

Identity Healing Practitioner Manual

Andy Hunt

Identity Healing Practitioner Manual - Sample

Andy Hunt

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Introduction

Identity Healing® is an integrated set of processes I (Andy Hunt) have been developing since 2010 to dissolve identity beliefs and resolve identity conflicts.

It combines elements from Emotional Freedom Techniques (EFT) and Neuro Linguistic Programming (NLP).

In ‘Classic EFT’ practitioners search for specific events in childhood where identity beliefs formed. Then use tapping to resolve those memories and release the beliefs associated with them.

Unfortunately, identity beliefs and conflicts are often formed early in life so those associated memories can be difficult to find.

Rather than identifying and working with specific memories, Identity Healing takes a different approach.

Identity beliefs form when a constellation of feelings, beliefs and behaviours are ‘split off’ from ourselves at times of stress in our early lives.

These split-off younger parts of ourselves, sometimes called sub-personalities, encapsulate all the feelings, thoughts and behaviours that were present at the time of the split.



In this book the term sub-personality will be used interchangeably with younger self.

The stress and distress from identity beliefs in our adult lives is bound up in those younger selves.

If you have ever been in stressful situations and felt like you were like a young person in an adult's body then you have experienced this. A younger self was managing your adult experience.

Identity Healing focuses on working with those younger selves.

It soothes their distress, gives them the resources they need, then re-integrates them into our adult selves. After Identity Healing you can be in those situations as a resourceful adult rather than as a struggling child.

The fundamental processes of Identity Healing are:

- **Identity Integration** which helps heal our younger selves and release unhelpful identity beliefs.
- **Identity Reconciliation** which heals the discord between conflicted parts of ourselves.

The Identity Healing Practitioner training focuses on the **Identity Integration** process, the Advanced Practitioner training focuses on Identity Reconciliation processes.

Identity Healing® is the registered trademark of Andy Hunt

Disclaimer

The techniques presented at this workshop are new and experimental in nature. They have had encouraging results in clinical situations, the extent of their effectiveness, as well as its risks and benefits, are not fully known or understood. Please use them carefully.

Please take responsibility for your own well being at all times.

Thanks

There is nothing new under the sun.

The Identity Healing processes have been informed by many other approaches and practitioners. They have been inspired and informed by the work of Andy Austin, Gary Craig, Connirae Andreas, Richard Bandler, John Grinder, Cheri Huber, Paul Gilbert, Anthony Ryle and many others. I'm grateful for their inspiration and wisdom. However, this particular combination of processes and ideas is my own.

I am profoundly grateful to my clients who have been bold enough to try these processes. I'm sure I've learnt far more from them than they have from me.

Finally, I have to thank Karen, again and again, for finding and pointing out all my typos and clunky prose, this is a much better manual because of it.

Of course, any remaining mistakes are all my own work.

Glossary of terms

Some of the terminology in the Identity Healing processes comes from Neuro Linguistic Programming (NLP).

If you are unfamiliar with NLP, this glossary is to help you understand the terminology and the way that it is used in this book.

Associated / Disassociated

In NLP associated and disassociated refer to the whether you are 'on the inside of an experience looking out' (associated) or 'on the outside of experience looking in' (disassociated). **Note:** the NLP term 'disassociated' is NOT the same as the psychiatric term 'dissociated'.

Calibration

Accurately tracking someone's state by reading non-verbal signals.

Conscious

Everything that is in your present moment awareness.

Rapport

A relationship of trust and responsiveness with others (or yourself).

Resource

A resource is anything that can help you achieve an outcome, including: physiology, state, thoughts, beliefs or abilities.

State

The sum of our thoughts, feelings, emotions, energy and physiology.

Trance

An altered state of consciousness that comes from a temporarily fixed, narrowed, inward focus of attention.

Unconscious

Everything that is not in your present moment awareness.

The Enfolding

A folk tale of wounding and healing

In a land far away and long ago there lies a village remote and beautiful.

A scattering of rough stone houses and tangled gardens surrounded by high hills and deep forest.

The villagers lived the simple lives of villagers everywhere.

They worked, slept, laughed, cried, were born and gave birth, grew up, grew old and died in all the ancient and familiar rhythms of the world.

To their occasional visitors they looked the same as villagers everywhere and anywhere.

