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**The Religious Significance of the Satir Model :
Philosophical, Ritual and Empirical Perspectives**

by

Bonnie K. Lee

**Dissertation submitted to
the Faculty of Graduate and Postdoctoral Studies, University of Ottawa,
in partial fulfillment for the requirements for
the Degree of Doctor of Philosophy
in Religious Studies**

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To my mother,

Anna Maria, Pui Yin

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Events conspired such that two strands of my interest at the beginning of my doctoral program intersected: my natural interest in symbols and rituals and an invitation to learn about a model of family therapy developed by the late Virginia Satir by Satir trainers, Dr. Janet Christie-Seelye and Dr. Maria Gomori. With the trust and blessing bestowed on me by my thesis advisor, Dr. Marie-Françoise Guédon, I ventured out beyond the security of my study and my books between 1994-1998 to travel to fourteen Satir-based workshops from Ottawa to Winnipeg, Seattle, and one of the Gulf Islands of British Columbia. Entering the world of Satir culture as a stranger, and having to learn all I could about Satir's model from the inside was an adventure and life-changing experience. To Dr. Guédon, who initiated me into anthropological fieldwork which allowed me to develop many skills and experience a sea-change, my heartfelt thanks.

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ABSTRACT

The contribution of Virginia Satir (1916-1988) as a pioneer in the field of family therapy has been undervalued due to the lack of systematic writing about her theory and method. Over three decades, she relied predominantly on conducting workshops to transmit her ideas and to effect healing. Using a multi-methods research approach, this thesis exposes the religious root of the Satir Model from three perspectives: philosophical, ritual and empirical. The coherent ontology implicit in the Satir Model, and the similarity of Satir's concept of congruence to an understanding of salvation as integration with oneself, others and the "ground of being" are explicated, using Tillich's philosophical- theological categories as a framework. Victor Turner's anthropological model of ritual process is used to bring out the liminality, symbolic enactment, oral discourse, deconstruction and reconstruction in Satir's workshops which functioned as vehicles of personal and social transformation. Finally, the theoretical perspectives are tested against quantitative empirical data collected on two scales developed for this purpose, the *Congruence Scale* and the *Satir Experience Scale*. Intrapsychic-Interpersonal, Spiritual, Creative and Communal factors emerge as four dimensions in the *Congruence Scale*. Participants' subscores on these factors indicate systemic interrelationships of the four dimensions. Two factors, the experience of Spiritual Significance and Human Significance, emerge from the *Satir Experience Scale* as dimensions experienced by participants in Satir workshops. Exposure to the Satir Model is found to be related to an increase in congruence and increase in the

experience of spiritual and human significance, providing initial indication of the efficacy of the Satir Model. Synthesis of the theoretical and empirical findings demonstrates that Satir's vision articulates a holistic ontological framework with an aim towards congruence that is facilitated through workshops functioning like rites-of-passage. A case is made for typing Satir as a "prophet" figure according to Max Weber's sociological definition of a leader who, working outside of mainstream institutions, introduces a new centre of revitalizing, rehumanizing values and practices to a society in distress. In its coherent worldview, ritual practice, and effectiveness in mobilizing a population toward congruence leading to personal, social, communal and spiritual reconnectedness, the Satir Model finds continuity with the transformative impulse of the prophetic strain of religion, and yet is innovative in its contemporary cultural expression.

Chapter One

INTRODUCTION

Statement of the Problem

Virginia Satir (1916-1988) was an American pioneer and major figure in the field of family therapy (Becvar and Becvar 1996; Goldenberg and Goldenberg 1996; Guerin and Chabot 1997; Hoffman 1981; Luepnitz 1988; Nichols and Schwartz 1998; Sprenkle, Keeney, and Sutton 1982). She was a founding contributor in the family therapy movement that represented a revolutionary shift in conceptualization and treatment in mental health in the United States in the 1950s and 1960s. Based largely on systems theory in its early development, family therapy challenged the atomistic focus of the dominant psychoanalytic medical model of the time. The only woman among the founding fathers in family therapy, Satir is acknowledged as one of the field's originators with the "greatest influence in the first decade of the family therapy movement" (Nichols and Schwartz 1995, 34), and one of family therapy's "earliest and most charismatic leaders" (Goldenberg and Goldenberg 1991, 133). Despite these accolades, Satir remained a comparatively marginal figure in the family therapy field. Her success was cited mostly in historical terms and commonly attributed to her personal "warmth", "artistry" and "charisma" as a clinician, but not in terms of any substantive contribution to theory (Guerin and Chabot 1997, 205; Nichols and Schwartz 1998, 43; Schwartz 2000, 230).

The full range of Satir's ideas and innovations have not been adequately documented and appraised in family therapy, evidenced by the representation of her work and contributions in family therapy textbooks (Becvar and Becvar 1996; Goldenberg and Goldenberg 1996; Nichols

and Schwartz 1998). In these texts, it is mainly Satir's early work on family "communication" that is cited. She is referred to as a representative of the "humanistic" and "experiential" school in family therapy, focusing on "emotional experiencing" (Nichols and Schwartz 1998, 186). These attributions and citations represent a narrow understanding of Satir's contributions. What is overlooked is the evolution of her work in the latter decades when her model came of age in the 1970s and 1980s. A possible reason for this oversight is that Satir chose demonstrations and workshops to disseminate her ideas, rather than through the avenue of academic writing and publications. Satir's model in its maturity includes but goes beyond "communication" and "emotion" to an integrative, systemic understanding of the person that addresses cognitive, existential and spiritual dimensions. An articulation of the worldview and multi-dimensionality of Satir's model has just begun to emerge in literature written by those who studied with her and knew her work well (Satir, Banmen, et al. 1991; Loeschen 1998). Nichols and Schwartz (1998, 14) rightly admit that while certain leading lights in family therapy have been justly recognized through their writings, Virginia Satir is one among those "whose contributions have been underappreciated because the power and wisdom of their work was never really distilled in writing." This under-valuation of Satir's contribution has been similarly noted by others in the family therapy field (Cheung 1997; Duhl 1989; Luepnitz 1988; McGoldrick 1989). Currently, a vacuum exists in the scholarship and critical analysis of Satir's model and its contributions. To fill this gap, this thesis proposes to use the lenses of religious studies to elucidate the substance, scope and unity of Satir's theory and method. It is believed that such a study would lead to a fuller understanding of Satir's opus. Using Paul Tillich's philosophical theology, Satir's implicitly coherent religious philosophy will be exposed. Victor Turner's anthropological model of ritual

will illuminate the function and import of Satir workshops. An empirical study of Satir workshops participants' experience of Satir's model will corroborate the theoretical analyses. This will initiate a reappraisal of Satir's contribution to family therapy and contemporary culture in light of the Satir Model's human, cultural and religious significance.

A Maverick and An Anomaly

Satir referred to herself as a “maverick” (Kramer 1995, 168) who thrived on experience and observation, inventing her own tools and vehicles for what works best to effect human change rather than relying on established theories and practices. Murray Bowen, one of family therapy's founding psychiatrists, reportedly said that Satir “gets to all the right places by the wrong means” (Leupnitz 1988, 56), a double-edged comment on Satir's inventive unconventionality and defiance of the status quo. Indeed Satir's departure from mainstream academic, therapeutic language and procedures have served her both positively and negatively.

Uninterested in seeking legitimation through scientific research and academic publications, Satir devoted her energy to writing in the vernacular (Satir 1970, 1972, 1976, 1978, 1988), staging workshops, granting scores of interviews and using video technology as vehicles to reach the public in many parts of the world. Taking therapy out of stuffy clinic rooms on to the stage with all the excitement of theatre, Satir was especially noted for her “inspiring family therapy demonstrations (often billed as ‘the Satir experience’) around the world” (Goldenberg and Goldenberg 1985, 159). Her preference was to use the spoken word and experiential enactments over academically written texts for the dissemination of her ideas. Thus Satir falls into an oral, performative tradition of communication with premises and effects that differ from

those of a textual tradition.

A comprehensive systematic documentation of Satir's therapeutic ideas and methods appeared only posthumously in the book *The Satir Model: Family Therapy and Beyond* co-authored with her colleagues (Satir, Banmen, et al. 1991), three decades after her first groundbreaking text in the field, *Conjoint Family Therapy* (1964). Satir's language was curiously out of step with the abstract scientific jargon in the family therapy field that was oriented to establish itself as a scientific discipline in the 1970s. Impersonal systems terms like "feedback loop" and "homeostasis" were replaced by Satir with words that are humanly meaningful. She spoke unabashedly of "the shining light of the spirit", "love", "hope", and human beings as "miracles" and "unique manifestations of life". A language that carries more overtones from the discourse of religion than that of science rendered her suspicious to her more scientifically-inclined colleagues.

A meeting of family therapists in Venezuela in 1974 was a watershed in Satir's involvement in the field of family therapy (Pittman 1989). A growing unease developed concerning the future direction for the youthful field of family therapy, between Satir's impassioned style and the more logical, structural approach espoused by Salvador Minuchin. Minuchin led with his protocol for family therapy as a science requiring skills, order and rationality, while Satir spoke for the "healing power of love, and the salvation of humankind through family therapy" (Pittman 1989). In 1974, the pendulum was on the side of rationality and science rather than spirit.

In a memorial tribute to Virginia Satir, friend and colleague Bunny Duhl argued that it was not that Satir "deserted" the field of family therapy. Rather it was that "the field Virginia

helped create could not contain her” (Duhl 1989). Those who had experienced working with Satir first hand saw her as a “visionary” whose work extended beyond the borders of family therapy carrying a larger social and global significance (Brothers 1991; Loeschen 1998; Satir, Banmen, et al. 1991, 327-335). Satir engaged millions in her workshops over several continents. She applied the principles of her model of family therapy to working with political and judicial systems from Manitoba to California to the former Soviet Union (Duhl 1989, 109; Satir, Banmen, et al. 1991). Her vision was to work towards “congruence” to release human vitality and potential, and to foster a greater openness in communication and deepened respect for the dignity and worth of persons. Hoping to bring about world peace, she expanded her work with individuals and families to the larger contexts of community and the global family (Satir, Banmen, et al. 1991, 327-335). To these ends, she founded the Avanta Network, an organization to which she donated her estate so that it might continue her work in its mission toward “the goal of human connectedness and healing in the world” (Satir, Banmen, et al. 1991, 333). In the words of anthropologist Jean Houston, Satir “anticipated a need for and created patterns for a deep healing in the twenty-first century for cultures and nations as well as individuals and families” (in Dodson 1991, 187).

Satir was assessed variously according to different standards and criteria. What was unanimous was that she was not considered “mainstream” in the therapeutic culture. She appeared to mix the categories of science and religion, psychology and spirituality. She crossed institutional boundaries in conceptualization, discourse and practice.

Satir was perceived as an anomaly in family therapy perhaps because she was ahead of her time. The Zeitgeist that marks the opening of the twenty-first century is ostensibly different

from that of the 1970s and 1980s. Most notable is the current worldwide resurgence of interest in religion and spirituality, including the discipline of psychology (Richards and Bergin 1997; Wulff 1997, v). After decades of disrepute, religion and spirituality now have become respectable areas of inquiry within psychology and psychotherapy, and not only in terms of religion's detrimental effects, but also its positive effects on psychological well-being (Richards and Bergin 1997; Pargament 1997; Shafranske 1996; Walsh 2000). The time has come to rethink the Satir Model in a contemporary climate that is open to inter-disciplinary inquiry, exploration of spirituality, and a renewed dialogue between psychology and religion.

Psychology and Religion

The linkage between psychological and religious inquiry is by no means new. Religious, philosophical and cultural implications within psychology and psychotherapy have engaged major classical psychological theorists from Sigmund Freud and Carl Jung, to Erich Fromm, Viktor Frankl, Rollo May and Abraham Maslow. Among psychological theorists, Freud and Jung, in particular, have claimed the attention of scholars of religion because of the radical questions they raised about the human condition and society (Dourley 1981, 1984, 1992, 1995a; Forsyth 1989; Homans 1970, 1979, 1989; Proffoff 1956; Rieff 1966). It has been observed that implicit assumptions about human nature, the human condition and human fulfillment are contained in modern clinical psychologies and psychotherapies (Browning 1987; Frankl 1967; Tillich 1961). In order for these implicit assumptions embedded in clinical psychological theories and the psychotherapies to be subjected to critical analysis and appraisal, they need to be brought into the open and made explicit (Browning 1987, Tillich 1961). Furthermore, religion and

clinical psychology have a common vested interest in how change or transformation can be effected towards the goal of human fulfillment. "Academic psychology has willingly sacrificed an important dialogue with history, with the humanities, and with religion in its quest for identity among the natural and social sciences" (Taylor 1992), even though such a dialogue would have enhanced our understanding of our fundamental and perennial human concerns.

Beginning in the 1960s, the use of cultural anthropological research methods and models have added new tools and perspectives to the field of religious studies. In the area of psychology of religion, Robert Moore (1984) proposed that models from cultural anthropology could well offer fresh insights into our understanding of core religious and psychotherapeutic processes of transformation. In particular, Moore encouraged the use of ritual models to enhance our appreciation for how psychotherapeutic and religious processes overlap, a project that promises to benefit both disciplines.

This thesis will utilize resources from religious studies to delineate the character of the Satir Model and its contributions. Specifically, the philosophical theology of Paul Tillich and the ritual process model of anthropologist Victor Turner will be used to analyze the Satir Model, corroborated by an empirical study based on participants' reported experience of Satir workshops and the Satir Model. The Satir Model's religious root and broader cultural significance will be disclosed in terms of its goal, process and efficacy.

Defining Religion and Spirituality

Words mutate in their meaning and connotations over time. Furthermore, words assume different meanings in different academic disciplines and to different individuals. Religion and

spirituality are a pair of words whose meanings have been in flux in recent years and are in need of clarification (Zinnbauer, Pargament, et al. 1997). Etymologically, the word religion comes from the Latin root *ligare*, meaning “to bind” or “to connect”. Spirituality comes from the Latin word *spiritus* meaning “breath”. In contemporary cultural usage, the term religion is generally associated with organizational and institutional beliefs and practices, whereas spirituality is understood in individual and experiential terms, such as in relating to a higher power (Wulff 1997, 5; Zinnbauer, Pargament, et al.1997). Although spirituality is part and parcel of religion in some usage, a disjunction between spirituality and religion is implied in others (Wulff 1997, 5-7; Zinnbauer, Pargament et al. 1997). A more polarized definition of spirituality and religion is found among those who tend to have a negative view and experience of religion, and for whom the word religion carries distinct authoritarian and institutional connotations (Zinnbauer, Pargament, et al. 1997).

The polarized spiritual/ religious demarcation is more characteristic of the fields of psychotherapy and family therapy than the field of religious studies. Religion, as defined in the field of religious studies, has traditionally included individual, communal, historical, institutional and symbolic expressions. Thus, the word “religion” or “religious” has a broadband meaning that contrasts with its more recent narrower institutional connotations. As Zinnbauer and his colleagues (Zinnbauer, Pargament, et al. 1997, 563) point out, “Religion in its broadband sense includes both the personal and the institutional, the traditional and the progressive, the helpful and the harmful.”

The word “religious” as used in this thesis refers to the transformative function of religion as it is understood theologically, ritually and practically. The term “religious” therefore takes on a

broad meaning that includes the personal, interpersonal, communal, symbolic and spiritual. “Spiritual” is then one dimension of the “religious”, and is a narrower term and a subset of the larger and more complex phenomenon of religion. At the risk of provoking some controversy with the current trend that favours the use of the word “spiritual” with its more positive connotations over “religious”, I will maintain the term “religious” in my discussion of the Satir Model for (1) the broadband inclusivity of the term embracing multiple dimensions, including the spiritual, (2) the continuity of usage within the the academic discipline of religious studies, and (3) as a challenge to the prevailing narrowed understanding of what the complex phenomenon of religion actually encompasses.

Defining the Satir Model

As early as 1964 in her book *Conjoint Family Therapy*, Satir referred to her concepts and practices as a "model". more precisely, a "growth model" that is based on "process" (Satir 1983, 229-230, 233-234):

The growth model is based on the notions that peoples' behavior changes through process and that the process is represented by transactions with other people and with the various parts of oneself...health develops when the system is changed to permit healthy responses and communication (Satir 1983, 233-234).

The concepts of "growth" and "process" remain integral to Satir's work with individuals and families over the next three decades. Process implies movement, transactions, "how" rather than "what" (Satir 1983, 229-230). By process, Satir meant working not only with content, ideas, and problem-solving, but with the moment-by-moment, bodily, energetic changes in how a person experiences himself and in relation to others. In *Conjoint Family Therapy* (1964), Satir's

understanding of systems, communication, self-esteem, human potential and worth were laid down as the foundation of a therapeutic model. A model implies a coherent relationship among various constructs and variables.

In the 1980s, Satir referred to her set of beliefs about human beings, health, and the process of change as the Human Validation Process Model (Satir 1986a, 282). She also articulated two views of the world, which she called the "Hierarchical Model" versus the "Growth Model" (Satir, Banmen, et al. 1991, 14-15). These two worldviews reflect two sets of contrasting assumptions and definitions of a person, a relationship, an event and an attitude towards change (Satir, Banmen, et al. 1991, 14-15).

The Satir Model: Family Therapy and Beyond (Satir, Banmen, et al. 1991), the most comprehensive text on Satir's opus to date, describes in one volume Satir's worldview, key beliefs, concepts as well as her techniques and vehicles for therapeutic change. Included in *The Satir Model* is also a description of the organizations she founded, the International Human Learning Resources Network and the Avanta Network.. For the purpose of this thesis, the Satir Model is defined as the opus of Satir's lifework that encompasses the body of her beliefs and worldview, the workshops, the therapeutic vehicles and practices she developed, and the Avanta Network, the organization she founded to continue her mission.

Review of the Literature on the Satir Model

A review of the literature about Virginia Satir and the Satir Model indicates that most books, articles and dissertations concentrate on Satir's therapeutic ideas and techniques in a clinical context (Andreas 1991; Barton 1992; Brothers 1996; Chan 1996; Braverman 1986;

Englander-Golden and Satir 1990; Freeman 1999; Gross 1994; Loeschen 1991, 1998; McLendon 1999; Nerin 1986, 1993; Satir, Bitter, and Krestensen 1988; Woods and Martin 1984). Other research about Satir focuses on the effectiveness of the Satir approach applied to different populations (Bozeman 1985; Morgan 1992; Harwood 1992; Serrano 1995; Yuen 1980). Comparative studies of the Satir Model with other family therapy models (Howard 1988; Winter 1993) and integrating the Satir's model with other models (Enat 1988) have been reported. However, writings addressing the theoretical basis of Satir's work (Cheung 1997) and its spirituality (Kramer 1996; McLendon 1996) have only begun to appear in the last few years. Although the centrality of workshops to the Satir Model has been noted (Duhl 1989; Goldenberg and Goldenberg 1985; Luepnitz 1988; McGoldrick 1989), no single study has yet been conducted on the significance of the Satir workshop phenomenon and the outcome of these workshops.

A review of the literature about Satir and the Satir Model indicates at least three important areas in understanding the significance of the Satir Model that have not been adequately treated: (1) the theoretical and philosophical basis of the Satir Model; (2) the significance of Satir workshops as a medium for the model's dissemination; (3) outcome indicators on the efficacy of the Satir Model using an instrument based on Satir constructs. This thesis aims to contribute to these research lacunae through its analysis of the Satir Model's religious significance.

Implicit Religious Features of the Satir Model

Four features of Satir's model suggest an implicit religious underpinning. These are: Satir's language, Satir's conceptualization about the human quest and the human condition, the

scope of Satir's aims, and Satir's intended audience of a universal humanity.

First, Satir's discourse contains religious language, imagery and allusions that speak of spirit, spirituality and the "sacredness" of human beings (Satir 1986b, xi; 1987, 24). Connection with the "life force" is central to Satir's understanding of the human being. In Satir's view, people have "souls" and "for years, the science of psychotherapy disregarded the soul, which it considered to be the realm of organized religion" (Satir and Baldwin 1983, 160).

Second, Satir raises fundamental and universal questions about the human condition, human suffering and human yearnings. Satir does not adopt a clinical nomenclature or stop at the level of therapeutic techniques, clinical observations, and symptom alleviation. Rather she addresses radical, existential questions and seeks to present a coherent vision of human nature and a means of transformation that could lead to human fulfillment.

Third, Satir expresses a vision of human transformation that is personal and familial and also communal and global. Her vision is grand in scope and intention and extends beyond the narrow sense of clinical "therapy" or "treatment".

Fourth, the implicit audience in Satir's model is a universal humanity. Satir's audience is not limited to a professional elite, but she addresses a broad audience as it is her aspiration to move a critical mass of humanity towards what she calls a "congruent" way of being (Satir 1988, 371). Taken together, these four characteristics of the Satir Model suggest the appropriateness of a religious framework for the analysis of its significance.

Purpose of the Thesis

The purpose of this thesis is to demonstrate that the Satir Model is rooted in a religious significance implicit in its philosophy, workshop process and the function it fulfills. Satir's central construct of congruence as a movement towards integration in the three intrapsychic, interpersonal and universal-spiritual dimensions will operate as a leitmotif linking the philosophical, ritual and empirical explorations of this thesis. Acting as a viable contemporary solution in its philosophy and workshop process to humanity's universal yearning for wholeness that parallels religious formulations and ritual process, the Satir Model is a religiously significant cultural phenomenon.

This thesis aims to demonstrate that: (1) the goal of the Satir Model, congruence, parallels Tillich's concept of essentialization as the goal of religion, (2) Satir workshops as a vehicle for facilitating a process towards congruence parallels Victor Turner's ritual process for transformation, and (3) workshop participants experience greater congruence as a result of exposure to Satir workshops and the Satir Model.

Multiple Methods Research

The use of multiple methods in a single study represents a contemporary, postmodern approach to research which is increasingly endorsed by postmodern, feminist, education and religious studies scholarship (Creswell 1994, 173-192; Reinharz 1992, 197-213; Scott and Simpson-Housley 1991, 177-193). The underlying premise is that multiple methods and perspectives will yield a more comprehensive and balanced view of the subject than any single method alone. No single privileged disciplinary method needs to be imposed on the subject of

study. Rather, the choice of methods is determined by the requirements of the subject, so that the best tools can be selected to draw out what is germane to its analysis. This thesis uses the multiple methods of (1) textual and content analysis of Satir's texts and videotapes, (2) field work in Satir workshops involving participant-observation and interviews, and (3) quantitative research to gather data of participants' experience of the Satir Model.

The Satir Model cannot be discretely separated into theory and practice, as it is a theory-in-practice. As Bunny Duhl observes, the Satir Model is a "theory-in-action" (Duhl 1989), and not theory expounded in written texts. The theory or philosophy of the Satir Model is communicated largely through short lectures and comments interwoven with her workshop enactments and demonstrations, using simple language and metaphors to convey complex ideas. The Satir Model relies on workshop experience for the transmission of a view of the world. Therefore, Satir's theory makes the most sense when experienced, and its depth is revealed in enactment.

As a new-comer to the Satir Model at the beginning of this research, I developed my knowledge of the model primarily from workshop attendance, interviews and conversations with those who have experienced Satir and the Satir Model first hand, and expanded later with the viewing of Satir videotapes and study of Satir texts. Fieldwork and textual analysis are both necessary and complementary for researching the meaning and import of the Satir phenomenon.

Fieldwork provided the opportunity to hear the voices and experiences of many Satir participants. Qualitative data from initial interviews served as the basis for the construction of a questionnaire used to study a sample of workshop participants' experience of the Satir workshops and the Satir Model.

In summary, multiple methods research reflects a commitment to thoroughness in

examining a complex phenomenon and a desire to be responsive to the people and subject studied as the research evolves (Reinharz 1992, 197-213). The merits of multiple methods research are: (1) comprehensiveness that comes from the complementarity of perspectives made available through different methods (Greene, Caracello and Graham 1989), (2) refined validity of interpretations through access to different facets of a phenomenon and different layers of information. The term “triangulation” (Denzin 1978) is used for research that uses a combination of methods for the study of the same phenomenon. Greater clarity and validity can be derived from data collected from different sources and with different methods. The data can converge, contradict and compensate for each other, leading to more refined interpretations (Jick 1979), and finally, (3) multiple methods research stimulates interdisciplinary conversations better than a single, discipline-centred traditional method.

In summary, the philosophical perspective on the religious significance of the Satir Model is based on textual and content analysis of Satir's writings and videotapes; the ritual perspective is based on fieldwork involving participant-observation, interviews and content analysis of videotapes of Satir workshops; the empirical perspective is based on quantitative research methods to tap into workshops participants' experience of the Satir Model. Details of the methods used in this thesis will be further elaborated in each of the chapters.

Structure of the Thesis

This thesis seeks to expose the religious root implicit in the Satir Model in terms of its philosophy, workshop process and effects experienced by participants. Using Paul Tillich's philosophical theology and Victor Turner's model of ritual process, the religious substance and

import of the Satir Model will be brought into view. Workshop participants' experiences will be elicited by quantitative empirical measures. An outline of the thesis is as follows:

Chapter One --- Introduction situates Virginia Satir as a pioneer and major figure in the family therapy field. The problem of Satir's under-representation and under-evaluation in family therapy is defined. A literature review of research on Satir and the Satir Model is provided, followed by a statement of the purpose, methodology and structure of the thesis.

Chapter Two — A Brief History of Virginia Satir and the Satir Model gives a brief history of Satir and the Satir Model to situate the Satir phenomenon in its historical context.

Chapter Three — The Religious Significance of the Satir Model: A Philosophical Perspective analyzes the religious significance of the Satir Model from a philosophical perspective using Paul Tillich's systematic philosophical theology as a framework. Parallels are drawn between Satir's core construct of congruence and Tillich's core concept of essentialization as the convergent goal of therapy and religion. The multidimensional unity of the person encompassing three central dimensions of the interpersonal, intrapsychic and universal-spiritual is discussed. A case will be made for the religious significance of the Satir Model in terms of its claim to the spiritual nature of humanity, and its goal of congruence as restoring intrapsychic, interpersonal and universal-spiritual harmony as the essential order of existence.

Chapter Four — The Religious Significance of the Satir Model: A Ritual Process Perspective illustrates the implicit ritual process qualities and process in Satir workshops based on anthropologist Victor Turner's model of ritual process. The three phases of ritual and the significance of symbolic enactment that makes transformation possible are discussed. The point made is that Satir workshops fulfill a contemporary function of personal and communal

transformation characteristic of rite-of-passage. Workshops are not incidental but integral to the Satir Model's goal of congruence with personal, social and spiritual ramifications.

Chapter Five — The Religious Significance of the Satir Model: An Empirical Perspective presents empirical data and findings of workshop participants' experience of the Satir Model. It describes the development of two scales, the *Congruence Scale* and the *Satir Experience Scale* used to test out the construct of congruence and of Satir workshop experience as described in the philosophical and ritual chapters respectively. Factors pertaining to the construct of congruence on the *Congruence Scale* and factors emerging from the *Satir Experience Scale* are extracted, described and discussed. The comparison of congruence scores and Satir experience scores in relation to the degree of exposure to the Satir Model will be presented and discussed.

Chapter Six — Conclusion draws together the analyses from the three perspectives on the Satir Model: the philosophical, ritual and empirical to focus on the question of the Satir Model's religious root, function and import. Implications of the resulting expanded view of the Satir Model to family therapy and contemporary culture are discussed. Questions and directions for future research are outlined.

Chapter Two

A BRIEF HISTORY OF VIRGINIA SATIR AND THE SATIR MODEL

The biographical and historical material about Satir and the Satir Model in this chapter is based on a number of sources: interviews with Satir (King 1989; Kramer 1995; Russell 1986), Satir's writings (Satir 1986a, 1986b) and Avanta documents (Avanta 1996; Kelly 1996; Suarez 1999). The first part of this chapter will give a biographical account of Satir's early life and development. The second part will focus on the development of the Satir Model as Satir's identity became increasingly intertwined with and inseparable from the therapy model she developed and the Avanta organization she founded.

Early Biography

Childhood

Virginia Satir, nee Pagenkopf, was born to first-generation German American parents in the small town of Neillsville, Wisconsin in 1916. The eldest of five children, Satir assumed responsibilities early for her twin brothers born eighteen months later. After the birth of the twins, a sister and another brother were born. Satir remembered her parents' discord, and at the age of five, she decided that she wanted to be a "children's detective of parents" (King 1989, 17).

Satir grew up on a farm and had a "love affair with growing things" and a "love of beauty" from being close to nature and animals (King 1989, 18). This laid the ground for her work with people, whom she regarded as the most important growing things in the world (King

1989, 18).

A precocious child, Satir was an avid reader at an early age. Despite the fact that her parents had very little education, they encouraged curiosity and education. Satir said she was allowed to examine and concoct anything and was seldom criticized for her mistakes. When a cake she made turned out hard as a board, her mother suggested making a lemon pudding sauce to put on it. Satir learned early the “add on” approach to change — one does not have to undo past learning but can simply add to it a new perception or perspective to make a difference.

Satir remembered many arguments between her parents over religion. The underlying issue was that her father felt that her mother put her interest in religion before him. Satir attributed her early antipathy toward religion as stemming from witnessing her parents’ arguments over religion, but she later realized that it was really the rigidity of their attitudes that showed up in their religion. Satir was the only child baptized in the family, in accordance with her father’s wishes, although he never went to church. Her mother was a staunch Christian Scientist and Satir went to Christian Science Sunday school and learned “dogma”, and also about “a loving God” (Russell 1986, 6; Satir, Stachowiak, and Taschman 1975, 207). She learned that churches were made up of the people who formed them. She distinguished between “the neurotic use of religion” by people and the teachings of Christ, Buddha and other religious figures who preached about “the holiness of man, the divinity of man” (Satir, Stachowiak, and Taschman 1975, 207). Her interest was not in religious beliefs but in how beliefs informed people’s behaviour and coping process (Satir, Stachowiak, and Taschman 1975, 207).

Satir was often sick as a child. When she was five, she developed appendicitis and nearly died. Her Christian Scientist mother did not believe in medicine and would not consider taking

her to the hospital. Finally, it was her father who took her, but she was in the hospital for several months. Not long after, Satir suffered from a severe ear infection which rendered her deaf for two years. To compensate, Satir developed a keen ability to observe people and how they communicated and she learned to make connections with people beyond the verbal level, skills that were to become highly important in her therapeutic work.

Education and Training

Satir was an ambitious child who excelled in school. She finished high school before the age of sixteen and entered teachers' college. As a teacher, and later a school principal, she was not satisfied with a nine-to-five job. In the evenings she visited her students' families to understand the context of their problems and behaviour. This experience opened her eyes to the effects of parents on the lives of their children. Satir's search for a deeper understanding of human beings led her to enter graduate school in psychiatric social work. To her disappointment, Satir found that the medical-psychoanalytic model taught her a lot about ill-health, but next to nothing about how to bring about health. Her intuition told her that she could not help people by labelling and focusing on their problem and "scolding" them out of it (Satir 1989, 22). What she thought was needed was an approach in healing that focussed on the strength and resources in people.

Development of the Satir Model

Several nodal points mark the development of Satir's core ideas, practice and organization which constitute the Satir Model. Each nodal point represents Satir's departure from an existing model of theory and practice, organization or institution. Each of these steps leads to a

further differentiation from existing model and to the formation of a model that is uniquely Satir's.

Departure from the Medical-Psychoanalytic Model (1951-1958)

In the 1930s and 40s, psychoanalysis became institutionalized in the United States (Berger 1965). The psychoanalytic orientation dominated the structures of medical psychiatry and its network of training, research and treatment organizations. Psychoanalytically-derived concepts increasingly permeated American institutions such as law, religion, literature, media as well as everyday life (Berger 1965). Medical psychiatry's system of classification and labelling that objectifies and classifies the human person with a focus on deviancy was questioned by some mental health professionals (Bettelheim 1983; Szasz 1961, 1984). Satir was not alone in her questioning of the medical-psychiatric model. Her faith in human potential resonated with the humanistic protest against psychoanalysis and behaviorism championed by Carl Rogers and Abraham Maslow in the 1960s (Satir, Banmen, et al. 1991, 5).

With six years of elementary and secondary school teaching and nine years of clinical social work practice in agencies behind her, Satir decided that working within the institutional framework of psychiatry was too restrictive. She started her own private practice in 1951 (Kramer 1995, 168). This gave Satir a free hand to experiment and invent, applying the freshness and astuteness of her own observations to human processes. Satir was committed to continuous discovery and gave priority to experience over what was written in books (King 1989, 21; Kramer 1995, 167; Satir 1986b, ix). Noting a schizophrenic client's progress unravelling in the company of her mother and other members of the family, Satir began to pay attention to family dynamics and their impact on individual members of the family (Satir 1986a, 280; Satir, Banmen,

et al. 1991, 2). Her insight into interrelated individual dynamics marked the beginning of Satir's treatment of families, family process and dynamics. Creating a new "context" for new learnings, coping and interactions to happen was what Satir inaugurated in her work with families and groups.

Satir's role as a woman and a non-medical professional in the 1950s worked to her advantage. Leaders and dissidents in social movements tend to come from the margins of society (Klandermans and Tarrow 1988. 1). Their marginal social experience and location in society give them a different vantage point from the dominant perspective. At first, Satir worked inconspicuously with what she called "rejects" of the system, a high-risk population (Satir, Banmen, et al. 1991. 4). In doing so, she was not competing with other professionals and posed no threat or competition to the system. "When they found out what I was doing, it was too late!" quipped Satir in one of her workshops (Satir 1992).

In 1955, Satir joined the faculty of the newly formed Psychiatric Residency Training Program of the Illinois State Psychiatric Institute in Chicago, where she taught the first courses in Family Dynamics, the forerunner of family therapy. She gained the support of a few physicians and her private practice was soon bursting at the seams (King 1989; Kramer 1995; Satir 1986b). She used a strategy of outreach and diffusion into systems while working as a consultant in schools, factories and hospitals, without being a permanent part of institutions.

