How to Change Beliefs Using NLP Submodalities
Contents

01 Introduction
02 Submodalities
03 Belief
04 Conclusion
Introduction

In this ebook, we shall discuss the function of submodalities as carriers of meaning and the observation that individual people use different submodalities from each other to create meaning for their representations. We shall start by describing representation and representational systems. We shall relate submodalities to their respective representational systems, describe submodalities and list a number of the most commonly applied submodalities for each system. We shall follow the principles of a submodality change process and then discuss the Submodality Belief Change process.

The previous ebook discussed the Swish Pattern, which is a change process using a person’s own analogue driver submodalities. Submodalities are the subcomponents of each representational system. Our representational systems are the internal experience of sight, hearing, feeling, taste and smell. These correspond to our external senses and allow us to remember previous experiences and to imagine scenarios.

Representing sensory information is a normal part of everyone’s thinking processes, but not everyone is aware of the experience of how they are thinking. Most representations occur at high speed, so our ordinary experience is of formulating ideas and accessing knowledge without awareness of how it is being compiled.

Some people find it difficult initially to access their internal representations, but it can be learned by most people, and can be a very rewarding skill. For example, if you want to imagine completing a project or what you would look like in a particular outfit, it helps to have images that are large enough to see in detail. However you can only discover the size and location of your images if you can see them consciously.
Sometimes, just having this information is sufficient to prompt exploration and discovery. If you would like to see an image, think of a favourite item (flower, animal, your car) and look upwards. Looking upwards facilitates seeing internal images.

In the 1980s, there was a personal development group for women, where the participants were instructed to perform a walking meditation. They were told to repeat to themselves, “I am a magnificent, radiant, successful woman and I express my beauty freely”. Simultaneously, they were required to envisage and retain an image of themselves as that person. This was the only instruction they received apart from the requirement to walk briskly for 20 minutes repeating the text while they stared at the image.

Some of the participants had rewarding experiences with their walk, while others found it artificial and pointless. With awareness of the workings of representations and submodalities and their relationship with psycho-physiological states, this makes perfect sense. Unfortunately for the unsatisfied participants, the facilitator did not know about submodalities and framed those who benefitted from the experience as being more “open and evolved”.

To make an experience of this nature rewarding for all, a number of different frames need to be set. For a start, the text should be chosen and written by each participant and should reflect a desired state of their own that is meaningful to them. Someone else’s text is only applicable to the writer. This also applies to books of affirmations. These are the authors’ words and the authors’ meanings, yet they have sold in huge numbers. No doubt many readers have found meaning for themselves and if so, they make their own representations and apply their own submodalities to fit.
The image a person uses to accompany their own text should be large enough to see in detail and large enough to enable them to step into themselves in the image and wear it comfortably. Close to life size is ideal for this. Then the person can hear and feel the ambience as well as observe the action. The content of the image is themselves in their desired state, which relates to the text. The image and the text can be created in either order as the user chooses.

For a walking meditation there is another element that was missing from the personal development group. If you are creating large, lifelike representations to walk in and you want to give it your full attention, you need someone with you if you are going out into the streets. This is not a recommendation for this particular exercise, simply a description of how to make it work for people. There are simpler ways to experience desired states, though many of them include associated representations of being in the desired state for a brief period to try it on. The point here is to illustrate that deliberate use of submodality shifts will change your experience and can be very useful.

If submodalities are the subcomponents of representations, what specifically do they do? In the visual system, submodalities include but are not limited to:

- Size
- location
- brightness
- colour saturation
- focus
- motion
- distance
- hue
- grey scale or colour
- panoramic or framed images
- single image or split screen
- transparency or opaque
- lifelike or distorted

Auditory submodalities include:

- Volume
- location
- single or multiple source
- pitch
- resonance
- lifelike
- distorted

Kinaesthetic submodalities include:

- Temperature
- pressure
- location
- area
- volume
- texture
- single or multiple source
- touch
- internal sensation
- intensity

Taste and smell are generally included with the kinaesthetic system unless they are important, for example in cooking, wine making and scent making.
CHAPTER 1

Submodalities
SUBMODALITIES

THE FUNCTION OF SUBMODALITIES

Submodalities enable people to make meaning of their memories and imaginings and to know that they believe certain things about themselves and the world they live in. What is important to appreciate is that different people use different submodalities from each other to create the meaning they want for their experiences. All of this takes place automatically, without conscious awareness and most people live quite adequately without knowing submodalities exist. However, a working knowledge of representations and submodalities can enhance memory, creativity and enable people to make a variety of changes to the quality of their experience, including changing what they believe about just about anything.

