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What is NLP, what is the difference between classic code and New code. What makes NLP an epistemology?

by Alexander Simmonds Master Practitioner of NLP

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A definition of NLP will be dependent on the audience, as this to some extent determines the context in which the definition will be received. So this is my definition. NLP is a model of the way people represent "the world they live in" to themselves. As such it provides a framework to discuss how people differ in the way they represent things and know the world. An epistemology is about "how you know that you know". NLP is a way of describing that process in people, and is thus an epistemology.

When the creators of NLP (Dr John Grinder and Richard Bandler) first started to codify the patterns they were identifying, they were immersed in their own rich context for making sense of those patterns. That context included a very useful epistemology which provided the basis for pattern detection.

One of the original effects of codifying the patterns was to take them out of the original context, making them discontinuous technologies. As with many technologies the

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wisdom of the founders was not a prerequisite for their use and the epistemology basis was not learned consistently.

New code (developed by Dr John Grinder and Judith DeLozier) was the re-coding of the NLP technology within the framework of the original context with an epistemology made consistent. This context allows the coherent progression of further pattern identification and NLP's use within aesthetic and wise framework.

Another way I think about this difference is to consider the experiments made in this country with the introduction of new species to act against a perceived local problem. The exotic species was well contained in it's original environment and embedded in a complex set of interactions with others in that environment, all of which had reached a dynamic stability. Introducing the new "pattern" into an area without the necessary checks and balances caused severe problems, often worse than the original situation to which it was applied. Post this experience, extensive testing and high quality information was gathered before any new "pattern" was allowed into the general population. Particular attention was paid to consequences to the system as a whole. The basic premise is to maintain those other species which have important and necessary functions in the dynamic whole. The purpose of adding any new element into a system is to increase the diversity of the whole. Such to me is the difference between classic and new code.

Article by Alexander Simmonds. Technical Director
Imagescan Pty Limited

Alexander Simmonds did his original NLP Practitioner training in classic code NLP ten years ago. He has since experienced NLP New Code through attending [Metaphors and Butterflies](#) with John Grinder and Carmen Bostic St Clair and recently repeating [NLP Practitioner training](#) with Chris and Jules Collingwood.



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Body Language Rapport and Influence

by Jules Collingwood NLP Trainer

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Body language communicates something, regardless of whether we wish to communicate or not. Living systems cannot not communicate. Without wishing to push the bounds of credibility, I include plants as demonstrators of body language. They wilt when short of water, lose the green in their leaves when short of nutrients and turn brown at the edges when they get too cold. These events can be observed by anyone. Of course there are more obscure bodily communications in the plant world too. Recognition of disease or predators or the need for exotic growing conditions is the realm of the trained plant body language expert, the horticulturist.

People and animals have a wider repertoire of nonverbal communication than plants. We can move from place to place and make faster, more visible gestures. As humans we can modify our gestures consciously, making voluntary movements as well as displaying unconscious breathing shifts, skin tone changes and micro-muscle movements. We use our bodies to convey interest or disinterest, to establish rapport with others or to stop them in their tracks. We learn cultural norms about appropriate body language for people of our gender, age and status in our daily lives and sometimes find our habitual presentations elicit markedly

So what can body language teach us about other people? With sufficient exposure to another culture we can learn to recognise its members by their body language, the way they move and gesture, how close they stand to other people and how much eye contact they make and with whom. We can learn to recognise how any individual, whatever their origin, is thinking by watching their eye movements, breathing and posture as they interact. This will not tell us what they are thinking. The subject matter of someone's thoughts remains private until they describe it.

If we observe some interesting body language and ask the person what it means to them, we gain reliable information. If we observe the same person doing the same thing in a similar context in future, we can ask them if it means what they told us last time. This combination of observing a particular person and asking them for meaning for our future reference, is called calibration. We calibrate an individual against themselves in a particular context. In this way we can learn our employers' requirements, our partners' preferences and our pets' idiosyncrasies with some degree of accuracy.

There is an urban myth that we can attribute accurate meaning to body language without calibrating the particular person. This is not useful. Unfortunately the myth has been enshrined in print with examples of body language. Did you know that if a woman points her toe at a man during a conversation she is supposed to fancy him? And what about the old chestnut of folded arms meaning that person is 'closed'? Does a lowered brow and pursed lips really mean someone is annoyed, or could they be thinking, straining or doing something else?

Take sexual attraction for example. People do dilate their pupils, flush and lean forward in conversation when they are attracted to someone. They also do it when they are passionately interested in the subject matter, so don't assume it is you, it may be something you are discussing. Of course, that level of interest is conducive to rapport. You may find friendship developing out of a common interest.

