The Characteristics of Human Behavior and the Types of Their Manifestation from the Perspective of Content Reframing

Cristina-Dana Popescu
Liliana-Carmen Mărunțelu
"Ovidius" University of Constanta, Faculty of Letters, Romania
popescu.cristina@univ-ovidius.ro
maruntelucarmenliliana@gmail.com

Abstract

The study of the characteristics of human behaviors from the perspective of content reframing provides information about the ability to understand human behavior and the formation of constructive relationship skills. The significance we give to an event depends especially on the frame of reference we use to form our inner map of that event. The technique of content reframing addresses those behaviors that seem to get out of conscious control and helps people to change their limited and limiting views, outdated or inappropriate to the context, in order to gain a deeper understanding of their own life and reality and to identify new opportunities, solutions and possible objectives.

For this purpose, a clear distinction is made between the person, his behavior and the intent behind this behavior. Therefore, the possession of the skills of understanding human behavior is absolutely necessary for a future specialist.

Key words: content reframing, human behavior, context reframing, effective behaviors, neuro linguistic programming
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1. Introduction

The study of the characteristics of human behavior from the perspective of content reframing provides information about the ability to understand human behavior and the formation of constructive relationship skills. The significance we give to an event depends especially on the frame of reference we use to form our inner map of that event. Content reframing is one of the most powerful and fastest change tools ever developed in NLP (neuro linguistic programming). It has a major impact on human behavior and most of the time it works instantly, by changing the frame and rearranging the mental map.

The notion of behavior was developed and implemented in the scientific research of the behaviorist school. It was defined as the set of responses of the human body to external stimuli.

All body segments appear in this case as execution links, which perform movements or secretions based on commands received from the brain, respectively, from the motor or secretory nerve centers. The mechanism of behavioral reactions is reflex, so an interaction between the nerve's centers. The human behavioral system represents a coherent set of values, states, actions or transformations through which the subject enters into a relationship with the environment, with others and with the self. Behavior can be unconscious when it represents the materialization of an innate algorithm and can be conscious when it is the result of a decision, when it is voluntary. Human behavior should be considered a directed activity and not a reaction, the goal being the one that largely regulates this direction. To a large extent, it can often seem paradoxical. Individuals form groups to achieve various goals, but within these groups (organizations) there are sometimes very strong conflicts, various tendencies, fierce power struggles or, indifference, lack of interest and initiative.

Man, as a product of nature and society, represents a three-dimensional biological, social and rational being. The existence and development of man have implied the satisfaction of multiple needs. They appear in the form of people's desires, expectations, aspirations (the subjective side of human needs). Fixed in people's consciousness and entered into their habits, the needs acquire an objective character.

Need appears as an essential element of motivation and is an engine of any economic mechanism. Their multitude can be satisfied with goods taken from nature, only to a very small extent. Most of them must be created through work, an activity through which and in which people, starting from their needs, determine their interests, seek and create appropriate means to achieve the proposed goals. Human tendencies are natural impulses that arise from the subconscious and cause people to do certain actions irrationally and unconsciously. Trends have existed since birth. They are always present. Through them, people assimilate information and adapt to the culture, time, place, group and society in which they live. Human tendencies are universal, valid in all cultures and at all times, but they are expressed differently depending on the development plan of the human being. When these tendencies are either blocked or, in one way or another, prevented from manifesting, people have deviant behaviors such as mood swings, anger, inability to concentrate, violence, or excessive shyness.

2. Theoretical background

In the 1940s, Abraham Maslow represented the hierarchy of human needs, part of his theory of motivation, formulated in the book "A Theory of Human Motivation", in the form of a pyramid, the Pyramid of Maslow, on this theory founding the principles of construction and affirmation of modern Western society of the 20th century.

According to the American psychologist, there are five levels of human needs. Once satisfied a level or when he feels that it would be, man enters a temporary phase of relative equilibrium, then moves to the next level of needs, the course being from the base of the pyramid to the top. Maslow explains that it is the unsatisfied level that directs human behavior. It would be useless, even impossible, to attempt to fulfill some needs at the top of the pyramid, if those at the base are not satisfied.

