terme/Italien vom 04. bis 06.08.2006

Zukunftskongress für persönliche und systemische Entwicklung – „Pathways of Change“
Eine inspirierende Vielfalt moderner Veränderungsarbeit aus erster Hand

Ausgewählte Präsentationen:

- Business-Coaching als Change Management
- Neuroenergetisches Coaching
- Emotionale Intelligenz und Trance
- System-Dialog – Zusammenspiel der Methoden
- Personality Marketing philosophisch hinterfragt
- Neue Wege in Bildung und Erziehung mit NLP
- IPEG-Verfahren zur Entspannung im Wasser
- Erweiterte, Intuition, Meme und Synchronizität
- Veränderungsprozesse in Organisationen
- Integration von NLP mit der Arbeit von B. Kathie
- NLP – Systeminterventionsmuster
- Beitrag des Schamanismus zu pers. Wachstum

- Konflikte lösen – Beziehungen bewahren
- Spiral Dynamics und soziale Entwicklung
- Leadership and Alignment
- Modeling Nature – Leben wie ein Delphin
- Gesellschaftsbilder und soziale Verantwortung
- Das Body Talk System – Sprache der Gesundheit
- Systemische Strukturaufstellungen
- Rituale der Veränderung
- Das emotionale Gehirn
- Metaphern, die Ihr Leben verändern
- Weisheit und Macht – Eine notwendige Einheit
- Erziehung zum Frieden – Friedenspädagogik



Fon: 030-944 14 900

Fax: 030-944 14 901

E-Mail: info@metaforum.com

www.metaforum.com

Führende Referenten: Stephen Gilligan, Michael Grinder, Gunther Schmidt, Don Beck, Thies Stahl, Matthias Varga v. Kibéd, Alfred Schatz, Insa Sparrer, Lucas Derks, Arline Davis, Walter Ötsch, Sabine Klenke, Bernd Isert u.a.





Vergiss deine Brille

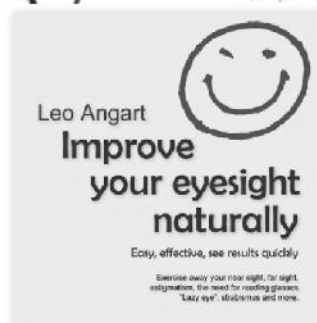
Mit effektiven und gezielten Übungen zurück zur natürlichen Sehkraft



ISBN 3-485-01053-7



ISBN 3-485-01029-4



ISBN 3-937533-08-8

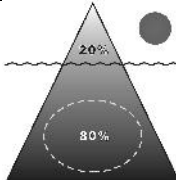


Leo Angart

Berlin Juni 4.-5. Wien September 16.-17 München 4.- 5. November Berlin 25. 26 November

Das weltweit erfolgreiche Sehtrainingsprogram mit Leo Angart

www.vision-training.com/de

Prof. Dr. Barbara Schott	Managementberatung Prof. Dr. Barbara Schott & Associates Seminare und Coaching im Management		Lehrcoach/Lehrtrainerin, (DVNLP); Lehrcoach/Lehrtrainerin (ECA); Trainerin der INLPTA
---------------------------------	--	--	---



Prof. Dr. Barbara Schott

Managementberaterin, Lehrcoach/Lehrtrainerin, DVNLP

Sie ist bekannt geworden als Management-Trainerin für Top-Unternehmer und als Management-Coach für Spitzenleistungen in der Führung. Mit faszinierenden und begeisternden Methoden bringt sie Führungskräfte, vor allem in sehr verantwortlichen, oberen Führungspositionen, auf Erfolgskurs. Besonders gefragt ist ihre Unterstützung als Coach in schwierigen Führungsentscheidungen. Die Basis ist ihre eigene Spitzenkarriere im Vertrieb. Sie hat als einzige Frau in Deutschland die Position einer Filialdirektorin eines großen deutschen Versicherungskonzerns erreicht und diese Position erfolgreich ausgefüllt. Untermuert wird ihr Praxis-Know-how durch fast 20 Jahre Forschung und Lehre im Bereich Marketing und Vertrieb.

Spezialisiert auf: Training und Beratung von Führungskräften, Coaching von Einzelnen und Teams.

Postfach 810120 • 90246 Nürnberg • Tel. 0049 (0)911 26 25 75 • Fax 0049 (0)911 26 34 73
E-Mail: info@management-coaching • www.management-coaching.de



Die Kunst professioneller Kommunikation

NLP & Coaching-Institut Nielsen

Nandana & Karl Nielsen

Telefon: 030 - 21 47 81 -74 Fax: -73

D - 10777 Berlin - Winterfeldtstr. 97

Seminarräume 10 Minuten vom Bahnhof Zoo

Alle NLP- & Cochausbildungen



International Association of NLP-Institutes (IN)

Application for admission of the IN

www.nlp-institutes.net/membership.htm

I hereby apply for admission to the IN on the level (membership fees see page 236):

NLP Practitioner, NLP Health Practitioner, Coach, NLP Master, Mastercoach,
 NLP Trainer, NLP Mastertrainer, experienced NLP-Institut

1. I support the good reputation of the IN and of NLP, and abide to the ethics and quality guidelines of the IN.
2. I only recommend and partake in such certified NLP trainings, that comply with the quality standards of the IN.
3. In dealing with trainees, colleagues and competitors I'm always fair and cooperative.
4. I apply myself for the IN, will act as an IN contact for those who seek information about the IN and keep my personal information on the IN website updated.
5. I assume the obligation to advertise NLP in its highest quality, in my own manner and with the means available to me and support networks and quality circles in the IN.

Place, date: _____ Signature: _____

Aufnahmeantrag in die IN

www.nlp-institutes.net/mitgliedschaft.htm

Ich beantrage hiermit meine Aufnahme in die IN auf der Stufe (Mitgliedsbeiträge siehe S. 238):

NLP-Practitioner, NLP-Health-Practitioner, Coach, NLP-Master, Mastercoach,
 NLP-Trainer, NLP-Lehrtrainer (NLP-Mastertrainer), erfahrenes NLP-Institut

1. Ich unterstütze aktiv den guten Ruf der IN und des NLP und halte mich an die Ethik- und Qualitätsrichtlinien der IN.
2. Ich empfehle und beteilige mich nur an solchen zertifizierten NLP-Ausbildungen, die mit den Qualitätsstandards der IN vereinbar sind.
3. Mein Verhalten im Umgang mit Seminarteilnehmern, Kollegen und Mitbewerbern ist fair und kooperativ.
4. Ich setze mich für die IN ein, bin auch Ansprechpartner der IN für andere, die sich über die IN informieren möchten und halte meine Daten auf der IN-Webseite aktuell.
5. Ich verpflichte mich, mit meinen Mitteln und in meiner Art, NLP in hoher Qualität bekannt zu machen und unterstütze Netzwerke und Qualitätszirkel in der IN.

Ort, Datum: _____ Unterschrift: _____

