



by

Puja Kanth Alfred, MA (Psy), EFT-Cert-1

Counseling Psychologist & Certified EFT Practitioner.

Geo-Specific Manual for Practitioners

by Puja Kanth Alfred

Second Edition

Copyright © 2014 by Puja Kanth Alfred

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form by any means. No electronic, mechanical, photocopying, recording or otherwise without prior written permission from the publishers.

SPECIAL NOTE

Geo-specific EFT is best applied by people who are well versed in the Classic EFT application.

It is not a substitute for Classic EFT application and neither is it a new method. It is a new approach in EFT that can be used, especially by EFT Practitioners, to work with clients from diverse cultural backgrounds.

Please do not form any generalizations about any culture or religion based on the examples given in this e-book. Geo-specific EFT does not intend to encourage stereotypes, biases or prejudices.

The research studies cited in this manual are from well known sources but they must not be taken as conclusive. There are variations in each culture and new research is always forthcoming. Therefore, please use caution in applying the tips mentioned in this e-book. This e-book is only meant as a guide.

Disclaimer

Please take complete responsibility for use of any of the information in this e-book. Please take complete responsibility for your use of EFT and for your emotional and physical wellbeing in every way.

CONTENTS

What is Geo-specific EFT?	7
The Missing Dimension	7
Why translating EFT scripts won't work?	8
How important are the GSE affirmations?	8
What are Beliefs?	10
Cross Cultural Differences	12
Understanding Cultural Variations: Research & Insights	13
Collectivism-Individualism.....	14
Emotions	15
Social Interactions.....	16
Self Concept	17
Self Esteem.....	18
Body Image and Beauty.....	18
Familial Relationships.....	19
Parenting Practices.....	19
Concepts Related to Sexuality	20
Accomplishment	21
Conformity and Obedience.....	21
Perception of Forgiveness.....	22
Aggression.....	23
Addictions and Culture	23
Acculturation	23
Coping Mechanisms.....	25
Trauma.....	25

How do Cultural beliefs become Unhealthy?	27
Infusion of elements from other cultures	27
Emotional Health: Culture Bound Syndromes	28
Ataque de Nervios	28
Brain Fag	28
Dhat (Asian Americans)	29
Mal de Ojo	29
Shin-Byung	29
Religious Beliefs	30
Espiritismo	31
Fatalismo	31
Beliefs Prevalent in Hinduism	32
Being Mindful of your Own Beliefs as a Practitioner	33
Finding your Own Cultural Beliefs	34
Exercise	34
Practicing Sensitivity as Practitioners	37
Prejudices and Stereotypes	37
Building Cultural Rapport	38
How to deal with your own Beliefs that Interfere with client's Belief system?	39
TIPS	39
TAPPING SCRIPT for Practitioners	41
Healing with Language – Affirmations	44
Finding the Story in EFT	44
Each Word has Intensity	45
How do Affirmations in Geo-specific EFT differ from the Classic EFT Affirmations?	46

How Important is it to Construct Affirmations Tailored to the Geography of the Client?	47
Verbal Expressions Differ.....	47
Tips for working with Clients whose Native Language is not English (Client is fluent in English and the Language Medium of EFT Application is English)	48
Tips for Working with Clients who are not very Fluent in English and the Language Medium of EFT Application is English	49
The following may not be Effective with Clients who are not Fluent in English.....	51
When you work only in the native language.....	51
TIPS for Tappers whose native language is not English.....	51
The power of Cultural Reframing: Framing Perspectives for Cultural and Religious Beliefs	52
Wise reframing	52
Using the cultural perspective in reframing.....	52
Use of metaphors	52
Countering strong limiting beliefs by reversing them	53
Working around Hardwired Cultural Beliefs with Geo-specific EFT	54
Limiting Hardwired Beliefs and how to transform them	54
Detailed Case Examples that Demonstrate the Power of Cultural Reframes	56
Conclusion	62
References	63

CHAPTER ONE

WHAT IS GEO-SPECIFIC EFT?

Geo-specific EFT, also known as Cross-Cultural EFT, is a new approach in EFT that is sensitive to cross-cultural variables that influence individual behavior. Having worked with various clients across the globe with diverse cultural and religious backgrounds, I created this approach to elucidate the role of cultural elements in the healing process. As each person carries a unique cultural blueprint that is enmeshed in developing issues, Geo-specific EFT (GSE) Approach helps to untangle and identify the core issues.

