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# Introduction

NLP has its roots in three very famous Psychotherapists. It developed in the early 70s. In those days Richard Bandler and John Grinder observed and modelled what really worked in the approaches of the founder of Gestalt Therapy, Fritz Perls, the Grande Dame of Family Therapy, Virginia Satir and the very famous Hypnotherapist, Milton Erikson. They brought together the very best of these approaches and developed easy to apply step-by-step protocols (NLP interventions) that can be highly effective and successful used in Psychotherapy, Management, Education and all areas of human communication.

Therefore, I'm very happy for the opportunity to present in this Yearbook for Psychotherapy 2022 the latest developments in NLP of very experienced Master Trainers from all over the world who have a long and rich experience in using NLP. All of the authors, except Hamid Reza Yousefi – he is Psychological Psychotherapist and Psycho-oncologist –, are “NLP Master Trainer, IN” in the International Association of NLP Institutes with 8,600+ members in 91 countries.

Nandana Nielsen from Germany presents how Virginia Satir influenced NLP. When she developed the Parts Party she also established the roots of Constellation, the positive intention of inner psychic parts and NLP Reframing.

Reza Omraie from Iran explains how to use NLP for Anxiety Disorders. He describes his own personal experiences in psychological-psychotherapeutic practice and provides a broad perspective insight into current therapeutic and methodological fields that are included in psychological-therapeutic practice.

Hamid Reza Yousefi from Germany introduces his systemic concept of Mixurative Psychotherapy where the psychotherapeutic use of NLP is a fundamental part of this approach. The aim of his resource- and solution-oriented method is to restore the psychological balance and to deal with psychological stress in a systemic way.

Habiba Zmerli Triki and Sehil Triki from Tunisia show the benefits of NLP for medical staff during the Covid pandemic 2020. They share their experience of working with the medical staff in a hospital in Tunisia.

Bruce Grimley from Great Britain applies NLP to Coaching. He presents in his 7C's model how we can be the best version of ourselves.

Alicja Gałązka from Poland explores how NLP and positive coaching can enhance the well-being of students and teachers in the COVID reality. She provides very practical exercises that can be easily used in the classroom.

Christian Hanisch from Germany presents his approach of emotion-Sync® that he developed from NLP to work effectively with hindering beliefs. His focus is on the energy that holds negative thoughts in the psychic system and the effectiveness of single sessions overexciting neural connections through emotionSync®.

Brian Cullen from Japan uses NLP for eliciting and using Magic Moments in Music, in Education, and in Life. He highly recommends the reader to enrich his life by identifying and intensifying such moments.

Karl Nielsen from Germany intensified Mindfulness through NLP. Besides the theoretical foundations, he also offers two exercises where the reader can directly experience NLP intensified Mindfulness. This is an excellent chance to intensify health, happiness, and success now.

May this edition of the Yearbook for Psychotherapy 2022 be engaging for you, the reader, and give you many creative impulses for your own practical work with people who need therapeutic help.

Karl Nielsen  
Berlin, January 2022

# How Virginia Satir influenced NLP

## Variations of Parts Party

Nandana Nielsen

### Summary

The following article describes reinterpretation as NLP reframing. Reframing was described in the books of Bateson, Jackson, Haley and Weakland (1956) and Watzlawick u.a. (1967) in communication research and therapy. Reframing means, among other things, to decide oneself about a meaning. Thereby a new frame is set around impressions, experiences or assessments, and to consider different choices in which the meaning takes on a different significance. In psychology it is used in systemic therapy. Virginia Satir started it (Moskau, G., 1992), Erickson enriched and enchanted it with his contributions in hypnotherapy (Haven, 2005), and in NLP reframing is an important field. How do you deal with the “good intentions” of internal parts? Parts Party and Six-step-reframing inspire many people who are open to personal growth. They can discover the wonderful opportunities and potentials behind rejected behavior that are waiting for them to be discovered and lived. Parts Party can be conducted with one person and with many people.

Count your blessings, not your problems.

Never be afraid to try something new.

And remember,

ordinary people built the ark –

experts built the Titanic

Unknown

### Keywords

NLP, Parts Party, Reframing, Six-Step, Satir, Unconscious personality part, systems of all parts, changing disruptive behaviour, contacting the unconscious, positive intention, growth.

## 1. Inspiration of a model

Virginia Satir, the brilliant woman founder of systemic family therapy, was one of the 3 models (Perls, Satir, Erickson) used for the development of NLP. Her approach of therapeutic work with families, couples and individuals, as well as her courses for psychologists, social workers and other experts in the therapeutic field, were a great source of inspiration and insight for Bandler and Grinder (1975/1976). She had been working with families since the 1950s, which was completely against the therapeutic tradition, and in 1959 offered family therapy courses at the Mental Research Institute (MRI), in California, USA. MRI is one of the founding institutions of short-term and family therapy. It has been a leader for ideas in the field of interactional/systemic studies, psychotherapy, and family therapy. Throughout her life, she had a very alert mind, animated by helping families to become functional families. A "functional family" is the Systemic Family Therapy term for a family where each family member can communicate his or her needs, is taken seriously, and where freedom is a great value in the family.

Bandler recorded Satir's seminars between 1972 and 1974. At the beginning, he was 22 years old, Virginia Satir 56 years old and an experienced family therapist:

"As always, Bandler proved exceptionally talented at learning other people's behaviour patterns quickly and effectively. He used a strategy he had used earlier in the musical field. When he wanted to learn the style of a musician he admired, he would listen to their recordings until he managed to identify with them to such an extent that he could imitate them reasonably accurately." (Walker, 1996 – translated from German)

When he recorded her workshop, accompanied by his talent for intuitively understanding Virginia's practice, he focused inwardly, and began to imitate her unconsciously. This way the following incident occurred:

"Throughout the seminar he (Bandler) was isolated in his recording room; there was only one microphone contact with the seminar room. He had a pair of two-channel headphones and was tuning the recording in one ear while listening to cassettes of Pink Floyd in the other. Last week Virginia had staged a counselling session and asked the participants what they would now do with it, drawing on the material she had taught them. Then participants seemed stuck. Richard stormed into the seminar room and successfully

dealt with the problem. And Virginia said: "That's exactly right." Richard found himself in the strange position of knowing more about Virginia's patterns than any of the participants, without having consciously tried to learn them." (O'Connor, Seymour; 14th ed. 2004/1992– translated from German)

John Grinder's gift of modelling some of Virginia Satir's patterns from this natural talent of Richard Bandler, allowed him to make them explicit and thus captured parts of Virginia Satir's approach.

In the 1970s Richard Bandler, John Grinder and Virginia Satir had a very productive time. In the book "Structure of Magic I", published in 1975, Bandler and Grinder made a dedication to Virginia Satir, who gave them her intuitions about people and they passed on this view in this book. In the following book "Structure of Magic II" published in 1976, Virginia Satir was also the godmother for topics such as: Incongruities and Meta-Techniques, Family Therapy and other motifs. (Bandler, Grinder 2nd ed. 1984/1980) (Bandler, Grinder; 2nd ed. 1984/1982)

Bandler, Grinder and Satir learned from and with each other, were enthusiastic, and discovered many things on their common path. They supported people on their paths of consciousness, the development of their communication, and attention for their sense of self-esteem.

In 1976 the 3 authors: Virginia Satir, Richard Bandler and John Grinder published: "Talking with Families. Conversational Patterns and Therapeutic Change." (Satir, Bandler, Grinder; 2nd ed. 1983/1978). Congruent communication, ideas for conflict resolution and feelings and caring within the family were impulses that were central to family therapy.

## 2. Resources from Virginia Satir

Satir conveyed her inner attitude towards people in her videos. In her sessions, she remains present, is very kinaesthetic, has a warm language and a life-affirming attitude. She holds one of the client's hands with her right hand and often invites the left hand to join it. People melt away. You can't say that they are only listening. They are drawn to the strength and the aura of Virginia. They smile. This brings the whole family into a state of relaxation. When Satir works, they are all one system. (Video: Virginia Satir: "The Essence of Change", 5.10.2021).

Satir was convinced that everyone can grow. That people are full of fear when changes arise and when they do not know how to reposition them-

selves. Satir had a Tao (Mitchell, 2006) orientated mind-set, like C.G. Jung (Alt, 1983), Alan Watts (Watts, et al. 1975), and Milton Erickson. This is the mind-set of the Eastern teachings of the Tao. She did not advocate the old form of psychotherapy where the therapist was the healer and the patient was the sick person. For her, both the therapist and the client were wounded healers. She had recognised that people want to develop and give strength to their souls. This woundedness, which accompanies us throughout our lives, consists of crises that do not need solutions. They heal through a change of meaning, inner wisdom and facing one's thoughts. This is how the steps for change begin. It needs a life-affirming therapist and courageous clients. (Laura S. Dodson in: Moscow/Mueller; 1992)

### 3. Satir's philosophy

What is her stability in her work? Among other things, she has an idea. She knows that people have learned a lot in their lives from their families. The "coping strategies" from families are no longer modern. Relationships, families, the dreams of young people require new "coping strategies". Satir has an alert eye. Man is part of history. When he enters into a relationship after 20 or 30 years, the mechanisms for shaping this relationship cannot already have been learned. Then one learns new. What needs to be supported for a lifetime? It's all about self-esteem, communication, the rules of the family, the whole system. Families often have destructive patterns of interaction that have to be developed more positively by the next generation. Virginia Satir was convinced that the learned patterns of interaction can be unlearned and that people strive to increase their self-esteem and they can develop productive patterns in their own family:

"When a human being lives more humanly: it is a person who understands, values and develops his body, finds it beautiful and useful; a person who is real and honest with himself, about himself and others; a person who is willing to take risks, to be creative, to be competent, to change when the situation demands it, to find ways to accommodate new and different things, to keep the part of the old that is useful after all and to discard the part that is not."

(Satir, Virginia: 13th ed., 1998/1975 – translated from German)

In order to learn new coping strategies, old role models have to fall. To realise that you were a child when you internalised your family's belief systems is of essential relevancy. It is important to check what percentage of that is



still true today. When a person becomes a shaman, he learns from another shaman all the wonderful secrets that shamans have been learning for ages. The ability to adapt to our permanently changing times is today a highly needed outstanding quality. Virginia Satir understood this *Zeitgeist*. She had been involved in working with families since the 1950s, always trying to learn things to improve her help. At the beginning of the 70s, she started with family sculpture. She taught the families who came to her that they should not work on their actual family, but that they should get to know their own family of origin. To realise that their parents were not demigods, but simply parents – who erred, who loved, who were euphoric, and desperate. (Satir et al.; 1995)

#### 4. Re-interpretation (Reframing)

Satir had developed a model with the “Parts Party” that supports identification, transformation and integration of a person’s inner parts and resources. The reframing used in Parts Party was the basis for the 6-Step-Reframing in NLP: identify the problem, establish communication, explore the positive intention, activate the creative part, ecology check, and taking responsibility. Using the following link you can find the NLP cards with detailed instruction of the required steps of the 6-Step-Reframing technique. In the English power point it is in Card 30: “Six-Step Reframing” on slide 32: <https://www.nlp-institutes.net/sources/material/nlp-practitioner-cards-english-and-espanol>

Both models deal with the aspects of the unconscious parts, the positive intentions, and a behaviour that should be changed. This perspective is known as reframing – the inner experience gets a new meaning: the unconscious parts and the positive intention lead to a perception of resource orientation, which leads to a way for solution or growth. This reframing brings hope: I can do something that I recognise and approve of by focusing on my positive impulses.

*What are the inner parts?* In NLP, parts are personality parts that lead their own life and yet are connected to other parts of the system, sometimes good, sometimes bad. Parts have a task in the system and this task always has a positive intention. Parts are treated as persons in NLP. The part has its own will that it can use. The more the inner parts know each other, the more comfortable the person feels with the parts living under the skin.

*What is the “positive intention”?* The unconscious personality parts have a positive intention, and they have a positive function. In reframing, this working hypothesis, of positive intention, is introduced as a fact. In NLP, positive intention is often used in change techniques. Here one does not go into the negative aspects of the behaviour, but asks: “What *is* the positive intention of this part?”

For positive intention, you separate the behaviour from the identity of the person. Behaviour is about rules and norms and sanctions, positive and negative. Behaviour is about setting transparent boundaries and maintaining conditions that protect a social community.

At the identity level the core of the human being or soul is dignity, respect, mindfulness, gratitude, wisdom, and other values. They are not conditional, but a matter of decency and a part of democracy. A person should consider another person as “good”.

“Positive intention”, the attitude that people are good, is a basic attitude and also a belief system, in both NLP and in the Parts Party of Virginia Satir. This has more of a pragmatic character. Assume that people are all right, even if their behaviour is unusual. This attitude means that one increasingly has a relaxed communication with one’s fellow human beings and strives to keep one’s focus on goals, energies and constructive exchange. This is good for most people and brings them closer to “positive intentions”.

## 5. All parts form a unity

In our encounters with other people, we tend to do as if, what these people express is their complete person. We have no awareness of the fact, that people in different contexts always express only a part of their whole being. We have the tendency to think that one part is the whole.

Even when dealing with ourselves, we try to appear as a whole. This effort leads us to reject, deny or ignore certain parts of ourselves. We prefer to pay attention only to the parts we find pleasant. We try to live according to our values and hide from ourselves the parts that do not fit our values. We are not aware that these parts, many of our idiosyncrasies, can be transformed in many ways and have much to contribute to the fullness of our lives and that their integration makes our lives easier and more complete.



It is similar with the parts as it is with the weather. The weather doesn't care if we like it. We won't be able to change the weather, but we can change our reaction to it. Or, as Karl Valentin says: "I am happy when it rains, because when I am not happy, it rains too."

## 6. All parts have resources

All our parts are resources and feed our desire to grow. Unfortunately, most of us label our different parts into two categories: the good and the bad. Parts that we reject and suppress we do not recognise in their potential and, more importantly, these parts cannot be hidden. The more we distance ourselves from them, the greater the "noise" they make to escape their predicament. As long as we belittle, hide, reject or deny parts of ourselves, we cannot fully and freely develop and use the energy, the potentials that are contained in them. We spend a lot of energy keeping rejected parts from showing themselves to the world instead of using that energy to explore and express the resource, the positive intention of that part.

We organise our inner parts to fit the image we want of ourselves, but not necessarily our inner wisdom. It is possible to change any part of ourselves at any time. This also applies to the parts we find unpleasant.

Our parts themselves strive for a harmonious wholeness that allows diversity, growth and wisdom. If we open ourselves to this process, exploring our parts rather than judging them, we can steer the direction of this process and enjoy the fullness of our possibilities in dealing with the world.

What prevents us from being interested in all our parts are our beliefs and the rules we have constructed from our life experiences. These rules of life determine how we relate to others, who we should be and who we should not be. They serve the positive intention of strengthening and stabilising our self-esteem. If, for example, we forbid ourselves to be angry, then

this prohibition follows the idea that we ensure our survival while suppressing our anger. A goal that is positive in itself often leads to negative consequences.

In most cases, we have learned these rules and beliefs in childhood and from them we have drawn the conclusion of how to behave in order to be lovable. When we then start to hide parts that contradict our rules of life, we disconnect from our inner wisdom and often experience feelings of loneliness and emptiness. Or we live our anger and create the legitimacy that we are so authentic. This legitimisation structure also prevents us from finding the potential of this aspect, from transforming this part so that we can live its potential.

Only when we recognise all parts as belonging to us, only then can we become connected to our potential and thus have an excellent possibility to support our growth. We take an interest in all parts and develop a great awareness of our inner wealth.

## 7. Acknowledge parts

By accepting parts that we have previously perceived in a distorted way as they actually are, we can increasingly develop the wholeness of our being. In doing so, we open ourselves to the present and accept what is. Then the fear or panic that accompanies us when we ignore, distort or deny parts disappears and we reduce the stress that we have imposed on ourselves through this effort. Acknowledging all our parts supports us to live in the present reality and to deal with our rules and our inner wisdom. In doing so, we transcend our self-imposed limitations, expand our choices and increasingly live the unfolding of our potential. We become more and more like our true being!

In the recognition of rejected parts lies the first step towards change. Virginia Satir developed the "Parts Party" for this work, which leads to taking a holistic perspective in relation to all parts. This perspective helps to recognise that our self is a wholeness and that each part indispensably belongs to and helps to shape this wholeness. She herself states:

"If we only accept the "good", "clean" and "right" parts of ourselves, this usually leads to us feeling dull, uninteresting and empty. We suppress a lot of potential energy. This distracts from our overall being, as each part is important to the whole and contributes to it being more powerful overall. Despite their specific function, each part is a hologram of our being. The

parts are like the individual cells of our body, which contain both the specific message for their own special function and the entire genetic programme. Each of our parts contains the totality of our being. Conversely, this wholeness can also characterise all our parts once we integrate them.” (Virginia Satir et al.; 1995/1991 – translated from German edition)

## 8. Variations of the Parts Party Process

The aim of the Parts Party is to transform the relationship between the parts into a mutual cooperation.

The essential basic assumptions of Virginia Satir, in her work on the integration of multiple parts of a person, can be described in 3 statements:

- The different parts of our personality are interconnected and interdependent. They form a unity.
- All parts have resources.
- Some parts we recognise and accept, some parts we reject, ignore or deny and some parts we are not aware of because they are asleep. It is not enough to awaken these parts, they need to be nurtured and actively used.

The parts model of NLP has its roots in the “Parts Party” from Virginia Satir. The concept of parts is used to explain the often-contradictory impulses we have for certain actions. One part of us desires to go forward while another wants to go back. NLP deals with such conflicts through techniques such as reframing, parts integration, and the “Parts Party”. In the “Parts Party” in NLP, the central aim is to create congruence or rapport with oneself, to appreciate the parts and to access the useful aspect of each part. When all the parts of a person cooperate with each other, there are no obstacles to acting and striving for outcomes that the person desires. There is a great freedom of choice, which in NLP means having the ability to respond to a situation with more than one emotion or behaviour.

The “Parts Party” has undergone changes again and again. This format inspires many trainers to develop it further for groups and individuals. Satir described it first in 1978 in her book “Your many faces”, where she wrote about her personal parts in a theatrical performance.

On the website of the International Association of NLP Institutes (IN): [www.NLP-Institutes.net](http://www.NLP-Institutes.net) we describe step by step in the resource area the original “Parts Party” from Virginia Satir, the NLP version from Robert McDonald, the application from Systemische Strukturausstellung (SySt)

and how it can be used in the Social Panorama approach of Dr. Lucas Derks. The version of SySt is how it can be used in Constellation and the approach of Dr. Lucas Derks allows to do constellation in the imaginary inner mental space very similar to the Constellation approach just without representatives and all inside the mind with NLP submodalities work. [www.nlp-institutes.net/sources/material/parts-party-from-virginia-satir-english-version](http://www.nlp-institutes.net/sources/material/parts-party-from-virginia-satir-english-version)

## Conclusions

Bandler, Grinder and Satir have the conviction that people want to evolve. Reframing is offered as a method for dealing with hurts, changes, the joys and sorrows that life offers, to give new meaning to the inner experience and to open up to inner growth and potential.

In reframing we are dealing with the hindering or limiting beliefs of a person. Beliefs are about rules, norms, and sanctions. They are about conditions, about setting transparent boundaries, and protecting a social community. Identity is about values. Dignity, mindfulness and respect are not conditional – these values have to be filled with meaning. Parts that are not integrated consume much more of our energy. There is great wisdom in accepting all the parts and following this process of our development. The unconscious parts and the positive intention, lead to a perception of resource orientation and thus a path is taken to resolution and growth. This is an offer to live more humanly.

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## Short Biography

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# Anxiety Disorder

## Concepts and Aspects the NLP method

Reza Omraei

### Summary

The feeling of fear is a constant within human instincts. As such, it fulfils a necessary guiding and protective function against actual or perceived threats. Differentiated from it, anxiety disorder is a long-term mental illness whose destructiveness experiences different manifestations. Anxiety disorder can be distinguished from a variety of phobias, which represent different gradual and structural impairments to a person's quality of life. These are briefly explained and presented with their most well-known symptoms. There are several therapeutic methods and models available for their treatment, some of which are mentioned and presented. A selection of these therapy methods allows a sketch of therapeutic application areas, which in turn have different help and practices. These are used differently in patients, depending on the severity and duration of a phobia. This is followed by a description of personal experiences in psychological-psychotherapeutic practice and provides a broad perspective insight into current therapeutic and methodological fields that are included in psychological-therapeutic practice.

### Keywords

Anxiety Disorder, NLP, Panic disorders, Agoraphobia, phobia, Acrophobia.

### What are anxiety and anxiety disorders?

Fear is a natural feeling that warns people of dangers and threats (Jüttemann, 2013). The feeling of anxiety alerts the body and is subject to a normal stress reaction, which increases the adrenaline excretion. Man begins to weigh the danger of a situation and his options for action in order to be able to take appropriate defensive measures. These typically consist of reactions such as flight, waiting or attack. Once the threat situation is over, the fear

disappears. It thus has a situational as well as individual content. Although this can be studied in a systemic and systematic way, it is difficult to generalize in terms of its different manifestations. Fear has a wide range of manifestations, which are fundamentally distinguished between fear as a state of anxiety and fear as a property of trait anxiety (Comer, 1995).

An anxiety disorder behaves in a contradictory way. It is present when anxieties occur in situations that are not dangerous in themselves. It is not based on a specific trigger that would allow a conclusion to be made of a real dangerous situation. Those affected experience them psychologically and physically with varying degrees of intensity and are often subject to the characteristic of the irrationality of their fears. People may recognize that their fear is inappropriate or unfounded, but they are unable to avoid or control it. This results in concrete restrictions on the daily lives of those affected. These have a concrete impact on the perception and fulfilment of individual role models in the professional and private life of those affected.

The experiences of anxieties occur again and again. They express themselves depending on or independently of specific triggers, specific situations or locations. People with anxiety disorders usually try to avoid these anxiety-inducing situations or places. This in turn leads to a constant fear of getting into such a place or situation, which in turn supports the presence guidance of the fear. The person concerned finds himself in a vicious circle which he is often unable to break through on his own resources. Inability to work, social isolation and even the risk of committing a person to a life of his own and any interpersonal interaction are impossible. Anxiety disorders can be divided into different categories. They include situational fears and phobias as well as fears without specific stimuli, which are consistent with the ICD-10 and DSM framework

### Generalized anxiety disorder (GAD)

An anxiety disorder without a specific stimulus can be called Generalized Anxiety Disorder. For most of a period of at least six months, those affected show excessive anxiety or concern about certain situations or situations. Both social relationships and routine everyday situations can be affected. Such fears are often speculative, which is why anxiety disorders can also be called irrational fears.

Symptoms of GAD include e. g. latent fatigue, impaired concentration, muscle tension, emotional irritation, inner restlessness, sleep and digestive

disorders, loss of appetite and a feeling of social isolation. Such symptoms often express themselves outside the familiar environment of the sufferer and may refer to certain general situations as well as specific individual events. These include panic disorders, unfounded fears of loss and fear of future events that can be differentiated from one another.

### **Panic disorders**

People with panic disorder suffer sudden panic attacks. These are sudden periods of intense anxiety accompanied by physiological over-suspension. They reach their climax within minutes, which can escalate to unconsciousness. Such attacks may occur unexpectedly or may be triggered by a trigger, such as a specific fear object or situation.

