Matching neurological levels of change for congruence

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ABSTRACT

„Panta rhei", everything flows, everything changes, the old wiseman used to say. In this flow, this continous transformation man wants to control these changes, because, in his view: „I am not an object, but a project; I am not only what I am, but still far what I should be, what I have wanted to be and to become" (J. Lyotard).

Congruence is the real need for change. According to Webster Dictionary congruence in a system is „marked by internal harmony, consistency or agreement between the parts". It is perceived subjectively as a personal sense of direction, as a state of internal consistency, which allows you to function effectively.

The paper will discuss in a reflective exercise individual-world relationship. The relationship between a person and the world identifies, on several levels, individual relationship with himself. We propose to adapt in an integrate vision a model of personality created by R. Dilts. The model provides a framework of change for self congruence. The evolution of a person in a social environment requires a dynamic and malleable self-concept and at the same time, the stability of the ego. Is this really possible?

KEYWORDS: change, congruence, neurological levels, dynamic self, stability of the ego

1.MATCHING SELF AND CHANGE

The inner state required for changing is congruence. According to Webster Dictionary congruence in a system is "marked by internal harmony, consistency or understanding between the parties"[1]. Then, matching self could mean: being in harmony with yourself. The congruence of itself can be defined as a state in which beliefs, values, attitudes and our actions are directed towards the same end, and they are aligned with each other or with the objectives. Therefore, the alignment is the process of becoming congruent. Aligning your values and your vision of yourself, your identity, you become congruent with you. In short, the act congruent with who you conceive what concerns us and what we do is consistent with what we are.

The congruence is subjectively a personal sense of direction, as a state of internal coherence that allows us to function effectively adapted. When we have this personal sense of direction, we are able to solve internal conflicts, manage personal change, allowing us "to move toward a state agrees"

We can link the concept of congruence of the agreement itself, "the one that we are one", we agree with what we are, that is our self, our values, our competences and our goals. A person can perform more effectively when all its parts cooperate with each other to achieve its purpose. This state of agreement may be obtained by managing change at various levels. To illustrate these ideas we bring into question the visions of Ceauşu V. and R. Dilts.

In his „Autocunoaştere şi creaţie", chapter „Eul şi lumea", Ceauşu V. (1983) discusses the individual-world relationship [3]. According to noted author identifies the relationship of the

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individual with the world, on many levels, with individual relationship with him. In other words, between identity in relations with the world and identity are closely connected with it. Guaranteed agree with it when the individual demonstrates acceptance of the idea of himself, an attitude of adhesion to self-image. In such a situation, the individual will focus all its resources to fulfill their aspirations, what brings him in line and with the world. The world becomes for him a "virtual psychic territory", a business space, on which it is based and which he shapes his aspirations. By "we mean business space acts that amount discontinue development environment to the maximum state of indeterminacy, introducing a new order, anti-entropic nature" [3]. All of the events to which the person can appeal to self-actualization and self are in this business space as a result of human interaction with the environment.

2. LEVELS OF NEURO/LOGICAL CHANGE

Complementing this idea comes Robert Dilts (1989, 1990, 1993, 2000), one of the greatest trainers in neuro-linguistic programming [4, 5, 6]. He developed a personal development model, which provides a framework for change obtaining congruence with it. The model was taken from anthropologist Gregory Bateson, author of the book "Towards an ecology of the mind"[4].
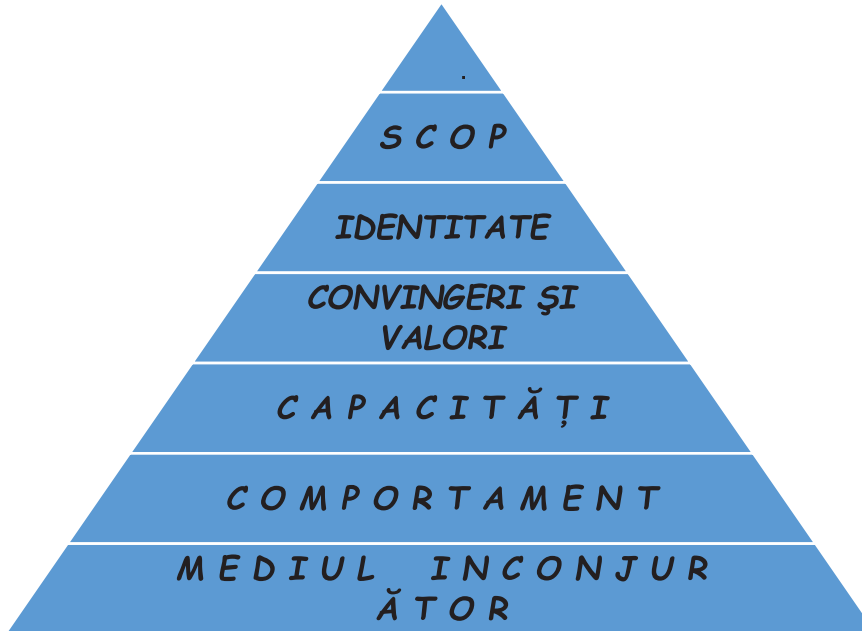