To those visitors who stayed a while they seemed happier than villagers ought to be.

In spite of the hard work in the daily and yearly struggle for survival these villagers had found a way to be contented with themselves.

The villagers had an easiness of being. A deep contentment with themselves and the world. And although they had all the familiar vexations in their lives, they lived them to the full without struggle.

Children growing here suffered all the usual knocks and blows of life.

If you saw such a moment in a child's life here, you would see all the things you would expect to see anywhere. The shock, hurt, anger or fear would run through their bodies and over their faces.

What you wouldn't see, what you couldn't see, if you were not from this village, is the secret way each child protected themselves from their pain.

If you could see it, you might doubt your eyes.

In the moments of the greatest pain and distress you would see a faint outline struggling out of the child like invisible smoke. This ghost of pain and distress would drift off into the dark safety of the forest carrying away all the pain and hurt the child had felt.

After a few moments of distress, the child would return to their happy selves. If you had eyes to see you might notice a slight tightness around the eyes, a hunching of the shoulders a hidden knowledge of things to come.

In the deep history of their community they had discovered a way to separate themselves from their pain. Sending a part of themselves off into the infinite and eternal forest.

Unfortunately the villagers soon discovered that every good solution has a problem.

Although the children could be happy again, the suffering ghosts of themselves roaming in the forest could not. The pain they carried filled them, haunted them, cried out for relief.

Because what is sent away, is never gone.

As they grew up the villagers would be haunted by the ghosts of their younger selves, calling to them in their distress and pain. Though they shuttered their windows and bolted their doors they could not stop the calls of their younger selves.

The villagers would notice these hauntings in different ways. Perhaps they had bad dreams, or a dull aching of the heart, an unspoken fear or just a feeling that there was something wrong with them.

Fortunately, over many years, the village elders and shamans had perfected a ritual of healing for the split selves of the people.

Everyone in the village learned to recognise the signs of such a haunting. When they knew that a younger self needed to be healed they went to one of the village healers for the ritual of the Enfolding.

Seren, a young woman of the village had noticed the signs of a distressed younger self. In her dreams she heard the sobbing of a child from the deep dark woods. She felt, in some way that she could not describe, that she was not whole, that some part of her was struggling to be happy.

As many before her had done, Seren walked the beaten track up to the old stone house of Tanwen the healer.

Full of herbs and flowers Tanwen's garden glowed in the spring sun, a wisp of wood smoke curled up from the chimney into the clear blue sky.

Tanwen sat in a chair by the open door enjoying the light and warmth of the sun. She did not seem surprised that Seren had come to see her.

Although not old in years Tanwen had kind eyes and the keen sight of someone much practised in the art of Enfolding.

She greeted Seren warmly and listened to her troubles. She talked about her bad dreams, the calling from the forest that only she could hear. She felt that there was something wrong with her, something that needed healing.

Tanwen nodded her understanding and agreed with a smile to perform an Enfolding ritual for Seren and the wounded younger Seren.

They agreed to perform the ritual during the next dark of the moon, a time of special darkness where hidden things can be seen more easily.

On that night, Tanwen and Seren walked the well used path to a small hut beyond the edge of the village. Although no one lived there the villagers kept it clean and comfortable for healers to use.

Although sturdy and well-built the hut was quite bare. There were two old wooden chairs by the fireplace, a comfortable bed in the corner of the room and an old leather bag hanging on a hook by the door.

Tanwen and Seren sat in the chairs by the fire.

Tanwen smiled at Seren seeing the apprehension flickering with the firelight on her face. Tanwen knew after years of experience of healing and being healed in the Enfolding that waiting for the call of the wounded spirit could be difficult. Not knowing what would happen, wanting it and being afraid of it at the same time.

Together they sat in the warmth and firelight in companionable silence.

After some time (it may have been a little time or a long time, they couldn't tell) Tanwen noticed a change in Seren's face. Although Tanwen could not see or hear the wounded spirit herself (because only you can sense your own wounded spirit) she could see that Seren had heard its call.

Seren said, *"Tanwen, I hear her."*

"Then, it is time for us to find who is looking for you", said Tanwen as she stood. *"Let us go Seren, and take that bag hanging by the door."*

As Seren took the old leather bag from the hook by the door it seemed to fill and grow heavier.