During a panic attack, the sufferer often experiences heartbeat, sweating, severe tremor, shortness of breath, suffocation, loss of control or fear of death. In most cases, the latter corresponds to the fear of a heart attack, although there are no physical causes. Those affected are usually unaware of the possible triggers or reasons for their panic reaction, which leads to an increase in such attacks. In addition, there is an underlying concern, as the person concerned often links places, situations or behaviors with his or her panic attack. In the future, he tries to avoid them, which in turn affects all areas of the person's life

### **Unjustified fear of loss**

Unfounded fear of loss is the fear of the sudden, obviously unjustified loss of people in their personal environment as well as people with a strong attachment to the person affected. Such fears of loss manifest themselves in symptoms such as emotional dependence on the other, increased control, strong mistrust or jealousy, and the need for confirmation by the other person. A specific situation that may lead to the loss of a person, such as the fear of death in a traffic accident, often plays only a minor role. Rather, there is a general and subconscious fear of losing the appropriate person in some way.

In principle, the fear of breaking off contact can also be summarized under the unfounded fear of loss. Such fears are often unfounded because they usually occur in intact social relationships that are not exposed to any specific risk from external or internal influences. However, the fears of the person concerned may lead to the situation he fears, since those around him

are unaware of his fear of loss and may perceive the compulsive control behavior as a disturbing intrusion on their personality. If not, this can quickly lead to social conflict.

### The fear of the future

The fear of the future is an insecurity of the person concerned, which is expressed in uncertainty about the course of the future in general and a loss of situational control in particular. The person concerned fears that he or she will no longer be able to control his or her future, or that he or she will only be able to control it very much.

Particularly with regard to one's social relationships, work or financial, health or mental situation, one often shows conscious or unconscious fears about the future. The unconscious compulsion to be able to better correspond to one's own role within a certain social embedding in the future can also be declared a form of fear for the future.

### What's a phobia?

In contrast to anxiety disorders, which often occur unconsciously and largely without the connection to a specific anxiety object, phobias are often anchored objectively. As such, they refer to specific fears triggered by a particular stimulus or situation. Since a corresponding stimulus or object normally does not pose a risk, phobias are considered irrational, specific anxiety disorders. When confronted directly or indirectly with a particular phobic object that causes the fear, those affected often feel strong anxiety. These are expressed in flight behavior and physiological overreactions such as increased heart rate, sweating or active panic reactions.

The anxiety response occurs in the immediate presence of the phobic stimulus, but not in its absence, although the mere mention of it may cause anxiety. In the case of extreme phobias, those affected already react with anxiety because of the idea of the phobic object or the situation.

For the person concerned, a phobia is accompanied by more or less severe restrictions on everyday life, depending on the severity of the phobia. Phobias divide into specific and non-specific phobias. The non-specific phobias are integrated into the anxiety disorders. Excluded from clinical phobias are metaphorical phobias such as xenophobia, homophobia, Europhobia Islamophobia, etc. the metaphor of partly strong or unconscious reservations and prejudices is used (Hafez 2018).

Specific phobias include fears of certain animals, e. g. arachnophobia or environmental and behavioral situations such as nyctophobia, acrophobia, claustrophobia and agoraphobia as well as aviophobia. Social phobia, on the other hand, is basically a non-specific phobia. It summarizes a variety of phobic situations in which people interact with each other. To a large extent, it concerns the fear of being in the center of attention or the fear of being judged by others.

Basically, phobias are characterized by the irrational anxiety of encountering the feared object or situation. They take active measures such as escape, isolation or basic avoidance in order to avoid it and experience the fear triggered by the stimulus directly and intensively. In their frequency, the following phobias occur in particular:

### Agoraphobia

The term 'agoraphobia' is often blurredly translated as 'claustrophobia' and confused with 'claustrophobia', its counterpart. It refers in a general sense to the fear of open spaces and wide places. Shopping malls, crowds of people, cinemas or concert halls are also included in the affected person's sense of fear. The sufferer therefore avoids such places. During unavoidable stays in such places, panic attacks often occur, which cause the affected person to flee. Clinically, this diagnosis is referred to as 'agoraphobia with panic disorder' (Margraf/Schneider, 2018).

### Acrophobia

Also known as 'fear of heights', this phobia is caused by being at a great height or on precipices that the sufferer looks down. The fear trigger here is both the height itself and the visual detection of the distance to the ground. Common definitions distinguish between three different reaction states of this phobic disorder: A physiological height imbalance resulting from impaired visual control of balance, a more or less disturbing visual height intolerance, and acrophobia at the high end of the spectrum... In this case, physiological diseases such as Meniere's disease and vestibular migraine can also become the subconscious carrier of the phobia. The treatment of severely ill individuals with distressing avoidance behaviors is mainly based on behavioral therapy (Voderholzer, U. & Hohagen, F.: Therapie psychischer Erkrankungen, 16th edition, 2020).

## Arachnophobia

This phobia, which is among the most well-known, is based on the fear of spiders, which is manifested in their relative venomousness, as well as the fear of contact with spiders. The large number of limbs can also be a phobic stimulus for some sufferers. This doesn't require real spiders to be fear-inducing. For certain people, images or ideas as well as perspectivizations are already sufficient. For example, the large number of eyes can be anxiety-provoking.

## Aviophobia

Colloquially, this phobia is also known as 'fear of flying'. Specifically, it covers areas of both acrophobia and claustrophobia, but has the inherent characteristic of flight-specific relatedness. Fear of crashing, fear of technical failure, take-off and landing sequences, and changes in altitude during flight are prominent stimuli of this phobia, which is classified as an isolated fear.

Neurologically, an over-activation of certain brain areas can be detected in the short term. With it comes a sense of loss of control. Here, too, there is the possibility of using behavioral therapy and medication to reduce or completely eliminate the acute effects.

## Claustrophobia

This specific isolated anxiety disorder, more rarely called 'claustrophobia', refers to the fear of being in enclosed spaces and perceived confinement. In extreme cases, mere knowledge of the existence of enclosed or small spaces is sufficient.

Claustrophobic fears are common in everyday life. They occur in a variety of places where, optionally, many people congregate or where spaces are fundamentally cramped. Elevators, train, bus and air travel facilities and the use of small rooms such as changing rooms and toilets, in places, tight-fitting clothing or rooms with lots of furniture can be triggers for claustrophobic reactions (Margraf/Schneider, 2018).

## Nyctophobia

This phobia, also known as 'scopophobia' or 'achluophobia', is also colloquially known as 'fear of the dark'. It arises from an instinctive fear that stems from human sensory perception and is concerned with its limited

effectiveness. Due to insufficient vision in the dark, imagination creates irrational fears of the dark and what cannot be perceived, especially in children. However, this form of early childhood fearfulness usually dissipates in the course of adolescence.

For adults, being afraid of the dark is usually due to the fact that sufferers cannot find confidence in something they cannot see. In many cases, this is also associated with a fear of loneliness and silence as well as different forms of GDA.

## Social phobia

Social phobia in itself covers a wide range of phobias that are closely related to public perception by other people. Furthermore, various subtypes of phobias are grouped under social phobia, which can manifest as erythrophobia, extreme introversion or extroversion, and other anxiety disorders. These disorders can occur in different phases of life and in varying degrees and can exist in addition to social phobia. Not infrequently, there is latent or overt reciprocity between the two, requiring careful and precise diagnosis as well as therapeutic treatment (Stangier 2016). In the context of social phobia, behavior that is normal in itself is often perceived by the sufferer as embarrassing, such as using public restrooms, moving around in public, and eating with others.

Lectures or discussions in front of many people, where attention of a large group of people is temporarily on the sufferer, are also at the heart of social phobia. Strong cases can be up to complete isolation, in the consequence of which depressions as well as acute suicidal thoughts can occur, since the disturbed self-perception of the person concerned is focused exclusively on his fears.

## Treatment options for anxiety disorder

Many people with an anxiety disorder are often unaware of the need for professional therapeutic help. They practice yoga, perform relaxation techniques or learn breathing exercises, and try to control persistently. From my own psychotherapeutic work and experience, I see great potential in various methods of NLP, which I was able to quickly achieve promising therapeutic results with.

Still others turn to taking medicinal sedatives such as valerian or St John's wort capsules to control their fears however, the majority of those

affected end up looking for a psychotherapist in the end. Even when the (Fast Phobia Cure model) applied to patients with a GAD diagnosis, shows a particularly rapid effect.

### The phobia model from NLP, Why NLP is so important today

Specific anxiety disorders can be treated with the phobia model of the NLP. In particular. The cinema metaphor, which is closely related to screening and screen technology, has a wide range of applications. The patient imagines himself to be in the cinema, viewing the fear-causing situation as a black-and-white movie.

The patient determines his or her own proximity to the event in consultation with the therapist i. e. take a seat far in front, close to the event, far behind or from the screening room itself. Those affected can change their own position at any time while positioning themselves closer to the event or further away from it.

This depends, among other things, on the individual form of dealing with the respective fear and its dominance. Therefore, a basic situation should be chosen in which the person concerned usually reacts with fear. At this point, the cinema metaphor invites patients and therapists to change their perspectives. If the former are too close to the action, cinematic technology allows them to go to a different perspective from which they observe. The scenes follow from the very beginning to the most anxious moments. There the patient pauses in consultation with the therapist and considers the scene in question as a still image.

Backgrounds and ancillary elements are first blurred or deliberately omitted, which also applies to the role of the patient in the event. Instead, the aim is to enable the person concerned to role as an actor within the scenes. This allows them to interact with the situation on the basis of their experience and to use new possibilities for a changed behavioral response.

The patients experience the situation fully associated with their own point of view. Then the scenes are filled with colors and let run back to the starting point. This gives the affected person the ability to stop the flashbacks of the scenes at certain points in life or to recall them again.

In consultation with the therapist, such effective steps can help to find tracing of anxiety development and to the analysis of certain decisions made by the patient at specific points, or to the analysis of behaviors that



have led to a situational intensification or reduction of acute anxiety sensations.

On this basis, the seven steps of this technique may need to be repeated if the need arises. And to take appropriate procedures to remove the acute danger of future phobic stimuli.

## Fast Phobia Cure

Fast Phobia Cure is also a technique for dissolving phobias and is based on Pavlov's analysis: a phobia is considered to be an uncontrolled, Pavlovian reflex.

An stimulus is followed by an automatic and always identical response. The result of this chain of events is usually negative. For example, a person suffering from arachnophobia suddenly sees a spider (stimulation). This is followed by an uncontrollable, negative, kinesthetic reaction, which results in an anxiety reaction as a response.

## Application and areas of application

Phobias are commonly perceived as threatening or actually life-threatening situations, which even by the mere mention of them, put the person concerned in a state of anxiety. Therefore, concepts of Fast Phobia Cure should only be used if the therapist can give patients a feeling of security and confidence.

With each negatively occupied Pavlovian reflex, i. e. each fear reaction, a negative stimulus is triggered that occurs automatically. This leads to automatic stimulus reactions and produces negative responses. In most cases, the kinesthetic reflex as a whole-body reaction eludes the control of the person. When occurred, uncontrolled tremors, cramps, sweating breaks, accelerated heart rate and etc... is noticeable. The Fast Phobia Cure intervenes to make the cause of the stimuli recognizable and the stimuli itself visible.

The Fast Phobia Cure is a fast and effective method for overcoming phobias and unpleasant feelings associated with trauma. It was developed in 1976 by Dr. Richard Bandler and John Grinder, the founders of the NLP, who studied subconscious phobic reactions.

## Steps of the Fast Phobia Cure

The starting point is to install a resource anchor capable of self-calibrating, which is used to describe emotional states that the patient assesses as good

and states that appear positive or pleasant. In the course of therapy, these increasingly replace previously negative emotions, situations and sensations, whereby they can take on a substitute character for the anxiety of phobia.

By consciously remembering positive situations, if necessary, in connection with the cinema method, which generate a feeling of security, closeness, familiarity, etc., the patient can also be placed in a basic pleasant situation at the time of the interview.

In particular, the presence of the therapist is of decisive importance, as it can be given by sub modalities. Through the feeling of closeness, the persons concerned learn that they does not have to face the fears that fall upon them alone.

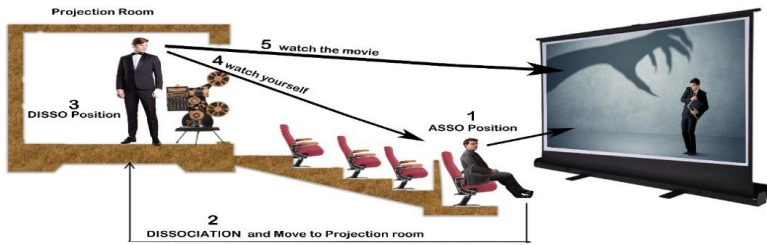
This can be achieved by hand-holding and a stronger handshake with the other person, who will thus "anchor" the feeling as a feeling of security. The therapist can use this anchor at the end of the format to fill the gap in emotional perception created by substitution. If such an anchor is out of the options, either because the patient or the therapist does not want it, an alternative sub modality may be chosen or omitted.

The following seven steps can help you understand analyzing the patient's fears as a resource-oriented and beneficial process:

- 1) The patient sits in an imaginary theatre or cinema (screening or cinema technique).
- 2) The patient leaves his or her own position or imaginary posture in order to take on a meta-level of observation (balcony level).
- 3) The patient has the possibility to follow the events from this balcony-like meta-level (change point of view).
- 4) The starting point of the fear is transmitted to the screen in the form of a black-and-white movie (over fading).
- 5) The patient is asked to reverse the movie more quickly; this can be accompanied with cartoon music or similar sounds in a humorous way to illustrate the irrelevance of these sections for the next step, also note that this process should be repeated 7 to 10 times.
- 6) During the intensive examination of anxiety situations, the positive aspects and intentions of anxiety can be worked out. In this way, the most effective techniques of resource activa-

tion can be generated by the patients themselves and the new behaviors can be created that are best suited to the them.

- 7) Break State Future Pacing: The Fast-Phobia-Cure advises to face future situations with the same or adapted behaviors based on these previous steps.



## Conclusion

The multidimensionality of different phobias and anxiety disorders also requires variable therapy methods and concepts, which are additive and convergent, if necessary, in order to enable the patient an appropriate way of dealing with his fears and gradually overcoming them. As in all therapy situations, the basic prerequisite for this is an understanding relationship of trust between therapist and patient as well as a willingness to cope with the respective anxiety disorder. Practical experience shows different ways of applying different therapeutic models and practices, the fields of which are the subject of newer forms of psychotherapy and neuroscientific research. The efficiency and sustainability of such methods, some of which have traditional as well as modern procedural bases, also shed light on the possibilities for establishing interlinked, multi-perspective methods that follow a pluralistic approach. The efficacy of these methods in combination with partly drug therapies (such as acro- and aviophobia) is still pending and may open up future fields of work.

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## Short biography

Omraei, Reza, is Professor of Psychology, Founder and President of the NLP & Coaching Academy in Iran. He is IN NLP& ICI President and NLP Master Trainer. His research focuses on anxiety disorders and phobias. Key terms for his research are: Anxiety, phobia, anxiety disorder therapy, NLP, NLPsy, Coaching and neurolinguistic psychology, latter as one resulting of his experiences as coach.

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# The systemic concept of Mixurative Psychotherapy

Hamid Reza Yousefi

## Summary

The combination of ›supporting psychotherapy‹ (SPt) and ›neuro-linguistic psychotherapy‹ (NLPt) forms the basis of a ›mixurative psychotherapy‹, which incorporates partial approaches of both models. This variant of psychotherapy is resource- and solution-oriented, operates in a systemic-complementary manner and is based on a comprehensive hermeneutics of the living environments in the therapist-client relationship. It has the active consciousness in mind and makes use of linguistic-neuronal processes. The time categories of personality types with regard to the evaluation of past, present and future play a fundamental role. The aim is to restore the psychological balance and to deal with psychological stress in a systemic way. Mixturative psychotherapy is based on the interaction of consciousness functions of Feeling and Thinking as well as Sensation and Intuition. The techniques of the square model and the time-category model of personality types show how man can change a condition with which he is dissatisfied by strategizing.

## Keywords

Mixturative Psychotherapy, Neuro-Linguistic Psychotherapy, Contextual Psychotherapy, Supporting Psychotherapy, Encyclic Hermeneutics, Conversational Psychotherapy, Square Model, NLP.

## 1. Neuro-Linguistic Psychotherapy (NLPt)

The psychotherapeutic approach of Neuro-Linguistic Psychotherapy (NLPt) makes complementary use of the techniques of Neuro-Linguistic Programming (NLP). The (NLPt) assumes in particular the changeability of unloved or pathological human conditions (Witt, 2005, p. 87 f.). In the following, the basics of (NLPt) are presented, followed by an introduction to the nature of supportive psychotherapy (SPt). Finally, both approaches are merged into the so-called ›mixurative psychotherapy.‹

The abbreviation (NLPt) is composed of ›Neuro‹, the name of the brain as the biological basis of consciousness and all mental processes. ›Linguistic‹ means the language that secures the individual construction of reality and the ability to communicate to the outside world. ›Psycho-Therapy‹ refers to the treatment of problems of soul life.

The basis of the (NLPt) is an analysis of factors such as happiness, optimism, confidence and motivation and how to lead a successful life. According to their view of humanity, man is naturally good and endowed with psychic potential (Dannemeyer, P. & R. Dannemeyer, 2016). Throughout his life he develops ›belief‹ or ›beliefs‹ and ›values‹ that shape his attitude as a product of his consciousness functions and articulate his self and non-self. All decisions revolve around these beliefs or this ›belief system‹, the change of which also results in a change of behaviour. Man has ›choices‹ as a resource for a healthy lifestyle. If a personality type is unable to recognise and use his own competences, he will hardly notice that ›choices are available‹ (Schauer, 1995, p. 92).

In all forms of psychotherapy, the right handling of personality types is constitutive. In the (NLPt) there are approaches that are limited exclusively to the unfoldable assets of man, such as the approach of Peter Schütz (Schütz, P., S. Schneider-Sommer & B. Gross, 2001). My approach, which puts primary socialization in the foreground and assumes a hypothetical ideal personality as the nucleus of the human being, starts here and assumes that the good qualities of the ›primal personality‹ can be obscured by social developments.

The subject area of the (NLPt) is behavioral and cognitive science, with which approaches from linguistics correspond, and areas of psychology, neurobiology and systems theory (Handrock, A., 2005). It is about how to gain an active awareness of the interrelationship between one's own well-being and other forms of life.

(NLPt) serves the self-development of man as a journey to himself. Methodologically, she develops flexible techniques so that the person concerned can understand himself or herself and others appropriately and can process stressful experiences by modifying his or her own behaviour. It is based on a person-centered improvisation method. Self and social competence come together to overcome crises and make life more successful. The (NLPt) is active in conducting negotiations in business and politics as well as coach-

ing of educators, doctors, nurses and therapists or psycho-oncologists (Besser-Siegmund, C. & L.A. Siegmund, 2016).

The psychology of interiority (Walach, 2016) is a basic component of the (NLPT). It instructs people to use their brains effectively to bring about an essential change in the consciousness functions of Thinking, Feeling, Sensation and Intuition (Blickhan, D. & C., 1992). These functions of consciousness that control the soul life of the human being are reflected in the type psychology of Carl Gustav Jung (cf. Yousefi, 2018, p. 190 f.):

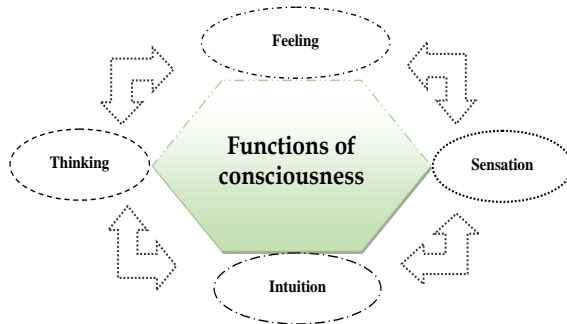


Illustration 0.1: Functions of consciousness

›Feeling‹ is the precondition of all Feelings and refers to the Sensual Perceptible, which causes a change in the inner mood, such as pain. ›Intuition‹ is the inner vision that carries all Feelings and Sensations within itself and contributes to the decision and the execution of actions. ›Sensation‹ articulates psychic experiences and emotions, such as fear. In it resonates a value that expresses acceptance or rejection in the form of pleasure or unwillingness. Because man cannot objectively grasp reality in the outside world, (NLPT) is based on a constructivist model according to which man can only describe his own reality due to his consciousness functions (Nachmann, W., 1991). ›Thinking‹ is the rational-intellectual approach to the world and a psychological process in the brain that combines acts of Feeling, Sensation and Intuition.

The four consciousness functions and their interaction make up the individuality and identity of the human being. Introverted, extroverted, fearful or courageous people have a different relationship to themselves and others. The bio-psycho-social state interacts with the functions of consciousness. Because each individual is biographically, socio-culturally, or spiritually differently constituted, their consciousness functions come into play in different ways. The risk of disease or the way in which a disease is dealt with is also different, regardless of how the resilient energy is developed.

Resources of the consciousness functions can be displaced or wasted by bad early childhood experiences. In the primal personality and the deformed personality, crosswise parts of the other type may be discerned:

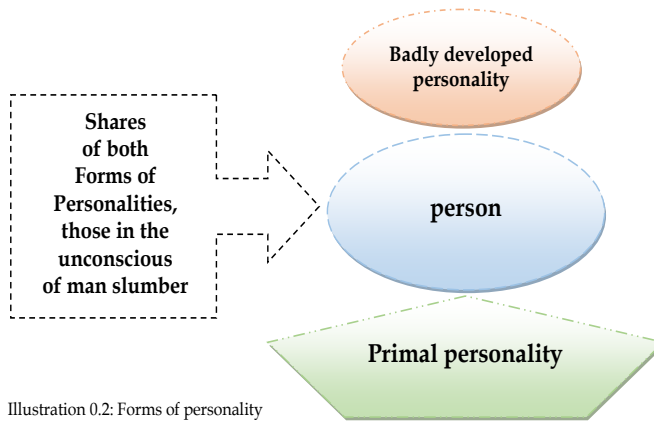


Illustration 0.2: Forms of personality

(NLPT) and the associated (SPt) are looking for a liberating feedback to the buried original personality. The self-understanding of one's own becoming contributes to the stabilization of the identity that the human being needs in order to develop psychosomatic resilience. The aim is to become familiar with the original personality. The role of (NLPT) and (SPt) is to support the affected person through revival conversations.

To illustrate this, some people develop the Feeling of living in the wrong body, while the environment urges them to put on this false dress of identity. A friend of mine at school said that he wanted to be a girl, but his parents pushed him into a boyhood and raised him. He had endured unbearable situations. Our friendship was an opportunity for him to reveal himself. It was only after a long time that he was able to open up to his parents and friends, to tell about his primal longing, to shed his alienating identity and to live out his primal personality.

According to the understanding of the (NLPT), each person carries within him the capacity for self-change, which can be developed by supportive accompaniment. In the client-therapist relationship and the process of self-discovery, a fourfold hermeneutic-reflective relationship between self and strangers takes place (Yousefi, 2018):

In the first act, the therapist ascertains his self-image, probes his own being and his own point of view.



In the second act, he studies the self-image of his counterpart, discusses who he is, where he stands and what he thinks of him.

In the third act, the therapist studies how the person sees himself, who he is and where he is.

In the fourth act, he studies how his counterpart perceives him and where he stands for it.

This allows the patient to present himself to the therapist in interaction with his own life plan, also to perceive himself as he really is. Here the (NLPt) points of contact with Socratic thought and its mechanics, which causes man to develop out of plants: not by attainment, but by supporting accompaniment.

