

RAPPORT

THE MAGAZINE FOR NLP PROFESSIONALS

Are AI Tools Enhancing or Eroding NLP?

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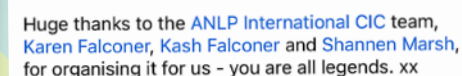
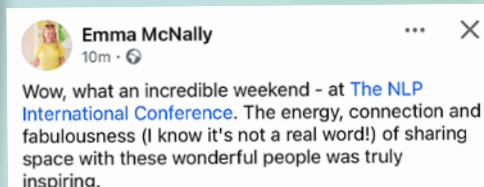
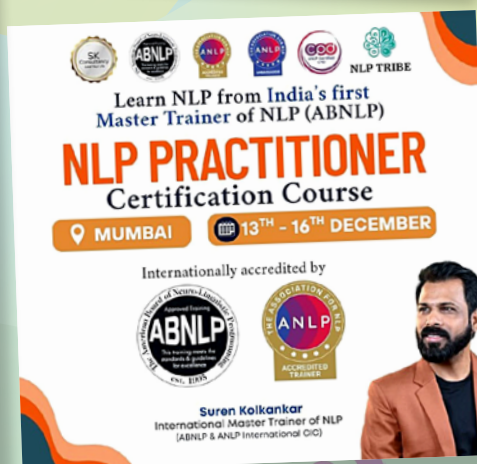
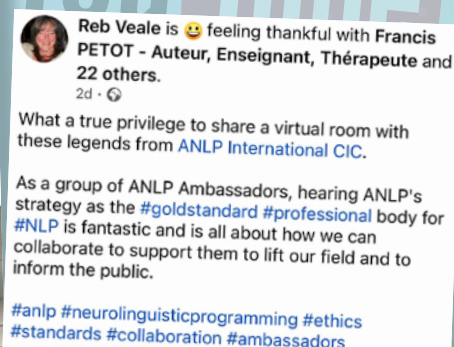


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Highlights from our Social Media Outlets Over the Last Few Months



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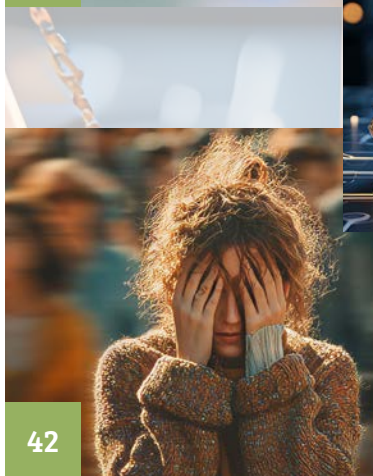
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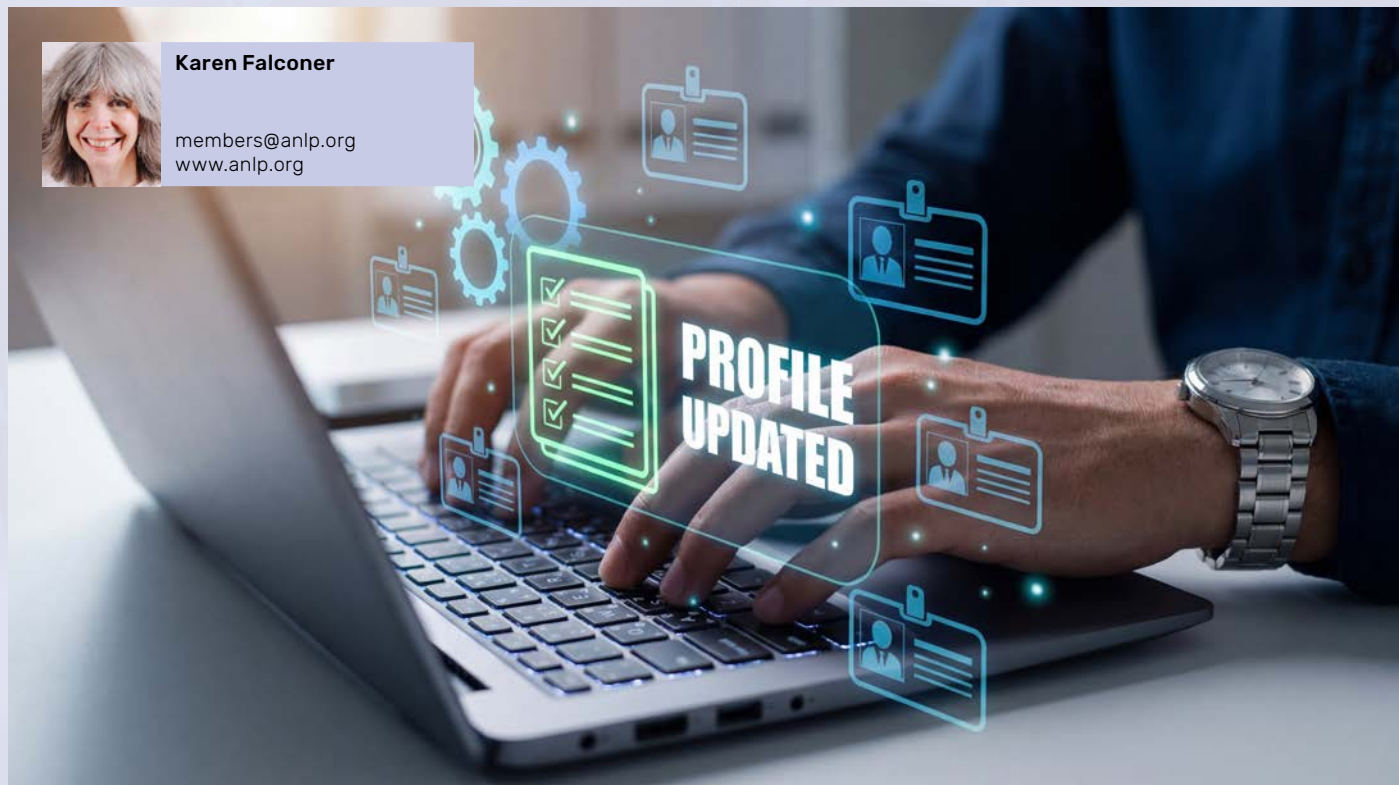


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Make Your Profile Work Harder for You



Karen Falconer

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A few focused updates could make your profile work much harder for you.

One of the simplest ways to make better use of your ANLP membership is also one of the most powerful: complete your professional profile.

Your ANLP profile is more than an admin task. It is your shop window on the website of the independent professional body for NLP. For potential clients, organisations, colleagues and journalists looking for credible NLP professionals, your profile may be their first impression of you, your work and the difference you can make.

A strong profile helps your potential clients answer three important questions quickly:

Who are you?

Include a clear, professional photo and a short introduction that sounds like you. People connect with people, so make it easy for visitors to get a sense of your approach, personality and values.

Who do you help?

Be specific. Rather than saying "I work with everyone", describe the kinds of clients, issues or contexts where your NLP skills are most valuable. For example: confidence, leadership, education,

wellbeing, performance, communication, coaching, therapy, business change or personal development.

How can NLP help them?

This is where the revamped *How NLP Can Help* (<https://anlp.org/knowledge-base/how-nlp-can-help>) section of the ANLP website can be especially useful. It gives potential clients accessible ways to understand how NLP may support different needs and outcomes. You can use this section as a prompt for your own profile, your website copy, your social media posts and conversations with prospective clients.