As an EFT practitioner you will be helping clients from diverse backgrounds. Geo-specific EFT will aid you in paying attention to the cultural and religious variables. Cultural variables can make certain behaviors seem strange or incongruent. Therefore, it is very important to be aware of the cultural elements.

THE MISSING DIMENSION

Geo-specific EFT is the missing dimension in EFT. Though Classic EFT has a vast positive impact, it can face resistance in the form of cultural and religious beliefs. Geo-specific EFT aims to add that missing dimension. In other words, we are all humans and we all have hunger, need for love, anger, wear clothes, fall sick but the way we do all this and deal with all this differs from place to place. Even facial expressions of love, anger, hatred differ from culture to culture.

We are all familiar with the famous adage “One man’s medicine is poison to another”. Although EFT is completely safe, the essence of the adage elucidates the needed customized affirmations that are specific to the clients adhering to certain geography. Maybe medicine is a medicine but it may not appeal to some just like music which is called universal language, whereas Mathematics is the same everywhere. This is because Mathematics deals with modules and when you tell two people from any part of the world to add or multiply the numbers, the answer will be the same. But if you tell two people from different countries to explain their feelings about love or anger, their reactions will be totally different even when they speak in English and this is the key that GSE aims to

“But if you tell two people from different countries to explain their feelings about love or anger, their reactions will be totally different”

unlock; the difficulties in presenting therapy to clients from different culture or language. Geo-specific EFT also helps in sensitively dealing with clients from your own culture.

Culture and religion play an important role in the conceptualization of emotional states. This understanding will bring about an increased sensitivity thus playing a crucial role in healing. Language plays the key role in the healing process. The cultural and religious factors will aid in making tailored affirmations.

The intention of GSE is not to make right and wrong judgments but to be sensitive to the differences. When we look at anything we have to see the context. Anything out of context cannot be understood and neither can it be healed.

This book intends to introduce you to these cultural variables and help you in gaining an insight into how culture influences emotional and psycho-somatic problems. It will increase your tolerance and sensitivity to these variables and will help you in using the cultural perspective to frame affirmations.

WHY TRANSLATING EFT SCRIPTS WON'T WORK?

Even though emotions are universal, the expressions are not. Simple translation will not work for people whose native language is not English. The affirmations have to be customized according to the culture and language of the person because each word has intensity and the intensity will vary from culture to culture. This will be discussed in detail in Chapter Seven.

“Even though emotions are universal, the expressions are not”

HOW IMPORTANT ARE THE GSE AFFIRMATIONS?

The dictionary meaning of Affirmation is — “Something declared to be true; a positive statement or judgment.” Example of an affirmation would be the famous quote by Emily Coue — “Every day, in every way, I am getting better and better”.

EFT affirmations

EFT statements called Affirmations differ dramatically from the traditional affirmations as outlined above. In EFT, the statement that we repeat, “Even though I have this problem, I deeply and profoundly love and accept myself”, is NOT to affirm the negative as mistakenly believed by many people, but to remove psychological reversal. The format of EFT statement requires acknowledging the problem and then accepting yourself. In contrast, the traditional affirmations are about affirming the positive aspirations as if they were true.

GSE affirmations

Geo-specific EFT focuses on what cultural and religious factors cause the ailing and how they can be tailored into healing. The “GSE affirmations” focus on the native expressions of the person and incorporate the cultural factors to bring about the transformation. One example would be “Even though I have this problem, I would like to take care of myself” (in Native language or English).

“Even though I have this problem, I would like to take care of myself”

Before we go further, let us begin by taking a look at how beliefs are formed as they play an important role in the formation of problems.

CHAPTER TWO

WHAT ARE BELIEFS?

Belief – A belief is an assumed truth; a truth accepted in the absence of facts. A belief is a strong attitude.

“Core beliefs are understandings that are so fundamental and deep” that people often do not “articulate them, even to themselves. These ideas are regarded by the person as absolute truths, just the way things are” (Beck, 1995, p.15).

Core beliefs influence the development of an intermediate class of beliefs which consists of (often unarticulated) attitudes, rules, and assumptions.