### 1.1. Quadratmodell of (NLPt)

The concept of change (NLPt) is solution-oriented and consists of four steps: The human being is dissatisfied with his current condition (Bader, B., & et al., 2005). He is considering steps by which he can achieve a change. This is followed by practical testing and checking whether this has been successful. If this is the case, the dissatisfaction is eliminated, otherwise other strategies are tried until the goal is reached (Dannemeyer, P. & R. Dannemeyer, 2016).

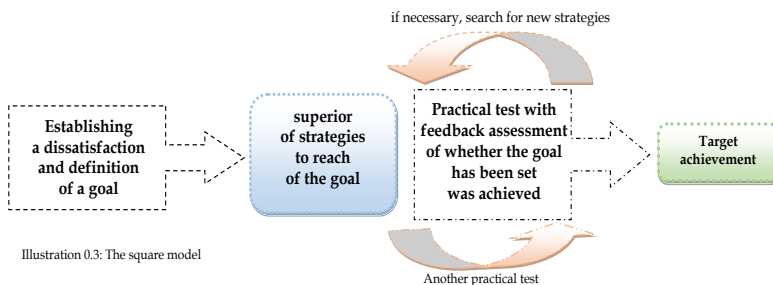


Illustration 0.3: The square model

Every goal-oriented behaviour has a strategy. All steps are to be checked in an alternating ratio in order to obtain reinforcement by the own existing resilient energy. At the same time, we act as an external observer in order to be able to intervene and possibly modify strategy and behaviour. We should not see this as a mistake, but as an incentive to continue. This changes the interplay of the four consciousness functions, which develop new strategies in cooperation. In order to promote self-motivation and remove blockages, we can recall steps that we used to achieve goals in the past. This motivates us to use energy and performance in the sense of a stretch goal.

In spite of setbacks, it is essential not to get emotionally involved in the misfortune of the situation in order not to lose sight of the overview or the goal.

## 1.2. Model of personality type time category

Life unfolds in three time categories, depending on the personality type: past, present and future. In this timeline, people set up in different ways. He regulates his unconscious by updating his assessment of past events, which can burden him in the present and make his future perspective impossible. The unconscious stores information and experiences, serves as a control organ of psychophysical homeostasis and initiator of emotional and connective processes (Schauer, 1995, p. 99).

The time category model is concerned with whether past experiences are useful for the present and why it may be necessary to leave experiences behind in order to reach the desired present or a better future. This is done by self-examination of time categories at the meta level (Hege, R. and G. Kremser, 1993). The time category of personality types can be represented in three variable positions (James, T. & Woodsmall, W., 1991):

The memories of the <through-time-human> are dissociated. Past, present and future are present to him; the Time-Line is outside of him. As a result, he takes a bird's eye view and has all time ranges in view. With the >in-time-human< memories are associated, which means that he lives almost exclusively in the now. As the Time Line passes through him, there are areas that he cannot see and which are hardly accessible for psychotherapeutic work. When mixing in the >between-time-human<, the time-line passes through the human being, but he is able to survey it and work with memories.

People have different concepts of life that may be past, present or future oriented. In another model, man becomes an external observer of himself. With a distant view, he asks himself how he positions himself:

For the present-day personality type, the past is irrelevant and has little effect on the present. With his attention he is in the here and now. This enables him to shape the future meaningfully. If you want to deal with experiences of the past with this type of person, you have to ask them to put themselves back in the situation at that time. Such people are typical optimists who believe that every problem knows a possible solution.

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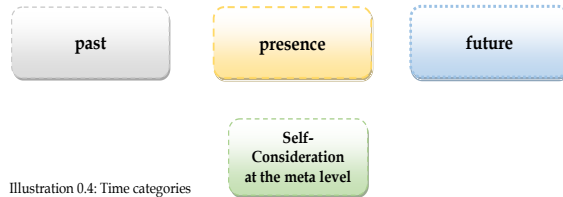


Illustration 0.4: Time categories

The past-related personality type is entirely determined by what has been, which he nostalgically transfigured or in which he has experienced a trauma, so that buried longings determine his present action. A nostalgic transfiguration occurs, for example, after the hardly painful death of a beloved spouse, for the trauma is often caused by a problematic childhood. The present and future are overshadowed by negative or positive memories of the past and prevent him from being happy or building a good future for himself. For him, dealing with this supremacy of the past is a necessity.

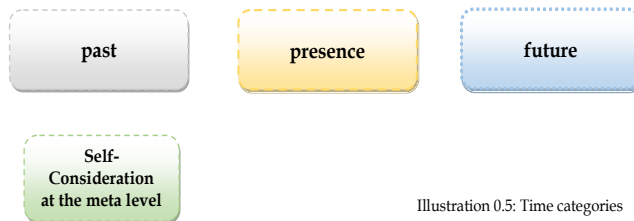


Illustration 0.5: Time categories

The future-oriented personality type (Dannemeyer, P. & R. Dannemeyer, 2016) has decoupled from the past and from the here and now. He misses the present because he hopes to find a better life in the future, in which past and present can be overcome. Such personality types are to be found among migratory people who are still in the country of origin, but who are settling in expectation that paradise conditions prevailed in the

chosen host country. They ignore the fact that migration is fraught with new problems.

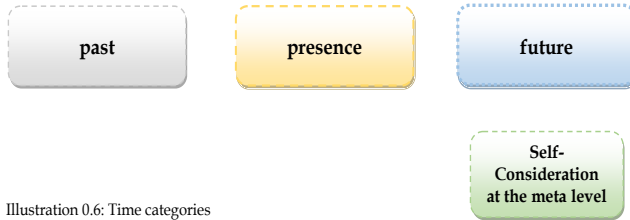


Illustration 0.6: Time categories

The practice is determined by mixtures of these three prototypes, which can vary at any time. The systemic concept of mixurative psychotherapy frees the patient from his orientation towards a ›through-time‹ position. The mixture should be considered for the entire course of therapy, from the initial interview to the achievement of the goal, because variables can shift for better or worse. This explains the flexibility of the systemic guideline. The personality type of the present has the better chance of achieving his objectives.

It is important to consider whether and to what extent there is a change in the primal personality due to misdevelopments of primary socialization or whether other circumstances, such as domestic violence or sexualized unwantedness, could have buried the primal personality. Here, too, the four functions of consciousness influence the way of life, the search for strategies and the form of the attainment of set objectives.

## 2. Supportive Psychotherapy (SPt)

In its current form, the (SPt) is a concept with names such as ›psychiatric basic therapy‹, ›general, adaptive psychotherapy‹ or ›supportive medical discussion‹ (Genser, 2006, p. 9 ff.). The method was developed to support patients with disorders in their ego structure, such as psychotic or borderline patients (see Klingberg, S. et al. 2008 and Wöller & Kruse, 2015). All forms of conflict are addressed and systematically addressed. (SPt) as a form of therapy, like behavioral therapy, has gained increasing popularity in recent decades (Reuter & Spiegel, 2016). There are 1) forms of therapy for crisis-prone phases of a disease, 2) Models that perceive this concept as part of other therapeutic approaches, or 3) Approaches which consider (SPt) as an independent psychotherapeutic procedure.

The (SPt) is an inherent sensitive psychopedagogy that enables patients to harmonize their performance functions by activating their own resources.

It develops a systemic correspondence between the consciousness functions. Patients may react cautiously due to negative previous experiences or current existential fears, giving the impression that the patient is not motivated. The appearance is deceptive. Restrictive behaviour in particular requires an appreciative atmosphere through idiolectic conversations in order to gain the patient's confidence already in the initial consultation and to intensify it later.

The role of the psychotherapist is to create a dialogical approach to the patient, which allows the patient the opportunity to express everything unreservedly, taking into account the limits of principle. In this relationship based on mindfulness, the authenticity of the psychotherapist solidifies the communicative relationship. It increases the patient's motivation for therapy in order to restore his psychological balance and to cope with stress reactions as well as adjustment disorders (see Voderholzer & Hohagen, 2021). Such a patient-therapist relationship is the basis of effective treatment. If the patient develops skepticism, the course of therapy is endangered. In order to reduce stressors, both internal, still activable resources of the subject as well as external aids such as institutions and social networks are activated in consultation with doctors.

The concept of (SPt) is person-centered. It is, like the approach of the (NLPt), an improvisation method inherent. It contains procedures »which aim to remedy or mitigate acute mental decompensation« (Reimer, 2007, p. 105). The (SPt) is a dialogical openness with an encyclic hermeneutics, which is understood as a diverse approach to transform the relationshipless coexistence of methodological approaches to psychotherapy by means of idiolectic conversations and appreciative feedback into an interactive togetherness. Because of its non-violent view, it is transcendental and allows intersection in different contexts (Yousefi, 2018).

A characteristic of the (SPt) is the consideration of the intrinsic dynamics of the psyche (Jüttemann, 2013). It is a reference to the unconscious, which has its own reality, beyond which it is impossible to reach by scientific methods, since there is no universal «recipe» for understanding the unconscious.

(SPt) is an open and cultural-scientific-oriented concept that integrates the person's personality, biography, motivation and social environment influences. With sensitivity, she creates a differentiated understanding of

existential communication (Yousefi, 2020), in order to capture the unconscious more accurately compared to cultural contexts.

(SPt) is transcultural. The aim is to formulate one's own approach without excluding the diversity of contexts. A transcultural view helps to better understand cultural regions of the world and their facets and to make them fruitful for the person-centred approach to psychotherapy (Peseschkian, 1993). The transculturality of supportive psychotherapy is based on the assumption that »all people have the potential to reveal their hidden qualities, to develop their creativity and to make use of the self-help possibilities inherent in them« (Stamm, 2011, p. 228).

### 3. The systemic approach of Mixturative Psychotherapy

The confluence of neuro-linguistic psychotherapy and supportive psychotherapy results in a mixture of methods, which I refer to below as ›Mixturative Psychotherapy‹. It is a composite and patient-promoting form of therapy. It includes complementary approaches that treat the patient with comfort, encourage him to open up and articulate hidden longings. Mixturative psychotherapy supports active consciousness and expresses itself in linguistic-neuronal processes. By reducing symptoms, it restores mental balance and manages mental stress systemically.

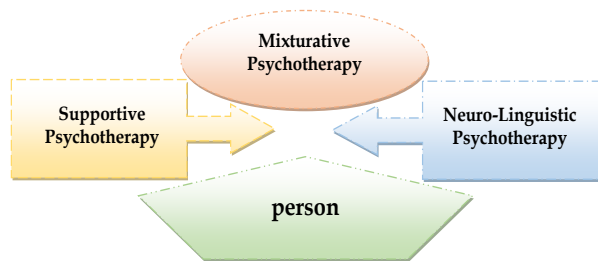


Illustration 0.7: Mixturative model

The technique of Mixturative Psychotherapy aims to transfer an actual state to the desired target state. The subject should independently acquire the necessary competences with support (Schauer 1995, p. 146). It is person-centered with an improvisational character that works to act in a disease situation and to »sensitize its <defence mechanisms> instead of questioning or analysing them as in psychodynamic therapies« (Wittchen & Hoyer, 2006, p. 422). aims to bring about fundamental change or to bring about a broad insight into possible underlying psychological conflicts (Wittchen &

Hoyer, 2006, p. 422). Mixturative psychotherapy is systemic at all levels of treatment. It focuses on mental stress reactions and bio-psycho-social factors.

The concept of mixed psychotherapy can be integrated under the umbrella of psychotherapy science (Yousefi, 2019, p. 33 f.):

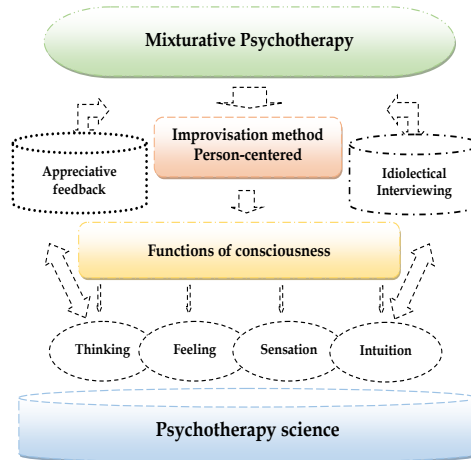


Illustration 0.8: Systemic method of Mixturative Psychotherapy

Mixturative psychotherapy occupies a central position at all levels of psychotherapy theory and practice in order to define the best possible therapy concept for systemic treatment. The basic prerequisite for a promising practice is the unconditional understanding of the disease and the willingness of the subject to therapy. If the treatment proves to be successful within the defined framework of practice, this concept gains its legitimacy and the reasonableness of its methods through the healing process.

## Conclusion

The combination of (NLPt) and (SPt) forms the basis of a well-versed Mixture Psychotherapy. Their person-centered improvisation method proceeds dynamically and takes the diversity of cognitive paths seriously in order to familiarise the subject with his or her original personality. These techniques can help to improve the success of therapy in people who are mentally ill or seeking other help.

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# Impact of NLP and Hypnosis Coaching Tools to Support Medical Staff

## Mental Health during COVID-19 First Wave

Habiba Zmerli Triki and Sehil Triki

### Summary

This article is about a new coaching program supporting mental health and well-being for medical staff during the global health pandemic Covid-19. This program was developed using effective tools from brief therapy, in particular NLP (Neuro-Linguistic Programming), hypnosis and mindfulness-focused NLP. The coaching strategy used was designed to combine one-to-one online coaching and group workshops, from April to December 2020. We focused our work on three basic elements: limiting beliefs generated from previous experiences, emotional intelligence and the structure of the subjective experience that medical staff were living through during the Covid-19 pandemic. This coaching program highlights the effective impact of psychic support for medical staff during the Covid-19 pandemic and also the need to care about their mental health and well-being during the stressful experiences they face during their daily work. This intervention led to the emergence of better cognitive skills thanks to a better emotion managing system and also reenforced team building and communication skills. In the beginning of the Covid-19 epidemic, it was essential for them and reassuring to know that they were not alone in that critical period, and they can get relief from pain, stress, fear, and negative emotions after the hard work of the day, in a secure environment using effective tools.

### Keywords

NLP, mental health, hypnosis, coaching, medical staff, covid-19, Mindfulness.

## Introduction and General Context

Since December 2019, the world has been faced with SARS Covid-19, a new and unknown pathogen, producing an ongoing state of threat, stress and anxiety for most human beings and also psychological fragility among the medical staff, how were on the front line to deal with this new pandemic situation with no clear intervention procedure nor sufficient protective medical equipment.

The management of SARS Covid-19 in Tunisia began by designing Abderrahmen Mami hospital, as the main hospital with special Covid-19 unit to manage affected patients. This unit was composed by doctors in intensive care, nurse, physiotherapists, administrative staff, interns, and externs' doctors and daily workers. All the medical staff was separated from their families for weeks and even for months. Most of them were psychologically and physically affected by this new threat.

Due to the deteriorating psychological state of medical staff, which considerably affected their capacities to face and manage this new stressful situation, Doctor Jalila Ben Khelil, Head ICU of Abderrahmen Mami hospital and a member of the scientific commission for COVID-19, contacted us, Psynapse Institute, specialized in brief therapy tools, to organize a mental health support program for medical staff. We elaborated a specific program in cooperation with Doctor Amira Jamoussi, ICU Associate Professor, who was our partner in the hospital to motivate the staff, identify their needs and organize different tasks.

The aim of the coaching was to support medical staff and take care of their mental health during their devoted presence on the Covid-19 epidemic episode and also to provide them with practical and useful tools to use with autonomy during their daily work to deal with stress and negative inner state. All experts participating in this coaching are NLP and Hypnosis experts. Names and contact information of all experts is shared at the end of this article.

## 1. Coaching Approach and Strategy

A specific coaching strategy was developed to match medical staff expectations and to manage all difficulties encountered such as confinement, the online nature of the coaching, the resistance of some member of staff to coaching and therapy, the group-coaching online, and so on. During our interviews, we used strategic questioning approach, to make the medical

staff active during the therapeutic process and to clarify their global perception about what they are living. Some metaphorical questions highlighted main points to focus on during the coaching, such as: What was the pandemic main power? what resources does this virus use? If covid virus had a positive intention from this pandemic, for you what can it be?

The interview revealed the traumatic impact, that the covid had on their state, it acts such a tsunami, occurring without warning, in a city without proper infrastructure and which has never experienced a natural disaster in its history. With several waves crashing on the population and its unpredictable nature, the impact did not leave the population the time to take refuge, to organize or to reflect, it's rather the emotions of fear, panic, anxiety and insecurity that took over causing a general alteration of the psychological state of the population, traumas and various psychological alterations, which constitute the main power of the tsunami to devastate the population.

This metaphor illustrates perfectly the psychological, cognitive and emotional storm that the medical staff in charge of the management of Covid-19 lived. The hardest emotional state they had to face was "The FEAR and INSECURITY". The fear to be contaminated and to contaminate their families, the fear to be separated from their families for a long time, the fear of death, the fear of this unknown situation, the fear of failure. This state was fueled by the anxiety about the unknown future: how to survive in such a state? As a doctor, how can I help others if I'm not in a stable psychological state? What will the future be like? All these thoughts generate negative emotional states affecting behaviors and cognitive processes. Our main role was to "Follow and Guide". To "Follow" them through active listening, creating a relationship of trust, and to "Guide" them through questioning and interventions that will allow them to find their own answers that best suit them.

In our strategy, we first focused on urgent cases like insomnia, anguish, anger, fear, trauma, impotence, and exhaustion by setting up one-to-one online coaching for 1-hour sessions. This approach was developed for introverted people or those with specific needs to benefit from support and achieve their goals in one or two sessions individually without having to reveal their fears in front of all the group.

The second objective was to manage all persons having similar objectives at the same time with an interactive and constructive approach by creating a

group coaching online. The group work was based on several items enhancing emotional awareness, creating a safe place to express feelings, thought and beliefs, to promote team building and communication skills and also to manage conflictual situations within the staff or with patients' families.

## 2. Brief therapy tools

In March 2020, the global health situation was alarming, and the mental health of medical staff was too concerning, so intervention had to be fast and effective. We needed tools to take effect immediately and give autonomy to medical staff. Brief therapy tools are well suited to the expressed therapeutic need because they act within a brief period (less than 10 sessions/objective) and lead the person to take action to overcome the stressful situation while analyzing and reflecting on it.

In brief therapeutic approaches, the therapeutic strategy used is "solution-oriented" rather than "problem-oriented". In fact, by asking questions like: "**how** can we manage this state?", we invite the medical staff to think about a solution, which leads to action, and the action has the power to change the situation. Whereas, if we were to ask the medical staff "**why** are you unhappy today?", it makes him focus on the problem, re-experience the negative state, and think about things making him unhappy. The "**Why?**" question leads to cognitive analysis and reflection without generating immediate action. This approach of asking pertinent "solution oriented" questions have the power to instantly change our perspective and therefore our inner state, to focus our attention and clarify our emotions and to change our limiting beliefs (Robbins, 1991). So, it is particularly useful in therapy when we need to make changes in state, behavior and beliefs in a brief period of time shorter than psychotherapy.

### 2.1 How acts Neuro-Linguistic Tools?

In the NLP approach we start firstly by clarifying the actual state the client is living, then we develop the desired state they need to reach and by exploring their emotional processing, though, beliefs and system values, it gives us the starting point of the coaching (Cudicio, 2004).

A simple and efficient definition given by Robert Dilts explains NLP: "NLP stands for Neuro Linguistic Programming, these words designate the three most influential components of the human experience: neurological aspects, programming behavior, and language. The nervous system plays a

regulatory role in the functioning of the body, language intervenes in communication and interaction with others, programming influences models of the world that we create" (Robert Dilts, 1980). So, when we explore someone's experience using the NLP approach, we focus on five essential elements: external behavior such as gestures, posture, and voice; the inner state or feelings experienced in that time, the internal processes exploring how the person treats information and finally the value system and the hidden beliefs which constitute the real logical link between thoughts and behaviors. This process is based on the dynamic processes between language and its specific impact on neural circuit activation which automatically affect our body language, behavior, and inner state.

The entire system of body-mind-state is interconnected and interacts continuously. This theory has been supported by many researchers in neuroscience such as Richard Davidson, who has dedicated 30 years to understanding emotions and the brain. Richardson affirms that emotions and thoughts can alter neural pathways in the brain in relatively short amounts of time. Also research of Antonio Damasio, neurobiologist and psychiatric researcher working on psychology of emotions for 40, affirm that emotions can disrupt reasoning under certain circumstances, but without emotion there is no reasoning at all. These main results support and confirm the NLP approach considering emotions one of the main triggers for effective changing and offering intervening technic basing on body-emotion-behavior interacting process.

## 2.2. Effective NLP and Hypnosis Tools for Emotion Management

Emotions are the human fuel that drives us forward, we need to develop our self-emotional awareness to favor emergence of our best cognitive faculty. We structured our main strategy during the coaching and workshops on teaching medical staff impactive techniques to enhance personal resilience, empathy, emotion awareness and relationships (Smith et al, 2018; [2]; Ackermans et al, 2001).

Managing our emotions with the NLP approach, consists on finding the most suitable state, in the appropriate context, which allows us to be in perfect harmony with ourselves. So, we need to identify our limiting states and learn how to perceive them differently. Also we need to be aware about our

desired state, **“what state do I need in this context?”**, and then learn how to achieve it.

### 2.2.1 Anchoring and De-anchoring Tool

“Anchoring” refers to the process of associating an external or internal stimulus that automatically triggers an internal behavioral, cognitive, or emotional response. This is analogous to Proust’s famous madeleine or Pavlov’s dog experiments. A smell, a touch, a look, or an expression can act like an anchor and generate an internal state already experienced before. According to Bandler and Grinder (1982), an anchor is the stabilization and crystallization of a psychosensory experience leading to a constant pattern of response. Using this process, we can associate positive and resourceful state to a stimulus (kinesthetic, olfactif or visual) favoring the emergence of this desired state when needed. In the same way, we can also change negative emotions generated by some experience by disconnecting the neuromechanism generating the negative response and creating new neural associations. This is the NLP anchoring and de-anchoring process. More detailed process of anchoring can be found on the long form of the paper found on IN web site.

This technique was helpful during medical staff coaching as a way of finding positive resources during physically and mentally exhausting working days. These resources included concentration, calm, or energy. We also used the technique to deactivate limiting experiences and emotional states that drain their energy and make them mentally and physically unavailable to put in extra effort. For more effectiveness, we favored the use of the auto-anchoring technique (to do the anchor for them-selves) to allow the medical staff autonomy. This powerful technic is also part of several NLP protocols used during the NLP-coaching such as hypnotic safe place or good memories trances or in grief protocol used after the loss of a large number of patients.

### 2.2.2 Submodalities Tool

When we are experiencing a situation in our daily life, we develop a personal and subjective representation of our experience by connecting information’s collected by our 5 senses (visual, auditory, kinesthetic, olfactory, gustatory) to a specific emotional state generated during the experienced situation. So to change this inner state we can act on sensory elements



associated to the experience. In the NLP approach, we act on the qualitative and quantitative characteristics of these sensory elements to make the changes. We call these characteristics "Submodalities".

For example, an image (V) has a color, a size, a shape. Similarly, a sound necessarily has a volume or a frequency, etc. By acting on these submodalities, we can change the structure of the neural-association pattern, we activate new neural circuits and have access instantly to a new inner state (Dilts, 1980). The modification of submodalities does not affect the content of the experience, only its structure. This NLP approach was supported by some scientific research showing that changes in one sensory system will automatically result in changes in the other sensory systems and in emotional changes (Gordon, 1978).