Tanwen noticed her puzzled look and said, with a smile in her voice, *"It is the Bag of Gifts, it contains everything you need even if you don't know what that is yet."*

They left the small hut walking down another well worn path to the edge of the deep dark forest.

Facing the trees in the starlight, Tanwen asked Seren, *"Where is your younger wounded self?"*

Without knowing why Seren pointed to her left.

They set off in that direction.

As they walked that way, it seemed to Seren that a path that had not been there before opened up in the trees. They walked through the woods on a path lit by starlight and scented by pines.

With each step Seren felt calmer and safer, for even in the deep dark woods an Enfolding has its own protective magic.

After a while, they came upon a glade in the wood. An open meadow, ringed by sheltering trees and lit by the carpet of stars

in the sky.

As Seren stood at the edge of the glade she saw, or thought she saw, a faint shimmering in child's form at the other edge of the glade.

Sensing that Seren had seen the ghost of the younger Seren, Tanwen asked the first question of the Enfolding.

“How old is the one that suffers?”

Seren wasn't sure how she knew but she understood at once that this younger Seren was just seven years old.

It was as if the question had made the younger Seren seem more solid. In the pale light of the stars Seren saw her sad, pained face. She felt an ache in her heart for her young self, she wanted to help, to ease both their suffering.

Although Tanwen could not see the wounded younger Seren, she could see that Seren was already deep into the ritual.

“Move closer Seren. Look, listen and feel for how she is hurting ... When we know of her suffering, we can soothe her.”

Seren and the younger Seren moved towards the centre of the glade. She could see all the sadness, anger and fear that young Seren was suffering. It saddened her to realise that this part of her self had been suffering all these years.

By and by Seren and the suffering child were close enough to touch.

With great gentleness Tanwen invited Seren to reach out to the ghost of younger Seren.

To hold her hand, stroke her back, hold her face in her hands and look on her with eyes of kindness.

To do all the things that a good mother or good father would do to soothe a suffering child.

In the starlight she soothed the young Seren that only she could see.

Little by little she eased the hurt received so many years ago when this young Seren split off and was left carrying this burden of pain.

Tanwen knew that there could be just a few simple hurts to soothe or perhaps a great tangle of wounds to care for. The soothing is deep work and it takes time.

With great kindness and patience Tanwen waited and guided Seren as she soothed all those wounds.

After many kind words and tears the young Seren became calm and peaceful.

Tanwen said, *“Now the pain is gone the healing can begin. What does young Seren need?”*

Tanwen knew this was a question of many answers for the wounded spirit may need many things to heal. She also knew that whatever Seren needed was already here.

Seren knew at once that young Seren needed love.

Tanwen told her to look in the Bag of Gifts that she has carried to this place.

Seren opened the old leather bag and, to her surprise, found just what she needed.

Taking a deep red blanket of love she wraps young Seren in it, who smiles and relaxes as the love surrounds and warms her.

“What else does she need?”, asked Tanwen.

“She needs calm.”

“Look in the bag”, said Tanwen.

To her greater surprise Seren found a cool blue ocean of calm in the bag and surrounded young Seren with it. Watching as the calm found its way in and soothed her.

“What else?” said Tanwen.

“Courage”. Seren reached into the Bag of Gifts and pulled out the silver sword of courage giving it to young Seren.

With each gift young Seren looked stronger and more real.

“What else?”

“Peace.” Seren found a lighted candle of peace in the bag and gave it to her younger self.

“What else does she need?” said Tanwen.

“Nothing, she has everything she needs.”

“Then wait and watch as that younger Seren receives those gifts and makes use of everything she needs.”

Seren watched as the child, no longer wounded, became whole ... solid ... and real.

Without thinking Seren reached out and took young Seren’s hand.

“Now”, said Tanwen, *“we must bring the healed child home.”*

Tanwen led the adult and child Seren back through the woods and down the path to the waiting hut.

Tanwen brought them in to the friendly warmth of the modest room. Seren and younger Seren were both tired from the hard and gentle work.

Tanwen suggested that they lie on the comfortable bed in the corner of the shack.

Young Seren lay in Seren's warm embrace. They curled up in each other's arms, safe, sound, protected, encircled and enfolding. All the pain and distress had gone only warmth and peace remained.

