

Do not believe something, just because wise men say so.
Do not believe something, just because it has always been that way.
Do not believe something, just because others may believe so.

Renewed Skills and Principles of Contemporary Psychotherapy

VOLUME I
Training Modules

by Pamela Gawler-Wright

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Term 1

An Overview

FOUR WEEKEND MODULES, from SEPTEMBER TO DECEMBER
Plus Home Assignments and Personal Development Tasking

In this first term we explore through fun, creative and enlightening experiences what it really is to be a thinking, feeling, relating and communicating human being. Participants gain an understanding of the different levels of experience that place subjective values as the driving force behind all behaviour.

We break down the component pieces of the processes of cognition and perception to develop a recognition and mastery of how we construct our experience of the world. This will take you on a journey through the awakening of your physical senses to develop exquisite observational skills that can enhance rapport and communicational flexibility.

You will amaze yourself with the power and subtlety of the spoken word with which you are already so familiar, yet which can be reclaimed as a tool for both expression and transformation. You can learn to delight in the gentle induction of Relaxed States of Awareness, our natural healing state. We will together demystify the greater communication between 'conscious' and 'unconscious' and decode the mental/emotional relationship we have with time.

We will also develop some holding models through which we can explore, understand, compare and contrast the many different modalities of psychotherapy – without becoming too overwhelmed! There's so much to learn...it is a life-long journey. But some of these models will help you get started and make use even of the most early recognitions of these different developments of psychotherapy which still lead our Contemporary Psychotherapy of the 21st Century.

Through your Personal Development tasks you can learn what it is to get back in the driving seat of your subjective experiences and to be able to generate desired emotional states and new more effective behaviours. You will also develop an understanding of your own learning processes and enjoy a celebration of your creative resources.

This manual accompanies the journey, however cannot explain it fully because everyone's experience will be different. Also, more is happening than can ever be

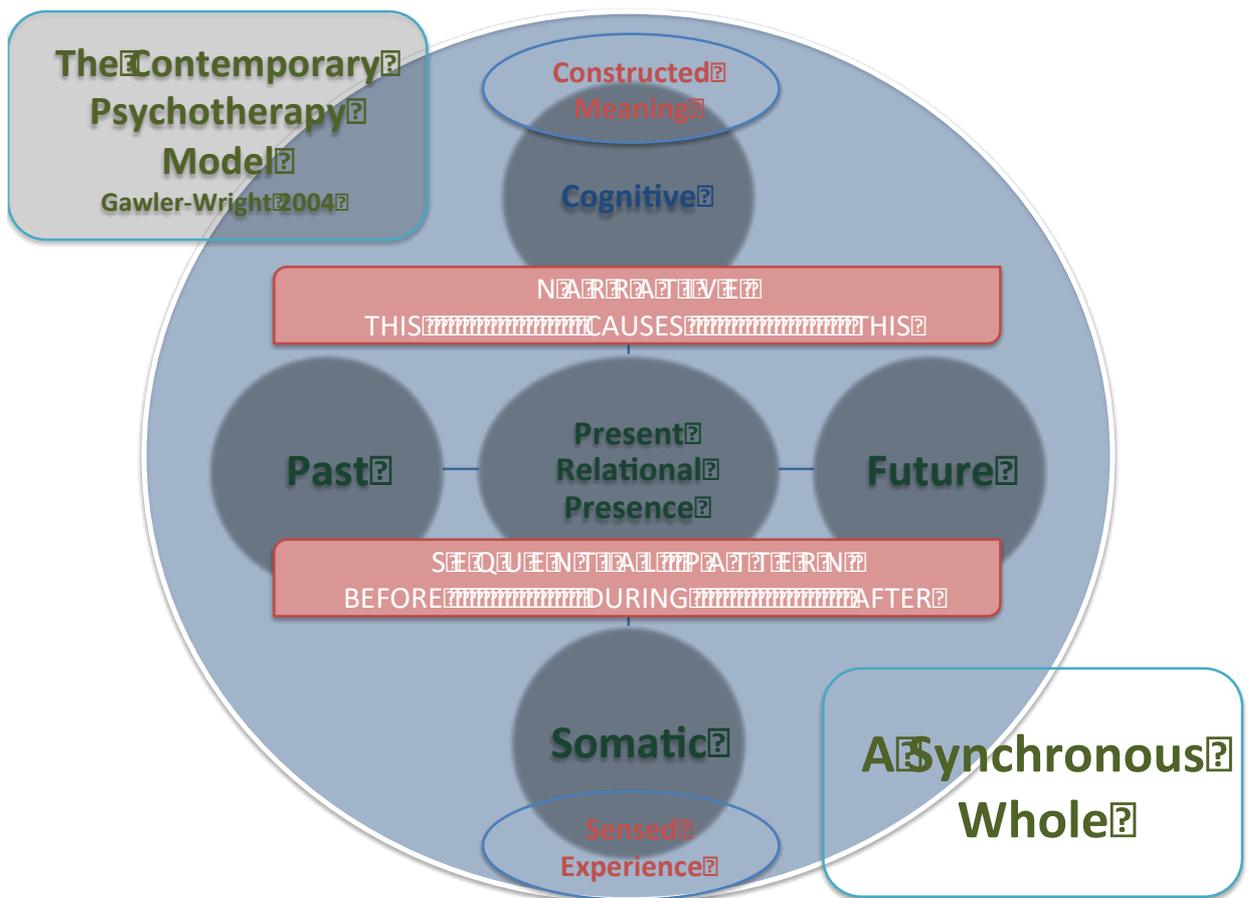
BeeLeaf Skills and Principles of Contemporary Psychotherapy – Chapter 1

explained in the written word. And above all, the manual cannot explain everything about your journey because it will be multi-layered and unique to you.

Some of the material in this manual may be more easily understood than other parts of it at first. It's fine to take on small pieces of new information and not understand or remember everything all at once. Be comfortable learning at the pace and in the way that is right for you. Put in the work on the exercises and assignments and it will pay off. Here we go!

Contemporary Psychotherapy

Finding the Connections



Chapter 1

Meeting of Minds

Groping, Griping, Grasping and Grouping

Common and Differing Factors in Change

Introducing the Five “Forces” of Psychotherapy

Continuous Becoming Frame

Exploring Dissociation and Association

Triune Models of Mind across Modalities of Psychotherapy

Sensory Modalities of Experience

Sensory Based Language

The Art of the State

Cultivating Self Relation

“People travel to wonder at the height of the mountains, at the huge waves of the sea, at the vast compass of the ocean, at the circular motion of the stars and they pass themselves by without wondering.....”

“Miracles occur, not *despite* the laws of nature, but *because* of them.”

St Augustine

A Potted History of Psychotherapy **A Quest Lead by Questions**

**Psychic Theory
of Mental Condition**
Mesmer, Braid, Pinel,
Charcot, Breuer, Janet

**Physical Theory of
Mental Condition**
Hippocrates, Burton,
Brighte, James

**“The First Force”
Psychoanalysis**
Freud, Adler, Jung
Klein, Fromm, Rank, Bion
Ferenczi, Alexander, Sullivan

**“The Second Force”
Behaviourist Psychology**
Pavlov, Watson,
Skinner, Eysenck

WHY? WHAT HAPPENED?

WHAT? HOW?

WHICH? WHICH WORKS BEST? FOR WHICH PERSON AT WHICH TIME?

**“The Fifth Force”
Theoretical Integration, Eclectic Practice
Constructive Functional Psyche, Contemporary Psychotherapy
Transtheoretical, Pluralistic**

M. H. Erickson, Bateson, Rossi, Zeig, Lazarus, Mahoney, Gilligan, Goolishian, Hoffman,
Johnson, White, Damasio, Yapko, Zeig, Gilligan, Fenner, Kabat-Zinn, Conner, Piranian
Minuchin, Linehan, Hayes, Hubble, Duncan, Miller, Cooper, McLeod

WHAT CAN BE EVIDENCED BASED?

WHO? WHAT FOR?

**“The Third Force”
Humanistic Psychology**
Kempler, Maslow, May
Rogers, Perls,
Moustakas, Berne

WHO ELSE? HOW COME?

**“The Fourth Force”
Family and Systemic**
Bowlby, Gottman
Whitaker, Bradshaw
Bowen, Satir

What is Change?

EXERCISE: “Some things change, some stay the same”

In Pairs or Groups of Three.

1. In turn, talk about a time when you went through “change”. Assist the speaker with questions such as:

What brought about the change? Internally? Externally?

Were there any decisions made along the way?

At what points did you exercise choice?

How was this time different to a time of less change?

During this change did you at any point experience shifts in perception? If so, what were they and what effect did this have?

Did you learn anything about yourself, or some thing else, through this change?

What differences did this change make to your beliefs about yourself/ beliefs about the world?

How long was the total period during which change took place?

How did you manage change?

Where did the resources come from? Internally? Externally?

Were you different in any way when you were going through this change than you might be in a period of less change?

2. When you have shared these episodes with each other, start to compare and contrast the stories.

What was individual to you?

What seem to be shared ground or emergent patterns?

“Each person is an individual.
Hence, psychotherapy should be formulated to
meet the uniqueness of the individual's needs,
rather than tailoring the person to fit the
Procrustean bed of a hypothetical theory of
human behaviour. ”

Milton H. Erickson, 1979

“In psychotherapy you change no one. People
change themselves. You create circumstances
under which an individual can respond
spontaneously and change.

The Continuous Becoming Frame

Gawler-Wright 2002

This model was created after exploring hundreds of cases, lectures stories of Milton Erickson and other psychotherapists working towards facilitating helpful healing, growth and change with clients. The question was to attempt to find the common pattern that bound these unique cases – in all that is so different, what were the same guiding principles that were utilized to make these astonishing break-throughs possible, with psychotherapists and clients who were so very, very different?

Because the pattern being sought needed to be replicable, it had to be simple.
Because the pattern being sought needed to be transferable, it had to be built on universal principles.

The model “happened” when reading several apparently entirely contrasting cases of working with bed-wetting.

Universal Principle One

All things in the universe are bound by the law of inertia – moving and still, stable and unstable. In human psychological terms, changing or unchanging.

Overlaid with

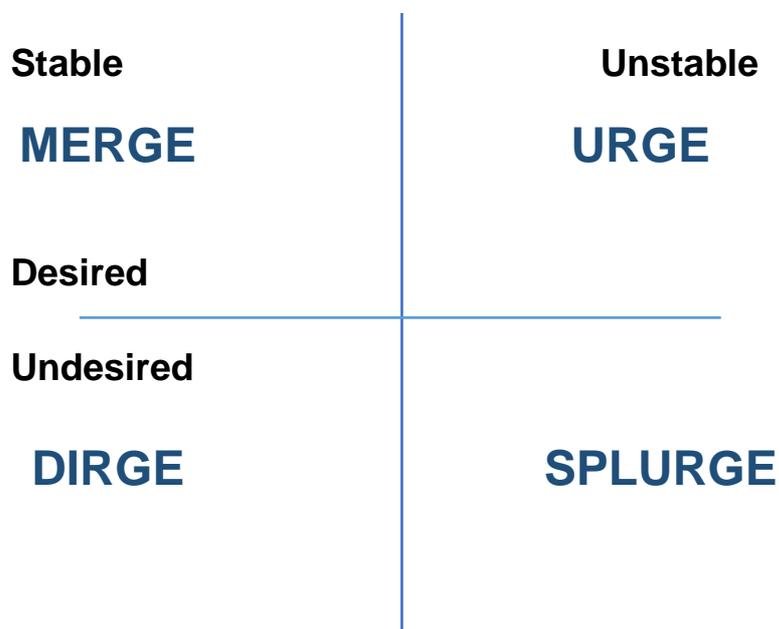
Universal Principle Two

All things in the universe are bound in relationship of magnetism – attracting or repelling, towards or away from. In human psychological terms, desired or undesired.

This results in four categories: Stable Desired (MERGE), Stable Undesired (Dirge), Unstable Undesired (Splurge) and Unstable Desired (Urge)

All states are present at all times. There are tensions and thresholds between the different category. Experiences and things can be in more than one category at a time and may over time move from one category to another.

Patterns, themes, issues in our lives tend to go through a cycle through the fields in an anti-clockwise direction.



Content we might Assess through the Continuous Becoming Frame

<p>Desired Stable – “Merge” Positive factors in life that seem stable, secure, dependable and under control of client. These include positive routines and habits that support a person’s management of life balance. Some relationships might be included here, perhaps job, home, family, friends. Positive aspects of faith, not necessarily religious but maybe so, that provide helpful frames and beliefs. Past achievements, accomplishments and demonstrations of resourcefulness, from formal qualifications to personal experience of triumph over challenge. Well processed past.</p>	<p>Desired Unstable – “Urge” Positive factors of change, excitement, creativity, learning, choices waiting to be made, experimentation in a person’s life. Under own initiation and control. interruption of pattern and tasking with new options, stimulus, beliefs, information, concepts - such as trying out a new social activity, modelling some else, reframing past, learning new and different things, break in routine, trying out new skills.</p>
<p>Undesired Stable – “Dirge” These factors involve people, places, behaviours and routines that no longer serve their original purpose and have become limiting fixtures in a person’s life. Depression, boredom, addiction, compulsion, stuck feelings, unwanted behaviours, repetitious statements, patterns. Often, fixed beliefs and presuppositions reside here. Unprocessed history. There may be fixed external factors over which a person has little or no control.</p>	<p>Undesired Unstable – “Splurge” These factors may involve unforeseen change over which a person feels they have no control and which force them into unfamiliar territory. Symptomatic conditions are loss, shock, confusion, overwhelmed by decisions, divorce, moving, new job, leaving a relationship, loss of faith, loss of expectations. Client is usually feeling that things are out of control if there are many life factors that are currently negatively unstable.</p>

Exercise: Using the Continuous Becoming Frame

Because it is a simple frame, using universal principles, there are many, many different ways to use and apply the Continuous Becoming Frame, from working with Trauma, Anxiety and Depression to overcoming addictions.