During medical staff workshops, we used submodalities to amplify positive emotions and create new resourceful states, to motivate them by having a more positive and colored image of the end of the epidemic favoring there by the emergence of more resourceful states. Besides, we also worked on the negative mental image they had, or negative situation experienced from some traumatic situations by acting on associated submodalities until they find a suitable image generating a suitable inner state. Some of the most common expressions were: "I have a suffocating feeling of heaviness arising from the loss of a patient" or "a mental image came spontaneously and haunted me." To manage this non resourceful inner state, the medical staff were able to transform the "suffocating feeling and heaviness" to "breathe and lightness" by changing themselves sub modalities associated to subjective associated image.

This technic was also useful to help medical staff to experience the wearing of the covid suit differently. Their perception changed from "hard and stressing experience" to "a bearable experience". These where some situations where medical staff were able to manage their inner state with autonomy during their working day.

For more details on the technic, you can download the long form of the paper on IN association web site.

### 2.2.3 Dissociation Tool:

Dissociation is a natural neurological process used unconsciously by the brain to manage the emotional surcharge of negative experiences. This natural process was modelled by Richard Bandler on a simple NLP-technic

allowing us to reproduce the process consciously. Dissociation technics can be use in a simple way or combined with other NLP-technics to reduce emotional load. If an experience is unpleasant, it's possible to dissociate oneself from it by changing the point of view. The situation will be experienced as an observer watching himself while doing actions and hearing the voice, without feeling the associated emotion. This technique was used with medical staff to avoid the emotional surcharge of a painful situation they had or faced and fostered a more stable cognitive process. It was also used when they needed to announce the sudden loss of a patient, to avoid suffering.

For the hard or traumatic experiences, we used specific NLP technics based on the dissociation process in one-to-one coaching.

## NLP and Hypnotic-Linguistic Tools

**NLP-Metamodel:** this model is a powerful tool which helped us to communicate efficiently with the group using specific linguistic technics for each situation. It is based on Noam Chomsky's theory which distinguished between two levels of structure in sentences: "Surface structures," which are the actual words and sounds used, and "Deep structures," which carry a sentence's underlying meaning. Humans can create and interpret sentences by generating the words of surface structures from deep structures according to a set of "transformational rules." These structural rules are basically the same in all languages and correspond to innate, genetically transmitted, mental structures in human beings (Chomsky, 1957). It's this innate capacity that explains how young children, after hearing the speech of their elders, are able to infer the grammatical rules underlying ordinary sentences and then use those rules to generate an infinite number and variety of sentences that they had never heard before. This generative structure was studied by John Grinder and Richard Bandler and used to develop two practical and simple linguistic models to improve communication.

The metamodel is a deductive language tool, developed in NLP by Richard Bandler and John Grinder in the early 70's at the university of California, Santa Cruz. The model allows us to use linguistic predicates to give us information about how each person represents his world.

In the first part of the workshop, sharing of thoughts, the group talks about their daily experiences, their thoughts, their beliefs and their emotions. In some cases, they were totally confused, overloaded by negative

emotions and limiting beliefs. Thanks to developing strategic question patterns using the metamodel we were able to help the group clarify their ideas and make precise sentences by recovering and clarifying unsaid or “deleted” information. We could also work on limiting beliefs and replace them with resourceful ones. The metamodel brings to the surface unconsciously hidden information and contributes to integrating the new elements into their internal experience and to redraw a new representation of the experience.

**Hypnotic Milton Model:** This is also a powerful linguistic model based on conversational hypnotic techniques, permissive language and vague or fuzzy language to generate a specific effect on people. The Milton model was useful in group workshops thanks to nonspecific language which facilitates trance states using the same general sentences with the whole group.

The Milton model is the result of modelling the hypnotic patterns of Dr. Milton H. Erickson to produce an explicit and learnable model of Dr. Erickson’s use of language. Milton H. Erickson (1901-1980), is one of the great pioneers in psychotherapy in the 20th Century and considered as the father of Ericksonian hypnosis. Acting in the opposite direction of Noam Chomsky’s theory of surface and deep structure, Ericksonian language patterns employ just enough surface structure to compel the listener to search for a deeper personal meaning.

We used Ericksonian language to set up unconscious resourceful messages they can use when needed such as: “to have confidence naturally, to be calm in difficult situations, to go to an imaginary safe place to have positive resources. When we work on resourceful or negative state with a group, we used statements that sound specific, but are general enough to adequately pace the listeners’ experience. Each person in the group is free to fill in the details from his or her own experience.

## Conclusion

We presented in this paper some tools from the large number of techniques offered by NLP and hypnosis and used during coaching. All of them were used combined with other effective techniques to have better results.

These tools were reinforced by adding practical rituals into the workshops, including mindfulness breathing exercises to discharge and manage stress efficiently and also to **promote** a mindful attitude. Thanks to mindfulness exercises, we focus on the present moment with kindness, no judg-

ment and acceptance; which all us to manage stress and anxiety generated by our anarchic thoughts and the unknown future.

Dr Amira Jamousi, the head of first responders in the Covid-19 unit at Abdelrahman Mami hospital who benefited from this program, had this testimony below:

“At first, it was a new experience, offered by strangers, I had no precise idea of how it would work or the expected effects. During coaching sessions, different emotions and thought were present, but this program allowed me to manage my negative emotions generated as stress, anger, or sadness, through breathing exercises for example or submodalities tools. Some of them were very powerful. What was too impactful to me, was to recognize and accept my emotions as they come allowing them just “to be”, this new perception of naturally generated emotions was too powerful to give them “permission to be”.

This program consolidated our communication and relationship within the medical staff. We developed more tolerance, less judgement, more empathy between us and, personally, I opened my heart and discussed about my emotions and thoughts with all the group thanks to the secure environment developed during workshops.

I discovered the power of some tools from NLP and hypnosis to bring a few minutes of considerable well-being, and to even improve the quality of sleep. This was a great relief in the stressful situation we lived endured because of the pandemic situation.

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## Short Biography

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# The 7C's of coaching and therapy

A model to come out of NLP,  
Neuro-Linguistic Programming

Bruce Grimley

## Summary

This article is about the 30 year journey of a chartered psychologist who for the majority of his career drew heavily on the presuppositions and techniques of NLP. His PhD journey asked the question "What is NLP?" His answer was: "NLP is a human development activity which is primarily commercial, controversial, and unproven. It borrows from psychology and other disciplines in an eclectic way to provide perceived gains in a short period." (Grimley, 2015). The 7C's model is the authors attempt to take what he has learned from NLP and create greater construct validity than that which he found within NLP. Construct Validity is the extent to which scores in a questionnaire or behaviour in the world represent the theoretical construct from which they are derived. (Grimley, 2019a)

## Keywords

NLP, 7C's Model, Context, Excellence.

## Introduction. Different states for different contexts

7C's has as its fundamental theory if we want to be the best version of ourselves in life we need to factor in the context in which we wish to be excellent. As we pass through different contexts during the day we notice we need different skills. In order to be the best driver we can be we need to focus on the behaviour of driving. Even when we are unconsciously competent in this task research has shown, if we introduce a 2<sup>nd</sup> task like talking to a passenger, then the task of driving is undermined and impoverished (Robbinsa et.al. 2021).

Task switching in the modern multimedia age is a popular research topic currently. Given that researchers have shown we cannot do two complex

tasks at the same time (Charron & Koechlin, 2010), the best we can ever do is shift from one task or sub-task more quickly, more effectively and in NLP we would say more 'cleanly'.

So 7C's, like NLP, is about being excellent in one context and then as the day progresses "Switching" into another state in order to be excellent in a different way within that context.

NLP is already familiar with the concept of parts. 7C's takes this and incorporates the idea that these parts are in fact associations of nerve cells which are systemically and systematically arranged. In coaching, using Multi-Level modelling and Meta Program profiling (Alter Ego, Grimley 2021), a dialogue is created between these "Parts" to explore their structure and if necessary co-revise the structure so at the deepest levels of neurology the more pre-conscious beliefs, strategies and behaviour are fully supported. 7C's suggests these Parts are more like individuals within us who have excellent capabilities automatically triggered within certain contexts. Think of who you are when you are fully associated into being a father talking with your child about something of incredible importance and how you talk, and interact. Then notice what happens when the business telephone goes and you know you are expecting an important phone call. In a very short time you find yourself literally behaving, thinking and feeling like two totally different people.

7Cs believes, like NLP, excellence is a quest worth pursuing. However if we wish to be excellent in a particular context we cannot operate from a default personality and expect appropriate strategies, behaviours and language to flow from that singular personality in a variety of contexts. Indeed this is one of the main causes of stress; to be excellent in a particular context, we may change our language and our behaviour and even our strategies. But unless we also change our beliefs, values and identity in order to congruently support those behavioural and linguistic changes at a lower level, we will find ourselves in-congruent. Literally we are in disagreement with ourselves and this is represented by stress.

7C's believes that the paradigm of humans as a multiplicity of selves supports the concept of excellence, much more effectively than that of humans as a unity. So often when the very best of us talk about what it is like to perform at the very highest of levels they will say it is a kind of dissociative flow experience (Csikszentmihalyi, 1990). Watkins and Watkins (1997), when working with patients who present with Dissociative Identity Disor-



der talk about integration as not being about *fusion* of different parts into a unity, but rather arranging these different parts so they collectively complement the whole and work together, whilst retaining their *individuality* and their expertise in different contexts.

## Context and Complexes

7C's was originally born out of the idea of complexes and the Jungian idea that these complexes are a bit like splinter personalities which live within ourselves, and are triggered in particular contexts. In NLP this would be similar to Virginia Satir's parts work. As we know in psychodynamic psychology complexes are unconscious phenomena. The author found there were certain process variables (figure 1), which facilitated changing negative unconscious complexes into learning opportunities, transforming the individual and releasing trapped energy, constellating such energy anew around the formation of a Well Formed Outcome (WFO) within each of the 7C's contexts. The definition of energy within 7C's is "The capacity for vigorous activity". The importance of the NLP idea of a WFO rather than the cognitive psychological idea of a goal, is that this acts as the attractor to build a specific, made to order part which can with ease fulfil the role of achieving that WFO over time. In accordance with the principle of working in collaboration with our clients, these new parts have come to be known as "Super-Heroes" after a client named them such.

From a 7C's perspective we first of all identify the context (figures 1&2) and isolate that from other contexts in order to increase the focus of attention on the task at hand. Secondly we work in a psychodynamic way, using the well-known NLP design variables of time, perceptual positions, neurological levels, space, reframing, and also within the framework of the RESOLVE model, (Bolstad, 2002), to quite literally create a new ego state within that context. A key methodology within 7C's is that of behavioural modelling, (Bandura, 1986, Grinder and Bostic St Claire 2001.) and in order to facilitate this process the client is asked to model somebody they admire and who consistently represents their WFO so as to elicit a fresh future desired state.

Figure 1. The 7 process C's and 7 context C's



## Private Logic

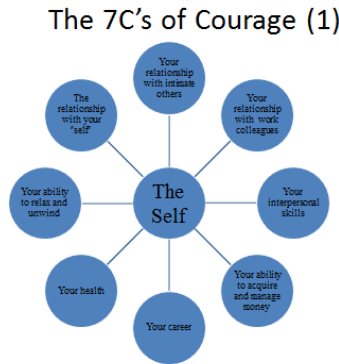
It can't be as simple as that can it? No, even in coaching there is a need to deal with limiting beliefs and secondary gains. Take the simple formula for losing weight. Eat less and exercise more and you are guaranteed to lose weight. However there is a multibillion dollar industry to teach this to people.

Take for example your coachee complaining they can't get on with their boss. The key move in 7C's coaching is to model somebody who can and does get on with their boss. However just like asking a person who has come to you to lose weight, to model someone who exercises and eats sensibly, this often is regarded as not possible. There is always a private logic, a personal map of the world, full of emotionally charged limiting beliefs preventing these simple actions from taking place. In the story your client tells, you may observe that it mirrors exactly the relationship they had with their father and you notice in fact this relationship from the past has been triggered and is being projected into the current career context for which your client has come to you for coaching.

In 7C's this past incident is known as "The Blues", (figure 3). It is an event, or series of events from the past which has been coded internally as a negative representation and then is repeatedly triggered in the present causing difficulty for the client. As one works with "The Blues" using traditional NLP design variables, the practitioner also has in mind both the WFO of the client and an exemplar provided by the client who represents just who he

would like to be. This provides the towards motivation for change and transformation.

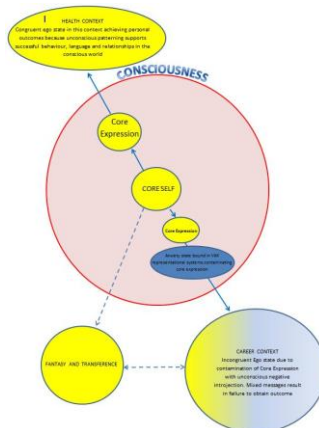
Figure 2 the 7C's context themes.



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When fully re-created this new ego state is associated with something memorable and then travels from the past, through the present into the future and into the context which has previously been problematic and which represents the new anchor in the “real” world. It is tested within that context and indeed a useful way of concretising this new ego state further is to anchor it to a descriptive name at the neurological level of identity, which has high value for the client. You can read for yourself 2 case histories of how this works and can see on one occasion a client chose to call her new Super-Heroes “Zena” and another “Party Josephine”, (Grimley 2021a, 2021b).

Figure 3. The 7C's psychodynamic way of working



The history of 7C's

In 2002 the author had been practicing as a coaching psychologist for six years and wrote an article in Rapport (2002) called ‘Sexy variables’ (Table 1). This referred to six key coaching variables which resulted from modelling his practice to that time. The coaching variables which always needed to be addressed in any coaching intervention were:

Table 1. Development of Process 7C's in 2019 from “Sexy Variables” in 2002

1) Sexy Variables (Grimley 2002)	2) 7C's (Grimley 2019)
<ul style="list-style-type: none"><li>• Clarity</li><li>• Climate</li><li>• Capability</li><li>• Congruence</li><li>• Confidence</li><li>• Commitment</li></ul>	<ul style="list-style-type: none"><li>• Clarity</li><li>• Climate</li><li>• Capability</li><li>• Congruence / Confidence</li><li>• Commitment</li><li>• Communication</li><li>• Creativity / Courage</li></ul>

By the summer of 2005 and in a second publication, a further variable had been added; Communication, bringing the total to seven (Grimley, 2005). This part of the coaching model referred to what is called the **Process 7C's**. By 2005 a **Context 7C's** had also been added to the model, (figure 1). The context part emerged from the recognition that when a client used to attend coaching, the problem was only a problem for them in a particular context. When interviewed in another context they were surprisingly authentic, confident, congruent and capable. The author became intrigued as to how a human could in one context be so capable and then in another context just afterwards, totally lose their connection to their inner resources and need assistance?

The context part of the model initially fell into eight contexts:

- Relationship with self
- Relationship with intimate others
- Relationship with those at work
- Interpersonal skills
- Money
- Career
- Health

- Relaxation

These eight themes were drawn from the contexts brought to the author by coaching clients over 10 years (1995–2005). After subjecting these contexts to statistical analysis, (principle components) over a number of years in what was called “the stress test” the author discovered the only variable reliably related to a self-perception of stress was one’s relationship with oneself. So even if a client was experiencing money problems, relationships were poor and they were in bad health, providing within these contexts they had a good relationship with themselves they would be able to move forward successfully. The key variable then for 7C’s was not the context, but the client’s relationship with themselves within that context.

Because we are all sufficiently competent to a degree in each of these contexts, none of us really have to change. It was when having to deal with “difficult” clients the author recognised this was a challenge. Because they were quite good at what they did, they were emotionally attached to the unconscious maps which got them to where they were. However those maps were not going to get them to where they wanted to go. It is for this reason the context aspect of 7C’s changed. Creativity was added because 7Cs as a paradigm is not just about researching the structure of our subjective experience, it is also about **Excellence**, with those people being excellent having stable and reliable unconscious structures which are different from the normal population. To be excellent you also need to be Creative and different from the norm.

It is easy to be normal and the full title of 7C’s was always “Sailing the 7C’s of courage”. It now became increasingly clear what the “Courage” referred to. It referred to those people who were not the best version of themselves and recognised there were others much better than them. Because those others were better than them in a discipline they really valued, rather than just plod along with the rest of the normal population they would need the characteristics of Courage. They would deconstruct that which only put them with the rest of the normal population and in their comfort zone and they would disrupt their lives, their existence, even their current relationships to develop a more excellent way of living that moved them a standard deviation towards excellence.

In the authors experience most people will not do this, they will simply provide excuses as to why they cannot be better. This is to be contrasted

with those who access their internal resources and change those excuses into internal positive decisions

This brings 7C's up to date for the reader. The author's first book (Grimley, 2013) looked at NLP generally as a paradigm. The second book (Grimley, 2020) introduced 7C's formally to the world, after finishing his PhD asking the research question "what is NLP?" (Grimley, 2015). To build on this introduction of 7C's to the public domain the author published 2 papers on 7C's, (Grimley 2021a; 2021b), as well authoring a paper on NLP validity (Grimley, 2019a) and Co-authoring a paper on the evidence for NLP (De Rijk et al. 2019)

### Understanding the place of NLP in a 7C's pluralist paradigm

Recently Robert Dilts, (2021), a cited author in this paper wrote to a group of which I am a member and said: "I prefer sharing "best practices" to "who has the right map" for hopefully obvious reasons, (*Personal correspondence with permission*). The obvious reasons are clear.

Pluralism is effectively a reaction against schoolism and the weakness of unitary models of theory and practice. In addressing this Cooper and McLeod (2007) cite (Wampold, 2001) who suggested that no single approach has a superior grasp of the truth.

In attempting to answer the question which approach works best Miller et.al, (1997) found there is an equivalence effect, and the pervasive finding is that different models are equally and relatively ineffective, with the basic principles of rapport and client resourcefulness being the two independent variables accounting for 70%, and the majority of outcome success. They found only 15% of outcome success is attributed to psychological models.

Within the modern research landscape however, despite these well-known findings there is an equally pervasive tendency for outcome research to be dominated by an agenda to 'prove' the relative superiority of competing unitary models which in the minds of Cooper and McLeod (2007) is a futile endeavour.

A practitioner of 7C's is more than open to the idea that the client in front of them may not benefit from working within the 7C's frame and having developed rapport and discussed their outcome, in opening up the client's own world with them, it may transpire another way of working might be better. NLP techniques which have been drawn from Gestalt, Family

systems, clinical hypnosis, cognitive psychology and behaviourist psychology to name just a few inevitably will play a part within 7C's. However on account of his PhD research findings, (Grimley, 2015), the author prefers to align 7C's with psychology as well as with NLP.

### A typical 7C's pattern for general use

Even though 7C's is a framework within which a therapist or coach would work in a fluid way, often in training, trainees like steps to follow, so below is a typical and general 4 step process within the 7C's frame.

**First step** follows Bolstad (2002): ensure you have rapport with yourself and then with your client.

**Secondly**, one enquires about what is wanted and what the barrier is. This will offer rich information about the client's map of the world and provide an initial model. One then focuses specifically on the context and how in this particular context a different feeling is experienced compared with similar behaviors in another context. A typical example would be talking to an audience behind the breakfast table (Intimate Others context and resourceful model), and then talking to an audience behind a lectern at an important conference (Career Context and problem model). Finally, the client models someone they admire who does this behavior in the problem context consistently in an excellent fashion. These 3 modelling projects are spatially anchored. At this stage too, the client formally models these 3 anchored states using Alter Ego and Core Code questionnaires, which measure personality and stress within contexts. This second step is the first part of the change process. By modelling the successful behavior in the other context, the client appreciates they have the necessary resources, it is simply they have become disconnected with them in the specific context they are bringing to coaching or therapy. Also, by modelling somebody they admire, they can bring extra resources to the party, which they had not considered. This provides data for modelling further along and the construction of a new Super-Hero.

**Third step** is to acknowledge the problem state, and then variants of the affect bridge technique (Watkins, 1971) are used to regress through time to the earliest memory of experiencing this specific feeling. In NLP this is known as the "Change Personal History" pattern. This often takes time, however when at the earliest point a managed dissociation is encouraged so the client can see themselves as well as all other players in the system at that

earlier time. At this stage of therapy what can best be described as a dance takes place. The client is encouraged to examine the needs, secondary gains and positive intentions of all parties. A typical question would be: "What specifically do you want at this time in this context?" This process when recycled eventually accesses the embodied blues (Figure 3) and provides a space within a particular context to reframe and build the appropriate capabilities of the new Super-Hero. This reframing is in accordance with who the client was before they were interrupted, according to their own ecology and the values they hold deeply within their own neurology. The client is also encouraged to learn from the modelling projects they have conducted earlier in the sessions and the felt experiences they have witnessed as a result of them. The client is encouraged to act as if they could experience these in the moment, to witness the effects on the other "participants" in the system during the past. The primacy of context in 7C's is to ensure the client does not wander during this phase to associated neural networks which are not related to the problem context, creating a pseudo recovery. One continues in this dance until each of the 7C's processes are effectively addressed and when this is the case, this new felt experience is anchored and brought fully into the present and rehearsed in the problem context.

This stage of 7C's work can be described in a nutshell as:

- a) Find the context.
- b) Minimally access the blues.
- c) Build capability by the use of modelled resource.
- d) Integrate the positive intention of the core expression of who you are and what you value in that context before the negative interruption.
- e) Anchor the felt experience.
- f) Future pace and imagine this new state in future contexts.

**The fourth and final stage** occurs when this rehearsal is projected into the future and the client is asked such questions as "What could go wrong?", "What are the next steps?" and "What does this mean now?". When the client knows nothing can go wrong, they know their next steps, and paints an authentic, positive and ecological vision for their future, then the client is ready to be discharged.

## Conclusion

7C's is not claiming to be anything substantially new. Like all things within NLP it has been borrowed from what has been created before, or to use the



NLP word, "modelled". Simply in following the model himself, the author is being Creative and putting into the public domain, the way he has, over 30 years in practice developed, and how he consequently currently works. In taking an Action Research approach (McNiff & Whitehead 2006) the author adopts a non-positivist and qualitative approach, however does appreciate within that approach a number based quantitative approach can provide useful information. The intention in the future is that using a quantitative approach in the future 7C's might usefully be able to predict with a degree of probability which 7C's patterns work well in certain contexts and for certain coaching or counselling clients.

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## Short Biography

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# NLP and positive coaching strategies

## AS A REMEDY FOR ENHANCING TEACHERS' AND STUDENTS' WELL-BEING IN THE COVID REALITY

Alicja Gałązka

### Summary

This article explores how NLP and positive coaching can enhance students' and teachers' well-being in the COVID reality. Schools and the educational systems need to be transformed and adapted to the new reality. In the paper the positive education based on the positive psychology is discussed and practical exercises – ready to be used in the classroom given.

### Keywords

NLP techniques, educational coaching, well-being.

### Introduction

The emergence of the COVID 19 pandemic has brought worldwide anxiety, causing lots of stress, and has forced organizations to embrace remote work. It has influenced most sectors and occupations, but education was one of the most affected. The impact of COVID 19 on education is multidimensional and is being widely researched. Teachers and students have had to face high level of uncertainty and constant reinforcement of messages of the crisis; extra demands on their time; implementing new health protocols; dealing with the anxiety of parents. It caused lots of stress and tension among teachers and also students. The coronavirus pandemic has turned out to be the biggest challenge the modern educational systems across the world have ever faced. From one day to the next, all teachers had to change their physical classroom environment to online, remote and home-based instruction. Many teachers observed as their well-being plummeted as they started to overwhelmingly worry about the health of their families, as they were facing confusing instructions, unclear expectations or never ending

technical difficulties. Now we all have to deal with the consequences of the pandemics resulting in increased level of anxiety and frustration.