Departure from the dominant medical psychiatric, psychoanalytic model of mental health treatment of the day to a focus on human resources and family dynamics marked this early phase of the development of Satir's model. Her therapeutic efforts were directed toward creating a context where old learnings and vulnerabilities can be accessed and new relevant ways to cope

with life's challenges can be developed. She worked with health, human potential and resources as her starting point. In emphasizing health, Satir's approach is an important differentiation from an institutionalized model of medical psychiatry (King 1989, Kramer 1995, Satir 1986a).

Departure from Academic Research (1959-1963)

In the 1950s, research on families with schizophrenic members was conducted independently at various centres in the United States. Among these researchers were the pioneers in family therapy: Murray Bown, Nathan Ackerman and Don Jackson. Upon reading Don Jackson's article entitled "Toward a Theory of Schizophrenia" (Bateson, Jackson, et al. 1956), Satir recognized a description of what she was seeing with families. She contacted Don Jackson, who invited her to join him and Jules Riskin to form the Mental Research Institute (MRI) in Palo Alto to research family communication and illness (King 1989, 26). Research and writing interested Satir less than training students and experiential work with families (King 1989, 26). Her *Conjoint Family Therapy* was published in 1964, a landmark family therapy publication that developed from Satir's class material in family dynamics at the Illinois State Psychiatric Institute in Chicago and her work at the Mental Research Institute (King 1989, 27; Kramer 1995, 172). Because Satir did not collaborate with her colleagues in research publications, her contributions to MRI and the beginnings of family therapy have often been underestimated. In her later interviews, Satir admitted to finding the atmosphere at MRI competitive, stressing one-up-manship and "bull fighting" more than genuine collaboration (Kramer 1995, 172-173). However, she was well respected by her colleagues (King 1989). In the words of Jules Riskin at MRI, Satir was "extremely creative, forceful, and charismatic. She was gifted in developing new ideas but not interested in the details of doing research. She was an inspirer" (King 1989, 26). In 1964,

Satir further defined her values and her path, and made the decision to leave for Esalen.

Departure from Esalen (1964 -1969)

Upon the recommendation of anthropologist and theorist Gregory Bateson, whom Satir came to know and respect in Palo Alto, she began visiting the Esalen Institute in Big Sur, California, a hotbed of counter-culture revolution in the 1960s (Kramer 1995, 173). Esalen was an experimental and experiential centre where people came to teach, learn and practise the latest techniques in the transpersonal field (King 1989, 27). It was home to such figures as Fritz Perls, Alan Watts and Ida Rolf. It was here that Satir said she learned about the “affective domain” and resources available outside of the mainstream — mind-body connection, hypnosis, right-brain resources, biofeedback, altered states of consciousness. These discoveries and resources Satir later incorporated into her model (King 1989, 27; Kramer 1995, 174; Satir 1986b, x). Satir became one of Esalen’s directors and conducted many week and month-long workshops there. Esalen provided a laboratory for training, learning and exploring what it means to be human. However, by 1969, Satir began to find that Esalen was too “off-balance” in the direction of feeling. Working with feeling became another “should” that Satir felt was limiting. Her preference was for utilizing both “thought and feeling” (Kramer 1995, 174-175). The importance of integrating both intellect and intuition, thought and feeling is reflected in the holistic nature of her model and in her meditations (Banmen and Banmen 1991; Satir, Banmen, et al. 1991). Satir departed from Esalen in 1969 for her own private practice, which she developed in the direction of training and seminars (Kramer 1995, 175).

Satir’s departure from Esalen marked a further development of her incipient model. While incorporating affective elements, she did not stop with affect, but took into account the

communicative, perceptual, cognitive, existential and spiritual dimensions that were to inform her integrative model.

Development and Mobilization of the Satir Model (1969-1988)

The next two decades, from 1969 to Satir's death in 1988, saw the development and deployment of the Satir Model in three essential aspects: (1) the articulation of its basic assumptions, beliefs and worldview about human beings, families and society; (2) the utilization of large-scale international workshops for the propagation of the worldview and interpersonal practices of the Satir Model; and (3) the formation of an organization for the continuation and dissemination of the Satir mission for promoting human worth and peace in human relations. In other words, her philosophy, praxis and organization crystallized into an organic unity during this period.

In 1961, Satir spoke about her decision not to re-marry after two divorces in order to devote the bulk of her life "toward what I perceived as a mission" (King 1989. 37). It is speculated that Satir shifted from a clinical to a workshop focus around 1964 to reach a wider audience through these workshops (Kelly 1996). Between 1964 and 1968, Satir continued to work some of the time at the Esalen Institute, giving leadership to Esalen's human potential development programs (Avanta 1996). At the same time, she started her travels around the world, giving workshops to groups and organizations, as well as running week and month-long workshops.

In 1969, Satir formed her "Beautiful People" organization, later renamed the International Human Learning Resources Network (IHLRN). It consisted of a group of people who had studied with Satir in her month-long seminars from all parts of the world who then came together

annually by invitation to further experience Satir and the Satir Model while sharing their skills and expertise in experiencing deeper levels of humanity. IHLRN celebrated its thirtieth anniversary in 1999 with a spontaneously developing program similar to what it has adopted since the beginning, the the week consisted of talks, group exercises and social activities. While this organization honours the work and values of Satir, and brings many adherents of the Satir Model together, it is not a key instrument to develop the training and dissemination of the Satir Model.

In the 1972, Satir founded and directed the Satir Family Camp. She combined cooking, hiking, camping and her love of the outdoors with work on communication and family dynamics. In 1977, Satir worked with the Sioux Indians in South Dakota for healing between native and non-native people (Kelly 1996, King 1989, 34).

Publication of Satir's book *Peoplemaking* in 1972 and its translations into many languages, including Japanese, Hebrew, Chinese, and Braille, resulted in hundreds of annual requests for her appearance in workshops and conferences. Five more books, some co-authored, appeared in the 1970s, addressing a lay and professional audience (Bandler, Grinder, and Satir 1976; Satir, Stachowiak, and Taschman 1975; Satir 1976, 1978; Satir and Baldwin 1983).

In 1976, at Satir's invitation, fifty people from the United States and Canada met at Forest Knolls, California, for several weeks of training and to explore the idea of forming an educational training organization (Satir, Banmen, et al. 1991, 332). It was here that Satir first grouped trainees into "triads", which she believed replicated some of the tensions and dynamics in one's family of origin. Hence, "triads" present an opportunity to re-work old dynamics into more nurturing present relationships. The trainees at the Forest Knolls training were sent to consult

with local agencies and to give workshops, focusing on teaching family therapy and communication (Kelly 1996, Satir, Banmen, et al. 1991, 332). In 1978, a formal organization was formed in Aspen, Colorado, first called the Humana Network, then changed to the Avanta Network. In 1979, Avanta made its public appearance in public with a large-scale benefit presentation in San Francisco's Grace Cathedral. It was no mere formal ceremony, but in Satir-style, Avantans flew in from all over the world to lead small group discussions and demonstrations.

By 1980, Avanta obtained its federal tax-exempt status with approximately a hundred members from the United States, Canada, Europe, South America and Asia. Avanta was dedicated to enhancing self-esteem, improving interpersonal communication skills, and providing a process model for personal and professional growth (Satir, Banmen, et al. 1991, 333). Satir was named "Director of Training" of this organization, rather than its chair or president.

In 1981, Avanta offered the first of its International Summer Institute training programs, also called Process Community, in Park City, Utah. These were workshops that combined didactic and experiential teaching and learning focused on process and personal growth. Individuals applied the Satir Model first to themselves and then to their professional work. Satir believed strongly that the self is the primary ingredient in any therapy, not concepts or techniques. Hence, the person of the therapist is the primary focus of her training.

In subsequent years, Process Community moved its training site to Mount Crested Butte, Colorado for four weeks each summer. Enrollment grew, with participants from all parts of the world. Using the Satir Model, triads of selected members of Avanta took on a major teaching and training role in the Process Community. These were experiences of intense human sharing and

new learning utilizing the Satir tools for a more humane and peaceful world (Kelly 1996). During her last few years, Satir devoted her efforts to videotaping her workshops for educational purposes at the Process Community and elsewhere (Satir 1992, 1998).

Satir continued to train members of the Avanta Network at their annual meetings and to build a community of support and cooperation among its members (Satir, Banmen, et al. 1991, 335) and Satir institutes and training programs were developed in many parts of the world. From 1985 on, Satir spent an increasing amount of her time working towards world peace. Her ideas and praxis found inroads into governments and bureaucracies through her workshops and presentations. Her name was widely known by many outside of the family therapy field.

Just before her death in 1988, Satir and her colleagues achieved her dream of having an impact on the former USSR, demonstrating her approach and vision in working with families to professionals and university faculty and students and organizing a peace session attended by over eight hundred people. Soon after her return from her USSR trip, Satir was diagnosed with pancreatic cancer. She died peacefully among family and friends in her home in Menlo Park, California, on September 10, 1988. Her ashes were interred at Crested Butte, Colorado. Most of Satir's estate and royalties were left to Avanta to continue her mission.

Satir's death was acknowledged and mourned in memorial services and obituaries around the world. In professional associations and journals, including the American Association for Marriage and Family Therapy, many paid tribute to her and her contributions (Satir, Banmen, et al. 1991, 329). In her lifetime, Satir was awarded four honorary doctorates, including the University of Chicago Gold Medal for Service to Humankind in 1975. In the same year, she received the Distinguished Service Award from the American Association for Marriage and

Family Therapy. She was president of the Association of Humanistic Psychology from 1982-83, and was appointed to the California State Commission to Promote Self-Esteem and Personal and Social Responsibility in 1987 (King 1989, 11, 33).

The Avanta Network (1988-2000)

The question has often been raised as to whether the Satir Model is based largely on Satir's charisma or whether it consists of a body of knowledge and method that can be learned to bring about the transformation of persons, families and society. The answer is probably both.

According to sociologist Max Weber, "charisma" refers to "a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities" (Weber 1946). The authority of a charismatic leader is one that is acquired outside of office or tradition. The legitimation of charismatic authority is derived from the successful performance of acts that are marginal or radical to the traditionally and legally legitimated system of authority (Weber 1946). Based on this definition, Satir can be described as a charismatic leader with the unusual personal, intuitive and creative qualities attributed to her (Bennett; Rolick; Sando. interviews 1998). The world-wide legitimation of her contributions was developed mostly outside of mainstream societal institutions through channels she created in her workshops, networks with organizations, videotapes, interviews and The Avanta Network of Virginia Satir.

With the death of its leader and helms-person in 1988, and stricken by grief over her loss, the Avanta Network at first floundered in chaos. Enrollment in the Process Community and other training programs dwindled, and with that, income (Avanta 1996). The Avanta organization had to come to grips with its collective identity after Satir's passing. Satir became a focal image and

symbol for Avanta as an embodiment of the ideals that gave birth to the organization and its identity. Her presence was often evoked at workshops, Avanta meetings and conferences (field notes, Workshops A, E and G).

The years 1990-1992 were a period of reorganization for Avanta as it negotiated its future direction and plans for the continuation of the Satir Model. In addition to Avanta's annual meetings, three Satir Conferences were held in 1991, 1994 and 1996, with speakers and workshops on Satir as well as other topics (Avanta 1996). These forums for face-to-face encounters gave validation, continuity and further development to the Satir Model. When Avantans met, many shared at a level of openness and intimacy of long-time friends and family (field notes, Workshops G and N) and many remained committed to the Satir vision they experienced with Satir and the Satir workshop communities.

The question of Avanta's identity and mission, the systematization and legitimation of the Satir Model and its dissemination appear to be Avanta's chief concerns at present. Grants and fellowships have been established by Avanta through the American Association of Marriage and Family Therapy towards research and publications on the Satir Model for the early 1990s. Videotapes of Satir in workshops were edited for educational purposes (Satir 1998). A more decentralized approach to training and education was adopted with trainers sent forth to different countries. This project was subsidized by research funds from the Satir Professional Development Institute of Manitoba in 1996 and Avanta, the Virginia Satir Network in 1998.

Chapter Three

THE RELIGIOUS SIGNIFICANCE OF THE SATIR MODEL:

A PHILOSOPHICAL PERSPECTIVE

Introduction

Although Satir was seen by her colleagues in family therapy as not being primarily concerned with theory (Guerin and Chabot 1997; Nichols and Schwartz 1998), this chapter will argue that a coherent philosophy underlies Satir's work around her concept of congruence. To make explicit the philosophical structure of the Satir Model, I will use the philosophical theology of Paul Tillich, pre-eminent theologian of the twentieth century (Livingston and Fiorenza 2000), as a framework to make evident the philosophical and religious significance inherent in the Satir Model. Satir's description of her therapeutic project bears some striking affinities with Tillich's description of the religious quest, despite their differing modes of discourse. Fundamental to their visions is the primary emphasis they place on the power and priority of the essential being in relation to the existential brokenness in the human predicament. In their essentialism, Satir and Tillich affirm an intrinsic order, potential and spirituality in human nature, the estrangement from which spells the beginning of human pain and suffering. Satir's congruence, understood as harmonization in three central human dimensions, namely, the intrapsychic, interpersonal and spiritual dimensions, is the goal of her therapeutic project. Tillich's essentialization, which he equates with "salvation" as the goal of the religious quest, is understood as the re-unification of primary ontological polarities in existence (Tillich 1957a, 166). The common quest of healing and religion is the restoration of congruence with self, others and the ultimate source of being to

their essential unity. This chapter seeks to demonstrate how the re-humanization and religious projects of these two leading figures from the therapeutic and religious worlds of the twentieth century coincide in a common vision of life intended as a systemic, multi-dimensional unity.

A. Paul Tillich and His Philosophical Theology

Paul Tillich (1886-1965), German-American philosopher and theologian, is considered by many to be one of the most influential of twentieth century theologians (Livingston and Fiorenza 2000). Born in Germany, Tillich taught theology and philosophy until 1933 when he was dismissed from his university chair at the University of Frankfurt due to his political activity and opposition to Hitler and National Socialism (Livingston and Fiorenza 2000, 140-141). After he emigrated to the United States, Tillich was invited to be professor of philosophical theology at Union Theological Seminary in New York City, also serving as professor at Columbia University until his retirement in 1955. He was then given the distinguished position of university professor at Harvard, followed by the position of special chair of theology created for him at the University of Chicago in 1962.

Tillich regards himself as a thinker who lives in the tension of pre-established boundaries such as those between theory and practice, theology and philosophy, religion and culture (Tillich 1967). Among twentieth century theologians, Tillich stands out in his serious interest in psychotherapy and his openness to carrying on a dialogue between theology and existential concerns expressed in contemporary culture. His philosophy searches out the common ground in existential and theological concerns (Tillich 1959). The inherent creative and healing possibility in secular views and practices is acknowledged by Tillich (Tillich 1963, 231). Ann Belford Ulanov, one of Tillich's former students and currently professor at Union Theological Seminary,

commends Tillich for “the large embrace of his thought and a generosity of spirit that took everything human with the utmost seriousness and openness” (Ulanov 1989, 131).

Since for many twentieth century intellectuals, traditional religious language has become inaccessible and irrelevant, translating the understanding of the human condition conveyed in the Christian message into terms that are meaningful to the contemporary intellectual was Tillich’s life work. Time and again in the course of his life and career, Tillich abandoned different forms of “provincialism”, extending terms conventionally separating “religious” and “secular” categories towards a larger existential and universal meaning and understanding (Thomas 1995, 18-19). In his “method of correlation”, Tillich begins with an analysis of the human situation and the questions of existence to correlate with the propositions of a theological and religious understanding of existence (Tillich 1951, 62). Philosophy, drama, literature, therapeutic psychology and sociology are seen as creative self-interpretations of the human situation in culture to be taken seriously by the theologian (Tillich 1951, 63).

Carl Rogers, the father of American humanistic psychotherapy, considered Tillich’s theological concepts congenial to the discoveries of modern humanistic psychology at many points (Rogers 1970). Likewise, existential psychotherapist Rollo May both contributed to and drew from Tillich’s existential understanding of anxiety in developing a framework for his existential analysis (May 1973). Tillich himself invites the support of “the practical explorers of man’s predicament, such as ministers, educators, psychoanalysts, and counselors” as contemporary theology’s “allies” to analyse the character of existence in all its manifestations (Tillich 1957, 27-28). More than any theologian of his time, Tillich was open to collaboration and dialogue with the new discoveries made by these practical “explorers” of the human condition.

Citing the lack of critical philosophical clarity underlying many schools of psychotherapy, Tillich calls for a “philosophical matrix” for psychotherapy that takes into account not only existentialist principles, but also their implicit reference to a larger essentialist framework, which in his view is implied in existential propositions (Tillich 1961). The hallmark of Satir's model is its emphasis on health, spirituality and human potential as the starting point of her therapy. Thus Satir's positive orientation suggests a compatibility with Tillich's essentialist philosophy which places its faith in the power and potential of humanity's original wholeness. Tillich's religious philosophy therefore presents itself as an appropriate framework to give further articulation and clarity to the implicit philosophical framework of the Satir Model.

B. Problems in Comparing Tillich and Satir

The problem posed by the task of comparing Tillich and Satir lies in the different domains of their discourse. Tillich is primarily a philosophical theologian steeped in the history of Western thought. His language is conceptual and abstract. Examples and concrete elaborations in his writings are rare. In his three volumes of systematic theology (Tillich 1951, 1957a, 1963), Tillich constructed a systematic architecture for his philosophical theology, elaborated in his other works (Tillich 1952, 1957b, 1959) and collections of sermons (Tillich 1948, 1955, 1956).

As described in the previous chapter, Satir began as a therapist working with individuals and families in distress. Her starting point was experience and observations. In fact, her motto was that if her own observations and experience contradict what is written in a book, she would throw the book away and give credence to her experience (King 1989). As mentioned in her biography, Satir was a teacher, school principal and psychiatric social worker, which gave her a privileged access to observations of human interactions and psychological dynamics, thus leading

to the charting of the frontier of what is now called family therapy. Satir eschews jargon and prefers to speak in layman's language that renders psychological knowledge meaningful and accessible to a popular audience. She prefers the vernacular, metaphors, aphorisms, stories, wit and drama to get her point across through the workshop medium. In using metaphors and enactments that engage the body, Satir demystifies complex academic, philosophical concepts and puts the experience of what takes a thousand words to explain within first-hand experiential grasp of ordinary men and women. Therefore, Satir's discourse aims to activate experiential and participatory learning. Because of the paucity of systematic written explanations within her work, Satir has been criticized for a lack of theory. In contrast to Tillich's systematic philosophical architecture, much of Satir's discourse is contextualized and particularized as commentary on the life narrative of individuals and families with whom she worked.

Tillich's intended audience is the intellectual elite in the institutions of church and academia. Satir's audience is a human plurality of professional practitioners across disciplines, including psychiatrists, psychologists, social workers, teachers, ministers, ordinary people and troubled families.

Despite their different backgrounds, the common ground shared by Tillich and Satir is the experiential base of their philosophical and therapeutic formulations. They both insist on speaking out of their experience of the human condition (Tillich 1996, 60; Satir in King 1989). Their method in this sense is existential. They develop their respective philosophical and therapeutic systems based on their own existential subjectivities and their phenomenological observations of human experience. To bridge the discourse that separates Tillich and Satir, I propose that we go beyond their language and metaphors to gain a sense of the experience to

which their discourse points. The analysis of this chapter will aim to highlight the points of commonality at an experiential level in their descriptions of human fallibility and wholeness.

C. Method

In this chapter, I will use Tillich's formulations as a philosophical matrix with which to draw out the implicit philosophical and religious assumptions in Satir's model. The argument will build on Tillich's and Satir's views of the human condition, their faith in an essential self, and their goal of restoration of an essential order in existence by a process Tillich calls essentialization and Satir calls congruence. The therapeutic project and the religious project thus converge in the goal of integration of estranged and divided ontological elements in existence.

Tillich's position will be taken primarily from his three volumes of *Systematic Theology* (1965, 1966, 1963), his salient works, including *Theology of Culture* (1959) and *The Courage to Be* (1952) and his sermons (1948, 1955, 1956). Satir's position will be drawn from her writings (1970, 1972, 1976, 1978, 1986a, 1986b, 1987, 1988; Satir, Stachowiak, and Taschman 1975; Satir and Baldwin 1983; Satir, Bitter, and Krestensen 1988; Satir, Banmen, et al. 1991), workshop verbatims (Satir and Banmen 1982, 1983) and videotapes (1992, 1998). Secondary sources, including interpretations of her work by colleagues, will also be used.

D. Chapter Outline

Table A in the Tables section at the end of this thesis will serve as a guide in the correlational analyses of Tillich and Satir's central concepts. Both of them hold the position that the human condition is in a state of disruption or disharmony. This disruption or disharmony is set against a prior, essential potential of being that drives a movement towards its restoration in a process towards congruence, according to Satir, and essentialization, according to Tillich.

Satir's "Iceberg" metaphor of the person delineates three primary dimensions to the human person, the universal-spiritual, interpersonal and intrapsychic dimensions, which find correlations with Tillich's ontological polarities of essence and existence, individualization and participation, destiny and freedom. Furthermore, the dimension of growth and creativity implicit in Satir's model will be correlated with the polarities of dynamics and form in Tillich's philosophy.

Following the discussion of the key dimensions of the human person and the implications of their disruption, the way Tillich and Satir view the possibility and source of healing and their understanding of the goal of healing will be analyzed and compared.

This will lead to a discussion of the inter-relatedness of the intrapsychic, interpersonal and spiritual dimensions of humanity. The spiritual is not separate from the psychological and social. Neither is the psychological and social independent of the spiritual. Tillich's view of the person as a multidimensional unity will be correlated with Satir's systems understanding of human beings.

Lastly, the process that leads to the re-unification of these disrupted dimensions of the human person will be examined in terms of the Satir concept of congruence and Tillich's concept of essentialization. Integration of these key dimensions of human personality that were estranged constitute the common goal of healing and religion. A case is made for the religious significance of the Satir Model in the correspondence between Satir's understanding of congruence and what Tillich calls essentialization as the goal of the religious quest. Thus the re-humanization project of Satir and the religious project according to Tillich converge in their intended destination.

The Human Condition

A. Tillich: Estrangement and Essentialization

According to Tillich, human existence is marked by estrangement: estrangement from ourselves, from each other, and from the mystery and depth of the Ground of our being (Tillich 1948, 153-163). However, Tillich argues that estrangement implies a prior state of ontological unity from which existence is estranged (Tillich 1959, 1961). Hence for Tillich, humanity's existence needs to be described with reference to humanity's essential nature. Human existence falls short of what it essentially is and ought to be. To restore existence to its original essence is the goal of the religious quest, a process Tillich terms essentialization.

Estrangement

As a theologian of culture, Tillich observes that permeating the art, literature and philosophy of his time is the theme of estrangement in human existence (Tillich 1959, 117-118). Indeed the problem of alienation has been a preoccupation of nineteenth and twentieth century intellectuals, e.g. Hegel, Feuerbach, Marx, Fromm, and Jung, who had tried variously to seek a solution to this modern predicament philosophically, sociologically and psychologically. Tillich contends that existentialism as a movement discloses the state of estrangement or separation of the human person from the ground of his being, from himself and from others (Tillich 1948, 54-155; 1959, 117-118). Such a separation is manifested as existential "anxiety" at three levels: (1) ontically as the anxiety of fate and death, (2) spiritually as the anxiety of emptiness and meaninglessness, and (3) morally as the anxiety of guilt and condemnation (Tillich 1952, 41). Estrangement and anxiety constitute a universal fact of existence characteristic of the human predicament. According to Tillich, this state of existential suffering is amply documented in

contemporary art, film and literature. Against the plight of fragmentation and despair of the human condition, Tillich argues for an understanding of existence within a larger essentialist framework that affirms humanity's "creative goodness" (Tillich 1961, 8, 12). Even as the radical existentialist denies any human essence and asserts that humans have the power to create themselves indefinitely, the question arises as to whether this power to create oneself is not a form of humanity's essence (Tillich 1961, 9). Tillich contends that existentialist philosophy by necessity operates within an implied essentialist frame.

Essentialization

Tillich argues that presupposed and implicit in the description of humanity's estranged existence is a contrasting "essential nature" from which existence is alienated. Estrangement begs the question of that from which one is estranged. Humanity appears to have this sense, whether conscious or unconscious, of its separation in existence from its original essence, a split that drives humanity's quest towards the reunification with the essential within itself and with others in existence. The struggle between separation and reunion, sin and grace, is experienced in the threefold dimensions of existence in our relation to ourselves, our relation to others, and in our relation to the Ground and aim of our being (Tillich 1948, 59). In theological language, estrangement is the state of "sin", a sense that "we are estranged from something to which we really belong, and with which we *should* [original] be united" (Tillich 1948, 155). For Tillich, the relation of a human being's essential nature to his/ her existential predicament is the fundamental religious question and the backbone to his theology and to theology as a whole (Tillich 1951, 204; 1959, 118).

Tillich describes the human condition as one of fragmentation and distortion as a result of

the separation between essence and existence. Salvation, the goal of religion, stems from the Latin root *salus* or *salvus*, which means “to heal” or “to make whole” (Tillich 1959, 118-119). The philosophical term Tillich uses for this process of “making whole” fragmented and separated parts that originally belong together is essentialization (Tillich 1963, 422). Salvation is the process of essentialization, of reuniting essence with existence. If “sin” is a universal state of human estrangement, salvation or healing is “reuniting that which is estranged, giving a centre to what is split, overcoming the split between God and man, man and his world, man and himself” (Tillich 1957, 166). Essentialization is the process of recovering the essential in existence by restoring humanity to its true essence, in all its vital dimensions. Tillich observes that the dynamic within human nature for the reunification of the essential and existential goes on irrepressibly in the human quest for healing and wholeness in the midst of existence, although Tillich acknowledges the necessary fragmentary and partial nature of this reunification (Tillich 1963, 280). From humanity’s essence issues a driving force towards the restoration of a created order that is good. In Tillich’s words, the process of essentialization is “essential goodness, existential estrangement and the possibility of something, a ‘third’, beyond essence and existence, through which the cleavage is overcome and healed” (Tillich 1959, 119).

B. Satir: Disharmony and Congruence

Disharmony

Satir refers to the human condition as a “cosmic joke” and a “tragic-comedy” because the many misconceptions about ourselves and our parents we constructed from childhood determine our adult life (Satir 1998, Tape 3A). As finite human beings born young and helpless without anything to guide us, we are prone to making many misguided interpretations of events and

communication of far-reaching consequence. For example, a harsh tone of voice or a tense grip of the hand from a parent may be interpreted by a child to mean that she has done something bad, although the reality could have been that the parent was tense because of what was going on in his own life which may have had nothing to do with the child. Meanings and family rules deduced from early childhood experiences taken in through our senses guide beliefs, perceptions, expectations and assumptions throughout one's life, often causing disharmony within oneself and in one's relationships. In human beings' finite, vulnerable and helpless beginnings, misconceptions are inevitable. Hence Satir speaks of the human condition in its universal beginnings as a "cosmic joke", a "tragic comedy."

Disharmony can occur interpersonally and intrapsychically, with one dimension affecting the other in reciprocal fashion. What Satir calls low "self-esteem" is the diminished sense of the worth of oneself and the connection with one's life-force that is in direct relationship to disruptions or blockages in the intrapsychic and interpersonal dimensions. Hence, raising one's sense of self-worth involves awareness and shifts in all three intrapsychic, interpersonal and spiritual dimensions.

Disharmony is manifested as psychological symptoms indicating a blockage of innate human resources and energies, with the potential health of the person being "untapped, covered over, and therefore out of reach to that person" (Satir 1986a, 283). A symptom is therefore a signal for help, indicating that the system is suffering from some form of "depletion, disharmony, injury, or impairment" (Satir 1986a, 290). If ill-health is blocked-up energy in a person's or a family's demonstrated pathology, then human health, growth and happiness means "a harmonious interplay between all levels within oneself and between self and other members of

the family” (Satir 1986a, 290).

Congruence

Examination of the goal of Satir’s growth model brings us to a recurring pivotal construct in her system. It began as a motif in her early work with communication, a motif that grew in prominence as she elaborated her model of the human being. The motif that finally became the organizing principle and culminating goal of her system as a whole is the construct of congruence. Satir’s entire therapeutic system tends towards the goal of congruence, the model’s core construct (Davis et al. 1996; Loesch 1998; Satir, Banmen, et al. 1991). Although the construct of congruence was there in Satir’s explanatory system from the beginning, it evolved to encompass increasingly broader meanings as her model developed. The stages of evolution of this construct in the course of Satir’s career is delineated as follows by her colleagues (Satir, Banmen, et al. 1991, 79-81):

- (1) In the 1950s, congruence referred to the awareness, acknowledgment and acceptance of feelings and their expression in a non-reactive manner. Congruence characterizes communication that is “straight” when a single message is conveyed verbally and nonverbally.
- (2) In the 1960s, congruence was seen as a state of wholeness, inner-centredness and self-acceptance corresponding to high self-esteem.
- (3) In the 1980s, Satir began more explicitly to speak of a third level of congruence in relation to the realm of spirituality and universality, as an awareness and connection with a "universal life force that creates, supports, and promotes growth in human and other natural forms" (Satir, Banmen, et al., 1991, 69).

These progressive conceptualizations of congruence capture the state of oneness,

wholeness, open awareness at the interpersonal, intrapsychic and universal-spiritual dimensions of the human being. Beyond a conceptual level, congruence has energetic and physiological manifestations noted in body relaxation, skin colour, breathing patterns and as the unobstructed flow and manifestation of one's life force (Loeschen 1998, 18; Satir, Banmen, et al. 1991, 72, 76, 309). Congruence, according to Satir, is not only a concept, but also a bodily experience of energy flow that accompanies a systemic openness of the person in the interpersonal, intrapsychic and universal-spiritual dimensions.

To summarize, congruence is a state of awareness, acceptance and openness manifested as a harmonious flow of life energy through all levels and dimensions of a person's experience at a given moment. The goal of therapeutic change in the Satir Model is to transform the flow of a person's energy from a blocked, dysfunctional pattern to a more open, free and healthy pattern, in other words, toward greater congruence (Satir 1986a, Satir, Banmen, et al., 1991). In a state of congruence, a person has greatest access to his/ her resources and potential. In order to understand more fully the construct of congruence in the Satir Model, it is important to clarify Satir's view of the human being in its key dimensions.

Three Central Human Dimensions in the Satir Model

Satir uses the Iceberg as her chief metaphor to illustrate the various layers that make up the human person (Figure 1). The Iceberg metaphor is her most comprehensive representation of the person as a multi-dimensional system. Satir defines a system as "a set of actions, reactions, and interactions among a set of essential variables that develop an order and a sequence to accomplish an outcome" (Satir 1986a, 287). In other words, a system is an interactive set of

dimensions that exert influences on one another, leading to an outcome that is more than the sum of its parts. In a system, change in one part or dimension is related to change in the others. Behaviour and communication represent only the tip of the Iceberg in the multilayered totality of personality. Underlying what is visible are other layers or dimensions of the person that operate intrapsychically, existentially and spiritually. The different components portrayed by the Iceberg are interactive variables that influence one another. The shift in any one of them changes the outcome of the whole. For the purpose of discussion in this thesis, I have conceptualized the layers within the Iceberg in terms of three central dimensions: the interpersonal, intrapsychic and universal-spiritual. These dimensions are related in systemic fashion such that change in one element is related to changes in the others. Congruence is the harmonious interaction of these key dimensions within a person. I will now elaborate on each of these key human dimensions portrayed in Satir's Iceberg metaphor.

A. Interpersonal Dimension

Satir's five communication stances depicting the interpersonal dimension are perhaps the best known aspect of her model, represented in most textbooks of family therapy (Becvar & Becvar 1996, Goldenberg and Goldenberg 1991). For communication to be congruent, thus promoting high "self-esteem", Satir postulates that the three components of self, other, and context have to be honoured and represented. The four stances of blaming, placating, super-reasonable (computing) and irrelevant (distracting) represent an imbalance of self, other, and context (Satir 1988, Satir, Banmen et al. 1991). These communication stances are also known as "survival stances" learned by children in their family systems in order to gain love and acceptance. Placating involves the surrendering of self to other. Blaming protects one's self-worth

at the expense of other. Super-reasonable communication discounts both self and other, paying attention only to context. Irrelevant communication abdicates from self, other and context. Congruent communication, or straight communication, reflects a match between verbal and non-verbal messages, between word, affect and meaning. It is inclusive of self, other and context. Congruence is a choice at a conscious level based on "awareness, acknowledgment, and acceptance of self, other, and context, and of being in charge of self" (Satir, Banmen, et al. 1991, 73).

B. Intrapsychic Dimension

The intrapsychic dimension is constituted by a set of events happening internally that give rise to behaviour and communication. According to Satir, these internal events consist of feelings, feelings about our feelings, perceptions (thoughts, assumptions, beliefs, meanings, family rules and roles), and expectations. Satir's experiential orientation has been commonly understood as working primarily with feelings or emotions (Nichols and Schwartz 1998). In fact, Satir's model is an integrative model that challenges, unblocks and transforms multiple internal variables including perceptions, beliefs, feelings, feelings about one's feelings, and expectations that impede the flow of one's life energy (Loeschen 1998, Satir, Banmen, et al. 1991). To transform these intrapsychic constructs of experience, one needs to first expose them through "sculpting" or verbal exploration. "Sculpting" refers to the physical enactment of internal elements in physical space. Perceptions, feelings and unmet expectations from the past are brought into awareness, experientially worked through, so new choices can be made. When a new perception, a new feeling, a new expectation is added, a new coping pattern emerges that allows for greater congruence (Satir, Banmen, et al. 1991). For example, a father who adjusts his

inordinately high expectations for his son is able to feel more warmly towards his son and form a closer relationship with him. A shift in expectations in turn affects their communication and the son's behaviour. Hence a shift in expectations can alter feelings and perceptions in the intrapsychic dimension, leading to a shift in the interpersonal dimension.