THE IMPORTANCE OF ECOLOGY:

In the interests of personal safety, relationships and life choices, this class of change should be framed with careful information gathering to ensure the result has beneficial intentions and consequences for the individual in their life. This is known as Ecology and it proposes that the individual becomes aware of their own outcomes and intentions for making the change they are contemplating. Submodality work does not contain any inherent safeguards to support ecological outcomes, therefore it is up to the change agent to provide ecological checks.

DRIVER SUBMODALITIES

To make changes using submodalities, it is useful to find the ones that change more than just themselves. Not all submodalities have
this property. If you change a submodality, such as bringing an image closer to you, that may the extent of it. If that image becomes brighter (or dimmer), larger (or smaller) or feels more (or less) intense when you bring it closer, then for you, distance is what is known as a Driver submodality. Driver submodalities influence change in another submodality when they are altered. This makes them particularly useful for creating change. Note that the Swish pattern in the previous ebook relies on finding and applying two analogue driver submodalities to make a change for the individual.

ANALOGUE AND DIGITAL SUBMODALITIES

An analogue submodality shifts incrementally, like a dimmer switch or volume control. An image becomes brighter or larger or moves across a space. It can also become smaller, dimmer, flatter, changing from a life like scene to small, flat dissociated image. A sound moves across a space or passes like the sound of a passing car or the pitch can shift in a glissando or be more like a doppler effect when a siren changes note as it drives away.

A digital submodality is like an on-off switch; all or nothing or possibly stepped. An image becomes lit when the light is turned on in a previously dark room. Music is switched on with the volume already set high. A car is started.

INTRODUCING SUBMODALITIES AND ELICITING PERSONAL DRIVER SUBMODALITIES

For many people, learning about their own submodality use is easiest using the visual system. For a first deliberate experience, take a recent memory
that is moderately pleasing but has no great value and look at your usual image of it. Bring the image to conscious awareness by thinking about the memory with your eyes directed above the horizontal line to facilitate visualising. You can take a copy of the image for safe keeping in case you alter the one you are about to explore. You will probably like any changes you make, but some people appreciate the security of having a copy, especially the first time when they do not know what to expect.

Now return to the image you are going to explore. Are you looking at a still image or is it moving, like a video clip? Do you see yourself in the image or are you inside it looking out of your eyes, as if you were there? Is the image panoramic or contained in a frame with borders? Is the light natural or distorted? Is the light of regular brightness, brighter or dimmer? Is there depth of field or is the image flat? Is the image located in space or does it surround you? Is it life size, larger or smaller? How far away from you is the image? Is it in colour or monochrome? Are the colours realistic, highly saturated or faded? Are all colours represented? Is the whole image in focus, or does it have part fuzzed out?

Now you have enough information to start to explore some possibilities. Take one submodality, for example light level. Make the image brighter. Does that change the meaning, experience or intensity of the memory? Does the image get larger or smaller or move closer or further away? Whatever the result, put it back to the way it was. Now dim the light. What happens? Note any changes and then put the image back.

If you would like to explore each of the options above, do it one at a time, notice what happens to your experience, then put the image back to its original form. If you need a reminder, one of the functions of your copy is to show you what the memory looked like before you changed anything.