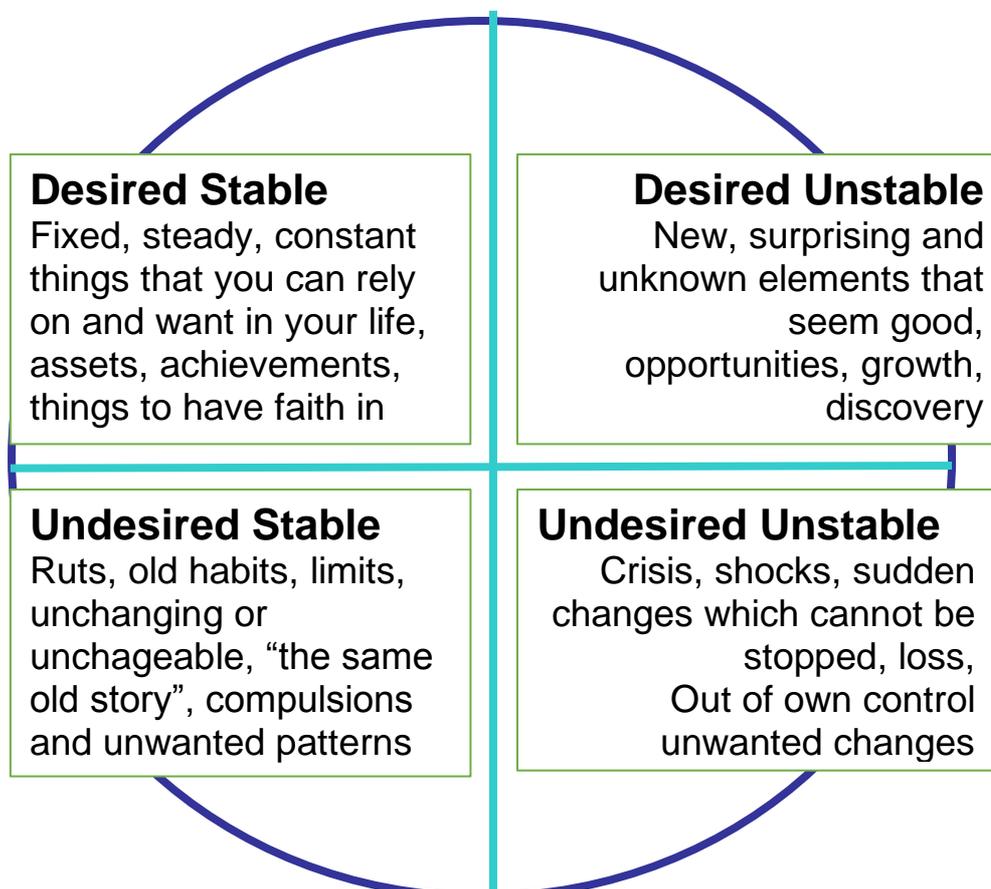
In this exercise we are going to use it as an assessment tool.

Assessment tools are never about finding an ultimate truth about a person or their life. They are a guide to assist us to choose what questions we ask and where we direct our attention and then provide categories in which to organize the information we elicit.

We will combine exploration with **Dissociation** (looking at the situation from outside of it) and **Association** (physically stepping into the situation and considering it as if in the present, through our senses of what we see, hear and feel).

In turns take the role of Guide (Facilitator) and Explorer (Facilitated).

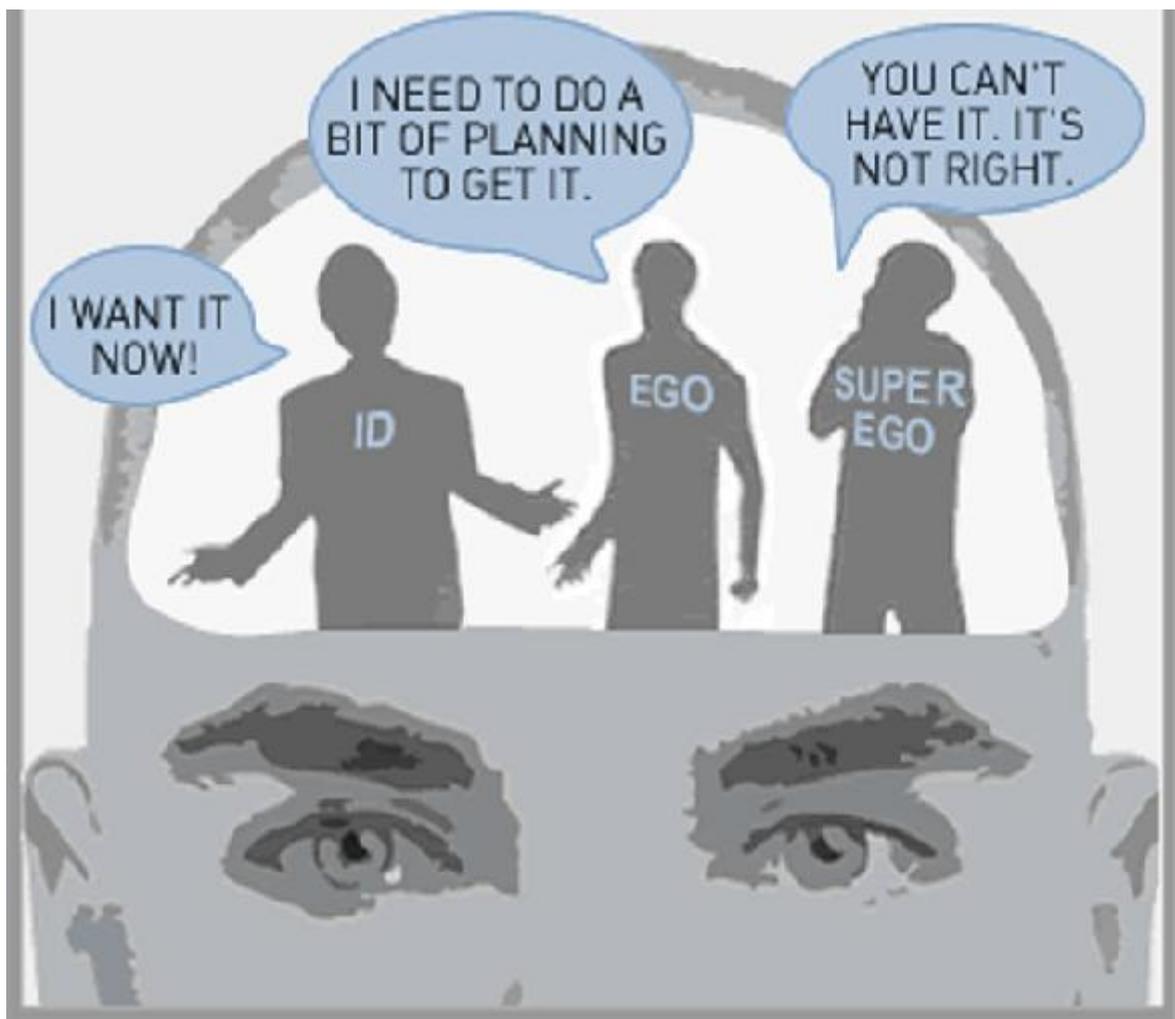
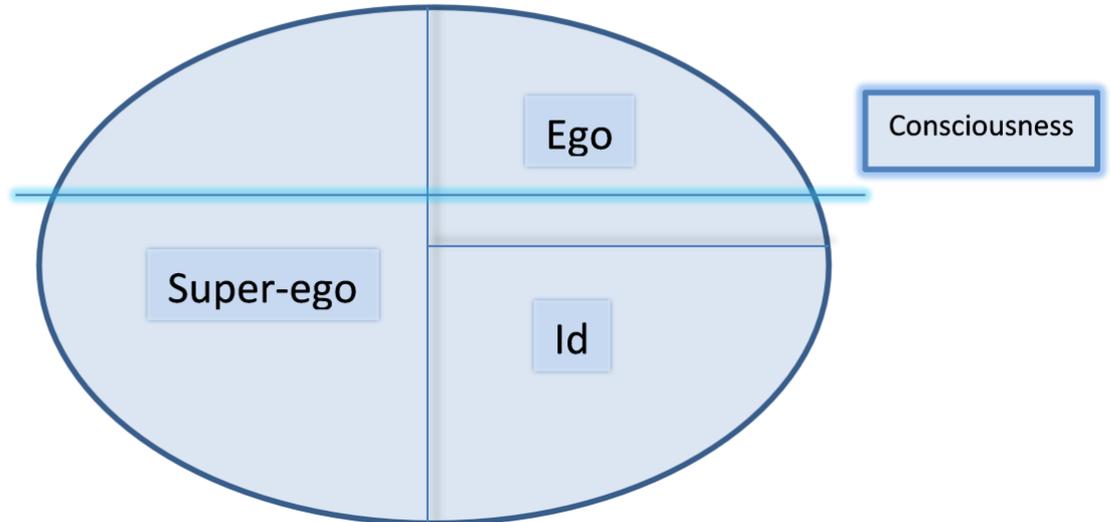
1. Explorer considers what is happening for them currently in the four fields of Merge, Dirge, Splurge and Urge. Guide helps by asking questions and listening.
2. Do this first from a Dissociated position and then from an Associated position by creating and physically standing in spaces on the floor which represent these fields.
3. As well as exploring the information that comes up about your life currently, consider the difference in your experience and what information comes up when in dissociated or associated relationship with your experience.



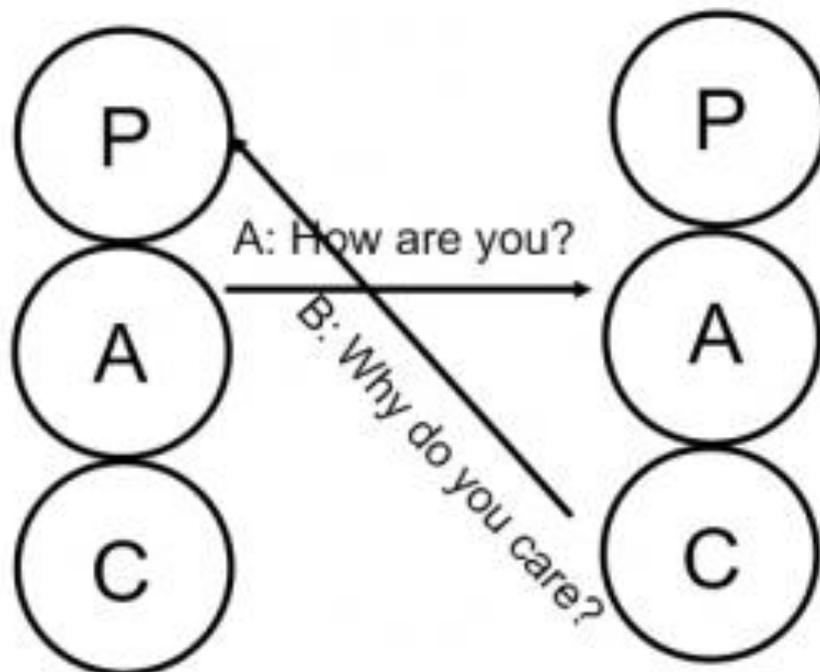
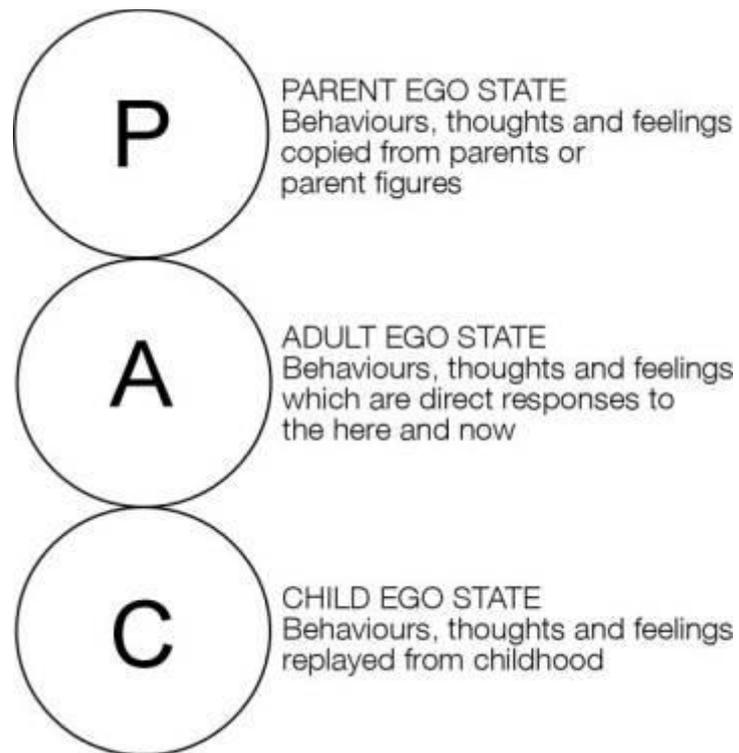
Steps Towards a Contemporary Psychotherapy

Some Historical Precedents

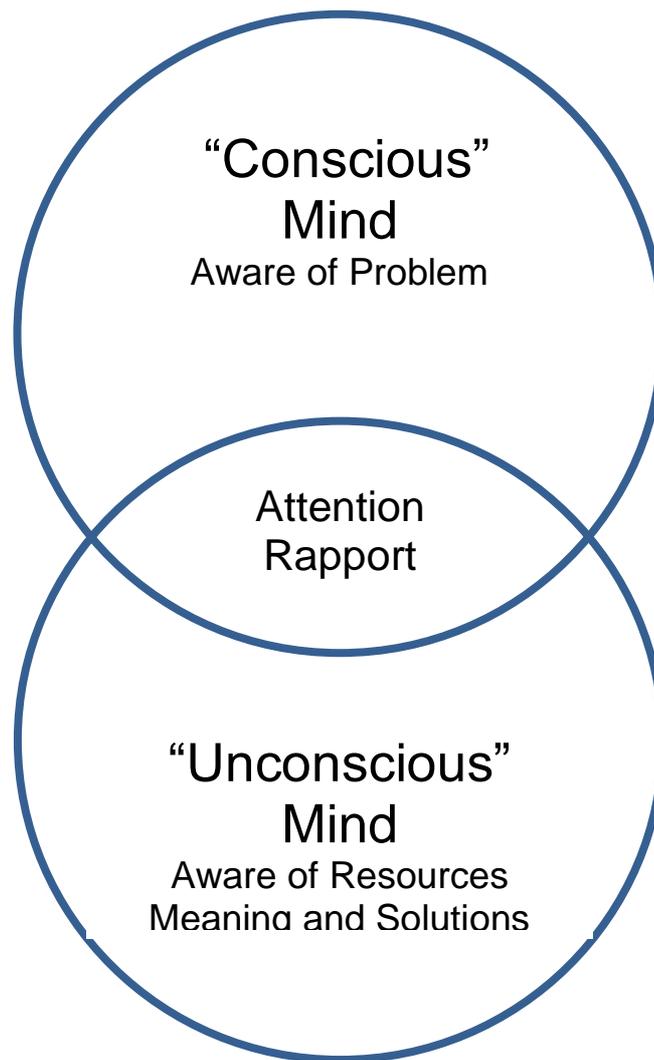
1. Freudian Psychoanalysis



2. Eric Berne – Transactional Analysis



3. Milton Erickson – Psychotherapeutic Hypnosis



4. Evolving Neurological Models

The Thinking Styles of the

Triune Brain Areas

Proposed by Dr. Paul MacLean

“A Triune Concept of the Brain and Behaviour” 1973

Neocortex

rational, imagination, grammatic language, deduction, conclusion, invention, random connection, sequential process, summary

Limbic or “Mammalian” Brain

Affection, recognition, attachment to person, place or thing, desire, motivation, vibrational mood states, oral, sexual, attraction and repulsion.