C. Universal-Spiritual Dimension

The last two levels of the Iceberg, namely human yearnings and what Satir calls the Self, or "I Am", constitute the universal-spiritual dimension of the person. Yearnings are the universal human "longing to be loved, accepted, validated and confirmed" (Satir, Banmen, et al. 1991). Yearnings are part of the basic human make-up. To be congruent with our universal-spiritual dimension is to acknowledge and accept our humanity expressed in our yearnings and our connection to a dynamic spiritual base, which Satir calls the universal "life force". As the spiritual dimension assumed increasing prominence in Satir's system in the 1980's, Satir spoke about congruence as harmony with one's Self, life energy, spirituality, or God (Satir, Banmen, et al. 1991, 171; Banmen and Banmen. 1991). The spiritual dimension in the Satir Model recognizes that the human person participates in a spiritual essence, energy or universal life force. Connection with this spiritual energy in oneself and with that of another person leads to a change in consciousness, a new universal consciousness (Satir, Banmen, et al. 1991, 81).

Congruence is a phenomenon that can be facilitated or impeded in each of the three dimensions described above. In other words, the interpersonal, intrapsychic and universal-spiritual dimensions are interrelated and interactive. Satir's therapeutic interventions aim at "second-level" deep structural change rather than at surface behavioural change in the three dimensions to move a system towards higher congruence (Satir, Banmen, et al. 1991, 163). This

usually involves changing a person's expectations, perceptions, feelings through the acknowledgment of one's yearnings.

Congruence as the goal of the Satir Model brings the interpersonal, intrapsychic and universal-spiritual dimensions into an integrative, harmonious relationship. I will now proceed to demonstrate the parallels between Satir's three core human dimensions and Tillich's ontological polarities. Then I will argue that the establishment of an integrative, harmonious relationship among these three central dimensions of existence parallels the goal of essentialization as the reunification of the ontological polarities of the religious quest.

Universal-Spiritual Dimension

Tillich and Satir operate out of an essentialist frame. Satir's essentialism is most manifest in her description of universal human yearnings and the spiritual essence of the Self, which she calls the "I Am" (Satir, Banmen, et al. 1991, 173). A similar description is found in Tillich's understanding of humanity's essence and its participation in the divine. I will first explicate the essentialist presuppositions in Tillich's and Satir's systems, followed by an attempt to correlate the primacy of the essential in their views of humanity and in healing.

A. Tillich: Essence and Existence

Tillich formulates his understanding of human estrangement in terms of polarities of ontological splits. The foremost set of polarities in his system is that of essence and existence. We will begin with an examination of his understanding of this primary ontological split to bring out the priority he places on the essential being in counterpoint to existential being.

Essential Goodness

The concepts of essence and existence, of “created goodness” and “distorted existence,” correspond to the creation and fall in theological language (Tillich 1951, 204). Tillich begins his theology with the affirmation of a creation that is good, "Esse qua esse bonum est", "being as being is good" (Tillich 1951, 204; 1959, 118). In the creative divine life and the creative vision of God, there is no differentiation between essence and existence, potentiality and actuality, prior to existence (Tillich 1951, 254-255). Within this ideal state of essence, polarities exist in tensive unity and the individual is present as a whole in his/ her essential being (Tillich 1951, 202, 255). Humanity’s goodness and unity are part and parcel of its essential nature.

Potential and Actualization

Existence means that a creature has separated from its unity with essence. Existence literally means to leave the ground, to "stand out" (Tillich 1951, 255). The fall is the inevitable falling away or falling out of the unity of essence. Tillich states:

But man's being is not only hidden in the creative ground of the divine life; it also is manifest to itself and to other life within the whole of reality. Man does exist, and his existence is different from his essence. Man and the rest of reality are not only "inside" the process of the divine life but also "outside" it. Man is grounded in it, but he is not kept within the ground. Man has left the ground in order to "stand upon" himself, to actualize what he essentially is, in order to be finite freedom...To sum up the discussion: being a creature means both to be rooted in the creative ground of the divine life and to actualize one's self through freedom. (Tillich 1951, 255-256).

Existence necessitates a separation from essence. The "hidden" quality of the essential is opposed to the "manifest" quality of existence. The hiddenness of essence is experienced as potentiality of being, such that essence is the hidden potential that seeks to manifest itself in existence. Existence is the actualization of essence in finite freedom in which the creature steps

out of the divine ground into alienation. Although never completely severed from it, existence is distanced from essence. The human condition is bound by the consequences of this separation between essence and existence.

Essence carries two meanings. Essence means the nature, the pattern, the norm --- that which makes a thing what it truly is. Essence is undistorted being. This is essence in its experienced sense. However, essence has a valuational aspect in that it exercises judgment on existence that distorts essence. There is an order, norm or structure underlying existence. The essential is not arbitrary. Essence gives to existence its "power of being" and at the same time, stands against existence and its distortion as "commanding law", and judgement that is "actual in self-destruction" (Tillich 1951, 203). Hence separation from one's essential nature in existence results in existential anxiety, guilt and suffering.

The Divine Ground of Essential Being

In its essence, humanity is rooted in the "creative ground of the divine life" (Tillich 1951, 256). Tillich argues that this prior depth experiential participation in the divine or spiritual ground makes it possible for humanity to raise the question of "God", and for a response to "God" to be meaningful (Tillich 1959, 3-29). Tillich is adverse to the concept of God as a total supernatural "stranger" that is imposed upon the human person as a foreign entity. To see "God" as "wholly other" assumes a severance between humanity and divinity. The imposition of a completely alien being on humanity is a shock and violation if humanity has no prior knowledge of its being. Tillich contends that it is because of this prior and immanent essential knowledge of the divine at a conscious or unconscious level that leads humanity to a knowledge of its own estrangement and its quest for wholeness. Therefore, Tillich's understanding of religiousness is

rooted in his premise of divine immanence native to humanity. God is not out there, but in us. Therefore religiousness for Tillich is not an intellectual assent to a set of propositions or content about God. Rather, religiousness is an existential quest involving the whole of personality for the re-connecting experience with the ground and source of our being (Tillich 1957, 1959).

Reclaiming the Essential in Existence

The essential is seen in counterpoint to the existential. Tillich's theology acknowledges both poles of the creation and fall in the tension between the existential and the essential, "the split between the created goodness of things and their distorted existence." (Tillich 1951, 204). The "good" is the original state of creation, "the essential structure of reality" (Tillich 1951, 204). In making this assertion, Tillich reinstates the place of the essential in theology and philosophy with its Platonic roots. In his essentialism, Tillich's philosophy goes beyond the trends of existential and social constructionist thought of the twentieth century. Existentialism, in Sartre's philosophy, denies any human essence and affirms the human power to transform humanity indefinitely. However, Tillich argues that this assertion, against its intention, is in fact affirming that humanity's nature or essence lies in its power to create itself (Tillich 1961, 9). While many existential thinkers, e.g. Sartre and Nietzsche, concentrate on existence, Tillich argues that existence and its anguish, conflict and estrangement presuppose the question of that from which it is separated, namely, the essential. Essentialism also challenges social constructionist theory's positing that reality is a set of limitless and arbitrary possibilities merely created or invented through social discourse. Essentialism affirms an inviolable, fundamental order inherent in human nature, the disruption of which causes anxiety, guilt, and suffering. It also implies a directionality of the human quest for healing and growth towards the recovery of the essential in

existence.

Theologically, Tillich's positive essentialism balances the Barthian theological view that humanity is utterly and totally depraved, cut off from the divine (Barth 1968/ 1975). In Barth's view, salvation has to come from the transcendent beyond. Such a view devalues humanity's productive activities in culture and history and the power of humanity's potential. Humanity's estranged predicament is emphasized over its creative goodness. Tillich's corrective to this view lies in his faith in the essential potentiality of goodness and wholeness immanent in humanity that is waiting and demanding to be manifested. As such, human and divine work in cooperation when humanity is reconnected with its divine ground. The transcendent is experienced in its radical immanence within humanity. Divine overture is reciprocated by human acceptance and responsibility.

In placing the essential as the background that gives rise to existence, Tillich's theology and anthropology are eminently hopeful. The essential is the potential to be realized in existence. As such, the essential exerts a *telos*, a purposeful dynamic, in existence towards their reunification. Tillich refers to *telos* as intrinsic to essence in the vision of God from the beginning. Hence this reunification of essence and existence is the destiny and fulfillment of creation. The good is the motivating power that is in the beginning and in the end. The power of the essential urges irrepressibly to shine through existence despite the destructive distortion of existence. As Tillich scholar John Dourley observes, in Tillich's framework, "the essential precedes the existential in power and in importance" (Dourley 1995b, 126). In Tillich's philosophical framework, humanity's essential nature needs to be seen as a background dynamic that continuously impinges on humanity's existential predicament in its creative power.

B. Satir: Health and Pathology

Essence and Behaviour

In her theory and practice, Satir makes an important distinction between the behaviour of a person, "which may not be all that pure" due to past learning, and the "essence" of a person, which is "perfect and pure" (Banmen and Banmen 1991, 22). What we know about the essence of human beings deserves our affirmation and valuation (Banmen and Banmen 1991, 15). Satir maintains that "only beings with potentials are born. Something in that human being has to be denied, projected, ignored, or distorted for him or her to become some kind of bad, sick, stupid, or crazy boy or girl, man or woman" (Satir 1986a, 289). Dysfunctional behaviour comes from woundings and Satir believes that we do not have wounds when we are born (Kramer 1995, 176). Satir affirms that people are essentially good before the occurrence of "woundings" as a result of being in the world. Contrasting "human potential" and "behaviour", she writes:

Some may feel that it is too much to hope that everyone in the world can learn to have high self-worth. Others may object on the basis that current human behaviour represents human nature. I take issue with this. Human behaviour largely represents what has been taught, learned, and modeled, and does *not* represent human potential. We need a change in perceptions as well as confidence in human possibilities (Satir 1988, 383).

Potential or essence is differentiated from behaviour that was learned as a coping response to a specific situation in the past, usually associated with stress and survival needs. A person as a "manifestation of life" is perfect and pure in essence (Banmen and Banmen 1991, 22). Essence precedes behaviour, which may not be all that pure (Banmen and Banmen 1991, 22). What is easy to overlook is the "potential" or the "essence" of the person behind the symptom. Satir believes that people are basically good and advocates a faith in human beings and

their ability to grow from an inner core of strength and motivation (Satir, Banmen, et al. 1991, 5).

Essence and Spirit

In the later stages of her work, Satir arrives at the conclusion that the human essence is in the final analysis "spiritual" (Banmen and Banmen 1991, 22). It is a person's connection with a universal spiritual source that establishes a human being's ultimate worth and depth. Satir speaks of the human person as a "manifestation of life" deserving of "every courtesy, every opportunity of valuing and validating" due to oneself (Satir 1991, 22). The intrinsic sacredness of the human person and his or her spiritual nature as part of a larger universal life force is affirmed in Satir's meditations, teachings and practice.

Growth is "life force revealing itself, a manifestation of spirit" (Satir 1988, 334).

Providing the optimal context for nurturing growth and nourishing our relationship with our life force are central to Satir's approach to healing (Banmen and Banmen 1991, 3; Satir 1988, 336).

Found in all living organisms, growth is a dynamic life-orientation that inspires Satir's sense of wonder and awe (Satir 1988, 334-335). She recognizes in each person a "positive life energy that needed to manifest itself in the right direction" (King 1989, 32). Looking beyond symptom and behaviour as faulty learning from earlier contexts to the larger perspective of health and potential allows Satir to make contact with a person's spirit or essence:

Your strength comes from recognizing your purity in your spirit, and it helps you to form an alliance with the rest of yourself that might want to change things, or add things. That's where our strength comes from, from that alliance between ourselves and our essence, which in the final analysis is spiritual (Banmen and Banmen, 1991, 22).

In marked departure from the dominant mental health practice and emphasis of her time with its focus on pathology and its labelling, Satir develops her system of therapy to bring out the

“possibilities within the self”, its resources and its “potential for growth” (King 1989, 22-23). It is her belief that “people are basically good. To connect with and validate their own self-worth, they need to find their own inner treasure” (Satir, Banmen, et al. 1991, 17). To love and value ourselves, we need to “feel and relate to our deep life force”, which is also the life force of the universe (Banmen and Banmen 1991, 38).

Satir believes that the “life force” could be called by many names (Satir 1988, 336). The naming of the life force is less important to her than the ways in which one could make contact with it and experience it within oneself. Using evocative words and imagery of light, colour, temperature, bodily awareness and sensation, Satir attempts to help people open up to their own spirit and to be in contact with a universal spirit dimension (Banmen and Banmen 1991, 24-26). “I believe that successful living depends on our making and accepting a relationship to our life force,” writes Satir (Satir 1988, 336). The source of healing is the self connected to its spiritual dimension.

When asked about the secret of her effectiveness, Satir answers simply that it is her capacity to “love” people (Kramer 1995, 169). Loving is seeing people in their spirit and essence, which may be clouded by behaviours that may not be so lovable. Contacting a person's spirit and “loving” him/ her is the first step in healing:

The question for me was never whether they had spirits, but how I could contact them. That is what I set out to do. My means of making contact was my own congruent communication and the modeling that went with it. It was as though I saw through to the inner core of each being, seeing the shining light of the spirit trapped in a thick black cylinder of limitation and self-rejection. My effort was to enable the person to see what I saw; then together, we could turn the dark cylinder into a large, lighted screen and build new possibilities. I consider the first step in any change is to contact the spirit. Then together we can clear the way to release the energy for going toward health. This too is spirituality in action (Satir 1988,

340-341).

In other words, Satir begins her healing work by calling forth the essence and spirit of the person, and the resources and energy inherent in it. This provides a very different platform to begin the healing task than one that focuses on pathology, dysfunction and behaviours. In the Satir Model, the whole therapeutic enterprise consists of calling forth one's potential into greater manifestation. Each person is a manifestation of the life force in his or her unique way, and "recognizing the power of spirit is what healing, living and spirituality are all about" (Satir 1988, 338).

What diminishes us as "manifestations of life" is largely the human context we create for each other that undermines each other's worth. Conversely, the human context we create reflects our internal perceptions, feelings, assumptions and beliefs, a blueprint we inherited from an earlier context. Thus human beings find themselves caught in a repetitive cycle of recreating earlier contexts, even if the contexts we created were not serving us well. Satir healing work taps into the reservoir of positive energy and potential to release the intrinsic health within:

I see the family and the individual in the same way. My emphasis is on understanding the message of the light, and then on searching for ways that family members deplete, block, or injure themselves and each other. My treatment direction is to release and redirect that blocked-up energy, which means I deal with their self-esteem, communication, and rules for being human as these relate to the eight levels of self (Satir 1986a, 290).

These eight levels of health correspond to the physical, intellectual, emotional, sensual, interactional, nutritional, contextual and spiritual parts of a person, like spokes on a wheel (Satir 1986a, 283). When healthy, this multidimensional system works in harmony in the human person. Therapy is understood as a vehicle for "releasing health and for making harmony" in and

among all these parts, and to create a new relationship with self and others so the self can fully utilize its resources and maximize its potential (Satir 1986a, 290). Satir's view of ill-health is that a disharmony has occurred within a system that is originally well balanced with the potential to function in harmony. Therefore health can be "released" from the system itself. In providing a safe and accepting context, Satir taps into the innate resources of persons who effect their own healing and integration. Satir's unique contribution in family therapy is her recognition of the self and its energetic and spiritual potential. This spiritual aspect of her work and its honouring of "soul" is only beginning to be recognized in the field of family therapy (Schwartz 2000, 228).

Universal Human Yearnings

Satir identifies "yearnings" that are universal among human beings. These yearnings include the longing to love oneself, to love others, and to be loved by others, to be accepted, validated and confirmed (Satir, Banmen, et al. 1991, 151). When a child's yearnings are satisfied, which are part of her nature of being human, she will thrive, develop high self-esteem, a harmonious sense of self and the ability to cope with stressful situations (Satir, Banmen, et al. 1991, 151). Satir validates these yearnings and encourages their expression. She believes that acknowledgment rather than denial or suppression of one's yearning gives the opportunity for their being actualized (Satir, Banmen, et al. 1991, 314). Instead of focusing on problems, Satir's approach is to open up an internal process by tapping into human yearnings and their energy so as to provide the motivations and actions for change in a positive direction (Satir, Banmen, et al. 1991, 157). For example, instead of finding out more about a client's depression and which family members of a client are depressed, Satir asks how the client would like to feel and suggests that together they can put all their energies in working towards that positive state of

being that client yearns for (Satir 1998, Tape 1). In doing so, Satir taps into the client's positive expectations and yearnings, which provide hope and motivation for change. The process of transformation includes helping people to "become aware of, acknowledge, and accept their yearnings. This is a basic process of connecting with our inner core or life force," states Satir (Satir, Banmen, et al. 1991, 158). Yearnings point to that which the Self seeks in order to thrive. They point to the natural human order. Inherent in our human yearnings is the energy that would lead to their fulfillment.

Satir believes that human beings possess an "inborn spiritual base and sacredness" (Satir, Banmen, et al. 1991, 14). The aim of her work is to create a context to transform previous limited copings, communication, behaviour, and internal constructs for people to live out of an inner source of strength and validation as unique manifestations of the universal life force.

C. Tillich and Satir Correlations: Universal-Spiritual Dimension

The Essential and Potential

Tillich and Satir both subscribe to a universal in humanity's ontological structure that precedes or supercedes cultural and historical conditioning. More than other existential therapists, Satir is unusually explicit and emphatic about the essentialist framework behind her existential approach. Working existentially, Satir stays away from objectification by labels and diagnostic categories, takes seriously the client's inner subjective experience, uses a here-and-now focus, and capitalizes on the individual capacity to choose. Before all else, she calls forth the universal human yearnings within the heart of each client, and validates the power of spirit inherent in each person as the indispensable frame for all her therapeutic manoeuvres. Humanity's yearnings point to humanity's true nature that is to be found in the congruence with oneself, with others and with

the depths of one's spirit. Both Tillich and Satir believe that there is a universal norm and order to humanity as a whole. Satir views human processes as universal across different settings, cultures, and circumstances (Satir, Banmen, et al. 1991, 17). Furthermore, essentialism means the assumption of an underlying order, norm and structure to human nature. Satir is clear on this point:

The universe is orderly. We as human beings operate that way, too. We cannot always see the order of our humanness, because we do not look or we do not look with open eyes. To find that order was important to me. I knew it was there somewhere. For me, the basis of that order is the Life Force (Satir, Banmen, et al. 1991, 221).

Likewise, Tillich maintains that there is a norm to human nature. In a conversation with Carl Rogers, Tillich equates human "potential" with his "essential nature" (Rogers 1970). "The essential or potential in man and his world is the same as the norms for life," writes Tillich (Tillich 1963, 29). The description of humanity's estranged existence can only be spoken in view of humanity's essential nature. The term "therapeutic psychology" suggests something that contradicts a norm that needs to be healed or made whole (Tillich 1959, 117).

An original wholeness, unity and harmony constitute the essential order. Three basic polarities characterize the universal ontological structure in Tillich's system: individualization and participation, dynamics and form, freedom and destiny (Tillich 1951, 165). Satir speaks of universal human yearnings as the longing to be oneself, to be loved and accepted, to be in relation to one's deep self and the power at the centre of being (Satir, Banmen, et al. 1991, 151, 163). Thus human yearnings point to the nature of an essential human order in its interpersonal, intrapsychic and spiritual dimensions necessary for human fulfillment. Therefore human fulfillment is not simply arbitrary, but must follow the blueprint found in human nature itself.

Human Nature as Fundamentally Positive

Satir and Tillich affirm an essential structure and potential as the deeper and more fundamental base of the human person beyond the distortions of existence and pathology. Neither the distortion of existence nor pathology pronounces the first or final word on the human condition. According to Tillich and Satir, human nature is essentially positive. Human suffering and alienation are consequences of the disruptions and violation of an essential order. The essential exerts a pressure on existence for its restoration, hence Tillich asserts that existence is teleological, or aim-directed towards its own integration. Satir views human yearnings as energizers for growth, healing and congruence. For both Tillich and Satir, existence or pathology are set against this larger, positively potent essentialist frame. Hence, Tillich's theology and Satir's therapeutic philosophy are eminently hopeful.

Essence and Spirit

The spirit or divine as a sacred and inviolable dimension of humanity is affirmed by Tillich and Satir. The price for violation of the human spirit or the essential self is judgment, condemnation and suffering. The immanent and experiential nature of the divine or spirit is emphasized by Tillich and Satir. In speaking of the spirit or divine as intrinsic to humanity's ontological structure, Tillich and Satir restore a sense of the sacred within humanity itself, not severed from it. This immanent understanding of God or spirit in the depths of humanity implies that within humanity is a source of power and creativity.

Satir and Tillich hold the position that humanity's essential nature participates in a spiritual dimension that is immanent to humanity. For Satir, the self is connected to a cosmic and universal force which she calls the "Life Force" (Satir, Banmen, et al. 1991, 221). "Recognizing

the power of spirit is what healing, living, and spirituality are all about," states Satir toward the end of her career. Spirituality is the recognition and reverence for the "life force in myself and in all living things" (Satir 1988, 338). Ways to nurture one's spirit assume centre stage in Satir's work towards the end of her life:

We are all unique manifestations of life. We are divine in our origins. We are also the recipients of what has gone before us, which gives us vast resources from which to draw. I believe we also have a pipeline to universal intelligence and wisdom through our intuition, which can be tapped through meditation, prayer, relaxation, awareness, the development of high self-esteem, and a reverence for life. This is how I reach my spirituality (Satir 1988, 338).

Having a "reverence for life" and "learning to love the spirit unconditionally" are the cornerstones of her therapeutic approach (Satir 1988, 334, 338).

Tillich calls the divine within humanity the "Ground of being". The divine is envisioned as the depth dimension of humanity, the "depth" in human life which "gives substance, ultimate meaning, judgment, and creative courage to all functions of the human spirit" (Tillich 1959, 9).

Because of this universal spiritual participation or connection, a human being is more than just a role or a dispensable part in society, but possesses inherent value and worth. Both Tillich's theology and Satir's philosophy affirm the unconditionality of human worth. Satir considers the establishment of a sense of self-worth or self-esteem based on humanity's universal spiritual nature and sacredness to be of utmost importance in therapy. Put succinctly by a contemporary feminist spirituality leader, "To say something is sacred is to say that we respect, cherish, and value it for its own being" (Starhawk 1982, 12). It is the under-valuation of ourselves and of each other that gives rise to the many problems we face. Hence, Satir devotes herself to help people re-establish their sense of intrinsic worth and to recognize their inner resources

through her meditations and affirmations.

Spiritual Humanism

Those of us living in the twenty-first century may not realize how revolutionary a concept Tillich and Satir advanced in their time in holding out that a positive, dynamic, creative and spiritual centre operates inherently in human nature. This positive and creative zone is a layer of personality deeper and more basic than that of human dysfunction and destructiveness. Spiritual humanism runs against the emphasis on human sinfulness and depravity in certain redemption-centred theologies (Fox 1983), the pessimistic theories of instinctual determinism in early psychoanalysis and social control in behaviorism. In these philosophies of human nature, solutions to the problems arising from the human condition are to be sought from without — from a totally other transcendent God, or a civilization that keeps our instincts in check, or modification of human behaviour through external reward and punishment. Tillich and Satir assume differently. They point to a solution of the human predicament from a source within humanity itself, made possible by a reconnection with a power and energy from within that can be released as a healing and transformative potential. Dysfunction, pain, suffering found in existence are expressions of humanity's deep yearnings for a lost state of being. To affirm that humanity's essence has primacy and precedence over existence means to believe that human beings have the resources and innate motivation to transcend the present structures and distortions of existence rather than to be oppressed and enslaved by them. The hope of reclaiming what was lost is a possibility.

Those who have lived through the era of popular humanism of the late twentieth century may find that in many respects humanism has failed to deliver what it promised (Doherty 1995).

We seem to be seeing the demise of Western society in its lack of moral direction and obligations and extreme individualism (Doherty 1995; Vitz 1977). A superficial understanding of the goodness of an unredeemed humanity and its possibilities differs from the vision of a redeemed and transformed humanity held out by Tillich and Satir. Superficial humanism must be distinguished from depth humanism. What Tillich and Satir heard in the pain of humanity is its yearning and potential for transformation, or salvation, a process that needs to be addressed in order for humanity to manifest its spiritual essence. Depth humanism redresses the balance of polarized elements and conflicting dimensions in existence. Hence, Tillich's and Satir's hope is not to be confused with a naive optimism about human nature, and their vision of a transformed or essentialized humanity should not be confused with a superficial, narcissistic, do-as-you-please kind of humanism or selfism (Vitz 1977).

Satir and Tillich Contrast

Tillich's abstract, philosophical concepts give him the tools to build a systematic metaphysical architecture, but make it hard for us to imagine or experience the sensual, concrete connection with what he refers to as the "ground of being" or the "divine". Tillich's language gives clarity, definition and articulation of ideas that Satir mediates for appropriation through metaphors and therapeutic experience. Nonetheless, Tillich does emphasize an understanding of "God" not as an object or being external to humanity, but as an experience of "power" and "ground of being" to be found within humanity itself.

Satir speaks of spirituality and the life force in relation to biology as that which is activated through "joining a sperm and an egg" (Satir 1986a, 283, Satir 1988, 334). Satir's descriptions weave the biological and spiritual dimensions, transcending the dualism of body and

spirit, biology and spirituality. Life force and spirit for Satir have a concrete, experiential, earthy quality that can be experienced as breath, as the growth witnessed in animals, plants and living organisms, as the energy sensed in the earth and the heavens (Satir 1988, 334-335). Spirit is accessible to us when we imagine it as intimately tied to the concrete, physical, day-to-day world of human experience and the body. In her meditations, Satir uses colour, sound, images, taste and breath to heighten awareness and experience of one's sense of aliveness, which is both physical and spiritual, human and divine (Banmen and Banmen 1991, 14). Satir's sense of spirit and spirituality is intertwined with growth, breath and fluids coursing through the different earthy, organic bodies in the world. Spirit is inextricable from the fabric of earthly life and is not something only to be found in an other-worldly realm.

Interpersonal Dimension

A. Tillich: Individualization and Participation

According to Tillich, a person as a centred self develops out of relatedness to other selves. The person as a fully developed individual self is impossible without other fully developed selves (Tillich 1951, 176). Participation, being part of community, is essential to full individualization (Tillich 1951, 176). Ontologically, according to Tillich, individualization and participation, self-centredness and relatedness, are interdependent (Tillich 1951, 175, 177). However, in the state of existential estrangement, these interdependent elements that formed an original dynamic unity become separated from each other (Tillich 1957a, 65-66).

Furthermore, existential anxiety is endemic to human existence. In seeking the "courage to be", participation and individualization are two routes that can be taken to obtain affirmation

for one's existence. However, both have proven to be ultimately unsatisfactory, according to Tillich (Tillich 1952). "Courage to be" can be sought through participation or belonging to a group. This possibility is offered through collectivist cultures in conformism which provide identification and belonging in a group. From the collective, one draws support and energy to exist. However, in existence, the "courage to be" as a part of a collective separates one from the courage to be as oneself. In seeking acceptance by the group in conformity, the self is sacrificed. The "courage to be" sought through participation is thus only a partial and unsatisfactory solution to existential anxiety.

Conversely, the "courage to be" through solipsistic self-affirmation of the individual self without regard to its participation in its world is equally unsatisfactory. To affirm the self by oneself is limited by the finitude of the self. The self can not escape from the net of contingencies of its own unconscious self and from the environment. A self without participation can not lift itself out of its own limitations.

In sum, "courage to be" as a part leads to the loss of self in collectivism and the "courage to be" as oneself ends up with the loss of world and communion. Individualization or participation alone fails to satisfy deep human yearnings. The question that remains is whether there is a "courage to be" which can unite both self and world by transcending the polarity that separates them.

Tillich identifies the polarities of individualization and participation as a split in the ontological structure of being, polarities which in their essential nature form a unity. To be fully a person, one must be able to be fully part of his or her world, since "no individual exists without participation, and no personal being exists without communal being" (Tillich 1951, 176). The

ontological split of individualization and participation in existence results in the experience of tension between loneliness and belonging, and the anxiety that if we obtain one polarity, we lose the other. It is an anxiety of falling into “nonbeing through existential disruption” because we cannot be totally what we essentially are (Tillich 1951, 199). Self-relatedness poses the threat of loneliness in which world and communion are lost. On the other hand, being in the world produces a threat to the self in its self-relatedness (Tillich 1951, 199). This tension is manifested in many psychological and sociological problems, Tillich observes, and for this reason reconciling the tension between self-relatedness and other-relatedness is “a very important subject of research for depth psychology and depth sociology” (Tillich 1951, 199).

B. Satir: Self and Other

The early emphasis in Satir's work was on communication. She discovered that when people do not feel good about themselves, or have low self-worth, under the condition of stress, they resort to ways of communication that either elevate oneself over the other, or depreciate oneself in deference to the other, or leave self and other out of the picture altogether. From these observations, she developed her well-known four communication stances discussed earlier in relation to the Iceberg. Each stance represents a missing piece of self, other or context in a given communication. Most notable among these four stances of blaming, placating, super-reasonable and irrelevant are the first two. In the blaming stance, only the self counts and not the other. It represents a domineering position that is often hostile, angry and threatening towards the other. Assuming a blaming stance gives a person a sense of power, but it hides a lonely and vulnerable self within. The placating stance disregards one's own feelings of worth and hands one's power over to someone else. It keeps peace at the expense of self-worth and self-respect. The placating

person is usually apologetic, helpless and begging. Both super-reasonable and irrelevant stances are non-personal stances in which self and other are dismissed. These four communication stances are seen as incongruent stances because they reflect missing ingredients that compromise people's relationships with each other.

The four communication stances are developed in childhood as ways to meet existential survival needs. These needs include a child's yearning to gain love, acceptance and belonging. Hence they are also known as "survival stances". Satir notes differences in breathing patterns and body tensions and postures that go along with these different stances. Participants in her workshops are invited to pose and experience their bodies as they assume the different stances. For example, to "sculpt" the blaming stance, a person stands with her back straight, hand on her hip, with brows furrowed, muscles tightened and finger pointing at another. The enactment or "sculpting" exaggerates the physical and physiological concomitants of these communication stances to demonstrate that they are not mere abstractions, but that they have real effects on the person himself and on others at physical, physiological, emotional, perceptual and spiritual levels.

For Satir, both blaming and placating originate in low self-esteem and fear of acknowledging one's true self and feelings. These stances keep one from being fully oneself. Blaming and placating communication stances also produce low self-esteem because they feed into the cycle of denying oneself or the other in order to fend off anxiety. To hold both self and other in balance in relationship and in communication so that both self and other are acknowledged and allowed to exist fully, one needs a secure sense of self, or high self-worth. In her work, Satir challenges family rules, beliefs, and expectations that maintain a low sense of

one's worth. Ultimately, one's sense of worth reflects the extent to which a person accepts his or her humanity, with his or her human yearnings. In congruence, both self and other are present. Congruent communication represents the validation of both self and other.

C. Tillich and Satir Correlations: Interpersonal Dimension

Both Tillich and Satir identify an essential paradox in human nature: we are unique beings who are fundamentally alone and set apart from others, yet are inescapably in the world with others and attain a sense of self only in relation to others. We are meant to be with one another despite our aloneness in the world. Under these conditions of existence, these two poles of the paradox are strained and we are compelled to resolve the tension by gravitating to one pole or the other, concentrating on the self or the other person. The crux of this existential dilemma is a sense of existential “anxiety”, in Tillich’s philosophical terms, and “low self-esteem” in Satir’s psychological terms. This insecure sense of oneself and of one’s existence, of one’s uncertain ability to survive as a being in the world, makes it necessary for human beings to alleviate anxiety and receive affirmation by privileging one or the other pole of self and other, individual and group. Individualization privileges the assertion of oneself over others, or the group. This corresponds to what Satir describes as the blaming stance in which one is most aware of one’s own expectations and wishes, but has limited empathy with others. On the other hand, participation subjugates one’s self in order to be accepted and validated by others. This is what a person with a placating stance resorts to in order to feel good about herself through relational belonging. A placating person denigrates oneself to gain acceptance and belonging. Unfortunately, operating from either of these poles sacrifices the essential nature of relationship, which is only possible if both self and other can fully exist in mutuality without diminution of

either.

Satir's communication and attitudinal stances of blaming and placating give flesh to Tillich's philosophical concepts of individualization and participation. The gravitation to one pole or the other lies in the human tendency to guard against one's vulnerability or insecurity by either elevating oneself over another, or by depreciating oneself so as to gain acceptance by the other. These blaming and placating stances are particularly evident under stress when a person's self-worth is low, that is, when the person cannot safely acknowledge to himself his true inner state of being. The communication stances of blaming and placating reflect the inability to trust oneself and others, a lack of free flow of personal and interpersonal energy, which Satir tries to demonstrate in her sculpting of bodily postures and enactments. The point Satir wants to transmit is that these stances are not abstract concepts, but translate into processes in the body, including feelings, perceptions, and expectations that have enormous interpersonal, historical-existential and spiritual consequences.

Individualization/ participation, blaming/ placating, are pairs of polarities set up to fend against existential anxiety or low self-esteem. Unfortunately, neither individualization nor participation, blaming nor placating can satisfactorily solve the problems of existence. Tillich and Satir posit a human nature with an essential structure that requires the full acceptance of oneself simultaneous with the full acceptance of other in order to satisfy humanity's deepest yearning. According to Tillich, ontologically, individualization and participation cannot be separated from each other. To affirm oneself, one needs the other, and to truly belong, one has to be able to be oneself. To be able to be oneself and in relationship with another who is able to be herself is the state of congruence in Satir's model. Congruence thus reflects the essential nature of being in

which individualization and participation are united. Blaming and placating are transcended in a state of congruence that honours both self and other.

