

The Landscape of Experience

Joe Cheal MSc

The purpose of this article is to explore the nature of our internal experience, particularly the realms of physiology, emotion and cognition. By having a greater understanding of our inner landscape, we should be able to make positive changes more easily and effectively.

The article is divided into three parts. Part one will give a brief overview of theory and research into the connections between body, mind and emotion. Part two will introduce the Landscape of Experience model and part three will then expand on the model providing examples and applications for resourceful state management.

Introduction: The 'Moving Train' Metaphor

Sitting on a train... gazing through the window. What do you see? As the world goes by, you might notice the foreground whizzing past whilst the background drifts so slowly it appears to be stationary.

Now imagine a different landscape which is not the view outside, but instead your internal world. By turning inward for a moment you are able to gaze through an inner window and across your 'landscape of experience'. There you will find your physiological experience... the body, touch, pressure and other physical sensations. There is also your emotional experience... the feelings that move you. And then there is your cognitive experience... the thoughts, language and evaluations. Just like the landscape seen through a train window, this inner landscape also has its own foreground and background.

At each moment in time, we experience all three domains, consciously and/or unconsciously: the physical sensations, the emotions that affect us and the thoughts that go through our minds. Although we may think of the physical, mental and emotional as three distinct domains, we may also notice that they are systemic, crossing over and impacting on each other.

Part One: A Brief Overview of Theory and Research

What are Emotions?

When it comes to the physiological and the cognitive aspects of ourselves, there seems to be a reasonably clear distinction. The physiological can be measured physically through the body and its functions. The cognitive can be measured in terms of our thoughts and the language we use. But how do we measure and define our emotions?

There continues to be a range of definitions of this commonly used word "emotion". Much has been researched and written in the last thirty years or so on the nature of emotions and emotional intelligence. Some argue that emotions are like prime colours and then there are blends of these 'prime emotions' which give us a rich variety of emotional experiences at different intensities (e.g. Plutchik 1980, Mayer & Gaschke 1988, Huy 2002). Other theorists propose that emotions are difficult to categorise and that there may be no 'basic emotions' in the same way that there are prime colours and blends (e.g. in Eckman & Davidson 1994).

One of the challenges of studying emotions is in trying to measure them objectively. Eckman (2004) has carried out extensive research into facial expressions around the world and there do appear to be some commonalities for example in the expressions of disgust and shock. However, this is the behaviour of an emotion rather than the emotion itself. It could be argued that the range of emotions we experience is simply down to the language that we use, giving labels to things that may not necessarily be that easy to label. Ultimately, the experience of emotions is subjective. According to Fine (2007, p36), some theorists go so far as to suggest that all emotions have the same physiology but that "it is the thoughts that go alongside your emotional arousal that enable you to distinguish between one emotion and another." She goes on to suggest that: "Emotion = Arousal + Emotional Thoughts" and arousal is the same whatever the emotion – it varies only in intensity.

Goleman (1996) defines emotion in broad terms as referring "to feeling and its distinctive thoughts, psychological and biological states, and a range of propensities to act." Averill (1994, 379) argues that "'feeling' is one of the vaguest terms in the English language... feelings are neither necessary nor sufficient conditions for being in an emotional state." Indeed, it seems to make sense that someone may have an emotion without feeling it, but it seems unlikely that they could truly feel an emotion without having it. Cameron Bandler & Leabeau (1986, p28) also argue that "emotions are not the same as the judgements we make about them, and neither are they the same as the behaviours they help to generate." The 'judgements we make about' emotions would fall into the category of meta-states (Hall 2008).

Is emotion a thing (e.g. Ekman 2004) or a process (e.g. Scherer 1994)? Or is it perhaps (in a quantum-like manner) both thing and process? When emotion is a thing, it is like a nominalization, which may create a 'stuckness' in the experience. However, if the emotion is 'denominalized' to a process of emoting, this may help generate some freeing up and moving *through* (particularly on a linguistic level).

For the sake of reference in this article, we might say that an emotion is "a short term internal process experienced at a particular intensity that tends to move us in some direction."

Emotional vs Rational

When someone is in an emotional state, what happens to rationality? For most people, it 'goes out the window'. In this sense, when the balance tips over into emotion or we 'lose it' to emotion, we become more irrational. It could be said that emotions act like lenses, distorting what we experience and the way we think. And what happens if you try to deal with an emotional person in a rational way? Usually it acts like pouring petrol onto flames in an attempt to put out the fire. Indeed, Fine (2007, p44) suggests that "our decisions, opinions, perception and memory can all be set adrift by our emotional undercurrents – often without our even noticing that our anchor has slipped."

Would it help us if we were purely rational? Perhaps not, as this may equate to a state of depersonalisation, a loss of sense of self. Following this train of thought leads to the inevitable analogy of being like logical robots, with no genuine motivation, no creative spark, no evolution, no 'joie de vivre'. Perhaps this is a debate for the philosophers, but it suggests that we require both rational *and* emotional domains, working in balance and harmony with one another, both informing the other.

