

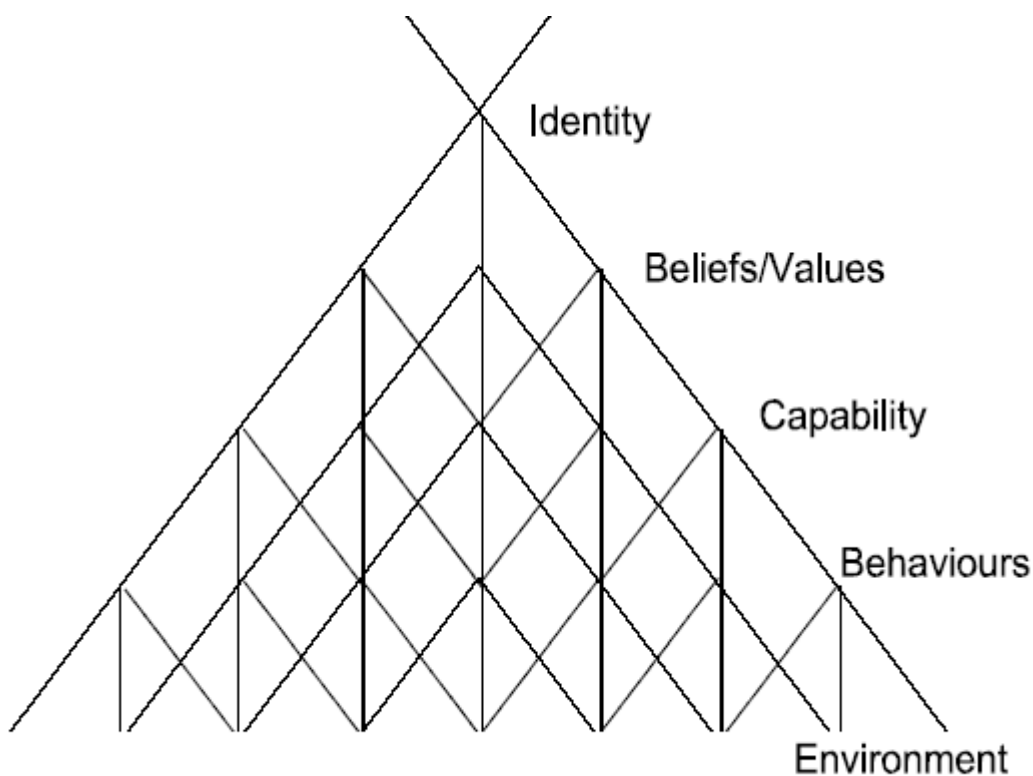
## Dr. Gyula Bíró: Trouble with the Six Step Reframing

This NLP method is the transformation of Virginia Satir 's family reconstruction method into personal method. It is essentially the turning the family interactions into intra-psychic entities.

It is a problem-solving method, basically directed at the actual problems of the person and the ones projected into the future.

### 1. Identify the behaviour or response to be changed.

In this method the term problematic behaviour is meant in a much wider sense, it means not only some special behaviour, but taken the Bateson-Dilts model as a base, it all level are included. So the problematic behaviour may be itself a specific behaviour in a given environmental context, a specific behaviour in itself (mostly a reaction), a capability, or its lack, some belief and also the experienced identity may also be the object of the treatment.



### G. Bateson – R. Dilts Model

The identification of the problem always contains the mapping of some concrete, subjective experience. So the client's verbal designation can only be accepted if in the meantime problem-physiology can also be seen on him/her. In the majority of the cases it is very useful if the problem-experience is structured, that it is decomposed into VAKOG, we can even reveal certain submodalities,

and in addition some metaprograms can be defined so that the client should be able to identify the problem quite specifically in himself/herself. Here obviously always the kinaesthetic component carries the negative part of the problem-experience.

With this kind of problem structuring we actually define a specific problem of nervous system and vegetative nervous system, a neuroendocrin and psychoimmune structure. It is a specific state for the person, the problem-pattern of which makes up a group of features, it has a Gestalt character.

This structuring is worth carrying out in a symbolic, “as if” mode. Symbols condense large amounts of experiences and feelings into themselves on the one hand, and on the other, with the work at the level of the pre-conscious we eliminate the hindering processes of the conscious mind, that is, we elude the conscious defending mechanisms and resistance of the person. This process is obviously a work done in trance-state where the person now deeper, then more superficially gets into the altered state.

It is useful to ask the client to give a name for the specific problem-experience caught in this way, which - as the anchor of the specific problem-experience serves the further psychological operations.

## **2. Establish communication with the part, which is responsible for the problem behaviour. Ask its purpose and positive intention.**

This is perhaps the most difficult one of the six step process both for the client and the therapeuta. The main issue is: why does the defined specific problem represent a problem in the client’s system? What is the part – saying so – which is responsible for the specific problem.