The pyramid of needs drawn up by the American psychologist Abraham Maslow highlights five levels of needs, from the primary ones, which he calls vital or psychological needs, going through security needs (stable and predictable environment, housing, work, etc.), through the of belonging (love, integration in a group, etc.), of esteem (trust, self-respect and appreciation of others), up to the needs of valorization, self-realization, which would give a meaning to existence.

Physiological needs are placed at the lowest level, namely the need for food, water, shelter, even the need for transportation. These are those needs that forced people to put aside the instinct of predator, animal, to associate in order to survive. Without satisfying basic needs, the human being ceases to subsist.

The next level, the second, is dedicated to the so-called needs related to personal safety and not related to physiological needs because personal safety transcends physical safety, fear of being assaulted, and appeals to financial security (a guaranteed minimum income, a decent pension plan), job security, safety that allows you that psychological comfort necessary for efficient functioning, released from the anxieties of daily living.

The third level is dedicated to social needs, of belonging. Man feels this urge to enter into relationships with others, to fit into large social groups. And we are talking here about religious groups, professional organizations, sports teams, groups of sympathizers of a person or cause, or even groups on the edge of the law. In their small form, the social groups that satisfy the need for appearance is family, life partner, close colleagues. On the fourth level, Maslow places the need for social recognition, self-confidence, self-esteem, lack of respect can give rise over time to feelings of inferiority, transformed into a complex of inferiority and social alienation.

Finally, the last level, the fifth, is reserved by Maslow for personal development, self-realization. Fulfilling the potential, we would say today. Hobbies, especially expensive ones (the pleasure of traveling, of painting, of learning a foreign language only to read an author in the original) are at the top of the hierarchy of needs.

3. Research methodology

By modeling the efficient behaviors of successful people in various fields (education, sales, management, negotiation, etc.) and by increasing the number of those involved in the growth, structuring and development of Neuro-Linguistic Programming (NLP) starting from the basic models built by Grinder and Bandler, it has gradually became a science of subjective experience and then a science of human efficiency.

From the very beginning, NLP aimed to help people change their limited and limiting views, outdated or inappropriate to the context, in order to gain a deeper understanding of their own life and reality and to identify new opportunities, solutions and possible objectives.

This reframing pattern was taken from Virginia Satir, which John Grinder and Richard Bandler later modeled. She created a clear separation between intention and behavior, the basic assumption being that any behavior is based on a positive intention. This model uses *the story the person is telling* about the event or situation, not the situation itself. We thus work with words that can give new meanings and new understandings of the situation described, which leads to a change in the inner state related to that situation and including the person's behavior. The concept of content reframing refers to a point of view from which we see the world, born from personal experiences or from those around us. Experience itself doesn't make any sense. We give it meaning based on beliefs, values and the things we like or dislike. In other words, it represents the meaning we give to the event itself. When a person has an experience they don't like, what they don't like is actually their response to that experience. There is nothing wrong with certain frames that we use in different situations, unless that frame causes us suffering and discomfort.

Our way of changing the answer is to understand that the answer itself is not based on what happens in the sensory experience, it is based on the interpretation we give. "A signal only makes sense in the context or context in which we perceive it." Anthony Robbins

Perceptions are creative. If we perceive something as an obligation, this is the message we send to our brain. Then the brain generates states that turn that into reality. If we change our frame of reference and look at that situation from a different point of view (or another angle), we can change the way we react in life. We can change our representation or perception about anything and in a moment, we can change our moods and behaviors. This is what reframing is about. The way we are, our reference frames, our *maps* define the territory. We tend to frame things based on how we've perceived them in the past. Often, by changing the usual standards of perception, we create more options for our lives. If we look at that situation from a different point of view, we can change the way we react in life.

Our minds are often bombarded with negative thoughts, images and things that could happen to us and hundreds of reasons that pull us back from what we want to do. The interesting part is that 80-90% of the things we worry about will never happen. So did Mark Twain say "I'm now an old man and I've known a lot of problems, but most of them never happened to me".