Intrapsychic Dimension

A. Tillich: Destiny and Freedom

Destiny and freedom constitute another set of Tillich's primary ontological polarities. Destiny refers to the limits and necessity imposed on existence by virtue of heredity, biology, history and society (Tillich 1957a, 130). Human freedom is "finite freedom," for all the potentialities that constitute one's freedom are limited by one's destiny (Tillich 1957a, 32). Freedom is exercised through the use of language, which liberates one from bondage to concrete situations and allows one to penetrate deeper levels of reality (Tillich 1957a, 31). Freedom is also exercised through deliberating and deciding acts that allow a person to transcend the mechanisms of stimulus and response. Human freedom is linked to the human capacity for imagination and creation, of creating "worlds above the given world" with tools and products, artistic expressions, theoretical structures and practical organizations (Tillich 1957a, 32). Freedom allows a person to have a "world" in contrast to an environment. Tillich observes, "Man breaks through his environment in all directions, his language is his liberation from bondage to a limited situation" (Tillich 1961, 16). Human freedom can even be experienced in the power of contradicting one's essential nature and humanity and as such brings about the fall (Tillich 1957a, 32).

In essential being, destiny and freedom "are rooted in the ground of being, i.e., the source of both of them and the ground of their polar unity" (Tillich 1957a, 62). Destiny and freedom are meant to be in unity with each other. They are distinct but not separated, in tension but not in

conflict in essential being (Tillich 1957a, 62). One depends on the other to be meaningful, as “freedom without destiny is mere contingency, and destiny without freedom is mere necessity” (Tillich 1957a, 130). Freedom united with destiny is neither contingency nor necessity. One makes the other possible.

Under the estrangement of existence, anxiety arises from the threat of a possible break between freedom and destiny (Tillich 1951, 200). Tillich states that the human being in finitude

is continuously in danger of trying to preserve his freedom by arbitrarily defying his destiny and of trying to save his destiny by surrendering his freedom. He is embarrassed by the demand that he make decisions implied in his freedom because he realizes that he lacks the complete cognitive and active unity with his destiny which should be the foundation of his decisions. And he is afraid of accepting his destiny without reservations, because he realizes that his decision will be partial, that he will accept only a part of his destiny, and that he will fall under a special determination which is not identical with his real destiny. So he tries to save his freedom by arbitrariness, and then he is in danger of losing both his freedom and his destiny (Tillich 1951, 200).

Freedom without destiny falls into arbitrariness and unrelatedness, for what one chooses is purely the whim of the subject, unrelated to the destiny of the total person who acts. Without destiny, no choice is objectively preferable to another, no commitment to a cause or person is meaningful, no dominant purpose is possible (Tillich 1957a, 63). Freedom is not possible when one is cut off from destiny and unable to notice or take seriously its indications (Tillich 1957a, 63). Freedom is compromised by internal compulsions and external causes that condition one’s acts and decisions, and parts of self overtake the centre, truncated from other parts (Tillich 1957a, 63). Finite freedom falls under biological and psychological necessities without the awareness of the subject (Tillich 1951, 201). True freedom is “the possibility of a total and centered act of the personality, an act in which all the drives and influences which constitute the destiny of man are brought into the

centered unity of a decision” (Tillich 1957a, 43). Destiny without freedom is fate – meaningless and mechanical necessity. Freedom without destiny is arbitrariness. Restlessness, emptiness and meaningless are major threats to the individual and society in which destiny is separated from freedom, and the experience of neither is certain (Tillich 1957a, 201).

B. Satir: Compulsion and Choice

In the Satir Model, compulsion results from a lack of awareness of past events that influence us. It is often manifested in our automatic reactions to events in the present. Healing consists of becoming aware of how our learnings from the past influence our present reactions, and claiming for ourselves the power to choose a better way based on the knowledge we have today as mature adults.

Past and Present

Satir recognizes that human beings are often limited in their range of present options for coping with life because of learnings developed as a specific response to a specific context in the past. When a learned response occurs under stress accompanied by a survival need, it begins to form a definition of that person (Satir 1986a, 290). However, Satir believes that what was learned can be unlearned. Therefore in choosing to use a language of “learning” as opposed to the language of psychodynamics like the “unconscious”, Satir demystifies the process of our conditioning during a time when we had fewer choices as children and emphasizes the possibility in the present context for choice and change. Many of these past learnings consisting of perceptions, expectations, feelings, coping, communication and behaviour may be at the root of our limitations today. As Satir points out, “the problem is not the problem; coping is the problem” (Satir, Banmen, et al. 1991, 17). Problem creation and resolution lie in our interpretation and

framing of the situation and our chosen response to it. One of the major goals of Satir therapy is for people to become their own “choice makers”, to know that we have choices, especially in the choice of our own responses to stress as opposed to reacting to situations (Satir, Banmen, et al. 1991, 16-17). Many of Satir’s therapeutic vehicles for change aim at “de-enmeshment”, that is, to separate peoples’ past-contaminated material that conditioned them from their experience of the present (Satir, Banmen, et al. 1991, 154). De-enmeshment is a process of integrating the past and an awareness of its influences to free up resources and choices for the present and future.

Most notable of Satir’s vehicles to separate a person from the limitations of past learnings is Family Reconstruction, a multi-level process she created in the latter part of her career. The process of Family Reconstruction externalizes internalized constructs from the past, so new perceptions and choices can be made. To the extent that we are the outcome of our thoughts, feelings, perceptions, and met and unmet expectations developed out of our earlier relationships, we are products of the past. Satir observes that most coping problems relate to unreconciled child-parent experiences. The impact of these old learnings “prevent us from defining ourselves holistically because they often keep us focused in the past and using the incomplete perceptions we had as children” (Satir, Banmen, et al. 1991, 221). We carry the constructs of our families inside us and it is the interpretation of earlier experiences that needs changing to free up new perceptions and ways of being (Satir, Banmen, et al. 1991, 222). As Satir’s colleagues state:

Growing up does not necessarily reduce the impact of our childhood rules and relationships. The present is the only dimension we live in physically, but when the past contaminates the present, Satir knew, we continue repeating old patterns. One goal of therapy is to change this contamination to illumination: to use the past to see and live in the present more fully. This helps us move from being compelled to being able to cope, and from coping to recognizing our choices and our freedom (Satir, Banmen, et al. 1991, 221).

Family Reconstruction aims at second-order change that involves an internal structural change and transformation of energy. Negative energy becomes transformed into positive energy at the level of feelings, perceptions, and expectations when we no longer strain to suppress or defend against past pains and disappointments. Energy used in suppression and denial can then be released to meet current needs and desires (Satir, Banmen, et al. 1991, 233). Simultaneous with reworking one's learnings from the past is the emphasis on being more conscious of one's life energy, freedom, choices and inner resources that come from the Self (Satir, Banmen, et al. 1991, 233). In so doing, one's destiny as one's given history is brought into consciousness. The past no longer impedes the freedom and resources one can exercise in the present.

Destiny and freedom in Satir's model extend beyond the individual as an atomistic unit to an understanding of these phenomena as operative in larger systems, open or closed. Closed systems are resistant to change and are stuck in the status quo, despite negative outcomes. Open systems are open to new information that could make a difference, thus changing the balance between destiny and freedom. Society, families and individuals can be seen as concentric and interactive systems in which smaller systems nest within larger systems. Blockages can occur in any one of these systems when interacting with one another. One element in the system affects all other parts of the system. In Satir's systemic model, the destiny and freedom of a group such as the family is bound up with the destiny and freedom of the individual.

Self-Esteem Maintenance Kit

Satir metaphorically describes the chief ingredients in moving from compulsion to choice metaphorically in her "Self-Esteem Maintenance Kit" (Banmen and Banmen 1991, 76-86). The key tools of the kit that promote ways to exercise freedom are as follows:

A Detective Hat

The detective hat represents an attitude of curiosity and exploration rather than judgment. Judging puts an end to exploration, investigation and discovery. An exploratory stance opens up the process that operates in oneself and one's context. It opens up the possibility of asking questions and discovering new, unexpected and unsuspected answers. It gives a person "a fuller awareness that what is apparent at the moment in time is like the tip of the iceberg, with so much supporting it that cannot be seen" (Banmen and Banmen 1991, 80). A detective stance treats problems as puzzles, turning awareness to observing, with one's eyes and ears, to discover what lies behind something. With this stance, one's senses are activated and engaged in the context of one's environment. With the detective hat, one moves into the territory of the unknown, or not-yet-known rather than being stuck in the same place.

A Medallion of Choice

Choice and its congruent expression is the key to our integrity, to be able to say "yes" and "no" that is in harmony with who we are. Whatever comes to us from the outside, we have the choice of deciding what to take in, depending on what fits for us at this moment in time. Choosing goes beyond reacting and controlling. It has to do with our integrity, and what fits for us, knowing that, like an old garment in the closet, what once fit might not be suitable today (Banmen and Banmen 1991, 82). We have the choice of letting go of old ways of being and adopting ways that work better for today.

A Wishing Wand

This is also called "a courage stick" that enables a person to move forward into the future, "dragging your fears behind you", which will often dissolve. Satir elaborates:

To take this wand and use it to empower yourself means you use yourself as a reference: Does it fit? Where do I want to go? You are the one who sees the vision. No one else can see the vision, and many people – not knowing your vision, not understanding it – will try to dissuade you because they think that you will be hurt. Many people do not trust going into the unknown. But with your vision to guide you, and your hope to guide you, you can move there – and most of us have to go alone...The growth in all of us is strong and wants to have continuing new expressions. And so your giving yourself permission to move in the direction of your visions, of your dreams, of your hopes and wishes is what brings you to new growth levels (Banmen and Banmen 1991, 77).

Satir believes that the past does not imprison us, unless we allow it (Banmen and Banmen 1991, 83). To reach out into the future, to move ahead and “to manifest your dreams into reality” require courage. With the “wishing wand”, one takes one’s courage in one hand, and one’s fears, hesitations, love and all the human feelings in the other. One moves ahead and does not need to be limited by the present and the past (Banmen and Banmenn 1991, 85). The process is not one of suppressing or denying what is there that is human , but rather, the process is transformative:

as you grow in your familiarity and your ownership of your own courage, with whatever feeling you have in the other hand, you may find that your courage helps the feelings to be transformed: your fear into caution, your hesitations into looking around to see what next steps to take, and your love into manifesting strength (Banmen and Banmen 1991, 85).

In her meditations, Satir facilitates the picturing and feeling of the vision coupled with breathing to deepen its meaning inside oneself (Banmen and Banmen 1991, 85-86). The courage stick is what takes us straight to our vision (Banmen and Banmen 1991, 78).

A Golden Key

The golden key is the permission to risk: to open any door, ask any question, speak what is unspeakable and attempt what is undoable, opening up possibilities, looking in all the cracks and noticing even the slightest movement (Banmen and Banmen 1991, 77). This allows a person to go

beyond childhood prohibitions and injunctions, the crossing of which could have jeopardized our safety, but “now maybe we know that safety really lies in knowing what’s on the other side of the door, or what’s on the other side of our questions” (Banmen and Banmen 1991, 87).

A Wisdom Box

Satir describes the “wisdom box” as that which connects us to the wisdom of the universe and all the wisdom of the past which also resides in each person (Banmen and Banmen 1991, 77). It is that part of us “that allows us to be connected with all humankind, all lifekind, and the intelligence of the universe” (Banmen and Banmen 1991, 97). The location for it in the body is two inches above the navel going toward the heart (Banmen and Banmen 1991, 77). It is what is known as the solar plexus. We can access the wisdom in our wisdom box when we are cleared of our defenses and our fears. It is the part of us that knows and gives us direction and wisdom and gives us information on the stirrings of our growth.

These tools of the “Self-Esteem Maintenance Kit” are key attitudes and stances to move towards greater freedom. They increase the power of choice:

When we engage in choice, all compulsions recede. When we change compulsion to choice, choice brings new strength (Banmen and Banmen 1991, 84).

C. Tillich and Satir Correlations: Intrapsychic Dimension

In considering the tension between destiny and freedom, it is useful to discuss freedom's two aspects: freedom from the past and its conditioning effects, and freedom to become what one essentially is in fulfilling one's destiny.

Freedom From

In the fallen state of existence, Tillich recognizes the finite nature of our freedom. What

we take to be freedom is actually held in check by factors of our history. Structural, psychological, physical and biological compulsions of which we may not even be aware compromise our freedom. Hence Tillich speaks of our freedom as finite. As a philosopher and theologian, Tillich has not delineated what these factors are and how they work to restrict human freedom other than naming them. However, in his various writings, Tillich expresses his belief in the important enterprise of exploring more practically the implications of his philosophical formulations of the human condition. Implied in Tillich's understanding of finite freedom is the importance of becoming aware and conscious of what these factors of "destiny" or necessity are that undermine our freedom. Tillich recognizes that human freedom is manifested particularly in the human gift of language that can create worlds through meaning. It is through language that we transcend the limits of concrete situations. Closely tied to language is the human capacity of imagination, of the mind's way of envisioning and creating worlds of meaning. Freedom for Tillich is found in the "creative act". Freedom is the power of a person to act "centrally" to a stimulus, by "deliberation and decision" to come to a "centered act of the centred self" (Tillich 1961, 13). The power of deciding makes one human. Freedom allows a person to have a "world" in contrast to an environment. Essentialization is optimization of freedom in the context of one's destiny.

Satir carries Tillich's philosophical delineation of the disrupted human polarity of destiny and freedom further in an embodied fashion. One may discover that what is most particular to individuals is also at the same time a universal human experience. Parallel to Tillich's destiny and freedom, Satir proposes ways and means to transform the past, hence destiny, and to maximize one's freedom through choice. The past is not negated, cut off or denied. One cannot optimize

freedom without an awareness and transformation of the impact of the past on the present. Only by separating out the present from the past with awareness can we move from compulsions to choices. Satir does not stop at understanding the past, but maximizes the resources we have at the source of our being, including our senses, our thinking and feeling, moving and speaking, breathing and imagining, to create a future that is in line with our deepest aspirations. She exercises what Tillich describes as the creative use of language and imagination to bring about new perceptions and open up hope for wholeness. In Satir's therapeutic work, destiny and freedom are brought into increasing harmony.

Freedom To

Questioning and discarding the chains of limiting human constructions, both external and internal, is one part of the project of emancipation. Yet another part involves a connection with a deep "wisdom", or deep knowledge that emerges as life towards the future. Satir implies in her meditations that this deep knowledge has directionality, specificity and purpose and is to be found as a "still, small voice" in the "wisdom box" that is connected to our bodily sense (Banmen and Banmen 1991, 77). The interiorly directed emergent or becoming character of existence is central to the humanistic and existentially-oriented therapies (Greenberg and Rice 1998). We live a life energy that seeks to be manifested into the world, energy that is drawn to connections with other beings (Banmen and Banmen 1991, 78). Similar to Tillich, Satir does not see freedom as arbitrary, construed as pure subjectivity and solipsism. Freedom thrives within the limits of one's acknowledged and integrated past. It finds its directionality within the depth of the Self, the Self that is connected to spirit.

Freedom and Creativity

In their discussion of freedom, Satir and Tillich put emphasis on the creativity with which human beings are gifted. Satir is especially known for her ingenuity in using verbal reframe, formulations that alter perceptions and meaning of a problem to mobilize positive energy and resources for coping. An altered perception opens up hope and contact with one's essential resources to maximize the freedom that can be exercised. Our linguistic framework shapes perceptions that can create or resolve problems and constitute worlds that can constrain or free us. Using language evocatively and creatively, Satir attempts to deepen the experience of human worth, spiritual connectedness and energy to enlarge the range of human freedom. Her language aims to move people into greater congruence with their inner self, with others and with their spirit.

Creative Dimension

A. Tillich: Dynamics and Form

Dynamics and form constitute another set of polarities in Tillich's philosophical theology. Dynamics is the potentiality of being that contrasts with form as the expression of being. Dynamics seeks to be actualized in form. Dynamics can be seen as vitality, the creative drive of the living substance in that which seeks to be manifested in new form (Tillich 1951, 180). However, in the case of human beings in contrast to other living things, vitality is coupled with intentionality. Vitality with intentionality seeks to relate to meaningful structures and to unite dynamics with form (Tillich 1951, 180). Therefore human creative vitality, or dynamics, is not undirected or chaotic. Rather it is directed toward contents and form which lend dynamics

meaning and continuity. Tillich characterizes the interdependence of dynamics and form as follows:

The dynamic character of being implies the tendency of everything to transcend itself and to create new forms. At the same time everything tends to conserve its own form as the basis of its self-transcendence. It tends to unite identity and difference, rest and movement, conservation and change. Therefore, it is impossible to speak of being without also speaking of becoming...And, vice versa, becoming would be impossible if nothing were preserved in it as the measure of change (Tillich 1951, 181).

The relation of dynamics and form in its essential nature allows the ongoing expression of vitality and spirit while maintaining continuity and relation to a persisting structure. The phenomenon of growth exemplifies the simultaneous operation of dynamics and form in self-transcendence based on self-conservation.

When dynamics is separated from form, chaos results. Change occurs without any direction or purpose. The human person is “driven in all directions without any definite aim and content” and dynamics has become an aim in itself (Tillich 1957a, 64). When form is separated from the dynamics in which it is created, or is imposed on dynamics to which it does not belong, we have external law (Tillich 1957a, 64). Form without its informing dynamics is rigid, lifeless, empty. Tillich observes that the vacillation between these two poles of chaotic dynamics, expressed as rebellion, and oppressive form, expressed as law, can be found in culture, social life and religion. The difficulty in reaching a simultaneous expression of vital creative spirit within a form that is fitting in its context of time and place is symptomatic of the state of our human estrangement (Tillich 1957a, 65).

B. Satir: Process and Form

In a meditation entitled “Making Room for New Possibilities”, Satir lays out the process she proposes to right the balance between old, traditional and entrenched practices, beliefs and attitudes with what would fit better for living in the present. It is a sifting and sorting process, much like how one cleans out one’s “psychological closet” (Banmen and Banmen 1991, 65). First of all, Satir calls attention to the fact that human beings have resources, “to see and hear and touch and taste and smell; to feel and to think; to move and to speak; and above all to choose – to choose that which fits for you at a moment in time” (Banmen and Banmen 1991, 65). Part of this sorting and evaluating process is to take stock of what we have and what we have learned to decide on what is no longer fitting, what fits us well, and what we want to add to what we yet do not have. “Being able to be in touch with this, we keep abreast of our own vitality and growth.” continues Satir. Such is the process of becoming. Satir invites people to get what they need and go according to the body’s message to them. To make room for the new life urges within, one needs to follow what draws and beckons. One has everything one needs to actualize one’s inner promptings because “the positive energy that moves from you will help you create the form in which you can attract what you need and want if you give yourself permission” (Banmen and Banmen 1991, 66). Satir affirms the thrust of life and growth with these words, “Life wants to move ahead, never backward, for to go backward is working against the stream. Going back to where you were is a lesson in defeat. Going forward is an experience into the unknown. And going into the unknown, you can go safely because you carry your resources” (Banmen and Banmen 1991, 67). Life’s movement and momentum cannot be held in check. Satir’s therapeutic focus is present and future- oriented. Choice and risk-taking, trusting in our resources and our

connections with the energy of the “heavens and the earth” enables us to move forward into the unknown (Banmen and Banmen 1991, 66). She recognizes that with any change process in which the old status quo is shaken up, a period of chaos or upheaval follows (Satir 1988, 381, Satir, Banmen, et al. 1991, 107-110). This is why many people choose familiarity over change. Learning a new process takes time and practice. What was once carried out automatically and reactively requires consciousness and choice to change (Satir, Banmen, et al. 1991, 114). A stage of discomfort and chaos, which will have to be transcended, precedes settling into a new status quo of balance and harmony. The emphasis in Satir’s model is on the present and future and the human propensity for growth and becoming.

In working with families and individuals, Satir sees the limiting effects of many old beliefs, rules and perceptions. Old forms, external and internalized, could suppress what human beings truly long for in their hearts, namely, a high degree of self-esteem, respect and esteem for each other, honest and loving relationships and ways to value and live with our differences (Satir 1988, 384). Satir believes that we need new and appropriate contexts to develop processes leading to new outcomes since old contexts based on dominance and submission are likely the biggest impediment to being in touch with our higher natures (Satir 1988, 383). The family is a primary context in which interpersonal and intrapsychic processes are learned (Satir 1988, 383-384). People with high self-esteem live in accordance with their higher natures. For Satir, what is important is to change the process or relationships within the forms:

At the turn of the century, the only family form given first-rate status was the one in which a man and a woman chose each other and stayed together until death. The challenge of today is to make every family and every person in the family feel first-rate. There are thousands of happy well-adjusted persons in all family forms. There are also thousands of persons living in families that do not work. The difference is

not in the form, but in the relationships within the family. Specifically, we need to replace the dominant-submissive mode of relating (Satir 1988, 381).

As a therapist and a social change agent, Satir is on the side of nurturing and fostering new ways rather than preserving old forms. New forms and contexts need to be found to accommodate the emerging life from within.

C. Tillich and Satir Correlations: Creative Dimension

Tillich and Satir both honour the inner dynamism of the human spirit. It is imperative that new forms be created to accommodate the vitality of spirit in its expression. Their outlooks are therefore more progressive than conservative and their approaches necessarily challenging of the status quo and encouraging of risk-taking.

What Tillich emphasizes in his philosophy is that in an optimal and essential being, dynamics and form constitute a complementary partnership. Spirit and vitality find a unity of dynamic and form in appropriate expressions within existence and are not squelched by existence. A flexibility exists in form to accommodate the movement of spirit and its dynamic quality. Neither dominates or is subordinated to the other. Moreover, any achieved unity of dynamic and form always seeks its supercession.

Likewise, in Satir's system, the growth urge in living beings is strong and irrepressible. New forms and processes will have to be fashioned to make room for how the life force seeks its expression. In her therapeutic work, Satir illustrates with examples from history, how the human spirit has been oppressed by the hierarchical form of dominance-submission civilization has built (Satir 1988, 375-379; Satir 1992). She believes that we are at the "birth of another evolution in the history of humankind," for never before have so many people been discouraged and dissatisfied

with the state of the human condition and have started to question past presuppositions that had been taken for granted for centuries (Satir 1988, 383-384). Satir issues a call to hasten the construction of new processes to “reshape our spiritual, psychological, emotional, social, physical, legal and intellectual perceptions” (Satir 1988, 380). She writes:

To date, we have had few guidelines and few models for equality between people: male and female, young and old, black and white, rich and poor. The ideal has been in our hearts but not in our actions. We have been steeped in conformity and obedience, subordination and superiority, submission and dominance for so long that we sometimes think this is how human relations really are. Now we need to learn about equality and how, within this context, we conceptualize and live autonomy, freedom, responsibility, empowerment, leadership, decision-making and satisfying conflict resolution. We will need patience and creativity to make the needed changes (Satir 1988, 380-381).

Satir calls attention to a sense of emerging global dynamics that require the accommodation of new forms. New forms issue from our awareness of underlying deep processes at the intrapersonal and interpersonal dimensions, and our connection with the Life Force.

The Source of Healing

What ultimately makes possible the re-unification and harmonious flow of what has been split and blocked? Tillich and Satir both point to a source of power or energy at the core of being. Although neither describes the phenomenon of healing in relation to this source in precise detail, both make reference to a power potential that makes itself available to healing under conditions of acceptance and openness. Tillich and Satir attribute the source of healing to the power that resides in the self or being at its depths. Their positions concur with recent empirical, experiential findings of family therapist Richard Schwartz, whose therapeutic work convinces him that persons experience and display a “Self” that transcends the “parts” that are in conflict. Schwartz

concludes that there is a “core or true Self” which he calls the “soul”, where “God-like energy could flow” (Schwartz 1999, 227). The Self emanates openness, confidence, and acceptance and is experientially described by clients as the centre of wisdom, meaning, comfort, light and directionality, an embodiment of a “healing capacity” (Schwartz 1999, 227).

A. Tillich: Courage to Be and the Power of Being

Courage to Be

In his classic work, *The Courage to Be* (1952), Tillich explores the possibility of overcoming the existential anxiety endemic to human existence. “Existential anxiety” refers to that which threatens “being”, namely, the threat of death, meaninglessness, guilt and condemnation (Tillich 1952, 41). Instead of facing and embracing the burden of our existential anxiety, many try to avoid facing the truth of the human condition. What Tillich calls courage is not the courage to remove anxiety, but rather it is courage that “takes the anxiety of nonbeing into itself” (Tillich 1952, 66). What Tillich calls the “courage to be” is the capacity to face one’s imperfect human condition with courage. Failing to do so leads to neurotic or pathological anxiety, which carries with it the price of a reduced power of being and vitality as well as a distortion of reality, of self and world. Neurosis is living on a limited level, a narrowed as opposed to a full existence.

According to Tillich, individualization and participation are inadequate ways of finding the “courage to be” for dealing with existential anxiety as discussed earlier. A review of history demonstrates to Tillich the futility of finding salvation in self-affirmation in individualization, and in conformity to group in participation (Tillich 1952, 151-154; 1957a, 80-86). Either way sacrifices something essential to humanity. Tillich concludes that to be oneself, one needs the

other; to truly relate to the other, one needs a centred self.

Power of Being

"Courage to be" is taking existential anxiety courageously upon oneself, and "in spite of" anxiety, to affirm oneself. However, self-affirmation is possible only on "a limited scale" (Tillich 1952, 66). Ultimately, the courage in taking non-being and the anxiety it generates upon oneself must be rooted in a power of being (Tillich 1952, 155). It is only when the self is accepted unconditionally, and accepts that acceptance, that the "power of being" is released "that is greater than the power of oneself and the power of one's world" (Tillich 1952, 155). Tillich attributes the source of the "courage to be" to the "ground of being", or "being-itself". The "ground of being" is greater than oneself but is found within oneself. This is how Tillich understands the "transpersonal" and "personal" presence of the divine (Tillich 1952, 187). In using the metaphor "ground of being" for God, Tillich emphasizes that the divine is not over and above humanity, but is immanent in the world and in beings in the world. Tillich argues against the theistic objectivation of God as a being in favour of "the God above the God of theism" that is present and known in every divine-human encounter (Tillich 1952, 187).

Unconditional Acceptance

Unconditional acceptance is the key to the release of the "power of being". The moment one experiences being unconditionally accepted in an encounter in spite of one's unacceptability, and accepts this acceptance, one participates in the power of being that makes possible the courage to be. In some of his writings, Tillich describes the experience of unconditional acceptance as an encounter between a person and God:

In his solitude he participates in the power which gives him the courage to affirm

himself in spite of the presence of the negativities of existence...the courage of confidence is personal confidence, derived from a person-to-person encounter with God (Tillich 1952, 161-162).

The courage to be is "rooted in the personal, total, and immediate certainty of divine forgiveness" (Tillich 1952, 164). One needs to recognize that the courage to be is "the courage to accept the forgiveness of sins, not as an abstract assertion but as the fundamental experience in the encounter with God" (Tillich 1952, 165).

However, in other passages, Tillich concedes that the release of this healing power is possible in an encounter between persons in a "communion of healing", for example, in the relation between the psychoanalyst and patient:

Self-affirmation in spite of the anxiety of guilt and condemnation presupposes participation in something which transcends the self. In the communion of healing, for example the psychoanalytic situation, the patient participates in the healing power of the helper by whom he is accepted although he feels himself unacceptable. The healer, in this relationship, does not stand for himself as an individual but represents the objective power of acceptance and self-affirmation. This objective power works through the healer in the patient (Tillich 1952, 166).

Healing in therapy is accomplished through a "healing power" or "power of being" that is present in both the healer and the healed. It is an "objective power" that comes from a source beyond our ego or individual self. The spiritual or divine as the source of power for healing is emphasized here by Tillich. The second point is that regardless of whether acceptance is experienced as a direct encounter of forgiveness with God, or as an encounter of healing between two people, the centrality of the relational and experiential aspects of the dynamics of acceptance is stressed. Healing occurs in the context of a relationship, as "no self-acceptance is possible if one is not accepted in a person-to-person relation" (Tillich 1952, 166). Every courage to be has "an open or hidden religious root," for everything that is participates in being-itself, whether or not one is

conscious of it (Tillich 1952, 156). With this understanding, deep healing that occurs in psychotherapy draws upon the healing potential of both therapist and patient, a potential that has roots in the divine. These principles unite religious and secular traditions. The difference between “religious” and “secular” healing is that “religion asks for the ultimate source of the power which heals by accepting the unacceptable, it asks for God.” God as the “ground of being” is potentially present in the healer and the healed. The “power of being acts through the power of the individual selves” (Tillich 1952, 188).

B. Satir: Opening up the Healing Potential

Healing for Satir is more than the application of techniques. She abhors turning human beings into objects to which techniques can be administered by an impersonal professional (Kramer 1995, 176). In an interview with Sheldon Kramer, Satir speaks of healing as both personal and relational, involving the whole personality of the healer and the healed. Her model of therapy has more in common with a religious view of healing that stresses the original integrity of persons and the centrality of relationship than with an impersonal, scientific model that emphasizes detached observation and technique:

Dysfunctional behavior comes from wounds inside – we don’t have these wounds when we’re born; these wounds are created and so you could say that the symptomatology is that which shows us that we have wounds. Healing is a word associated with religion. And when therapy was looked upon as something objective and, heaven only knows what else – professional – there was no room for healing...I never did follow the idea that I was going to take a technique and push it – my total idea was “How can the wounds be healed? How can the person come to be in charge of themselves? How can they have a relationship with other people that works?” (Kramer 1995, 176).

Satir believes that healing happens in the context of a relationship. Satir considers training of a therapist to go beyond theories and techniques. The "self of the therapist is an essential factor in

the therapeutic process" (Satir 1987, 25). Therapy is the "meeting of the deepest self of the therapist with the deepest self of the patient or client", an encounter that demands mutual vulnerability and openness. When this occurs, a spiritual dimension is brought in:

The whole therapeutic process must be aimed at opening up the healing potential within the patient or client. Nothing really changes until that healing potential is opened (Satir 1987, 24).

Once the healing potential is opened, the client gets in touch with his own resources. Satir believes that "human beings have the capacity for their own growth and healing" rooted in their "spiritual foundations" (Satir 1987, 24-25). Whether these deeper human and spiritual resources are accessed depends on the therapist's belief about the "sacredness" and potentiality of human beings and how congruent the therapist is in relationship with the client. "I squarely direct my therapy toward opening up awareness and presence of human potentials in human beings," states Satir (Satir 1986a, 293).

C. Tillich and Satir Correlations: The Source of Healing

Unconditional Acceptance and Congruence

Over against techniques that can be applied in a subject-object dichotomy, Satir and Tillich emphasize the primacy of the person-to-person encounter in the activation of a healing energy that is deeper than both subject and object. For Tillich, this encounter can be directly between the human with the divine, or between human and human. For Satir, the healing potential is activated in the context of a congruent relationship between the therapist's self and the client's self. Tillich's "centred" person parallels Satir's "whole" person in an encounter that stresses authentic human presence. Tillich locates the release of a "power of being" that makes the "courage to be" possible in an encounter where unconditional acceptance is mediated and

experienced. In such an encounter, individualization as the power to be oneself, and participation, as the power to be in relation, are both possible at the same time. Satir describes the “healing potential” or energy that is accessible in a healing encounter where the therapist is “congruent” or attuned to herself and to what is happening in the context. The “healing potential” of openness, awareness and acceptance in the therapist helps to open up the “healing potential” in the client. While Tillich refers to the key to opening up this healing power as “unconditional acceptance”, Satir calls it “congruence” (Satir 1986a, 1987) or “love” (Kramer 1995, 169), when both therapist and client can be fully open to themselves and each other. In this relationship of acceptance and openness, the "power of being" or the deeper "potential" of the client can come forth.

Power and Potential

The source of healing for Tillich is the "power of being" that is called forth in a relationship that communicates unconditional acceptance. Tillich attributes a divine source to the "power of being". Similarly, Satir places relationship at the centre of the healing process. She describes a "healing potential" or "energy" that is opened up in a congruent encounter of depth. This is the "spiritual dimension" in Satir's model, in her belief that human beings have the capacity within them for their own growth and healing (Satir 1987, 24). Tillich and Satir understand that source of healing to stem from an energy operative deep within the self, which cannot be demanded, but only released under the conditions of unconditional acceptance and congruence.

The Goal of Healing

What is the picture of a person moving in the direction of Tillich's essentialization? What does Satir's "fully human" congruent person look like? Do the two portraits bear any resemblance to each other? Tillich regards the New Being that emerges from essentialized humanity as the "manifestation of being"; Satir's "fully human" person living in congruence with one's life force is a "manifestation of life".

A. Tillich: The New Being

The New Being is "a reality in which the self-estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning, and hope" (Tillich 1951, 49). The term New Being is based on what the apostle Paul calls the "new creation", referring to the power that overcomes the "demonic cleavages of the 'old reality' in soul, society, and universe" (Tillich 1951, 49). The New Being is essential being under the conditions of existence, an expectation of a transformed reality (Tillich 1957a, 88). Tillich elaborates on the New Being as:

the undistorted manifestation of essential being within and under the conditions of existence. It is new in two respects: it is new in contrast to the merely potential character of essential being; and it is new over against the estranged character of existential being. It is actual, conquering the estrangement of actual existence (Tillich 1957a, 119).