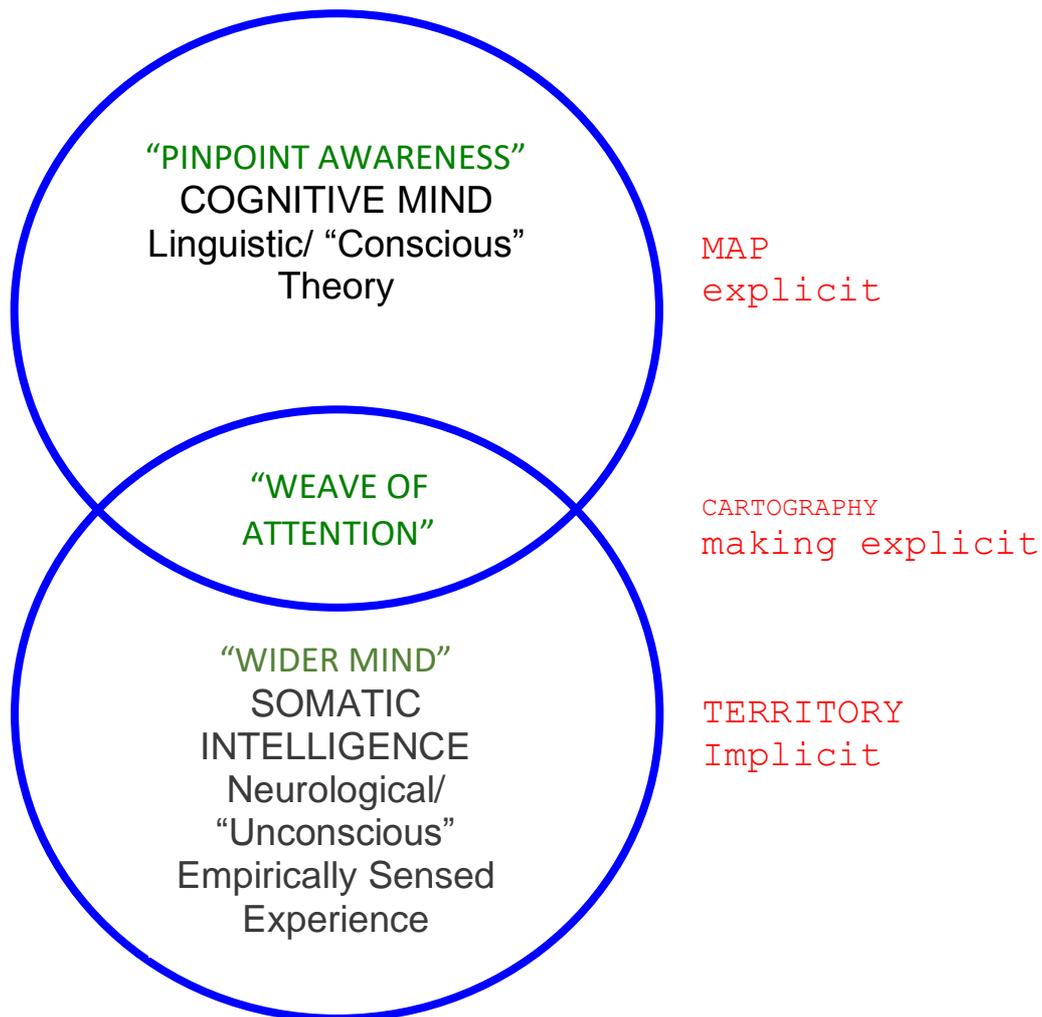
Reptilian Brain

Move toward/away, imitate, create and sustain rhythm, ritual, routine, inhibit other ideas.

Elaine De Beauport’s Multiple Intelligence System (1988)

Neocortex	Limbic System	Reptilian
<p>Rational To perceive the reason for, the cause and effect of, sequential process, deduction, summary, and conclusion.</p> <p>Associational To perceive randomly, to expand information through random connection, to perceive connections between and among, to juxtapose, to improvise</p> <p>Visual/Imaginative To perceive in images</p> <p>Intuitional To know from within, direct knowing without the use of reason</p>	<p>Affectional To be able to be affected by, to recognise and develop closeness with a person, place, thing or idea.</p> <p>Motivational To be close to one’s wanting or desire, to know what one is close to, and what moves one to action.</p> <p>Mood – Pleasurable/Painful To be able to create vibrational mood states and shift from and into vibrational states along a pleasure-pain range, from depression through anger to ecstasy.</p> <p>Oral To be aware of and able to guide vibrations connected with the oral area.</p> <p>Nasal To be aware of and able to guide vibrations connected with the nasal area.</p> <p>Sexual To be aware of, receive, originate and give off vibrations of attraction</p>	<p>Basic To be able to move toward and away from, imitate and inhibit other ideas, actions, processes and people.</p> <p>Routine To be able to recognise, create, and sustain repetitive rhythm.</p> <p>Ritual To be able to recognise, create and sustain repetitive rhythm enhanced by art, music, drama, thought or action</p>

Steps Towards a Contemporary Psychotherapy



Adapted from
Gawler-Wright 1999
After Alfred Korzybski 1933

What we believe will be shaped by what we experience.

What we experience will be shaped by where we direct our attention.

Where we direct our attention will be shaped by what questions we ask.

What questions we ask will be shaped by what we can notice, name, recognise and are able to measure.

What we notice, name, recognise and are able to measure can depend on what we value, believe and are most in need of

.....at a specific time

Contemporary Psychotherapy **The Vertical Axis – The Person**

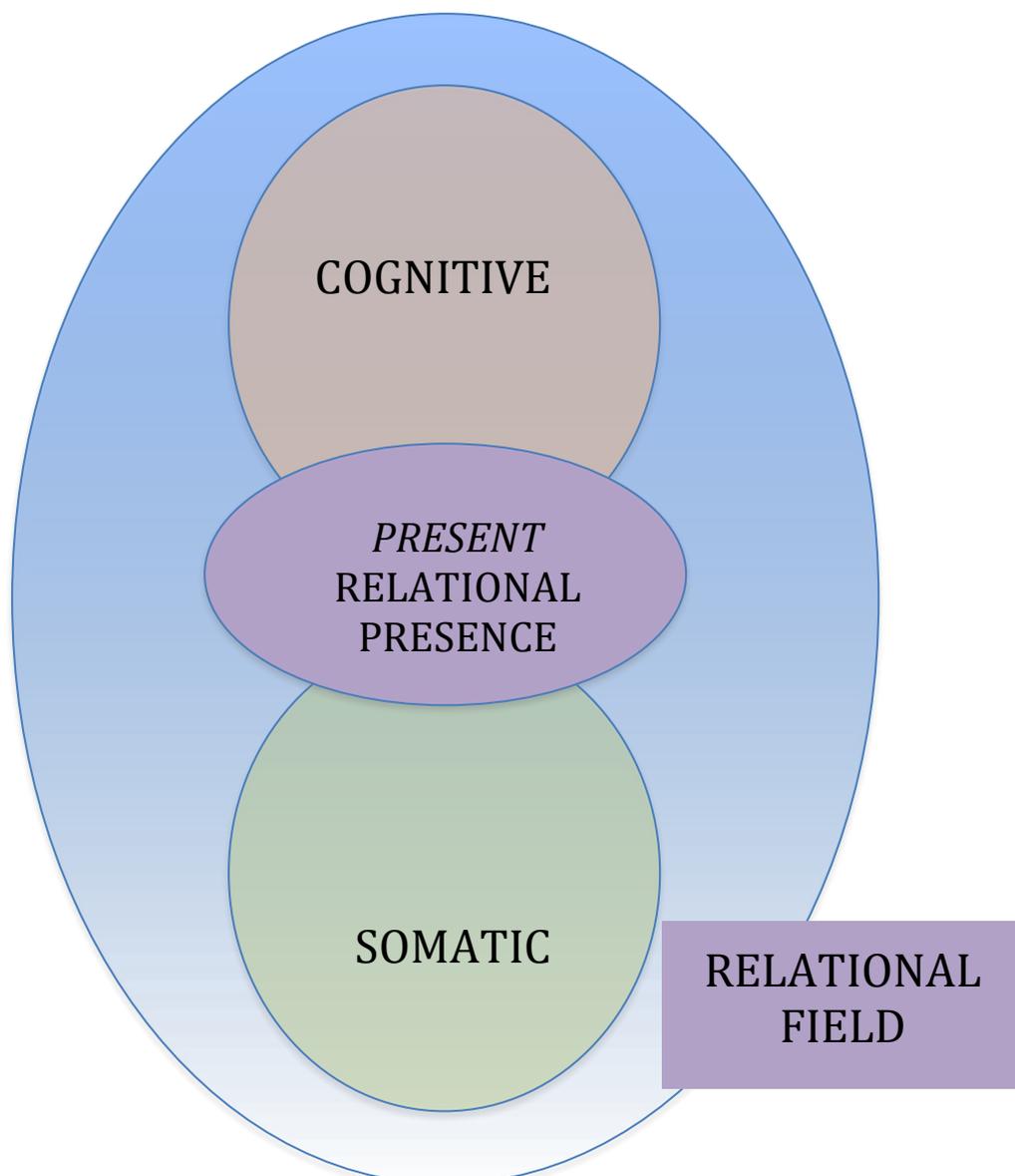
Gawler-Wright 2004

Be aware of the moment and

1. Connect to your head intelligence. Maybe place a hand on your head, in the place where your head seems to have its thoughts and listen to them. Experience through your head's way of knowing and notice thoughts and beliefs.

2. Connect to your body intelligence. Maybe place a hand on your belly or solar plexus, wherever you may get your "gut feelings" about this experience. Calibrate through your body's way of knowing and notices sensations and feelings.

3. Connect to your heart intelligence. Bring breath to your heart area and let it expand to lovingly embrace and create a relational field for your head and body intelligence to be aware of each other. Enjoy exchange between the two, balancing the presence and authority of each.



Roots of Neuro-Semantics and Phenomenology

The Vertical Axis of Contemporary Psychotherapy ('Self Relation') draws on an existing philosophical discipline called *Phenomenology* which is the study of the structure of sensory experience and our consciousness of our experience. This relates to the study of *Neuro-Semantics* which explores how we make meaning of our life events by abstracting our sensory experience, through interpretation, into concepts and stories.

Alfred Korzybski (works 1933 - 94) is an important figure in these developments. Author of "*Science and Sanity*", it was Korzybski who, from 1936, first used the term "Neuro-Semantics" to describe his work and his trainings. He observed "A map is not the territory". In other words, we do not respond to the world as it is, but to our constructed map of reality. All meaning - **SEMANTICS** - is dependant on the way that we process information and derive significance through our sensory channels and neuro-logical system. Therefore we can call our maps of reality **NEURO-SEMANTIC REALITY**.

Well, actually you can call it what you like - it's *your* meaning, unique to you.

Nobody else shares your neurological system that idiosyncratically connects, associates and encodes significance to things and events, creating *meaning* - or a semantic - of your experience, mapped through your neuro-logical system.

But if you want a "*shared meaning*" then it is necessary to work with *shared indicators of meaning* - such as words or labels, that you and people can recognise together as part of a particular shared map.

So, for example, if you use the phrases "neuro-semantics" or "neuro-semantic reality", people who share a basic understanding of Korzybski's model will understand your meaning, through *shared experience*.

In other words, people often have shared indicators that other people call "*jargon*".

Two very useful distinctions/labels that Korzybski offered us are:

SEMANTIC REACTION –

an automatic, habitual and unconscious reaction to a specific stimuli.

SEMANTIC RESPONSE –

a response given that is thoughtful and conscious, made through our own government of choices, cognitive and somatic in good relationship.

For more on phenomenology go to
http://www.philosophybasics.com/branch_phenomenology.html

Presuppositions of Epistemology that are Supportive of Psychotherapeutic Change

EPISTEMOLOGY is the investigation into how we know what we know. It is a complex and fascinating study encompassing many philosophical doctrines. In Constructivism the epistemological exploration focuses on how we form our map of the world, that is, our Mental Processing that **CONSTRUCTS** the reality we believe in.