The alarming number of suicide among young people and the depression rate make us change thinking differently about the aim of education. We need to teach our kids skills that can increase resilience, well-being, meaning and engagement which give them positive emotions. Schools and teachers need to change their way of teaching and support their students with more positive approach to learning and their life. Never before was the positive education as needed as nowadays. NLP techniques and strategies help to make our education positive.

Positive education is defined by Martin Seligman as education for both traditional, academic skills and for happiness. There are already schools which introduced positive education principles as a fundamental core of their curriculum. Teaching is not any longer dedicated only to conveying knowledge.

We need to practice, use and develop new skills in today's classroom, in order to help students keep pace with the demands of a rapidly changing world. Nowadays teaching transformed more into educational coaching where we base on metacognitive strategies and activating learning potential. Resilience and well-being seem to be one of the most important skills both for teachers and students. The paper presents the latest's learning from positive psychology on developing well-being and educational coaching as well as gives practical examples of employing it in the classroom.

## Learnings from positive psychology

Scientific research on positive psychology which shifted the focus of psychological research from human deficits like mental illnesses to human assets, strengths, indicates that individuals can influence about 40% of their own happiness levels. What is called "40% solution" suggests that individual happiness levels depend in 50% on genetics, 10% on life circumstances, the rest – 40% – is within individual control (Lyubomirsky, 2006). Positive psychology has built a sound theory focused on human flourishing around that individual impact on one's own happiness level. Positive psychological interventions have been shown to significantly improve well-being (Seligman *et al.*, 2005; Sin and Lyubomirsky, 2009).

Positive psychology has highly impacted education and educational coaching by providing theories and scientific evidence and so much more (Hefferon, 2011; Kauffman, 2006; Kauffman and Scouler, 2004).

According to Biswas-Diener (2010) happiness or well-being as a specifically targeted outcome of the coaching process are relatively rare. As goals, though, they are important – for the students/coachees to be able to achieve optimal functioning and maximum performance, they need to include focus on positivity, optimism, happiness, and well-being. There are multiple benefits associated with experiencing positive emotions frequently including higher levels of curiosity, creativity, wellness, fitness, social skills, perseverance, self-acceptance, purpose, meaning in life and mastery (Biswas-Diener, 2010; Cohen *et al.*, 2003). Educational coaching can utilize the scientific evidence in order to help teachers and students realize the importance of positive emotions and well-being in g process.

### Positive education and well-being

Positive education has grown rapidly in recent years with more and more evidence showing a positive impact of such an approach on many areas of individual and social life, including well-being. According to White and Kern (2018) positive education may have a positive impact on students and teachers within a school setting, and other individuals within the educational community. Given the available evidence, more and more schools decided to incorporate positive education to help with levels of well-being of all individuals involved (McCallum & Price, 2010; Seligman *et al.*, 2009). More training programs become available and more research and applications are gaining support from international organizations like for example International Positive Psychology Association (education division) or the International Positive Education Network.

The pedagogy of positive education takes a fully holistic approach where educating the whole person is an objective. Such an approach is where both well-being and academic mastery become the goal of learning and teaching (White & Kern, 2018). There are multiple reasons why positive education and its focus on well-being fits into traditional education systems. A focus on well-being becomes more than about how a student is feeling on a particular day or week – it becomes more about a balanced individual development and growth to become a healthy and contributing member of Young people experiencing mental health issues often face a risk of repeat-

ed incidents leading to extended disability. They are also at a greater danger of experiencing other negative life circumstances such as other physical and mental health problems, dropping out of school, unemployment, or poor social relationships to mention a few (Kessler & Bromet, 2013). It has been suggested in the evidence based scientific literature that school plays a paramount role in prevention of such scenarios as it has a capacity in many cases to at least minimize or even prevent the adverse effect of mental illness (White & Kern, 2017). Furthermore, such research also suggests that the school engagement can be strengthened where positive psychology interventions (for example mindfulness) are being applied (Waters, 2011). Such interventions have been shown to have a positive impact on: student's attention, memory, cognitive performance, problem-solving, resilience, stress and emotional problems (Creswall, 2017; Zenner *et al.*, 2014).

NLP strategies are very much based on positive approach and can be recognized while taking about positive psychology and positive education. In NLP we focus on individual strengths and potential of each person.

### The concept of well-being

In scientific literature, there is still a considerable amount of ambiguity regarding the definition of well-being. Various concepts have been used interchangeably as synonyms of well-being, for example happiness, life satisfaction or quality of life (Allin, 2007). The World Health Organization defines well-being as the presence of 'a state in which the individual realizes his or her own abilities, can cope with normal stresses of life, can work productively and fruitfully and is able to make a contribution to his or her own community'.

Well-being is also described as the balance between resources and challenges. In that approach, well-being is a dynamic variable. An individual achieves stable well-being when they have the psychological, social and physical resources to meet the psychological, social and/or physical challenge they are facing. Other studies also mention the following terms as components that may define well-being: optimism, positive emotions or relationships, engagement, meaning and life purpose, vitality, flourishing, self-determination, self-esteem, or resilience (Huppert & So, 2009; Leach *et al.*, 2011). Each definition represents elements of wellbeing but individually do not reflect everything that well-being entails.



Just as there are multiple definitions of well-being, theoretical and scientific literature mentions multiple well-being categories: subjective, emotional, psychological and social (Ryff & Keyes, 1995; Ryan & Deci, 2001). Just as in the case of well-being, none of these categories have one and unique definition, and are often referred to together with other concepts. Green *et al.* (2006) describes subjective well-being as the one that pertains to happiness and psychological well-being as the one that pertains to human potential or meaning of life. Psychological well-being has been related to the following six components: autonomy, self-acceptance, environmental mastery, life purpose, positive relationships, and personal growth (Ryff & Keyes, 1995). Satisfaction with one's own self-esteem has also been shown to predict the level of individual well-being. Scientific research has shown that psychological well-being develops through: emotional regulation, personality characteristics, identity and life experience (Helson & Srivastava, 2001).

### How NLP and Educational coaching promotes well-being?

There is a growing evidence based scientific research indicating that educational coaching is a powerful approach supporting learning, growth and development for students, teachers, and others in educational institutions. According to Griffiths (2005), the role of the teacher in the educational system has shifted from being purely an instructor to becoming more of a facilitator. Such a facilitator would use a coaching, question-based Socratic approach in teaching in order to help students understand the material on a deeper level and learn how to learn independently rather than simply "teach them" (Whitmore, 2004). The coaching approach has been successfully applied with students, teachers, or student counselors (Campbell & Gardner, 2005; Green *et al.*, 2006). Well-being related outcomes achieved in evidence based studies include: higher levels of well-being, increased hardiness and hope, better developed coping skills and resilience, lower levels of depression.

### Mechanism of improvement of individual well-being

The assumption that students come from healthy, non-clinical populations implies that they are able to not only identify their own issues themselves, but also prioritize them. Hence the agenda, desirable outcomes and possible actions are all chosen by the students themselves, without intervention or advice from the teacher, and are already prioritized according to what the

students value most (Whitworth *et al.*, 2007; Williams & Davis, 2007). Educational coaching itself as an approach emphasizes individual strengths, potential and wellness. Teachers can build on that and help their students maximize their performance. They support their students as they make choices about efficient learning and life and '*bridge the gap between thought and action*' resulting in greater well-being.

Another hypothesis explaining how NLP and coaching may positively impact well-being is related to goal attainment. According to Grant (2003) coaching supports coachees/ students as they make *purposeful* changes, which has a direct, positive impact on well-being. There are two aspects of coaching that facilitate this mechanism – efficient goal setting and efficient problem solving (Schneider *et al.*, 2011). – two elements very much underlined in NLP. One of the NLP and coaching techniques suggests setting SMART goals – specific, measurable, attainable, realistic, and timed. With goals set efficiently and with the focus of NLP techniques on wellness, they can help clients broaden their experience, make changes in desired areas of their lives and consequently increase their well-being (Grant, 2003). The results obtained in evidence-based literature indicate that progressing towards meaningful goals is positively correlated with well-being (Frisch, 2001; Green *et al.*, 2006; Sheldon *et al.*, 2002).

Supportive results have been obtained in the study by Leach *et al.* (2011) where authors analyze goal striving and the role of coaching. According to this study, better goal striving can be achieved by applying the following cycle: (1) creating a future vision, (2) defining desired results, (3) identifying goals, (4) strengthening motivation, (5) creating action plans, (6) observing progress, and (7) tweaking action plans as needed. Such cycle – according to Grant (2003) – uses self-regulation and leads to sustainable, permanent behavior change. Consequently, coachees observe '*enhanced sense of positive effect, purpose, meaning, control and connectedness*' and related increase in subjective and psychological well-being (Leach *et al.*, 2011).

Another study by Gordon-Bar (2014) suggests well-being increases when the coachees are connected to their goals and that the goals need to be meaningful to assure such connectedness. The coaching model described by Gordon-Bar highlights the following components of the process: (1) focus is on individual strengths, (2), intrinsic motivation is addressed, (3), goals are specific and meaningful, (4) self-regulation is a crucial component of setting actions, (5) progress is monitored through feedback cycles.

Goal attainment has been often shown to be optimal when it's based on individual strengths and intrinsic values. The strengths approach in coaching has its focus on what is working (as opposed to what is not), what is right (as opposed to what is not) and what is strong (as opposed to looking at weaknesses).

Worgan (2013) and Green *et al.* (2006) suggest that Hope Theory may provide some insights into how coaching impacts well-being. Individuals whose level of hope is high, experience many benefits, for example better health (physical and psychological), better interpersonal skills and better academic achievement (Snyder, 2002). Kauffman (2006) suggested that these benefits occur for individuals with high levels of hope because they are able to come up with a better response to challenges and show more perseverance when facing obstacles. Snyder (2002) suggested that the level of hope is an outcome of two variables: pathway thinking and a sense of agency. Pathway thinking can be best described as *finding alternatives* and sense of agency is equivalent to thinking that *it is possible to achieve set goals*. Hope Theory also states that when individuals pursue their goals, they feel positive emotions and as a result – increased well-being (Snyder *et al.*, 2002). Green *et al.* (2006) emphasize that the goals need to be attainable and meaningful for the individual to experience positive emotions. Goal-orientation is paramount in Hope Theory – and based on that, coaching as a goal-oriented and solution-focused process may be considered a hope-enhancing intervention (Green *et al.*, 2006).

Michaels (2010) suggests that a coach can employ a powerful combination of behavioral and cognitive techniques and strategies in order to increase client's well-being. What Michaels recommends is that a double approach is used – a set of specifically targeted behavioral techniques is introduced alongside significant shifts in thinking. The same approach can be easily employed in the classroom. Cognitive mapping well known in NLP is one of the examples indicated as suitable intervention – it can lead to an array of positive changes such as better emotions management, less impulsivity, greater willpower or more efficient goal attainment (Michaels, 2010). Other cognitive techniques and strategies that may be utilized by the NLP coach are visualization, positive affirmation, which have also been reported to positively affect well-being (Michaels, 2010).

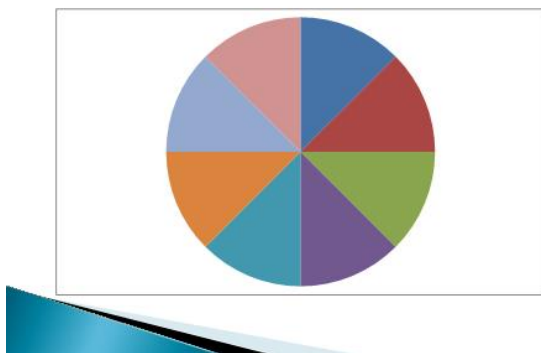
## Practical interventions for the classroom

There are many possible exercises teachers can do with their students. There are some examples how to use different interventions in the classroom. The examples refer mainly to the language teaching but can be adapted to any lesson.

### 1. Resilience building

- Draw a wheel
- Identify focus – e.g. life skills
- Self-assess – score of 0 to 10. The center of the wheel is 0 totally unsatisfied and the other edge is 10 totally satisfied
- You can target weaknesses and strengths
- Review the wheel periodically
- (Goal setting for greatness)
- Next step – imagine you meet the person – what advice would you give (put yourself in so called meta-position)

#### Wheel of language learning



In this exercises students (but also teachers of you use it to identify your life skills) can identify their strengths also so called transferable ones. We can use it in teaching a language but it is a great tool to be used in developing life skills. All students and teachers have certain signature strengths they can fully use in life but very often we are all not aware of them. Sometimes we think that our strengths are very ordinary and they stay outside our awareness. It is often called "the taking –strengths for granted effect Another reason for not appreciating our strengths is lack of self-compassion and

being very critical towards ourselves. It is often biased by significant others in our life who mainly focus on our weaknesses.

After a student is aware of his strengths and the way they are activated and present in his or her life, the next step is to explore ways to optimise strength use. In order to optimise strength use, it is important to become aware of the potential for growth in a given context. For some strengths, there may be sufficient room and opportunities for using them more frequently and/or more intensely. For other strengths, certain limitations may prevent the strengths from being used more.

### Extension possibility

Analysing the wheel you can formulate different questions such as:

What do you see when you take a look at the graph?

How would you consider your strengths to be useful in the learning context?

Which strengths can be used more?

Which strengths leave little or no room for expansion?

What could you do to start using your strengths more in the classroom?

It can be a good exercise to move to the next one when students (similarly with teachers) identify their best selves

### Best self-exercise

This is a good writing opportunity

Ask your students to write a description of their best selves. They might describe their different skills, competences not necessarily connected with language competence.

Using a wheel in the classroom can move you also toward exercises connected with goal setting.

### Exercise 2

Write down 4 areas of life which are important for you for example

- Academic achievements
  - Relationships with peers
  - Friendship
  - Family
1. Identify your values in each area -write down how you would like it to be in your dream
  2. Look at them from so called meta position (as a third person) and notice how the life you are living is different from your values. Draw a big cir-

cle on the floor and imagine that the centre is the place where your life is fully consistent with your values but the more distant you are from the centre the consistency is lower.

3. Place yourself in the space considering each area.
4. Now write down the obstacles which don't allow you to live the life you want. Write down the external and internal factors which might stop you from being consistent with your values.
5. Think about the actions or even small steps you could take to eliminate the certain obstacles.

### 3. Hope Exercises

Resilience and well- being can be practised through hope exercises.

#### Exercise 1

Visualise your goal (use all your senses, imagine yourself having the goal attained, hear the voices around you and feel in your body the success).



#### Example

##### 1.Goal – to speak perfect Spanish.

Imagine yourself sitting in pub in Barcelona speaking perfect Spanish.

Hear people around you speaking Spanish and hear yourself speaking perfect Spanish.

Feel it in your body and mind how it is to be perfect speaker of Spanish.

##### 2 Reality check

What is your knowledge of Spanish.

What skills you have, which of your strengths can help you to learn Spanish.

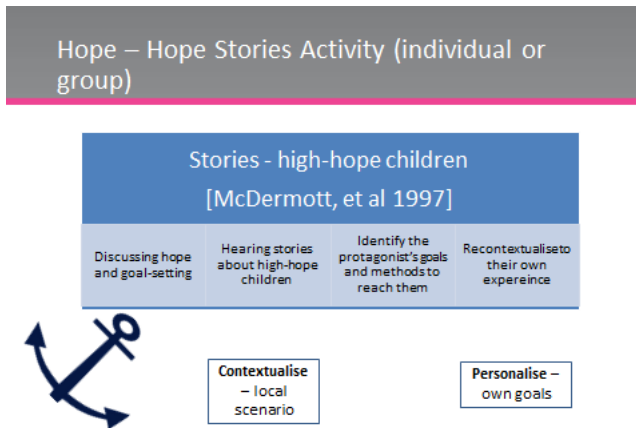
### 3 Obstacles

What are the obstacles or difficulties you encounter which don't allow you to learn Spanish.

### 4. Envisage how to overcome

Prepare a list of activities you may take to overcome the existing obstacles.

### Exercise 2



- Students discuss the issue of hope and goal setting.
- Listen the stories about high hope children (you can use the book by Matthew Gallagher & Shane J Lopez The Oxford handbook of hope) and think how your students could incorporate hope into their life.
- Students tell their own hope stories and personalise their goals.

There are many more NLP and coaching exercises teachers can apply in the classroom which can enhance well-being and resilience of students. It is also important to remember that teachers need to take care of their own well-being if they want to work effectively with students. Positive education focuses on evoking positive emotions, relationships and meaningful activities.

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## Short Biography

Gałązka, Alicja is psychotherapist, psychologist, linguist, licenced coach and international master trainer. She is President of ICI (International Coaching Institute) and academic teacher. As researcher, she works at the University of Silesia in Poland and is head of the Language Centre FUTURE in Poland. Her main area is psychology and drama in the ELT classroom.

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# Solving dysfunctional cognitions (beliefs) by reversing Pavlovian conditioning (anchoring) by NLP & emotionSync®

Christian Hanisch

## Summary

**Introduction:** Pavlovian conditioning (anchoring) establishes stimulus-response connections. The neural basis is provided by Hebbian learning; an almost forgotten dispute in psychology asks whether this is a gradual build-up of the strength of a connection of an all-or none-learning.

**Objectives:** This article focuses on dysfunctional cognitions which are stimulus-response connections often learned with one-shot conditioning and investigates the option of reversing this learning within one session, by using a type of Anti-Pavlovian conditioning.

**Methods:** First a relatively new method, emotionSync®, is introduced and described. It is neurophysiologically based and founded on overexciting existing dysfunctional connections. emotionSync® can involve different representational systems. Here the auditory system is investigated, as lots of dysfunctional cognitions and beliefs rely on auditory representations. I present two studies with different methods to evaluate the emotional state of the subjects before and after the intervention with emotionSync® and NLP.

**Results:** The data provide evidence for the effectiveness of emotionSync®. Pre-post comparisons show an improvement of the emotional state of the clients regardless of measurement scale. The effect was still stable after three months. Further studies even showed lasting stability.

**Conclusions:** I suggest that learning can be both – gradual and all-or-one. I further suggest that for effective de-learning single sessions overexciting neural connections through emotionSync® may be more effective than slow gradual replacement of existing connection with new connections, without deleting old memory traces.

## Keywords

learning, psychotherapy, neuropsychology, exposure, conditioning, dysfunctional cognitions, beliefs, NLP, emotionSync.

## Introduction

Learning is among the most researched topics in psychology in the 20th century, maybe THE topic (Roediger & Arnold, 2012). Pavlov's experiments are legendary and led to the behavioristic period in psychology. During the cognitive revolution, the paired-associate learning became fashionable, echoing classical conditioning (as in both paradigms, a stimulus elicits a response after learning). Actually, the paired-association tasks predated Pavlov's study of conditioned response (Calkins, 1894). Learning has been elevated to a higher level through NLP. Richard Bandler, John Grinder and Robert Dilts are important people in the development of new learning techniques.

Dysfunctional cognitions can also be considered a stimulus-response reaction, as specific stimuli can elicit a response as is the feeling/ belief "I am not good enough". The idea that dysfunctional cognitions influence persons in a stimulus-response manner is present in Cognitive Behavioral Therapy (CBT; Beck, 2011; also in rational-emotive therapy, Ellis, 1993). CBT is based on the idea that unhelpful dysfunctional cognitions (e.g. thoughts, beliefs, and attitudes) influence the reaction of a person both on emotional as well as behavioral level.

They are often based on something one experienced in early childhood, but can also stem from a triggering event in adulthood. For instance, a teacher scolds a child for bad grades and he generates the belief "I am always stupid". It is one of the characteristics of dysfunctional cognitions that they often are overgeneralizations – from "I did something wrong one time" to "I always do everything wrong".

## How does that learning occur?

In Pavlov's experiments learning took many trials. A basic assumption from many researchers (ranging from Ebbinghaus (1885/ 1964) to Hull (1943)) is that learning occurs as a gradual buildup of the strength of a representation.

Hebb (1949) provided the neural basis of this type of learning. According to his theory, also called Hebb's rule, Hebb's postulate, or cell assembly theory, an increase in synaptic efficacy arises from a presynaptic cell's repeated and persistent stimulation of a postsynaptic cell. Simply said, the Hebbian theory is the neural basis of Pavlov's conditioning.

This idea of gradual increasing strength of associations found entrance into associative memory models, most prominent in Rumelhart & McClelland (1986).

However, this assumption still very present in nowadays research was not always undisputed. In early experiments with chimpanzees, Yerkes (1916) and Köhler (1925) observed that chimpanzees seemed to have insight into a problem all at once and did not increase their knowledge gradually. Garcia, Kimeldorf, & Koelling (1955) showed in a traditional conditioning experiment that a stimulus-response conditioning can be learned within one trial. The psychologist Guthrie (1946) is the most famous for going against Pavlov's theory by stating that all learning is done within a single exposure to a situation. This theory is also known as one-trial learning (Smith & Guthrie, 1922). Rock (1957) ignited a controversy that although almost forgotten today had dominated the field of verbal learning for a decade. He provided evidence that learning does not occur with a gradual, incremental increase in strength of memory traces, but rather in an all-or-non-fashion. Estes (1960) published research that led to a similar conclusion. Unfortunately, after some heavy debates this work was summarily dismissed.

Therapists working with clients and their dysfunctional cognition and belief systems often notice that such dysfunctional cognitions can develop within a single experience – one-shot-conditioning. This is specifically true if the event is coupled with intense (mostly negative) emotions, as shame, pain, shock and similar traumatizing feelings.

If it is not too difficult to learn within one trial, why should it not be possible to unlearn within one trial? First, it is important to remember that Pavlovian or Hebbian learning implies an electrical connection. In other contexts (electricity in our houses) we all know how to “kill” an electrical connection: overexciting until it breaks through, by making a short circuit.

Why should that not be possible for neural (electrical) connections? The more intense a stimulus is, the higher the neural firing rate. What if the neural connection, that is the dysfunctional stimulus-response connection on a neural level, is overexcited so much that it breaks? That it “burns through”?

emotionSync® is a neurophysiologically based theory which does exactly that. Based on knowledge about the representation and perception of stimuli, the therapist wears out a dysfunctional connection until it no longer exists. emotionSync® is a group of methods based on different sensory representations (see discussions). The method evaluated here uses the auditory

channel (*clapSync*; see below, for further details see Hanisch, 2019; Hanisch & Wilimzig, 2017). That means it is used for dysfunctional cognitions (beliefs) that are represented verbally, mostly in a single sentence. It is the therapist's task to work out a sentence that is a sententious representation of the client's dysfunctional cognitions.

This specific method is mostly good for something that is represented verbally. Such verbal representations in this study were for example:

- "I have to be perfect."
- "I am too stupid."
- "I have to be in control of everything."

More single case studies are provided and described in Hanisch & Wilimzig (2017). "Feeling guilty, to be guilty, performance pressure, not feeling satisfied with oneself, not being able to take decisions..."

The actual intervention starts after working this out.

*Description of clapSync (a method from emotionSync)*

A basically loud sound is required to use *clapSync*. You can really use any sound. The method chosen in this study is clapping because it is easy to use anywhere. But it has to be loud. With loud clapping, the dysfunctional cognition is conditioned on it (see Pavlov). The conditioning must be accelerated and then ended with an energy pulse.