As you explore, you will become aware that some of the shifts you make
act alone and do not have much impact on your experience. Others will cue additional shifts. For example, if the image gets larger when you brighten it, brightness is a driver submodality for you with reference to size. Check if the image shrinks when you dim the light. Then check if the image brightens when you enlarge it. It may or may not do this. Some driver submodalities only work in one direction, whereas others work both ways. As you discover your own driver submodalities, find out how they change your experience and if they work in one or both directions. Be careful to continue only to shift one submodality at a time and restore it before testing another one.

If you were looking at a dissociated image, that is one with borders in which you can see yourself, make it life size and step into yourself in the image. That will probably give you access to ambient sound and sensations. It is now an associated memory. When you are ready, step out of the memory and restore it to its original size and location. If that was a novel experience, you might be interested in experimenting with other pleasing memories sometime. There is far more information in an associated memory than a dissociated one. Associating into unpleasant memories is generally not recommended. Dissociated images contain the necessary and sufficient information for most purposes, but reduce the pleasure available in pleasant memories.

This exploration provides live experience of identifying and shifting submodalities so that you discover some of their functions. Did you do anything that made your memory more or less intense? Did it become more or less important or meaningful? Did it become more or less believable?
THE PRINCIPLES OF SUBMODALITY CHANGE PROCESSES

Submodality change processes are predicated on our ability to manipulate our own submodalities, as you have just demonstrated. You will have noticed the recommendations to proceed with care so you can reverse any shift you made in your explorations. The same recommendation applies to any interventions you make by changing submodalities directly. There is no ecology built into this class of intervention, so we add our own and gather careful information before making any changes.

There must be an outcome and intention for making a change. If you want a change, you should be able to recognise when it has been made and what having it should do for you. Your intention is compared with the likely consequences of making the change and it is advisable not to proceed if the consequences are unacceptable. Find a higher level of intention and explore the consequences of that. When you have a desirable outcome that is self initiated and maintained, supported by an equally well formed intention and beneficial consequences, there is one more piece you want to have before you proceed.

You want your unconscious mind fully informed of your proposal and in agreement with your outcome and intentions. Sometimes the unconscious is the only part of you that knows the higher level intentions, so it is advisable to include it in the whole information gathering and framing process. Minimally, the unconscious should ratify your proposal, but the quality of your result can be markedly enhanced by engaging unconscious resources from the start. This is common to all well-structured interventions and is an integral element of New Code NLP change work. For everything else, include these principles in your framing and your work will be lasting and ecological.
When making a submodality change, the next step is to establish the submodalities you will use to make the change. For interventions like the Swish, where you use a memory and a created representation, you can discover which submodalities you will want to change by shifting submodalities one at a time as we did with the introductory exercise. For other changes, including changing beliefs, meanings, self concept and developing outcomes, we create a template.

A template is an empty representation space made with the same frame and submodalities as an existing representation you possess already. Choose a comparable context to the one you want to change, with the proviso that the content of the comparison sits well with you and works for your benefit. This will be used to create a template to frame the new desired state content. Thus, if you want to change a belief, your template will be taken from a representation of a belief you hold and value. If you want to plan for buying a new car, choose a representation of a time when you wanted and were planning to obtain something of equivalent importance to a new car, and which is now in your possession. If you want to remember an experience from ten years ago as if it were yesterday, take a recent experience with similar qualities to use to make your template.

To make a template, elicit the submodalities of your comparable experience using the list of submodalities above. When you have a complete written description of the submodalities of the comparable, you are ready for the next stage. With topics like changing an ungrounded wish for something to a plan to obtain it, there is one step.

Represent the content you want to change and note which submodalities are different from those of the desired state template. For example, if it is an image, it may be in a different place in your field of vision, of a different size, be brighter or dimmer, in or out of focus. To change it, simply shift those submodalities that were different, so that your content
is framed in the template submodalities. If the unconscious mind has approved the change and you have done accurate work, the meaning of the experience will shift to reflect the qualities associated with the template submodalities. You might need to repeat the shift two or three times to automate it. If so, bring your attention to the outside world between each shift, so that your change goes in one direction; towards the template submodality configuration. You will know when the change is complete as the image will stay in the new frame.