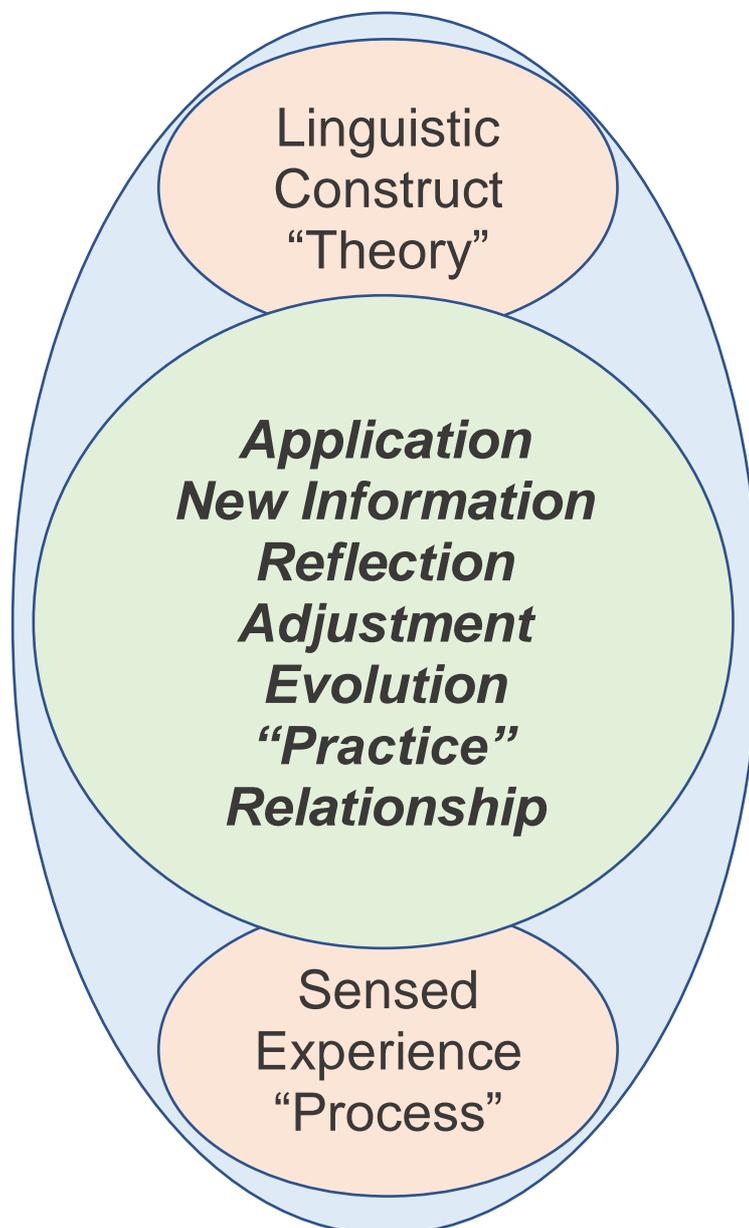
- A Map is not the Territory. How we re-present the world is not the world.
- We experience and represent the world to ourselves through sensory experience.
- Sensory experience is necessarily deleted (to prevent overload), distorted (to make meaning and connections) and generalised (to facilitate learning and effectiveness) to help us function with the use of our sensory data.
- Acuity in observation requires clear, open sensory channels.
- We respond to the world according to our internal map.
- All Meaning is dependent on Context – “context dependent”.
- Mind/Body operates as one system. The Mind and the Body inevitably and inescapably affect each other.
- Individual skills function by developing and sequencing chunks of representational data into systems and patterns.
- All maps are subjective.
- All maps are formed with positive intent and for individual ecology and functionality.
- Wisdom and good communication require respect of all other maps of the world as having some function in their context.
- Our experience in the present of the past and the future are made of our internal processes about time and events.

Constructing Theory, Practice and Reality

As Psychotherapy Theory is
To the Process of Psychotherapy,
Religion is to Spirituality

What Education is to Learning,
Procedure, Protocol and Modality
Are to the Practice of Psychotherapy

As Ritual, Observance and Denomination
are to Being a Seeker



Models of Change

Creating New Realities **Three Presuppositions of Milton Erickson**

Change occurs through the use of resources within the “unconscious”

Therefore his language invited a greater communication between the “conscious” and the “unconscious” minds, and his language patterns were best understood by wider (inductive) comprehension.

Every individual has the resources they need to change in the way that is right for them

So he utilised whatever happened as part of the process for change. He tailored his communication to the needs and responses of the individual, implying numerous choices.

Change is inevitable

He had faith in the change being able to occur so he used language that implied possibilities and presupposed success. He spoke as if change were already occurring, presupposing the outcome was either about to happen or already happening right now.

Prerequisites for Change - Robert Dilts

To be able to change people need:

To want to change -

The change must have meaning, value and ecology.

To have a chance to change -

Environmental and time factors are involved in ecological change

To know how to change -

Change involves learning how to utilise resources in new ways

“Uptime and Downtime”

Uptime - Outward focus, alert to the external world, communicating, attending to external sensory stimulus

Downtime - Inward focus, attention inward, daydreaming, recalling, attending to internal representations

Both are necessary for a process of inner change to take place.

An Outcome Oriented Model for Change

PROBLEM = the difference between the present state and the desired state

Or

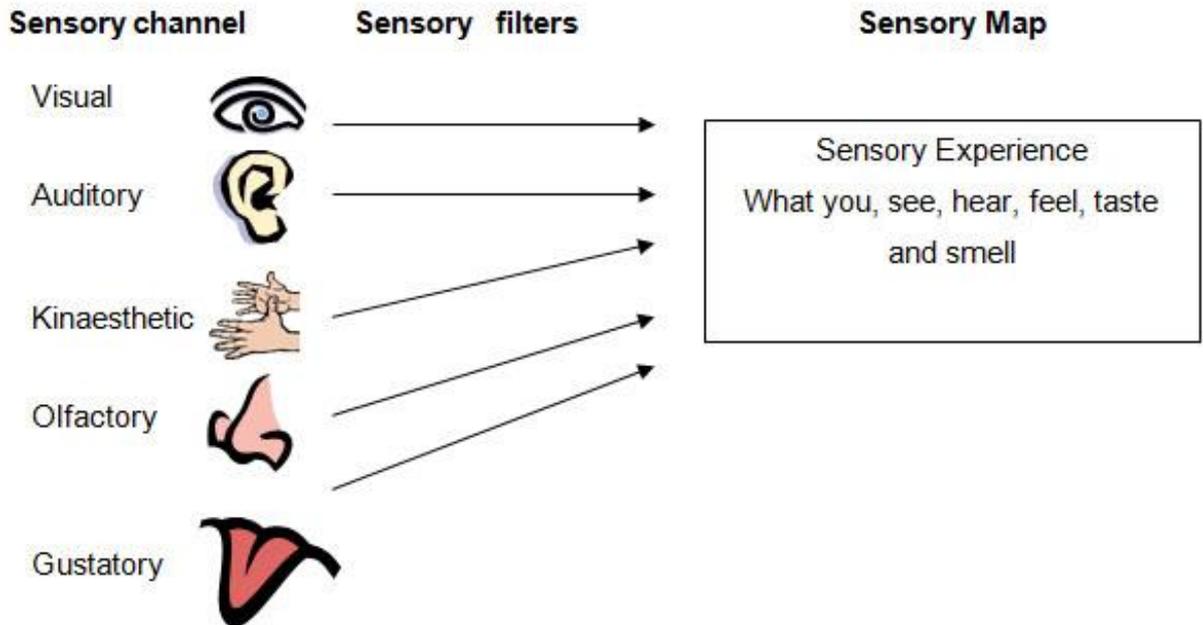
The difference between what you have and what you want

Problem-solving = increasing Choices and Resources

“All the choir of heaven and furniture of earth - in a word, all those bodies which compose the mighty frame of the world - have not any subsistence without a mind.”

Bishop George Berkeley *“Treatise Concerning the Principles of Human Knowledge”* (1710)

The Senses – Doors to Perception



The senses are the doors to perception - our eyes, nose, ears, mouth and skin. They are also the key to our internal reality. It is through our senses that we come into contact with our environment and receive impressions from it. However, as we shall see later, even these points of contact are not what they seem. We shall be making a distinction between sensation and perception. First, let's look at how we process sensory information biologically.

SENSORY PROCESSES

The brain has a formidable problem in sensing the world. Each sense responds to a certain kind of stimulus - light energy for vision, mechanical energy for hearing and touch, chemical energy for smell and taste. But the brain understands none of this. It speaks only the language of electrical signals associated with neural discharges.

A network of sensory neurons keeps the brain informed of what is happening to, and in, the body through a wide variety of sensory pick-up units called receptors. Motor neurons carry messages from the brain and spinal cord to the rest of the body. Connecting neurons (interneurons) shuttle these signals to and fro, through complex pathways.

Our apparatus for receiving sensory stimuli is highly efficient. We can experience both the intensity and the quality of the stimulus. For example, when we see a saturated red, we experience the quality of redness at an intense level; when we hear a faint, high-pitched tone, we experience the quality of the pitch at an un-intense level. So we can make very fine distinctions.

VISUAL SENSE

The eye has been described as 'the most important avenue of personal consciousness' (Ornstein, 1975). It is estimated that about 90 per cent of the information we receive

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about the external world reaches us through the eyes. Indeed, the great majority of research has focused on vision, both sensory and perceptual.

When we receive a visual image, light is reflected from an object and focussed by the lens onto the retina at the back of the eye. In the retina, we have special rod-like receptors. These respond to light and shadow of different intensities and wave-lengths. We also have cone-like receptors which respond to colour. Each eye contains approximately 120 million rods and 6 million cones. When your eyes take in the world around you, the image is immediately projected upside down on the retina, coded into electrical impulses by the rods and cones, and reassembled from these by the visual cortex of the brain. Thus the picture we get - although projected 'out there' - is actually created deep inside the brain.

AUDITORY SENSE

We hear sound because of the motion or vibration of an object - as when the wind rushes through the branches of a tree. The sound-waves (analogous to the ripples set up by throwing a stone in a pond) enter the ear canal and strike the ear drum. The drum's vibrations travel through the middle ear, along a three-bone lever, which magnifies their pressure 10 to 15 times. The bones transmit the sound energy to a membrane, the oval window of the cochlea, behind the third bone. The cochlea contains the receptor end organs which generate the neural impulses corresponding to sound. Because we have two ears, receiving somewhat different inputs, we can also determine the direction of its source.

OTHER SENSES

Sight and hearing have been called the 'higher senses.' Our symbolic experiences are expressed largely in visual and auditory terms: spoken language is to be heard, written language to be seen. Our other senses lack the richness of patterning and organisation of these two. Nevertheless, they are vitally important.

OLFACTORY SENSE (Smell)

In terms of evolutionary significance, smell is one of the most primitive and most important of the senses. Smell has a more direct route to the brain than any other sense: the receptors, which are in the nasal cavity, are connected without synapse to the brain. In other species, where smell is more essential for survival, a larger area of the cortex is devoted to smell than in humans. As we know, dogs, with their superior sense of smell, have been trained to check out packages for drugs and sniff out explosives.

It is the molecules that are given off by a substance which stimulate our sense of smell. They travel through the air and enter the nasal passage, contacting the cilia (hair-like structures), and triggering an electrical impulse. This impulse travels along nerve fibres to the olfactory bulb, a region of the brain that lies just below the frontal lobes. This in turn is connected to the olfactory cortex on the inside of the temporal lobes.

GUSTATORY SENSE (Taste)

Taste gets credit for a lot of experiences that it does not provide. We say that a meal "tastes" good, but, when smell is eliminated by a bad cold, our dinner becomes an impoverished experience. Still, taste (or gustation) is a sense in its own right. Even with a bad cold, we can still tell salted from unsalted food.

The stimulus for taste is a substance that is soluble in saliva. The receptors are located on the tongue, parts of the brain, and interconnecting neural pathways. These taste receptors occur in clusters, called taste buds, on the bumps of the tongue and around the mouth. At the ends of the taste buds are short, hair-like structures that extend out and make contact with the solutions in the mouth. This contact results in an electrical impulse which travels to the brain. Sensitivity to different taste stimuli varies from place to place on the tongue, with sensitivity to salty and sweet substances best near the front of the tongue, sour along the sides and bitter on the soft palate. In the centre of the tongue is a region insensitive to taste. This could be the place to put an unpleasant pill!

Exposure to one substance will temporarily change the taste of other substances. For example sugar masks the bitterness of coffee, toothpaste reduces the sweetness of sugar and makes citrus juice extra sour (another reason for brushing your teeth after breakfast).

KINAESTHETIC SENSE (Touch)

Skin Senses

Traditionally, touch was thought to be a single sense. Today it is considered to include three distinct skin senses: pressure, temperature, and pain.

Pressure: Although we are not aware of steady pressure on the entire body (such as air pressure), we are sensitive to variations in pressure over the body surface. Some parts of the body are more effective than others at feeling the intensity of pressure. The lips, nose, and cheeks are the most sensitive, while the big toe is least sensitive. The pressure system shows profound adaptation effects. For example, If you hold your friend's hand for several minutes without moving, you will become insensitive to it and cease to feel the hand. Another way of experiencing pressure is when we touch something. By active touch alone, we can readily identify familiar objects, although we are rarely required to do so.

Temperature: The receptors for temperature are just under the skin. Maintaining body temperature is crucial to our survival, and so it is important that we can sense small changes in our skin temperature. We can adapt completely to moderate changes in temperature so that after a few minutes the stimulus feels neither cool nor warm. This explains the strong differences of opinion about the temperature of a swimming pool between those who have been in it for a while and those just dangling a foot in.

Pain: Any stimulus that is intense enough to cause tissue damage is a stimulus for pain. Chemical substances in the skin are released, which in turn stimulate distinct high-threshold receptors.

Body Senses

We also have a set of body senses which inform us about our movements and orientation in space.

Kinesthesia: This is a sense of the position and movement of the head and limbs relative to the trunk. If you doubt whether you have such a sense, next time you wake in the middle of the night ask yourself where your arms are. Kinesthesia will enable you to

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answer correctly without looking. The receptors that are responsible are located in the muscles, tendons, joints and skin.