Think about the language your clients might use before they know they need NLP. They may not search for 'submodalities', 'anchoring' or 'strategies'. They may search for help with anxiety, confidence, communication, motivation, career change, relationships, leadership or performance. Your profile can bridge that gap by translating NLP into outcomes people recognise.

Completing your profile also helps the wider NLP community. The more complete, credible and searchable ANLP

member profiles we have, the easier it is for ANLP to promote NLP professionally and publicly. A directory full of active, well-presented practitioners gives a much stronger message than one where many profiles are incomplete or invisible.

Imagine ANLP as a thriving vibrant market stall. Let's say this is a fruit and vegetable stall, because fruit and veg are often beautifully diverse, eye-catching and tempting! If most boxes are full, colourful and clearly labelled, visitors are more likely to stay, browse and buy. If too many boxes are empty, people may walk away before discovering the quality that is really there.

So, this month's tip is simple: visit your ANLP profile, look at it through the eyes of a potential client, and ask:

- Would I know what this person offers?
- Would I understand how NLP could help me?
- Would I feel confident making contact?

A few focused updates could make your profile work much harder for you – and help ANLP showcase the professionalism, diversity and value of NLP more effectively. ■



The Gold Standard,
Independent Professional Body for NLP



WHO EMPOWERS THE PEOPLE WHO EMPOWER OTHERS?

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ANLP – The Difference that Makes the Difference



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As outlined by Karen in the last issue of *Rapport*, the NLP community is at something of a crossroads.

In celebrating and reflecting on the first 50 years of evolution and growth and looking forward to the future, we have much to be proud of.

From that small group of early developers and pioneers making such exciting discoveries at the University of California at Santa Cruz, to the global community of practitioners, trainers and the myriad of people from all walks of life who practise and benefit from NLP both personally and professionally, it has grown exponentially and has made a significant impact in so many areas and for so many of us.

NLP has become the study of excellence in a huge variety of fields, and NLP skills and methodologies are now widely used to improve outcomes in areas as diverse as counselling, therapy, business, health, education, politics, community development, sport and, from our own experience, for supporting leaders in delivering better public services.

In my own career as an NLP professional I have, however, encountered challenges that I believe are common to many people in our field. I loved learning NLP and had (and still have) a huge passion for the impact NLP approaches and methodologies could make in people's lives and in our society as a whole. Yet, like many of us who have life-enhancing and often life-changing experiences with a group of like-minded others on a Practitioner, Master Practitioner or Trainer's Training, when you go back out into the real world, into the systems

in which you live and work, it can be a struggle to maintain that drive.

NLP and its variable reputation

It's often a lonely experience being an NLP professional.

For all the areas that we have reached and all the successes we have had as a field, my experience has been that the majority of people have never heard of NLP. Even worse, among those who have, NLP has garnered a variable reputation.

While outside and unfair criticism like the dreaded Wikipedia page plays a part, I think it's also true to say that a lot of it is self-inflicted.

Competition rather than collaboration in the field, no clear narrative of what NLP is (and isn't), a huge variation in standards and ethics, no clear boundaries of where it can (and cannot) be helpful and a lack, at times, of cohesion as a community in practice can make it very difficult to tell our story to the outside world in a way that clearly shows who we are, how we can help and the wider contribution we have to make.

The stories of the work and dedication of so many brilliant people in developing

NLP approaches and applying them to make a difference in many different areas of life and work have too often been overshadowed by a small percentage of the loudest voices making the most outlandish claims, simply to capture attention. We've also witnessed the de-valuing of what we do in a race to the bottom by the promise of an 'NLP Practitioner Certificate' from online 'programmes' for not much more than the price of a cup of coffee.

When I first began trying to make a contribution to health and social care and our wider public services in Northern Ireland, this was reflected in what were occasionally bruising conversations. I was very clearly advised a number of times to call what I was doing 'anything but NLP'.

It was disheartening – but I also knew that NLP has been around for the last 50 years not *because* of outlandish claims, cheap programmes or controversies but in spite of them. It has grown and thrived because of the creativity, skill, curiosity and integrity of the many dedicated developers, trainers and practitioners in our field and the practical benefits that people have experienced from NLP at its best.

The benefits of having an independent professional body for NLP

What made a difference for me was the support and encouragement of other members of our community and, in particular, being a member of ANLP.

Having an independent professional body who are not tied or beholden to any particular training

NLP has become the study of excellence in a huge variety of fields.



organisation gives real credibility and weight to our profession in the outside world. ANLP exists to represent professionals in our field and to uphold ethics and standards. I cannot stress enough how important this has been in giving assurance to the clients and partners we work with, especially in public service.

When the Northern Ireland Executive made a shift to creating a programme for government based on outcomes-based accountability, we were able to respond to the consultation and have that response endorsed by our professional body in the form of ANLP.

When partner organisations and clients want to know more about NLP and the ethics and standards that underpin our field at its very best, ANLP and the support and resources available on the ANLP website are there.

When advice, encouragement and connections are required, the first step for me is to take responsibility: an NLP presupposition! I do as much searching and researching as possible and then turn to the small but perfectly formed ANLP team of Karen, Kash and Shannen to support the work or guide me further. The fact that there are only three people in the entire team makes their efforts even more incredible, so I do as much of the work as I can first to let them see the shape of what I need guidance on.

I have met so many wonderful people in our field from so many different walks of life through my ANLP membership and attending the huge range of events, both in-person and online, that they have facilitated and supported over the years.

How we benefit from partnering with ANLP

Being a member of ANLP gave me the confidence to put my own purpose – helping to create a better world by supporting people who make a difference – into practice.

It's also important to say that the foundation to all this is a partnership approach. The reality of a small team and the presuppositions that underpin NLP mean ANLP cannot and should not be expected to bear all the responsibility for everything that happens in our field. A passive community is not a thriving community. Having the strong professional body our community deserves also requires members who are active and engaged and willing to take the initiative themselves.

At Power of Choice Ltd, we now work

ANLP has done and is doing a remarkable job of representing us and our community and preparing us for the next 50 years.

in partnership with some of Ireland and Northern Ireland's most recognisable organisations in the public, private and community and voluntary sectors. Our programmes use and explicitly promote NLP approaches, tools and methodologies to help them think, communicate and act more effectively and to support them in transformation and change. We also have the absolute privilege of developing and delivering the 'Transformative Leader Programme', in partnership with Northern Ireland's Chief Executive's Forum, which supports our senior public service leaders in dealing effectively with the realities and challenges of leadership in systems that are often resistant to change.

ANLP's support has been a real factor over the years in developing trust and credibility with the work we do. The ANLP values – **Ethical, Professional, Integrity, Independent and Informed** and **Credibility** – resonate strongly with the people and organisations we work with and we are very proud that our programmes carry ANLP accreditation.

Through this partnership approach, I believe we have collectively helped to enhance the reputation of NLP in public service in Northern Ireland and also to highlight the difference that NLP tools, approaches and methodologies can make in tackling societal problems.

Some practical examples include:

- A number of public sector bodies have developed their organisational strategies using Logical Levels.
- The plan for the Regional Trauma Network to look after the victims of NI's Troubles was developed using the Disney Creativity Strategy.
- The charter for how government departments in NI work in partnership with arm's length bodies in public service was devised using the structure of a Well-Formed Outcome.
- Our collaboration with the Northern Ireland Social Care Council (NISCC) in developing Covid-19 digital resources to support the resilience and wellbeing of the social care workforce across NI was part of the partnership that won a prestigious European Social Services Award for Outstanding Team.