Furthermore, the New Being is a process of life under the Spiritual Presence that transforms personality and community (Tillich 1957a, 179; 1963, 233). The word "process" signifies the progressive but unfinished and fragmentary nature of our movement toward maturity and integration. In theological language, the New Being as process corresponds to Tillich's understanding of the process called "sanctification" in the Christian life. Tillich cites four principles that are psychologically relevant criteria to distinguish the New Being as process:

Increasing awareness

By this Tillich means an increasing awareness and sensitivity toward “the demands of one’s own growth, toward the hidden hopes and disappointments within others, toward the voiceless voice of a concrete situation, toward the grades of authenticity in the life of the spirit in others and oneself” (Tillich 1963, 232). Therefore, in the New Being, awareness and sensitivity increases towards oneself, others and the present context. It is an awareness that includes both the “demonic” and the “divine”, the distortions and compulsions due to one’s woundedness, and the resources of one’s spirit and essential nature. One is then able to be aware of the ambiguities in herself, and to “the power of affirming life and its vital dynamics in spite of its ambiguities” (Tillich 1963, 231).

Increasing freedom

Increasing freedom is possible as one becomes more “united with his true being under the impact of the Spirit” (Tillich 1963, 232). Rather than rigidly adhering to external commandments, which could be helpful, but also oppressive, one is responsive under the guidance of the New Being to the “ever concrete, ever new, ever unique situation” (Tillich 1963, 232). In mature freedom, one is no longer bound by “old laws”, but one has the capacity to “give new laws or to apply old ones in a new way” (Tillich 1963, 233). Tillich points out that this is what Paul meant when he contrasted the spirit with the letter of the law. The Spirit-determined self is empowered to write a new and better law than one that was carved in stone (Tillich 1963, 232). However, true maturity, and therefore true freedom, is very rare, for reunion with our essential self is always fragmentary. Mature freedom means resistance to forces that threaten to destroy freedom within one’s personal self or in its social surroundings. Tillich acknowledges how intertwined are

enslaving forces within the self and in one's social environment, as "the enslaving powers from outside can succeed only because there are inside trends toward servitude" (Tillich 1963, 233).

Increasing relatedness

Increasing relatedness is the power of the New Being moving to break through the walls of self-seclusion and loneliness. Mature relatedness conquers loneliness by providing both solitude and communion, individualization and participation in interdependence. This possibility stems from self-acceptance that "conquers self-elevation and self-contempt in a process of reunion with oneself" (Tillich 1963, 234). For Tillich, self-acceptance and the capacity for solitude depend on a personal centre that is related to the dimension of depth and height, in other words, to an ultimate or spiritual dimension, the "ground of being" (Tillich 1963, 234). Therefore, "relatedness needs the vertical dimension in order to actualize itself in the horizontal dimension" (Tillich 1963, 234). An individual who is self-related is a person who is "more spontaneous, more self-affirming, without self-elevation or self-humiliation" (Tillich 1963, 235). What Tillich refers to as increasing relatedness is a relatedness to oneself in self-acceptance, to a spiritual foundation of self, and an openness to others.

Self-transcendence

Tillich notes that the foregoing three movements toward maturity would not be possible without an act of self-transcendence. The process of sanctification and the growth of the New Being requires a continuous transcendence of oneself in the direction of the ultimate in the intensification of the devotion to the ground and aim of our being (Tillich 1963, 235-236). The means for self-transcendence for Tillich are multiple, and are not restricted to any forms and practices of one religious tradition. Indeed, for Tillich, these means could be found in "secular"

practices, as in the experience of creative works of the human spirit and in counseling (Tillich 1963, 236). What is facilitated is a “participation in the holy”, like the “breathing in of another air” above and beyond the level of average existence (Tillich 1963, 235-236). Movement in the horizontal dimension in the evolution of the New Being is intimately tied to its participation in the vertical dimension in a movement of self-transcendence. Tillich states explicitly, “real healing of a person is not possible without a relationship to the ultimate” (Tillich 1952, 124). In Tillich’s philosophical theology, the vertical and horizontal intersect.

When healing occurs, the New Being emerges. Healing brings about the New Creation, a new reality of being where the structures of destruction are broken (Tillich 1955, 23-24). According to Tillich, the healing or saving power for the release of the New Being is the power of acceptance of the unacceptable (Tillich 1952; 1996, 56-58). Natural self-affirmation is only partial self-acceptance in that it represses a continuous disgust with ourselves (Tillich 1996, 54). *Agape* is the “acceptance of the unacceptable”, including the self we regard with disgust and condemnation, as well as others we cannot like and cannot have sympathy for (Tillich 1996, 56, 58). Tillich cites the insight and experience from psychoanalysis that the unacceptable must first be accepted before it can be transformed (Tillich 1996, 55). Tillich affirms a principle, reality or power in life itself that breaks through the moments of self-disgust and self-condemnation to affirm that one is accepted (Tillich 1996, 55). For Tillich, this is the greatness of the Christian message, which declares the “positivity of life” over against condemning law, resignation, emptiness and despair (Tillich 1996, 55, 57). The healing power of being unconditionally accepted makes “right self-love” possible and restores us to what we essentially are (Tillich 1996, 54). For Tillich, the many healing stories in the New Testament testify to “the existence of a

power of healing in the world — be it from a powerful person, be it by medical practice, be it by the inner power of the sick themselves, who may have healing powers which come to the surface. All these ways are possible” (Tillich 1996, 56).

The New Being is the “undistorted manifestation of essential being within and under the conditions of existence” (Tillich 1957a, 119). Tillich emphasizes the New Being as a presence in history, epitomized in Jesus as the Christ, an image of essential humanity in the midst of human existence (Tillich 1996, 53). The New Being is the "new reality of humanity" in history made possible by an “event” of radical "acceptance of the unacceptable" (Tillich 1996, 53). The New Being in existence, by definition, makes actual what is potential. Hence, the fruit of salvation, for Tillich, does not lie only in a supernatural future, but is to be realized, albeit in fragmentary fashion, in the midst of human existence. The “New Being” drives toward the realization of humanity’s “essential truth”, the “manifestation of the divine" in the world (Tillich 1996, 51).

B. Satir: Manifestation of Life

Congruence as the heart of the Satir Model is movement towards harmony within the self, between self and other, and the self and the life force. Increased congruence with our universal-spiritual energy, with others interpersonally, and within ourselves intrapsychically involves awareness, acknowledgment and acceptance of self, other and context and the conscious exercising of choice (Satir, Banmen, et al. 1991, 73). According to Satir, the source of transformation that leads to greater congruence involves a dynamic healing energy, potentially present with the Self.

Congruence is a way towards becoming "more fully human". When humanity is allowed to come into fullness of being and all parts of the self are acknowledged and accepted, life is lived

with vitality, creativity, resourcefulness and openness. Satir describes people who are discovering "the secret of congruence":

They are learning to treasure their own miraculousness and that of others. They connect with each other on the basis of sameness and grow and enjoy each other on the basis of differentness. They know how to be emotionally honest. They are vital, engaging human beings with a sense of purpose and the ability to laugh at themselves (Satir 1988, 371).

A full humanity recognizes its spiritual nature and is capable of loving and valuing self and others. It begins with caring deeply about the life force within oneself. With a clear sense of worth and value, each person becomes a "unique manifestation of life" that is in harmony and flow within oneself, with each other, and with the life force of the universe. The goal of healing in the Satir Model is the fullness of humanity.

C. Tillich and Satir Correlations: The Goal of Healing

What Satir means by "fully human" coincides with the essential humanity Tillich envisions in the New Being, where the polarities of being are reconciled and life is lived with increasing awareness, relatedness, freedom and connectedness with what is beyond the self in the "ground and aim of life" and in relation to self and others.

Tillich and Satir agree in their respective goals of the religious and re-humanization quests in the following crucial points:

(1) It is a vision of life lived in intimacy and connection with the depths of one's being, from where one draws one's vitality, creative energy and support. This deep source of being lends security or what Satir calls "self-esteem" to one's existence.

(2) A person living such a life would be able to exercise his freedom. What Tillich calls the integration of one's destiny and freedom corresponds to what Satir considers a life lived

consciously with choice that is no longer driven by compulsions from unresolved issues of the past.

(3) The “fully human” person living increasingly in accordance with her essential truth will be open to fashion new forms for the expression of the vital inner dynamics that seek to emerge, although this may run the risk of going against established forms and conventions. Life is lived in creative freedom in line with one’s essential truth. Tillich calls this creative tension the tension between dynamics and form. In a similar vein, Satir encourages living with the courage to risk, to move into the unknown, to create forms that do not yet exist.

(4) The New Being and the “fully human” person would be able to honour both oneself, and others, without having to resort to self-elevation or self-depreciation, dominance or submission. This ability comes from an inner security experienced within the self, as the “courage to be” in Tillich’s terms, and as “self-esteem” in Satir’s terms. This inner security of a centred self is supported by a spiritual source of energy from the depths of one’s being. It would be a life lived in greater peace and harmony both within oneself and with others. As a result, the life force or “power of being” that animates each human being will find increasing manifestation in the world. Thus, the religious goal of essentialization is the integration of estranged human ontological polarities, just as the therapeutic goal of congruence is the increased harmony with self, other and spirit. The principles expressed by the New Being as increasing awareness, increasing freedom, increasing relatedness and self-transcendence correspond to the principles operative in the “fully human” person.

Multidimensional Unity of Life: Systems

John Dourley observes that in our time a new myth is in the making with the rising of an “organic cosmology” that brings together religious and psychological healing. This cosmic myth locates the spiritual or divine source of such healing in the depths of humanity’s being and consciousness itself (Dourley 1997, 221). The spiritual or the divine is not other to or above the Self, but participates intimately in the Self. Such a cosmology supercedes earlier dichotomies in the Western dualistic understanding of body and spirit, God and human, secular and religious, historical and eternal. This section will draw out a vision of life as a multidimensional unity of interrelated dimensions shared by Tillich and Satir. The implication of this vision for understanding the intrinsic religiousness and sacredness of human existence will be examined.

A. Tillich: The Multidimensional Unity of Life

Tillich views the human person as a multidimensional unity. In this multidimensional view of the human person, spirit, soul and body constitute distinct dimensions that relate to one another through a “personal centre”, the subject of self-awareness that deliberates and decides (Tillich 1963, 27). Tillich uses the word "dimension" as opposed to "level" in referring to the spiritual, psychological and biological areas of life. Dimension, in contrast to level, rejects a "hierarchy" of importance or a "monarchic" ordering of the elements, moving from body to spirit. In hierarchical levels, "there is no organic movement from one to the other; the higher is not implicit in the lower, and the lower is not implicit in the higher" (Tillich 1963, 13). The relation of levels is one of "control" or "revolt" and is necessarily reductionistic, because one level is subsumed under another (Tillich 1963, 13). The hierarchical implication is that one element can control, suppress or engulf the other, for example, spirit denying body. A multidimensional view

describes realms of being that do not replace or destroy each other. Spirit, soul and body share and contribute to a common centre. Dimensions are co-existent although not all appear at the same time. Even if certain dimensions of life do not appear, they are nevertheless real, and present in potential. Potential dimensions become actual when certain conditions or a constellation of other dimensions are present. Therefore it is possible to say that the spiritual dimension is potentially present in the organic or biological, but its manifestation may depend on the actualization of the organic. Tillich's understanding of life in its multidimensionality refutes any dualistic compartmentalization of the spiritual and psychological, psychological and biological, divine and human (Tillich 1963, 25-28). Tillich states, "The principle of multidimensional unity denies dualism as well as psychologistic (or biologistic) monism" (Tillich 1963, 28). Dimensions cannot be separated from each other as if they had no relationship, nor can they be collapsed or subsumed one into another. The point of their convergence is the "centred self which actualizes itself as a personal self by distinguishing, separating, rejecting, preferring, connecting, and in doing so, transcending its elements" (Tillich 1963, 28). When freedom is united with destiny, a person acts in totality in awareness of all the dimensions: psychological, cognitive, spiritual, and moral, within a "centred self which deliberates and decides" (Tillich 1963, 28). The complex of acts in which this happen within a centred and deciding self is what characterizes human freedom (Tillich 1963, 28).

B. Satir: Systems and Mandala

As discussed earlier, systems thinking informs all parts of the Satir Model and most centrally in her description of the human person represented by the Iceberg metaphor. The Iceberg illustrates the interconnections among the three vital human dimensions of the universal-spiritual,

interpersonal and intrapsychic. In systems thinking, each part of the system can make a difference to other parts of the system and at the same time can be influenced by other parts of the system. In more concrete terms, our spirituality and self-worth affect our feelings, perceptions, expectations and communication. Conversely, the kind of communication in which we participate affects our self-worth and the manifestation of our life force. Our inner state affects our interpersonal communication, and the kind of communication we are engaged in affects us internally. Although it is tempting to view the Iceberg as a hierarchical metaphor, it is to be understood as a systems metaphor in which all the parts, though distinct, are interdependent and interactive. The goal of therapy, or healing, is to bring all the parts into awareness and harmony by a centred self that chooses.

Satir uses the “Mandala” as another graphic illustration of eight interactive components that make up the self. In harmonizing all the components of the self, Satir calls upon awareness and choice from the “I” at the centre to bring what is out of kilter back in balance, which restores health. The eight components depicted in the Mandala of the self are: the physical, intellectual, emotional, sensual, spiritual, contextual, nutritional and interactional.

Satir demonstrates the Mandala in her workshops using ropes as metaphors for the connection among all the parts, with the “I” at the centre. The “I” is the owner of all the parts, and its role is to inquire and attend to information the different parts put forth about their positions, freedom and comfort levels. The “I” is in charge of all the parts and can instruct the parts in stepwise fashion how to become more comfortable and free, connected and in harmony with other parts (Satir, Banmen, et al. 1991, 281-283). The “I” converses, directs, acknowledges, rearranges and pays attention to each part as affected by other parts as the role players move around (Satir,

Banmen, et al. 1991, 281). Resources previously neglected, hidden, or denied due to past learning can then be given acknowledgment.

When these eight parts of the Mandala are in cooperative interaction, the result is health (Satir 1986a, 283). However, culture has tended to compartmentalize these functions, for example, relegating spiritual concerns to religious institutions, or intellect to education, thus separating these important functions from each other. In different cultures, some functions are privileged over others, for example, the intellectual over the emotional, the spiritual over the physical. Satir's systems perspective calls our attention to the interdependence of these components of the human person. Wholeness depends on the interplay and attention to all the parts. A symptom is a signal of disharmony in the system and needs to be checked out in relation to all the components of the system. Once a person is aware of the patterns she is living in terms of these multiple parts, new choices can be made to re-balance the system.

C. Tillich and Satir Correlations: Multidimensional Unity of Life

Satir and Tillich honour the complexity of life in its multiple dimensions, and the important contribution of each dimension. The human person is viewed as complex inter-relatedness of many parts rather than as a simplistic hierarchy of disjointed parts. This view is deeply respectful of the autonomy of each contributing element and the need to learn about each element, while remaining mindful of the interrelationship among the elements, and how one element affects another element in the system. It also avoids reductionism that gives primacy to one part to explain away the contribution of another part.

Tillich and Satir converge in their recognition of a "centre" of awareness, deliberation and decision that orchestrates the relations of the parts, not imperially, but in consultation and

attention to what the parts indicate. Therefore wholeness depends on a “centred self” that is the centre of consciousness and choice that converses with and manages the various parts and dimensions of personality.

The implication of a multidimensional or systems view of the unity of life is that any partial view that privileges one dimension over another leads to the denigration of the other, and runs the risk of upsetting an essential or natural balance, the basis of health. Estrangement and illness are results of a disrupted natural unity, as well as symptoms of a distorted consciousness. Tillich and Satir affirm a multidimensional unity in how life functions and view this unity as part of the essential nature of being.

By extension, Tillich and Satir’s non-hierarchical but interconnected views of the human being are representative of a consciousness that shapes not only how we view ourselves, but also how we perceive the world. Satir spells out her vision in her two “Ways of Perceiving the World”: the “Hierarchical Model” and the “Growth Model”. These have far-reaching implications for relationship, personhood, the definition of an event and attitudes toward change (Satir, Banmen, et al. 1991, 14-15). The “Hierarchical Model,” based on dominance and submission, implies superiority and submissiveness with manipulation and control as modes of operation. What is seen as lower-level parts get devalued. Individuality and differences are not respected or recognized. It is a system based on fear and punishment. On the other hand, the “Growth Model” described by Satir is based on the equality of value of contributing parts, respect for differences, reciprocity and cooperation. The attitudes associated with this orientation are confidence in the growth process, ability to take risk, sharing, connectedness and respect.

In this holistic view of life, Tillich and Satir shake up many of the established categories

that have been separated from each other, as in body and spirit, psychology and biology, human and divine, secular and religious. Upsetting old divisions creates unease. Both Satir and Tillich cannot be contained comfortably within the boundaries of their disciplines and have continued to be controversial figures in their respective fields despite the magnitude of their contributions. They both view the human person as an essential unity, disrupted only by existence. The separation of one dimension of life from another is an artificial one. They question rigid false dichotomies. For Tillich it was divisions between the secular and the religious, immanence and transcendence, Christian and non-Christian, psychological and spiritual. Tillich stands against any dualistic view of the human person that separates matter and spirit. This is the reason behind his rejection of a supernaturalism that sets God as “up in the sky” as hierarchically above human beings since supernaturalism implies a separation and control of an objectified God over humanity. Tillich's understanding of religiousness in which "God" is a depth dimension of humanity is inseparable from his understanding of essential humanity.

In the clinical and scientific field of family therapy, to speak of the “spiritual” in the 1960s and 1970s was a bold step for Satir. Yet she went beyond psychological constructs in her explanation of the human person. Addressing the universal and spiritual dimension was a central part of her therapeutic model. We realize now, looking back from the vantage point of the twenty-first century as we move into an increasingly open climate to interdisciplinary inquiry and to spirituality in psychotherapy (Walsh 2000; Richards and Bergin 1997), we now realize that Satir was ahead of her time in bringing into experiential awareness the spiritual dimension of the human person.

An important implication of this systemic and multidimensional view of life is that the

divine or spiritual dimension operates interactively with earthly human dimensions. In other words, we are not only human beings seeking salvation in a spiritual dimension, but spiritual beings seeking salvation in a human, historical dimension. Both material and spiritual dimensions have to be taken with equal seriousness.

Conclusion: Congruence and Essentialization

The analyses and correlations drawn in this chapter between Tillich's philosophical theology and Satir's therapeutic psychology reveal a number of important parallels that allow us to speak of Satir's model as being religiously significant.

A. The Essential as Human Potential

Satir, similar to Tillich, operates out of an essentialist framework that posits an order, goodness and wholeness to humanity's essential nature. Out of this essentialist framework is the belief that distortion, denial or violation of what is intrinsic to humanity's essential nature brings about "judgment" and "destruction" in theological terms, or "symptoms" in psychological terms. The cleavage between essence and existence gives rise to an impetus for its own reunification. Both Satir and Tillich place their emphasis on this inherent drive within humanity toward the recovery and reclaiming of the essential within existence. In Tillich, this is expressed as the *telos* toward salvation and healing, and in Satir, this impetus is described as the potential and dynamic for "growth." Both Tillich's religious philosophical system and Satir's therapeutic system affirm an inherent positive human propensity for growth and evolution to realize an inherent essential self or potential being. Hence human development or growth is not arbitrary but aims towards the reunification of key ontological dimensions of existence with oneself, with each other and with

the depth and ground of one's being. Congruence in the three key Satir dimensions of the universal-spiritual, interpersonal and intrapsychic finds close correspondence to the movement towards essentialization of Tillich's ontological polarities of essence and existence, individuation and participation, destiny and freedom. The emphasis on growth and creativity in the Satir Model finds its parallel in Tillich's description of the creative tension between dynamic and form.

B. Humanity and Spirituality

“Recognizing the power of spirit is what healing, living, and spirituality are all about,” states Satir (Satir 1988, 338). The role of spirituality in the body of Satir’s work and thought assumes centre stage in the 1980s. “We are spiritual beings in human form,” Satir writes, and human beings are “divine in our origins” and “unique manifestations of life” (Satir 1988, 336, 338). Grounded in her belief that spirituality is “our connection to the universe” and is “basic to our existence”, Satir’s healing work concentrates on finding ways to affirm and nourish the spirit. Having a “reverence for life” and “learning to love the spirit unconditionally” are the cornerstones of her therapeutic approach (Satir 1988, 334, 338). Satir believes that “successful living depends on our making and accepting a relationship to our life force” (Satir 1988, 336), in how we love and value ourselves, which will be reflected in how we love others (Satir 1988, 373). All of Satir’s therapeutic manoeuvres issue from this fundamental belief of the power and potential of humanity’s “higher nature” (Satir 1988, 383). Contact with one’s life force gives one the impetus to change (Simon 1989, 36). Rooting the core of humanity in a transcendent yet immanent dimension parallels Tillich's description of the essential being's participation in divinity. The essential being participates in the divine, and is a home in which the divine dwells. The divine, which Satir refers to as the life force, seeks to manifest itself in humanity. Thus, for both Tillich

and Satir, humanity's essential nature is marked by a divine or spiritual connection and the healing and salvific process is driven by the resources, potential and spirit within humanity's essential nature.

C. An Intrinsic Healing Potential

The understanding of healing as emanating from a deep source within the self offers an organic understanding of both humanity's higher nature and depth dimension. This depth humanism differs from therapeutic models such as behaviourism, which favours external control, and classical psychoanalysis, which focuses on instinctual drives. In the contemporary family therapy context, although social constructionism has been proposed as a theoretical base for Satir's work (Cheung 1997), I would argue that social constructionism is only a means to an end towards Satir's goal of congruence. Primary to Satir's vision is her affirmation of the intrinsic dynamism and positive potential within human beings. Social construction, that is the norms, meaning and rules we construct socially through discourse, can support or hinder this intrinsic dynamism that seeks to manifest itself. However, social constructionism is only secondary, not primary to Satir's philosophical foundation. What is primary to Satir's philosophical position is an essentialist affirmation of what human beings need both to thrive and to manifest their deep potential. Deconstruction and reconstruction of beliefs, perceptions and expectations and Satir's use of narratives and metaphors to create new meaning and perception serve the purpose of emerging the "fully human", or to use Tillich's term, the "essential" in the world. Thus, the fundamental philosophical framework for Satir's growth model is an essentialist one, upon which even her existential position derives. A human core with spiritual roots expressed in universal human yearnings propels the growth and healing process. This philosophical platform differs from

the relativistic assumptions of constructionism and constructivism that premise a construction of self at the level of socially constructed narratives and purely subjective preferences. The source and end of Satir's widely admired therapeutic success draws its power from her unwavering trust in the inner power and spirit of the human being. Under the right relational conditions of unconditional acceptance, in Tillich's terms, or congruence, in Satir's, the power or healing potential inherent in human beings is released to bring about its own integration and healing. Rules and perceptions, external and internalized, are transformed to serve rather than to impede the expression of life. In Satir's depth-humanistic model, the source of healing is ultimately a spiritual source, and what we do is to clear and prepare the way.

D. Salvation and Healing as Wholeness

Tillich defines salvation as a process that reunifies what is split and estranged in oneself, with others and with God, the ground and aim of being. Concomitant to the reunification of these primary dimensions of human existence is the restoration of a creative unity of freedom and destiny, dynamic and form. This reunification process is driven by a life-giving energetic source from within. In a similar vein, Satir's congruence is a process that increases the flow of life energy in the human person through harmonization of the intrapsychic, interpersonal and universal-spiritual dimensions. Human and spiritual dimensions interpenetrate in both Tillich's religious model and Satir's therapeutic model.

E. A Multidimensional Systems View of Life

In their visions of life as a multidimensional system, Tillich and Satir move away from a hierarchical conceptualization of the relationships among the dimensions that make up the human person. All dimensions making up the human person interpenetrate, inform and interact with one

another under the awareness and direction of a deciding “centred self”. This framework challenges the old dualism of positing that the spiritual is a separate realm or compartment from the human, historical and physical. Though distinct, these dimensions of essential humanity are interrelated and their reciprocal influence need to be recognized and studied. Spiritual, social and psychological concerns thus need to be given equal due as these dimensions are intertwined.

F. The New Being and the Fully Human Person

Freedom, creativity, awareness, and acceptance characterize Tillich's New Being as well as Satir's “fully human” person as polarized and conflicting elements are brought into creative harmony and integration. Tillich's New Being is the equivalent of Satir's portrait of the “fully human” person, exemplifying a life lived in increasing alignment and flow in its three principal relationships with self, other and the “ground of being”. Tillich's New Being as “manifestation of being” overlaps with Satir's “fully human” congruent person as the “manifestation of life”. Thus, the religious and re-humanization projects coincide in their destination of essentialization and congruence in which the human and the spiritual intersect.

In summary, Tillich's philosophy gives articulation and precision to the underlying philosophical framework of Satir's family therapy model. At the same time, Satir's family therapy gives flesh through embodied experience to Tillich's religious philosophy by addressing the personal, familial and social experiential context for transformation towards wholeness. How this transformation towards congruence is enacted in Satir workshops is the focus of the next chapter.

Chapter Four

THE RELIGIOUS SIGNIFICANCE OF THE SATIR MODEL:

A RITUAL PERSPECTIVE

Introduction

Workshops and family therapy demonstrations were central means employed by Satir to get across her message and to effect experiential change (Duhl 1989; Goldenberg and Goldenberg 1985; Kelly 1996; Leupnitz 1988). These workshops are replicated by Avanta trainers in Satir-based workshops (see Appendix 1). Although Satir began her workshop circuits as early as the 1960s, nothing has yet been written on the significance of the workshop format, and on the participants' experience of these workshops. Existing literature concentrates on discrete therapeutic techniques and vehicles utilized by Satir (see Review of the Literature, Chapter One), but descriptions or analysis of Satir workshops and Satir-based workshops as a holistic event have not yet entered the literature. In this chapter, I will analyze events of Satir-based workshops using the frame of ritual process proposed by Victor Turner, with the goal of illuminating the implicit ritual structure and process in Satir-based workshops and their religious significance in bringing about transformation towards congruence.

Satir workshops are not accidental but intentional channels she developed to implement the transformative potential of her philosophy and worldview. In the previous chapter, I discussed the Satir Model's religious significance in terms of its philosophical parallels with Tillich's philosophy of religion. The religious significance of the Satir Model is further revealed in the central use Satir made of workshops as a contemporary equivalent of transformative rituals for

personal and social change. To understand the nature of these workshops, a useful analogy is to view Satir workshops in relation to Satir's philosophy in the same way that ritual functions in relation to myth.

It has been a commonly-held view that theology, scriptural texts, beliefs and myth constitute religion. The contemporary study of religions has supplied a corrective to this view with the recognition of rituals, performance and symbolic enactments as another important component of religion. Ritual and myth are interdependent: ritual enacts myth, myth informs ritual. One shapes and reflects the other (Kluckhohn 1942). Myth supplies the framework and symbols for ritual. Ritual vitalizes myth and brings home its reality and power. Texts and scriptures record myth and theology; rituals inscribe myth experientially in the body. No religion obtains its potency by virtue of its theology or myth alone. "Ritual is religion in action, it is the cutting edge of the tool," maintains anthropologist Anthony Wallace (Wallace 1966, 61). Satir workshops are enactments that establish Satir's worldview and her goal of individual and social transformation in an embodied and experiential mode. Satir workshops are therefore integral to the Satir Model.

A. Ritual, Religion and Psychotherapy

In a provocative article "Space and Transformation in Human Experience" (1984), Robert Moore observes that studies on the interface between psychology and religion have been dominated largely by Christian theological models and Christian concepts since the early 1950s. Cultural anthropology and history of religions have provided new resources for an expanding perspective on religion and religious phenomena. Moore proposes that models from cultural anthropology could well offer fresh and fruitful insights to our understanding of the core of

religious and psychotherapeutic processes, namely, transformation. In particular, Moore encourages the use of ritual models to help us gain deeper appreciation for how and why psychotherapeutic and religious processes overlap.

The field of ritual studies constructed from multiple disciplines in the 1970s blossomed in the 1980s, evidenced by the birth of its own *Journal of Ritual Studies* in 1987. However, despite Moore's invitation to employ ritual processes in the study of psychology of religion, and studies in religion and psychotherapy in particular, writings that bring together ritual, religion and psychotherapy have been of a negligible number compared to the study of rituals in other areas. This is evidenced in anthologies of ritual studies (Grimes 1990, 1996) and journal publications.

Moore observed marked affinities between ritual process and contemporary psychotherapeutic practices (Moore 1983, 1984), thus he proposed that contemporary psychotherapeutic practices are "expressions of ritual process which offer a small segment of our population a source of ritual leadership in times of crisis" (1983). Anthropologist Levi-Strauss equated psychoanalysis with traditional rituals, and described the figure of the psychoanalyst as a "shaman" (Levi-Strauss 1967, 200). He encouraged the comparisons of methods and goals of present-day psychotherapy with its precursors in traditional cultures. Performance theorist, Richard Schechner (1987) pointed out that in modern and postmodern societies, the "human potential" movement and various forms of psychophysical therapies are fulfilling the functions of conventional religious rituals for some people. Theologian Don Browning (1987) detected in modern psychologies a process of liminality, a central concept in Turner's definition of ritual. Ritual liminal space allows the re-establishment of a new "assumptive world" in which one's former socializations, introjections, and community loyalties are creatively re-combined and

chosen (Browning 1987, 91). These citations of the potential of comparing ritual and therapeutic practice gave impetus to the thesis of this chapter, namely, that Satir workshops are the contemporary equivalent of ritual performance. Ritual themes and process evidenced in Satir workshops are significant to the revitalization of individual and communal life, and in establishing the foundations of a new social ethos. Satir workshops function as the equivalent of traditional rituals to revitalize the essentially human in intrapsychic, interpersonal and spiritual dimensions. In this transformative function lies the religious significance of the Satir Model and Satir workshop experience.

B. Ritual as Transformative Performance

“Ritual is the soil of religion and culture,” maintains Starhawk, leader in the contemporary earth-based, women’s spirituality movement (Starhawk 1982). Rituals have historically captured the interest of cultural anthropologists because of their ubiquitous presence in cultures and their close connection with processes in the constitution and regeneration of culture itself. Closely related to theatre, drama, and dance, rituals are framed performances that confirm or challenge existing worldviews (Lee 1999; Schechner 1987, 1988). Here, performance refers to a broad category of phenomena that involve the body in action in public space. Since the 1960s, performance has attracted the attention of scholars in anthropology, religion, sociology, philosophy, theatre, and cultural studies as a phenomenon of deep human and cultural implications (Lee 1999). In its relation to worldview construction and deconstruction, rituals have always and everywhere borne a relationship to religion in which rituals can serve confirmatory or transformatory functions (Combs-Schilling 1989; Zuesse 1987). Confirmatory rituals maintain structural distinctions in an existing order and are often referred to as ceremonies. Transformatory

rituals are those whose purpose is to effect change, to restore or renew the existing order. Chief among transformatory rituals are transitional, restorative or healing rituals (Zuesse 1987).

The Process of Ritual

Ritual is “transformative performance,” observes anthropologist, Victor Turner, whose framework and concepts of ritual have been among the most widely used in contemporary ritual analysis (Turner 1979, 83). Turner highlights the creative qualities of rituals and how they generate new experience, ideas and practice within a ritual frame. Turner did his extensive fieldwork among the Ndembu tribe in Africa. Elaborating on a basic ritual structure for “rites of passage” originally developed by Arnold van Gennep (van Gennep 1908/1960), Turner delineates ritual’s three phases as: separation, transition and incorporation/ reaggregation. Rites of passage are transition rituals accompanying changes of place, state, social position and age in a culture (Turner 1979, 149). The first phase of separation detaches the ritual subjects from their old places and identities in society. In between is “liminality”, when the ritual subject is “betwixt and between” states as the old identity is shed but the new one is not yet assumed. The final phase of incorporation installs them, inwardly transformed and outwardly changed, in a new place and identity in society (Turner 1969, 94; 1979, 149). Taking van Gennep’s concept of “limen” or “threshold” that is crossed during transition, Turner highlights the centrality of “liminality” to ritual’s transformative potency.

Turner also uses the concepts of structure and anti-structure. A set of contrasting qualities or attributes typifying structure and anti-structure can be found in Turner’s *The Ritual Process* (Turner 1969, 106), where structure refers to the hierarchy or status system of society, which differentiates ranks and roles in contrast to the anti-structure of liminality with its fluidity, totality,

humility, nakedness and equality.

While sociologists tend to study the structure of society, Turner sees structure and anti-structure to be in dialectic in culture. Liminality is as necessary a part in the functioning of society as structured hierarchy. In liminality, a creative process is at work to renew structure, allowing it to shift and change. Thus liminality or anti-structure is a necessary space-time in social life, working in dialectic and counterpoint to structure. In liminality, what has been bound by structure is liberated. Liminality is a temporary phase during which identities are reformed or transformed. It is an extra-ordinary space-time that is "set apart" or "on one side", which is what the term "sacred" denotes (Turner 1974, 241).

Communitas, a central Turnerian concept, refers to the kind of relationship found in liminality in which people relate to each other as equals in their naked human condition. In communitas, people can throw off the masks, cloaks, apparel and insignia of status and role from hierarchical structure to be seen and related to as total individuals (Turner 1974, 243). Communitas cuts across ascribed and achieved status, forging deep human bonds (Turner 1974, 259).

Further components of ritual, such as symbols, rhythm, flow, body and enactment, communitas, numinosity, and gnosis are also described by Turner. These features and qualities of rituals will be used to analyze Satir workshops to uncover the Satir Model's religious and transformative significance.