Orientation and body movement: We sense the orientation of our body with respect to gravity, as well as the movement of our body through space. When we walk or tilt our body, a neural impulse results, sending a message to the brain letting us know where we are in relation to our surroundings.

HOW ARE SENSATION AND PERCEPTION RELATED?

All of the foregoing is extremely fascinating physiological information about sensory processes. But it is not what we experience. It is important to understand that sensation and perception, although related, are quite distinct. Sensory processes are associated with the sense organs and peripheral levels of the nervous system. Perception involves higher cognitive functions - conscious awareness of an organic process. Sensations are elicited by simple stimuli: touch, smell, sight, taste, sound. Perception cannot occur without stimulation of the sense organs and, more importantly, the sense receptors. But, there is much more to perception than just this physical stimulation, which merely provides the 'raw material' from which our conscious awareness of objects is constructed.

When we perceive we are trying to make sense of sensations. Our awareness of things is the end product of a long and complex process. Information may enter our senses in bits and pieces, but that is not how we perceive the world. We perceive a world of objects and people, a world of integrated wholes, not piecemeal sensations. Only under unusual circumstances do we notice the individual features and parts of stimuli; most of the time we see three-dimensional objects, and hear words and music.

What becomes clear, as we look into the way in which we experience the world, is that we do not perceive reality but rather a *construction* of reality. We gather information through our sense organs which is then modified and sorted by the brain. This 'heavily filtered' input is compared with memories, expectations, beliefs, and so on until, finally, our consciousness is constructed as a 'best guess' about reality. It is this unique experience that we refer to as our model of the world.

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EXERCISE

Vision

First look around the room - not necessarily at anything in particular - just see what you notice. Notice you can focus intently on one thing, in which case the edges of the vision are blurred, or you can focus softly and have the periphery come into awareness.

See how you feel when you try these different ways of looking. For instance, you can look directly at something without really seeing it. In this case you're usually screening out what is going around you and seeing a picture inside or listening to some internal sound. Try that - defocus and go into day-dream mode. Notice what happens.

Hearing

Now close your eyes. Notice how you feel when you blot out your sight. What is that like? Vision is a very important sense to us. What happens when you can't see externally? Do you see internal pictures, hear sounds, feel sensations? Become aware.

Now begin to listen carefully. What can you hear? As you focus on the different sounds, what happens? You can do a similar thing to vision. You can focus on one sound and find that other sounds merge into the background. Or you can listen to the symphony. Notice how you listen. And notice how you feel. How do you represent those sounds and feelings? Do you make pictures? What happens?

Kinesthetic

Now, still with eyes closed, begin to notice what you are touching. Feel your body on the chair. Feel your feet on the ground. Feel the touch of material on your legs. Any aches or pains? What else can you feel from the external world?

Then bring your awareness to your inner world of feeling. Is there anything happening there. Are you aware of the inside of your body at all? A stomach rumble, perhaps. Now notice how you are feeling. How are you representing that feeling? Are you getting a picture? Hearing a voice?

Olfactory

Now switch to the sense of smell. What do you notice about the smells in the room. How many smells can you pick out? The sense of smell goes directly into the brain. Smells are very evocative. They can trigger off memory very easily.

Just for fun, see if you can imagine a lovely smell that you like. Perhaps the smell of newly-mown grass, or fresh strawberries, or freesias. Something like that. Don't worry if you can't do this, but just imagine what it would be like if you could. How do you represent that smell - do you get a picture? A feeling? An inner sound? Just notice. And can you now imagine a smell you don't like? What's that like.

Taste

And finally, taste. Try noticing the taste in your mouth at the moment. Is there any? You might try imagining you are tasting something. A lemon perhaps. What happens inside your mouth? Imagine sucking a sweet or tasting the tang of delicious fruit. Savour it for a while and notice the saliva forming. What does the taste do for you? Taste is very evocative too. Is it bringing up memories? And, if so, how are they forming? Pictures? Sounds? Feelings?

The "4-Tuplet"

Attributed to Richard Bandler and John Grinder 1970s
Creators of Neuro-Linguistic Programming

Ad < At V K>

Ad - Auditory digital, Language

At - Auditory tonal, sounds

V - Visual

K - Kinesthetic, Feeling, Touch

Sensory Specific Language (and a word about Jargon)

In Neuro Linguistic Programming, different terminology was generated to describe every day experiences to enable a fresh look at how these every day experiences form patterns that bring about desired or undesired effects. These different labels for things create a new map of the world that is both useful and often off-putting because it is full of jargon. Jargon is sometimes used to mystify simple things. Or it can be used to create a common language so that new words can be used to talk about complex ideas and enable recognition and discussion of various phenomena.

The most useful pieces of these jargon codes are possibly the words that help us quickly refer to different distinctions in sensory experience and how these experiences affect the language that we use to describe our world. The different sensory channels are called **MODALITIES**. We abbreviate the modalities to the initial of the sense we are referring to - so Visual, Auditory, Kinesthetic, Olfactory and Gustatory get coded as **V, A, K, O and G**. As Homo Sapiens, we tend, in most everyday experience, to be less aware of the O (smell) and G (taste) modalities although to our Wider Mind these two channels are extremely important in the management of the body, physiological state and emotional memory.

As we become more aware of the steps in our processes of thinking and behaving, we find greater evidence of the sensory nature of our thought processing. One key way in which we can observe this evidence, in ourselves and others, is by noticing how much of our language is **Sensory Specific**. By using language to communicate our thinking, we **re-present** our experience, as we cannot present the actual experience either to ourselves or others. We can therefore refer to a modality in this re-presenting function, as a **REPRESENTATIONAL SYSTEM**. So when I ask you to **see my point** I am using a different representational system than when I ask you **hear me out**. Let's face it, when I say "**Let's face it**", you don't actually turn your face to the information that I give you, but you know what I mean. Now that you can **see what I am saying** is it possible for you to **tune in** to the language people use that suggests the sensory channel in which they are processing their thoughts? You can **get a better feel** of it by observing language in everyday usage and noticing types of language that imply a specific sense is being used. Our language is littered with words, phrases and expressions that suggest the sensory channel in which we are thinking. Of course some of these might be culturally influenced or picked up from influential people around us, but the majority of the time we can observe the modality in which a person is processing information by observing their language. Words and phrases that indicate the use of a particular modality are sometimes called sensory predicates of speech or **PREDICATES**.

Honing your awareness of **sensory predicates of speech** has many advantages. You will be a more interesting communicator if you use varied predicates because people will be generating a more sensorially rich representation of what you are saying, and the actual process of doing so will in turn lead your mind to process in new and more varied ways, encouraging original thought and a greater retention of information. Becoming aware of other people's use of sensory specific language will give you a magical access into what is actually happening in their mind as they represent their experience to you through speech. You will be that step closer into their world, to understand and

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experience what the world is like from their reality. If you adjust your speech to match their representational systems, you will be gaining a sophisticated skill in achieving trust, understanding and rapport. People will find that you are a person who “speaks their language”, who seems to understand and is understandable. There are many more reasons why this is such an important aspect to advanced communication and change work, so we are going to spend some time mastering the skills of predicate recognition and translation.

“NLP is an attitude and a methodology that leaves behind a trail of techniques.”

Richard Bandler

A Glossary of Sensory Language

VISUAL Process Words

admire	eyeballing	imagine	sightsee
appear	eyed	obscure	sparkle
attractive	faced	observe	spy
blurred	flash	look	staring
bright	flashy	outlook	strobe
clear	focus	peer	surface
cloudy	foggy	perspective	survey
colourful	foresee	picture	twinkle
conceal	form	preview	vanish
dark	gaze	reflect	veil
dawn	glance	reveal	view
disappear	glare	scan	visualise
display	gleam	scene	vivid
enlightene	glow	see	watch
d	graphic	shady	watchful
envision	hazy	shiny	
exhibit	illuminate	show	
expose	image	sight	

VISUAL Predicate Phrases

An eyeful	glimmer of hope	naked eye
it appears	hazy idea	paint a picture
beyond a	horse of a different	photographic
shadow of a	colour	plain to see
doubt	get a new image	pretty as a picture
bird's eye view	hidden meaning	see the light
blind spot	in light of	see to it
bright idea	I see	showing off
catch a glimpse	in the dark	short sighted
clear cut	in the picture	sight for sore eyes
coloured by	in view of	snap shot
crystal clear	look over your	staring off into space
dim view	shoulder	take a look
draw a diagram	looking back	take a peek
eye to eye	looking into	tunnel vision
flashed on	looking beyond	watch your back
get into	make a scene	zoom in on
perspective	mental picture	
get a scope on	mind's eye	

AUDITORY Process Words

announce	growl	overtones	silences
answer	grumble	proclaim	silent
argue	gurgling	question	speechless
asked	harmonise	quiet	sound
attune	hear	recite	stammer
call	hum	reply	talking
chattering	inquire	request	telling
cheer	lecture	resonance	translate
chorus	listen	sang	unhearing
complain	loud	scream	utter
cry	melodious	screech	vocalise
deaf	mention	shout	whisper
discuss	mumble	shriek	yell
echo	noisy	shrill	crescendo
explain	outspoken	sighs	

AUDITORY Predicate Phrases

be all ears	happy clappy	rap session
be heard	hearing voices	rings a bell
blabber mouth	idle talk	screamingly obvious
calling the tune	in a manner of	sing for your supper
clear as a bell	speaking	singing your praises
clearly	key note speaker	state your purpose
expressed	loud and clear	tattle-tale
call on	living in harmony	to tell the truth
describe in	making an	tune in/out
detail	announcement	turn a deaf ear
earful	make a song and	unheard of
free speech	dance	unsung hero
get the gossip	make music together	voice an opinion
give me your	mumbo jumbo	word for word
ear	music to my ears	whisper of hope
grant me an	power of speech	
audience	purrs like a kitten	

KINESTHETIC Process Words

angle	burdened	crouching	flop
beat	carry	crumble	force
bends	clumsy	excite	gentle
bounce	comfortable	feel	gut-wrenching
break	cold	firm	grab
brush	concrete	fits	grapple

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grasps	movement	sharpen	thick
grinds	pinch	shuddering	touch
hard	plush	halt	trample
hefty	pressure	skip	trembling
hold	prickly	slippery	twisted
hug	pull	smooth	unbudging
hurt	rough	soft	unfeeling
impression	rub	solid	warm
irritate	run	spikey	wash
leapfrog	scramble	stuffed	weighty
lightweight	scrape	suffer	
mushy	shaky	sweep	

KINESTHETIC Predicate Phrases

all washed up	hand in hand	slip through
be felt	handling the situation	slipped my mind
boils down to	hands on	smooth operator
building a plan	hang in there	spine-tingling
catch on	heated argument	splitting hairs
carry the burden	hold it	start from scratch
chip off the old block	hold on a minute	stiff upper lip
come to grips with	hot-head	sweat it out
connect with	keep your shirt on	take the rough with the
cool, calm and	lay the cards on the	smooth,
collected	table	throw out
energy sapping	light headed	tap into
firm foundation	make contact	thick skinned
floating on thin air	mind your back	topsy turvey
get a hold of	moving experience	touching moment
get a handle on	moment of panic	touch down
get a load of this	pain in the neck	trip up
get in touch with	palm off	turn around
get the drift	pull some strings	under handed
getting heavy	outpouring	weight of evidence
grasp the idea	relax your grip	weighty subject
grin and bear it	sharp as a tack	warm hearted

NON-SPECIFIC Process Words

be conscious	compare	idea	perceive
be cognisant	compute	insensitive	process
become aware	conceive	know	question
believe	concept	learn	recognise
calculate	consider	motivate	sense
change	decide	nice	think
chunk	experience	notice	understand

OLFACTORY/GUSTATORY Process Words

bitter	fresh	salty	spicy
bland	musty	savour	stale
fishy	odour	smell	sweet
flavour	pickle	smoky	tart
fragrant	pungent	sour	taste

OLFACTORY/GUSTATORY Predicate Phrases

bad taste	have a nose for	sniff out a story
bittersweet moment	mouthwatering	spiced up
chew the cud	revenge is sweet	sugar and spice
deliciously fun	savour the experience	sweet nothings
digest information	sharpen my appetite	smell a rat
flavour of the week	something fishy	tasty bit
in a right pickle	sniff it out	yum yum

EXERCISE: Part 1 : **What Sensory Predicates do you use?**

In Groups of 3. Half an hour in total.

1. One person tells the other two, in detail, of their experience of getting up and making their way to the course today.
2. The other two people note below what sensory predicates they notice, placing them under the appropriate sense.
3. When the storyteller has finished (about five minutes), the two observers feed back what predicates and senses they noticed.
4. The storyteller compares the sensory experience of internally representing their story, with that observed by the observers. Did you always experience the internal representation in the modality that was observed?
5. Share your experience and each have a go as the storyteller.

V

A

K

O/G

EXERCISE: Part 2: **Using Different Sensory Predicates**

Same groups of 3. Half an hour in total.

1. Identify the modality most often represented by your sensory predicates (Your **“MAIN REP.SYSTEM”** that you used in this story). Which of the main three rep. systems (V,A or K) did you use least in this story?
2. One by one tell your story again, only this time use predicates that represent the rep. System you used the least.
3. Compare the experience, both as storyteller and observer/listener. What effect does changing your sensory predicates have to the story? To your experience of telling the story?

“Until you are willing to be confused about what you already know, what you know will never become wider, bigger or deeper.”

By now you may have noticed that you use some modalities more than others in re-presenting your internal map of your experience, and these preferences may change from time to time, across different activities and moods. You may also have noticed that when you use different modalities to re-present the same reality, the **experience** of that same event is in some way altered. This is possible to observe in just one incident - can you imagine the effect that different use of modalities has on your experience of your life?

In our process of filtering our sensory experience we are honing our awareness to approximately 7 (+ or - 2) chunks of information. Therefore we are probably giving more attention to pieces of information arriving through one of our senses than the others. We may even be keeping the input of one of our sensory channels out of our conscious awareness for periods of time. If we have a bias towards intake in one particular mode of sense experience, we will also have a bias in representing our internal experience in that modality. So over the long term, imagine what this does to our store of information and experience on which we base our interpretations, perceptions, decisions, preferences, values, beliefs and ultimately the greater patterns of our behaviour.