If you assume someone is annoyed with you when they go red or white and jump up and down waving their arms in the air, you may attract abuse from them. This is creating a self-fulfilling prophecy. Until you know more from that person, you don't even know they are annoyed. They might be trying to dislodge an insect from down their front or be desperate to go to the WC, and even if they are angry, you might not be the subject of their wrath. Making assumptions about the meaning of people's behaviour is called mind reading. We all do it, but some of us have learned to recognise it and use our assumptions to create questions so we can calibrate for the future.

We can use other people's body language to help us create rapport with individuals, groups and at parties. Instead of mind reading, if we place our attention on the other person or people, open our peripheral vision and quieten our internal comments we will notice the rhythm of their whole body movements, speech and gestures. If we match these rhythms with our own bodies we will find ourselves being included in what is going on. This is not the same as literal mimicry. Accurate imitation often gets noticed and objected to. The intent is to match the rhythm by making some form of movement in the same rhythm without attracting conscious attention to it. When we feel included we can test the level of rapport by doing something discreetly different and noticing whether the other or others change what they are doing in response. If they do, you can lead them into a different rhythm or influence the discussion more easily.

When entering groups or parties, if we observe with open peripheral vision and internal quietness we may be able to spot the peer group leaders. They are the people with others around them, the ones who's movements may be slightly ahead of the others and change first. If we want to influence the whole group, these are the people to match. We may want to establish rapport with each peer group leader individually, or simultaneously. We can do it simultaneously if we are within their visual field and matching their rhythm for a few minutes before engaging them. It is possible to change the direction of quite a large gathering by these methods.

Strictly speaking, nonverbal vocal patterns are not body language, but they can be used to establish or break rapport as readily as physical movement. If we match the rate or speed of speech, the resonance, tonality and rhythm used by a person, we will create rapport with them. Again, out and out mimicry is not recommended. Most people will catch it happening. It is more comfortable to match voice patterns at the equivalent pitch in our own range than to attempt note for note matching and to match unfamiliar breathing rhythms with some other emphasis.

Suppose we are voice matching on the telephone and now want to finish the call. The level of rapport is such that it has become hard to disengage. We can change any of the elements we have matched but often the other party simply matches us and carries on. In extreme situations no one minds an abrupt end to a telephone call. How often have we used "there's a call on the other line", "someone's at the door" or "the dog has been sick on the carpet" to end a call without breaking rapport? Then there is the last ditch stand. Cut off the call in the middle of your own speech, not theirs. That way they will assume it was an accident. In person we can make our departure quite firmly and with rapport by doing rapport building with the body and departure with voice patterns or vice versa.

And the quickest and simplest way to use body language to establish rapport? Act as if we are totally fascinated by the person or what they are discussing. All the nonverbal signals we could wish for will come on stream by themselves.

Article by Jules Collingwood. NLP Trainer
Inspiritive Director

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1. What is Neuro-Linguistic Programming (NLP)?

NLP explores the relationship between how we think (neuro), how we communicate both verbally and non-verbally (linguistic) and our patterns of behaviour and emotion (programmes).

It is both an epistemology, in that it studies how we know what we know and a methodology for creating practical descriptions of how we function as human beings. **The purpose of NLP is to study, describe and transfer models of human excellence. (Modelling).**

There are a number of descriptions of what is NLP. The founders of NLP [Dr. John Grinder](#) and Richard Bandler defined NLP as the study of the structure of subjective experience (Dilts et al; 1980). Judith DeLozier and John Grinder (1987) define NLP as "an accelerated learning strategy for the detection and utilization of patterns in the world". We think of NLP as a field that explores the **patterns of organisation** of effective human intuition (Collingwood & Collingwood; 2001). Through modelling an expert's intuitive application of their skill, we can as Neuro-Linguistic Programmers, have those patterns of organisation for

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ourselves and / or make them available to others. Modelling is the core function of NLP, learning to model (self and others) the core activity of NLP practitioner and NLP master practitioner certification trainings.

2. How is NLP useful for me?

As NLP offers a window (through modelling) into the way we function (our neuro-linguistic programmes), it offers (as an application of NLP methodology) a technology for creating change. If you want to have more choices about your behaviour and emotions, to enhance your communication and relationships and develop new abilities in your thinking, then NLP can provide you with the technology for accomplishing that. It generates lasting life skills (one of the consequences of quality NLP training).

There are now **multiple applications of NLP** for [psychology and counseling](#), education, [business modelling](#), [corporate cultural change](#), [management development](#), sport performance, personal development and [coaching](#).