C. Summary

Ritual space according to Turner offers a collective space, space not only in a physical and topographical sense, but symbolically as a framed extra-ordinary space where individual and

collective identities and meanings are disclosed, shed and created, and power conferred. Satir workshops, seen in this light, represent a process within a ritual frame, wherein symbolic enactments, oral discourse and holistic experience involving the body conspire to construct for the participants a new knowledge of human significance. Viewed from a social constructionist framework, ritual space is a space for social deconstruction and reconstruction of identities. Viewed from an existential framework, ritual space is transformative space revealing the essential in existence. Although social constructionism and essential existentialism are generally considered to be at odds with each other philosophically, I will demonstrate how these two frameworks work in tandem in Satir workshops. Family and social roles, rules and learnings are deconstructed and reconstructed so as to reveal and restore the "fully human". In Satir workshops, social constructions that impede the fulfillment of human yearnings and the manifestation of being are deconstructed in favour of new constructions inscribed in bodily experience that lead to the more essentially human.

Satir Workshops: Historical Development

Satir developed a new way of working that departed from conventional psychotherapy. In her healing workshop performances, she took therapy out of sterile clinic offices onto the stage, often involving an audience of hundreds. Satir's colleague, Michelle Baldwin, describes Satir as "the complete professional, the master weaver, the actor/ comedian, the stage director" all rolled into one (King 1989, 33).

Satir spoke of a communal way of working as a modality that she invented by necessity as she travelled from city to city, sometimes requiring her to cluster families together, even at

airports during her stops (field notes, workshop J). Through this group work, Satir discovered how families were able to learn from each other's processes and to lend one another support. Therapeutic gains were maintained through this collective system of mutual learning and support.

The seeds to the multi-modal experiential approach that characterizes Satir's work went back to her immersion in the human laboratory at the Esalen Institute in the years 1964-1966. Perhaps the seeds were sown even farther back, in her early propensity for using demonstrations for teaching and training at MRI. Satir remarked that "talking wasn't adequate" (Kramer 1995, 169). Very early in life when a severe ear infection rendered her nearly deaf for a few years, Satir learned that there is a lot more to human communication than words (Satir 1989). All of our senses --- sight, touch, hearing, smell, taste --- give us information at a bodily level which our brain interprets. Nonverbal cues such as tone of voice, eye movement, body tension and posture all communicate.

As early as the 1960s, Satir was conducting large-scale workshops and retreats throughout North America (Bennett, interview, 1998). Those who attended a session with her through an agency or institution were invited to sign up for her week-long and sometimes month-long retreats held in different parts of the country. Many travelled long distances, despite financial hardships, responding to her charismatic call, propelled by yearnings that were only dimly articulated even to themselves (Bennett; Laughton, interviews, 1998). Experiential workshops became the central vehicle for training Satir-style.

Following the formation of Avanta in 1979, new recruits and existing members were invited for annual month-long residential training events called Process Community (Module I, Crested Butte, Colorado). A tradition of these annual retreats undergirded the development of

bonds, support and commitment among its participants (field notes Workshop E, 1996; Loeschen, interview, 1998). Enrollments were in the hundreds and meeting rooms were filled to capacity (Avanta 1996). More advanced training was in place in the summer of 1984 called Process Community (Module II), led by trainers selected by Satir herself. In addition, Avantans received training in developing their own training events, conferences and community programs around the world. Satir continued to provide new training sessions for members at the annual Avanta meeting which were enthusiastically attended (Avanta document 1996). Workshops and experiential demonstrations were the main vehicle for the spread of the Satir Model.

It was clear that the Satir Model went beyond “therapy” in the narrow clinical sense. Satir workshops were more than lectures. “Satir never taught. She set up a context where individuals can learn,” remarked one of Satir’s trainers (Dillon, interview, 1998). Satir’s goal was to mobilize “a positive critical mass” of congruent, “fully human” people with positive, nurturing energy to bring about a better world (Satir 1988, 371-372). This was achieved primarily through Satir’s public, communal, experiential workshops, which served as the chief crucible for her goal of human and social transformation.

Method

Attempting to grasp the essence and import of the Satir Model on the basis of Satir texts and concepts is to leave out the model’s flesh and blood. Research on the Satir Model cannot be adequately conducted without a first-hand experience of the model in its experiential workshops. Between 1994-1998, I participated in 14 Satir workshops and conferences, from 2 to 7 days in duration (Appendix 1). The Satir workshops I attended were conducted by three trainers trained

by Satir herself: Janet Christie-Seely MD, Maria Gomori MSW, PhD (Honourary), and John Banmen PhD. Two of the three trainers, Maria Gomori and John Banmen, were trainers selected by Satir for her Process Community (Module II) in 1984. They were co-authors with Satir in the award-winning book, *The Satir Model: Family Therapy and Beyond* (1991), the most comprehensive exposition of the Satir Model to date. Workshops conducted by Satir trainers utilize many of the tools and processes of the original Satir workshops. However, each trainer inevitably brings in the stamp of his or her own unique personality, emphasis and style, adding new exercises and explanatory insights to the core constructs of the Satir Model.

A. Participant Observation Fieldwork

Participant-observation fieldwork gives the researcher a holistic and experiential understanding of the culture or sub-culture of study. Fieldwork as a three-dimensional, multisensory approach to research provides a contextualized basis for formulating reasonable hypotheses and questions. It supplies the necessary contexts for generating interpretations that carry a greater degree of validity (Bernard 1994, 140-141). Given the centrality of workshops in the Satir Model, the anthropological method of fieldwork and participant-observation was an appropriate and indispensable method for this research from the very beginning. Participant observation fieldwork can encompass an array of data collection methods (Bernard 1994, 137). For this research, data collection included field notes, 12 semi-structured interviews (see Appendix 5 for sample of interviewees), and questionnaires (to be described in the next chapter). The interview question guide is described in Appendix 4.

B. Participant Observer and Observer Participant

My presence in Satir workshops was explained by my role as a doctoral thesis researcher

on the Satir Model. I have included a sample of the written introduction of my research project and myself and a sample of the research consent form in Appendix 2 and 3. In order to be as minimally intrusive and maximally trust-inspiring in a setting where confidential material is disclosed by workshop participants, I became part of the group activities and process in all Satir workshops attended. Participants soon began regarding me as one of them. However, occasionally in the earlier workshops, group members noted that my comments and questions sounded “super-reasonable”, a communication stance in the Satir schema that privileges the intellectual and rational over the personal. A “super-reasonable” stance flags a departure from the group norm of “congruent” communication espoused by the Satir Model that includes the elements of self, others and context. It appeared that my “super-reasonable” stance signalled my “foreignness” among the “natives” in the culture of Satir workshops, especially in the early phase of my research. I was progressively more practised in speaking in a “congruent” manner as my Satir involvement increased.

For workshops attended in 1994-1996, I took copious field notes and taped interviews, transcribed into ethnographic descriptive narratives. In the later workshops I attended in 1997-1998, I took fewer notes for the observations I made repeated much of what I had gathered earlier. In all the workshops, I participated in the activities, including assisting with the preparation, playing roles of family members, commenting, giving feedback, and going centre-stage as the Star on three occasions. As is apparent, my participating-observer and observing-participant roles were often fused. Perhaps this is one reason why a distance of two years from my last Satir fieldwork in 1998 was necessary before I finalized the writing of the thesis. The distance of time allowed a greater measure of objectivity to develop in my reflection and analysis.

Ritual Description and Analysis of Satir Workshops

Ethnographic descriptions are valuable in illustrating how transformation towards the goal congruence is facilitated in Satir workshops. By weaving descriptions with theoretical analysis, I will uncover and discuss ritual structure and features operative in Satir workshops and their significance to the process of transformation. Ethnographic data¹ are drawn from my observations and experience of specific Satir-based workshops and interviews with workshop participants (see Appendix 1 and Appendix 5). I will supplement the ritual description of Satir workshops with data taken from a videotaped workshop series Satir conducted with a family in front of a live audience.

A. Separation

Setting

As a rule, anthropologists favour descriptions more than definitions. The closest Turner comes to a definition of rituals is when he writes, "A ritual is a stereotyped sequence of activities involving gestures, words, and objects, performed in a sequestered place, and designed to influence preternatural entities or forces on behalf of the actors' goals and interests" and that "rituals are composed of symbols" (Turner 1973, 55). This definition highlights the following ritual features: symbolic actions and objects, intentionality and goal-directedness, contact with supernatural powers, and separation from ordinary space. Each of these features will be discussed in relation to the Satir Model in this chapter. In this section, I will begin by considering the process of separation that marks ritual off as an extra-ordinary event.

¹ Some ethnographic descriptions in this chapter were presented in "Religious Functions of the Satir Model", a major paper by the author submitted in partial fulfillment of the requirements of the MA degree in Religious Studies, University of Ottawa, 1995.

Turner refers to a “sequestered place” as the setting in which ritual usually takes place, commonly a site far away from the hubbub of daily living. The majority of the Satir workshops I attended were held in a “sequestered place”, a natural, retreat site away from town and city. The physical transportation to another geographical location away from commerce, politics and the ordinary activities of daily life signalled the extra-ordinary space-time one crosses into in rituals.

I will describe in some detail the settings and ambience of three Satir workshop settings I recorded in 1994 and 1995, with a view to highlighting the separation from ordinary space-time and elements that establish the symbolic field of ritual. Symbols help establish the tone, character and quality of the ritual. If myth uses verbal symbols to constitute a religious and cultural world-view, ritual employs symbolic actions, objects and gestures in physical space to create and reinforce the moods, motivations and concepts conjured by such world-view (Geertz 1966).

Workshops A & B: Aylmer, Quebec

Satir workshops A and B were held at the workshop leader’s home across the river from Ottawa in Aylmer, Quebec. Most participants came from Ottawa, including myself. Crossing the river gave a sense of leaving the city behind and crossing over to another province. The setting on the Quebec side was more rural and less urban than Ottawa. The leader’s house was in a subdivision of large single homes on the edge of the Ottawa River. The road into the subdivision was lined with mansion-like houses, sprawling lawns with majestic blue spruces and evergreens. A fork in the road led to a short driveway meandering to the leader’s house, well-secluded and out of view from the main road. The driveway to the house was lined with bush and wild growth. A circular driveway took one to the double front doors of a sprawling bungalow. Stepping inside, beyond a wide foyer, a set of glass doors opened into a large rectangular living room, panelled

with windows on one side. A long curving couch was placed against a backdrop window view of mature trees and a bird-feeder. Occasionally, a squirrel jumped on the bird-feeder for a swing, banging its head against the glass pane. Blue jays alighted on the branches near the feeder when the squirrels weren't around. The ambience was one of spaciousness, giving an atmosphere of peacefulness and playfulness, which was reflected in the workshop dynamics at different times.

Among a grove of potted plants in a corner in the living room sat a statue of Guan Yin, the Chinese goddess of healing. The bronze statue was camouflaged among the foliage, illustrating a major tenet of the Satir Model that the natural and supernatural potentials overlap. According to Satir, the universal life force is found in all living things --- plants, animals and humans (Satir 1988). The supernatural is not separate and found in another realm, but is nested within the natural.

Across from the couch were built-in bookshelves with art books, art objects, statues and vases from cultures all over the world: a native soapstone whale carving, an Inuit figure, Chinese vases, Russian chess pieces, a Star of David and an Indonesian sea-shell mobile. Human creativity in cultural diversity was represented by these objects. The Satir Model operates out of a framework of universal humanity at the same time that it appreciates cultural diversity and human uniqueness. As discussed in the previous chapter, Satir's model celebrates the human spirit and its creative potential. A common humanity takes precedence over cultural rules, roles and prescriptions.

About forty participants attended Workshops A and B. They sat in rocking chairs, lazy boys or the couch, and some in plastic lawn chairs. The leader herself had a high-back leather chair, which she apologetically said she needed because of a hip operation. A 11" x 14" black and

white photographic portrait of Satir was set in front of the fireplace. Three large posters of Satir sayings were placed on the side walls. Visual and verbal evocation of the founder whose charisma had captured thousands served as a focus in this and other Satir workshops. The leader's direct training and friendship with Satir described in the workshop brochure and in oral anecdotes the leader told served to legitimize the process about to take place.

Workshop D: Villa Maria, St. Norbert, Manitoba

Workshop D was held on the outskirts of Winnipeg in the French suburb of St. Norbert. I entered a different time zone flying there from Ottawa, which left me slightly confused about the "real" time. The setting, Villa Maria, was once a convent or seminary now used as a retreat and conference center for both religious and secular groups. It is not uncommon for Satir workshops to be held at former retreat centres or convents (Workshops J, M, N) with their diminishing religious institutional adherents and the trend towards "secularization". Symbolically, it raises the question as to whether different functions of "religion" are now being fulfilled in "secular" forms. The grounds at Villa Maria were spacious and well-treed. The cross, statues of saints and Mary were situated at different places on the grounds, giving pauses to one's walk and reminding one of the place's Catholic past. It was Holy Week, the week just before Easter. A towering white statue of the Blessed Mother was the backdrop of the group picture taken later in the week. Religious and therapeutic expectations were simultaneously evoked in this setting.

Inside the building with its clean but somewhat sterile 1960s architecture was a dimly lit chapel with a large crucifix of a graphically suffering and bleeding Jesus. There was a canteen, and neat but spartanly furnished dormitory rooms. The group met in a large meeting room upstairs. A blackboard, flip chart and fluorescent lights evoked school and learning. The learning

or educational model was one preferred by Satir over the medical model of doctor-patient with its “authoritarian” stance (Satir 1987, 23). With her career beginning as a school teacher, then principal, Satir believed that what was learned can always be unlearned by adding on new learning that works better for today. She believed that human beings have the capacity to learn no matter how old. Her operating words were “growth” and “change”, not “psychotherapy”. In adopting a learning model, Satir demystifies “mental illness” as pathology. She normalized and humanized the fact that it is part of the human condition to be in need of healing. A view of the universal human condition to be in need of healing is more consonant with a religious perspective that recognizes human suffering as universal than a medical perspective that views illness as pathology and deviance.

Participants sat in chairs in an open circle. Sitting in chairs is a more familiar mode to most people than sitting on the floor or on cushions. The less deviation from the normative and familiar, the less threatened or uneasy people feel. Moving into unfamiliar space, physically and psychologically, happened gradually in Satir workshops. Entry into liminality was a gradual process. The workshop leader monitored the pace of entering an altered time-space based on her assessment of the participants' level of readiness and safety.

Workshop E: Haven-by-the-Sea, Gabriola Island, British Columbia

Workshop E was held at a retreat/ resort on one of the Gulf Islands off the coast of British Columbia. It was a 20-minute ferry ride from Nanaimo. According to the brochure, “Haven-by-the-Sea is a refuge of lawn, evergreens, salal and ferns, embracing the waters of Taylor Bay on scenic Gabriola Island”. Facilities include an indoor and outdoor swimming pool, a gymnasium, a hot tub with a view of the sky and the Bay, a sauna, a health-food restaurant, a library and cedar

lodges. Massages, stretching classes and reflexology are available by booking. The body is given premium attention in this setting. The body as a central part of the healing process is reflected in the services and facilities offered on site. Rituals overcome the long held Western dichotomy of mind and body. As Turner observes, rituals provide a “holistic sensation” involving the body (Turner 1979, 154).

Haven-by-the-Sea is home to PD Seminars, an education organization founded by two psychiatrists resident on site, Ben Wong and Jock McKeen. Workshops sponsored by this organization reflect its “human potential” philosophy of the quest for “meaning”, “freedom of choice”, “human values”, “personal growth and concern for others” and “inner human resources” (PD Seminar brochure). Ben and Jock conduct workshops that combine Eastern healing practices, such as acupuncture, with Western psychotherapies. Every year, in addition to their own training programs, prominent leaders in the human potential field come and present workshops — among them have been Sam Keen, James Bugental, Alan Watts, Joseph Campbell, the Grofs, Gregory Bateson, Bunny Duhl and Virginia Satir. This representation situates Satir within the larger family of the “human potential” movement with its quest and celebration of the possibilities and resources of the human person.

Just as Satir was reported to have an uncanny sense of the “healing” energy of individuals she met (Harris, interview, 1998), she also reportedly had a sense for the energy of sites predisposed to her healing work. Among these sites were the Hacienda Vista Hermosa in Mexico, Crested Butte in Colorado and Haven-by-the-Sea. It was said that Satir used to come twice a year to this place for her workshops because she found that “there isn’t a more nurturing place in this world” (fields notes, Workshop E). Since she was an honoured guest and special friend of Ben

and Jock, a Satir Room was set up in her memory and a Satir Memorial Sculpture was commissioned for the garden.

At Haven-by-the-Sea, a family of like-minded seekers and believers in human potential come together. I discovered that many of the guests for the workshops knew one another from previous workshops. This was evident from the familiarity and gestures of greetings when guests ran into one another on the grounds. With the exception of one other person and myself, ten out of the twelve participants in the week-long Satir workshop had attended Haven workshops previously. People who had taken intensive experiential workshops together were more like friends and family than strangers and acquaintances to one another.

Satir workshop E was held in a cedar lodge. Native artwork decorated the walls. Posters of Satir's sayings and a small black and white photograph of her were taken up from the Satir Room by Maria Gomori, the workshop leader, evoking the founder's presence.

Summary

The above descriptions demonstrate how various elements in the settings act as symbols that evoke moods and motivations consonant with the worldview and intention of a ritual. The descriptions aim to throw light on the constitution of ritual space as qualitatively differentiated from mundane space.

Historian of religions Mircea Eliade distinguishes sacred space from profane space and defines sacred space as "a strong, significant space" that gives a centre from which one can gain orientation and significance (Eliade 1959, 20). Sacred space possesses a "source of power" where "hierophanies" and "communion" with "sacredness" take place (Eliade 1958, 367-369). Ritual space is anti-structural space where conventional status, roles, ranks and beliefs are suspended and

challenged. Ritual space clearly falls under sacred space in being geographically set apart from the mundane space of daily commerce. In contrast, profane space is a “formless expanse” devoid of creativity and orientation. A number of these sites, as noted earlier, are formerly Christian religious sites. Situated at the edge of civic, commercial and political centres of power, the geographical locations of Satir workshops signal their “anti-structural” orientation.

Satir workshop sites are often nature sites, with the earth being an equalizing environment for all creatures, including humans. According to Satir, the same life force or energy that courses through living things and systems are found in humans. Feminine icons, associated with the earth, appeared as important symbols on a number of the sites, including the Guan Yin, the Blessed Mother and the statue of Satir herself at Haven-by-the-Sea. The body is another element that comes into focus in Satir workshops. Satir workshops aim to provide a holistic, immersion experience, engaging the body and its senses in sights, sounds, touch and taste.

A Satir workshop participant described her long drive through mountains and deserts to a Satir workshop as a “pilgrimage” (Rolick, interview, 1998). Pilgrimage has been described by Victor Turner as a ritual movement through space, leaving mundane structure behind to journey into anti-structural space where human relationships are formed on the basis of commonalities of being human (Turner 1973, 1974). Self-denial, offering and sacrifices are common elements of pilgrimage, an intentional, goal-directed journey that has qualities of a quest for something of great significance. Ordeal, reflection on the meaning of core religious and cultural values, shared humanity, simplicity, focus on the individual over against the institutional are all features of pilgrimage (Turner 1979, 153). After meeting Satir and seeing her in action, many interviewees reported that in spite of financial hardships, lack of spousal support, long distances, they could

not be deterred in their intention and desire to make their journey to their first Satir workshop (Bennett; Fraser; Laughton; Loeschen; Rolick, interviews, 1998). As one participant said, "Life is short. Here's a life-long dream and if I don't follow my dream, it dies. I want to work with this woman. It's a risk to go. Wouldn't it be a shame if the juice with my marriage dried up, if my dream wasn't fulfilled...I realize this is a momentous thing. This is something I needed to do" (Laughton, interview, 1998).

Boundaries and Containment

Geographical movement to the site of Satir workshops is one way of leaving structure behind to enter the anti-structure of ritual liminality. However, ritual space is not constructed only by geographical and temporal movement alone. In the following two sections, I will further describe the psychological and collective process by which liminality in ritual space-time is constructed.

Preparation is an important part of setting the boundaries for liminality because ritual space is constructed anti-structural space:

After the senior adept and his principal male assistant have inaugurated the digging, they hand over their hoes to other male adepts, who continue to excavate the holes until they are about four to six feet deep...Other adepts break or bend the branches of trees in a wide ring around the whole scene of ritual activity, to create a sacred space that rapidly achieves structure. To ring something around is a persistent theme of Ndembu ritual; it is usually accompanied by the process of making a clearing by hoe. In this way a small realm of order is created in the formless milieu of the bush (Turner 1969, 22-23).

The above description of a Ndembu ritual by Victor Turner illustrates that, although rituals take place outside of societal hierarchical space, they are by no means haphazard phenomena. Rituals are guided by a ritual elder or adept knowledgeable about the "rubrics of ritual" in

ensuring that rituals stay “within the channels, marked out by custom, through which the collective action should flow” (Turner 1979, 143). Only then will the “peace and harmony typically promised to ritual participants finally be achieved” (Turner 1979, 143). Rituals are symbolic actions facilitated by a knowledgeable elder within a frame marked out from mundane or profane time-space towards a specific end, and the construction of the containment and structure of a ritual or sacred space separated from unmarked space is essential to ritual.

Following my participation in the debriefing of Workshop A, Janet Christie-Seeley, the guide, asked if I would like to join a small team of facilitators to assist her with the next Family Reconstruction workshop. This gave me an opportunity to go behind the scenes to learn about what was involved in the planning and making of a Family Reconstruction weekend. The preparation consisted of about twenty hours of meeting in three-hour blocks the week prior to the Reconstruction weekend. According to Janet, the selection of co-facilitators was based on (1) who suits the Star (the person undergoing the Reconstruction), and (2) who is comfortable and willing. The flow of working together was important, Janet emphasized.

During preparation, the facilitators helped (1) to think and brainstorm about the Star’s family to get the family “into our bloodstream”; (2) to plan how the Star’s goal can be achieved; and (3) to select scenes, props and music for the Reconstruction. Even though the Star was present for most of these preparatory meetings, she was not let in on all the planning. The guide believed that some degree of “esoteric knowledge” was necessary to disarm and surprise the Star during the Reconstruction. It would keep the Star from being too much “in her head”. Ritual and transformation of any kind involves a degree of dislodgement or dislocation, what Satir calls “chaos” in her theory of transformation (Satir, Banmen, et al. 1991, 98-119). The old status quo

has to be dissolved for new structural elements to settle in.

Satir chose the word “Star” to give an implicit message of support to the person undergoing a Family Reconstruction that she is in charge of her own life (Satir 1986b). The role of a “Star” is a dramatic reframe from that of a “patient” who suffers the circumstances of his or her condition. A “Star” designates promise and recognition of one as the central agent of one’s own life drama. The preparation and staging of a Reconstruction with a “Star” suggests the close kinship of ritual and theatre as related modes of performance (Lee 1999; Schechner 1988; Turner 1982).

At the end of each preparation meeting, opportunities were given for the facilitators to share their own inner process of being involved with the Star’s story. Using the Satir tool of Temperature Reading (Satir, Banmen, et al. 1991, 309-316), the facilitators shared their appreciation for one another, building and fortifying a container of safety, rapport and good feelings. Puzzles, questions, new information, and complaints with recommendations were also encouraged to be expressed. Temperature Reading keeps the air clear for the workshop process. It is the psychological equivalent of clearing a ritual space that allows for repressed and sensitive material to surface. Any ill will or negative feelings are expressed, brought to awareness and taken care of as much as is possible.

Confidentiality, support, positive intention, non-judgment and owning of personal material enter into the construction of the boundaries demarcating the ritual space. In the workshop, a show of hands was asked from the participants before the Reconstruction began to indicate their agreement to support the Star’s goals and to guard the Star’s confidentiality. Regular opportunities were given the participants to voice problems and questions during the Reconstruction. The guide

and the group together formed a safe container for the letting loose of the Star's inner process. A ritual space is constructed with psychological and communication tools.

In a Family Reconstruction, this “framing” or “containing” process is constructed, not once, but many times over the course of the weekend, first with the facilitators, then with the workshop participants. The guide calls the container of trust, safety, confidentiality and awareness that is woven a “basket”. Similar images of containment are found in the therapeutic literature in such terms as the “therapeutic alliance” in the humanistic school, “temenos” (Jung 1944), “vessel” and “circle” in the Jungian school (Jung 1935), “frame” and “basic hold” in the psychoanalytic school (Langs 1976, 1978) and the “holding environment” in the object relations school (Davis and Wallbridge 1981).

Those who had worked directly with Satir first-hand commented on the high level of trust and safety they felt with Satir in charge of the process, “feeling that no matter what would happen she would be able to help you and extricate you from it” (Bennett, interview, 1998). This allowed participants to “take risks”, open up their own process and experiment with new modes of being and acting (Bennett; Laughton, interviews, 1998).

Process and Alternate Reality

“The minute the Star decides to do a Family Reconstruction, she immediately goes into process,” comments Janet, guide for Workshops A and B. Process could begin weeks before the Reconstruction, with the Star's research into her family tree, through interviews of her own family members, gathering of family photographs and archival material, and making connections as she did this. It became an all-consuming process that took the Star away from her children and day-to-day business for a while (field notes, Workshop B). The person became immersed in

another space-time, an alternate reality. An altered state of awareness or trance is common to ritual experience (Goodman 1992). Synchronistic events are also common occurrences in the liminality of ritual and depth psychotherapy (Goodman 1992, Hopcke 1991, Turner 1969). For example, the Star reported running into her sister who happened to be at the National Archives while she was researching her family tree.

In ritual time-space, events and people from the past come to life. The bringing of the past into the present was accomplished verbally and visually in the Reconstruction. The Star talked about her family members. Three poster-size schematic representations called the Family Map were drawn up, showing relationship patterns and key adjectives for each family member for three generations. These posters were mounted on the wall during the Reconstruction. Family photographs, more evocative than schematic representations, were brought in. During the Reconstruction, personalities, family relationships and communication stances were enacted by participants chosen on the spot by the Star. Verbal, visual and symbolic enactments brought a world from the past to life. A reality as it existed within the mind and perception of the Star was externalized into a space charged with affect and conflict.

Janet's operating phrase throughout the Reconstruction was "trust the process" which meant going with the flow. Process is central to the Satir Model, although the word process was not well-defined by Satir or her exponents. Satir envisioned a "Process Community" as opposed to an institution, where process, not content, would take precedence in what spontaneously emerges, moment-by-moment. When Satir first came upon her idea of forming a training group that was to eventually become Avanta, Maria Gomori related getting a letter from Satir that read something like, "I am inviting you to a commitment, and I don't know what the commitment is"

(Gomori, field notes, Workshop D). The Satir process unfolded in time.

The root of the word ritual is the Indo-European word *ritus*, meaning “flow” (Turner 1979, 143). A swelling or flooding of an inner process takes place in ritual, which requires containment “within channels marked out by custom” to ensure safety, and to lead to the “peace and harmony” promised to ritual participants (Turner 1979, 143). Turner finds affinity between the flow in ritual process and “flow” as described by psychologist Mihaly Csikszentmihalyi in the psychology of “optimal experience” (1990). Turner summarized his understanding of Csikszentmihalyi’s “flow” as the “merging of action and awareness”:

Flow is the holistic sensation present when we act with total involvement, a state in which action follows action according to an internal logic, with no apparent need for conscious intervention on our part...There is no dualism in flow...Flow is made possible by centering of attention on a limited stimulus field, by means of bracketing, framing and often a set of rules (Turner 1979, 154).

Flow is action that flows from an intensity of "total involvement" according to an "internal logic" that is guided by a deeper level of consciousness. Ritual strains towards openness and universalism (Turner 1979, 150).

Satir spoke of therapy as a “context”, the creation of a “life-learning and life-giving context” (Satir 1987, 23). In this ritual-like context, Satir gives priority to the self of the therapist or guide over the application of theories and techniques. In being “fully present”, “congruent”, “whole”, the therapist can better “reach the depths” and “make contact” with the client:

I give myself permission to be totally clear and in touch with myself. I also give myself full permission to share my views, as well as permission to see if my views have validity for the people with whom I am working. The person of the therapist is the center point around which successful therapy revolves. The theories and techniques are important. I have developed many of them. But, I see them as tools to be used in a fully human context. I further believe that therapists are responsible for the initiation and continuation of the therapy process. They are not in charge of

the patients in that process (Satir 1987, 24).

Process is the openness to the dynamics within oneself and to what is happening in the present.

The elements of “flow” coincide with Satir’s descriptions of the holistic awareness of one’s feelings, thoughts, expectations and sense perceptions and the openness in their expression. Flow, similar to congruence, is a holistic sensation of openness to the present moment in its intrapsychic, interpersonal and universal-spiritual dimensions. The spiritual, intrapsychic and interpersonal become a unified field.

Intentionality

Rituals are guided processes employing symbolic actions to access power on behalf of the actors’ goals and interests (Turner 1973, 1979, 143). The ritual elder plays an important role in the channeling of energies towards specific goals through his stated intentionality and that of the group. Satir notes that energy can be channeled to constructive or destructive ends and intentionality plays an important part in the outcome (Satir 1988, 1992). In the Satir Model, the overarching intentionality or goal is that of congruence, attained through the various Satir vehicles for change. A Satir workshop is one large process made up of smaller units of group and individual processes, facilitated and linked by the expertise of the guide.

The intentionality and direction of the workshop are established at the outset. In Satir workshops, one intention is for its participants to be aware of and in touch with their resources and to learn to value themselves. For example, as an introduction to a workshop (Workshop D), the guide Maria asked participants to introduce themselves by saying something “wonderful” about themselves they could “brag” about. In doing so, she challenged the cultural myth of modesty and keeping oneself small in order to belong. Some participants were thrown into

momentary chaos, protesting that they did not want to brag. I struggled with selecting what to brag about, for what one brags about is so revealing about what one values. Integrity, depth, fun, openness, flexibility, enthusiasm, creativity, gentleness, sense of adventure were some of the qualities participants prized in themselves. Participants familiar with the Satir Model modelled for new participants how to do such sharing. These prized human values contrast with the hierarchical values of a competitive social structure that champions achievement, production and efficiency. In ritual liminality, anti-structural values or human values, such as one's capacity for play and gentleness were established over structural hierarchical values such as job titles, education or wealth.

As the workshop began, Maria asked participants to share their expectations and wishes, not their problems, for the workshop. Each participant's comments were written on a flip chart. Giving formulations to one's wishes and expectations mobilizes hope and energy in a positive, future-oriented direction. Keeping in mind each person's goals and questions, Maria invited individuals to be the Star in subsequent sections of the workshop using the various Satir vehicles to help them move towards their stated goals. Maria linked common themes and concerns to highlight the universality of many of the concerns and desires as human concerns. In her workshops with a large audience, when one person was speaking of an experience, Satir often invited members of the audience who have had a similar feeling or experience to raise their hands. A bond was thus created around the participants' common humanity.

In the two Family Reconstruction workshops I attended, the Star in each one formulated eleven to twelve goals with criteria for how he or she would know, in a year's time, whether they have been achieved. Participants in the Reconstruction were asked to raise their hands in support

of the Star's goals before Reconstruction began. Focusing of positive, constructive energies is crucial to the direction and outcome of ritual. Negative feelings, if present, must be expressed. One Satir workshop participant underlined the importance of the workshop guide's attitude and intentionality in directing the group process:

The Satir Model seems to be more open and direct about its methodology. Plus, [the guide] minimizes pathology in presenting the dysfunctional patterns in an educational manner...In comparison with other groups I have been in with less proficient or ethical facilitators that have concentrated on the pathology of the family and/or person, they have re-victimized the players in the group. I cannot stress enough the competency of the facilitator as an important factor. [The guide] presents herself empathetically with the Star's pain which gives one a sense of safety and acceptance. I have been in groups where the facilitator seemed to be judgmental (perhaps he never dealt with his own issues sufficiently) and the other members picked up the judgmental attitude and projected those feelings on the Star, therefore, the group dynamics became pathological. Again the expertise of the facilitator is crucial (Muir, interview, 1995).

The process of separation from structural space-time and the construction of a liminal, anti-structural space-time is not only physical, but intentional and psychological. The important role of the leader and leadership in the construction of the ritual crucible will be further discussed in the following section.

Guide and Participants

Guides

A recurring element that participants who worked directly with Virginia Satir singled out to describe their relationship with her is trust (Bennett; Laughton, interviews, 1998). Trust is the mortar in the construction of the psychological frame that makes liminality possible. Many found unforgettable the sense of welcome and "absolute acceptance" with which they were greeted from the first moment of their meeting with Satir (Rolick; Sando, interviews, 1998). As Lorraine

gingerly tiptoed into the room of the workshop, feeling embarrassed for being late, Satir reached out to her with open arms. “Come right in,” Satir said, “I’m so glad you came. We’ve been waiting for you!” Others were surprised at how Satir noticed the colour of the dress they wore the day before, or where they left off the conversation from a previous workshop, the personal history they shared in a workshop seven years earlier, or their absence at a meeting. “When you talked with her, you have her full attention. It seems like she has known you for a long time — she was totally there for you. She was totally listening” (Bennett, interview, 1998). Another participant comments, “In an audience of 500, I still felt like she was talking to me.” (Rolick, interview, 1998). Each participant was affirmed in his or her personal sense of significance by being noticed, accepted and remembered.

Ritual space is anti-structural space involving risks. Trust provides a sense of safety. Satir workshops as ritual space open up opportunities to:

...take risks and do things that I hadn’t done before, to break family rules that no longer fit as an adult, but you had never thought about them or done anything in a different way, and there were all kinds of opportunities to do those kinds of thing and they were all so affirming and breakthroughs in a sense, and because there was such a wonderful *trust* level [emphasis added], there was an opportunity for taking risks that I had never been exposed to before or really knew too much about...All of us had a great *trust* in her (Satir). It was the feeling that no matter what would happen, she would be able to extricate you from it or help you through it. (Bennett, interview, 1998).

Dissolution of old structures, rules and roles are possible in Satir workshops, as well as planned and unplanned opportunities to try out new ways of being and acting in a social context. For example, one participant tried cooking and hosting a special ethnic meal for Satir and friends despite her trepidation (Laughton, interview, 1998). In suspending accustomed ways of acting and experimenting with new ways of being and acting, rituals share an affinity with play.