Tanwen sat by the fire watching the embers glow and fade until Seren and her younger self fell into a deep sleep.

Tanwen stood and walked to the foot of the bed.

As the last part of the ritual, she recited the Spell of the Enfolding. An invitation for the two that separated so long ago to become one.

Once the spell was cast, Tanwen's work was done. Because she knew that Life will look after itself she quietly left the hut.

In the ember's glow young Seren dissolved into particles of soft light that flowed into Seren. This newly healed self flowed in returning to its rightful place.

With each sleeping breath Seren's selves merged and were made one.

The next morning, when the sunlight streamed across the room it found only one Seren. She slept in peace: healthy, happy and whole.

Identity Healing

“Do I contradict myself? Very well then I contradict myself; (I am large, I contain multitudes.)”

Walt Whitman - Song of myself

Are you having an identity crisis?

Many people have a problem with themselves.

They think of themselves as bad, faulty, unworthy or defective in some way.

They may tell themselves:

- “I am bad”
- “I am not good enough”
- “I am stupid”
- “There is something wrong with me”
- “I am worthless”
- “I am a failure”
-

These statements, sometimes called identity beliefs, are common. We hear them in everyday life and in the therapy room.

Beliefs and identity beliefs

“Women are bad drivers”, “men can’t be trusted”, “buses always come in threes”, “an apple a day keeps the doctor away” are examples of simple beliefs.

Beliefs are generalisations, rules of thumb about what things mean and how things work.

Identity beliefs, statements that start with “I am ...” are different.

They look like simple beliefs but they are more complex because they are about who we are. These beliefs are the core of our beings, they can be pervasive, entrenched and difficult to change.

If I believe “I am not good enough”, or “there is something wrong with me”, those beliefs are going to profoundly influence the landscape of my life.

It would be a very different experience for someone who believes “I am good enough” or “there is something good in me”.

Identity beliefs shape and colour our lives in all places and at all times.

Identity beliefs

When people talk about ‘I’ and ‘me’ they are often describing their identity beliefs.

Identity beliefs such as “*I am confident*” and “*I am happy*” are not normally a problem for them.

However, there are other identity beliefs that may limit some people and cause them acute and chronic suffering.

I am bad	People hate me
I am not good enough	I can't say no
I am stupid	I am not loveable
I am ugly	I am weak
There is something wrong with me	I am ashamed
I am a failure	I struggle
I am dirty	I don't deserve ...
I am lazy	People walk all over me
I am a disappointment	I don't deserve to exist
I am afraid of getting it wrong	I am afraid

The Identity Integration process is designed to bring the sub-personalities represented in the words 'I' and 'me' into consciousness so they can be freed from those old and painful patterns of perceptions, beliefs, emotions and behaviour.

There's more to us than meets the 'I'

It's easy to believe that there is just one of you, one "I" who inhabits and owns the body you are in.

If you look at your official identities: passports, driving licences etc, there is just one photograph and one name.

When you look at all the people around you there seem to be just one of each, one person for each body.

We all appear to have a single identity. We all seem to be just one person, but beneath the skin and behind the eyes it is more complicated than that.

We may find that in one situation we can be one person and in another situation we can be quite a different person. Perhaps we are usually kind and patient, but at other times we are overcome with anger and impatience. It's as if there are two or more personalities at work, in control and in conflict with one another.

You might have heard people saying "I don't know what came over me" or "I hate myself". Think about those sentences for a moment.

If we take "I don't know what came over 'me'" literally, it suggests that 'I' and 'me' in that situation are two different aspects of ourselves. One that doesn't know what is happening and the other that had something come over it.

If we take the phrase "I hate 'myself'" literally it suggests there is an 'I' hating and a 'myself' being hated. It seems that within one person there are two conflicting parts.

Usually there are many more parts of ourselves, lots of different I's, myself's and me's, all appearing at times to take part in our lives.

Rather than one fixed identity, or self, we seem to be a walking community of younger parts of ourselves (sub-personalities).

Sometimes different sub-personalities are in charge of our emotions and behaviour.

Sometimes these parts of ourselves agree.

Sometimes they have different needs and aspirations.

Sometimes they are at war.

The conventional use of I, me and myself leads us to believe there is just 'one of us'. Most of the time our sub-personalities manage

to pull off the illusion of being just one self.