To do this, the client is instructed to close his/ her eyes. This is simply used to prevent the client from being distracted from visual stimulation.

Then Pavlov comes into play (see above). The dysfunctional cognition (belief) is conditioned with the loud noise. As already pointed out, that conditioning can be pretty fast if one uses intense stimuli and/ or items that provide strong emotions. Here it is both. The noise is intense and the dysfunctional cognition leads to heavy emotions.

The therapist repeats the sentence of the dysfunctional cognition and the conditioning with the noise several times, by repeatedly speaking out the sentence together (at the same time) with the noise. Then he stops staying it out loud and the subject is instructed to only think about the sentence.

Then the therapist starts clapping faster and faster. This has two effects. First the energy is increased and, as already discussed, energy is important. Secondly the subject is not able to think about the exact sentence every time. It gets distorted/ abbreviated more and more. For example, if the dysfunctional cognition is "I am nothing" it gets distorted from "I am noth..." to "I am" to "I..., I..., I". The conditioning, the stimulus-response connection, gets

disrupted. The experience is so intense that the neural connection becomes a short circuit current.

The therapist ends the intervention by setting an intense stop (energy impulse). There are several options (see Hanisch & Wilimzig, 2017). This time it was a different intense noise, a loud yell or something similar. This intervention further disrupts the long-time established neural connection.

## Methods and results

This intervention, which is designed to work on dysfunctional cognitions represented verbally, was investigated empirically. The data were collected using two different methods. *Study 1* used a relatively simple but intuitive way to evaluate the emotional valence of the cognitions for the subjects. *Study 2* used a more complex and established method, the multidimensional mood state questionnaire (MDMQ, first published in German by Steyer, Notz, Schwenkmezger & Eid, 1997), which differentiates emotional valence into different subcategories of emotional valence.

In both studies emotional valence was collected before and after the intervention. In *Study 1* emotional valence was evaluated by instructing the subjects to think about the dysfunctional cognition before (pre condition,  $t_0$ ) and after the intervention (post cognition,  $t_1$ ). A new, functional cognition the subject felt confident with was developed. The emotional valence was collected again when subjects were thinking of the new cognition ( $t_2$ ).

In *Study 2* the emotional valence of subjects was tested before the intervention ( $t_0$ ), after the intervention ( $t_1$ ) and retested after three months ( $t_2$ ).

### Study 1

A rating scale was used to let the subjects judge the valence and intensity of their feelings. A scale from -10 to +10 was used as established in several interventions. 0 is neutral, no emotions and no feelings. If the emotion is as high as imaginable the rating is +10. If it is the worst -10 is the worst imaginable negative feeling. Obviously subjects choose something in between (as such some strong feelings are quite rare). What is interesting for the study is whether they are positive and negative and how strong they are. +10 and -10 are the highest positive and negative emotions the subjects can imagine. Since their introduction by Thurstone (1929) and Likert (1932), rating scales are among the most important and most commonly used instruments in empirical data analysis in psychological studies. The number of categories is

heavily debated. New studies show a linear correlation between the number of categories and quality of the measurements (Saris & Gallhofer, 2007; Pajares, Hartley, & Vahante, 2001; Preston & Colman, 2000). The maximum of used categories in these studies varies between 10, 11 and 100 categories. The number of 10 negative and 10 positive ones seemed a good compromise in pretests. This measurement is only one-dimensional. But in another context, Ajzen (2002) found out that such one-dimensional measures are astonishingly good indicators of more complex measurements.

## Subjects

32 subjects were females and 20 males. Age varied between 26 and 61 years. The participants gave their informed consent.

## Results

Before the intervention, emotional valence were rated as  $-6.89 \pm 1.89$  which lies within the highly negative range of this simple but still comment scale (see figure 1,  $t_0$ ). After intervention, emotions were rated as  $0.48 \pm 1.42$ , so relatively neutral (see figure 1,  $t_1$ ). On average the mean difference pre versus posttest was  $6.40 \pm 2.23$  ( $p < 0.001$ ).

When thinking about the new cognition, emotional valence was rated as  $2.42 \pm 0.31$  (figure 1,  $t_2$ ), which is within the positive range. So emotions improved a lot into positive feelings. Difference to  $t_1$  again was significant (figure 1,  $t_2$ ).

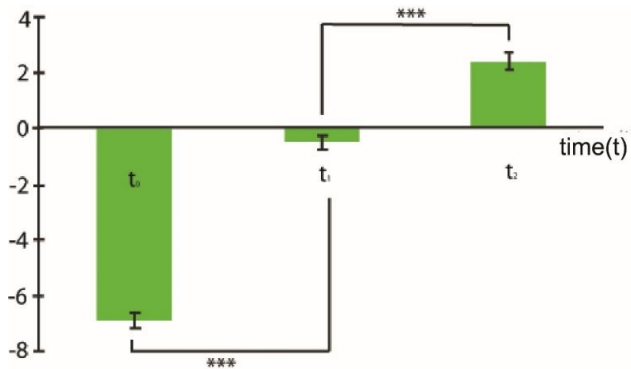


Figure 1. Results of Study 1. Emotions before ( $t_0$ ) and after intervention ( $t_2$ ).  $t_2$  shows emotions after working on a new, functional cognition. Emotions were measured using a scale from -10 (the most negative emotion, the one I am feeling worst with) to +10 (the most positive emotion—the emotional state I am most happy with). \*\*\* means highly significant difference.



The results point towards evidence for the high effectiveness. Emotional valence was rated one dimensionally. To investigate the results of the intervention in a more discriminative manner an evaluated, validated questionnaire was used, the MDMQ (Steyer et al., 1997).

## Study 2

### Methods

The MDMQ rises of the emotional conditions of the subjects, the current psychological state (Steyer et al., 1997). It is subdivided into three subscales.

1. Good mood – Bad mood (scale 1): this scale tests items as happy, content, good or bad and unhappy. High measurements represent a positive mood (well-being, satisfaction, happiness). Low measurements represent dysphoria, melancholy, a feeling of being rejected by other people.
2. Alertness – Wariness (scale 2): high values indicate that a person is relaxed and well-rested. Low scales describe tiredness and fatigue.
3. Calmness – Restlessness (scale 3): high values mean a person is in harmony and at peace with oneself. Low values indicate listlessness.

On each scale the maximum is 40 points, the minimum 8 points. Each scale consists of 24 questions. The MDMQ offers standard values for each of these scales.

### Subjects

50 subjects of both genders and various ages participated. The subjects were re-tested after three months to investigate the long-term effect of the intervention.

### Results

Before the intervention the subjects rated their emotional feeling as  $18.35 \pm 7.23$  for scale 1 (figure 2),  $21.13 \pm 9.04$  for scale 2 (figure 3) and  $23.04 \pm 6.04$  for scale 3 (see figure 4) when thinking of their dysfunctional condition. These values are significantly below the standard value (for scale 1  $p < 0.001$ ,  $p < 0.002$  for scale 2 and  $y = 0.014$  for scale 3), suggesting that the emotional valence of such cognitions is highly negative and they are experienced as highly stressful.

The pre-post difference between  $t_0$  and  $t_1$  provides evidence for the effectiveness of *clapSync*. On scale 1 the values changed from  $18.35 \pm 7.23$  to  $33.96 \pm 3.71$  (figure 2). For scale 2 they changed from  $21.13 \pm 9.04$  to  $31.74 \pm 5.44$  (figure 3) and regarding scale 3 from  $23.04 \pm 6.04$  (figure 4) to ..... The individual differences showed an improvement of  $15.61 \pm 9.29$  on scale 1, of  $10.61 \pm 9.49$  on scale 2 and of  $9.74 \pm 8.20$  on scale 3. All improvements were highly significant ( $p < 0.001$ ). These experiments confirm the evidence for a high effectiveness of *clapSync*.

Does the intervention have a long-term effect? By retesting after three months, results indicated  $33.30 \pm 5.97$  for scale 1 (figure 2),  $33.09 \pm 3.94$  for scale 2 (figure 3) and  $30.57 \pm 5.22$  for scale 3 (see figure 4). There were no significant differences between after the intervention ( $t_1$ ) and a further moment in the future ( $t_2$ ) ( $p = 0.619$  for scale 1,  $p = 0.274$  for scale 2 and  $p = 0.084$  for scale 3). Therefore, there is no evidence for a decrease after three months. The continuing of the effect was further tested by comparing session 1 (before the intervention,  $t_0$ ) and after three months ( $t_2$ ). The difference between  $t_0$  and  $t_2$  were  $14.96 \pm 8.01$  for scale 1,  $11.96 \pm 9.49$  for scale 2 and  $9.74 \pm 8.21$  for scale 3. Differences were highly significant for all scales.

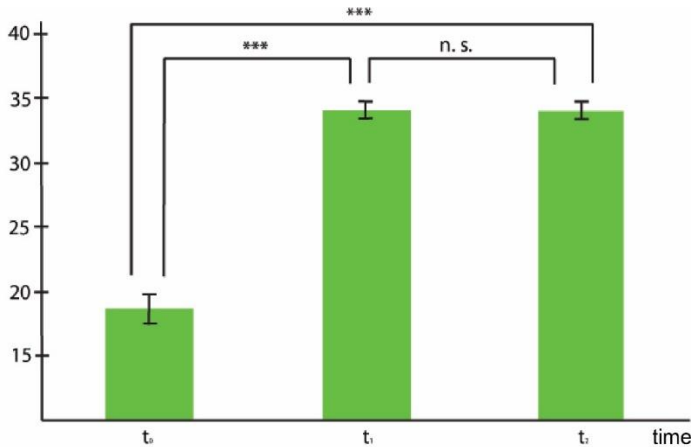


Figure 2. Results of Study 2. Emotions before ( $t_0$ ), after intervention ( $t_1$ ) and after three months using the Good mood – Bad mood scale of the MDMQ. \*\*\* means highly significant difference, n. s. means not significant

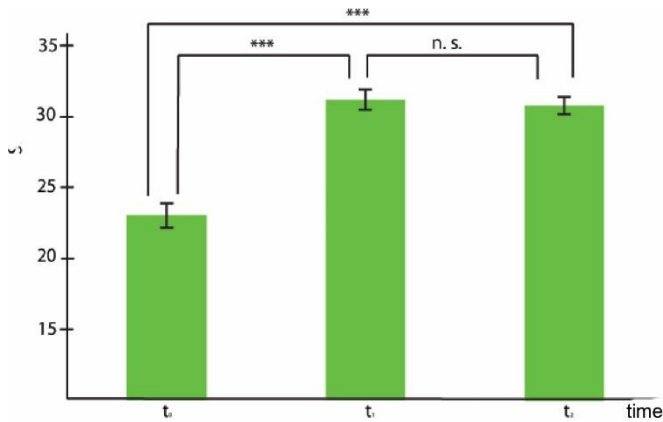


Figure 3. Results of Study 2. Emotions before ( $t_0$ ), after intervention ( $t_1$ ) and after three months using the Alertness – Wariness scale of the MDMQ. \*\*\* means highly significant difference, n. s. means not significant.

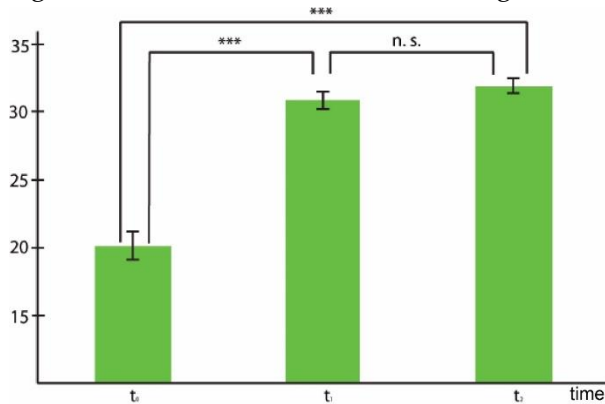


Figure 4. Results of Study 2. Emotions before ( $t_0$ ), after intervention ( $t_1$ ) and after three months using the Calmness – Restlessness scale of the MDMQ. \*\*\* means highly significant difference, n. s. means not significant.

## Discussion

The results provide evidence that emotionSync® (clapSync) improves the negative emotional valence of dysfunctional cognitions, both when tested with an one-dimensional scale and when tested with a validated more-dimensional standard test. Furthermore, the evidence suggests that the positive effects last at list for three months. On a side note – after three months, 10 out of 23 subjects could not even remember their earlier dysfunctional cognitions.

Are there not enough kinds of interventions yet? Yes and no. There are methods. These methods rely on habituation and desensibilization and can either be done in sensu or in vivo.

But a lot of interventions are not time-effective, as without the increase in energy of the stimulus they simply take a lot time. Of course, some things take time but it should not take longer than absolutely necessary, since each intervention is emotionally stressful. And there is another, even worse danger. If the old dysfunctional cognition is not deleted, not resolved, there are still traces of it left. And these traces may become active again if they are reinforced in any way. Even worse – there may be a double-bind in which the old dysfunctional connection actively competes with the new, functional one.

In popular science there is a lot of self-help advice like “find your dysfunctional belief, invent a functional one and then tell yourself the functional one over and over again”. This does not work. The dysfunctional belief is too strong – or it would not be a belief.

That is why *emotionSync®* works with intense, energetic stimuli to “kill” the dysfunctional connection. One further method of the group of methods of *emotionSync®*, *eyeSync*, has already been described (Wilimzig, 2018). It is based on eye movement desensitization and reprocessing (EMDR), originally developed by Shapiro (e.g. 1995) and supported by a lot of studies both psychologically (e.g. Schnyder & Cloitre, 2015) and physiologically (e.g. Sack, Hofmann, Wizelman, & Lempa, 2008). *eyeSync* is basically EMDR+, as it combines the ideas and evidence of EMDR with the energy principle of *emotionSync®*. It is the energetic version of EMDR, so to speak.

Psychology tells us that you can represent information in the broad ways known as VAK (visual, auditory and kinesthetic) or even NLP VAKOG (five modalities, if you include olfactory and gustatory) (for an easy to understand description see NLP the 5 senses and Ready & Burton, 2015). Dysfunctional cognition can be represented in all of these dimensions. *emotionSync®* provides different methods for different types of representation (Hanisch & Wilimzig, 2017). Descriptions and preliminary data were provided by Hanisch & Wilimzig (2017).

In practice these *emotionSync®* techniques have been used to solve a varieties of disorders up to the point of clinically relevant ones, such as mental blockages, demotivation, all kinds of anxieties up to phobias, traumas, all kinds of dysfunctional beliefs, psychosomatic disorders like allergies and

neurodermatitis, value management, coaching in general, motivation and much more (single case studies provided in Hanisch & Wilimzig, 2017).

Roediger & Arnold (2012) conclude that the important question addressed in the Rock (1957) debate – the nature of how associations are learned – remains unanswered and suggest this topic is due for a comeback. I suggest that they can be learned both ways – all-or-none and gradual. But the most effective de-learning is deleting the memory trace by means of emotionSync®. Further studies are needed to evaluate other emotionSync® methods and the effectiveness of emotionSync® for other types of disorders.

It looks like emotionSync and NLP is probably the fastest and most sustainable method to delete negative beliefs and build in new better effective ones. Negative thinking creates negative behavior and often makes you sick. With this we can defuse many problems of diseases.

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# NLP and Magic Moments in Music, in Education, and in Life

Brian Cullen

## Summary

This article explores the subjective feeling of being alive and those magic moments when we truly feel alive. The article attempts to understand magic moments and identify a methodology for eliciting these moments. Magic moments are contrasted with more ordinary moments to highlight the differences. Drawing on interviews and research from logotherapy, NLP, and positive psychology, techniques for accessing more magic moments are suggested.

## Keywords

Magic moment, feel alive, NLP, subjective experience.

Before reading, let's start with a simple question to help make the suggestions of this chapter more meaningful for you.

### **Question:**

What was a specific moment in your life when you felt really alive?

I have asked this question to hundreds of people of all ages from around the world, researching the commonalities and causes of magic moments. By using the word "magic" here, I am not suggesting the world of Harry Potter, but rather trying to understand how we can reconnect to the magic of life itself by exploring moments when we really feel alive. Like most people, you probably wish for more moments in your life when you felt really "alive," and helping us all to do that is the purpose of this project. Like any skill, if you want more magic in your life, you need to practice, so this chapter includes practice exercises.

## Understanding Magic Moments and the Magic Moment Question

Song lyrics are a good way to illustrate the idea of magic moments because they concisely create rich sensory descriptions. Figure 1 shows *Magic Moments* by Perry Como<sup>1</sup>.

The way that we cheered whenever our team was scoring a touchdown  
The time that the floor fell out of my car when I put the clutch down  
The penny arcade, the games that we played, the fun and the prizes  
The Halloween hop when everyone came in funny disguises

### Figure 1-Magic Moments Song

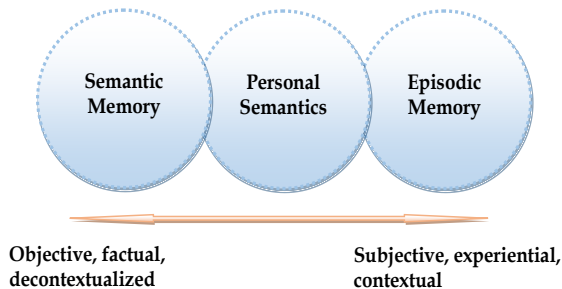
In each line, Como has captured an experience. Through his sensory descriptions we can **see** the situation, **hear** the sounds, and **feel** something of the same emotion that he felt at that time. A rich sensory description is what we are aiming to elicit when we ask the magic moment question (“What was a specific moment when you felt really alive?”).

Readers familiar with NLP (neurolinguistic programming) will recognize the words in bold as cues for eliciting the visual, auditory, and kinesthetic modalities which are used to represent or to model the structure of subjective reality<sup>2</sup>. NLP hypothesized that the five senses used to perceive the external world (sight, hearing, touch, taste, and smell) are also used internally within the human mind to create our subjective experiences. This is supported by neuroscience research which suggests that the sensory mechanisms developed by evolution to perceive the outer world were later repurposed to allow us to do mental things like imagining and remembering<sup>3</sup>. For example, whether we see something externally or ‘see’ a remembered image in our minds, the same areas of the visual cortex become active. So when we remember a magic moment (or any moment) in detail, we are not only “remembering”, but also using the same neural machinery to “re-experience” that moment. So asking the magic moment question of “what was a specific moment when you felt really alive” is much more than a request to share a memory—it is an invitation to step back into that moment and to re-experience it.

Why does the magic moment question ask for a “specific” experience? If we look back to Como’s examples in the lyrics above, most of them refer to a class of magic moments rather than one specific moment. For example,

“The way that we cheered whenever our team scored” is a generalization from many individual moments. Creating generalizations and categories in this way is a very useful cognitive function, but it does not necessarily allow the person to “re-experience” the moment. When I asked the magic moment question, many people initially responded with a generalized response, for example, “I feel alive when I am with my family.” But when I asked again for a specific moment, something interesting happens. The person closes their eyes and often shows signs of going into a light trance such as fluttering of eyelids or flushing of the skin<sup>4</sup>. In terms of NLP or Ericksonian hypnosis, this trance is typical of a transderivational search in which a person searches internally through their memories to find a specific experience that offers a match<sup>5</sup>. By asking for a “specific” moment rather than a generalized category of experiences, the question is leading to an active “re-experience.”

To understand why this re-experiencing takes place, it is useful to consider different types of memory. People’s declarative memory is generally thought to consist of two independent systems: episodic and semantic which show up as different neural correlates in neuropsychological tests. *Episodic memory* represents personal and contextually unique events, while *semantic memory* represents culturally-shared, acontextual factual knowledge. Recent research shows that another type of memory, *personal semantics* (e.g. autobiographical knowledge and memories of repeated personal events) may lie between episodic and semantic.<sup>6</sup>



**Figure 2-Types of Memory**

Figure 2 shows this as a continuum of memories that can be elicited. If we consider the context of playing sports, a semantic memory could be the rules of the game, a personal semantics memory could be playing soccer every Saturday during high school, and an episodic memory could be the specific moment that you scored a goal to win the final. Recollection of epi-

sodic events includes autonoetic awareness, which is the impression of re-experiencing or reliving the past and mentally traveling back in subjective time <sup>7</sup>. For magic moments, it is precisely this re-experiencing that we want to achieve, and that is why we ask for a “specific” moment that takes the person back to a particular episode in their personal history.

The power of the magic moment question to actively promote change, rather than simply passively elicit memories, was repeatedly revealed when people first responded with answers like “wow, I have so many, I don’t know which to choose”, or after answering, they said “I should have told you about....” People have had many magic moments, so the transderivational search triggered by the question can potentially carry on consciously or unconsciously, acting as a powerful ongoing stimulus to filter past and present experiences according to whether it makes the person feel alive or not. People in this study have also demonstrated how the effects of the question go even further when they asked the question to their friends and family and started sharing magic moments with them. Similar to many questions asked in NLP or coaching, a simple question can have far-reaching effects on the lives of many people and even act as a positive mind virus.

Above we saw the generalized magic moment descriptions in Como’s song. The beautiful sensory-based language in Tom Waits’ song, *Ol’ 55* describes a more specific moment. Listen on YouTube as you read the lyrics in Figure 3.

Well my time went so quickly, I went lickety-splickly out to my old '55 As I drove away slowly, feeling so holy God knows, I was feeling alive Now the sun's coming up, I'm riding with Lady Luck, freeway cars and trucks Stars beginning to fade, and I lead the parade Just a-wishing I'd stayed a little longer Oh, Lord, let me tell you that the feeling's getting stronger
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### Figure 2-Old'55

The songwriter tells us how he was feeling alive and has created a rich sensory description that enables the listener to vicariously share in the magic moment. Combined with the great music, Waits created a beautiful mind virus that shares a magic moment and encourages the listener to think of

their own. In both the magic moment question and the Waits song, what appears as a simple elicitation of information or a song is actually an invitation to open to the magic all around us.

## Magic Moments and Other Moments

Let's look at magic moments in another way by contrasting them with other moments, through the eyes of someone who has seen both magic moments and the darkest moments. Edith Eger is the author of *The Choice*. When she was 16 years old, she was preparing to perform as a gymnast in the Olympics when she and her family were taken to the Auschwitz concentration camp during the Second World War. It took years to get over the trauma, but she eventually realized that we all have a choice as to how we live the moments of our life. Sitting on a train years later, she looked at the faces of the passengers and saw "boredom, fury, tension, worry, confusion, discouragement, disappointment, sadness, and, most troubling of all, emptiness" <sup>8</sup>. These are the moments and negative emotions that we so often allow to consume our lives. Eger argues that we have a choice in every moment whether to fall into negativity or emptiness, or whether we choose to look for the magic in our lives. She asks: "Even the dulllest moments of our lives are opportunities to experience hope... happiness. Why do we so often struggle to feel alive, or distance ourselves from feeling life fully? Why is it such a challenge to bring life to life?" Or why is it so difficult to bring more magic moments into our lives?

The logotherapy work of her fellow Auschwitz survivor, Victor Frankl, shows that many psychological issues such as depression and anxiety can be linked to a lack of meaning and purpose in our lives, and says that "no man can tell another what this purpose is. Each must find out for himself, and must accept the responsibility that his answer prescribes. If he succeeds he will continue to grow in spite of all indignities." <sup>9</sup>. Table 1 shows how even while in the horrific surroundings of Auschwitz, Frankl was able to use the magic moments of his own life (past, present, and future) as ways of finding meaning in his life.