Imagine too, how it affects our communication and rapport with each other. People who use significantly different ways of sensing the world, experience different worlds.

Eliciting Main Rep. Systems in Particular Situations

Questions that are useful in eliciting a person's Main Rep. System:

What's the first thing you would do in a dangerous situation?

What do you most like/dislike about your home?

What are you most aware of in the present moment?

What did you first notice about your best friend/ partner when you first met them?

Notice that when we are accessing the Main Rep. System, we are asking questions that refer to first awareness, present awareness and preference. People's predicates may change as they are asked to access different kinds of information. Asking questions that require **the way in which** we remember or **how we decide** involve a different kind of thinking and may get answers in a different modality. More of this later! People can get bogged down by their eagerness to identify a person's Main Rep. System and get confused when the person keeps changing their predicates. The Main Rep. System in most people is constantly changing.

The most important thing is to recognise and match the predicates that are currently being used at the time of the communication, and be mindful of when we are expanding into other sensory channels through use of different sensory predicates.

The Art of the State

There are two important resources that we naturally have at our disposal. Well, there are millions but let's take two for now. One is the ability to take on different "states" in response to different situations. The other is the ability to re-enter a state when we want to, by recalling its specific qualities and altering our current state to those specific qualities.

We use the word "state" very commonly in our everyday experience; "He's got himself into a state", "She's in a better state now", "What state are you in today?". We tend to generalise by talking about 'good' states and 'bad' states. But what specifically are we referring to?

We can define the specific components of a state as:

1. The physiology of the state - the bodily posture, muscle tension, breathing, movement that we have specific to that state.
2. The inner pictures, feelings, sounds and self-talk that occur in this state (*in NLP jargon, we call these pieces of thinking 'Internal Representations', how we re-present experience in our inner reality.*)
3. The resulting filters, comprising attitudes, beliefs, values that determine our experience of events.

State Awareness and State Management can sometimes be confused with 'pretending to feel differently', or 'fake it till you make it'. Genuine State Management is not about denial or hiding but about recognising, owning and using our ability to respond to our own internal processes.

Finding the components of a more desirable state, and learning how to access them when you wish to, gives you an ability to find your own genuine resources, appropriate to dealing with your experience, at times when this helps you.

Different states take us into different mindsets, beliefs and expectations, making our strengths and abilities easier to find when we are in a more self-connected state and harder to find when we are in a state of having lost a connected self-relationship.

Sometimes the perception that we have of an event is almost entirely dependent on the state we are in during the experience. We can explore this with an experiment called "Perceptual Hats"? We ask ourselves certain questions and noticed how our filters alter to gather and delete specific information to answer that question. In doing so, we can notice that our physiology and emotional experience changed along with the change in our attention.

So we have here a connected loop. Just as our filters can change our thoughts and physiology, so changing our physiology and thoughts brings different filters, and therefore different experience, into play.

The Skills of State Management

L. Michael Hall and Bobby Bodenhamer, in their “User’s Manual for the Brain”, offer four key skills in the art of state management.

1. State Understanding

Understanding states involves comprehending the relationship between state (physiology, internal representations) and its effect on our filters, experience and thus behaviour. Really understanding state management also requires a recognition that we are in control of changing our physiology and internal representations and thus able to change our state. This ability to drive our own state is the driver of the NLP presupposition that we are ultimately responsible for our experience. This is not necessarily a statement about karma or blame, (although some factions within the NLP community try to infuse these belief systems into the presuppositions of NLP). More widely, it is interpreted as the key to re-owning our personal power in situations and to generate our own positive and effective behaviour. The goal is to generate choice where we might have felt as if we had none when we were state dependent.

2. State Awareness

This involves acuity in recognising the physiological and internal representational characteristics of a state - OBSERVATION - and applying our sensory acuity to become aware of physical and mental phenomena, and CALIBRATION - to group together phenomena that are present in a certain state so that we can recognise partial or total states and state changes.

It also means coming to an awareness of when we are in particular states that are so habitual that we may have lost consciousness of them as being a state rather than who we are and what is normal for us.

Awareness involves identifying if a state is empowering to us or disempowering, and when and in what context a state is appropriate. We can also add that awareness involves knowing when and in what context certain states might be triggered.

3. State Alteration

Our state is comprised of physiology and internal representations. Therefore to alter our state we can make changes in our physiology our internal representations. Simple, huh? Yes, and to become very skilled at this for yourself and in to facilitate others in state change, we need to hone our skills in :

- i. receiving and responding to physiological feedback from our own bodies,
- ii. recognising and changing internal representations,
- iii. observation, calibration and changing of SUB-MODALITIES.

4. State Utilisation

This is the ability to access and enter at will, appropriately resourceful states whenever we want to, using personalised triggers that we intentionally connect to different sensory experiences and physiology.

Finding Helpful States

Do you ever spend time thinking about your best ever times, your crowning moments, professional achievements or golden times of peace and happiness? You can probably, given a few moments, think of three incidents in your life that stand out as golden experiences. They may take the form of quiet, private moments of deep satisfaction or of loud and public accolades. When have you felt most proud of your achievements, most touched by the value of what you do? Which experiences brought you most at one with what success really means to you?

These experiences are all potential keys to resourceful and helpful states.

When I ask people to find three past experiences of this kind, some people say they go blank. That's OK, natural and normal. It does not mean that they have no peak experience worth recalling - it simply means that their conscious mind is less accustomed to finding and appraising this kind of memory. That could make this intervention even more valuable for them.

If enjoyable memories are taking a little longer to surface for them, then ask them what a good experience would be like if they had one. Gently push by using their adjectives and don't stop just because it is taking a little time. It is seldom that there is a point blank refusal to admit to ever feeling better than at another time. If such a refusal seems completely unchallengeable then ask them when they felt awful, and then acknowledge that at other times they felt even more awful. Now you can utilise this state of feeling less awful as a more positive state!

Core Skill - Eliciting and Utilising States

Modelled from Erickson, Satir, Padesky, Gilligan

1. Associate the person into a specific memory of the specific state under exploration. Speak in the present tense to help them relive the experience as if they are having it now.
2. Elicit the *physiology, internal representations and beliefs and filters* of the particular state, using physiological rapport and questioning of sensory specifics.
3. Identify the triggers unhelpfully bring on the state or, that help to access this state at will if it is a useful one.
4. A helpful state can be transferred into different situations (future pacing) to benefit from the different filters, thoughts beliefs and feelings in problematic situations.

Exercise: If in 3s, one person is to be Observer

1. Explorer selects a positive, specific memory of a time when they were in a positive state that they would like to experience more of. It may be a professional achievement or an intimate moment of happiness. Clarify for yourself, as much as is possible, the *specific moment* that was the peak of the whole experience.
2. Guide assists Explorer to relive the moment by being curious and seeking more specific information about the experience. They may ask questions like:
 - Where exactly are you and who is with you?**
 - How are you standing or sitting?**
 - What is in your line of vision?**
 - What sounds, voices can you hear?**
 - How does it feel inside?**
 - Do you have any thoughts at this time? Any inner voice commenting on the moment?**Thus eliciting:
 - their thoughts,**
 - feelings,**
 - internal representations,**
 - positioning of their attention,**
 - any internal commentary made on the situation.**
3. Guide/Observer:
 - i. takes on the physiology described and demonstrated by Explorer, noticing:
 - feelings in muscles,**
 - sense of personal height,**
 - flexibility in spine,**
 - head position,**
 - centre of gravity and balance**
 - eye movements**

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- ii. as Explorer describes their sensory specifics, the Guide creates inside themselves their own version of these as internal representations - in other words they *model* the Explorer's state
4. Guide asks Explorer to notice the key features of this state and to find a symbol, word or physical gesture that captures this state for them.
5. Guide then helps Explorer to break state by talking about something different and getting them into a different space and physiology.
6. Explorer then reaccesses the state, with help from the Guide, who, if necessary, reminds them of their physiology, direction of vision (eyescan patterns), internal representations, internal dialogue, symbol.
7. Rotate so that each person has an experience of being in each role.

Exercise: In the same groups. If in 3s, one person is to be Observer

1. Guide asks Explorer to identify a forthcoming situation where they would like to utilise the positive state that they can now access.
2. Explorer recounts how they feel about the situation currently. Observer calibrates the state that the Explorer currently feels about the situation, their physiology, internal representations, inner dialogue, eyescan patterns et cetera.
3. After you have explored this, break this state by changing physiology, space and talking very briefly about something else.
4. Guide then asks Explorer to access their positive state and helps them get into it by adopting similar physiology, internal representations inner dialogue, eyescans et cetera.
5. Explorer then imagines going into the forthcoming situation while in this positive state. They tell their partners how they now feel, what they imagine happening in this forthcoming situation when they enter it in this positive state, what they are aware of, new possibilities, et cetera.
6. Observer calibrates the differences in the physiology, inner dialogue, eyescans et cetera, coaching the Explorer if they are having any difficulty in maintaining their state.

State Dependent Perception and State Dependent Memory - Perceiving the World through Different States

Do you ever find yourself saying to some one close to you “There’s no point talking when you’re like this!” ? Does any one ever say to you “You’ll see it differently about it in the morning.”? Ever found yourself thinking “Nothing can get through when they are in this mood.”

Well, they are all probably true statements. Because one of the marked properties of any state is the set of filters that accompanies it. Well, [according to what state we are in, we access and process differently, what we perceive now and also what memories we can recall.](#)

For example, people can have states where no matter how clever they are and how much they achieve, they really do believe that they are stupid. Not only that but everyone else’s response to them then starts to seem like expression of how other people think they are stupid too. They might say “I can see you’re fed up with me being so slow. You don’t have to make such an exasperated sigh.” Try convincing that person that you only took in a deep breath because you are having an asthma attack! Their filters do not allow that to be the case. They are in “I’m stupid!” state and all the accompanying beliefs, attitudes, memories and interpretations are filtering incoming stimulus to corroborate with their state.

And WOW! When we are in such a state we are experts at producing results that strengthen our beliefs attached to that state. When under threat our brain literally closes down other possibilities by inhibiting ideas. It is one of the functions of the fight/flight response.

And that little reptilian brain of ours that takes over while in this state, though loyal in its defence us, *is* pretty stupid at that - when it comes to learning new things and finding new ideas and resources, that is. Its job at that time is to stick to familiar territory, no matter how unsuccessful familiar ways of responding have been. But when we are in a great state, like the one you were in when you last learned easily and with enjoyment, we are experiencing a greater circulation of energy and chemistry in our bodies and in our limbic and neo-cortex brains. We become ready for any experiment and open to new ideas and possibilities.

Equally, if we have mentally rehearsed an experience in our mind, and imagined it going *well*, mentally rehearsing the steps that we would take to be successful, changes in the filters, beliefs and reactions that follow can utterly change our experience when we come to actual event. Much research has been done in this and has shown not only to aid learning, raise performance and release confidence and creativity, but to actually change automatic reflexes in difficult situations - that can even save our lives in times of danger.

Communication and Congruence

An Important Note on Affect Regulation or State Management - Congruence

State management is important because your state gives off hundreds of unconscious communications. No matter how sophisticated your communication techniques are, a congruent positive state will be one of the most important aspects to the effectiveness and credibility of your communication. Allowing positive communication to flow elegantly requires access to resources you need in a natural, unconscious way.

A common misconception is that state management is "pretending" to feel differently from how you do. This is not only inaccurate it is potentially harmful. Lack of authenticity creates conflict not just within you but in your communications.

Congruence comes when your somatic, unconscious signals communicate in harmony with your conscious and verbal messages.

State management is not the same as compulsive positive thinking or denial of uncomfortable emotions. Dividing feelings or states into "good" and "bad" in order to deny that which we find challenging or uncomfortable can ultimately lead to an accumulation of unprocessed emotional distress and intellectual breakdown.

What we are working here is the ability to know that we have our feelings and feelings have a relationship with our thoughts and attention. By working with our thoughts and attention we can gain a better relationship between different emotions and states. For example, a strong resourceful state can help to hold and support us through a situation that makes us afraid or confused.

Other names for "state management" are "affect regulation" (psychodynamic therapy), "self-soothing" (humanistic psychotherapy) and forms part of the skills "self-sponsorship" (Self Relations Psychotherapy).

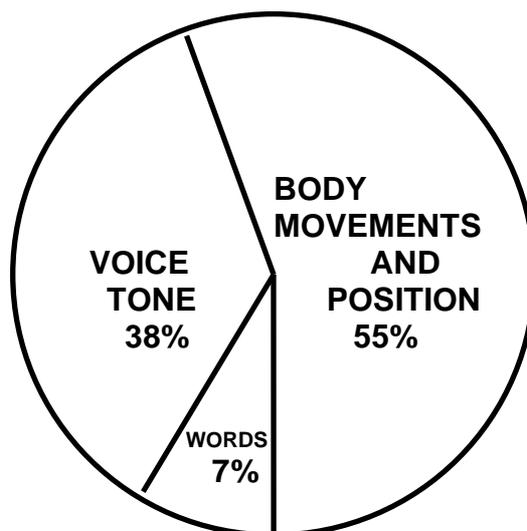
The Communication Toolbox

So what are the actual pieces, tools, components of communication?

The familiar diagram below was formed after various experiments on the components of communication. This is a highly controversial model, based on an article written in 1970 by Robert Birdwhistle entitled “Kinesics and Content: Essays on Body Motion Communication”.

The diagram below misrepresents the original research in that it is taken out of context to mean that these proportions of sensory acuity are always the case in communication. This is not the case.

What has become obscured is that, in this research, what was largely being addressed was communication where the verbal content bore some **incongruence** to the non-verbal cues. In these situations, the receiver of the communication gave more credence to the non-verbal than the verbal information that was transmitted. In different circumstances, or with people with different modality profiles, these figures might be very different. If you think about it, how easy is it to express abstract concepts in body language?