Looking into the future of NLP

It's incredible to think that the support they provide and everything ANLP have created and delivered has been done with their very small and dedicated team. I am often guilty myself of forgetting that they do not have a cast of thousands.

Yet they have supported and been at the forefront of so many initiatives of the kind that are needed by our field if we are to progress and grow. Whether championing NLP in healthcare or education, speaking to governments on our behalf, driving standards and ethics, highlighting the amazing and often unsung work of practitioners or simply being the place where we can all come together, ANLP has done and is doing a remarkable job of representing us and our community and preparing us for the next 50 years.

A number of conversations have been happening this year about what kind of future and culture we want to create for the field of NLP, going forward.

Culture is a tricky thing for most of us. It always appears to belong to and be the result of the actions of other people.

I am reminded of a billboard that used to greet drivers on the road into Belfast City Airport, which showed a huge traffic jam and the words "You're not stuck in traffic... you are the traffic."

We each have an opportunity to shape and contribute to the future and culture of NLP and one of the best ways we can do that is by getting involved and being an active and supportive member of ANLP.

For me at least, they are the difference that makes a difference.

A call to action

If ANLP has supported you, encouraged you, connected you, represented you, or helped you feel less alone in this field, perhaps the best way to honour that is to become more actively involved.

Join the conversations. Attend the events. Share the stories of good practice. Encourage others to become members. Support the standards that give our field credibility.

The future culture of NLP is being shaped by all of us, whether consciously or unconsciously. It will be shaped by what we do and what we don't do, where we show up and where we don't, how we treat and interact with each other, and how we communicate with the outside world. We are the culture – and, through ANLP, we have a powerful way to shape it together. ■

Supercharge Your Sports Mindset with NLP Modelling This Summer



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Fundamental to NLP is the idea of modelling excellence: the idea that, if someone else can do a thing then, by coding it, being curious about the structure of this thing and taking on the underlying belief, we too can do that thing.

Here's a quote from Jeremy Lazarus, who trained me as a Certified Sports Practitioner back in 2013: "In modelling we elicit the strategies, beliefs, values and fundamental filters and the physiology that allows someone to produce certain behaviour. Then we codify these in a series of steps designed to make the behaviour easy to reproduce."

Something I found inherent in this process was that we have to start with a blank page. After all, the belief we *had* didn't work. It's no good modelling someone who has the excellence we want

unless we are willing to give up those old beliefs.

I remember on one occasion working with a couple of students on the modelling module of my training course. We talked about goals, what each of us wanted to do. Nic wanted to do a yoga headstand. Julia, heavily pregnant, immediately offered to show her... and did. Then she invited Nic to copy her. Which she didn't. All she could manage was a little bunny hop. "See," she said, "I just can't do it."

I asked Julia to talk us through the structure and then Nic had another attempt. This also resulted in a bunny hop.

Next was a question about beliefs. Just as Julia started the move, I asked her what her belief was about doing it. "I can do this," she said – but it didn't work for Nic because she 'knew' she couldn't.

But then we talked about the stage

in the process at which the belief was important. Julia said that before she did it, she thought: "This is going to be fun." Nic immediately pointed out that it *wasn't* fun for her! So, I asked her to associate into something she *did* feel was 'fun'. We anchored this feeling and she then went to do her yoga headstand.

And yes, it was a success.

Modelling with curiosity

On that note, I invite you to embrace a state of curiosity as you think about your own sport and wonder how you can use modelling to enhance your performance.

Kids are great at modelling because to them, anything is possible!

As in the case of Julia and Nic, being able to model someone in the moment is the ideal – and that’s how our NLP Master Practitioner programmes are organised, so you can have many different exemplars. Remember though that those who can do a thing with excellence aren’t always the best models. Because they can do it almost without thinking they may assume others can too, so they can be a bit sketchy when it comes to accessing their belief of excellence.

If you play a team sport, or exercise in a group like Park Run or in a gym, you should have a number of models of excellence around you. Who is doing what you want to be able to do?

Remember not to ‘go big’. For example, avoid choosing a tennis serve. There are so many ‘parts’ involved: different parts of your body as well as the racquet and ball. You will need to go ‘small chunk’ and break the move up into stages, modelling each stage until you have identified ‘the difference that makes the difference’.

Also bear in mind the point at which the belief kicks in. I’ve heard players say things like “Can you serve first please, I’m rubbish,” or “I always get my first serve out” or “I say to myself: ‘Don’t put it in the net.’” I love tennis and have had success visualising *where* I want my ball to go, rather than focusing on where I *don’t* want it to go – out or in the net! But you’d be surprised how many players have an ‘away from’ mindset.

I worked with a golfer last year. He had lost his love of the sport, and this affected his golf even before he left the house. Let



me explain what happened:

- He chose to take old golf balls because, after all, he was going to lose them anyway.
- His wife said goodbye to him and added, with a sympathetic look, “I hope it goes okay.”
- Once on the golf course, he noted all his mistakes in a ‘little black book’ and then pored over them that evening, reliving each one and asking himself what he did wrong.

His handicap had increased and he was considering giving up.

We talked about what he loved about golf: the beautiful course, the walk, his

golfing chums, with whom he’d played for years.

I knew he played tennis too, so I asked him what his belief was when he set off for a tennis match. It was quite different. He took his newest balls and wore trendy tennis gear. His wife called out: “Have fun!” He looked forward to the game and seeing his friends – and he believed he

It isn’t just other people’s excellence we can examine and copy – we can also model our own.





▶ was a strong, competitive player.

When he modelled his belief of excellence in tennis on the golf course, and threw away his little black book, and asked his wife to say "Have a great game" as he left, his handicap started to reduce and he was delighted to be able to enjoy his sport once again.

Modelling with imagination

Do you have kids? They are great at modelling because their imagination is heaps better than ours, and to them, anything is possible!

It isn't just other people's excellence we can examine and copy – we can also model our own. We all do some things with excellence. However you may feel about certain aspects of your life, there will be parts of it where you know you have expertise and skill. When you focus on that skill, what belief do you hold? Which of the presuppositions is true for you as you use that skill? Which presupposition has to be in place for it to be possible to do that skill? Now, if you accept that you have that belief, you can start to be curious about where else that belief and that skill could be useful and applied to great effect.

Let me tell you about a boy I worked with who struggled with maths. His mother was surprised when I asked her to bring him in his football kit and with a ball. I asked him to show me his football tricks and he explained them incredibly well, very detailed and clear.

I told him about beliefs of excellence and we explored his. "My belief is that the more tricks I can do well, the more chance I have of getting past the opposition," he said.

"And the opposition is what?" I asked.

"It's what stops me getting to the goal."

"And if your goal was something you wanted in your schoolwork?"

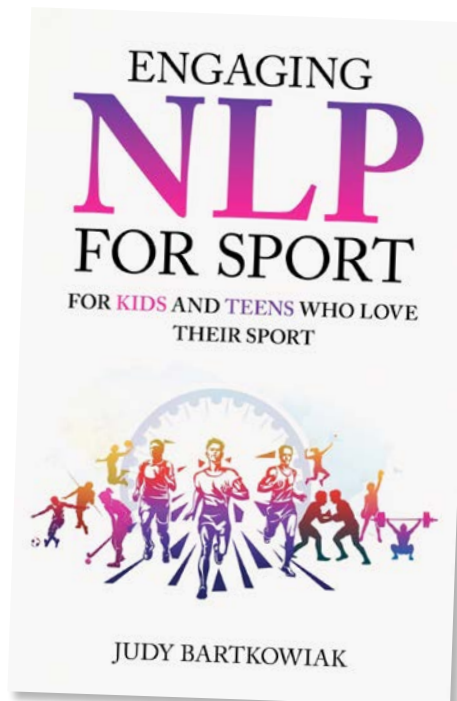
"Then I'd need to make sure I had lots of tricks."