We don't have the power to change events, but what we can do is put them in a convenient new setting. We are free to change any thought we want into a more positive one. If we do this with every thought, there's a good chance that life will pass us by; instead we can deal with the ones that really cause us discomfort.

Content reframing involves changing the way we perceive an event, including changing meaning. Reactions and behavior will also change when the perception changes. Re-shaping through language allows you to see words in a different way and that transforms meanings. To this end, a clear distinction is made between the person, his behavior and the intent behind this behavior. Content reframing is the basis of all legends, stories and creative ways of thinking. Reframing the interpretation of a situation can be done from the perspective of the content reframing, content and meaning.

4. Results

Context reframing assumes that the meaning of any behavior or event exists only in relation to the context in which it takes place. Almost any behavior is useful or appropriate in a particular context. Interrupting a speaker in the middle of a presentation, standing up and making your point could be considered inappropriate. Through a contextual reframing, an individual takes the undesirable behavior and applies the question "where could this behavior be useful?" or "in what other context would such behavior be valuable?" Context reframing leaves the meaning of the behavior unchanged and shows how this behavior could become a useful response in a different context.

This technique involves confirming the positive intentions behind the behaviors that an individual wants to change – usually undesirable behavior. Alternatives are sought and found to satisfy the positive intention, followed by negotiations with the self (entirely or only with parts of it) to resolve the conflict. Then an ecological check is done and the new behavior is implemented. Reframing also describes changing the context or representing a problem.

When we want to reframe, it is good to be sure that we are in the rapport (in the sense given to the term by the NLP) and that we have permission to offer a reframe. We can believe that our own reframing is the best – and yet it does not work for the other. It can happen, especially because the other has a different model of the world than us (*the map is not the territory* - the map of reality is not reality. Even the best maps are imperfect. That is because they are reductions of what they represent). When we want to present a reframe as a question or as a metaphor, it is good to take into account the fact that it will be analyzed much more carefully by the interlocutor than if it had been presented as a mere statement.

The content reframing of a situation is given by the element on which we choose to focus on. It involves taking exactly the same situation and changing its meaning. Content reframe consists of a direct change in meaning while the context remains static. We are basically looking for another meaning for a situation by asking the question "What else could that mean?" Each event has multiple meanings. The meaning we choose to focus on becomes real to us. Content reframing is the process of changing a negative experience to a positive one by changing the meaning of the experience. This can become challenges, opportunities for action, or opportunities to learn new things. Laziness becomes our ability to relax, to enjoy comfort and the chance to focus on the things that deserve our attention. Fear becomes a means of protection by alerting us to dangers. The meaning or content of the situation depends on the direction you turn your attention.

Content reframing changes the fact that unwanted or disturbing behavior appears as reactive to a particular event and it is a powerful tool when it comes to solving objections. It thus becomes a common part of everyday life, and we often need to change just a few words to make the meaning more beneficial.

By reframing the meaning, other possible interpretations of a certain unwanted or disturbing behavior are sought. This is used when someone is disturbed by another person's behavior.

Content reframing is a natural process that takes place in every experience we have. Whether we are aware or not, we look at experiences and events through one of the frames specific to our mental map. Pay attention to the frames you use, experiment each part with new options and choose the options that suit you best. At the same time, let your curiosity penetrate beyond your limits and let yourself be surprised by your choices.

5. Conclusions

Being a technology of excellence, neuro-linguistic programming modifies ethical commitments by reframing them in line with the goal of success, being considered at the same time a guide for using the human brain and a personal development technique. Bandler (mathematician and student in Gestalt therapy) and Grinder (linguist) found that, at some level, there are many similarities between people's behavioral patterns. This finding allowed on the one hand for Neuro-Linguistic Programming (NLP) to present itself in its first form as a coherent and unitary therapeutic system, and on the other hand it opened the perspective of modeling other types of effective behaviors.

6. References

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