Caruso and Salovey (2004, p70) argue that "the idea that there is passion on one hand and reason on the other represents a false dichotomy that may encourage us in the mistaken belief that somehow feelings are neither rational nor informative." Janov (2007, p124) also argues that there is no clear distinction between the emotional and rational, adding "paradoxically, it is the feeling centres of the brain that remain rational while the so-called rational thinking brain is often irrational." Ryback (1998, p58) agrees that the duality of emotions and intellect no longer holds, suggesting that "emotion and intellect are better seen as paired in a combination that enhances intellect to a more successful level of application than if it were isolated from emotion."

To blur the distinction further, some emotions appear to require some cognitive ability in order for us to experience them. Niedenthal et al (2006) refers to 'self conscious emotions' that rely on having some cognitive sense of self, for example envy, jealousy, guilt, shame, embarrassment and pride. For an NLP perspective on the nature of reflective emotions, see Hall (2007).

However, despite the blurry distinction, the emotional and the rational *do* seem to be of a different 'order'. As Goleman (1996, p8) suggests: "knowing something is right 'in your heart' is a different order of conviction... than thinking so with your rational mind. There is a steady gradient in the ratio of rational-to-emotional control over the mind; the more intense the feeling, the more dominant the emotional mind becomes – and the more ineffectual the rational."

Mood, being of the same 'order' as emotions, also appear to act like lenses to the rational. Ekman (2004, p52) states that "moods narrow our alternatives, distort our thinking, and make it more difficult to control what we do." Goleman (1996, p73) adds that "Thoughts are associated in the mind not just by content, but by mood. People have what amounts to a set of bad-mood thoughts that come to mind more readily when they are feeling down. People who get depressed easily tend to create very strong networks of association between these thoughts, so that it is harder to suppress them once some kind of a bad mood is evoked."

LeDoux (1999, p69) proposes that "emotion and cognition are best thought of as separate but interacting mental functions mediated by separate but interacting brain systems." The introduction of the brain (and hence the body/physiology) into the equation invites some discussion on the relationship between emotions and the body.

Emotions and the Body

It seems fair to say that emotions have a physiological as well as a rational connection (whether this refers to the neurology and chemistry of emotions or to the actual experience of having an emotion). Although Fine (2007) reports that all emotions may have the same physiology (from the perspective of emotional arousal), Eckman's (2004) research on facial expressions would suggest a significant difference in the experience of emotions. Goleman (1996, p6) agrees that there is a physiological difference: "With new methods to peer into the body and brain researchers are discovering more physiological details of how each emotion prepares the body for a very different kind of response."

Goleman (1996) and Janov (2007) reference LeDoux's work in establishing the role of the brain in emotion and cognition. Janov (2007, p59) uses this work to propose 'three levels of consciousness'. Although this is a gross simplification, Table 1 summarises the different parts of the brain that appear to have a role in the *experience of* and *reaction to* emotions.

Table 1: Types of experience and their place in the brain.

Type of Experience	Area of the Brain Responsible
Cognitive	Neocortex, prefrontal cortex
Emotional	Limbic system, amygdala
Physiological	Brainstem

The amygdala appears to play an essential role in the experience of emotion, acting as an emotional memory bank and as a scanner for new information coming in via the senses. If it perceives a threat (which could be an old 'anchor') it sends an alarm to all parts of the brain. Depending on the type of situation, chemicals are secreted and the brainstem is requested to create a facial expression and to set off a series of other physiological reactions. Goleman (1996, p15) suggests that it is the amygdala that gives meaning and significance to events and that: "life without the amygdala is a life stripped of meaning."

The amygdala does not have free range however. The prefrontal cortex can control and modulate the signals sent out by the amygdala (and other limbic centres), acting as an editor. The left prefrontal lobe has the ability to tone down negative surges of emotion. According to Goleman (1996, p26) it is as if: "the amygdala proposes and the prefrontal lobe disposes." The prefrontal lobes appear to serve a polar purpose, with strong right frontal lobe activity being associated with negativity and 'bad moods' and strong left frontal lobe activity being associated with positivity and good moods (e.g. cheerfulness and enjoyment). Indeed the left frontal lobe is also connected to feelings of self-confidence and engagement in life.

If the prefrontal cortex has a role of 'rationalising' the amygdala, what other connections are there between our cognitive and physiological domains?

The Body in Cognition

It would appear that language and thought is informed by our physiology and in turn our physiology is affected by our language and thoughts.

a) Language affecting physiology

According to research by Iacoboni (2008), when observing someone else carry out an action, there are certain sets of neurons that will fire *as if we were carrying out that action ourselves*. These ‘empathic’ neurons have become known as *mirror neurons* and even if we *think about, hear or hear about* an activity, mirror neurons fire as if we were carrying out that activity. The only condition is that we need to have practised that action ourselves first in order for the mirror neurons to fire. There is also some evidence to suggest that *reading* a word linked to a body part lights up the ‘motor’ neurons linked to that body part. Hence a metaphor like ‘pain in the neck’ lights up the respective neurons. Iacoboni (p. 94) suggests that: “It is as if mirror neurons help us understand what we read by internally simulating the action we just read in the sentence.”