"And have you?"

His eyes lit up and he laughed. "Oh, you mean my maths? Yes, I have!"

Testing a model

When you are modelling people who have succeeded in achieving a goal similar to yours, pay particular attention to their beliefs. You will need to copy what they say and do and how they look when they're doing this thing, but their success will fundamentally come down to their



It's no good modelling someone who has the excellence we want unless we are willing to give up those old beliefs.

beliefs about doing it. Yet it's difficult to guess someone's beliefs and, if you ask them, they don't always know or can't put their finger on quite what the belief is that, for them, makes the difference between success and failure.

It might therefore be a matter of TOTE – Test Operate Test Exit.

Try on one of their apparent beliefs for size. Say to yourself: "When I believe X, what difference does it make?" You're acting as if this belief makes the difference. It may, or it may not – in which case you test again using another belief until you get the desired result. That might not be the goal in its entirety but may be an element of it, or a skill you need to have to achieve it.

Reading people's autobiographies and listening to podcasts and interviews with them is a good way to get under their skin and discover their beliefs, so take the opportunity to read whatever they've written or said about themselves. Follow them on social media to get further insight into how they think and to learn how you can incorporate their model to achieve your own goal.

Let me share with you an example from my own life. I used to play hockey for Iver Heath Ladies; I played left back and my team mate Rachel played centre. I marvelled at her ability to tackle successfully. I was easily able to observe her structure every week, and copying that certainly helped. But I needed more. "What are you thinking as you go in to tackle?" I asked her.

"I'm going to get that ball," she replied.

So, I tested that belief – but although it gave me a bit more success, it wasn't enough. I knew there was more.

It occurred to me to ask her about the ball, possibly because my focus had previously been on body positioning, feet, the stick and so on.

"Oh, the ball?" she said. "That's easy. It's my ball – and I want it back!"

Of course. If someone has something of yours, you will fight tooth and nail to get it back, won't you? But if you're trying to get it 'off' them, you will give up sooner.

I've helped many elite athletes by encouraging them to model their hero, a team mate, their friend or sibling and, most often, their own excellence. Taking their belief of excellence from their sporting life into their work or school life has worked remarkably well, as has modelling something they do well in one sport and taking it into another.

We already have all the skills and qualities we need – and that's such an exciting and positive thought, isn't it? ■



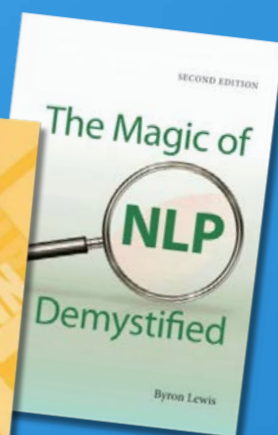
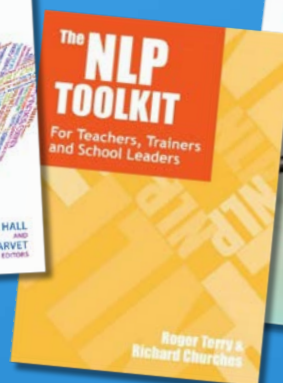
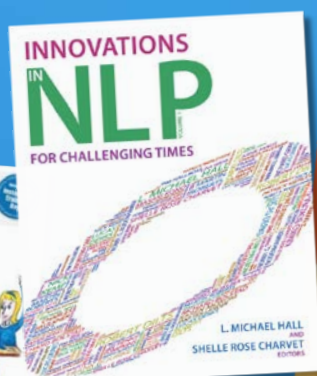
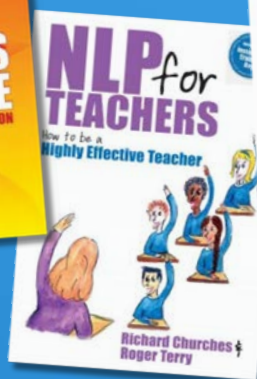
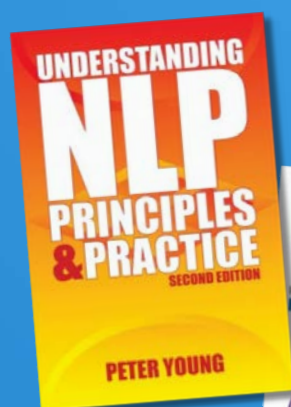
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Modelling Genius: Exploring the Foundations of Generative Intelligence (GQ)



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The core of Neuro-Linguistic Programming (NLP) since its foundation has been the modelling of human excellence.

At the heart of modelling lies a deceptively simple yet profoundly generative question originally articulated by Gregory Bateson: *What is the difference that makes the difference?* This question continues to guide me not only in my own application of NLP but also in a broader exploration into the nature of human genius, creativity and transformation.

From the beginning, NLP set out not merely to describe excellence, but to understand its underlying subjective structure – those deeper patterns of thinking, perceiving and inner representation that enable certain individuals to produce extraordinary results. The aim was never imitation for its own sake. Rather, it was to discover how excellence is produced, so that it might be cultivated, extended and, ultimately, re-created in new and evolving forms.

The deeper structure of excellence

Traditional approaches to learning often emphasize the replication of behaviour – observing what successful individuals

The focus of NLP modelling involves the shift from *what* people do to *how* they do it.

Hosted by



do and attempting to reproduce those actions. While this can yield useful results, it rarely captures the essence of true mastery. What NLP modelling revealed early on is that behaviour is only the surface expression of deeper internal processes.

Exceptional individuals do not simply *do* different things; they *perceive* differently, *organise experience* differently, and *relate to systems* differently. Their actions emerge from a rich interplay of beliefs, values, sensory awareness, inner representations and systemic understanding.

Thus, the focus of NLP modelling involves the shift from *what* people do to *how* they do it:

- How they filter and interpret reality
- How they organise their internal representations
- How they make decisions and determine appropriate actions
- How they interact with the larger systems of which they are a part



It is at this level – the level of generative patterns – that true excellence resides.

Encounters with genius in the area of human development

On my own journey, I have had the extraordinary privilege of personally encountering individuals whose genius has shaped entire fields of human understanding and development. Among them are Milton Erickson, Gregory Bateson, Moshe Feldenkrais and Gabrielle Roth, who are the subjects of my forthcoming book *Strategies of Genius Volume 4*. Each of these individuals expressed their genius through a unique modality:

- Erickson through language, metaphor and unconscious communication
- Bateson through systems thinking and ecological awareness
- Feldenkrais through movement, somatic learning and embodied awareness
- Roth through rhythm, trance and expressive movement

At first glance, their approaches appear significantly different. One works with words, another with ideas, another with the body, and the other with movement and rhythm. Yet, as I became more familiar with each of their methods, a key realization emerged: their effectiveness did not come from rigid techniques or fixed methods. In fact, what made them extraordinary was precisely their *freedom* from technique.

The common ground of genius

Despite their differences in modality, these individuals shared a set of underlying principles – what might be called the *generative structure* of genius. These principles are not techniques in themselves, but orientations toward experience that enable the emergence of new possibilities.