Past	He remembers his wife's face and voice and steps back into that moment, and so reconnects to a specific episodic memory that helps him to step out of the hardship of Auschwitz into the past where he can re-experience joy.
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Present	When he was brought a bowl of cold, dirty water with a fish head in it as his only daily meal, he was somehow able to see the beauty in it. This is the state of mind being trained by many mindfulness exercises (see section below on savouring).
Future	He imagined a future time giving a lecture describing his experiences at Auschwitz. This strength-inspiring connection to an ideal future self <sup>10</sup> enabled him to survive and record his experience.

**Table 1-Frankl's resources in past, present and future**

Frankl is showing us how meaning or magic, two different perspectives on the same thing, can be found not only in the present moment, but also in the past and future. This search for a useful resource through life's timeline is also widely used in modern coaching interventions in techniques such as mindfulness which focuses on the present, NLP processes such as Change Personal History<sup>11</sup> which draw on resources of the past, or approaches such as the ideal future self<sup>10</sup> which look to the future.

Take a break from reading. Do Practice 1 to access magic moments in your past, present, and future. If possible, do it with another person.

### Practice 1

<b>Past</b>	Remember and step back into a moment in your past when you really felt alive. What did you see, hear, and feel at that time?
<b>Present</b>	Really bring yourself into the present moment. Center your body and calm your mind. Start to notice everything around you. Consider anew how amazing it is to be alive at this moment. Feel the magic. Say to yourself: "I see (whatever you see) ... and there is magic in this moment." "I hear (whatever you hear) ... and there is magic in this moment." "I feel (whatever physical sensations you feel) ... and there is magic in this moment." Repeat a few times.
<b>Future</b>	Think of a time in your future when you will be doing something that you are proud of or excited

	about. See yourself in that moment and hear the sounds/words. Then step into that moment and really connect to your ideal future self in that future moment. Feel the magic.
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Eger and Frankl know what true despair looks like, and the majority of us will hopefully never reach those depths. Yet they somehow managed to find magic and meaning in the darkest of places. We all need to find ways to bring magic into our lives.

People who have lived through the Covid pandemic will likely relate to Adam Grant's recent use of the term "languishing" which he defines as a sense of emptiness, stagnation and ennui.<sup>12</sup>

"In the early days of Covid, a lot of us were struggling with fear, grief and isolation. But as the pandemic dragged on with no end in sight, our acute anguish gave way to chronic languish. We were all living in 'Groundhog Day.' It felt like the whole world was stagnating. So I wrote an article to put languishing on the map. I called it "the neglected middle child of mental health" and I suggested it might be the dominant emotion of our time."

The whole of humanistic psychology, (the work of Carl Rogers, Carl Jung, Abraham Maslow, Milton Erickson, Richard Bandler and John Grinder, Mihaly Csikszentmihalyi, Martin Seligman and so many others) can perhaps be summarized in the statement that life should not be about languishing—life should be about finding magic in the moments that we are given, to embrace the magic of life rather than hide from it, to recognize that our primary task in life is to feel alive—and so let us look to the data to see how people answered the magic moment question.

## Answering the Magic Moment Question

In my research, I am interested in how we experience magic moments and to create a model of how the phenomenon of magic is subjectively created and maintained. By understanding the structure of magic moments, we can be more open to them. So what is the difference between these moments that a person feels alive and those when he or she does not? My starting point was the magic moment question: "When was a specific time that you felt really alive?" I asked hundreds of people this question and collected data as videoed interviews, emails, essays, and more. Below, I discuss some of the findings.

## Context of the Magic Moments

The most common contexts were:

1. a significant positive experience such as winning a sports game, giving birth, or skydiving
2. a significant achievement such as entering a good university or making a successful presentation
3. an everyday experience such as drinking a nice cup of coffee
4. being in nature
5. being connected to other people
6. playing music
7. playing sport

Take a break from reading to do Practice 2.

### Practice 2

Bring to mind a magic moment that you have experienced in each of these seven categories. Take notes or use this question to talk with family or friends: "In the context of X (e.g. being in nature), what was a specific moment when you felt really alive?"

## Non-Verbal Response (The Structure of Opening to Magic)

Many of the research interviews were videoed and provide a rich picture of the non-verbal response of the subjects. In most cases, answering the question led to a clear three-step change in nonverbal behavior. In NLP terms, this can be considered as a strategy for eliciting magic.

1. The person's eyes closed or defocused momentarily, presumably changing focus from external to internal, and re-accessing the episodic memory of the experience through a light trance induced by the transderivative search.
2. Subsequently the shoulders relaxed, and the arms or hands began more open gestures.
3. The person smiled and was clearly enjoying the re-experiencing of the magic moment.

While the content of the magic moments varied greatly between participants, accessing these moments is a similar process which involves opening physiologically and emotionally.

### Practice 3

Take a minute to try this three-part process now.

1. Close your eyes and remember a magic moments.



2. Relax your shoulders and open your arms as if you are about to hug someone.
3. Smile and take a minute to re-experience your magic moment.

## Other Effects of Asking About Magic Moments

*Increased Rapport:* Almost every interview led to greater rapport between the interviewer and the interviewee as evidenced by more openness in conversation and body language. It is likely that the invitation to share a deeply felt experience created greater trust and enhanced rapport.

*Greater Openness:* Most participants expressed interest in the topic. Many went on to list other magic moments in their lives and said they would ask the question to friends and family.

*Lasting Positive Feelings:* Connecting to a magic moment can have long-lasting, even life-changing effects. As Maslow said: "Heaven, so to speak, lies waiting for us through life, ready to step into for a time and to enjoy before we have to come back to our ordinary life of striving. And once we have been in it, we can remember it forever, and feed ourselves on this memory and be sustained in times of stress."<sup>13</sup>

*Negative Experiences:* For most people, the filter of "really alive" was taken to mean a positive experience and so they found experiences like falling in love. Some people, however, reported negative moments could also make them feel alive. These included the pain of an operation, near-drowning, or a breakup in a relationship. One reported that "it was only when I almost died that I really recognized that I was alive." The negative experiences were seen by the participants as conversely positive because they highlighted the importance and beauty of everyday life, and also the recognition (in retrospect) that what was a difficult experience was actually a positive stepping stone towards a better future. Another example of a negative experience arose when I interviewed a nine-year-old child. After answering the question, she immediately took the camera and interviewed her mother. The child repeated the elicitation question and then followed it up with an unexpected question: "What was the specific moment in which you felt dead?" The child effectively reversed the filter and sent her mother on a transderivational search for negative experiences. Her mother's expression changed immediately from relaxed into a worried and frightened look, her posture became closed, and the question had clearly and rapidly triggered a

negative state. The point had been unintentionally made clear that applying the opposite filter is equally powerful, if not as useful.

## Creating Magic Moments in Education

### Magic Moments in the Classroom

A simple way to bring more magic into the classroom is to invite students to think about and share their magic moments in writing or orally. I often do it in this way:

- Students identify a magic moment
- In pairs, they enrich the memory using questions such as “What did you see/hear/feel?”
- Each student makes a presentation to share the magic moment with the class.

In a survey, students reported that:

- they were able to re-experience the magic moment – they could step back into the episodic memory and feel the original feelings again.
- listeners experienced positive emotions while listening to the magic moment
- listeners experienced the presenter’s magic moments vicariously
- they would be more open to magic moments in the future

These results demonstrate that magic moments can be consistently re-experienced and lead to positive emotions, that others can vicariously experience those magic moments to some extent, and that the activity opens people up to more magic. The magic can become contagious.

### Evolving Education

I have been a teacher for 30 years, and I believe that bringing more magic moments into education is vital. Recently, I have been involved in the development of a series of books called *Evolving Education* which offers techniques for teachers to bring more magic into education. It focuses on enhancing and evolving education around the world in five ways: increasing well-being, supporting learning, motivating students more effectively, improving social skills, and developing global skills for the modern world<sup>14</sup>.

The “Raisin Exercise” in Table 3 below is drawn from *Evolving Education* Volume 2. It is based on mindfulness or the concept of “savouring” which can be defined as “noticing and appreciating the positive aspects of life... more than pleasure – it also involves mindfulness and conscious attention to the experience of pleasure.”<sup>15</sup> It is a lovely classroom exercise

that can really help students to begin to reconnect with the magic moments of their lives by seeing the magic in the present.

Seeing	Gaze at the raisin carefully with your full attention, almost as if you come from a different planet and are seeing a raisin for the first time. Enjoy and explore every part of it with your eyes. Marvel at the colours, the highlights, the shinier and darker parts, the folds and ridges, the asymmetries and unique features.
Hearing	While raisins don't usually talk or make significant sounds, you can use your imagination! Imagine the raisin saying to you in a loving and inviting voice, "I am so delicious, eat me!"
Touching	Pick up the raisin. Feel its weight in your hand. Notice the temperature. Close your eyes and run your fingers over it noticing the rough and smooth parts.
Smelling	Smell the raisin. Smell it again more deeply. What does it remind you of?
Tasting	Place the raisin gently into your mouth – without yet chewing, hold it in your mouth for a while, exploring it with your tongue, feeling the sensations and texture, and when you are ready chewing it slowly, enjoying the full flavour of the first bite... tasting the juices and fibers of the raisin through all your mouth.

**Table 3—The Raisin Exercise**

We can again see the sensory modalities of the moment being elicited. Savouring is another way to access the magic in a moment, in this case with the focus being on the present moment. You can get more information about the Evolving Education series and download a free copy of the books at: <https://education.we-evolve.world>.

### Utilizing Music and Song to Bring Magic into Our Lives

As you have probably guessed by the two song lyrics used in this paper, I am a big fan of finding magic moments through music. Music and song is

something that the vast majority of people enjoy. As teenagers, almost everyone had a connection and positive memories related to music. Later in life, as people become busy with work and family, the connection to music is unfortunately often lost.

Music therapy has shown that music and song can be a wonderful way of opening people up and reconnecting them to the magic of life <sup>16</sup>. It can act as a way to unblock the “boredom, fury, tension, worry, confusion, discouragement, disappointment, sadness, and, most troubling of all, emptiness” described by Eger above. Music and song can help to overcome overthinking, bad mental states, life challenges and much more.

### Practice 4—Simply Listening

How long is it since you really listened to music, not as background music, but as something to be savoured? Take a few minutes to think about the music that has affected you in the past. Which of those would you like to listen to now, or would you like to listen to something different? Whatever you choose is fine.

Put on the music and close your eyes.

- Listen. What instruments do you hear?
- If there are words, what do they really mean?
- Imagine the music or song is creating visual images for you. What do you see? Make the pictures clearer.
- Notice how the music is affecting you. Where do you feel the music – in your heart, in your abdomen, or somewhere else. Does it make you want to move? What emotion is it raising within you?

Song lyrics also offer a bridge to the unconscious mind. Songs naturally repeat in people’s minds <sup>17</sup>, and this can be utilized by finding or crafting songs with a positive message to relax people, open them up, and help them to invite magic into their lives. I will finish this chapter with a song that I wrote to deliberately elicit magic moments. You will again notice the elicitation of the visual, auditory, and kinaesthetic modalities and the deliberate enriching of the submodalities. Please listen to the song at <https://music.briancullen.net/joy/> as you read the lyrics.

### **Joy**

What's the prettiest thing you've ever seen, now picture it inside  
Be there in the memory, looking out through your own eyes  
And see it in full colour, getting bigger, coming closer  
Now make it even stronger - feel the joy  
Feel the joy, see the joy, hear the joy in every way x2

The sweetest thing you've ever heard, bring it back right here  
Be there in the memory, sounds floating in your ear  
And hear it in surround sound, getting louder, coming closer,  
Now make it even stronger - feel the joy  
Feel the joy, see the joy, hear the joy in every way x2

Best feeling that you ever had  
Just feel it deep within  
Feel it in your body, delight upon your skin  
As the feelings growing stronger, getting warmer, getting softer  
Now make it even stronger, feel the joy  
Feel the joy, see the joy, hear the joy in every way x2

## **Conclusion**

Magic moments can bring great richness to our lives, and we can find them or help others to find them in simple ways. In the three areas discussed in this chapter (education, music, and life), a common theme of the exercises is to *come back to your senses*. In English, this expression means a return to normality from madness. Yet, its literal sense may be even more important. As NLP has always suggested, by coming back to our senses of seeing, hearing, and feeling in the ways discussed in this chapter, you can get out of your head and back to the real world of life and magic.

## **Bibliography**

Available at: <https://research.briancullen.net/2021/10/10/nlp-and-magic-in-music-education-and-life/>

## Short Biography

Cullen, Brian, is professor at Nagoya Institute of Technology in Japan. He is a professional trainer of positive psychology, NLP and hypnotherapy. He is also a researcher in utilizing NLP effectively in education. Brian is also a musician with many songs based on NLP and Ericksonian language patterns. His therapeutic work offers professional coaching and therapy for all ages.

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# Health Happiness & Success

## Through Mindfulness with NLP

Karl Nielsen

### Summary

**I use the NLP mind-set and NLP knowledge to intensify Mindfulness.** NLP and Mindfulness have very different approaches for the same goals. Both support people to become master of their thoughts, emotions, perceptual filters, and behavior. Instead of suffering under limiting beliefs, negative emotions, distracted focus and disturbing behavior, both approaches support to deeply connect people with their true positive potential. The combination of NLP and Mindfulness highly amplifies both approaches.

**NLP and Mindfulness connect body and soul.** Both open with their exercises a deep understanding of who we really are, and what our purpose in life is. Our integration of NLP and Mindfulness highly intensifies the mind-set for health, happiness and success in life. You can use NLP and Mindfulness separately to master your thoughts, emotions, perceptual filters, and behavior. If you combine these approaches, the effects are much stronger and faster.

**In this article,** I discuss the foundations of both approaches, explain how Mindfulness can be intensified by NLP, and also offer two exercises as examples where the reader can directly experience NLP intensified Mindfulness. This is an excellent chance to intensify your health, happiness, and success with NLP & Mindfulness now. Trainings for Mindfulness are offered through the Mindfulness Association: "Institutes for Mindfulness Evolving (In-Me)" at <https://in-me.world>.

### Keywords

NLP, NLPsy, Mindfulness, Exercises, MBSR, Mindfulness Teacher, Mindfulness Master Trainer.

## 1. Example 1: Mindfulness Breathing Exercise Intensified by NLP

1. Please lift your hands up while breathing in, and down with breathing out. Please take your time to get comfortable with this movement and breathing. And enjoy feeling your body moving with each breath you take in and let go.

2. In the next step imaging a beautiful light accompanying your breathing in and out, while you continue to lift your hands up with breathing in, and down with breathing out. Let this light float through your body, just as if it could clean your body. Please check if you already feel anything lighter inside your body.

3. And now add a melodic sound accompanying your breathing in and out, while you continue to move your hands and experience this light. How do you feel while you are more and more connected to your breathing, the movements of your hands and this melodic sound? Maybe you would like to make this sound with your voice. Please check your state of mind and where you already feel anything joyful in your body.

4. Maybe you can imagine a few situations in the next future where this state of mind is helpful for you. How about waking up in the morning in this state of mind? What a wonderful start of your day. And how about remembering this state of mind again and again during the next days. Just imagine how this would be. This gives your brain a direction for what you would like to intensify in your life.

**In standard Mindfulness trainings** (MBSR, MBCT, SIY) this breathing exercise is done without the kinesthetic (movement), visual (light), and auditive (sound) intensification and without an NLP future pace (imagine future situations). Maybe after this little exercise you now already understand the huge power of how NLP can intensify Mindfulness.

## 2. The connection of Thoughts, Emotions, Perception, and Action

**Our Thoughts produce our Emotions.** If you think a negative thought, you feel this immediately in your body. NLP offers many exercises for focusing your thoughts on your true goals, and to change limiting beliefs. This helps to reach abundant health, happiness and success in life. The NLP-Meta-Model (Nielsen & Nielsen, 2012), and NLP-Sleight of Mouth (Dilts, 1999) successfully help to detect and treat limiting thoughts and beliefs.



Mindfulness changes limiting thoughts and beliefs by meditation, e.g. by watching your thoughts come and go, and by practical exercises, e.g.: "Wishing someone well". In section 5 below, I show how this typical Mindfulness exercise can be intensified by NLP.

**Our Emotions determine our Perceptual Filters.** When we feel bad, then our focus is automatically on the negative aspects of what happens around us. Then we do not see the positive opportunities. We only perceive unlimited things that make us feel bad. In NLP we say: "Who is driving your bus?" (Bandler, 1985) "Are you the driver (of your life) or a passenger?" Or we say: "Are you the rider or the horse?" Or we ask: "Do others around you have the remote control for your thoughts and feelings in their hands?" NLP has many exercises to open the doors for very inspiring positive emotions, for example, "Circle of Excellence".

For changing emotions, Mindfulness has exercises where you practice gratitude and guided fantasy, e.g.: "Loving-kindness Meditation". With NLP you can intensify such guided fantasies through the NLP-Milton-Modell and by including the NLP exercise "Circle of Excellence" or similar process (Nielsen & Nielsen, 2012). I present this at [www.nlp-institutes.net/sources/articles/mindfulness-with-nlp](http://www.nlp-institutes.net/sources/articles/mindfulness-with-nlp)

**Our Perceptual Filters lead to Actions.** Our behavior (Action) is mainly determined by what we perceive. We re-act to what we think, feel and perceive. This can become a vicious circle. Exercises in NLP, like e.g.: "1.2.3 Position" (Nielsen & Nielsen, 2012), help us to clearly perceive and change successfully such limiting perceptions.

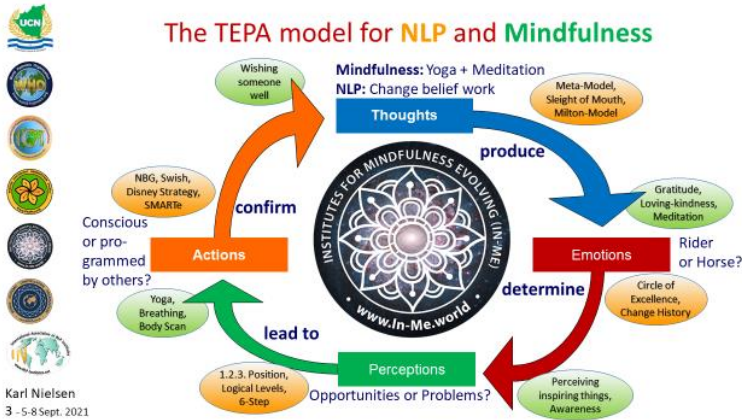
Mindfulness has exercises where you practice to see inspiring things around you and exercises to heighten your awareness. Such Mindfulness exercises can be used to intensify NLP trainings and the above-mentioned NLP exercises can be used to intensify the very positive effects of Mindfulness.

**Our Actions are mostly justified by our thoughts.** People have a lot of explanations and excuses for what they do. Our brain is an expert in telling us why we cannot behave differently. Sometimes we blame others and sometimes we blame our socialization: "It is his fault!" or: "This is how I was told to react."

Such thoughts produce negative emotions, determine our Perceptual Filters, lead to negative Actions (behavior), intensify negative thoughts and so on. Then a very negative vicious circle is operating perfectly. NLP and

Mindfulness are very successful in stopping such vicious circles. And if we combine both approaches we intensify the success.

**My TEPA illustration below shows this circle.** It can be a very negative vicious circle or a wonderful circle that intensively generates great health, happiness, and success in your life.



### 3. NLP and Mindfulness have much in common

#### Typical fundamentals of NLP (NLP-Axioms)

that fit well with Mindfulness are:

1. Intensify the friendship between the conscious and unconscious. (Milton Erickson)
2. Behind every problem there is a resource state. (Gregory Bateson)
3. Every problem is an opportunity to grow. (Fritz Perls)
4. The meaning of communication is the response you get. (Albert Mehrabian, Paul Watzlawick)
5. Each word activates mental pictures. (William James)
6. The map is (not) the territory. (Alfred Korzybski, Heinz von Förster)
7. Be always open for the unexpected emergence. (Virginia Satir)

The Mindfulness approach from Jon Kabat-Zinn uses yoga and meditation to support the friendship between the conscious and unconscious, to activate resource states, to help people to understand the positive aspects of a problem, and to open up for miracles that suddenly emerge (systemic emergence).

In NLP (Dilts et al., 1980; Wake et al., 2013) Richard Bandler, John Grinder, Judith DeLozier, Leslie Cameron, and Robert Dilts brought together the very best of the knowledge and wisdom of very famous communication experts (James, Korzybski, Bateson, Perls, Satir, Erickson...). On this basis

they created easy to follow step-by-step NLP interventions. They made complex procedures and theory easy to understand and easy to use for supporting human growth, and improving human communication in the areas of psychotherapy, business and everyday life.

The fundamental ideas of NLP fit very well with Mindfulness. They have the power to highly intensify the intensively scientific proven wonderful benefits of Mindfulness.

**Typical fundamentals of Mindfulness (Kabat-Zinn, 1990/2013) that fit well with NLP are:**

1. Non-judging "...not getting caught up in your ideas and opinions..." p. 21
2. Patience "...things must unfold in their own time" p. 23
3. Beginner's Mind "The richness of present-moment experience..." p. 24
4. Trust "Developing a basic trust in yourself and your feelings..." p. 25
5. Non-striving "...paying attention to whatever is happening" p. 26
6. Acceptance "...seeing things as they actually are in the present." p.27
7. Letting Go "We just watch - resting in awareness itself." p. 30

"These include cultivating attitudes of *non-harming, generosity, gratitude, forbearance, forgiveness, kindness, compassion, empathic joy, and equanimity.*" (Kabat-Zinn, 1990/2013, p. 31)

Jon Kabat-Zinn explains the 9 attitudes of Mindfulness on the following YouTube video from 2015: [www.youtube.com/watch?v=2n7FOBFMvXg](http://www.youtube.com/watch?v=2n7FOBFMvXg)

The NLP approach from Richard Bandler, John Grinder, Judith DeLozier, Leslie Cameron, and Robert Dilts (Dilts et al., 1980) uses the expertise of famous communication experts to support Mindfulness life quality attitudes like Non-judging, Patience, Beginner's Mind, Trust, Non-striving (focusing), Acceptance, and Letting Go.

The most famous Mindfulness program is the Mindfulness Based Stress Reduction (MBSR) from Jon Kabat-Zinn. He was inspired by 2,500 years old Buddhist wisdom and adapted it in an updated non-religious version in a scientific context and to western culture.

The fundamental ideas of Mindfulness fit very well with NLP. They have the power to highly intensify a very ethical approach of the huge amount of very effective interventions (step-by-step techniques) of NLP. The use of NLP within the ethical framework of Mindfulness is one of the basics of the

International Association of NLP Institutes and their partner associations with 8.500+ members in 91 countries.

#### 4. Example 2: "Wishing someone well" intensified by NLP

I highly recommend doing the following steps of the exercise relatively fast and choose the persons for your wishes spontaneously as *it is very easy for you*.

1. Chose spontaneously someone that you would like to send good wishes. Just accept the very first person that comes in your mind.
2. Please send in your mental imagination the chosen person now in a first short impulse health, happiness, and success.
3. And now intensify this sending process by making a very small movement with your head or hands while you send now a second time health, happiness and success, --- and further intensify it by imagining a sound that fits with health, happiness, and success and send a third time now this sound to this person, --- and even further intensify this sending in a fourth version by seeing this person now with a light that surrounds him/her that stands for you for health, happiness and success.
4. Please chose now a second person. Send this person now health, happiness and success. Maybe with the same movement of your head or your hands, and the same sound, and see the same light around him/her. Just send once the fourth version only. All as fast as *it is very easy for you*.
5. And now with a third person. Just send her/him very fast health, happiness, and success.
6. And now try for a moment to see yourself from the outside. How do you see yourself after you have done this exercise? Can you see a smile on your face? Does this exercise make you look beautiful? How do you like this you who has sent health, happiness, and success to others?
7. And now float back in your body again and feel all this from the inside. How does it influence your breathing, your focus, and your state of mind?