Costumes

Dress code for the guides and workshop participants was casual. Janet preferred purple, loose and flowing garments with a soft texture. Maria preferred T-shirts or sweat shirts with bright colours and Native motifs, adorned with multiple strands of necklaces. She wore four gold rings on one hand, and four silver ones on the other. “How many 75-year-old women would do that? She is her own person,” commented a participant. Comfortable, informal, loose, colourful clothing with a unique and artistic flair is the “costume” preferred by the guides of some of these workshops. “The most reliable indicators of a world-view are those symbols most taken for granted,” observes Grimes (1990, 91), and the self-chosen “costume” may be one of them.

Stories and Anecdotes

In the workshops, the guides introduced themselves not by their professional credentials, which were written in the brochures advertising the workshops, but by anecdotes of their personal friendship and journey with Virginia Satir, whom they referred to by her first name. Dialogues, humorous moments, memorable occasions, not concepts and philosophy, were recounted in vividly detailed stories, evoking the presence and personality of Virginia and the guides’ encounters with her. In an oral tradition, stories abound because they engage the imagination and the senses and hold the audience's attention better than linear, logical exposition, which demands more concentration. Talking in terms of personal experience and giving specific examples in contexts are strategies that build on interpersonal involvement and identification. Strategies associated with oral tradition place emphasis on interpersonal and emotional involvement and identification in contrast to the strategies in a literate tradition using logical, linear, abstract strategies that tend to distance and objectify (Lakoff 1982; Ong 1982; Tannen 1982). “Twenty

years ago, I was with Virginia in this room. One of the first Satir workshops was here,” began Maria at Villa Maria. She evoked the significance of the workshop's site in relation to the model's founder and a continuing tradition. She went on to elaborate on the impact the first Satir workshop had on her. With each point she makes about Satir's beliefs and therapeutic principles, Maria has a story or anecdote for illustration.

Janet related spending a vacation with Virginia in Central America just months before Virginia's death. She tried to accompany Virginia, who at the age of 72, was determined to climb a 1700-foot volcano. This story symbolized Virginia's dauntless spirit and also the guide's proximity to her.

To introduce herself, Maria narrated the story of her immigration from Hungary to Canada in 1956 when the communists took over Hungary. She talked about the hardships of her family's struggle to settle in a new land as immigrants. In doing so, she modelled for the group the acceptability of sharing the narrative of one's life story in both its positive and negative aspects. The emphasis in her self-introduction is on her experience, rather than on the enumeration of her accomplishments. It is the participants' humanity, not their accomplishments, that is the object of focus in the workshop. In ritual terms, it is not the hierarchical self in its masks and roles, but the human being in its naked human condition that appears in liminality.

Participants

Participants in workshops A and B were asked to introduce themselves by first name only and were not to mention their occupation, religion, or political affiliation to one another. As an initial exercise in introduction, participants were asked to greet each other by looking into each other's eyes. The discomfort of not being able to rely on social definitions to introduce oneself

was evidenced in how awkward people were when first relating and how quickly they resorted to conventional exchanges of role and status definitions during breaks and meals.

“This is the first time I attended something where the individual is the object,” remarked one man after the first day of workshop B. He said he had been active in politics and community groups, but had never experienced something akin to this kind of group interaction. Moving into liminality can be unnerving for some. Fear of “losing control”, “being brainwashed” and moving through “chaos” and the “unknown”, feelings “confused” and worried about “what’s up for me this weekend” were voiced by some participants (field notes, Workshop B). These reactions were handled by the guide in the following ways: (1) she thanked the person for expressing the concern; (2) she normalized it – e.g. “I would be surprised if you didn’t feel this way with a group of strangers”; (3) she asked who else in the group felt that way; (4) she thanked the person for speaking on behalf of the others; and (5) she assured the person that “things will clear up”. The guide pointed out that if anyone should get into a “stew” over the weekend, groups of three participants forming “Triads” could provide support for one another.

Informal conversations during breaks and meals indicated that the majority of Satir workshop participants from this study were middle-class professionals. Some came as clients of the guide, others by doctor’s referral due to personal issues or crises. Some were invited by friends to come and see. Among participants, many were in the mental health profession. Evidence for this was gleaned from the vocabulary they used in their introduction, e.g. super-reasonable, boundaries, self-disclosure, obsessive, compulsive, coping. This informal sampling coincides with the general profile of Satir workshop attendants identified by the questionnaire study and documented in the following chapter.

Past workshop participants in the groups familiar with the Satir Model provided a matrix within which to absorb newcomers and give credibility to the guide and the Satir Model. Newcomers learned from observing the old-timers' modelling of communication in Satir workshops and from their Satir experience shared over lunch and small groups (field notes, Workshop D). Old-timers set the level of depth of sharing in the group.

Summary

The separation phase of ritual occurs when the ritual guide facilitates the separation from the ordinary space-time of hierarchical society and entry into the qualitatively differentiated space of ritual. Victor Turner describes liminality in rituals as the dissolution of roles and status that typify the structural world of hierarchy in a space where all are equal. Individuals are:

stripped of status and authority, removed from a social structure maintained and sanctioned by power and force, and leveled to a homogeneous social state through discipline and ordeal (Turner 1979, 149).

Ritual participants are “levelled” or “stripped” of all secular status and rights. Their social identity is stripped down to the most basic human level and they assume an ambiguous state not normally given a place in cultural space. They are subjected to trials and ordeals with an intensity of affect (Turner 1969, 169).

In Satir workshops, the separation from ordinary time-space is effected by travel to the sites of the workshops, which are often removed from the centre of commerce and everyday life. The separation is further effected by the tones and atmosphere of settings, which symbolically evoke moods and motivations guiding one towards Satir values and Satir's worldview. Through the use of communication which opens up repressed thoughts and feelings, a process is set in motion that engages participants in increasing totality. The guide of Satir workshops channels

perceptions and communication towards the Satir Model's values and goals. A ritual space is constructed in which the person can appear in his or her essential humanness within a frame of safety, confidentiality and trust under the watchful and expert facilitation of the guide.

B. Liminality

Rhythm

Satir workshops are constructed around blocks of time, usually ranging from one to three hours, built around Satir vehicles, e.g. the Communication Stances, Ingredients of an Interaction, Temperature Reading, Mandala, Parts Party, Family Reconstruction (see Satir, Banmen et al. 1991). In blocks extending beyond three hours, a weariness is often detected in the group (field notes, Workshop F). Rhythm is created by blocks of time alternating between didactic and experiential learning through telling and involvement, meditation and play (e.g. throwing a velcro ball and calling out other participants' names to learn the names of others in the group), talking and enactment (verbal/ nonverbal), intensely focussed attention and coffee breaks, celebration (courtship and wedding scenes) and suffering, large and small group work (Triads), planned and spontaneous activities. Satir workshops are episodic, with each episode consisting of an opening up and closing on a particular theme or issue. "I never let people go out with their wounds exposed," says Satir. Her sense of structure, direction, participant involvement and closure of each round of exploration that leads to further rounds of exploration is masterfully demonstrated in the videotape of her work with a family (Satir 1998). The rhythmic quality of successful ritual sustains participation, engagement and flow in the duration of the ritual. Ritual follows the rhythm of the body. "The space and time of ritual are organic experiences. Time, for example, waxes and wanes; like organisms it can grow and decay, and must be regenerated. Time has neither static

eternity nor monotonous regularity but the rhythms of the body,” writes Zuesse (1987, 409). This ebb and flow of ritual that resonates with the rhythms of the body swell into the “flow” of ritual.

Didactic and Experiential Modes

Contextual and embodied knowledge

Satir uses language that demystifies to render accessible to common-sense and experience what is esoteric and opaque in psychotherapy. Unlike most psychotherapies in which the presuppositions and values of the therapist are obscure to the patient, Satir makes explicit the values, assumptions and worldview that underlie her work. The teaching or didactic component to her workshops complements its experiential component. However, the didactic and experiential in Satir workshops are not separable. because her teaching is done in experiential fashion, within a context that is imagined and enacted. Teaching and learning in Satir workshops happen through her comments in an existential, experiential and embodied context presented and enacted by the participants.

To make a point or to present a theory. different strategies are employed in oral and written communication. Similarly, different values are privileged by each medium. Satir has been faulted for lacking in clarity, theory and depth according to the values of a text-oriented, literate culture. Examination of how Satir utilizes the possibilities and advantages of an oral and performance-oriented medium in workshops helps to dispel some of the misconceived critiques of her work based on the values and expectations of a textual tradition.

Satir favours the advantages of an oral and performative mode of communication over that of a written mode, with the values of spontaneity, immediacy, involvement, interaction, identification or empathy, expressiveness, experience, community and warmth (Ong 1982,

Lakoff 1982, Tannen 1982). Writing is planned, linear, logical and organized; oral communication is spontaneous, close, vivid and emotional. In written communication, “the meaning is in the text”; in oral communication, “the meaning is in the context” (Olson 1977). In oral tradition, a point is made in common sense reference to experience, whereas in a literate tradition, a point is made in a logical and coherent argument (Olson 1977). Satir’s teaching draws on common sense, engaging her audience in their common experience. “The way she introduced material — it’s not teaching you something new, but something you already know. There is no cognitive dissonance between what she taught and my own values ” (interview, Lundgren 1998). Satir conjures images and scenes, evoking experience by getting her audience to see, hear, touch, and feel in their body the tension of being in a situation. She demands “specific” details, as “everything about human beings is specific; it’s only when we talk about it it’s general,” says Satir (Satir 1998). With concrete detail and specificity using the life narrative of a participant, or a scenario sculpted with gestures and postures by workshop participants, Satir acts as commentator on the action. Her comments serve to expose and deconstruct old knowledge, family rules and beliefs, and to reveal what is human in terms of one’s yearnings and intrinsic worth.

Each piece of life history a participant enacts in public is also a learning piece for the participant-observers in the audience. In an oral framework, instead of documents, there are events and occurrences. Events confront and unfold in front of the audience, through words and gestures (Ong 1982, 31). They are immediate, present and engaging. In Satir workshops, the minute someone comes forward to enact a scenario, the intensity of energy and attention in the room changes (field notes, Workshop F). An event supplies the context as referential frames for teaching and new knowledge. Such teaching and learning do not only stimulate the intellect

through logical propositions , but also engage the affect, senses, empathy, and memories of past experience through direct or vicarious participation. Learning comes from observation and practice rather than from following steps in an instruction manual. Oral traditions communicate knowledge in a manner that is closely tied to the human lifeworld that is charged with affect (Ong 1982, 42). This is in contrast to a textual tradition that is cool, distant and abstract. While writing fosters abstract knowledge that separates the knower from the known, orality keeps knowledge embedded in the human lifeworld within a context of struggle (Ong 1982, 44). In the oral tradition of face-to-face encounters, the level of interpersonal relations is kept high, where attractions and antagonisms are both as likely to occur (Ong 1982, 45). Intense conflicts and lasting bonds occur equally in Satir workshops (field notes, workshop L; Bennett; Kelly, interviews, 1998). Satir workshops place human beings and human action at the centre for teaching and learning. Such a model is consonant with what Ong describes as a "humanistic organization of knowledge" that relates in a powerful way to the "ultimate concerns of existence" (Ong 1982, 74).

Oral vs written discourse

What is construed as sloppiness or a lack of theory may be the difference in values, styles and strategies between a text-oriented versus an orally-oriented culture. As mentioned earlier, concepts in oral cultures tend to be conveyed in situational, operational frames of reference in close contact to the living life-world (Ong 1982, 49). Oral cultures predispose towards the concrete and specific, whereas literate cultures favour the general and abstract. To engage attention and to assist memory, oral discourse tends to be short, pithy, formulaic, rhythmic, and witty, with the use of balanced patterns in repetitions and antithesis, alliterations and assonances (Ong 1982, 34).

Sayings, cliches, parables and proverbs, anecdotes, metaphors, humour and one-liners are Satir trademarks. Some examples of Satir's quotable quotes used in Avanta's greeting cards are:

- Everything makes a difference.
- Look at the past, don't stare at it.
- All we have is now.
- When moving forward, you leave something behind.
- Expecting to feel good makes you feel good.
- Free people can love, others bargain.
- One and one equals three — you, me and us.
- It's simple, but it's not easy.

For impact and memorability, oral discourse favours syntax and vocabulary. Satir's style is informal and colloquial rather than professorial and ponderous. Short, tight, balanced and witty discourse patterns jolt conventional expectations as well as maximize retention, engagement and links with the familiar. Humour abounds in Satir's workshops.

Orality promotes simultaneous shared experience whereas writing depends on individual interiorization of the text. "Oral communication unites people in groups," observes Ong (1982, 69). When a speaker is addressing an audience, or when an audience participates in the witnessing of a performance or enactment, the members of the audience form a unity with each other and with the protagonist. Therefore, the oral and performative medium predisposes towards community, the textual medium, individuality.

In summary, using the convention and strategies of oral discourse and face-to-face encounter, Satir workshops construct a context that places the human person, interpersonal

engagement and the human lifeworld of experience at its centre. This contextualized medium maximizes holistic engagement of the intellect and affect, past memories and present struggles, body, senses and mind, for the tasks of both unlearning and learning what pertains most centrally to human beings and human living.

Ritual Symbols

According to Turner, ritual is an aggregation of symbols (Turner 1968, 23). A symbol is “the smallest unit of ritual behaviour, whether associated with an object, activity, relationship, word, gesture, or spatial arrangement in a ritual situation” (Turner 1969, 144). Symbols are evocative devices which rouse, channel, and domesticate powerful emotions, such as hate, fear, affection and grief (Turner 1961, 42-3). As the “molecules of ritual” (Turner 1961, 14), symbols externalize and make present what are invisible but nevertheless real, whether they be ancestors from the past, emotions or attitudes. Satir workshops utilize space, people and props, such as ropes and cushions, to represent and enact ancestors, boundaries and connections. What are often unarticulated or merely talked about in therapy are externalized into a three-dimensional world in Satir workshops. Participants act out the roles of one's parents, grandparents and internal states such as "withdrawal" or "shame". One is surrounded by symbols representing realities and relationships from the past and constructs from one's internal world. The liminal phase of ritual is a “forest of symbols”, in which everything is more than it seems, surrounded by symbols that are multi-layered and multi-vocal (Turner 1961, 15). Talking about an experience is significantly different from being confronted by that experience and finding oneself immersed in it, surrounded by it and being able to dialogue and interact with the symbolic components of it. Symbols render tangible and maneuverable what is abstract and elusive.

This constructed therapeutic space becomes a liminal and symbolic space where symbols are used deliberately as well as are found to occur spontaneously (Lee 1994). Psychotherapy is essentially an enterprise that utilizes symbols centrally to transform consciousness, memories and perceptions (Lee 1994; Siegelman 1990; Whitehead 1987). Metaphors and symbols are the primary language of the psyche and almost every school of psychotherapy utilizes metaphors and symbols, each in its way (Lee 1994).

The phenomenon of transference considered so central to psychoanalysis is a symbolic perception, in which strong affect is transferred to someone perceived to be a figure of emotional import, for example, one's father, mother, brother, sister or lover. Interestingly, "metaphor" and "transference" bear the same etymological stamp: *metaphorien* in Greek means to carry over; *transfere* in Latin means to bear across, pointing to the symbolic or metaphorical nature of our perceptions (Siegelman 1990, 156). Projections and transferences are common in Satir workshops. Once a transference is manifested, although Satir never used technical psychoanalytic terms herself, an opportunity becomes available for it to be worked out and worked through. "What hat do you hang on to this person?" is the way Satir talks about projection (Satir, Banmen, et al. 1991). One such example of a conflict based on symbolic perception that becomes an opportunity for awareness and healing is recalled by a workshop participant in one of Satir's early workshops:

There was a young psychiatrist. I had an image of him that sort of got under my skin and I decided I'd sit down one day to have it out with him. And no sooner had I got started than I had this overwhelming sense that I was sucked into a dark vortex. It was terribly frightening. And I thought "Am I going to stay with this feeling and go out of my mind?" I think I might go insane! I wasn't sure what would happen because it was such a terrible feeling I had never undergone before, and I decided if I should lose my mind through this...whatever is going on with me

by hanging on to this feeling, someone will run and get her (Virginia Satir) and I know I'll be ok. And I decided go for it and I let it happen. And I remember stretching out on the hardwood floor and crying and when I finished and was exhausted my tears, there was a great pool of tears on the floor that I couldn't believe had come out of my eyes! There was literally a pool of water and I didn't know the meaning of it all at the time, but I was obviously back in my past with my father in some way or another.

And Virginia had a wonderful knack of remembering little things like that. So when she wanted to illustrate an exercise, she'd say, "Elizabeth, would you come over here and let's develop a little scene from your background," she said, "Think of your father, think of you coming home in public school and showing your father your report card, and how well you had done." And I said, "O Virginia, that isn't the way it was in my family. My father never paid attention to my marks." And she said, "That's precisely why I am setting this up this way." And out of that came wonderful learnings, you know, and I thought, "My father never did that. What learning could there be?" But I learned so much from the person who played my father who never got past grade six, and who was so uncomfortable because my marks were always so high and he didn't know how to express to me his feelings around that, and had always been too embarrassed to go to home and school nights and things of that sort. So I got a whole new perspective of my father and where he was coming from and there were just all kinds of experiences like that (interview, Bennett 1998).

As seen in the above example, symbolic enactments occurred spontaneously as well as used intentionally in Satir workshops. Under the expert facilitation of the guide, blockages within the self and with significant figures in one's life can be unblocked, when the participant is willing to be in "flow" and open to her own deeper experience within the therapeutic or ritual frame. New perceptions and awareness develop. The above example demonstrated changes and openings at the intrapsychic levels of feelings, and feelings about feelings at the moment when she decided "to go for it and let it happen," which opened up a flood of feelings and tears. The fear that was present at first was the "feeling about the feeling" that could have stopped the Star from going into the process further. That the young psychiatrist "got under her skin" as a symbol of her father appeared to be a new awareness that she came to later. The orchestrated enactment Satir staged

for her subsequently helped her deal with her disappointment and unmet expectations in relation to her father, who never acknowledged her and her achievements. The working through of her resentment and disappointments came out of a new appreciation for her father as a human being when his father's own humanity was enacted by someone who played the part of her father. Symbolic enactments opened up new perceptions from a present vantage point, displacing the more limited perspective of a child.

Conflicts are common within Triads in Satir workshops. Satir forms Triads as replications of the original family structure of “ma, pa and kid”, a structure that can induce conflict (Satir, Banmen, et al. 1991, 317). As an example, one member of a Triad complains about the other two members in her Triad as being too “bossy”. By sculpting her perception of the blaming stances of her Triad members, and of her perception of people in her family of origin, the parallels are at once made apparent. The present issues with the Triad illuminate past issues with the client's primary triad in her family. She is then given the opportunity to experience herself as being able to stand on her own two feet today and separate from the past that continues to contaminate the present. The Star became aware of her tendency to perceive others as being in a powerful, blaming position in relation to herself, whom she perceived to be a helpless child (field notes, Workshop H). These conflicts that occur in Satir workshops become grist for the mill to help the Star to work through blind spots and blockages, leading to greater congruence. Thus symbolic events in the workshop provide opportunities sought and unsought for healing. The goal is that through increased awareness and symbolic experiencing that engages one at different intrapsychic and interpersonal levels, one can become more vitally connected to one's life force. This reconnection with one's intrapsychic, interpersonal and spiritual resources is the goal of

congruence.

Structure and Anti-structure

Turner contrasts society as structure with the liminality of rituals as anti-structure. Society as structure places human beings into differentiated roles in a hierarchical system of politico-legal-economic positions with many types of evaluations. Turner takes issue with the view that "the social" is identical with the "social-structural", that a human being is nothing but a structural animal, a *homo hierarchicus* (Turner 1974, 250). In contrast to structure, the breakdown of structure in the crevices and interstices of society is equally necessary to the formation of the social and society. He calls the space where structure is dissolved liminality and the human feelings generated that bond individuals *communitas*. *Communitas* gives recognition to "an essential and generic human bond, without which there could be *no* society" (Turner 1969, 97). Rituals create this kind of anti-structural space, where human beings can reconnect to their humanity beneath their roles and status designations, as well as re-connect to one another in a state of nakedness, humility, simplicity and equality by virtue of their humanity (Turner 1969, 94-130). Social life is therefore a dialectic involving structure and *communitas*, inequality and equality. Structure thus depends upon anti-structure for its renewal and re-vitalization. As such, structure and anti-structure are mutually indispensable. However, to those concerned about the maintenance of structure, manifestations of liminality and anti-structure appear as dangerous and anarchical (Turner 1969, 109). Therefore anti-structural activities need to be hedged within a frame that separates them from society's structure and guided in their process and intentionality. In rites-of-passage, human beings are released from structure into *communitas* only to be incorporated back into structure, revitalized by their *communitas* experience (Turner 1969, 129).

Satir workshops provide an anti-structural space where one's internalized family rules and roles are de-constructed and new human values are re-constructed. The family is society in miniature. According to Satir:

Families and societies are small and large versions of one another. Both are made up of people who have to work together, whose destinies are tied up with one another. Each features the components of a relationship: leaders perform roles relative to the led, the young to the old, and male to female; and each is involved with the process of decision-making, use of authority, and the seeking of common goals (Satir 1988, 360).

In challenging the rules and roles workshop participants carry within themselves and display in their interactions with each other, Satir in effect works with the rules, roles and hierarchies of the larger society in which people are socialized. The difference between Satir workshops as opposed to individual therapy is the increased potency of having a "critical mass" of people subscribe to a new definition of self, people, the rules that guide relationships, and a new worldview. According to social construction theory (Berger and Luckman 1966; Gergen 1985; Watzlawick 1978), reality is constructed socially through discourse and communal interchange. In the 1980s, Satir formulated the contrast between an old worldview based on a "Hierarchical Model" and the worldview she proposes in a "Growth Model" which is sometimes called "The Seed Model" (Satir, Banmen, et al. 1991, 14-15, Satir 1992). Satir workshops introduce new modes of discourse and communication guided by the meanings and values of the new worldview of the Growth Model. Through these collective experiences that involve the holistic experience registered in the body, new values, interpretations and practices are negotiated and appropriated.

Deconstruction and Reconstruction in a Satir workshop

Two processes are at work in Satir workshops: deconstruction and reconstruction.

Deconstructed are old perceptions, interpretations, beliefs, family rules regarding communication, self-worth, and freedom, for example. New constructions of perceptions, beliefs, and rules of communication in Satir workshops aim at liberating the essential human.

Satir workshops are transformation and reconstruction rituals. Transformation is an existential and religious term, meaning a change in external form or in inner character (Webster's New World Dictionary 1996). In this existential sense, rituals bring about a change in essence and existence. According to the philosophical framework of Paul Tillich, Satir workshops as rituals create a context for the essential being to shine through in existence. Workshop participants experience in their lifeworld a reunification with self, others and the ground of being.

Reconstruction is a sociological term, coming out of the sociology of knowledge that views reality and meaning as legitimated and constructed by social consensus (Berger and Luckmann 1967). A ritual is a reconstruction because identities and meanings are communally re-negotiated, re-defined and re-enacted through the use of symbolic perceptions and expressions. The phenomena of transformation and reconstruction are both directed at congruence, that is, at greater openness and attunement to one's essential humanity in relation to self, others and the larger ground and meaning of existence. This reconnection with the essential human in Satir workshops coincides with what Turner observes to be the phenomenon of *communitas* evidenced in rituals.

For reasons of confidentiality, instead of using material from the workshops I attended, I will illustrate this process of deconstruction and reconstruction in Satir workshops with examples from the Virginia Satir's *Family Series Tapes* (1998) filmed during a three-day Satir Workshop at the University of California, Chico in 1982. This series features Satir working with one family

and the studio audience in a manner and style that is representative of her workshops.

The Universal-Spiritual Dimension

At the opening of her workshop, Satir begins with an intentional statement addressed to her video and studio audience. She begins early to set the frame for her workshop, a cosmological frame that honours the essentially human. Her workshops create an anti-structural space that places primacy on what is essentially human, namely human suffering and human yearnings, over sociological definitions of human roles and functions. Satir states her hope that the audience in her workshops will “become more familiar with the beautiful resources that all of us as human beings have.” Her essentialist assumption is that human beings have resources that are waiting to be discovered. Satir heightens the significance of the present moment, both as a moment in history and a moment in each person’s life in saying, “We are coming closer to what it means in looking at human beings as miracles” (Satir 1998, Tape 1). In many of her workshops, Satir heightens or “sanctifies” the import of the here and now as “kairos”, or sacred space-time. Satir often says that what we have discovered about human beings in the last hundred years is as earthshaking as the discovery that the world is round instead of flat (Satir 1988, 379). Following the frame she sets up in marking the present moment as a special time, Satir invites the audience to get up from their seats to “make connections with each other” through touch and words, this with the intention of a “release of energy”. A shift in energy is noted in the room as people physically and symbolically get out of their rigid positions, roles and accustomed isolated and passive ways of relating to make contact with and touch each other.

Manifesting the life force, making connections with each other and with oneself are three important elements in Satir’s construct of congruence. Energy is what Satir works with, and she

starts channeling the energy in an intentional direction from the very beginning of the workshop. Many of Satir's maneuvers are aimed at opening up human systems, intrapsychically and interpersonally. Whether it is working with feelings, perceptions and expectations, it is for the purpose of freeing up blocked energy, so that each person experiences a greater flow of the life force within, to become a fuller manifestation of the life force.

Satir repeatedly affirms the intrinsic worth and sacredness of the human being in her workshops. The affirmations and meditations with which she begins each day have been compiled by Anne and John Banmen (1991). Her words at the opening of the Chico demonstration are representative. These words express her belief in the essential and spiritual worth of the human person:

You're perfect beings, you're perfect manifestations of life-force. Your behaviour may not reflect that, mine doesn't always either, but that's where we are at our core. I don't know how many of you bought, for a long time, that man is born evil, and we have to spend the rest of our lives keeping the evil in tow. I don't believe that for one minute...I think life is absolutely a miracle, I think it is sacred, I think that it is a treasure, and I think that we have developed a way of looking at people which is just the opposite. So how do people find their treasurehood, their miraclehood, when we surround ourselves with things that say we're not much good? That's what led me to the central core of what I do, that we need to come to our sense of self-worth. That we need to be able to stand in the mirror in the morning and bow three times...and say, "The world is a better place because I am here." Not that I'm here and doing better than you're doing, but that I, as a being, am full of value (Satir 1998, Tape 1).

Satir affirms the worth and value intrinsic to human beings and their connection to a universal life-force. It is the context we construct that restricts our connections with self, other and spirit that we need to change in order to let life manifest itself. A new context needs to be created in which people can develop "a new consciousness about themselves" with a sense of their self-worth. She refers to the workshop context as one to help people "develop their willingness to

make all kinds of changes, to experiment” (Satir 1998, Tape 1). Satir uses a cosmological framework that affirms the essential worthiness of the human person as a “manifestation of life” that is interconnected with all life, rather than a medical model that categorizes a person on a health-pathology dichotomy. Satir’s affirmation of humanity’s essence brings dignity and hope for a life that could be better. The focus is now, the present, for “every moment is a fresh start,” and what one did in the past has to be forgiven, as “it was the best I knew” (Satir 1998, Tape 1). Satir constructs her workshops around this essential humanity and the energy that comes out of human yearnings. “What I know is that when I come together with people, we are together as human beings joining our energies to see how we can move beyond whatever is going on,” says Satir (Satir 1998, Tape 2). To move beyond what limits the manifestation of essential being is the deconstructive aspect of her work, which parallels the anti-structural characteristic of ritual. A new context is constructed conducive to the thriving and manifestation of essential being in its yearning for connectedness with self, others and one’s life-force.

In Satir’s interview with the family on stage, she begins the process of deconstruction as the family members present their problem (Satir 1998, Tape 2). On stage with Satir are a father, mother and son. The parents’ presenting complaint is that their son has been skipping school and lying about it. First of all, Satir deconstructs the problem of the “delinquent” son by reframing it in terms of the parents’ underlying desires and wishes for their son. Satir translates what the father missed out in life, namely a good education and a close relationship with his own father, as deep yearnings that he hopes to see fulfilled through his son. Thus the problem of truancy is not the problem, but something more fundamental. What is perceived as a problem has underlying wishes and yearnings. It is this deeper human layer that Satir addresses and acknowledges.

When the mother complains about the son's lying, Satir gets behind the motivations in the lying rather than stopping at the moral indictment of lying. "Everybody lies sometimes," says Satir to the reticent boy, "When aren't you supposed to lie?...What kinds of things do you tell lies about? I can tell you what I tell lies about." Satir aligns herself with the boy by showing her own humanness. She then challenges the mother to see if she knows how to lie, pointing out how the mother's lying is really an attempt "to cover up for yourself". She challenges the parents out of their moralistic and blaming stance, saying, "Would you turn a somersault if I found out that you both know how to be crooked with each other as well as being straight?" Turning to the father, she asks, "What kind (of lying) do you do, or have you done?", thus revealing that parents and child share a common humanity that resorts to lying as a form of survival. The reason uncovered behind their lying is their not wanting to hurt anybody and to stay on good terms with others. A moralistic frame is deconstructed to reveal the more fundamentally human yearnings to be accepted, to be on good terms with others, and to survive. By this time, the defensiveness and blame in the parents have decreased. The fears and yearnings of common humanity have become more transparent to each member of the family and to the audience witnessing this revelation of what is human and common to all.

In her workshops, Satir begins her process of deconstruction swiftly in challenging conventional norms to create what Turner would call an anti-structural space where more elemental and essential human yearnings are revealed. Developing a "context of trust and a state of relaxation" is a requirement in this process (Satir 1986b, x). Satir's deconstruction involves accessing repressed information from earlier learnings gently and carefully. Then with great care and clarity she weaves in old learnings with the new (Satir 1986b, x).

The Intrapsychic Dimension

In helping the family resolve the presenting problem with the teenage son's truancy, Satir does not resort to problem-solving or advice-giving. Like the peeling of the layers of an onion, Satir opens up levels of awareness and experience previously inaccessible, so that father and mother both have a chance to experience their own essential humanity and yearnings. It is only when each person in the family becomes clear about his or her self that changes will occur in their interactions and communication with one another. Family Reconstruction puts into action Satir's key concept and philosophy towards the goal of "becoming more fully human" (Satir 1986b, v-vii). To do so, Family Reconstruction re-establishes the context in which the old learnings about self-worth and communication took place. This takes a person back to childhood when a child interpreted her experience and the behaviour around her in a certain way as though it was ultimate truth, without the information to judge the value and validity of what was being learned and interpreted. The conclusions drawn from such experiences continue to contaminate the present perceptions and interpretations, thus creating the same reality as the past. Family Reconstruction allows a person to go back to "old situations with new eyes" to review the old learnings that had survival significance (Satir 1986b, viii). "This process had to be powerful enough to allow the surfacing of vulnerability and the development of new relevant ways to cope," writes Satir (Satir 1986b, viii). Symbolic enactments of scenes and significant others in one's past, and the Star's witnessing of his own past from the vantage point of the present are facilitated in Satir workshops. Family Reconstruction is considered to be the "epitome" of Satir's creative innovations, as it brings together in potent concentration many of the techniques that characterize Satir's workshops — role-playing, sculpting, guided fantasy and psychodrama (Nerin 1991, 103).

Different theories shed light on how symbolic enactments that engage the body have the potency for change and new patterning. One such theory is the biogenetic structural theory of rituals advanced by Charles Laughlin (Laughlin 1997), who posits that structural access of biological and brain patterns are made possible by symbols. Symbols in rituals activate the original bio-neurological patterns that become available for new patterning. In a more philosophical, experiential vein, Gendlin (1962; 1974; 1982) has developed a theory of the "felt sense" grasped in one's body as the basic datum of experience. The bodily "felt sense" contains both intrapsychic and interpersonal experiencing. Therefore, the body as the medium where the inner and outer worlds transact is primary to human experiencing. These two views of the body as the subject of experiencing and consciousness contrast with some current discussions of the body as a representation and constructed object (see Csordas 1994)

In working with the Family Map of the father's family, i.e. the personalities of family members and their ways of coping and communicating, Satir draws out old gender patterns that separated men and women. Gary, the father, says he tends to take a protective role towards women. Satir points out that protecting could be "one way to insult them" and suggests that there are other ways to show the women in his life that he values them without rescuing them (Satir 1998, Tape 4).

Another family pattern she calls Gary's attention to is that anyone in his family with aliveness is called a "black sheep" and that although Gary finds a "servant" attitude disgusting, he does indeed know about it because "every time you say yes and you feel no you're performing a servant act" (Satir 1998, Tape 4). Old family rules and patterns are surfaced, questioned and dissolved while new perceptions and behaviours are introduced and experimented with.

The Interpersonal Dimension

Satir asks Gary, the father, to turn to look at the person he asked to play his grandfather and asks Gary to talk to him about what he is feeling right now, something Gary has probably never done before. Gary tells his grandfather:

I think you're really a fine person, to take me fishing and watch out for me so much, you know, that's the things I felt when you took care of me when I was young, younger, when I went to his house...When I went to your house. In the summertime. I went to your house in the summer and enjoyed being there. I had a wonderful time. I learned a lot (Satir 1998, Tape 4).