1 Respect for Unconscious and Embodied Intelligence

Each of these geniuses recognised that intelligence is not confined to conscious thought – that there is a more inclusive intelligence beyond the cognitive mind. The body, the unconscious mind and the broader ecosystem all possess forms of wisdom that can guide change in a naturally ecological manner. Milton Erickson, for example, trusted the unconscious mind to generate solutions uniquely suited to each individual. Moshe Feldenkrais worked with subtle movements to awaken the body's innate capacity for learning and adaptation. Gabrielle Roth accessed transformation through rhythm and embodied expression. In each case, change was not imposed from the outside but evoked from within.

2 Trust in Self-Organising Processes

A second shared principle is a deep trust in the self-organising nature of living systems. Rather than attempting to control outcomes directly, these individuals created conditions in which change could naturally emerge. Gregory Bateson emphasized the importance of understanding the patterns that connect systems. He recognised that systems – whether individuals, families or ecosystems – tend toward naturally self-organising principles when properly supported. This perspective shifts the role of the practitioner from 'fixer' to

'facilitator'. The goal is not to force change, but to create the context in which change becomes possible – even inevitable.

3 Sensitivity to Context and Relationship

Another hallmark of genius with respect to human development is an acute sensitivity to context. What works in one situation may not work in another. Rather than applying standardized techniques, these individuals responded dynamically to the uniqueness of each moment. Erickson, for example, would tailor his communication to the specific language patterns, beliefs and experiences of each client. Feldenkrais adapted movements based on subtle feedback from the body. Roth allowed the rhythm of the moment to guide the process. In all cases, effectiveness arose from a deep attunement to relationship – between self and other, between parts of a system, and between the individual and their environment.

4 Orientation Toward Wholeness

Perhaps the most profound commonality between these geniuses is an orientation toward wholeness rather than fragmentation. Rather than isolating problems or breaking experience into disconnected parts, each of them worked to create greater integration. They recognised that symptoms often arise from disconnection – between mind and body, between individual and environment, between intention and action. Their work aimed to restore coherence, alignment and flow. This orientation transforms the very nature of change. Instead of 'fixing what is broken', the focus becomes 'reconnecting what has been separated'.

Modelling generativity

The essence of 'genius' is *generativity* – the capacity to create something new. Like everything we humans do, this is a process that has a structure. One of the paradoxes of creativity and genius is that they require structure and discipline at a certain level. As Gabrielle Roth used to ask her students, "Do you have the discipline to be a free spirit?"



Despite their differences in modality, these individuals shared a set of underlying principles – what might be called the generative structure of genius.

Modelling itself becomes a generative act – a way of participating in the ongoing evolution of human capability.

▶ Roth would also counsel those students who said they wanted to be like her: “If you want to be like me then be more like you.” As I wrote in *Strategies of Genius Volume 3*, modelling genius is not about “following in the footsteps” of the individuals we are studying but rather about “seeking what they sought”. This distinction marks the movement from *replication* to *generativity*. To follow in someone’s footsteps is to walk the same path they walked. To seek what they sought is to pursue the same orientation toward discovery, even if it leads to entirely new destinations.

Generative intelligence: the capacity to create

Generative intelligence (or GQ) can be understood as the capacity to produce new patterns, new meanings and new possibilities. It is not bound by past solutions but is continually evolving in response to new contexts. With respect to human development, this form of intelligence involves several key capabilities:

- Perceptual flexibility: The ability to see situations from multiple perspectives
- Systemic awareness: Understanding how elements interact within a larger whole
- Creative responsiveness: The capacity to adapt and innovate in real time
- Alignment with deeper purpose: Acting in accordance with values and intentions that transcend immediate outcomes

Generative intelligence is not something one ‘has’ but something one *cultivates*. It emerges through practice, reflection and engagement with complexity.

The role of the modeller

In this context, the role of the modeller becomes that of an explorer and translator of human potential. Rather than extracting formulas, the modeller seeks to uncover the principles that give rise to excellence. This involves:

- Observing patterns across different individuals and contexts
- Identifying the beliefs, values and assumptions that guide behaviour
- Mapping the relationships between internal processes and external results
- Translating these insights into forms that can be learned and applied

Importantly, the goal is not to create clones of existing geniuses, but to enable others to access their own unique expressions of excellence.

Becoming a source of excellence

Ultimately, the focus of modelling genius is not on the past, but on the future. It is not about preserving what has already been done, but about expanding what is possible. To model genius is to ask:

- What principles allow creativity and excellence to emerge?
- How can these principles be cultivated within ourselves and others?
- How can we apply them in new domains and contexts?

In this sense, modelling itself becomes a generative act – a way of participating in the ongoing evolution of human capability.

Conclusion: seeking what they sought

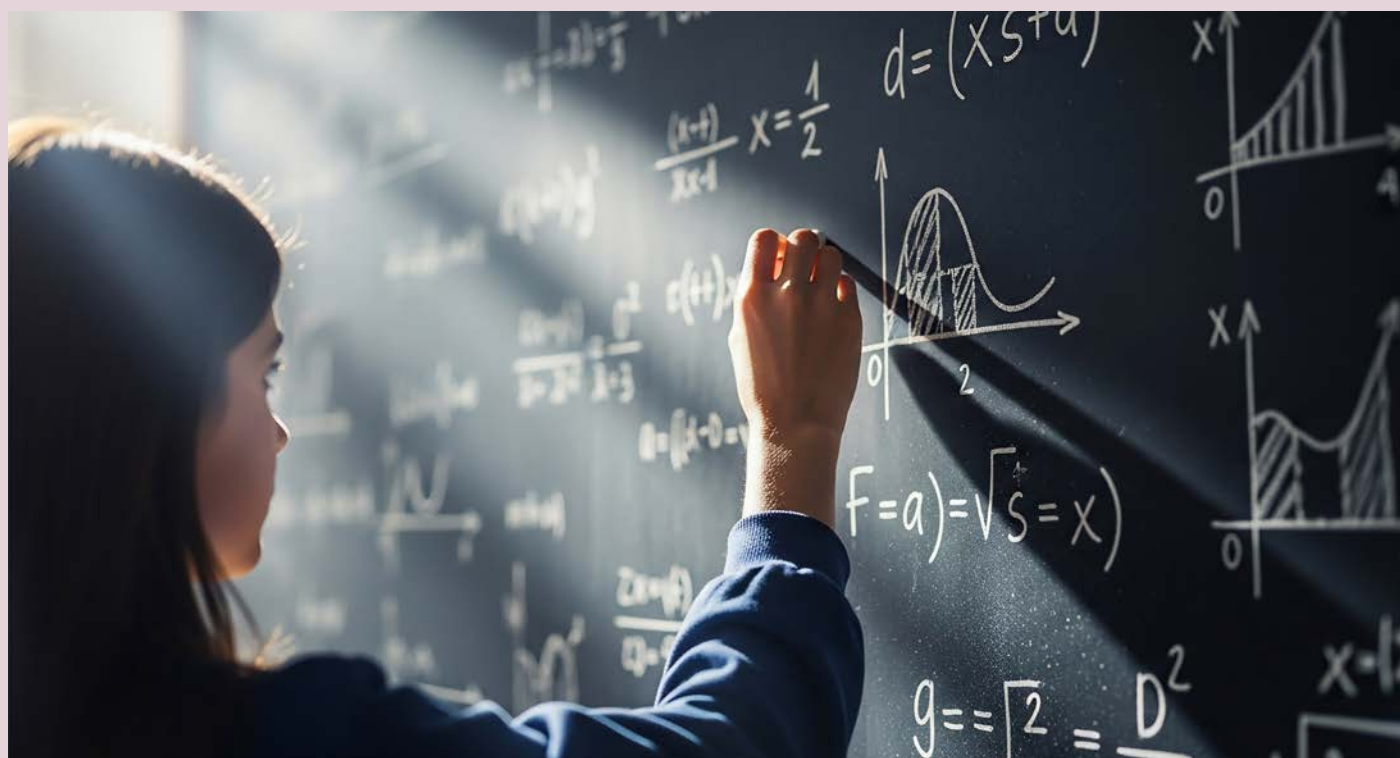
The true legacy of the great innovators and visionaries is not the specific methods they used, but the spirit of inquiry and discovery they embodied.