In standard Mindfulness (MBSR, MBCT, SIY) it is done without the kinesthetic, auditive, and visual intensification and without dissociation (see yourself from the outside). I wish you too health, happiness and success. Please use this exercise consciously for a while in your everyday life and

experience the joy and all the other positive effects that it brings. Experience how what you wish others amplifies as well in your own life. An easy to do exercise when you wait before a red traffic light or stand in queue waiting.

## 5. Why NLP is so important today

**The human development of the last 200 years** has now reached a point of risks and chances that we never had before in history (Harari, 2019). Today we have the ability to manipulate the genes of food, animals and humans (Human Genetic Engineering) and a development of Nuclear Weapons that can erase the whole life on earth within minutes. In 2021 the Doomsday Clock is 100 seconds to Midnight (Bulletin of the Atomic Scientists, 2021). We are in the middle of the Second Machine Age Revolution (Brynjolfsson & McAfee, 2016) where intelligent Machines are replacing Humans more and more (Industry 4.0 & Work 4.0): "The brain-computer interface is coming, and we are so not ready for it" (Bulletin of the Atomic Scientists, 2021). In addition, the scientific approach has been strongly questioned through the intensive development of Fake News in the last years. Moreover, through Corona, loneliness and division in our societies is strongly increasing.

Therefore, professional competences in high ethical evidence based communication are urgently needed to give us a chance to solve the problems which humanity is now facing. How can more than 7 billion people live together in peace on this planet, sharing all the resources in a fair and ethical manner? Visions and values are crucial. Successful communication to understand each other and to find sustainable solutions are now deciding about the future of humanity.

Successful Communication has to do with emotional inner states of awareness and mindfulness. To manage such states and to communicate successfully can be learned through Neuro Linguistic Programming (NLP) and Neuro Linguistic Psychology (NLPsy).

**So far NLP has developed in the following 5 waves:**

**1. NLPure** is the 1st wave, the original NLP. I call it "NLPure". It started in 1972 with the main topic of "Success & Enthusiasm" through Richard Bandler and John Grinder. In the next step of NLPure Leslie Cameron-Bandler, Judith Delozier and Robert Dilts were joint co-developers. Antho-

ny Robins developed a variation of motivation seminars all over the world with really very large groups.

**2. NLPt** is the 2nd wave, the application of NLP in the area of psychotherapy. It is in its mature form called Neuro Linguistic Psychotherapy: NLPt. NLP & Psychotherapy started in 1989 with the main topic of “Health & Joy of Living” through Robert Dilts (“Beliefs – Pathway to Health & Well-Being”). The European Association of NLPt, the EANLPt, was founded 1995.

**3. NLPeace** is the 3rd wave, the application of NLP in the area of spirituality. It started in 1992 with the main topic of “Spirituality” through Robert Dilts. In the next step, Richard Bolstad and Connirae Andreas made their contributions. And in 2014 the name NLPeace was used by the International Association of NLP Institutes IN. It was the main topic of the NLP & Coaching World Congress of IN & ICI in 2009: [www.in-ici.net/congress](http://www.in-ici.net/congress)

**4. NLPsy** is the 4th wave, with “Science & Research” of NLP. It is in its mature form called Neuro Linguistic Psychology: NLPsy. It started in 2006 with the Research & Recognition Project. In 2012 the name NLPsy was created on the 3rd NLP & Coaching World Congress of IN & ICI in Croatia by the International Association of NLP Institutes: [www.NLP-Institutes.net](http://www.NLP-Institutes.net) NLPsy has the highest qualification standard. A “NLPsy Master Trainer, IN” needs an academic Masters degree in Psychology, a qualification in Psychotherapy on the level of the World Council for Psychotherapy and in NLP a “NLP Master Trainer, IN” qualification. The effectiveness of NLPsy trainings is scientifically evaluated before and after each training.

**5. NLPhil** (NLPhil) could be the 5th wave It was always there, but so far never a wave. Maybe it is just starting as the 5th wave of NLP. You can find my ideas about NLPhil on facebook: [www.facebook.com/NLPhil](https://www.facebook.com/NLPhil)



NLP has the power and potential to support successful communication, if it is used with appropriate knowledge and ethics. The only solution for a peaceful world with wise decisions about how we all can live together happily lies in understanding how the human brain works and in communicating successfully with each other.

The chances for a peaceful beautiful world are gigantic if we manage to communicate mindfully and meaningfully, understand each other and work together on the grounds of fair global mutual visions and values.

Regarding successful communication, NLP has to offer so much. NLP has collected everything that works in the area of communication. This starts with how the abilities of highly successful people can be used by others (modelling), touches how to achieve freedom of thinking, feeling, perceiving and acting, and goes even right up to amazing insights about how to create a happy and meaningful life.

## 6. The Development of Mindfulness

**The most famous Mindfulness training** is the Mindfulness Based Stress Reduction (MBSR) from Jon Kabat-Zinn (1990). In 1990 he wrote the fundamental Mindfulness training book: "Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness". It is about mastering your thoughts and emotions. MBSR uses Meditation and Yoga for improving health, happiness, success... MBSR trainings have scientifically proven significant effects on: Aging, Stress, Brain areas, Clinical Disorders, Eating & Obesity, Emotions, Immune System, Mental Health, Pain, Addiction, Pediatric Health, Work Health... (MINDFUL COMMUNICATIONS & SUCH, 2021) (American Mindfulness Research Association, 2021).

The roots of MBSR are part of the wisdom of 2.500 years old Buddhism. This non-religious Mindfulness approach from Jon Kabat-Zinn became the basis for scientifically proven successes in psychotherapy, business and everyday life.

**Big Companies use Mindfulness.** Apple, Nike, Microsoft, SAP, Intel, Cisco... for example offer their employees Mindfulness based trainings for reducing stress, anxiety, and depression, and for enhancing:

- employee well-being and positive mood
- Emotional Intelligence
- productivity / workplace performance
- resilience and immune functioning

- interpersonal relationships
- attentional focus and cognitive flexibility (Nadler et al., 2020).

**Mindfulness is used in Mindfulness Based Cognitive Therapy (MBCT)** (Wikipedia, 2021). This started in 2000 and built on MBSR from Kabat-Zinn, a revolution in the Behavioral Therapy that started in 1924 with J. B. Watson, B. F. Skinner, and I. Pavlov with a totally different approach (Wikipedia, 2021b).

**Mindfulness in Schools Program (MiSP)** started in 2009. It built on MBSR and developed special programs for 7-11 years old children (Paws b) and for 12-18 years old children (.b). In the mean time there are already 5.000+ trained Mindfulness Teachers worldwide (Mindfulness in Schools Project, 2021).

In England in up to 370 schools, since 2019 Mindfulness has been a subject like mathematics or history (BrightVibes B.V., 2021).

**Google started Mindfulness Trainings in 2007** with the Search Inside Yourself (SIY) program (Search Inside Yourself Leadership Institute, 2021). They trained 100,000+ people, in 150+ cities, in 50+ countries.

On the book cover from 2012 of "Search Inside Yourself" (Tan, 2014) they talk about Success, Happiness and World Peace. And on the book cover in 2013 they say that the SIY program is for Unbreakable Concentration, Complete Relaxation, and total Self-Control (Tan, 2014).

The book and program is praised by Spiritual Leaders, Presidents, Experts like: His Holiness the Dalai Lama, Deepak Chopra, Jimmy Carter (USA), S. R. Nathan (Singapore), Daniel Goleman (EI), and Jon Kabat-Zinn (MBSR).

## Conclusions

I presented in this article:

- that the benefits of Mindfulness are highly scientifically proven
- how Thoughts, Emotions, Perceptions and Actions are connected
- two examples for first-hand experience of NLP intensified Mindfulness
- that big companies offer Mindfulness trainings for their employees
- that Mindfulness has been used in Cognitive Therapy and at Schools for more than 20 years
- that the fundamental approaches of NLP and Mindfulness fit together very well
- why successful communication, NLP, and Mindfulness are so important today



Mindfulness has strongly grown in the last 20 years with huge benefits in all areas of life: Business, Psychotherapy, Schools, Health, Happiness... If we want to survive today's challenges as a species (Climate challenge, Nuclear threat, Pandemics, Economic crises, ...), then we need better communication within ourselves and among us. NLP and Mindfulness offer us the tools for better communication within and without. Or in other words: "The Only Way Out is the Way In." Therefore, we urgently need more Mindfulness in the world and more Mindfulness Trainers.

At [www.nlp-institutes.net/sources/articles/mindfulness-with-nlp](http://www.nlp-institutes.net/sources/articles/mindfulness-with-nlp) I offer a third exercise, more details about the trainings that we offer, and how you can become a Mindfulness Trainer.

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## Short Biography

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## Book reviews

**Haines, Steve: *Angst ist ziemlich strange*, Heidelberg: Carl Auer Verlag 2019, o.S. [32 S.], ISBN 978-3-8497-0279-3, € 14,95.**

**– *Schmerz ist ziemlich strange*, Heidelberg: Carl Auer Verlag 2019, o.S. [32 S.], ISBN 978-3-8497-0277-9, € 14,95.**

**– *Trauma ist ziemlich strange*, Heidelberg: Carl Auer Verlag 2019, o.S. [32 S.], ISBN 978-3-8497-0278-6, € 14,95.**

**– *Berührung ist ziemlich strange*, Heidelberg: Carl Auer Verlag 2019, o.S. [32 S.], ISBN 978-3-8497-0401-8, € 14,95.**

**Masi Noor/Marina Cantacuzino: *Vergebung ist ziemlich strange*, Heidelberg: Carl Auer Verlag, o.S. [62 S.], ISBN 978-3-8497-0343-1, € 19,95.**

Der Carl Auer Verlag richtet sich mit einer neuen Reihe zu virulenten psychologischen Themen an ein breites Publikum. Um die Texte allgemeinverständlich zu gestalten, ist die eingängige Form der ›Graphic Novel‹ gewählt. Der englische Körpertherapeut Steve Haines nimmt sich der Themen ›Angst‹, ›Schmerz‹, ›Trauma‹ und ›Berührung‹ an; ein weiteres, etwas umfangreicheres Heft, dargestellt von dem Sozialpsychologen Masi Noor und der Journalistin Marina Cantacuzino, ist dem Komplex der ›Vergebung‹ gewidmet. Die Illustrationen aller Hefte stammen von der Zeichnerin Sophie Standing.

Alle Hefte weisen einen ähnlichen Aufbau auf: Nach der Erläuterung des fraglichen Phänomens folgen einige Anregungen dazu, wie dem jeweiligen problematischen Verhalten begegnet werden kann.

1. Im Heft ›Angst‹ werden verschiedene Ursachen dieses Zustandes diskutiert. Traumatische Kindheitserfahrungen sind eine der wichtigen Ursachen für Angst. Missbrauch und Vernachlässigung, Alkoholismus und psychische Erkrankungen erzeugen ebenfalls kleinere und größere Ängste. Diese artikulieren sich in generalisierter Angststörung, Panikstörung, Zwangsstörung und anderen sozialen Phobien. Auch negative Selbstgespräche und Grübeln enden oft in Angststörung. Angst kann in einem ›Reframing‹ aber auch als positiv angesehen werden, da sie in Stress- oder

Prüfungssituationen zu besseren Ergebnissen befähigen kann bringt und handlungsfähig macht.

Der Autor stellt dar, wie Angst überwindbar ist, indem wir mit den uns prägenden Kräften arbeiten. Wollen wir die Wurzel der Angst verstehen, so müssen wir lernen, anders mit Empfindungen umzugehen. Durch den Versuch, nicht zu grübeln und durch autogenes Training können die primitiven Teile des Gehirns neu gesteuert werden. Hierbei ist das ›Modell der konstruierten Emotionen‹ aus der Neurowissenschaft eine Hilfe. Emotionen, die sich bei allen Menschen gleichen, werden als ein Phänomen gesehen, das vom Gehirn aus sensorischen Körperveränderungen generiert wird.

Tipps zum Umgang mit Angst sind insbesondere das Heraustreten aus dem Prozess, der aus der Rolle geraten scheint, und die Einnahme einer Art Metaposition. Auch ein Reframing im Sinne der Frage, wo im Körper das Angstgefühl zu spüren ist, wird angeraten.

2. Beim Thema ›Schmerz‹ wird zunächst auf unterschiedliche Arten von Schmerzempfinden eingegangen. Schmerz umfasst die psychosomatischen Dimensionen und damit die intrinsische Psychodynamik des Betroffenen. Es ist sinnvoll, zwischen chronischem und akutem Schmerz zu unterscheiden. Während akuter Schmerz momentanen Druck auf das Nervensystem ausübt, ist die chronische Art über längere Strecken ohne erkennbaren Zweck zu beobachten, sodass man davon ausgehen kann, dass chronischer Schmerz eine Art Krankheit darstellt.

Chronischer Schmerz wird vom Autor als eine Art Fehler im Alarmsystem gesehen, vergleichbar mit dem Defizit, dass unser Körper das Wachstum von Krebszellen zunächst nicht registrieren kann. Im menschlichen Gehirn gibt es kein Zentrum für Trauma, Angst oder Schmerz. Schmerzempfinden ist verbunden mit der Funktion von Nerven, Immunzellen und chemischen Botenstoffen sowie Bewusstseinsfunktionen. Eine Wechselwirkung dieser Elemente macht letztlich die Schmerzerfahrung aus.

Schmerz ist das Produkt psychosomatischer Systeme und im Grunde eine Art psychosomatisches Signal, das etwas durch das Gehirn identifiziert und das körperliche Warnsystem im psychosomatischen Nervensystem auslöst. Schmerz verläuft nicht linear, sondern hat einen Streuungscharakter. Er geht weit über das hinaus, was sich im Gewebe ereignet.

Schmerz können wir zum einen durch medikamentöse Behandlung, zum anderen durch psychologische Therapie und durch ein neues Lernen lindern. Hier geht es darum, wie wir uns bewegen und wie wir unser Be-

wusstsein formen können. Das Gehirn ist elastisch und jederzeit fähig, Synapsen zu bilden, sodass es möglich ist, unser plastisches Gehirn so zu trainieren, dass der Schmerz abgeschaltet wird.

An konkreten Ratschläge zur positiven Stimulierung von Schmerzempfinden werden insbesondere die Entwicklung eines guten Körperbewusstseins und eine Änderung der eigenen Sprache zum Positiven gegeben.

3. Zum Verständnis dessen, was ›Trauma‹ bedeutet, werden zunächst die Gehirnfunktion erklärt. Stress, Trauma, Schmerz, Angst, Nicht-Berührung und Nicht-Vergebenwollen verändern die Art, wie unser Gehirn arbeitet und wie unsere Bewusstseinsfunktionen, nämlich Denken und Fühlen sowie Empfinden und Intuieren im Zusammenspiel, Aktionen und Reaktionen verursachen. Ein Trauma entsteht, wenn ein Ereignis eine Wirkung im menschlichen Organismus hervorruft, die nicht aufgelöst werden kann. Wer unter einem Trauma leidet, verliert den Bezug zu seinem Körper und entfremdet sich von seinen Gefühlen.

Kampf-oder-Flucht oder Dissoziation sind zwei Möglichkeiten der Entfremdung. Dissoziation entsteht durch die Funktion der Vagusnerven, die beim Traumatisierten nicht immer funktionieren. Diese besteht darin, dass sich das Gehirn angewöhnt hat, seine Gefühle förmlich abzustellen und ›nicht zu fühlen‹.

Der Autor stellt dar, dass der Mensch aber glücklicherweise die Fähigkeit in sich trägt, überfordernde Ereignisse zu überstehen, davon zu genesen und daraus zu lernen. Bei der Traumaheilung geht es darum, dem Körper zu begegnen und das entstellte bzw. das verlorene Gefühl wiederherzustellen. Dies erfolgt dadurch, dass die Körperphysiologie verändert wird. Das Trauma ist durch Selbstregulierung überwindbar, um psychosomatische Reaktionen zu hemmen, zu regulieren und zu steuern. Die Reflexe der traumatischen Erinnerung im Gehirn sind zu verändern, indem der Mensch sich erdet und Selbstregulierung erlernt.

Ratschläge zur körperlichen Selbstregulierung beim Trauma sind unter anderem ein Innehalten und die Vermeidung dramatischer Gefühlsausbrüche. Helfen kann auch die Pflege von Erinnerungen an Unterstützendes sowie die Vergegenwärtigung positiver Empfindungen in Gegenwart und Vergangenheit.

4. Für das Sujet der ›Berührung‹ werden zunächst der menschliche Tastsinn und die Reaktion auf Berührung beschrieben. Berührung ist ein fundamentaler Mechanismus, der Unterschiedliches im Ganzen des Menschen

auslöst: Gefühle der Freude, der Zuneigung oder auch der Abneigung. Menschen können durch Berührung miteinander sprechen und ihre tiefsten Gefühle somatisch übertragen. Durch Berührung merkt der Mensch, dass er existiert. Aus Selbstberührung kann eine heilende Funktion haben, denken wir daran, dass wir uns bei Schmerz in den Knien diese Stelle berühren oder sie reiben, um dadurch den Schmerz zu lindern.

Berührung ist eine unmittelbare Energieerhaltung und -übertragung. Im besten Falle kann die Berührung Gesundheit generieren, mit der Ängste, Trauma und Schmerz eine positive Wendung erhalten können. Berührung erweckt das Körperbewusstsein und aktiviert alle Sinne. Sie verringert Schmerz durch interpersonelle Synchronisation von Hirnwellen, Herzfrequenz und Atmung. Durch Berührung erfährt sich der Mensch als ein sinnliches Wesen mit einem starken Bedürfnis, nicht alleine zu sein.

Berührung kann aber auch negativ zum Missbrauch von Macht über einen anderen Menschen eingesetzt werden. Aufgrund dieses Wissens hat sich in unserer Gesellschaft ein regelrechtes Berührungstabu etabliert, das auch Lehrkräfte oder Therapeuten betrifft, die mit Berührung Positives erreichen könnten. Eine Ausnahme stellt die Körpertherapie dar, die ohne Berührung nicht auskommen kann und bei der hier nicht nur die lokale Berührung an einem erkrankten Körperteil bedeutsam ist. Auch kulturelle Normen geben unterschiedlich vor, welche Berührungen erlaubt und welche tabu sind.

An Übungen zur Sensibilisierung für Berührung empfiehlt der Autor insbesondere die Selbstberührung zur Erspürung des Körpers und das Streicheln des Körpers einer anderen Person in unterschiedlichen Stärken zu nennen.

5. Im Heft ›Vergebung‹ wird eine zwischenmenschliche Komponente angesprochen. Beide Verfasser haben am Projekt ›Forgiveness‹ mitgearbeitet, in dem positive Auswirkungen von Vergebung, Versöhnung und Konfliktbewältigung erforscht werden.

Vergebung ist eine Qualität des Menschen, Groll zu vergessen oder Vergessen zu üben, wodurch er sich selbst und der Welt Ruhe und Gelassenheit schenken kann. Vergebung und Kränkung beherrschen das Seelenleben eines Menschen, je nachdem, wie er in seiner Primär- und Sekundärsozialisation Groll oder Kränkung erfahren hat. Die Neigung zur Vergebung kann bei einem Menschen, der häusliche Gewalt erlitten hat oder gar sexuell missbraucht worden ist, anders sein als bei jemandem, der lediglich bestohlen wurde. Jegliche Form von Gewalttat kann tief in der intrinsischen Psy-



chodynamik der Betroffenen verankert werden und Handlungsmuster generieren, die jedes Potential, Resilienz zu entwickeln, im Keime ersticken.

Vergebung aber hat eine therapeutische Funktion auf das eigene Seelenleben und auf das des Anderen. Sie kann Angst und Panik sowie Stress und Gegengewalt reduzieren oder gar überwinden. Vergebung überträgt, ähnlich der Berührung, eine energetische Resilienz, die die operative Funktionalität seiner intrinsischen Psychodynamik des Betroffenen optimistisch stimmt und heilend wirkt. Unterschieden wird aber unter echter Vergebung, bloßer Billigung oder Vergebung aus eigenen Schuldgefühlen heraus. Verzeihung sollte echt sein, nicht aus einem Eigeninteresse heraus entstehen, und als eine Kultur der Gewaltlosigkeit gegenüber dem ›Gegner‹ initiiert werden.

Anschließend stellen die Verfasser authentische Fälle dar, in denen Vergebung stattgefunden hat. Reaktionen auf eine Verletzung sind vielfältig und können in Rückzug, Rache oder Flucht in die Sucht bestehen. Vergebung kann spontan oder bewusst sein oder an Bedingungen, wie Entschädigung, geknüpft sein. Dennoch durchbricht Vergebung den Kreislauf der Vergeltung und hält Opfer davon ab, andere aus ihrer Opferrolle heraus ungerecht zu behandeln. Die Fähigkeit, Kontrolle auszuüben, liegt im exekutiven Funktionssystem des menschlichen Gehirns. Dessen Funktionsfähigkeit entscheidet, ob der Mensch vergeben kann.

Vergebung wird nicht nur zur Entlastung eines wie auch immer gearteten Täters geübt, sondern sie beinhaltet auch eine Art Eigeninteresse, da die eigene psychische Gesundheit dadurch verbessert wird. Werkzeuge des Vergebens können Brücken sein, die man baut und insbesondere mehr Verständnis füreinander sein.



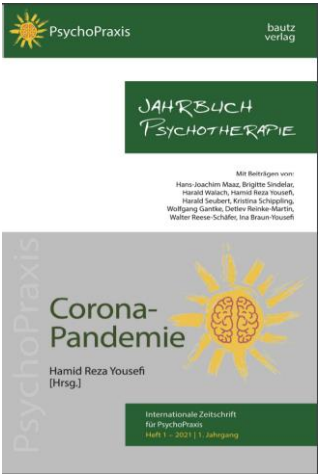
Die fünf Hefte bieten einen kurzen anschaulichen Überblick über die Bereiche von Angst, Schmerz, Trauma, Berührung und Vergebung, die mit anschaulichen Illustrationen verdeutlicht werden. Zusätzlich sind zu den ersten vier Themen jeweils Fußnoten und ein kurzes Literaturverzeichnis beigefügt, in dem zur vertiefenden Lektüre auf einschlägige Wissenschaftler und deren Forschungsergebnisse zu den dargestellten Gebieten verwiesen wird.

Diese Publikationen sind zu empfehlen für Menschen, die sich für überblicksartige Informationen zu diesen Themen interessieren. Die Anleitungen am Ende der Hefte bieten Möglichkeiten, mit dem Phänomen umzuge-

hen und sich so eine erste Hilfe zu erschließen. Die Hefte sind auch für Fachleute von Interesse, die diese Themen aus einer anderen Perspektive heraus betrachten wollen.

Ina Braun-Yousefi

# Published issues



The issue analyses the Corona pandemic and its consequences from perspectives that have so far received little or no attention, beyond all the limitations. The contributions show in a variety of ways – which, of course, does not always have to agree with the editor – how the Corona pandemic has divided our global society and led to a self-alienation of humanity.