For example, we have to find out which part of the personality is responsible e.g. – in case of treatment of psychical allergy, for transferring the nuisance and other problems (being behind his/ her allergic symptoms) to the harmless substance (pollen) and so representing and stating it as dangerous (specific problem).

This part responsible for this problem – in my opinion – should always be looked for always the level of beliefs, or with a psychoanalytic approach in the representant of the super-ego, which hidden representant is actually not available for the client. (We note if the positive permissive and protective intention of the belief were available, than the formation of the given problematic behaviour would be out of the question).

So, in trance –experience we must have the client associate freely about the images appearing in front of his/her eyes or in him/her, if he is asking himself what may do it to him that he senses the pollen – e.g. razor blades – just like that. What may be in the background that the client senses just this?

This is perhaps the most difficult part of the work carried out in trance. We look for a hidden belief, (or a hidden super –ego representant) missing from his conscious mind but by free association its projective symbolic image( images) appears. This image is taken for granted by the client, namely that this image operates the psychological system just like that, to make the client to develop just this specific problem.

So we do not ask about the cause of the problem, but the hidden belief(or super-ego representant) operates the subjective system of the client just in this way. This process requests patience and persistence of the therapeuta, because this content is not conscious in the client. Some picture appears many times as a unexpected surprise, which is felt in close connection to each other by the client. The task of the therapeuta is to test that the spontaneous appearing symbolic picture works in fact, as a representant of belief system (super ego).

The image of the belief or the representant of the super –ego is always symbolic and commanding, demanding, hurting and threatening. It can be e.g. a “strict face” or a “man in knee boots, in black cloths with a whip in his hand”. It may also something abstract as well: storm cloud with lightning. Several images may appear after one another, if so, we ask the client which of them is the most expressive, or ask the client to compile the images into a unit.

Often occurs that the client first represents an other problem like fear, anxiety, which is certainly in connection with the specific problem, but it is not its control panel, responsible part, but an accessory only. In cases like that we must go on searching. If the part responsible for the problem is very deep and contradictory and involved beliefs not realistic in real life, then the process may come to a deadlock. On occasions like this the intensifying the potential resources and identity experience is needed. (More about it on an other occasion)

When the client with the evidence experience finds the connection between the belief (super-ego content) and the specific problematic behaviour, we have the opportunity to ask him about the function of the image i.e. the genuine meaning of part responsible for the problem:

“How do you feel? What does this man in knee boots want? (Here we mention the name of the image). What is his purpose with your threatening?

The first associations always suggest that the purpose of the belief (super-ego) and symbol is always punishment, humiliation, hindering, threatening, etc. The client often phrases his contents in negative stating: “that I shouldn’t be free”, “that I should not be free to choose”, “I shouldn’t be able to do what I would like to”. As at the level of subconscious and pre-conscious levels negation has no sense – which is almost only a linguistic structure – there negative stating point to just the things which the super-ego symbol keeps the client back from.

We go on asking the client what he thinks (with this punishment or prohibition) to be the genuine meaning of the symbol of the part responsible for the problem (here we repeat the client’s words correctly). Why does he do, what he does? What is the pedagogical purpose? What would it require? In cases like this we may have such answers: “that I should fight the difficulties”, “I should treat my human relations better”, “let me be more free and independent”, etc. Here the client already states the function of the belief (super-ego representant) i.e. the positive intention.

It may be a further problem – common in suicide patients – the part responsible for the problem (super-ego representant) it is so much destructive, devaluating, aggressive, that it actually means a danger to the client. In a case: the mapping process of the destructive belief (super –ago representant) must be managed and treated. (I omit talking about it now)

In many cases it is important to ask the client how old he thinks he was when this strict belief was built into his personality, and how it has changed since. They often say a very early age or the connect it to a grievance suffered later. Growing up or actualizing the childhood belief is a very appropriate method here.

### **3. Separate the positive intention from the problem behaviour.**

This moment brings admittance and calm, because it is just here when the client understand that the symbol of belief (super-ego) doesn’t chases him, but just the opposite, protects him. It is here where the positive intention of the symbol created spontaneously from the unconscious turns into conscious and understandable for the client. Here the client’s state changes, the problem-physiology having existed so far turns into relief physiology.

The separation of the original positive intention and punishing function is not always easy. It may be useful and helpful to use a metaphor here e.g. like this: “a young child it playing with a wetty head, is running up and down in the winter courtyard, some of the parents lets say the father sees him and with great

strictness commands him to go into the heated room. The child feels his play was destroyed, and that his father is aggressive with him. The genuine intention of the father however, is to save the child from some serious trouble e.g. meningitis. So the genuine intention of the father is protection and not punishment.

#### **4. Searching a creative part. Ask your creative part to generate new ways that will accomplish the same purpose.**

A possible search for a creative part is also when positive intention of the part responsible for the problem strengthen within the client and utilise it as a creative resource.