Milton Erickson did not leave behind a fixed set of techniques to be replicated. Gregory Bateson did not offer a single model of systems thinking to be applied universally. Moshe Feldenkrais and Gabrielle Roth did not prescribe particular movements in rigid terms.

What they offered instead was an invitation – an invitation to explore, to perceive more deeply, to trust the intelligence of life, and to participate in the unfolding of new possibilities. In this light, modelling genius becomes a pathway not to imitation, but to transformation.

It is a journey from asking, “How can I do what they did?” to asking, “How can I become a source of what is yet to be created?”

And in that shift, we move from reproducing excellence to *generating* it. ■



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Time On Your Terms: From the Ancient Greeks to Modern Times via the Industrial Revolution



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As people familiar with many of the techniques of NLP, you'll already be familiar with some of the ways that we relate to time. Whether someone experiences time as being through time or in time, working with timelines and physically walking through time are all ways we already practise.

I often struggled with timeline activities, because finding specific memories without a lot of context takes me considerable time and effort. It's as though my memories are coded in a different format, with linear time not being the primary measure.

Imagine a filing cabinet in a coach's office where, rather than files being stored alphabetically, they're organised by something seemingly illogical, like the distance a client lives from the office, or what colour shoes they usually wear. If you didn't know the system, you'd never find the right file because you wouldn't be able to see the logic.

I work with a lot of neurodivergent clients and I'm neurodivergent myself. Many of my clients seem to struggle with similar ways of tagging time-related information. When I'm asked to locate a memory from a specific period of life, I can search up and down a timeline without finding anything stored in chronological order. But ask me to identify all the times I've been in trouble, and a raft of memories comes tumbling out, connected by the same feeling rather than any sequence of events.

Two kinds of time

The Ancient Greeks recognised something we've largely forgotten: that people experience time in fundamentally different ways.

The first is **Chronos**, or clock time. Chronos time is linear, with fixed units of time stretching continuously into the past and future in an unbroken line. Chronos the god is often depicted holding a clock: the original Father Time.



People experience time in fundamentally different ways.

His lesser-known counterpart was **Kairos**, the god of luck, fate, opportunity and chance. He represents experiential time and is usually depicted completely naked, with a single lock of hair sprouting from the front of his head. You had to grasp Kairos as he danced past, literally seizing opportunity as it fled by, or being found by luck just when you needed it.

Kairos time isn't of fixed duration, or linear, or continuous. It expands and contracts with the emotions it contains.

Think about a long friendship with someone you don't see often. You may not know in Chronos terms how long it's

been since you last met, but when you do, it feels like no time has passed at all. You pick up a conversation from months ago without missing a beat. That's a friendship lived in Kairos time.

Or consider deep focus, when you look up from your screen and realise that four hours have passed without you noticing. That's Kairos too. And the challenge many people have is that because Kairos expands and contracts, you can't remain connected to Chronos time while you're in it. It's like trying to speak two languages simultaneously. You'd have to say everything once in each; you can't physically do both at once.

The 'now' and 'not now' tension

Prior to the industrial revolution, most people had no relationship with clock time at all. They related to Kairos, knowing

when it was *time* to plant seeds, when it was *time* to harvest, eating when they were hungry and sleeping when it was dark. A church bell on Sunday might have been the only Chronos timestamp of the week.

That way of experiencing time has all but disappeared from modern life, yet for many people it never really left.

Some people find themselves stuck in *wait mode* before an afternoon appointment, unable to focus on tasks beforehand. Without fully understanding why, they've recognised that entering a Kairos state risks losing track of Chronos time entirely, causing them to miss the appointment. So, they hover, unable to commit to either.

I have a family birthday calendar. I miss almost every entry. Dates either feel too far away to worry about, or suddenly too close to act on in time. When I've asked more Chronos-oriented people how they manage to plan ahead and never miss a date, they struggle to understand my challenge because from where they stand, it's obvious.

The two time zones I tend to live in are **now** and **not now**. And 'not now' doesn't feel urgent until it becomes a 'now' moment. While others find mindfulness revelatory, it's simply how I exist. The present moment is my default Kairos timeframe. I'm more likely to let how my energy feels dictate when and how I work than the number on the clock.

The two time zones I tend to live in are **now** and **not now**. And 'not now' doesn't feel urgent until it becomes a 'now' moment.

What this means for NLP practice

Bringing this awareness into NLP opens up fascinating territory.

When we talk about being *through time* or *in time*, we're already touching on this – and understanding Kairos as a distinct experience takes it further. Time can feel like it's escaping you during a hyperfocus state, rushing at you, or flowing around you like water. Memories might be filed by feeling, by person, or by emotional intensity rather than sequence. 'Walking a timeline' can become a more winding, non-linear journey, and that's not a failure of the technique. It may simply reflect how that person genuinely stores their experiences. Using cues that allow for this may help people to identify their own filing methods.

In my membership community, the Exceptional Minds Society, exploring Chronos and Kairos time proved quietly transformative for many members. Once people had language for these two separate domains, they were able to manage their relationship with time far

more effectively. Awareness was the key. With it, they could be intentional, choosing to stay anchored in Chronos time when appointments demanded it, and putting reminders in place for when it was time to step out of Kairos and return to the clock.

This has implications beyond neurodivergent clients, too. How do we support the child who takes too long to get ready in the morning, not because they're disorganised but because they're living in Kairos time? When we teach children to read a clock, could we also teach them to *switch* between time types, the way I now do deliberately as an adult? Are there better tools for exploring this with clients in coaching or therapeutic settings?

Take a moment to reflect on your own experience. Bring to mind a favourite memory. Can you tell what time it was in Chronos terms? What day of the week it happened? You might *know* it was your birthday, but can you remember if it was a Tuesday or a Thursday?

We know from neuroscience that memories are stored across different parts of the brain. The question for NLP practitioners is whether we're fully using that knowledge, or whether we're still assuming everyone files their memories the same way.

Do you recognise Kairos in your own relationship with time? And how might this awareness quietly shift the way you work with the people who come to you for support? ■

Zoe is running an NLP Masterclass on Tues 6th October 2026 at 16:00 (UK time). More Details at: <https://www.nlpconference.com/topics/time-on-my-terms>

Why Professionalism Matters More Than Ever

Understanding what professionalism looks like in modern coaching practice



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video



Life Coach Directory

Over the years, awareness of coaching and NLP has grown. Flourishing in this way means the industry is helping more people than ever before. With this growth, however, comes a flip side. As more people learn about coaching, more are keen to become coaches themselves. And as coaching is still an unregulated industry, training standards can vary wildly and, technically, anyone can call themselves a coach.