From an NLP perspective, we might relate this to anchoring. When we hear, think or speak a particular word, a specific set of associated neurons in the brain will ‘light up’. If the brain experiences the word “neck” and “pain” enough times (or strongly enough) in connection to a person/thing/event, the pain, neck and person/thing/event may become anchored together. Hence we experience a physiological connection to a thought.

Our language is full of ‘somatic metaphors’, ‘organ language’ and ‘bodily phonological ambiguities’, for example: keeping one’s hand in, face the music, keep your hair on, a head for heights, the game’s afoot, keeping abreast of the situation and ahead of the game. However, do these metaphors used in everyday language really have an impact on our physiology (and emotion)? According to studies cited by Giles (2009) it would appear so, for example:

Language/Metaphor	Physiological effect
○ Warm feelings towards others	People holding a hot drink rated others more favourably than when holding a cold drink.
○ Cold shouldered, ○ Frozen out, ○ Out in the cold	Thinking about being socially excluded can make the room feel around 3 degrees C cooler.
○ Clean thoughts ○ Dirty mind	People reading about unethical acts rated cleaning products higher than those reading about ethical acts.

According to Carpenter (2011, p40), such studies referred to above and their results “imply that our brains do not really differentiate between our physical interface with the environment and high-level, abstract thought.”

Further evidence for the cognitive-body connection is cited by Wiseman (2007) when writing about a phenomenon called ‘priming’. According to Wiseman, research carried out

by Bargh and colleagues had two groups of people putting scrambled sentences into correct order. One group worked with phrases which were 'old age' related containing such words as 'wrinkled' and 'grey'. The other group had more youthful oriented words in their phrases, for example 'smooth'. The people who read and worked with a list of 'old age' related words for a period of time then took longer to walk to the exit than did the people who had read fresh invigorating words. In another study cited, blonde women who read 'blonde jokes' then performed worse in IQ tests than blondes who did not read the jokes first.

If language affects our cognition and perhaps overall wellbeing, we might benefit from using and reading resourceful language more often. Appendix 2 is designed to give you a starting point.

b) Physiology affecting language and cognition

Perhaps the most obvious physiological link to language is when we describe literally what we are experiencing in our body. For example, a pain in the head is described as a 'headache'. It is interesting to note that we may at other times distort the word 'headache' as a metaphor to describe other situations, e.g. 'my job is a headache'. However, in order to make 'sense' of the metaphor 'my job is a headache', we need to have experienced a head, an ache and/or a headache at some point in our life.

Of course, the body is our most immediate reference point with the world. We cannot really create meaning from something outside the body without our physical senses. Even if we put ourselves in second perceptual position (i.e. the perspective of someone else) or third perceptual position (i.e. the 'meta' perspective or the 'fly on the wall'), we are still perceiving through the same sensory systems, i.e. our internal representations (VAKOG). Carpenter (2011, p41) suggests: "That the mind relies heavily on the body for information should not be surprising. After all the body is our only real tether to the world – all the knowledge you acquire, you get through your senses." Lakoff & Johnson (1999, p77) argue that: "Mental structures are intrinsically meaningful by virtue of their connection to our bodies and our embodied experience. They cannot be characterised adequately by meaningless symbols." Bickle (2010, p50) agrees: "A lone brain is not enough to create consciousness – it needs the body."

In terms of research showing the impact of physiology on our cognition, Strack, Martin and Stepper (1988) had people evaluating the humour level of a cartoon whilst holding a pen between their teeth (which forced a grin), between their lips (forcing more of a frown)

or in their non-dominant hand (as a control group). Those that held the pen between their teeth (forced grin) tended to judge the cartoon as more humorous. Whilst this has an emotional element to it, the research appeared to demonstrate the effect of facial expression on the evaluation of something (in this case the humour level of a cartoon).

A further piece of research by Sanna et al (2011) set out to establish if being physically elevated had any bearing on virtue and generosity. They found that people who had just ridden up an escalator were more likely to donate to charity than those who went down or were walking on flat ground. They also found that people carrying out activities on a raised stage were likely to be more generous and helpful to others than those not elevated. Again there is likely to be an emotional connection, however, it may be that being physically raised in some way leads to different decision making than if we are lowered or staying level.

We might also chunk down to the chemical level of our physiology and note how that affects cognition. For example, Masicampo & Baumeister (2008) found in their study that people with lower blood glucose levels were more likely to be distracted and influenced by inferior options when decision making. Those that drank lemonade with sugar were more focussed on the key options.

Although outside the scope of this article, the notion that the body is instrumental in our language, thinking and emotion is part of the philosophies of 'embodied cognition' (e.g. Wilson 2002, Shapiro 2011) and 'cognitive linguistics' (e.g. Evans & Green 2007).

The Mind-Body-Emotion System

Can we really separate out the cognitive, emotional and physiological aspects of ourselves? Hall (2004, p145) would suggest not, stating that: "We can't have [emotions] apart from the rest of the mind-body-emotion system."