These parts of ourselves are given different names in different psychological systems. They might be referred to as parts, sub-personalities, self-states, ego-states, self-schemas etc. In this manual we will refer to them as sub-personalities or ‘younger selves’.



Important: This idea does not mean that we all have Dissociative Identity Disorder (once known as Multiple Personality Disorder), it just means that our identity is not quite as solid and monolithic as it first appears.

How do sub-personalities form?

When we are born, we are undifferentiated beings. We enter the world with our genetic inheritance and a few instinctive responses.

As infants and children we are very vulnerable. Our biological and psychological systems are designed to keep us safe as we grow and develop.

In an ideal world, supported by loving parents and siblings, our development would be comparatively easy. With the right kind of support we would develop strong and robust personalities.

Unfortunately we do not all grow up in an ideal world. Threats to our physical and psychological safety challenge our developing selves.

- **Trauma** - Physical or emotional trauma can have a lasting impact on our psyche.
- **Abuse** - Abusive environments tax and distort a child's development in all sorts of ways.
- **Neglect** - While less obviously damaging both physical and emotional neglect can stress our developing system.
- **Withholding love** - Withholding love and acceptance can be stressful for infants and children.
- **Shaming and blaming** - Shaming and blaming can be perceived as a threat to the system.

All these threats (real or perceived) produce a stress response as the child tries to cope with the situation and manage their own distress.

In some cases just one experience can be enough to 'split off' a sub-personality as a response to those kinds of situations.

In other cases there is an accumulation of experiences over time that contribute to the development of a sub-personality.

For example:

Imagine a father, in a fury, yelling in his child's face "*You are stupid!*" In a moment of shocked suggestibility that child may instantly adopt the identity belief "*I am stupid*". In this case the identity belief is linked to one traumatic memory. These single memories, if you can find them, can be dealt with using standard tapping approaches .

However, it may be that we have many, less traumatic, experiences that eventually lead us to the belief "I am stupid". This process of accretion is much harder to unpack into specific

memories. It's a distillation of many experiences encapsulated in a sub-personality.

However the identity belief "I am stupid" forms, it will have a profound effect on that person's behaviour, expectations and progress.

Solving the problem of survival

Our younger selves have to do the best they can to cope with whatever stressful situation they find themselves in. They try to maintain their own safety and to encourage their care givers to continue to look after them.

The responses that they choose are limited by their age, experience, resources and capabilities. A very young child may have a limited capacity to respond to a situation. They do the best they can but the tools at their disposal may not be well suited to the job in hand.

The responses that they come up with for that situation can become the default response for those kinds of predicaments. Those emotional and behavioural responses are 'frozen' into a younger identity. As the child grows up those impoverished and threatened younger selves stay frozen in place.

When faced with similar situations in later life that younger self gets triggered and tries to manage the situation using those old responses.

It's as if each sub-personality gets walled off from our adult resources and abilities. They have to deal with each challenge as that younger self who first learned to deal with that situation.

For example:

If they were screamed at when they make a mistake, they may shrink back and try to get out of the way. In later life they may be very scared of trying anything new, shrinking back from new opportunities.

If they were abused they may dissociate from the experience to numb out the pain. In later life they may disconnect from stressful experiences and numb out to ease the pain.

If they were teased about something they've done or said they might be reluctant to do anything that might put them at risk of ridicule.

The defensive strategies we put in place become part of our 'personality'. The young part of ourselves that is in charge of that strategy (the responder) joins the community of younger selves in our growing selves.

This community of our younger selves becomes responsible for dealing with some of life's challenges. These parts of ourselves learn about cultural norms, family patterns, expectations and limitations. Together these parts, working in concert, produce our sense of ourselves.

Our old solutions may now be problems

The solutions that our younger selves create to 'survive' the stressful situations they find themselves in, may not work very well in our adult lives.

There are many unhelpful ways in which our solutions turn up as problems:

- **Unresourceful identities.** In some situations one 'I' can be confident and resourceful. In other situations another

‘I’ can be a trembling wreck. They look like the same ‘I’, they have the same passport, but they don’t think, feel and act like the same ‘I’.