Some people choose the academic route, with formal training and accreditation, while others may not undertake training at all. While it's difficult to say who does and doesn't have a right to offer support, in a crowded and unregulated industry, how do clients know who to trust?

The current landscape

Stepping back to look at coaching in this way, there are both pros and cons to explore. The growth is helping people understand the value of coaching. Word of mouth alone can have a big impact – chatting to friends and finding out they're working with a coach often sparks curiosity. The media is talking about it more, too, highlighting it as a way forward that clients may not have previously considered.

There is an accessibility point here as well. Becoming a coach doesn't legally require anything specific, meaning people can choose how long they train for and how much they want to spend on training. This can welcome more diverse coaches into the field, bringing different life experiences – people who otherwise might not have been able to work in this way.

This openness can be seen as a strength of the industry. Having said that, we cannot forget the position clients are often in when they seek coaching. They may be vulnerable and unsure of what

support they need when stepping into a coaching dynamic, and this must be handled with care.

Clear markers of professionalism are therefore needed to help clients navigate this landscape with clarity and trust.

Professionalism in the age of misinformation

We live in a time where misinformation is rife. We're seeing a rise of social media 'experts' with no training advising their followers and telling them what to do. Quick fixes are being shared for anything and everything, alongside unverified claims posted with abandon.

This problem is touching many industries, but those that help people are truly feeling the strain. On TikTok, there is a trend where doctors are answering the question, "Why are doctors trying to be influencers?" with "Because influencers are trying to be doctors."

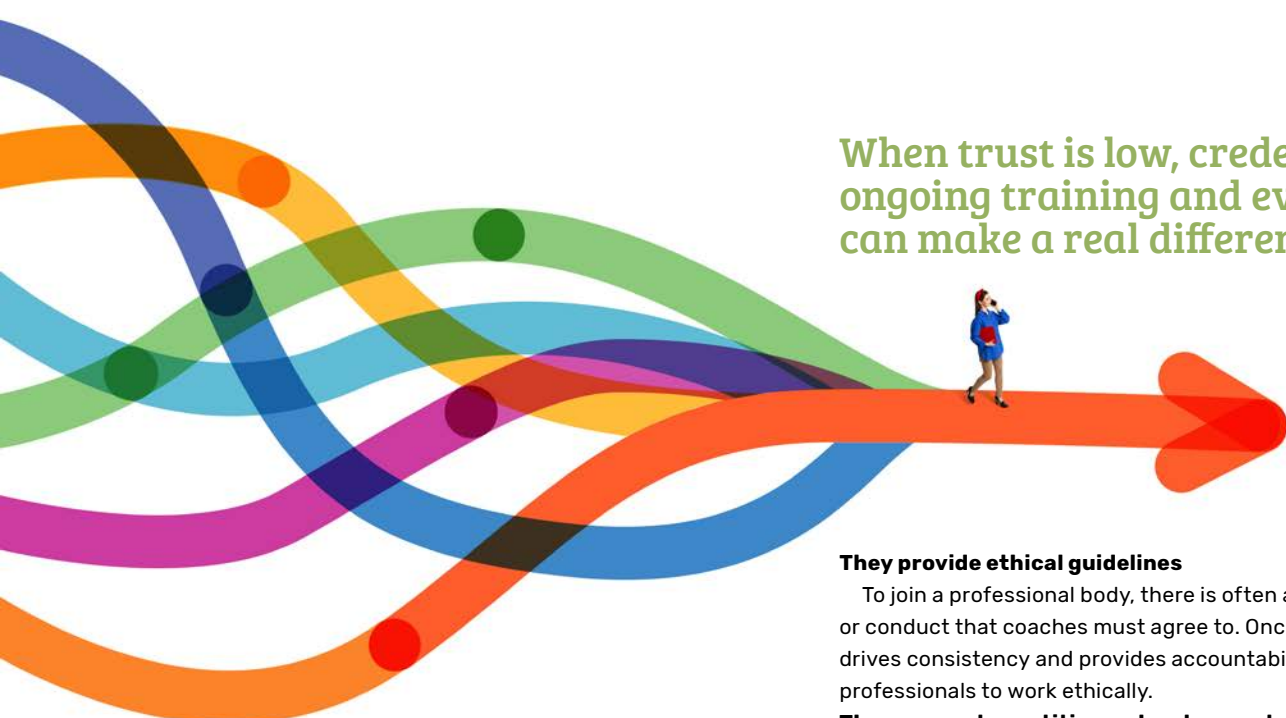
Misinformation has the potential to harm not only the coaching industry but the clients we're trying to empower. Here, in the murky waters of misinformation, professionalism can act as an anchor of credibility.

What does professionalism within coaching actually mean?

Professionalism is a broad concept and may be open to various interpretations. At Life Coach Directory, we look to the following indicators:

We live in a time where misinformation is rife.





When trust is low, credentials, ongoing training and evidence can make a real difference.

Recognised training

A solid foundation of training is often the first port of call for someone wanting to become a coach or NLP practitioner. By undertaking learning that is structured, robust and grounded in established methodologies, practitioners can develop core competencies needed to work with the public.

Learning in a practical way and working directly with qualified trainers helps practitioners understand the boundaries of their work and signals a dedication to developing genuine skill.

Insurance and safeguarding practices

Client safety is of the utmost importance, and insurance for both clients and practitioners offers protection. With safeguarding practices and ethical considerations front of mind, coaches can help to create a safer and more trustworthy environment for the work to take place.

Ongoing CPD (continued professional development)

Where initial training lays the foundation, CPD allows coaches to build on it. Ongoing learning helps to deepen knowledge and refine skills. This can include peer learning, workshops, or further formal training. When a coach embraces CPD, it signifies a mindset of growth, reflection and responsibility.

Supervision and accountability

Supervision offers a space for coaches to explore challenges that arise in sessions and provides an opportunity for reflection. This helps coaches work within ethical and professional boundaries, while limiting any sense of isolation that can come from self-employment.

The role of professional bodies

Membership of a professional body is another indicator we hold in high regard when it comes to professionalism, tying together these components and adding an extra layer of credibility and consistency. Here's why:

They set standards

Many professional bodies outline a set of training standards members must meet before joining them. This brings a level of consistency and places practitioners on more equal footing.

They provide ethical guidelines

To join a professional body, there is often a code of ethics or conduct that coaches must agree to. Once again, this drives consistency and provides accountability, encouraging professionals to work ethically.

They support practitioner development

Many professional bodies encourage (if not require) continued professional development. Often providing it themselves, they create a community of learning, helping coaches develop and grow in their work.

They have complaint procedures

While no one wants to be the subject of a complaint, having a clear procedure in place provides accountability. It gives clients peace of mind that, should something go wrong, they know what steps to take next.

Why this matters to clients

When a client is looking for a coach, they may be entering the industry without a true understanding of coaching or the differences between practitioners.

With this in mind, clear trust signals can help them choose the right support. Seeing that a coach has qualifications, insurance and/or membership of a professional body can speak volumes.

This offers peace of mind, confidence and reassurance when they make that ever-important first contact.

Our perspective at Life Coach Directory

As a platform that advertises coaches and NLP practitioners, it's important for us to connect clients with trusted professionals. Our verification process ensures we do just that, by only listing coaches with proof of recognised qualifications and insurance, or membership of a suitable professional body. This represents our commitment to both accessibility and professionalism.

"In a landscape shaped by online misinformation, expertise matters." Ellen Lees, Head of Content at Life Coach Directory explains, "While people often look for quick solutions, guidance from qualified professionals can offer more depth and accountability – particularly where safety is concerned. When trust is low, credentials, ongoing training and evidence can make a real difference."