3. In what ways can I explore NLP for my benefit?

Through reading books and articles, through coaching with an NLP trained coach or through a quality NLP seminar or training course. Note that you can only learn *about* NLP through reading. To learn to use NLP fluently in real time interactions there is no substitute for live experience. Reading is an excellent means of researching to help you decide when or whether you want to learn NLP. Then reading offers additional descriptions and background to enrich your live exposure.

Reading: There are over 100 books now written on NLP. The books range from support material for studying NLP through to applications of NLP to business communication, relationship counselling, education, psychotherapy and general personal development. We have specific recommendations for [Practitioner of NLP level reading](#) and [Master Practitioner of NLP level reading](#). Also there is a

section of this site devoted to [NLP book reviews](#).

Coaching: Have a consultation or coaching session with an NLP Practitioner, Master Practitioner or NLP Trainer and experience using NLP to make a change and achieve an outcome. If you live in Australia consider visiting an [Inspiritive Life Coach](#). See the [Life Coaching Brochure](#).

Seminars: Many NLP organisations have short seminars ranging from 1 day introductions through to 3 to 5 day application seminars. We have a 1 day introduction called [Gateway to Excellence](#) that is taught every 6 to 8 weeks. We also have some [3 day application seminars](#) and seminars with Guest presenters. See [Guest Seminars](#). **Please note that we only invite the world's best in NLP to present seminars for Inspiritive.**

Training in NLP: You could do a professional training course in NLP. Certification trainings can be completed at the levels of [Practitioner of NLP](#), [Master Practitioner of NLP](#) and [Trainer of NLP](#). See our brochure for the [Accredited Practitioner of NLP training](#).

4. What standards should I expect for a Practitioner of NLP training?

Time: A minimum of 20 days and 130 hours is the recognised time standard for Practitioner of NLP training for most NLP Associations. The nationally accredited course in Practitioner of NLP requires 160 contact hours. Please note however that some training organisations have created closed associations for their graduates. These are framed as broad associations that endorse a lesser time standard (usually seven days) for Practitioner of NLP certification. Other associations such as the Association for NLP (UK) or the National Association for NLP (USA) are open to practitioners from many training organisations.

Accreditation: In the interest of comprehensive NLP training and quality standards, we have put our NLP Practitioner course through government accreditation.

Please note that the short so called "accelerated" and "fast track" 7 day NLP trainings do not meet Australian Accredited Practitioner of NLP standards. As well as having government accreditation, our trainings also fulfill the standards of the [NLP Trainers Registration Body](#) (NLPTRB).

Process not Content: The field of NLP makes the distinction between process and content. NLP is a process (not content) model. Content models are not NLP! I have seen books marketed as NLP texts that contain content rituals under the guise of NLP techniques. Skilled NLP trainers make the distinction when teaching between process and pattern and content examples. NLP does not include mysticism or personality type labelling and training programmes that include these classes of material are not teaching pure NLP! NLP does not include content beliefs!

Syllabus: The syllabus for our accredited NLP practitioner training meets the following - See our [standards for Practitioner of NLP certification](#).

5. What is the relationship between NLP and Timelines?

Timelines: and timeline techniques are a part of Neuro-Linguistic Programming. Timelines as models in NLP originated in two forms. Mental [timelines](#) where modelled and described by [Steve](#) and Connirae Andreas, physical timelines by [John Grinder](#) and Robert Dilts. Most reputable NLP organisations teach one or more timeline models as part of their NLP Practitioner trainings.

6. What is the relationship between NLP and accelerated learning?

As NLP explores and builds models (**modelling**) of how we do what we do (through providing a methodology that studies the relationship between how we think, communicate and behave), NLP provides a technology for accelerating learning. NLP deals in patterns of effective thinking and communication, so **accelerated learning occurs as a**

byproduct of NLP methodology (multi-sensory teaching, multiple descriptions, pattern detection). NLP provides accelerated learning in and of itself without using the 'accepted' rituals of 'Accelerated Learning' (background music, coloured pens, scripted lessons, short activities). These were designed by Lozanov specifically for learning languages. They are part of a content description of a teaching method designed to engage the learners' attention fully, in all senses and in different mind states. The engagement of these criteria is found in NLP without the content ritual of formal 'accelerated learning'.

Link to [25 Good Reasons for choosing Inspiritive for Practitioner of NLP training](#)

Link to the [Accredited Practitioner of NLP brochure](#)

Link to the [Accredited Practitioner of NLP FAQ](#)

Link to the [State of New South Wales Tourism Board](#)

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