Theorists suggest that both our cognitive abilities (Carpenter 2011) and our emotions (Giles 2009) piggyback on existing neural systems that handle basic sensory perceptions. This would suggest why emotions and our language are often linked and compared to physical sensations.

And so we return to the systemic nature of our experience; where the mind, body and emotions crossover and impact on each other. However, for the sake of working with our 'Landscape of Experience' for better state management, we will distinguish between these three domains whilst knowing that in reality they are intrinsically linked.

Part Two: Your 'Landscape of Experience'

Foreground, background

In a previous article (Cheal 2010), I suggested that emotions sit in the foreground of our experience whilst moods sit in the background. I would now propose that further in the background is our *temperament*. Here we are referring to the level of personality and identity and here we find such traits as optimism and pessimism. Kagan (1994, p40) defines temperament as the “stable behavioral and emotional reactions that appear early and are influenced in part by genetic constitution” and proposes four temperament types: timid, bold, upbeat and melancholy. It seems that relative to a lifetime emotions whizz by, moods come and go, but temperament is much longer term.

This is not the complete picture though, because we will also be experiencing foreground, medium-term background and longer-term background with all three domains (physiological, emotional and cognitive). In the physiological foreground-background for example, when you drink a glass of water, you may have a quick physical sensation as you touch the cool surface of the glass, followed by another sensation of your arm moving and the weight and solidity of the glass, followed by the water pouring down your throat. More in the background is the sensation of sitting in the chair, that you might only feel when your awareness is drawn to it. As you shift your attention further into the background, you may become aware that the *sensations* move into *conditions*, how the water quenches your thirst and how your body feels ‘generally’ (e.g. vibrant, tired, alert, achy, strong). And as you go further still, you might use such terms as physical wellbeing or *health*. This would include your overall constitution, physical resilience and long term fitness.

The cognitive foreground is in your *thoughts* which are comparatively fleeting and fast (e.g. your conscious and unconscious internal dialogue). Then further back might be your *interest*, i.e. where your focus lies. Your interest will affect what you think about most and could be resourceful (e.g. learning to play an instrument) or non-resourceful (e.g. a conflict with another person). Further still would be

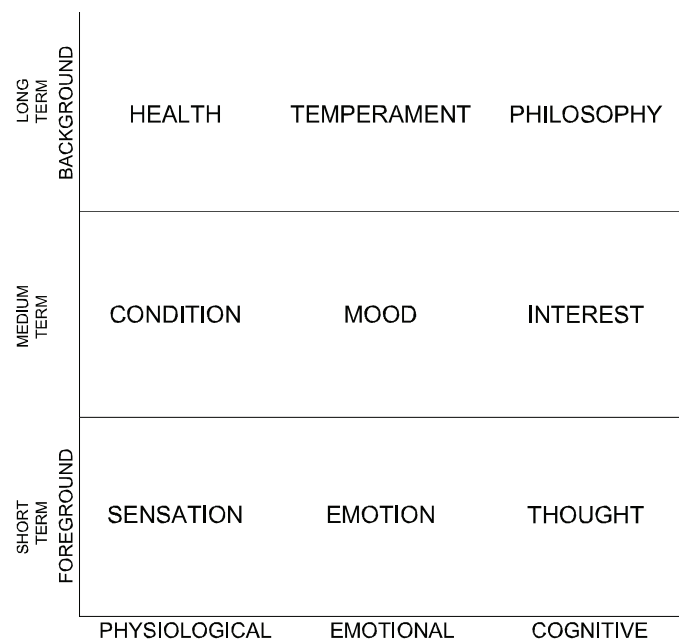


Figure 1.

DOMAIN

your life *philosophy* which is how you filter/categorise the world and how you conceive of such things as reality, identity, 'life, the universe and everything'. Your philosophy would include your systems of thinking and your long term beliefs and values. Also here we would place Bandura's 'self-efficacy' which according to Goleman (1996, p89) is "the belief that one has mastery over the events of one's life and can meet challenges as they come up. Developing a competency of any kind strengthens the sense of self-efficacy."

By combining the three domains of physiological/emotional/cognitive with the foreground/background, we get the 'Landscape of Experience Model' (see Fig. 1)

This foreground-background analogy leads us to a kind of 'parallax of experience', where the foreground moves quickly and the background appears more stationary. Unlike the view from a moving train however, in our own personal 'landscape of experience', the background and foreground will actually influence each other. And in this particular landscape, the background is likely to have more influence on the foreground than vice versa. For example, a mood is likely to have a significant impact on the emotions that are felt. An overall background mood of sadness is likely to inspire more short term sad feelings and it would have to take an extreme happy moment to change the overall mood. In this sense, the background appears to be a 'higher order' than the foreground.

It is worth considering that the domains and foreground/background do indeed impact on each other. In this sense, the landscape of experience is systemic. A significant change in one area will likely impact the rest of the system. Our thinking affects our physiological and emotional domains and our physiology does the same to thinking and emotions. Each is intrinsically linked to the other.