We view professional bodies like the ANLP as partners in maintaining standards. And, together, we can raise those standards and showcase the industry for what it is at its heart: passionate, professional and proud.

If you're keen to grow your practice and boost your online presence with support from our award-winning team, as a valued member of ANLP you're entitled to an exclusive offer. Enjoy the first two months of your Life Coach Directory membership for free and continue to flourish with an ongoing discount on your chosen membership plan. Register now using code TAANLP at lifecoach-directory.org.uk/join

The Variable



Nick LeForce
Transformational Poet

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Many people live at the whim of their inner world – the clusters of images, thoughts, sensations and feelings that appear and disappear throughout any given day. NLP offers a set of refined distinctions and processes that allow us to manage our thoughts and feelings with relative ease. We can, with practice and intention, ferret out limiting beliefs and core filters and replace them with empowering beliefs and filters. We can use anchors to access resourceful states at will and ecologically shift internal representations to transform our doubts and concerns into allies. In other words, NLP provides unprecedented control over our inner world.

The dark side of that level of control includes denial of our own feelings and manipulation of the feelings of others. In my early days with NLP, I went through a particularly difficult

time and sought out the help of Tom Condon, an Ericksonian hypnotherapist and Enneagram specialist. Tom noticed a pattern in my behaviour of avoiding feelings. He challenged me to feel my feelings directly rather than dissociating from them with a reframe or other NLP technique. When I returned for the next session still reframing my feelings, he offered a brilliant sleight-of-mouth intervention, by looking me carefully in the eye and saying slowly: *"You've elevated denial to a way of life."* Then, after a measured pause, he added, *"That's perfectly okay if you wish to live a shallow life."*

Accuse a poet of living a shallow life, and you definitely hit a nerve. After that work, a friend, without NLP training, noticed I had changed and commented by saying, "It's like you've become three-dimensional."

The Variable



Remember to sit with yourself daily
and sink into states
you do not know how to bind,
thoughts you cannot package
and send off to others,
moments you cannot dress up
and take out for the day.

Take time to walk out of step
and step out of time;
to squeeze yourself
through that narrow space
between questions and answers
into the abyss we call life
where, even if for an instant,
everything is possible;

Then spread that feeling like marmalade
across your life.
Let it sweeten your day.
Let it be the variable
in the equation of your habits
that orchestrates little surprises
every now and then
just enough to remind you
that there is always more
than you know.

What if we did take a moment every single day – maybe in the morning, or at some point during the day when we're in transition – to just open ourselves up and be in that space of not knowing: open to whatever we're experiencing inside and let it come and go. We might find that we are eventually able to open a space wide enough and deep enough to accept everything in our lives and in ourselves. And we might just be able to open that space wide enough and deep enough for whatever our client, or the person sitting in front of us, needs to experience or has as an experience in that moment and, from that space, say what comes from the heart; speak only what we are moved to speak.

May your day have that variable in the equation, opening to those moments when everything is possible. ■



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The eCoherence Zone:

Liking the Lichen



By Lizzi Larbalestier, ANLP Regional Ambassador for Cornwall and the NLP Specialist Envoy for the Environment and Oceans. www.anlp.org/people/lizzi-larbalestier

We've explored fungus and mycelium before in this series and since the theme of this eco-coherence zone is all about interconnections... recently my attention has turned to lichen. You'll have no doubt seen it tracing rocks and your trees, but how much does it have to teach us?

Lichen looks like a strange plant, but it isn't. In fact, it isn't even one single organism, it's a team. Formed through a partnership between fungus and algae or cyanobacteria, lichen is a great example of what we as NLP professionals might describe as parts integration.

Each part knows its role; the fungus is there to provide structure, holding minerals in place, whilst the photosynthetic partner converts light to energy. If one were to attempt to do the other's role the system would collapse – and so they collaborate beautifully.

Lichen reflect their location, much like any other team, being deeply responsive to the environment they sit within. If the conditions are not favourable, lichen become dormant. Far from being parasitic, they gently absorb nutrients from the atmosphere and therefore they cannot separate themselves from the conditions they live within.

This echoes what we understand about ecology in practice. Context matters, and the spaces, relationships and sensory experience we have all shape what becomes possible... and, in contrast, what we deem is not possible.

As behavioural modellers, we can see, hear and feel when the teams and individuals we work with are resonating with the people and places they work within... and we can observe what happens to their internal world and general health when they don't. Like lichen, they become a reflection of their environment.

It's a familiar reminder for us all that teamwork emerges through inter-connection. So, a great question might be: Where is coherence already forming through relationship, and how might you support the conditions that allow it to continue? Because we all want our clients to thrive. ■



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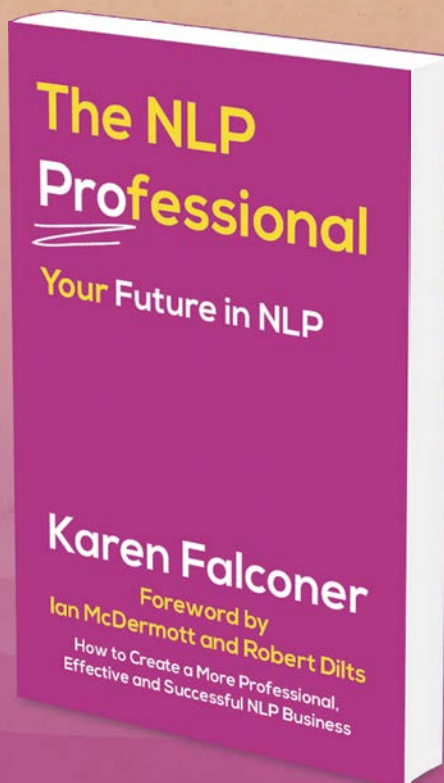
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Foreword by Ian McDermott and Robert Dilts

The NLP Professional gives you the practical tools to start, run and grow a successful professional, efficient and ethical NLP-led business. Breaking down the What, How and Why of being an NLP Professional.



'Karen is synonymous with professionalism and as CEO of ANLP is the perfect person to have written this book – with words of wisdom, great tips, guidance, recommendations and personal stories – she highlights with great flair, how and why you want to be doing NLP super professionally.'

If you're starting out with an NLP business – this is a perfect read to support you in setting yourself up in the most professional way from the outset.

If you're already running a good NLP business – this book is reassuring and a reminder of good things to consider, full of great tips and things to review and reflect on.

And if you've been doing this successfully for a while – this book reminds us why we all need to do NLP professionally, whilst also bringing our own style and creativity to the field, so that we can be proud and part of creating something special together.

As Karen reiterates throughout the book, doing this together professionally, not only enables success for everyone but most importantly drives the momentum for the bigger picture; a better world for everyone.

Thank you Karen for facilitating this for us all.'

Yvonne Fernando
NLP Master Practitioner & Life Coach

'If there is anyone who knows both the benefits and challenges of building a business based on NLP it is Karen Falconer. Karen has given us a practical guide to becoming a successful professional, not only in NLP but in any legitimate business.'

Ian McDermott and Robert Dilts

'Here you will learn about what a professional attitude involves, the personal qualities of a true professional, and how NLP itself can be more professional as a field. For the person new to the field of NLP, this book offers an excellent way to determine who is truly authentic and credible and who is not. It is a book that can help us forge a great future for NLP!'

L Michael Hall, PhD
Neuro-Semantics Executive Director

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