For complex changes, such as those associated with beliefs or resolving grief, there are additional steps. In this text we shall discuss the submodality belief change process in more depth.
CHAPTER 2

Beliefs
Beliefs

A belief is anything that someone thinks is true, knows is true, holds as a self-evident truth, is a “knowing”, is true, is a truth or cannot be any other way. Some people make a separation between believing and knowing, but for our purposes that would be artificial. If something is held as true, it is a belief and that does not make it less “true”. Whether there is hard evidence in support of a truth, such as the law of gravity, or no supporting evidence at all as in matters of faith, everyone who holds a belief does it with submodalities.

For each person, there is a set of submodalities that means “true”. That is not to say beliefs were formed by manipulating submodalities. When a belief is formed, the person’s submodalities for truth frame that content. Beliefs can be created by engaging the person’s truth submodalities, but the natural way beliefs are formed is via experience.

Most people who can ride a bicycle know they can. They went through a learning process to achieve balance on a bicycle and then practiced the skill until they could stay on and ride comfortably and safely on the road. At the same time, beliefs were formed naturally in line with their experience. Now, when you ask if they can ride a bicycle, they say; “Yes”, congruently. If you ask how they know that, and stop them from explaining the history, you will observe their eyes move to a certain location and focus with a particular focal length. You might observe micro muscle movements associated with cycling. These representations are how they know they can ride a bicycle.

Any beliefs that people hold, both generative and limiting in nature, are formed in a similar manner. Familial, cultural and sub-cultural beliefs are expressed repeatedly in the presence of children. They are reinforced in the adult group by presupposition and allusion. The children model the
expression and behaviour and take on the beliefs themselves.

If a person has a particular experience that repeats a number of times, they are likely to form a belief in line with the repeated experience. As the belief frames expectations of more of the same, the person develops a perceptual filter that supports the belief and deletes conflicting information. This is how self fulfilling prophecies are formed.

Logical arguments and scientific experiments are designed to provide convincing experiences to facilitate formation of specific beliefs. Logical arguments draw on existing, usually demonstrable information to support their proposals. These include the results of previously documented experiments, previously documented court decisions and other culturally endorsed evidence.

A SUBMODALITY BELIEF RESTORATION STORY

My aunt spent her life as an Anglican nun. When one of her Sisters in the convent experienced a loss of faith, she asked if I could help. Before I made any intervention, I gathered information and got an outcome from the Sister. She really wanted her faith back for its own sake, as that was very important to her. Her faith also supported a life style, social network and set of productive activities that she valued greatly and could not sustain without it. She had lost faith incrementally over time as a result of daily interactions in the Community.

We discovered she was carrying a previously unconscious complex equivalent for faith. Unconsciously, she had been expecting consistent demonstrations of sanctity and unrealistically high standards of behaviour from her more senior Sisters and the Priest. As she observed even quite decorous humanness demonstrated on a daily basis, her faith had begun to erode.
The Sister was astonished to discover this complex equivalent and it was reframed with alacrity when she discovered how it began. She was much relieved to be in a position where she could consider her faith as something between herself and the object of her faith. Then she could take her relationships with her Sisters and others on their own merits, while sharing a common set of ideals and outcomes with them. This was how we created an ecological framework for change before shifting submodalities to restore and enhance her faith.

To create the direct increase in faith, I elicited representations from when her faith was strong in the past and asked her to identify the submodalities used with those representations. I also asked for a recent memory of something of which she was certain and happy about. I elicited the submodalities of that memory for comparison. She used these two memories to establish how she would represent strong faith in the present. This gave me the driver submodalities that she used to intensify experiences in her representations. Her current representation of faith reflected the present state of reduced faith, so we used the submodalities she identified with having strong faith, combined with the submodalities she used to denote certainty in the present as a template to carry her current faith representations. We scattered copies of the enhanced faith representations through her future, so that she could rely on continued faith for as long as she chose. It worked well and she was able to maintain her vocation.