Fig. 1. Neurological levels of change

The premise is that change starts coming from the inside. When our mental model, subcomponents are in agreement, are in accord, then we are congruent. And when we are congruent, we are ready to perform efficiently and adapt our behavior to achieve the objective for living a fulfilling life. The model is called "Neuro/logical levels change" and the author speaks of six levels, which is organized as a natural hierarchy, determining and influencing each other. According to the model, the lives of people in any system they may be, and ultimately dynamic personality can be described and understood the following levels: purpose (self) identity, beliefs and values, skills, behavior and environment. To achieve these levels of self-congruence required to be granted. Here's a brief description:

Level of purpose

It is the level at which we understand our connection with larger systems of which we are part. Realizing this level we understand how we always add value to our lives by what we are, regardless of the system we belong at a time. And, at the same time, we add value to the systems in which we belong.

Level of identity

It is the self-consciousness materialized in our self-identity. It is broken down by how we relate to ourselves and consists of concepts that describe what we believe about ourselves. It is the understanding of the key roles that fulfill our life.

Level of beliefs and values

We operate on the basis of beliefs about ourselves, about others, about work and about the world. Often we take as axioms by which we operate, truths that are not required to be demonstrated. Most often are generalizations which we are much attached, that have a strong emotional charge, which makes it easier for us to process what is happening around us. They function as values, preferential guidelines, according to which we make decisions in our lives.

Level of capabilities

The plan of our ability, normal and automatism, those things that we already know them very well. It includes both practical talents and thinking strategies. When we are in agreement with ourselves we have access to the most valuable skills. Based on our capabilities, we structure behaviors, depending on the beliefs they have.

Level of behavior

The level at which we perform, we prove that purpose, identity, beliefs and our capabilities. Our behavior is the outward manifestation of what exists within our conscious and subconscious mind. Sometimes it is difficult to change our behaviors, because they are dependent on higher neurological levels, in fact, where the change is supposed to be made, says the author of the model.

Environmental Level

It creates the context in which we manifest. Describe the place and time where an event takes place, and those participating in it. Thus is revealed the specific context of each experience: we can act with confidence and spontaneity in a certain place, or certain people, instead we "block" completely in other places or around other people. Sometimes we generalize and say, "I did not trust me," although obviously this applies only to certain contexts; nobody could survive even if it did not trust some of his talents, is not it!?!

3. VALUE AND IMPLICATIONS OF THE MODEL

Neurological levels do not form a hierarchy, as the value: each of the six plans is as important as the others, and they must be "aligned" or "congruent". Whenever we have a "problem" we discover that, in fact, one of the six levels, something not in harmony with what is on the other. Whenever we have a "success", we might discover that all six planes are in perfect congruence. Based on this model, Dilts has developed techniques realignment of logical levels, leading to realignment "problem" to "solution".

All these levels form a network, which can be viewed as a "network of generative systems that converge concentrated or individual identity". Deciphering multiple relationships of these networks can be done by examining how the person manifests itself in relation to significant systems which includes: family, partners' contemporaries, culture, nature, planet, spirituality.

Logical or neurological levels is a particularly useful model, on the process of change and continuous learning. Logical Levels were immediately taken in NLP system because it provides a way as simple as it is effective when you want to understand a certain aspect of our lives, which eventually and we want to improve.

And because the world is a business space for himself, the author of the model believes that we can exist in the world on six levels, and change is needed to address these neurological levels at which our brains work. The model seems to be operationalized relatively easily accessible for both diagnostic stage personality and for the identification of difficulty and the level at which intervention is required for optimization and personal development. The model provides a framework for change and consistency fully congruent with itself.

4. SELF AND SELF WORKING SCHEMES

The evolution of contemporary social person continuously changing requires a dynamic and

flexible self-concept and, at the same time, a stable self. Is this possible? To explain the relationship between stability and change about himself, Markus and Nurius [7] introduced the concept of **self-worker** or **operational worker**. The concept itself is actually a system of schemes about "I". In their view, the ego self of time working or situational manifestation is the expression of the individual, according to the social events that you go through. I shall consist schemes based on self-observation and introspection in different situations. We appreciate that we can make changes to the working self, habits, of habitus, the skills to acquired personal optimization.

While the concept of I / working itself helps to explain the self-flexibility, stability and relative consistency of the Self is given in the opinion of Markus and WURF of 'self-schemes'. They constitute participation in social and cognitive generalizations of information is the subject himself. As a relatively stable structure diagrams can be used by topic ego in processing information about the self and the ego is updated through work. This adjustment function enables operational "I" situations, enabled those attitudes, beliefs, skills to facilitate effective and timely reporting to multiple social roles that we assume to achieve our goals. Above these social roles remain of course a self-stable and consistent general.