Attitudes are the predisposition to respond in a certain way. How we think, feel and act about an object, person, place or situation. For example when we see our parents eating and avoiding certain food, we develop the same tastes as kids; in the same way when we see them liking some people and disliking some, we develop similar attitudes towards these people. This changes as we grow up on the basis of, as and when we analyze these attitudes.

Most of our reactions to others are based on beliefs and perceptions formed early in life. When the child is very young he takes in information unfiltered. Let me explain how beliefs are formed with the help of the model of transactional analysis by Eric Berne.

Children are dependent on their caregivers, primarily their parents. Whatever they hear, see or feel are recorded straight without filtering. The reasoning part is not fully developed at that time. All the rules, laws, verbal and non-verbal expressions are recorded within. All these are taken as truth by the child.

Thomas Harris in his book, I’m Okay you’re Okay concludes that, “... the brain functions as a high-fidelity recorder, putting on tape, as it were, every experience from the time of birth, possibly even before birth” (Harris, 1967).

Beliefs can be positive as well as negative. Beliefs help us in navigating in the world as they provide a framework for thoughts, feelings and behaviors. Some examples of positive core beliefs are “I’m worthy”, “I can achieve this”, “and I’m capable”, “I’m loved”,

“... the brain functions as a high-fidelity recorder, putting on tape, as it were, every experience from the time of birth, possibly even before birth”

“I’m competent”. Some negative core beliefs can be “I’m undeserving”, “I’m helpless”, “Rich people are arrogant”, and “People are untrustworthy”. These negative beliefs may surface only during times of distress.

Beliefs can therefore help us as well as hinder our growth. Culture and religion influence our beliefs very strongly. They can help us during challenging times or even lead to formation and perpetuation of problems.

CHAPTER THREE

CROSS CULTURAL DIFFERENCES

Culture refers to norms, values, beliefs and attitudes that develop as a part of living in specific environment and this in turn “regulates behavior and emotions” (Tseng, 2001, p. 6).

Culture must not be confused with race, ethnicity and socio-economic status. These come under personal characteristics. There are many factors that are a part of our “subjective culture” such as our values, the way we communicate to others, parenting practices, child rearing practices, “family roles”, and “views regarding personal control, spiritual and religious orientations, and a lot more” (Betancourt & Lopez, 1993). Socio-cultural influences shape our attitudes and beliefs. The norms, beliefs and values will differ for each culture. People in different cultures have distinct perceptions about child rearing, what values to give to their children, how the children need to learn and be successful or meet life’s challenges. The hopes and expectations of parents shape the beliefs of their children.

“Socio-cultural influences shape our attitudes and beliefs”

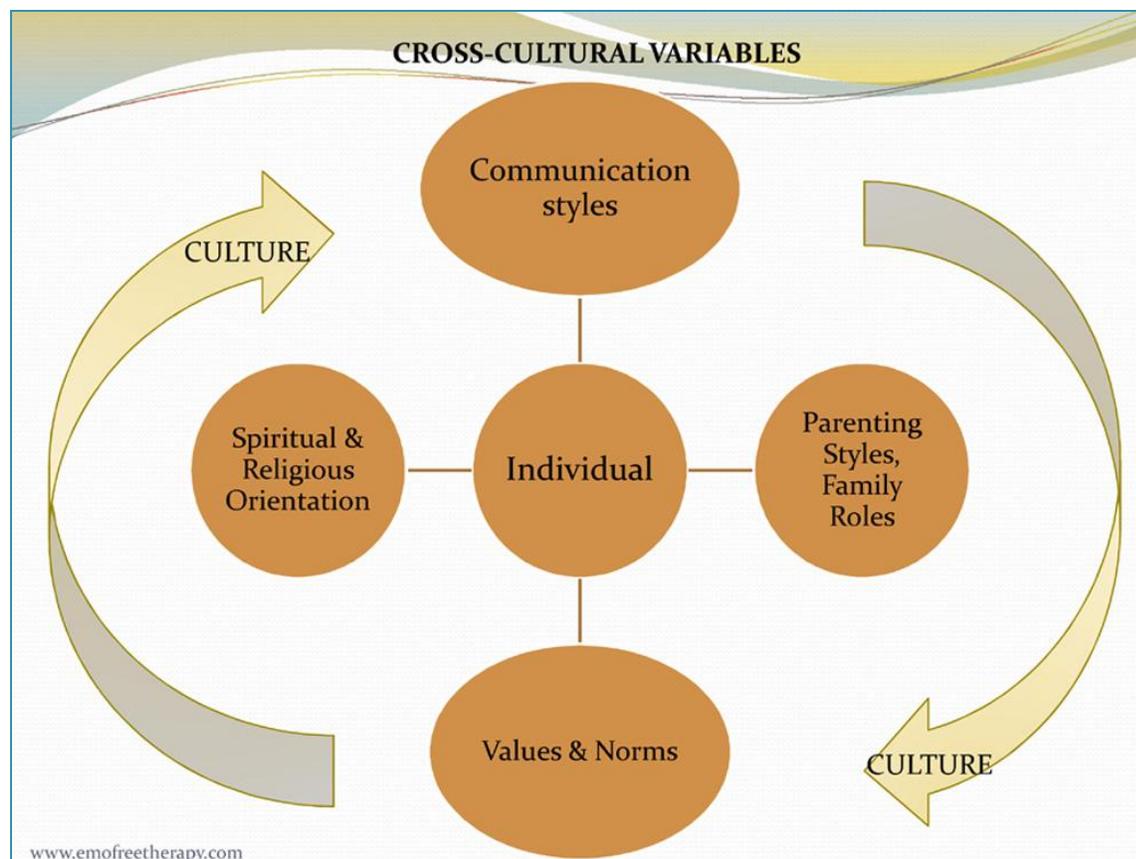
Day to day culture is pulled by the orthodox and modern. Culture varies from region to region within a specific country as well.