However, we can accept that **non-verbal communication** is a vital component of successful communication and can communicate things that words cannot, and to parts of the brain that words cannot.

One reason why we can benefit from learning about the non-verbal parts of communication is because they are the communications of the somatic mind, so-called “unconscious”, yet highly influential body/mind. We can converse with some one’s mind/body using this language. We can also potentiate the communicative tools of words and sentences, creating multi-level meaning and assimilation. The non-verbal part of our communication often provides the **context** on which our meaning is dependant. If we master the non-verbal elements to our communication, we can combine them with language patterning to “shape” meaning.

Mind-Body Connection - The Brain as Information Processor

By Gillian Turner

During this weekend we are looking at the senses, the keys to our internal reality. We might see that although sensation and perception are related, there is much more to the way in which we perceive the world than the information we gather through our sense organs. In this article we are continuing the fascinating story of the mind-body connection, looking at how our emotional and psychological states are affecting the chemical balance of the body. The inter-action between mind and body processes has become one of the most exciting and revolutionary areas of medical and psychological research.

Most of us are in the habit of thinking of the body and mind as two independent systems. It is true that now and again we become aware of simple connections. For instance, we know we blush when we are embarrassed, we may break out in a rash when we are stressed, or feel our hearts racing and our guts churning when we receive a shock. However, it is much harder to realise that we are also influencing our physiology on a more subtle level by mental abstractions such as loneliness, sadness, or worthlessness. What we think and believe can have a profound effect on our ability to deal with major challenges, whether in respect to illness or the way we function in our daily lives (Shapiro, 1996).

Information Transduction:

It has been known for some years by the scientific community that the mind-body connection exists but it hasn't been clear until now just how it works. A major breakthrough came with the discovery of the existence of '*pathways*' through which our thoughts and emotions are conveyed from the mind to body. This process, known as information transduction, is mediated by the messenger molecules of mind-body (Rossi, 1993).

Leaving aside the idea of messenger molecules for the moment, let's look at the intriguing notion of information transduction. *Transduction* means the *conversion*, or transformation of matter, energy or information from one form to another. As an example of this, think of a windmill. The wind catching in the sails is transduced into mechanical energy. If this is attached to a generator the mechanical energy is transduced into electrical energy which can, in turn, be transduced into light energy by plugging in a light bulb. A similar transformation happens in our brains. Our words, images, sensations, ideas, beliefs, expectations and emotions are being *transduced* into physiological processes in the body.

Messenger Molecules

There is a great deal of evidence from medical science to show that mind and body are united by what are called the messenger molecules of the body: the hormones of the endocrine system, which influence behaviour, feelings and emotions, the neuropeptides constantly transferring our thoughts and perceptions to the organs and cells of the body, in particular the gastrointestinal tract, where they give us our

“gut” feelings; the neurotransmitters of the autonomic nervous system; and the immunotransmitters of the immune system.

These messengers are constantly creating an elaborate two-way communication system transporting our hopes, fears and anxieties from the mind to the body and back again. Certain neuropeptides, notably the enkephalins (‘in the head’) and the endorphins (‘morphine-within’), resemble the opiates, morphine, heroin and opium itself. Morphine is used for the relief of severe pain and when it was discovered that we have ‘opiate receptors’ in the body it strongly suggested that the brain creates its own powerful pain-killer. It is thought that *enkephalins* and *endorphins* are released during acupuncture and hypnosis producing a reduction in perceived pain. It is also believed that placebos, (preparations with no medicinal value and no pharmacological effects), work by influencing the release of *endorphins*.

The Limbic-Hypothalamus System

There is overwhelming evidence to show that the major mind-body information processor (or transducer) is the limbic-hypothalamic-system. The limbic system, working closely with the hypothalamus, acts like a great funnel drawing in information from the higher organising brain of the cortex and translating it into the messenger molecules of the body. It is the limbic-hypothalamic system which speaks the language of the autonomic, endocrine, immune and gastrointestinal systems.

The Triune Brain

The Limbic-Hypothalamus System forms the middle of three sections that make up what is known as the Triune Brain, a term first used by the physiologist Paul MacLean. He described the human brain as three more or less independent ‘control’ systems, each of which has emerged at a different point in evolutionary time. The Limbic-Hypothalamus System, known as the Primitive Mammalian Brain, is situated around the central core - the primitive Reptilian Brain, which controls basic functions such as blood pressure, heart-beat and respiration. In less complex animals like fish and reptiles, activities such as feeding, attacking, fleeing from danger and mating are instinctive behaviours. However in mammals, the more developed limbic system seems to inhibit some of these instinctive patterns and allows the animal a higher degree of flexibility and adaptation to changes in the environment. Wrapped around the outside of these two systems is the *neo-cortex*, or Modern Mammalian Brain. The *neo-cortex*, houses the intellect: the organising, planning and sequencing mind that is the most recently developed area of the human brain. Proportionately larger than any other animal, it occupies one quarter of the total mass of the cerebral hemisphere and does not attain maturity until a child is about 7 years old.

The Hypothalamus

The hypothalamus, the emotional centre of the brain, is hugely important. Incredibly small - about the size of a pea - and weighing only a few grammes, it is the central focus of the limbic system, integrating all the functions of the body which are not normally under our conscious control. Different centres in the hypothalamus govern eating, drinking, sleep, and temperature and, together with the limbic system, it organises patterns of activity and biological rhythms. It is also the control centre for the pituitary gland, regulating endocrine activity and maintaining *homeostasis* (the

body's normal level of functioning). Under stress, homeostasis is disturbed and processes are set into motion to correct this. For example, if we are too warm, we perspire; and if we are too cool, we shiver.

Pleasure and Pain

Also contained within the hypothalamus are centres governing pleasure (reward) and pain (punishment). Research shows that when electrodes are carefully inserted into certain areas, experimental animals will press a lever up to 15,000 times an hour to experience pleasure. Given a choice, they would rather press this lever than eat. Close by is the pain centre. The Neuro-physiologist who discovered the existence of the pain and pleasure centres, (Delgado, 1954, 1969), gave a flamboyant public demonstration of mind-body science by entering a bullring with an aggressive fighting bull. Just as it was about to charge, he fired an electrode implanted in the pain centres of its brain. The Bull stopped instantaneously in its tracks. These demonstrations of the reward and punishment centres in the limbic-hypothalamic system, suggest why it is the major centre of mind-body information processing. Pleasure and pain are great reinforcers of learning and behaviour.

Stress

Stress is one of the most obvious ways in which the mind affects the body. There is nothing wrong with stress and tension per se. They are necessary for motivation and excitement, and, of course, the interpretation of what is stressful, and how we respond, will be different for each of us. It is when stress becomes excessive and prolonged that it becomes a problem. The internationally acclaimed authority on stress, physiologist Hans Selye (1976), showed how mental and/or physical stress is transformed into psychosomatic problems by the hormones of the hypothalamus-pituitary-adrenal axis of the endocrine system. Selye called this the General Adaptation Syndrome, indicating that there is a generalised response to stress whether the situation we face is pleasant or unpleasant.

Cold, heat, rage, drugs, excitement, pain, hormones, grief, even elation, all elicit the stress mechanisms of the body in the same way: The message of danger received by the cortex is passed to the hypothalamus via the associated limbic system. The hypothalamus instructs the sympathetic branch of the autonomic nervous system to alert the body for action - the flight or flight reaction. The parasympathetic branch of the autonomic nervous system is concerned with restoring the body to peaceful harmony after an emergency. An excellent example of information transduction in action. Chronic excess of the messenger molecules of arousal (adrenaline and cortisol), even when the emergency is no longer present, eventually leads to breakdown of various parts of the mind-body. This is the well-known 'stress' or 'psychosomatic' response.

Healing

We can see that our thoughts are constantly being turned into chemical messengers. We know that the mind plays a crucial role in the creation of disorders such as high blood pressure, heart disease, chronic fatigue, depression, etc. Knowing how this happens can bring about a new understanding of mind-body communication and healing. Healthy people are generally happier than unhealthy people, writes Deepak Chopra, another well-known exponent of mind-body

medicine. And the opposite is also true - *happy* people are *healthier* than unhappy people. Chopra goes on:

“when you are happy, chemicals in your brain travel throughout your body telling every cell of your happiness. When they hear the message, the cells “get happy” too, that is they begin to function very effectively by altering their own chemical processes. If you are depressed on the other hand, the opposite happens. Your sadness is relayed chemically to each cell causing your heart cells to ache, for example, and your immune system to grow weaker. Everything we think or do originates inside the quantum mechanical body and then bubbles up to the surface of life.”

Conclusion:

Our brains are incredibly complicated information processors. Research has shown that energy does indeed follow thought. The mind-body connection is a real process that can be seen, measured, and accessed through psychotherapy and hypnosis. Our bodies are ‘speaking our minds’ (Shapiro 1996) through the messenger molecules of the autonomic, endocrine, immune and gastrointestinal systems. By gaining a clearer understanding of the mechanics of this mind-body interaction it is possible that we could use these natural processes to create a new framework for self-healing and personal growth.

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What is Neuro-Linguistic Programming?

We'll be using some terms from NLP, although the material comes from several different models of psychology and psychotherapy

NEURO

The NEUROLOGICAL SYSTEM, the physiological way in which we use sensory experience of seeing, hearing, feeling, smelling and tasting to know “reality”. Also the biological events that occur as we respond to our internal and external experiences of “reality” and the translation of these experiences into thought processes that operate on “conscious” and “unconscious” levels. This relates the Mind/Body as one system. It emphasises increasing our awareness of the properties, abilities and behaviours of the whole Mind/Body system and learning to manage it through thought/physiology communication.

LINGUISTIC

The use of signals that make up language to communicate your experience to yourself and others. The use of language is not just limited however to the use of signifiers for signified objects. Language and its construction also plays a part in *creating* how we perceive and order our world. Linguistic refers to the way we use language to make sense, to edit and co-ordinate experience, and its communication includes that within the neurological system. Language patterns are revelations of how we think and manage our system.

PROGRAMMING

The patterns and shapes in thinking, behaving and coding our experience that create specific results. Your experience is the result of the sequences and steps of your behaviour and thinking patterns. A programme is a series of specific steps designed to achieve a specific outcome. You can code the structure of your experience through an awareness of these sequences, de-“programming” and re-“programming” problem patterns and creating better patterns. And you can also observe, communicate with, respond to and interact with other people’s experience more effectively and respectfully.

Modelling and Applications

The skills of NLP are sophisticated uses of sensory awareness and language to record in a sensory specific way how people actually do things, cognitively, linguistically and behaviourally. This way of gathering information and finding the patterns in what we discover results in “models”, patterns that can be repeated to get specific results. These models generate the applications or techniques that NLP leaves in its trail. The commercial use of NLP is about selling more and more applications. The facilitation use of NLP is to utilise modeling skills to facilitate people to utilise their own resources more effectively and to make use of the resources available through learning from others. By modeling the most effective therapists of their time, the early NLP developers like Robert Dilts, Lesley Cameron and Judith DeLozier, observed that effective therapists built respectful and empowering relationships that facilitated the client to make their own successful changes in their life using very similar patterns of language that facilitated better awareness of subjective process. By endeavouring to model these key patterns of communication, NLPers hoped that they could replicate and teach these patterns to others, demystifying effective communication into transferable skills that could be made accessible to more people.

“Those of us who have experienced *the structure of magic* know that we have something very, very special in the model that we call NLP. It’s not always easy to explain when people ask. Sometimes, it’s not even easy to define. Yet *the experience of magic* in our lives – in running our own brains, in taking charge of our own states, in changing beliefs that limit us, in shaking ourselves out of unresourceful moods, in changing the structure of memories, decisions, understandings, our sense of “time”, etc. – entrances us, does it not?

And once you’ve entered into the NLP Matrix and have learned to see the very *structure* of experience itself, it’s hard (if not impossible) to return to the old Aristotelian world. You can no longer blindly assume that your maps, and the maps of others, are “real”. You can no longer be tricked into thinking that the “spins” people, leaders, the media, etc. put on things are “the way it is”. Once you know *the secrets of magic*, you know how to “bend” the rules that

Observation

Following the assimilation of the “The 7/38/55 Myth”, as some call it, into popular psychology, many books and courses emerged on “reading” body language. In that map of the world, certain gestures *mean* certain things – “rubbing your nose is an indication of keeping something back”, “crossing your arms means that your defensive” et cetera. In NLP and Ericksonian Hypno-Psychotherapy, we maintain the that **the map is not the territory** - that is that the *construction* and *interpretation* of meaning of external events belongs to the observer, not the event itself. Therefore, if some one says “You can tell he thinks he’s better than me by the way he looks at me” we are learning more about the speaker than the person they are referring to. A key skill in freeing our communication from our own Distortions, Generalisations and Deletions is to learn the difference between **OBSERVATION** and **HALLUCINATION** (interpretation of meaning). Of course it is OK to make interpretations, what is important is owning the interpretation as part of *your* map, not the other person’s. To help us observe **CLEANLY** we can focus our mind to observe specific phenomena.

Sensory Predicates
Eye Scan Patterns
Breathing Rate
Breathing Position
Sound of Exhalation
Vocal Tone
Vocal Tempo
Vocal Patterns
Language Patterns

Muscular Tension
Facial Expression
Moving Gesture
Body Position
Body Movement
Body Distance
Head Incline
Eye Blink Rate
Eye Focus/Defocus

Pulse Rate
Skin Colour
Perspiration
Spinal Positioning
Symmetry
Asymmetry
Synchronisation of
Word and Movement
Swallowing

The effectiveness of nearly every skill, procedure, test and response of the skilled practitioner in psychotherapy, or of any other kind of quality communication, is largely dependant on your **sensory acuity** - the openness of your sensory channels to take in and use information from the world around you. We will be mastering sophisticated change work, on deep levels of the system, as we explore these phenomena more - but for now, let’s just observe these subtle but highly significant phenomena in our normal everyday encounters.