After two thousand five hundred years ago the Greek philosopher Socrates argued that "unexamined life is not worth living". The self-awareness is the first step on the road of introspection and auto transformation. It is the foundation of self-knowledge and self-understanding, solid foundation for knowledge beyond itself, considering that all knowledge is by itself, and the self is the filter through which the individual internalizes the world [8].

2. MEDIUL SOCIAL		
INFORMAŢII DESPRE SINE RELATATE	INFORMAŢII DESPRE ALŢII	2.1 *COMPORTAMENT*

CONCEPTUL

DE SINE DE LUCRU

SCHEMA   EU-RILE

DE SINE   POSIBILE
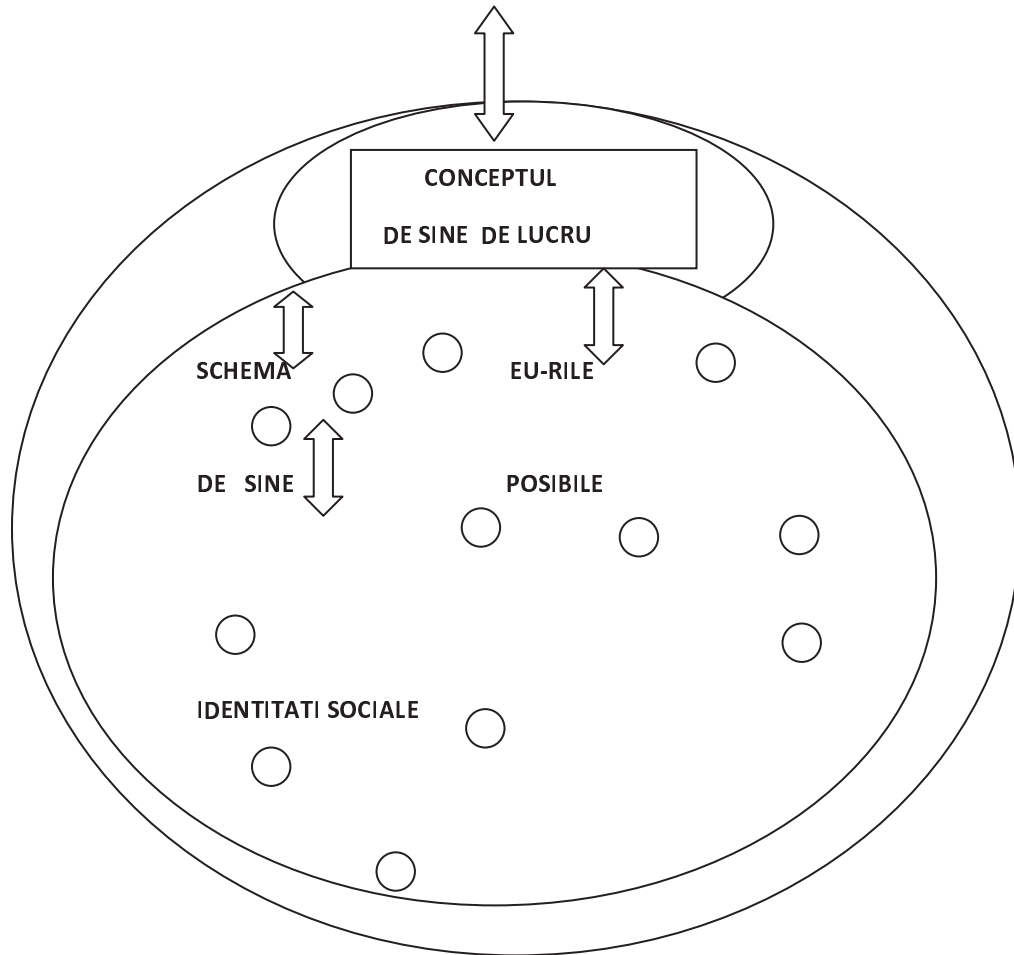
IDENTITATI SOCIALE

Fig. 2. Self-concept work - adaptation of Markus & WURF, 1987

According to Jean-Paul Sartre, the human being is the only creature for whom "existence" precedes "essence". What the philosopher means is that you create yourself (self, personality) by the daily conscious choices we make. In this context, the awareness, the process of meeting with him in everyday existence precedes self-definition and self-determination. Understanding how you are and how you became who you are, then you can make a positive projection of what you want to become.

Gregory Bateson defines wisdom were talking about at the beginning of this paper, as "the ability to realize that you are part of a system." Paraphrasing anthropologist might say that we are part of a system and that we are simultaneously a system that is required to be understood as a system of self-schemes about "I". This system scheme shape so I about the individual's inner mental world and its perception of the outside world.

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