- **Regression to a child like state.** In some stressful situations they may feel that they have reverted to childhood. For example: when they get called into the manager’s office they find themselves feeling like a child about to go in to see the headteacher.
- **Limiting identity beliefs.** They can have unhelpful beliefs about themselves: “I am bad”, “I am a failure”, “I am a disappointment”, “There is something wrong with me”, etc. These identity beliefs exert a strong hold on their thoughts, feelings and actions in adult life.
- **Unhelpful or conflicting parts.** Parts of us have their own agendas and needs. The part that wants to lose weight and the part that wants to eat. The part that wants to be brave and the part that wants to run away. Having internal parts in conflict can be very difficult.
- **Self hate.** How often have you heard someone say “*I hate myself*”, “*I give myself a hard time*”, “*I need to discipline myself*”? Each of these describes one sub-personality criticising, punishing or bullying another.

Who has the problem?

When working with identity beliefs EFT practitioners often focus on the words that follow the ‘I am’ statement

- “I am **bad**”
- “I am **worthless**”

- “I am **not good enough**”

They tend to think of the person they are speaking to as a unitary being, assuming that the I’s in these statements are the same, and the same as the person who is speaking.

What if we heard people say:

- “I am bad”
- “I am worthless”
- “I am not good enough”

The I in these statements is the crucial part of the sentence.

The question should not be “*What is the problem?*”, but “*Who is having this problem?*”.

When someone is running an identity belief it is as if they have been ‘taken over’ by a different personality. Taken over by a sub-personality with feelings, capabilities, perceptions and behaviours of its own.

Younger selves often struggle, they:

- are often carrying some kind of trauma and a fight / flight / freeze response
- are stressed and distressed
- don’t have access to the resources of their adult selves
- have a limited behavioural repertoire, because they only have the experience and capacities of the age they were when they formed
- have been left behind to do the job they do and they turn up even if they are not well suited to that job.

What younger selves need is:

- the trauma to be relieved
- their stress and distress to be neutralised
- to have access to the resources they need
- to have the chance to grow and integrate into their adult selves.
- to have access to the wisdom, experience and capabilities of their adult selves.

To heal an identity belief we need to heal the identities behind them.

Identity Healing was created to work with these struggling younger parts of ourselves.

There's more ...

Although Identity Healing processes were originally developed to work with the linguistic forms of identity beliefs such as “I am ...” and “I ... myself”, the areas of application are widening to include other aspects of younger selves, parts work and disassociated memories.

Healing The Terrified Child Within

One of my clients, who I'll call Katie, told me that in stressful situations she was often seized by a powerful stress response. She became paralysed by anxiety, losing her ability to think and act like an adult.

Katie said: *"It's as if I stop being a capable adult and become a terrified child."*

She had experienced this anxiety response for as long as she could remember. Using the Identity Healing process I invited Katie to imagine that younger self, the one who was gripped by anxiety. The 6 year old girl she imagined was gripped with anxiety, struggling to meet the demands of critical and intimidating parents.

We tapped for Katie's younger self working through layers of anxiety and fear to relieve the distress of that younger self. Towards the end of this tapping Katie noticed that although her younger self looked calm now, below the surface she was full of terror. It took a few minutes of continuous tapping to soothe this strong and painful emotional state of the younger Katie.

Finally, when that younger self was calm and soothed my client sent her love, acceptance, courage and all the other resources that younger self needed at that time but did not have available then.

When her younger self had received those gifts from her future self I invited my client to bring that younger self back into her adult self so that she could integrate with her healed younger self.

After a few moments I asked my client to invite her younger self to grow up to my clients age so she could learn from my client's wisdom and experience and be fully integrated into my client's adult self.

After this work, which took about 40 minutes, Katie felt exhausted, relieved and lighter. When I asked her to remember the situations that had previously caused her this powerful anxiety response she wasn't able to connect with that feeling. She thought it should be there, could remember what it was like, but wasn't able to feel it.

Over the next couple of weeks Katie noticed that she no longer had the panic response.

In situations that would have sent her into anxiety and stress, she was able to respond to the situation as an adult, with an adult's ability to think clearly, rather than a terrified child.

She found this surprising as the 'terrified child' response had been her way of responding to stressful situations for more than 40 years and not to have it was, in her words: 'life changing'.

Identity Healing Practitioner Certification

Identity Healing is an advanced EFT training for experienced EFT practitioners. It requires skill and experience to use these techniques well and it takes more than a weekend training to gain those skills and experience.