**COMMENTARY**

This is an example of mapping someone’s experiences to find the submodalities that individual uses to make specific meaning. The intention for mapping a person’s submodalities for a specific meaning is to apply them to creating a similar meaning for an experience, belief or concept.
that they want to hold. From the example above, we can infer the value of eliciting the framing that has been present that stopped them from having their outcome. We can also see how useful it can be to update the frame to support the person achieving their outcome. It does satisfy the need for ecology and also it supports the likelihood of the submodality shift holding through time and working well for the person.

Some people’s unconscious minds will accept submodality changes, regardless of whether the changes are ecological. When anyone experiences and keeps a submodality intervention that is not ecological, they often produce another symptom of dissatisfaction. Sometimes it is immediate, and for others it may take a few weeks to manifest. When a proposed change is tested for ecology and functionality within the person’s system of relationships, life circumstances and their own beliefs and values, related, supporting interventions often become apparent. When these are done first, they create a new, ecological framework for the submodality change to function smoothly and naturally.

People’s unconscious minds can learn to reject unecological suggestions, including those directed at changing the submodalities they use to frame a particular experience. For people with unconscious minds that are aware of the difference between instructions that suit them and those that do not, attempts at unecological submodality shifts will not hold. In some cases, the person may make the shift and have it reverse immediately or in the first few minutes after the shift. Others may find themselves unable to make that specific change at all. Some people experience a strong signal in a different representational system. Certainly, it is useful for NLP consultants to treat any of these occurrences as objections by the person’s unconscious mind to the proposed change in its present form. They are signals that more information is needed to be able to create a change that suits the individual.
HOW BELIEFS ARE FORMED

Changing beliefs with submodalities is well known in the NLP community. However, replacing one belief with another is not always the most useful approach. In the natural course of events, we form beliefs through exposure to experiences, comments and other people’s behaviour that offers consistency. When we have experienced enough exposure to the same class of information, be it consciously or otherwise, we find ourselves believing it.

We can discover the process each of us uses to form beliefs from natural exposure by eliciting our Convincer or Belief Strategy. In the NLP community, this normally seeks to discover how many repetitions a person needs or the period of time that has to elapse before new information becomes a belief. The number of exposures or the time period relate to storing the information in our representational systems. When the same information is stored in memory and imagination in visual, auditory and kinaesthetic form, a belief is said to be present.

The other way we take on beliefs is through single trial learning. This happens when we are exposed to a strongly impacting stimulus or incontrovertible evidence in the physical world. For example, when lightning strikes close to us, the little hairs on our arms really do stand up. This has happened to me, twice. I also believe now, that corner fish tanks can explode in a similar context. Someone who had that experience told me about it and they were congruent in the telling. When I first heard it, I had not encountered a close lightning strike and found the idea odd. A year later, during a thunder storm on a motorway near Brisbane, I asked the driver if he had heard of fish tanks exploding. Before he could respond, lightning struck the side of the road and my question was answered. We felt a shock wave and the little hairs on our arms stood up.
The second encounter with lightning also changed a belief. I had been under the impression that lightning struck the highest object in the vicinity, hence the use of lightning conductors on buildings. There was a thunder storm during a Grad Cert NLP class I was teaching. Students were spread out through our offices doing an exercise when lightning struck the next door garden. We all saw it, heard it simultaneously and experienced a shock wave. The ground between two buildings where it hit was definitely not the highest point around.

Beliefs act as filters, creating expectation of more of the same class of information. If we are attending, consciously or otherwise, to expecting life to unfold in a certain way, we may be deleting or ignoring potentially useful material. Deleted material can include evidence that contradicts or calls the belief into question, so the prevailing model of the world is supported and reinforced. If we know for a fact that X is true, then potential news of difference is reduced, which in turn reduces the likelihood of learning in those areas. Essentially, the more strongly held beliefs a person has, the less they can learn on those matters. For example, if a person believes, “All ravens are black”, they will be less open to the possibility of an albino raven, yet at least such birds do exist and here is youtube footage of one of them: You can watch it here.