In this phase the client is helped to experience the important demands for the client, and responsible for the problem (super-ego representant) in a way that these ones somewhere in some forms, some time he has already achieved. This process is the collection of experiences and feelings of different time, and different contents. This is taking place in the following way: “ Now go inside, let your feelings and memories free and in the mean time experience that how many memories you have collected throughout your life so far that you felt more free and more independent. You may have feelings like this in certain situations even to day, you may have had earlier, too or even some years ago, or even before that. Some of your experiences come into your mind on purpose, some, however, by themselves, spontaneously, perhaps in a form not fully understandable for you, it just comes like an unexpected visitor. Just experience them and collect them in yourself”.

When we see to the signs of vegetative experience to happen to the face, the relaxed muscles, we ask the client to tell why this is important for him, what kind of deeper relation is behind the fact that he should feel more free and independent. The answer is always spontaneous: “self-confidence, because this is just I feel”. After this the client re-experiences the experiences associated with self-confidence, then we re-widen the circle of experiences of the client. Experiences at the same time, what he says, what is behind this some more general and deeper category. It is some deep belief in which this series of experiences can be summed up. We go on with this, while this material of rich experiences is integrated in a way that the client defines his own identity. E.g. “because this is the way how I feel human being”, “because that’s me” etc.

This general identity experience is strengthened by saying. “now let everything flow in yourself for a while what you have experienced in mind and body. .. Now out of this global feeling of wholeness (when you feel fully hole) you should form a picture in yourself expressing and further strengthen in you the

experience of the wholeness feeling. And just let this complex experience flow on in yourself.”

It is the flow-experience itself (Csíkszentmihályi Mihály, 1997). The picture made out of feeling is a symbolic picture. E.g. “A fully developed , strong tree” “solar disc” symbolic picture condenses many kinds of experiences into itself, that is why it is an emotional resource of great power for the client.

Naturally, we can look for a creative part in the persons life. E.g. as Thies Stahl recommends: “just remember a situation where you acted spontaneously and just it turned out later that it was the best solution for the situation.” Well, an experience pattern can also be decomposed into VAKOG and we intensify the its most important part, and this can also be a creative part for our work but it sometimes does not carry enough of the resources.

In my opinion, the creative part can only be very useful and “creative” if it originates just from that empirical area, from which the specific problem behaviour to be changed originates, too.

It is useful if the creative resource is in analogical relation with problem behaviour but its emotional meaning is just the opposite.

Ask the client how he feels that these two pictures (part of the creative picture and picture of the part responsible for the problem) are related to each other. Mostly the client does not feel any connection between them. Then ask the client “your deep experience with the solar disc” is able to help you from now on, to find new possibilities, ways and relations so that the inside demands: “I should fight the difficulties”, “I should be more free and independent” – from now on you can realise in new ways. Nothing is to be done now, just let that deep experience can represent in you pictures, feelings and thoughts helping you to satisfy your inner expectations. Just let your feeling, pictures flow spontaneously in you. And you just realize how many new ways, new possibilities and horizons are in front of your eyes.”

This is the main point of our request from the client. This how we would like to activate the appearance of his spontaneous, creative, emotional patterns out of the unconscious. Let us plenty of time for the person at this point.

The many times cited statement of Milton Erickson: “The unconscious is much more clever and wiser than we ourselves, i.e. (that is) the conscious mind”. What is taking place here is finding the behaviour patterns missing from our mind, using and turning them into therapeutic operation. According these inner creative behaviour patterns are in the reservoir of the unconscious and they are available and brought to the surface in trance-state with which pattern the client is able to solve his problems and conflicts.

**5. Ask the part which is responsible for the problem behaviour if it will agree to use the new choices over the next few weeks, rather than the old behaviour. Get at least three.**

The really creative answers are not rational, not general, but they appear in emotional evidence, concrete dream-like pictures, symbols, feelings, body sensation.

At this phase the client is asked to recall the picture of the part responsible for the problem (picture of super-ego representant), e.g. “strict face”, then ask the strict face to overview the variety of answers and choose the ones of them, at least three, which can be done in the future, according the strict face too, i.e. the patterns correspond to value and norm system of the strict face.

In this process the strictness of the representant decreases many times. The strict face gets less strict and kinder but you can not make jokes with him”.

Now ask the already not strict but definite face that he too should review that many possibilities which appeared in you, that from now on, concretely how he “copes with the difficulties, how treat his human relations better, how to be more free and independent. And this determined face should choose the ones out of the many patterns which he agrees to and allows you to use these in the real life.

Here, also we should leave time for the person, and we can build up an ideomotoric signal.

“While this determined face reviews the variety of possibilities there will be possibilities which he accepts and there will be ones which he rejects. You feel it exactly in yourself when he accepts some possibilities you nod your head, as it is important to agree with him.”

Let us pay attention to the ideomotoric signals, three of four signals mean really new patterns for the future, which are to be realised later.

**6. Ecological Check. Check that there aren't any objecting parts.**

When we arrive at here in the process, and this rarely happens in one session, then the client is often tired and accepts the possibilities. The real eco-check follows only after this, in the resting part of the therapy.

Thank you for your attention.

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