There is far more to this process than could ever be covered in a single training. You need to have practice and mentoring to get the most out of these processes.



Mentoring is sometimes seen as a ‘ticky-box’ exercise that you have to go through to make up your hours. In my opinion this is a mistake, if you want to learn and improve your skills mentoring is essential.

Although Identity Healing is simple in its principles, it can be complex in its implementation. Specific, clear advice on what to do and how to do it will make your work go more smoothly and improve your results.

Levels of training

1. If you want to use Identity Healing but do not want to become an Identity Healing practitioner, I recommend that you at least have regular mentoring sessions to help you refine your skills. If you don't want to be an Identity Healing Practitioner, you can't call yourself one. You can say, with my blessing, that you use Identity Healing in your tapping practice.
2. If you want to become a practitioner and start the certification process you are an **Identity Healing Practitioner In Training** and can call yourself that, and be listed on the Identity Healing website if you so wish.
3. As soon as you have successfully completed your certification you can call yourself a **Certified Identity Healing Practitioner** and be listed as such on the website.

Prerequisites

To become an Identity Healing Practitioner or Advanced Practitioner you need to be:

- an EFT Practitioner or Advanced Practitioner (have a recognised EFT Level 2 or above certificate)
- a member in good standing of a recognised EFT organisation such as: EFT International, EFT Guild, EFT Universe etc
- insured for professional liability
- have met all the training requirements.

Identity Healing Practitioner

The Identity Healing Practitioner (previously Level 1) training is the foundational training. You need to have mastered the techniques at this level before you go on to the advanced training(s).

After certification you can be listed on the Identity Healing website as a Certified Practitioner and you will have the relevant certificates and logos to identify yourself as such in your own materials.

If you are in the certification process you may identify yourself as a 'Practitioner In Training' on the Identity Healing website.

The benefits of being a Certified Identity Healing Practitioner

Apart from having confidence in your skills.

- if you are a practitioner you can be listed on the website and have the usual logo / certificate to advertise yourself
- you may also get referrals from me (or other practitioners) if those clients seem like a better fit.
- if you are a 'practitioner in training' (see below) you can advertise as such on the new website.
- you need to be certified as a practitioner to attend an advanced practitioner training.

The certification process.

The following must be completed within one year of completing the training. The certification process is the same for Practitioners and Advanced Practitioners.

Cases

You must submit brief summary logs of:

- at least 20 sessions with at least 10 different clients
- at least 3 sessions of self work

Case Studies

There are no written case studies required: instead two session recordings (with client's written consent) + session notes and a verbal discussion of a self-work session will be used for assessment purposes.

- 1 early in certification - reviewed as part of 1 hour mentoring session
- 1 later in certification - reviewed as part of 1 hour mentoring session
- 1 self application - discussed in mentoring session. - 1 hour

Mentoring

- at least 6 hours mentoring in addition to the case study reviews.

- either in group sessions (2 hours - 4 people max)
- or one-to-one sessions (1 hour)



These are the minimum requirements, you may be required to do extra work to qualify. In all cases, entering onto the certification process does not guarantee certification.

Requirements to be listed as a 'Practitioner In Training'

You will need to have demonstrated your ability based on

- One (or more) of your video case studies
- One (or more) mentoring sessions

About Andy Hunt

I've been practising NLP since 2000 and EFT since 2004. I'm a member of the Neuro Linguistic Psychotherapy and Counselling Association (NLPtCA) my professional body and follow their code of conduct.

I'm also a member of EFT International.

Since leaving university in 1981 (gasp!), I've had a variety of jobs including: milkman, assistant steward on an Irish Sea ferry, Residential Social Worker at a centre for teenagers in danger of being taken into care or imprisoned, Assistant Head of Youth Centre in Brixton, London; a grape picker in Switzerland, a spring grinder(!) in Germany, night porter, barman, software engineer, and now practitioner and trainer living in the North of England.

I specialise in working with people who struggle to accept themselves and feel blocked in their lives.

I am practising Buddhist (meditating on and off) for 30 years.

If you'd like to get in touch you can do that by emailing andy@practicalwellbeing.co.uk, calling 0754 700 9116, or visiting my website at www.practicalwellbeing.co.uk