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NLP – in practice

Hamid Reza Yousefi
[Hrsg.]



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Introduction

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

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

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

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

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

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

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

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

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

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

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

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

Karl Nielsen
Berlin, January 2022

How Virginia Satir influenced NLP

Variations of Parts Party

Nandana Nielsen

Summary

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

Count your blessings, not your problems.

Never be afraid to try something new.

And remember,

ordinary people built the ark –

experts built the Titanic

Unknown

Keywords

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

1. Inspiration of a model

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

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

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

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

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

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

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

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

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

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

2. Resources from Virginia Satir

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

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

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

3. Satir's philosophy

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

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

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

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

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

4. Re-interpretation (Reframing)

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

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

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

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

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

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

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

5. All parts form a unity

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

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