When we have problems with lifestyle, it means that the roots of the problem lie within the culture.

Geertz (1973) noted:

We are . . . incomplete or unfinished animals who complete or finish ourselves through culture — and not through culture in general but through highly particular forms of it

UNDERSTANDING CULTURAL VARIATIONS: RESEARCH & INSIGHTS



We will take a look at the way the psychological concepts and cultural practices differ in each culture.

The cultural background of a person affects these ideas, beliefs, memories, emotions & basic cognitive processes like reasoning, attention, perception. Cultures differ in how they perceive happiness, productiveness and many other “Labels” and “Categories” that we use. Despite similarities amongst cultures, a lot of variability exists.

“Cultures differ in how they perceive happiness, productiveness and many other ‘Labels’ and ‘Categories’ that we use”

For example, Japanese and Asians feel obligated to their parents for having given birth to them and feel responsible to take care of them; this is seen as respect in the community. Inability to do so can lead to tremendous guilt within the person. Also, in these cultures, children are taught to

be obedient to parents and this sometimes develops into fear of authority figures, later in life. In order to understand the problem, we need to know how the cultural concepts differ.

What may be seen as a normal phenomenon in one culture, can look completely incongruent in other cultures. A problem in east may not be a problem in west and vice versa.

COLLECTIVISM–INDIVIDUALISM

Research on individualism and collectivism is associated mainly with Hofstede and Triandis. Cultures vary in the meaning they give to private self or “how people understand themselves”. The “public self” refers to how an individual is seen by others, such as status, expectations of others, and impression management. “The collective self involves memberships in various social groups, from the family to an employing organization or ethnic group”. According to Triandis, the societies that focus more on individualism such as United States, highlight the private and public selves whereas collectivist societies such as Asian countries emphasize the collective self while downplaying the private self (Triandis, 1989).

It’s my understanding that, these two categories are not mutually exclusive. This distinction between these categories does not imply that a person from a collectivist culture does not have any sense of “self” or that a person from an individualistic background does not value his community. It’s in fact, a matter of degree.

Mio says that “group goals” are considered to be more important and given precedence in collectivist cultures than “individual goals”. Personal qualities and successes are more emphasized in individualistic cultures (Jackson, 2006, p. 106).

In collectivist cultures, people have the pressure to conform to a number of within-group behaviors whereas in individualistic cultures, there is less expectation from the group members and they share a flexible relationship with the groups.

Cousins (1989) and Ross and Nisbett (1991) found that Japanese people identified more with relating to others and gave more importance to other’s expectations than their own needs. In a study when they were asked to answer, “Who Am I?” they spoke about where they were employed, whereas Americans used statements that spoke more about personal characteristics. “Social context” was found to be more important for Japanese than Americans.

However, we know that each country doesn’t consist of a homogenous group of people.