Often, the problem associated with 'negative' moods and unresourceful states is that an individual may get themselves into a negative feedback loop (or vicious cycle), where mood affects thinking which affects physiology which affects performance which affects mood etc. In the same way, temperament may affect philosophy which may affect health etc.

Given that these cycles can happen, how can we turn the whole thing around to create some positive feedback loops (virtuous cycles)? For example, a healthy diet can help temperament which in turn can have a positive impact on a person's overall outlook on life which makes it easier to exercise and eat healthily. Of course, the landscape of experience is systemic and hence more complex. Some people may find a healthy diet less than easy due to other conflicting factors in their landscape. So how can we use this as a model to make a real difference?

A Summary of the Landscape of Experience

The Landscape of Experience is a model designed to give someone a fuller picture of their overall wellbeing. The model helps an individual explore their life position allowing them to understand issues, blocks, resources and outcomes and then generate interventions. It also helps individuals to gain a context to their moment to moment feelings and states.

The model works on the principle of three domains: Physiological, Emotional and Cognitive each of which has a foreground (shorter term) and background (longer term).

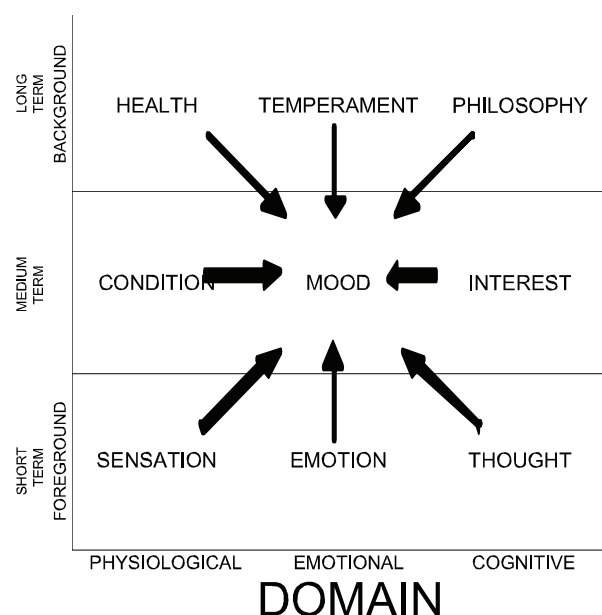
There are four key concepts that drive the model:

- 1) The model is systemic, meaning that every aspect in the model has a relationship with the other aspects. In this sense, there are connections between domains as well as within. This allows the 'explorer' to step into other areas outside the presenting problem (e.g. for resources).
- 2) The background is at a different level to the foreground, and a change in the longer term background is likely to have a stronger impact on the foreground than vice versa.
- 3) It needs to be remembered that the Landscape of Experience has a temporal factor. The model appears like a snapshot in time, but it needs to be considered dynamic. Our experience changes moment by moment and hence we can consciously make a positive difference to our own emotional states.
- 4) Working with the model allows the individual to 'go meta' to their situation, gaining new insights into the overall Landscape and/or into specific areas. It also allows the individual to utilise their physiological, emotional and cognitive resources.

Part Three: Working with the Landscape of Experience model

When working with others (or ourselves) perhaps it is useful to bear in mind that changing a state at any given moment in time is easier when the background condition-mood-interest has also changed. If we want to feel good more often, we need to work with our medium and long term background experiences.

The advantage of working with the Landscape of Experience model is that is



gives us many ways of improving our overall wellbeing. For example, if we want to change our mood, we have a range of approaches (see Fig. 2). A dramatic positive emotion may help to 'collapse the anchor' of the old negative mood. Reframing may help to change the thinking and focus that perpetuates the mood. New sensations or things to think about may help to distract a mood. Please note that mood is simply an example here as the model can be used to enhance any and all nine areas.

Landscape of Experience: Activity 1

1a) Exploration

Considering an issue or goal, lay the Landscape of Experience on the floor and walk from one space to another. As you step from space to space, get a sense of how this area helps and/or hinders you in your issue or goal. Are there any tensions/conflicts between or within areas? (E.g. I try to eat healthily but then I eat junk food when I get in a bad mood.)

As you feel moved to, step outside the Landscape at different places, going meta to your Landscape and getting different perspectives and angles. Again consider what helps and hinders in the Landscape.

- What do you notice?
- What resources can you bring from out here?
- What messages would you like to give yourself in the Landscape?

Allow yourself to move around, stepping in and out of the Landscape, gathering information as required.

When you are ready, step into the Landscape and wrap it around you re-associating back into your own personal reality experience. (Or, if it is more appropriate, step out of the Landscape and pick it up ready for later.)

1b) Changes

Having explored the Landscape, decide on a change that you would like to make.

- What is the current state that you would like to change?
- How would you like to feel different now? (Desired/Outcome State)
- What & where are the resources that will help you? (Remember that resources may come from within or outside the Landscape.)

Using the Landscape model, step into a location of resources, associate to resources and whilst experiencing them, step into the area where you want to make changes.