Successful communicators are aware of and respond to the non-verbal communications of those they are interacting with. In order to increase effectiveness, we need to **calibrate** (measure groups of phenomena that make up an observable **state**) at our starting point, and respond to changes in the two-way communication that is occurring at all times. I know that you already do this anyway, whether or not you have given yourself credit for it, because you are successful communicators. I am asking you to focus and invest some extra mental energy to enhance the natural skills of detailed observation.

What would happen if you dedicated 20 minutes every day over the next month to observing these aspects of communication and behaviour?

Some Commonly Held Beliefs of Highly Effective Psychotherapists

- 1. People have the Internal Resources they need to find functional ways to address problems and difficulties.**
- 2. Human Beings have the Ability to Learn from one-time experiences, Positively and Negatively.**
- 3. The Purpose of Communication is to Increase Choice.**
- 4. When People act they are making the Best Choice available to them at that time.**
- 5. Human Beings are Response-Able - they are able to run their own Brain and create Different Results by operating Different Responses.**
- 6. People are ecological systems. A change in one part of the system will bring about changes in other parts of the system.**
- 7. There are no resistant Clients, only resistant Therapists.**

Summary of Module 1

We experience through our senses, visual, auditory, kinesthetic, olfactory and gustatory. VAKOG.

The senses can be *externally stimulated*, creating sensory experience, or *internally generated*, creating internal representations.

Our "conscious mind" (cognitive) holds fewer pieces of information at any time than our "unconscious mind" (somatic).

We experience our response to events, not the events themselves.

How we respond and process internally, creates our experience of life.

Language helps to reveal the inner sensory processes of our thinking and experiencing.

Gaining command of the components of our experience requires heightened sensory acuity, physiological awareness and attention to language.

Sensory acuity offers ways of reclaiming our abilities to sense, generate and filter our experience in ways that are more useful for us.

Every individual experiences the world differently, although they may share with others some of the patterns of how they perceive.

Habits and patterns in the way that we perceive our experiences can deeply affect our behaviour and personality.

We respond to situations and behave according to our mental maps. We have various degrees of power, according to state, environment and context, to change our mental maps, which changes our experience and our behaviours.

All individuals have a map of the world which is subjective and no two maps are the same.

Maps are communicated by linguistic signals that may be verbal or non-verbal.

Maps are also presented and appraised by language and language influences, and sometimes creates, our social and internal life.

Maps are formed by how we apply our attention. Questions are vehicles of attention. Changing or updating our internal map is facilitated by asking new questions which change or enhance how we are directing our attention.

Summary of Module 1 - Continued

To communicate with another person, we have to find something that is common to both our maps.

Common ground can be found by finding sameness or adjusting ourselves to create more sameness - for example, by matching, mirroring or pacing verbal and non-verbal language, or by pacing and giving attention to what the other person is giving attention to.

Language, verbal or non-verbal, does not have meaning of itself. Meaning is created by the context in which it is given, expressed or experienced.

We have the ability to strengthen or weaken our rapport with others, according to how we communicate.

Observation of another's behaviour gives us more options and choices in our communication.

People that are like each other, like each other.

People who are unlike each other have a great deal to teach and learn from each other.

Glossary of Terms, Module 1

Semantics - The study of meaning, anything that pertains to meaning is *semantic*

Code - labels for things

coding - giving something a label

encoding - finding or giving meaning in or to a label or thing

Neuro Semantic Reality - our internal map of the world

Neuro Semantic Reaction - an automatic, habitual and unconscious reaction to a specific stimuli.

Neuro Semantic Response - a response given that is thoughtful and conscious, made through our own government of choices.

Congruence - accordance, consistency, for example between verbal and non-verbal communication, values and behaviour

State - A way of being that is temporary and changeable. A specific collection of phenomena - physiology, internal representations and resulting filters - experienced by the individual as a whole and different from other distinct collections of these phenomena that make up other states.

State Dependent - Only accessible, as in a resource, perception or memory, when in a particular state

State Management – also forming parts of processes such as “Affect Regulation”, “Self-Soothing”, adjusting thoughts, physiology and attention filters to help experience changes in cycles and states of emotion, including reactivating desired, resourceful feelings and accessing

Modality Distinctions - distinctions within the main modalities, such as constructed, remembered, internal, external

Sub-Modalities - Qualities of the senses, such as bright, near, loud

Being at Cause/ Being at Effect - Understanding events as caused by our actions and internal experiences/ understanding our actions and experiences to be the effects of external events

Eye Scan Patterns, Eye Accessing Patterns - patterns of the eye that indicate and facilitate accessing of internal representations

Neurological Level - a categorisation of experience that exists within a particular type of neurological experience, for example, behaviour is a different neurological experience from values

Altered State - a different state from normal wakefulness, usually meaning relaxed and enabling thinking on more neurological levels (hypnosis)

Associated - In the body, connected to

Dissociated - Associated into a position outside of, or unconnected to

Dis-associated - out of body

Process - the internal thoughts, representations and sequence of internal events that create experience, and the actions that they stimulate, which in turn create **patterns** or **programs**

Content - the details, names of things, people, external events that are specific to the occasion and not an inherent part of the process or pattern.

Modality - a way of perceiving through one of the senses, a sensory channel

V,A,K,O,G - Abbreviations for the five modalities or sensory channels, Visual, Auditory, Kinesthetic, Gustatory, Olfactory

Ad - Auditory Digital, *in other words* - words, talk, verbal language, from external sources or internal self-talk

Sensory specific - a way of being or talking, that is to be specific about what senses are being used, as in sensory language.

Sensory Specifics - specific pieces of sensory experience that make up a bigger experience or process, such as a feeling in your gut or an internal voice.

Internal Representation - An internal piece of experience that re-presents our thoughts by using sensory specifics.

Representational system - A modality being used to re-present.

Modality Profile - The individual's system of using modalities to respond, process and communicate in the world.

Main Rep. system - One's most used modality in one's Rep. system

Sensory Predicates - Pieces of language that imply what is being spoken of exists in a sensory form or that suggest the rep.system being used by the speaker, for example, "coloured my opinion", "deafening", "soft-hearted".

Sensory Process Words - words that describe processes in sensory terms, for example "viewed", "silencing", "handled".

Non-specific predicates and process words - These pieces of language that do not reveal any sensory specific process, for example, "compare", "think about", "express".

7 (+or-2) - The capacity of the "conscious mind", what we are aware of compared to *all the rest*.

V "type", K "type" et cetera - a categorisation of people according to their main rep. system

Sensory Acuity - One of the key skills in NLP. Heightened ability to use senses to observe the external and internal world and to be aware of the sensory form of specific pieces of information.

Observation - The skill of using senses to gather information from the outside world and one's own internal experience, and to know the difference between the two.

Observation - An event, usually external, described in sensory specifics, without interpretation or imposed meaning.

Hallucination - A rather extreme term from Bandler, but which serves to demonstrate a core NLP principle. Bandler used this to label an interpretation or imposed meaning on observed events that were made up of the observers internal representations rather than information received through their external senses.

Calibrate - to observe groups of phenomena that together suggest a specific state, or allow the observer to be better equipped to notice change in state.

Calibration - The set of measured components that make a state, the act of calibrating.

Pacing - Any thing that we do that is done to create sameness with another. This can be done through **mirroring** physiology, **matching** physiology, language, modality, breathing, voice tone, and particularly by pacing values and belief systems. "Walking in another's shoes", acknowledging what is offered by another.

Leading - Once having gained rapport with another by pacing, doing something different which they might then choose to pace in you.

Golden Rule - *Pace before you lead. Pace, pace, pace, lead, pace again.*

Matching - Copying something in another, such as breathing, sensory predicates or voice cadence.

Cross-matching - Matching one minimal cue with another, such as tapping one's finger in time to another person's breathing.

Mirroring - Acting as a mirror to someone's physiology, moving left hand when they move right hand, et cetera.

Uptime - Outward focus, alert to the external world, communicating, attending to external sensory stimulus

Downtime - Inward focus, attention inward, daydreaming, recalling, attending to internal representations

The functional level of discourse always asks *what* is happening (around the person and in the person's experience) and *how* the person is responding. These primary and secondary levels can always be studied and clinically utilized even when the *why* of an experience or a response is complicated or obscure. It is always possible to focus on what people experience and how they respond, even when an explanation of why they have certain experiences and make certain responses is unknown. With these *what* and *how* levels of discourse every other kind of observation and abstraction (physiological, microbehavioral, microenvironmental, microphenomenal, and interpretive) can be used as a supplement to understanding.

Of course, functional psychologists and clinicians who work within the functional orientation share this level of discourse with novelists, journalists, songwriters, poets, historians, and street-corner psychologists, and this is desirable. It is this very commonness that allows functional psychologists to move back and forth easily between theoretical-clinical language and everyday language.

Joseph Truman Hart, (1983) *Modern Eclectic Therapy; A Functional Orientation to Counseling and Psychotherapy*
Plenum Press, New York (page 21)

HOME ASSIGNMENTS

Your home assignments sometimes consist of written exercises, to be completed and handed in by the next module by emailing them to

mywork@beeleaf.com

They will help you consolidate some of the things we have been experimenting with. They will also guide you to some parts of the manual to read over and consider.

There are some important practical exercises for which you might like to make some notes and maybe also hand them in. It will serve everybody if we can pool our experiences, especially at the check-in at the beginning of each module.

Home assignments will take on many different forms such as watching videos, creating stories or collecting pictures. There will also be tasks that invite your own exploration with the material in your life and work. People find it very useful to keep a journal or notebook of things they observe in passing, or little moments that have invited change through the work they have done on the course. Occasionally, as with this module, there will be "practice" exercises to help you get more confident with specific features of putting these skills and principles into practice.

Possibly the most important part of your home assignments are the **Personal Development Tasks**, in which you are asked to take part in self-managed therapeutic tasks similar to those that a Contemporary Psychotherapist would give to a client to maximise their benefit from therapy and enhance their autonomous ownership of their personal journey and changes. You are asked to apply yourself to these tasks and to notice the private personal things that you want to keep just for you. Keep a journal of these for your own use if you like. You will be asked to share what you are comfortable in sharing with others and to respect what others share with you.

You will also be asked to put together a Portfolio for the end of the training, which will be presented to Peers and to an External Assessor. This Portfolio will integrate a balance of your course learning and your Personal Development.

Home Assignments for Module 1

Reading

1. Read Chapter 1 of the manual. This will help your unconscious mind to work to clarify, absorb and challenge what we have learned this module and prepare for the next.
2. Read Chapter 2 of the manual and reflect on what in the material covered seems familiar in your experience and what is as yet obscure or unfamiliar.
3. Read Chapter from “Constructive Psychotherapy” which will help to summarise some of this module.
4. Read Chapter from “Learning Relational Frame Theory” which will prepare you for next module (emailed to you and available on online resources).
5. Start to explore the various publications that are called “Handbooks” of psychotherapy. Some are on display in the BeeLeaf library. Reflect on which volume(s) speak(s) to you most and why. Consider if you might invest in one. (Many 2nd Hand copies available via Amazon or Alibris)

You may also enjoy *The Open Mind* by Dawna Markova to explore further theory and applications of how people use their sensory channels in different ways.

Writing

Please complete these written exercises and hand in by next module by emailing a WORD document to mywork@beeleaf.com

1. Collect 5 examples of sensory based language that you identify in use, by you or other people.
2. Identify the sensory modality being used in each example.
3. Translate each example into the other main representational systems (sensory modalities).

For example:

“I am watching over him” (V)

Can translate to:

“I am listening to what he’s telling me” (Ad)

“I am sounding out how he’s ticking along” (At)

“I am keeping in touch with how he’s doing” (K)

You might even try the lesser used sensory modalities of Olfactory and Gustatory – we use these less in modern life but when we do they are very powerful. For example:

“I’m sniffing out any whiff of his progress” (O)

“I’m chewing over and digesting tidbits of his journey” (G)

Viewing

1. Two contrasting perspectives on state management. Consider the politics of the idea that we have some agency in how we feel and how we respond to life experiences. How are these useful? What happens when taken to fundamentalist extreme?

<https://youtu.be/u5um8QWWRvo>

Smile or Die –RSA Animate – Barbara Ehrenreich

https://www.ted.com/talks/amy_cuddy_your_body_language_shapes_who_you_are?utm_campaign=tedspread&utm_medium=referral&utm_source=tedcomshare

Your body language shapes who you are – Amy Cuddy

2. Watch the movie of “Twelve Angry Men” (1957 version). This is available on dvd from the BeeLeaf library or you can stream it for free from Vimeo on <https://vimeo.com/114908468>

Consider:

How does this drama relate to the themes we have been exploring on module 1?

What do you think might account for the extraordinary impact this low budget movie, and the even more humble TV drama it was based on, had on an audience in 1950s USA?

How many different philosophical/psychological theory positions can you spot represented through the different characters? For example, Scientific Method, Freudian Psychoanalysis, Kantian Ethics, Racial Darwinism, Marxism, Socratic Enquiry, Self Interested Evolutionary Psychology? If you are not familiar with these theoretical perspectives, that is very much OK. The fact that you can understand and interpret the story and dialogue and have responses and recognitions of some of the arguments spoken through the characters, means that you have an experiential familiarity with these ideas and positions, even if you do not yet know the labels for them.

Personal Development Tasks

1. Spend a bit of time each day developing your sense of “centering” or Self-Relation”. What difference does this make to your experience?
2. Observe yourself when you use language in a way that comments on an uncomfortable or difficult situation in your life. Are you using factual, evaluating or metaphorical language in how you are describing this situation to yourself and others? What happens if you start to just describe this situation in purely factual, sensory terms, that is, what you actually see, hear and feel in the situation? How do metaphors and evaluations further inform your experience?

Come with some thoughts that you are willing to share next module.

Practicing

1. Practice observing the non-verbal cues that are listed in OBSERVATION. What happens as you match one or two of them as you converse with another person, or just sit silently while sharing a space with them (try this on the tube, or in a meeting)?
2. What happens when you start to adjust some of your language to match the same modality of sensory predicates as the people you are talking with? What happens when you ask questions using a different modality to the one they are using? Do you see any obvious mis-matchings going on? Does matching help communication in any way? What affect does this have on the communicators?