Some of our beliefs serve us well. They create useful heuristics to enable quick decision and action supported by automated, unconscious capacity. For those who enjoy driving, you would not want to have to think about steering or the mechanics of every gear change. It sounds better, feels smoother and supports the car’s functionality if you have automated conceptual and muscle memory to rely on. Remember being a learner driver with all the unfamiliar actions to take, both simultaneously and sequentially. That is what it would be like to lose useful heuristics and automation.
Beliefs are ideas which we hold strongly as true (or false), that provide heuristics about life, the world, concepts, possibilities, limits, other people and ourselves. Driving is a skill set that requires heuristic framed automation to function effectively. Beliefs provide the heuristics that support our passage through the world. We are aware of the changing seasons throughout the year and generally dress to optimise our own comfort with reference to the prevailing weather conditions without much thought. We are likely to be more conscious of what style of dress is appropriate for the day’s most important context.

PLACING A BELIEF IN QUESTION

Some heuristics benefit from being reviewed from time to time. Life changes, ideas and behaviour that worked for us when we were younger may no longer be the best option. We might carry some beliefs founded on incomplete information. All of us can identify things we believe that we wish were not true and things we know are not true that we wish were true. Some of these are worth calling into question. That way, we can be open to information from the world that might provide evidence of something else without committing ourselves to believing differently about that topic. When something is in question, we can learn, update ourselves and explore different possibilities.

We each have submodalities that frame certain representations as beliefs. Also, we each have submodalities that frame uncertain ideas as being in doubt. No doubt, as you think about anything that is definitively true or false, that is just the way things are, whether you like it or not.

To discover how you represent a belief, think about something you believe and wish to continue to believe. Note where the image is, whether there is one image or more, how close or far away it is, what size it is, if it is still or
moving, and whether the colour and focus are realistic or different in some way. Also note whether you can hear any sound, if so from where, whether it is realistic or distorted and whether it is ambient or directional. There may be sensations which could be from the memory or about the memory. Another important feature is whether you are in the scene or observing it from outside. This is your template for beliefs you want to keep and for new, generative beliefs.

Some people have more than one way of representing beliefs. To find out if you are one of them, think about something you believe and wish you did not. Pick something you find true but limiting, the more so the better. Note the submodalities in the visual, auditory and kinaesthetic representations as you did with the belief you want to keep. If there are differences in the submodalities of useful and limiting beliefs, when you create a new belief in the next section, use the submodalities of a generative belief as your template. If you have one template for all beliefs, that works just as well.

Now take something that for you is in doubt. For example, in Australia there is a gambling game called “Two Up”, which soldiers used to play in the first World War. It uses two coins which are flipped at the same time and the game is to bet on how they land. The options are two heads, two tails or one of each. While the coins are in the air, the result is unknown, therefore it could be described as being in doubt. We are not using “Doubt” as a colloquial form of “I do not believe X”. That is close to believing that something is not true.

Doubt or lack of knowledge about the truth of something or the likelihood of an outcome manifesting will be represented differently from the way you represent belief. Think of something where you do not know the outcome and then compare your representation with the one you had for belief. Note the differences carefully.
Take something you wish you did not believe, or something you wish you did believe and change the submodalities to conform to those you found for the idea that you doubt. You may need to do this two or three times to place that idea in doubt. Your evidence will be a sense of not knowing if it is true. This will give you freedom to explore and discover more information to establish the likelihood of its being true all the time, some of the time or not at all. You may be surprised by what you notice in the environment that was being deleted from your awareness when there was a belief on that subject. This is a useful way to facilitate learning as you harness daily life to update your ideas instead of relying on an old heuristic.

CREATING A NEW BELIEF

We have already discussed the need for ecology for the person and their life systems with reference to changing beliefs, so now we shall simply consider the process.

If you want to replace a belief that you have put in doubt, this is an opportune moment to create one, should you choose to do so. When your old belief is in doubt, it no longer has undue influence over your thinking. Most users of the submodality belief change create a new belief while still holding the one they want to change. Therefore they are under its influence while developing their new belief, which may limit their choices.