Alternatively, find areas of the Landscape where you would like to make changes and utilise any appropriate NLP technique. For example:

- For Health/Temperament/Philosophy:
 - Change personal history
 - Reimprinting
 - Core transformation (Andreas & Andreas 1994)
 - Change beliefs
 - Reframing beliefs
 - Values elicitation and shifting
 - Metaprograms elicitation
 - Trance-work
 - Fast phobia cure
 - Engage with NLP Presuppositions

- For Condition/Mood/Interest:
 - Reframing – Sleight of Mouth,
 - Submodality map across
 - Sedona Method (not strictly NLP but connected – see Dvoskin 2003)
 - Metamodel and well formed outcomes
 - Scrambling strategies
 - Cartesian co-ordinates
 - Chaining states

- For Sensation/Emotion/Thought:
 - Reframing
 - Anchoring
 - Pattern interrupts
 - Submodality change

Please note that the NLP techniques above are not limited to the category they have been placed in - these are suggestions only. Also, remember that this model can be combined with timeline techniques to gather resources from future and past.

Landscape of Experience: Activity 2

The model can also be used as a coaching tool to get an individual thinking about resources they have in their life and/or things they could do in each of the nine domains to generate strategies for improving wellbeing. Here are some examples:

LONG-TERM	BACKGROUND	<u>HEALTH</u>	<u>TEMPERAMENT</u>	<u>PHILOSOPHY</u>
		<ul style="list-style-type: none"> <input type="radio"/> Healthy diet <input type="radio"/> Good sleep patterns <input type="radio"/> Yoga 	<ul style="list-style-type: none"> <input type="radio"/> Be aware of optimistic & pessimistic tendencies <input type="radio"/> Mindfulness <input type="radio"/> Become more outcome focussed <input type="radio"/> Keep diary of 'best things that happened today' <input type="radio"/> Positive life goals e.g. write a book, see aurora borealis 	<ul style="list-style-type: none"> <input type="radio"/> Seek +ve reasons for events <input type="radio"/> Engage with empowering beliefs <input type="radio"/> Plug into trans/personal mission/purpose <input type="radio"/> Have a spirit of learning/ continuous improvement
		<u>CONDITION</u>	<u>MOOD</u>	<u>INTEREST</u>
MEDIUM-TERM	BACKGROUND	<ul style="list-style-type: none"> <input type="radio"/> Meditation <input type="radio"/> Relaxing bath <input type="radio"/> Relaxation activity <input type="radio"/> Exercise 	<ul style="list-style-type: none"> <input type="radio"/> Listen to uplifting music <input type="radio"/> Watch/listen to comedy/comedian <input type="radio"/> Watch 'feel good' movie <input type="radio"/> Go to +ve place/people/context/environment <input type="radio"/> Tidy the house <input type="radio"/> Clear out the attic/cellar 	<ul style="list-style-type: none"> <input type="radio"/> Read positive/ motivational literature <input type="radio"/> Engage in productive interests/hobbies <input type="radio"/> Help others <input type="radio"/> Get organised and prioritise <input type="radio"/> Complete a task or choose to let it go
		<u>SENSATION</u>	<u>EMOTION</u>	<u>THOUGHT</u>
SHORT-TERM	FOREGROUND	<ul style="list-style-type: none"> <input type="radio"/> Smile <input type="radio"/> Change physiology <input type="radio"/> Breath 	<ul style="list-style-type: none"> <input type="radio"/> Think about things you love/enjoy <input type="radio"/> A.L.E. your emotions (see Appendix 1) 	<ul style="list-style-type: none"> <input type="radio"/> Scan '+ve Adjective List' (see Appendix 2) <input type="radio"/> Use +ve affirmations
		PHYSIOLOGICAL	EMOTIONAL	COGNITIVE
DOMAIN				

Conclusion

The Landscape of Experience model is designed to be tool for exploration. Being able to understand the bigger picture of our own landscape, particularly its systemic nature, must certainly be a competency of emotional intelligence. The model is actually a meta-tool, allowing an individual to see where interventions may be useful. Other techniques and processes will then fit into the model. The power of the tool is in shifting an individual's awareness outside of themselves and the problem for a moment, in order to make positive changes and re-associate back into an improved landscape.

The Landscape of Experience is internal to the individual and hence is within the control and influence of the individual too. In this sense the model is liberating as it allows people to see that there are usually a range of options available to them when they are able to see their current state in a bigger context.

Biography

Joe Cheal has been working with NLP since 1993. As well as being a master trainer of NLP, he holds an MSc in Organisational Development and NLT, a degree in Philosophy and Psychology, and diplomas in Coaching and in Ericksonian Hypnotherapy, Psychotherapy and NLP. He is also a licensed EI practitioner.

Joe is a co-founder of the Positive School of Intrinsic Neuro-Linguistic Psychology (www.psinlp.com) and a partner in the GWiz Learning Partnership (www.gwiztraining.com), working as a Management & Organisational Development Specialist.

References

- Andreas, C. & Andreas, T. (1994) *Core Transformation: Reaching The Wellspring Within* Real People Press
- Averill, J. (1994) "I feel. Therefore I am – I think" in Ekman & Davidson *The Nature of Emotion: Fundamental Questions* Oxford University Press, pp 379-385.
- Bickle, J. "Mindful of the body" *New Scientist* 27 Nov 2010 p50
- Cameron-Bandler, L. & Lebeau, M. (1986) *The Emotional Hostage* Real People Press
- Carpenter, S. (2011) "Body of thought" *Scientific American Mind* Jan/Feb pp38-45
- Caruso, D.R. & Salovey, P. (2004) *The Emotionally Intelligent Manager* Jossey Bass
- Cheal, J. (2010) "The Role of Moods in NLP" *Acuity* Vol.1 No.1, pp28-36.
- Dwoskin, H. (2003) *The Sedona Method* Sedona Press

- Ekman, P. & Davidson, R.J. (1994) *The Nature of Emotion: Fundamental Questions* Oxford University Press
- Ekman, P. (2004) *Emotions Revealed* Phoenix
- Evans, V. & Green, M. (2007) *Cognitive Linguistics: An Introduction* Edinburgh University Press
- Fine, C. (2007) *A Mind of Its Own* Icon Books
- Giles, J. 2009 "Hitch-hiking emotions" *New Scientist* 12th September, pp46-47
- Goleman, D. (1996) *Emotional Intelligence* Bloomsbury
- Hall, L.M. (2004) *Sourcebook of Magic* Crown House
- Hall, L.M. (2008) *Meta-States (Third Edition)* Neuro-Semantics
- Huy, Q.N. (2002) "Emotional balancing of organizational continuity and radical change: The contribution of middle managers" *Administrative Science Quarterly*, 47, 31-69
- Iacoboni, M. (2008) *Mirroring People* Farrar, Straus and Giroux
- Janov, A. (2007) *Primal Healing* New Page Books
- Kagan, J (1994) *Galen's Prophecy: Temperament in Human Nature* Basic Books
- Lakoff, G. & Johnson, M. (1999) *Philosophy in the Flesh* Basic Books
- LeDoux, J. (1999) *The Emotional Brain* Phoenix
- Masicampo E.J. & Baumeister R.F. (2008) "Toward a physiology of dual-process reasoning and judgment: lemonade, willpower, and expensive rule-based analysis." *Psychological Science* Mar;19(3):255-60.
- Mayer, J.D. & Gaschke, Y.N. (1988) "The experience and meta-experience of mood" *Journal of Personality and Social Psychology*, Vol.55, No.1, pp102-111.
- Niedenthal, P.M., Krauth-Gruber, S. & Ric, F. (2006) *Psychology of Emotion* Psychology Press
- Plutchik, R. (1980). A general psychoevolutionary theory of emotion. In R. Plutchik & H. Kellerman (Eds.), *Emotion: Theory, research, and experience: Vol. 1. Theories of emotion* (pp. 3-33). New York: Academic.
- Ryback, D. (1998) *Putting Emotional Intelligence to Work* Butterworth-Heinemann
- Sanna, L. J., Chang, E. C., Miceli, P. M., & Lundberg, K. B. (2011) "Rising up to higher virtues: Experiencing elevated physical height uplifts prosocial actions." *Journal of Experimental Social Psychology*, 47, 472-476.
- Scherer, K.R. (1994) "Towards a concept of 'modal emotions'" in Ekman & Davidson *The Nature of Emotion: Fundamental Questions* Oxford University Press, pp 25-31.
- Shapiro, L. (2011) *Embodied Cognition (New Problems of Philosophy)* Routledge
- Strack, F., Martin, L. & Stepper, S. (1988) "Inhibiting and facilitating conditions of the human smile: A nonobtrusive test of the facial feedback hypothesis." *Journal of Personality and Social Psychology*, 54, 768-777.
- Wilson, M. (2002) "Six views of embodied cognition" *Psychonomic Bulletin & Review*, 9 (4), 625-636
- Wiseman, R. (2007) *Quirkology* Macmillan

APPENDIX 1 - The ALE Model and Healthy Expression of Emotion

The ALE model is a method I have developed and used in teaching people how to handle their emotions. In this model, emotions are treated as information that is better released than bottled up. It may seem simplistic, but I have encountered hundreds of people who struggle to feel, understand and express their emotions appropriately.

A lack of 'feeling awareness' is not really a case of emotional stupidity! It appears that some emotions 'redirect' so that it is not clear in the body what emotion has led to the effect. For example, when a child is angry there is a parental distortion which associates the anger with tiredness or hunger. If a child is consistently told they must be feeling tired when they are angry, this may install a life-long program that makes them feel sleepy when they get cross. Being told they 'must be hungry' may lead a person to eat instead of expressing anger.

ALE stands for: Acknowledge – Label – Express:

- Acknowledge: Own/realise that there is an emotion. "I am feeling something."
- Label: What is the emotion? "It is X"
- Express: Say and/or write down how you are feeling and about what. "I feel X about Y"

Acknowledge

Not everyone is aware of their emotions or that they are feeling an emotion at a given point in time. Although 'acknowledge' may seem an obvious step, a person cannot express an emotion if they do not know they are having it. Sometimes it is possible to identify that we are experiencing an emotion by the impact it is having. It may be that our behaviour changes (e.g. becoming more short tempered) or we experience tiredness, stress and/or tension in the body. I have found personally that there are times I have to 'back-track' from the effect of emotion and start with: "I am feeling something."