A new belief should be generative. That is, it should enable continuing learning and development through time. For example, changing a belief that one is bad at doing maths to one where they are good at maths is limiting. The person is probably short of useful representations of mathematical patterns at this time and therefore needs to gain the skills and knowledge to do maths. They would be better advised to believe that they can learn maths to the level of their choice and do it with enjoyment,
interest and facility. Even more generatively, they could believe they can learn anything they choose to give their attention and do that with enjoyment, interest and facility. A belief like that will continue to serve a person throughout their life and accommodate their future development.

Having formulated the content for a new belief and tested it for long term functionality, represent it as a question in the submodalities of doubt. Then change the submodalities to those you already know designate belief. Repeat the shift from doubt to belief two or three times if you need to. Your evidence will be that you hold the new belief as a given.

Whether you are placing a belief in doubt or replacing it with something generative, if the change will not hold, you need more information. It could be as simple as taking more care with your submodality elicitation to achieve sufficient accuracy or it could be an objection from your unconscious mind to the content you are proposing. If that is the case, do not force a change. Explore your intentions for having the change and consider the consequences both for having the change and for dropping it in favour of the intentions you have found. Alternatively, simply leave the old belief in doubt and allow nature to provide you with updated evidence for and against it.
Conclusion

These processes take careful observation and questioning to perform effectively. However, when you can do this with yourself and others, it becomes apparent that very little information is cast in stone. People fight and die for their beliefs. People are ostracised for flouting the beliefs of their cultures. Some of our most influential beliefs are deeply unconscious and only detectable by way of the presuppositions that frame all our written and spoken language. So it may have come as a shock to discover that we can alter our beliefs by changing the way we represent the content of them. Once we get over the discovery, it is incredibly liberating to know that even our own most sacred cows can be placed in question, should we so choose. It also creates more tolerance of harmless (not dangerous or intrusive) behaviour in others that we may have learned to judge harshly.
About the Author

Jules Collingwood
Co-director at Inspiritive Pty Ltd.

Co-director Dip Training and Assessment Systems., RN, BSc, Cert TEFL, Graduate Certificate in Neuro-Linguistic Programming., Postgrad Dip Conflict Resolution., NLP Trainer Assessor. Jules both a trainer of NLP and management consultant specialising in systemic change. She consults to corporate clients in management related areas, and intercultural communication.

Jules’ background includes extensive training with developers of NLP, including Dr. John Grinder, Co-originator of Neuro-Linguistic Programming, Judith DeLozier, Robert Dilts and Todd Epstein. She is certified as an NLP trainer by Dr. John Grinder. Jules is a registered Psychiatric Nurse. She also has a Degree in Urban Estate Management, a Postgraduate Diploma in Conflict Resolution a Diploma in Training and Assessment Systems and a Graduate Certificate in Neuro-Linguistic Programming.

Prior to leaving the UK in 1992, Jules worked in London with Pace Personal Development LTD, and as associate trainer with John Seymour of Seymour Associates and sat on the Executive Committee of the ANLP, the British professional body for NLP.

Co-director of Inspiritive Pty LTD and a superb negotiator, Jules is committed to making NLP available to all who demand excellence in their lives. She is an experienced Executive Coach and Psychotherapist and is available for personal consultations, corporate training and consulting.
DISCOVER THE GRADUATE CERTIFICATE NLP

Start mastering the principles that exceptionally effective people apply to every area of their lives. This course has been created with the endorsement of NLP co-founder, John Grinder, and is the most rigorous and comprehensive course of its type available setting an impressive benchmark for NLP education. It supersedes the Course in Practitioner of NLP and the Master Practitioner of NLP.

The Graduate Certificate in Neuro-Linguistic Programming is VET Fee-help enabled

CONTACT US
To discover how you too can learn more about this fascinating field contact us here.

EMAIL NEWSLETTER
To stay informed about our latest articles, courses and events sign up to our monthly newsletter.

VIDEO BLOG
Watch interviews and how-to NLP videos online by subscribing to our Youtube channel.