Label

There are various models for the exploring the range of emotional labels, of which I would recommend Plutchik's Circumplex. There are plenty of examples of this model on the internet.

Express

It seems that the natural, healthy outcome of an emotion is to be expressed rather than suppressed or bottled up. However, expression doesn't have to be a catharsis or an 'acting out'. Simply saying or writing down: "I feel X about Y" is a form of expression Or you can be descriptive (without judgement) about what happened then add: "and I felt X because Z". Research has shown (e.g. in Gaschler 2007) that simply writing down a 'negative' experience including how we felt about it tends to disassociate us from the negative feeling. They also found the same was true for positive memories too, that writing the experience down with how we felt tends to create a sense of disassociation. This raises an interesting question of whether it is unhealthy to bottle up 'positive feelings'. Finally, it seems that it is not necessary to express emotion directly to the person that 'caused' it. Talking it through with someone else or writing a 'letter-you-never-send' is perfectly adequate. And of course, sometimes it is equally useful to let someone know how you feel about their behaviour!

(Gaschler, K. (2007) "The Power of the Pen" *Scientific American* Aug/Sept Vol18 no4 p14-15)

APPENDIX 2- The Positive Adjectives List

If the words we see and read directly affect our neurology and hence state, here are a list of positive words to uplift and enhance your state.

Happy	ecstatic	comfortable	tender	stylish	astute	self-reliant
grateful	lovely	relaxed	fantastic	hopeful	rejoicing	nourishing
determined	entertaining	soft-spoken	jolly	affable	philosophical	thankful
professional	inspired	casual	whimsical	excellent	beneficent	positive
helpful	decent	loyal	defined	chic	privileged	systematic
sincere	helpful	alive	immaculate	intuitive	established	handy
authentic	pragmatic	charming	diplomatic	courteous	grand	considerate
content	witty	receptive	bright	caring	important	valiant
focused	convincing	good looking	vigorous	fine	resolute	romantic
extraordinary	beautiful	mannered	wonderful	logical	radiant	likeable
delightful	resplendent	shrewd	alluring	tranquil	deliberate	appropriate
imaginative	sexy	liberal	companionable	virtuous	flexible	adorable
reverent	assured	grounded	reflective	attentive	reliable	refined
successful	progressive	truthful	credible	thoughtful	terrific	poetic
heroic	comedic	gorgeous	elated	cerebral	sharp	attractive
cheerful	felicitous	practical	impressive	jubilant	democratic	sentimental
inventive	accessible	industrious	playful	affectionate	impressive	ambitious
unique	commendable	brave	intelligent	forgiving	sweet	visionary
upright	sensual	perfect	superb	mindful	charitable	lively
tidy	sublime	hardy	original	understanding	productive	prudent
open-minded	empathetic	innocent	devoted	fruitful	willing	vivacious
blissful	compatible	upright	pleasant	social	awesome	ethical
tough	influential	enchanted	warm	elegant	sincere	tender
glad	efficient	athletic	powerful	masterly	clearheaded	dignified
desirable	humorous	noble	fabulous	fertile	dependable	agreeable
valiant	engaging	diligent	gracious	great	prompt	heavenly
fair-minded	civil	gregarious	altruistic	tolerant	splendid	dutiful
ingenious	believable	responsive	affirmative	free	sophisticated	encouraging
courageous	gentle	precious	direct	daring	prolific	rosy
profound	lucky	satisfied	goodhearted	deserving	worldly	gallant
adaptable	knowledgeable	deep	wise	polished	energetic	versatile
worthy	serene	cosy	philanthropic	real	amicable	amiable
colourful	earnest	agile	robust	admirable	discerning	moral
joyful	adroit	restrained	convivial	blessed	generous	speedy
laudable	faithful	healthy	consistent	independent	sunny	balanced
cute	exultant	just	dedicated	compassionate	fashionable	concise
delectable	gleeful	creative	persuasive	artistic	light	well-rounded
dependable	sparkling	meritorious	amazing	genuine	reasonable	purposeful
remarkable	cordial	learned	calm	amorous	priceless	enthusiastic
confident	appreciative	right	nimble	blissful	suave	passionate
funny	spontaneous	approachable	desirable	smooth	forthright	benign
ready	fascinating	harmonious	studious	spry	hilarious	accountable
magnetic	brilliant	kissable	confident	complex	respectful	moderate
enlightened	natural	benevolent	decisive	scholarly	spiritual	captivating
authoritative	keen	lucid	peaceful	easy-going	appreciative	strong
enterprising	merry	fun	brainy	autonomous	precious	active
righteous	eloquent	bold	discriminating	accomplished	steady	distinctive
luminous	spirited	rich	responsible	special		

(Source: adapted from: <http://thehappinessshow.com/PositiveAdjectives.htm>)