Hearing the emotion in Gary's voice, Satir invites Gary to take one more step toward his grandfather and tell him even more closely, more of what he wants to tell him, and maybe even take his hands. As Gary breaks through his gate of inhibitions to express his love and appreciation for his grandfather, he lives more and more fully the affection and longings he had as a little boy that are still alive in him, "I really enjoyed going fishing with you, all the times you took me fishing, and it meant really a lot to me, to have someone, to have directions at a difficult time." The grandfather responds, "It was good to give you things that I didn't get when I was a boy." Gary reacts with some surprise and delight in hearing his grandfather's response, saying, "Oh that's neat." Satir draws out the grandfather's response to Gary some more. John Senior continues, "I'm feeling full inside. I'm feeling pleased that you came out of my life. I'm glad you're who you are, and I thank you for coming and telling me." In this brief enactment, Gary gets close to his deep yearnings to give and receive love, and to more fully establish that connection with his grandfather that he did not have words for as a child. In this symbolic enactment, Gary is given the gift of hearing his grandfather's human response to his reaching out to him. It is a moment of congruence when one witnesses Gary's opening up to his own deep self and yearnings,

and his openness and congruent communication with his grandfather. Satir then gives further prompts for Gary to show his grandfather his affection for him. At this moment, Gary let go and the two men embrace each other.

Following this, Satir goes to stand between Gary and his father, noting that in a very busy household with many children, Gary must have missed out on having the closeness with his father that he had with his grandfather. She asks Gary to be in touch with that in himself. Then Satir asks Gary to talk to his father. For the first time in his life, Gary tells his father how wonderful he thinks his father is, and how he marvels at his knowledge and understanding and how much he wants to be close to him. Gary gives expression to his deep yearnings for connection and love in relation to his father. “And then let your eyes close. And this a long time ago was the longing of a little boy who didn’t know how to say to people, to his father, ‘I want to be close to you’ ...Can you say that to him now, and ask him if he will allow that to happen now?” In response to Gary’s request to be close to him, his father reaches out to hold Gary. Gary runs his hands on his father’s back for a long time, uttering, “I’m hugging my father, it feels good. I wish I could have done that...” (Satir 1998, Tape 4). As the two men stand in embrace, each in touch with his deep yearnings and with each other, Satir comments:

Be there, be there, be there. And if you had known and your father had known how to do it, it would have happened. But deep inside, it is there, and now you’re having a chance to manifest it. And just be in touch with your feelings of being connected. And you now need to know that never will this have to happen between you and Kent (son)...The fathers and the sons in your family couldn’t get together because they didn’t know how to do it...Now that can all change (Satir 1998, Tape 4).

As the son, Kent watches intently this scenario between his father, grandfather and great-grandfather, his eyes are moist. When asked to speak, he says he feels “the same way a lot” and

wants to be able to “show my love” to his father. Satir then invites Kent on stage to “come and tell this directly to your dad now.”

In this moving symbolic enactment, one witnesses Gary’s contact with his own deep human longings — to be connected with his grandfather, father and son. In giving expression to his own longings that have been held back so long, he experiences the pain of both their long frustration and their release in a way congruent with his words and his entire body. Congruence, the goal of healing, consists of the acknowledgment oneself in all its internal complexities, and finding the courage to express the fullness of one’s yearnings and humanity in relation to others in the world. The above description illustrates how the symbolic ritual space of Satir workshops creates a context where new, more congruent intrapsychic and interpersonal experience can take place." As one workshop participant remarked, "All people are spiritual beings — that’s where the yearning to love and to be loved is — in the spirit" (interview, Lundgren 1998). In Satir's workshops, the essential and fully human finds a space to reveal itself.

Communitas

Participants with extended involvement in Satir workshops refer to their Satir experience as being with “family” and “community” (Muir, interview, 1995, Roy, interview, 1994). A participant emphasizes that the Satir Model is not so much “therapy” as “community” (Roy, interview, 1994). The Satir experience has helped “situate” him “in a continuum” of relationships — to the environment, to fellow human beings, and to his ancestors. It breaks him out of “isolation” as he feels a bond with others who are like “friends and family”. This bond grows out of “sharing very private pieces of our lives, being vulnerable...like an animal who gets on its back and shows its underside.” He confesses that this kind of relationship he has not been able to find

elsewhere, such as the workplace.

Others speak of their encounters with Virginia Satir as an experience of a “special kind of love and acceptance” and “unconditional acceptance and safety” (Bennett; Harris; Husband; Loesch; Lundgren; Sando, interviews, 1998). Other descriptions along the same theme of being accepted include “Virginia’s absolute acceptance of a human being,” “she was totally there for you, she was totally listening,” “she was totally approachable,” “her energy of acceptance and love”. In this environment of trust and acceptance, people are willing to take risks, to experiment and “try out different sides of myself”. A participant states that she “feels close to others without knowing them well at all” (Loesch, interview, 1998). She attributes this to the fact that “we have all taken huge emotional risks and changed internally” such that people are able “to laugh, to cry, to feel a special connection with other people” in the workshops. When she was accepted into the Avanta Network, she was elated, because she so wanted to “share with the world all that I ever learned — because it is a non-dogmatic doctrine...it’s all human universal stuff” (Loesch, interview, 1998).

In liminality, individuals are not segmented into roles and status. They encounter each other in their totality as persons. In this moment “in and out of time,” there is the recognition of a common bond with each other as “equals” in the nakedness of the human condition (Turner 1969, 96). Turner coins the word “communitas” to refer to “an essential and generic human bond” (Turner 1969, 97). The bonds of communitas are “egalitarian”, “direct”, “existential”, “I-Thou”, “spontaneous”, “immediate” and “concrete” (Turner 1979, 150). Communitas is human bonding that arises from the experience of a shared humanity that supercedes relations established upon social roles. In Satir workshops, participants and observers are both drawn into a new experience

of their depth humanity, whether directly, as participants, or vicariously, as observers. One's experience can often get "hooked" or "triggered" by emotional or structural parallels in another's condition. Thus Satir workshops set in motion ripples in the audience at different levels of intrapsychic experience and human yearnings. Members of the audience also act as witnesses to legitimate and consolidate the Star's and each other's experience. According to Turner, *communitas* is a liminal phenomenon that combines the qualities of "lowliness, sacredness, homogeneity, and comradeship" (Turner 1979, 150). The experience of *communitas* goes beyond the momentary experience within the workshop. Its effects are often lasting and life-transforming. Bonds of comradeship through having experienced and understood a new worldview together are noted among Avanta members. These bonds were expressed in a commitment to the Avanta mission and in the depth of appreciation and acceptance people show for each other, despite differences and differentness among them (field notes, Workshop G and N). Hence Turner's attribution of "a feeling of endless power", "richly charged with affects, mainly pleasurable" and "evolutionary potential" to *communitas* is observable among Satir workshop participants.

Communitas constitutes a "spring of pure possibility" with evolutionary potential for renewing structure in society (Turner 1979, 150-151). It is a condition generally experienced among the weak, marginalized and lowly, who often constitute the critics, artists, writers, philosophers and prophets of the dominant social structure (Turner 1969, 111-112; 1979, 150). The contribution to structured society provided by *communitas* cannot be underestimated. At the same time, the tensions between *communitas* and structural relationships cannot be ignored. Workshop participants disclose in their conversations during meals and breaks the difficulty they have after their Satir experience in re-accommodating themselves into narrow niches of

institutional roles. Once they have experienced the "more" or "fullness" of being, it is difficult for them to return to a society that operates on more restrictive structures and patterns. New wine cannot be contained in old wineskins (Matthew 9:17). To discover the right relation between the two mutually dependent modalities of structure and anti-structure at a given time and place is indeed a basic and perennial human social problem (Turner 1974, 166-168). New institutions may have to be invented to "reconcile these contrary processes and ideas" (Turner 1979, 150). What is apparent is that the experience of *communitas* is instrumental in undergirding human relations with an experience and recognition of a deeply shared humanity. Turner regards *communitas* as a "transient condition" that operates at the margins and edges of society, constituting a "spring of pure possibility" (Turner 1979, 150-151). Belief in human equality and human brotherhood and sisterhood cannot be achieved by legal prescriptions alone. Societal structures require for its own revitalization the anti-structure of liminality found in rituals.

Numinosity

Numinosity is an important feature of ritual noted by Turner, in which the weak receive "sacred power" and "sacred knowledge" (Turner 1974, 259). The "numinous" was first described by phenomenologist Rudolf Otto (1923) as the feeling of terror and awe when one is confronted with the power of the "living God". It is a state of experiencing a "wholly other" reality that is not caused by one's act of will; rather it is a reality that seizes and controls the human subject. Numinosity is experienced as power and new knowledge. Turner's reference to power and numinosity in ritual interestingly recalls Tillich's discussion of the release of the "power of being", and Satir's "healing potential" of the life force as the source of healing.

The state of "humility" and "poverty" in liminality are conditions in which the experience

of another power takes place. In this atmosphere, “gnosis” or deep knowledge is revealed (Turner 1974, 257-258). “Gnosis” refers to “changes in the inmost being of the neophytes”, and it is less a matter of intellectual knowledge imparted as it is of “new power” absorbed. This “new power” will become active in the postliminal phase of ritual as the neophyte is reaggregated into society (Turner 1974, 257-258).

Satir workshop participants report an “expansion” or “enlargement” of perspective, understanding and being in their workshop experience (Francis; Roy, interviews 1995). From a Family Reconstruction, one gets “a chance to see one’s parents as human beings,” and to “understand why people behaved the way they did”. The workshop participant continues, “It was as if once the curtains were drawn and it was dark. In doing a Reconstruction, the light goes on and I see. It is an epiphany” (Francis, interview 1995). Another participant emphasizes that what she learned in Satir workshops was “not a head trip”, but was learning that was “truly experiential” (Loeschen, interview 1998). “It changed my life – not here (pointing to her head), but here (pointing to her gut)” (Laughton, interview 1998).

Turner’s description of numinosity as an encounter with “power” suggests a kind of change and new knowing that is experiential, bodily and energetic. In other words, the knowing is in terms not of information, but of a new way of being and experiencing of self and world. This energetic change is noticeable to others when participants return home. Many report getting remarks like: “What’s happened to you? I can see the light in your eyes. The way you are walking, the way you are talking, there is a change” (Rolick , interview 1998), and “What did you do? I see a different energy, different openness” (Loeschen, interview 1998). Increased creativity, productivity, and a “difference in my whole being when I go through this transformation” are

reported by workshop participants (Loesch; Rolick, interview 1998). In Turner's understanding, numinosity brings out in the person a fullness of being. New energy, expansion of perception, deepened understanding and a new way of being are reported by Satir workshop participants. These elements parallel Turner's description of numinosity as a salient feature found in the ritual process.

C. Reaggregation

Liminality is a tunnel connecting the entry and exit points of the ritual process, and as such is only one phase in ritual. The ritual process begins with separation from the structural hierarchy of society and is completed only when the participants are released back renewed into structure, carrying with them the seed of regeneration. Rituals draw individuals out of the confines of their socially restrictive roles to experience the larger processes of humanity and the cosmos. Through rituals, one is reminded that one is indeed a child of the universe, part of a larger whole. The experience of deep humanity alters one's perception of oneself and others even as one re-enters former social roles.

The way in which exit from liminality is accomplished and reaggregation back into structure is facilitated did not receive as much attention from Turner as the liminal phase of ritual. Nevertheless, reaggregation is an indispensable part of ritual that releases the ritual participant from a symbolic space and re-institutes him into structured, social space. In Satir workshops, the reconstructed framework is one that is framed to inspire hope, highlight personal resources and foster personal choice. The Star, assisted by the role-players, is asked to incorporate the positive valence of formerly negatively utilized attitudes or attributes. The old label of the negative attribute the role-player wears is crossed out and the new label or function written in. For

example, a person playing the role of an “unruly” part is transformed into “creative” energy, or a “controlling” part can be transformed into a “disciplined” energy. Role-players playing the different parts join together to help the Star become aware of his resources, resources that were previously denied, suppressed or misappropriated. Perceiving and experiencing the underlying humanity of previously alienated family members or parts of oneself brings about acceptance and integration. Music that resonates with the tenor of the Star and the Star's issue is played. Role-players speak words of blessing that give comfort and hope to the Star. Blessing is a ritual phenomenon that deserves more attention in the study of the psychology of ritual and the ritual of psychology. Participants shed the role they played by saying their own name and taking off their tags for the roles. Laying on of hands by participants on the Star as music plays is a common enactment for closure. After the symbolic enactment, role-players take off their name tags and say their real name, symbolizing their return to ordinary time-space. Satir is especially mindful of bringing closure to each piece and segment of her work. Not everything finds closure in Satir workshops. Participants are often in a heightened state in terms of their inner experience after the intensity of a Satir workshop. Thus many return for another workshop with the hope that they will have an opportunity to be the Star and a chance for their own transformation (field notes, Workshop D).

The experience of liminality and *communitas* offers the participant a broader and more total perspective on self, family and society. One becomes less parochial, particularistic and tied to one's social role and definition. Although outwardly indistinguishable from others, the ritual participant is inwardly freed from the despotic authority of structure (Turner 1974, 260). Turner observes that *communitas* is the *font et origo* of all structures at the same time as it is their

critique (Turner 1979, 150).

Reaggregation into the dominant societal structure is not always an easy task, as evidenced by the struggles different participants voiced during conversations at meals and coffee breaks. What is clear is that rituals are transformative, and one returns from anti-structure to structure qualitatively changed. The values and views of the human person held by society's institutions are experienced by some to be at odds with what they have experienced in Satir workshops. Some return to relationships with partners and families who operate out of a hierarchical model with a different view of human processes. A tension exists between living out the new worldview one incorporated from Satir workshops and relations and structures not yet transformed. In order to sustain the change from Satir workshops, small groups spring up for support and continued legitimation of the new learning and values. New speech, action, openness and spontaneity derived from ritual liminality can be challenging to the old status quo. Thus *communitas* by virtue of having been open to the "pure spring of possibility" has "evolutionary potential" (Turner 1979, 151). Satir appeared to have been aware of this potential of *communitas* as she sought to develop through her workshops a "positive critical mass" of "vital, engaging human beings" who "treasure their own miraculousness and that of others" (Satir 1988, 371). The "nurturing force" of this "critical mass" of congruent human beings will attract similar energy, and act as the impetus for positive social change (Satir 1988, 372).

The Religious Significance of Satir Workshops

This chapter made explicit the ritual process implicit in Satir workshops. Satir workshops create a symbolic time-space for social and individual deconstruction and reconstruction

following the ritual process of separation, liminality and reaggregation. Within the Satir therapeutic context, cultural norms and rules that guide communication, perception, expectation and feeling are challenged. Universal human yearnings are given expression and validity. A process towards congruence, that is, increased openness, connectedness and flow with self, others and the ground of being, is facilitated. Tillich made the observation that "there are dimensions of reality where we must participate in order to know. And participation in order to know demands participation of the whole person" (Tillich 1996, 35-36). Satir workshops are contemporary expressions of ritual processes that engage the participants holistically and make possible the experience of flow, universality and connections with one's essential depth not readily accessible in ordinary space-time. Emotions, intellect, imagination and spirit are engaged in a holistic way that allows one to overcome the sense of fragmentation and isolation with self, others and the universe. Workshop participants' new experiences of themselves, each other and the larger cosmos are facilitated through the use of symbols and drama that arouse strong emotions, heightened perceptions, engaging the total sensorium of the body. Vivid experiencing takes place within a framework of well-inserted commentaries, poignant dialogues, anecdotes, humour and aphorisms to enact the humanizing values espoused by the Satir model. In Satir workshop performance, old ways of being and relating are symbolically and dramatically challenged and reconstituted within the ritual frame. Participants carry their embodied knowledge back into the social structure from which they came. Individually and as a social body, transformed workshop participants become agents of social change by virtue of a new way of being. Thus Satir workshops provide a transformative process for individuals and groups to regain a sense of human and universal significance. "Sacred space" is that space outside of temporary, ordinary "profane"

space that gives a centre of orientation and a sense of ultimate order, according to Mircea Eliade (1959), historian of religion. Satir workshops put participants in touch with their deep human yearnings and with their deeper resources. Satir workshops are seen to provide a centre of orientation anchored in a sense of ultimacy and significance of what it means to be human, and a process that facilitates an experience of flow and reconnection with oneself, one's depth and with others in *communitas*. In its world-ordering function and in its effects on personal and cultural transformation, the religious significance of the Satir Model is difficult to dismiss.

Chapter Five

THE RELIGIOUS SIGNIFICANCE OF THE SATIR MODEL: AN EMPIRICAL PERSPECTIVE

Introduction

The previous two chapters explicated the religious significance of the Satir Model by demonstrating that its underlying ontological presuppositions and goal parallel Tillich's philosophical theology, and by demonstrating the commonalities Satir-based workshops share with the structure and process of transformative rituals. However, are these theoretical propositions borne out by Satir workshops' participants experience the Satir Model?

The importance of a pragmatic view of assessing religious and theoretical propositions is emphasized by William James (1842-1910), one of America's foremost psychologists. James, who made a pioneering contribution to the study of the psychology of religion, claimed that the value and "truth" of religious propositions are to be found in their practical results and the fruit they bear (James 1961, 1974). From James' pragmatic perspective, more important than concepts, rational arguments, "fixed principles" or "pretended absolutes" is the "practical cash-value" in the way the concept or abstraction works (James 1974, 31-32). Pragmatism appeals to the empirical, experiential base by which our beliefs are verified or falsified. Hence, in the question of religion, the question of God's existence at a philosophical level is less important than the fruits of that belief. "A larger, richer, more satisfying life," for James in the last analysis, "is the end of religion" (James 1961, 392).

If, according to James, the test of religious significance of a concept or belief lies in its

consequences and effects, the claim for the religious significance of the Satir Model would be fortified by data from participants in terms of the experienced effects of the model. It is the object of this chapter to learn about the measurable patterns of participants' experience of the Satir Model in order to test out the validity of the theoretical claims of the Satir Model's religious significance. Workshop participants' responses on two scales I developed, the *Congruence Scale* and the *Satir Experience Scale*, will yield information regarding the salient features of the Satir Model and its workshops, and their measurable effects on their participants. The quantitative data of experience may corroborate, complement or possibly contradict the assertions made in the philosophical and ritual chapters of this thesis. Taken together, the triangulation of theoretical analysis, qualitative workshop descriptions, and empirical quantitative data will strengthen the thesis of the Satir Model's religious significance, in which theoretical understanding is balanced by empirical, quantitative data from Satir workshops' participants.

Objectives of the Empirical Study

The following research questions guide the empirical study:

1. What are the salient elements in the Satir Model and Satir workshops based on participants' experience?
2. If congruence is the goal of the Satir Model, do Satir workshop participants experience demonstrable changes in congruence relative to their degree of exposure to the Satir Model?

Method

This section will describe the development of the *Congruence Scale* and the *Satir Experience Scale* as instruments that are used in measuring participants' responses to the Satir Model. Results of factor analyses on both scales will be reported. Implications of the results in relation to the exploratory questions and to future research and application of the scales will be discussed.

A. The *Congruence Scale*

Construct of Congruence

As discussed in chapter 3 of this thesis, congruence is a central construct in the Satir Model that refers to a state of awareness, openness and harmonious functioning within three key dimensions of the human person. A major goal of the Satir Model is to increase the level of congruence. To measure the degree of congruence experienced by a person, it is necessary to operationalize the construct of congruence. To do so, congruence will be conceptualized in terms of three major dimensions derived from Satir's Iceberg schematization. These three dimensions are the Interpersonal dimension, the Intrapsychic dimension and the Universal-Spiritual dimension. These three dimensions have been discussed in Chapter 3. Here I will review them briefly:

Interpersonal Dimension

The interpersonal dimension in the Iceberg of the Satir Model is characterized by the four survival communication stances of blaming, placating, super-reasonable and irrelevant. These four stances are incomplete or incongruent stances because each leaves out an important component of congruent communication that includes acknowledgment of the self, the other or

the context. The goal of the Satir Model is to foster the use of congruent communication in which the self is accepted and congruently represented, at the same time that the other is allowed to be himself or herself, while the contingencies of the context are taken into account. Congruence is a choice at a conscious level based on “awareness, acknowledgment, and acceptance of self, other, and context, and of being in charge of self” (Satir, Banmen, et al. 1991, 73).

Intrapsychic Dimension

The intrapsychic dimension encompasses the various levels and dynamics that occur internally as illustrated in the Iceberg (Figure 1). This dimension includes feelings, feelings about feelings, perceptions and beliefs, and expectations. Within perceptions and beliefs are implicit family rules we live by, such as “One must not say anything that hurts someone else’s feelings,” or “One must always be happy.” Perceptions could include the meaning and associations we make about a person or a communication. Expectations include expectations we have of others and of ourselves, as well as expectations we think others have of us. Any one of these variables can influence other variables in the intrapsychic dimension. For example, if a person interprets an action to be a punitive one, this perception could in turn affect one’s feelings and expectations, as well as the interpersonal outcome. In working with these multiple levels and dimensions, the Satir Model is an integrative experiential model that challenges, unblocks and transforms multiple internal variables that impede the flow of one’s life energy (Satir, Banmen et al.1991). Change is effected by bringing into a person’s awareness these intrapsychic variables. By acknowledging them and adding on new elements, a new way of being and coping can emerge. A person can choose to update perceptions, beliefs, feelings and expectations to meet the contingencies of the present, rather than remain in a limiting configuration that belongs to the past. Congruence in the

intrapyschic dimension reflects awareness and acknowledgment of what one is experiencing internally, and the exercise of conscious choice for new ways of being that are conducive to manifesting one's life force in the core self.

Universal- Spiritual Dimension

The two areas of yearnings and the Self are conceptualized as one universal-spiritual dimension because they represent experience that is common to humanity regardless of historical, cultural and familial backgrounds. The two fundamental levels illustrated in the Iceberg are universal human yearnings and the Self or "I Am". Yearnings consist of our need to love and be loved, to be accepted and validated, and our search for purpose and meaning (Satir, Banmen, et al. 1991). The Self is described as our "life force, spirit, soul, core, essence" (Satir, Banmen, et al. 1991). In other words, yearnings and being represent a dimension of a person that transcends cultural conditioning. Yearnings are part of the human make-up, and hence cannot be denied or disregarded. Being congruent at the level of yearnings means to acknowledge our humanity and what we long for and strive to actualize. In the 1980s, Satir more centrally brought spirituality into her model and described congruence as harmony with our Self, our life energy, spirituality, or God (Satir, Banmen, et al. 1991; Banmen and Banmen 1991).

Congruence and the Goal of Transformation

In summary, congruence is a core multidimensional construct that underlies the Satir Model of change (Davis et al., 1996; Satir, Banmen, et al. 1991). As the construct evolves in Satir's formulation, congruence came to encompass openness, awareness and acknowledgment of variables in three major dimensions: the interpersonal, intrapsychic and universal-spiritual. The aim of the Satir Model is to help persons move towards an increasingly holistic, open and

conscious way of being that has personal, interpersonal and spiritual implications. Thus, congruence characterizes the goal of therapeutic change in the Satir Model. In this empirical study, congruence is defined as a state of integration consisting of awareness, openness, acceptance and harmonious functioning in three major dimensions of a person's experience in a given moment.

Operationalizing Congruence

Satir's therapeutic interventions for "second-level" deep structural change beyond the behavioural level in the three dimensions are intended to increase congruence (Satir, Banmen, et al., 1991). For congruence to become a measurable concept to elicit responses from a statistically meaningful sample, congruence needs to be operationalized into discrete, specific items. To turn the construct of congruence into concrete descriptions of specific psychological states and behaviours, I relied on my observations of the direction of change facilitated in Satir-based workshops, Satir videotapes and the content of Satir meditations. Questionnaire items about congruence are based on the direction of change intended by therapeutic interventions and meditations used by Satir and Satir trainers. Items formulated as indicators of congruence are categorized into the three key dimensions of the interpersonal, intrapsychic and universal-spiritual. Congruence indicators can be mental states, attitudes, perceptions and behaviours. The congruent items constructed are tested and analyzed empirically. As congruence is an experience or process one moves towards, rather than something one possesses or attains, it appears logical to conceptualize congruence as a continuous variable.

B. The *Satir Experience Scale*

The *Satir Experience Scale* is an exploratory scale designed to tap into workshop participants' evaluation of their experience of the Satir Model, including workshop experiences. Based on my participation in Satir workshops and various formal and informal interviews with Satir workshop participants, a list of items deemed to be representative of a common set of experience with the Satir Model and its workshops was drawn up. These items include the importance of the leader and ritual elements of enactment, liminality, *communitas*, transformation, new knowledge and numinosity. This scale is secondary to the more theoretically based Congruence Scale described earlier and is designed for exploratory purposes to corroborate elements commonly described in rituals as discussed in Chapter 4.

C. Development and Application :

the Congruence Scale and the Satir Experience Scale

This section describes the procedures employed in the development of the *Congruence Scale* and the *Satir Experience Scale*. An initial set of items for the two scales was drafted, reviewed, modified, analyzed statistically, and grouped according to factor scores. The details of the procedures are as follows:

Subjects

As represented in Table 1, a total of 86 subjects participated in the development of the *Congruence Scale* and the *Satir Experience Scale*, within a single questionnaire handout. The subjects were all participants in Satir workshops for training and/ or personal development and healing. All subjects were from the United States and Canada. A breakdown of their demographic characteristics is listed in Table 1. The demographic profile indicates a predominance of female

(73%) to male respondents (27%). Median age group is 40-59 years. Ethnicity is mostly Caucasian (87%). Religious upbringing demonstrates a predominantly Christian background (76%), including Roman Catholic, Liberal Protestant, Evangelical and Pentecostal denominations. Current religious practice evidences a decline in Christian affiliations from 76% to 40%, with an increase from 14% to 59% in other religious affiliations, including Buddhist, Hindu, Unitarian, Native and unspecified religious practices. 80% of the respondents have Masters degrees or higher. Marital status indicates 54% of respondents are married, and 42% are single, widowed or divorced. 35% of respondents report family income range of \$40,000 and another 35% report family income of over \$70,000 and higher per annum. Among the respondents, 56% were relatively new to the Satir Model, having attended only 0-4 Satir workshops, and 44% have attended 5-20 Satir workshops.

In summary, the demographic profile of the subjects indicates a predominance of middle to upper middle income, middle-aged, female subjects of Caucasian background, who grew up with Christian upbringing but are shifting towards non-Christian affiliations in their current religious practices. The sample represents slightly more newcomers than those with longer term involvement in the Satir Model.

Procedure: Congruence Scale Development

Generation of Initial Pool of Items

The author attended a total of 14 training and therapy workshops based on Satir's model conducted by three Satir trainers between 1995 and 1998. As participant-observer in these didactic and experiential workshops, the author noted key and representative interventions used by the trainers in relation to difficulties expressed by participants. Based on these specific interventions

and their intent targeted towards change, items hypothesized to operationalize congruence were constructed along three dimensions. A pool of 87 items was drawn up, with 37 items in the Intrapsychic dimension, 25 items in the Interpersonal dimension, and 25 in the Universal-Spiritual dimension. A 7-point scale based on self-ratings ranging from strongly disagree to strongly agree was used for the continuous variable of congruence. A present time frame of a week was selected to allow for sensitivity to change over short periods of time.

Refinement of item pool and establishment of conceptual validity

Three faculty members from Avanta, the Virginia Satir Network, and one local practitioner trained in the Satir Model were asked to rate the 87 items on a scale of 1-5 in terms of their (1) clarity and readability; (2) goodness of fit with each conceptualized dimension; and (3) relevance of the item to the Satir Model as an outcome measure. Items that were considered ambiguous, vague or irrelevant to the Satir Model were clarified, re-written in their entirety, or eliminated. A resultant pool of 75 items representing the three conceptualized dimensions was selected for the *Congruence Scale* (Appendix 6).

First Administration of the Congruence Scale

The preliminary *Congruence Scale* of 75 items and the two concurrent measures, *Satisfaction with Life Scale* and *Outcome Questionnaire*, were distributed to 32 participants at the 1998 Annual Avanta Meeting and Training in Seattle, Washington. Respondents were invited to jot down questions and comments regarding the wording or content of the items if they so chose. This feedback was intended for future development and refinements of the scale. Twenty-seven participants completed the questionnaire on site, and two were mailed in subsequently, totalling an overall return rate of 91%.

Selection of Best Items by Item-total Correlations

Item-total correlations were performed on the 75 items from this initial administration. Item to total correlation may range from 0, showing no relationship of the item to the overall scale, to 1.0, indicating that the item and the total scale are measuring the same concept. Measurement literature frequently accepts correlations of 0.3 and higher as an indication that the item reflects to a substantial degree the same concept as the total test. For these reasons, 38 items (asterisked items in Appendix 6) with item-total correlations of 0.3 and higher were retained and the rest discarded.

Administration of the Refined Congruence Scale

The refined *Congruence Scale* of 38 items and two concurrent measures were sent to trainers at three Satir Learning Centres in the United States and Canada to be administered to Satir workshop participants. The return rates from the three centres with the mail-out questionnaires with stamped return envelopes were: 35/91 (34%), 9/13 (69%), and 13/35 (37%).

Factor Analysis of the Congruence Scale

Factor analysis is a way of separating groups of items measuring a common concept from other items measuring other concepts. It is a way of determining if a scale is made up of one or several dimensions. Principal component analysis is one of the simpler forms of factor analysis used for exploratory analysis. A principal components factor analysis using a quartimax rotation, with eigen values set at 1.0, was conducted on the 38 items of item-total correlations of 0.3 and above, responded to by a total of 86 subjects, 29 subjects from the 1998 Avanta Annual Meeting and 57 subjects from the mailed questionnaires. Results of the factor analysis were compared to the conceptualized dimensions and interpreted.

Determination of Concurrent Validity with other Scales

One approach to establish the validity of an instrument is to assume that the results on the instrument will be related to the results of other instruments intended to measure similar constructs. Comparing the extent to which the scores on one instrument are related to the scores on other instruments of similar concepts provides validity to the instrument being developed. Two concurrent measures were selected for validation of the *Congruent Scale*, using the best 38 items administered on the 86 subjects. The *Satisfaction with Life Scale* (SWLS) (1985) (Appendix 8) by Edward Diener was selected because of its focus on global well-being and its high positive correlation with self-esteem and negative correlation with clinical measures of distress (Pavot and Diener 1993). This short scale (5 items) assesses an individual's subjective evaluative judgment of his or her life by using the person's own criteria. The scale is reported to display strong validity and reliability, stability and sensitivity (Pavot and Diener 1993). Since the goal of the Satir Model is not only symptom relief, but also growth and optimal being, with self-esteem as an important conceptual correlate of congruence, it is expected that the degree of overall well-being on the SWLS should overlap with Satir's indices of congruence.

The second concurrent measure selected was the *Outcome Questionnaire* (OQ) (Lambert and Burlingame 1996), developed as a standardized measure for assessing psychotherapy outcome. Its sound psychometric properties of reliability and validity have been documented in the literature (Lambert et al. 1998; Umphress et al. 1997). This instrument was selected because it measures intrapsychic, relational and social role functioning (Lambert and Burlingame 1996) with a multi-dimensionality that suggests correspondence to the dimensions of intrapsychic and interpersonal congruence. Furthermore, OQ is a scale that assesses not only symptomatic

complaints but also positive mental health or quality of life and well-being, which are areas expected to correlate with congruence.

Procedure: *Satir Experience Scale Development*

Generation of Initial Pool of Items

Based on structured and semi-structured interviews and participant-observations in 14 Satir training and therapy workshops, and on the author's theoretical understanding of ritual structure and process, the author drew up 39 items in relation to participants' experience of the Satir Model and its workshops. Participants were asked to rate statements about their Satir experience on a 7-point scale ranging from strongly disagree to strongly agree for the continuous variable of Satir experience.

First Administration of the Satir Experience Scale

The preliminary *Satir Experience Scale* (Appendix 7) composed of 39 items was distributed together with the *Congruence Scale* to 32 participants at the 1998 Annual Avanta Meeting and Training in Seattle, Washington. Twenty-seven participants completed the questionnaire on site, and two were mailed in subsequently, with an overall return rate of 91%.

Selection of Best Items by Item-total Correlations

Item-total correlations were performed on the 39 items from this initial administration. 27 items (see asterisked items in Appendix 7) with item-total correlations of 0.3 or higher were retained.

Administration of the Refined Satir Experience Scale

The refined *Satir Experience Scale* of 27 items was sent along with the *Congruence Scale* and its concurrent measures as a single questionnaire to trainers at three Satir Learning Centres in

the United States and Canada to be administered to Satir workshop participants. The return rates from the three centres with the mail-out questionnaires with stamped return envelopes were identical to the *Congruence Scale* return rate, namely, 34 %, 69 % and 35 %.

Factor Analysis of the Satir Experience Scale

A principal components factor analysis using a quartimax rotation with eigen values set at 1.0 was conducted on the 27 items of item-total correlations of 0.3 or above. Results of the factor analysis were interpreted and the factors named.

Statistical Analysis

Comparisons of Number of Satir Workshops Attended with Congruence and Satir Experience

The number of Satir workshops attended was separated into two variables of low versus high attendance. Low attendance refers to 0-4 Satir workshops attended, and high attendance refers to 5-20 or more Satir workshops attended by the respondents. Analysis of variance is a statistical technique of comparing the average scores of two groups and to find out whether the average scores of the two groups are significantly different. A multivariate analysis (MANOVA) with the class variables of low versus high workshop attendance was performed in relation to the dependent variable of congruence level on the factors that emerged from the factor analysis of the *Congruence Scale* and the *Satir Experience Scale*. A statistically significant F-test at a probability level of 0.05 or less indicates significant difference in the scores obtained by the two groups.

Comparison of Number of Years of Involvement with the Satir Model with Level of Congruence and Satir Experience

Two classes of variables of low versus high years of involvement were used to compare with participants' scores on the factors in the *Congruence Scale* and the *Satir Experience Scale*.

Low years of involvement range from 0-4 years and high years of involvement range from 5 - 20+ years of involvement in the Satir Model. Involvement is defined as association with other Satir participants and Satir activities. A MANOVA with these two independent variables was performed in relation to congruence level and Satir experience on the factors of the *Congruence Scale* and the *Satir Experience Scale*.

Correlations of factor scores within the Congruence Scale

Pearson correlations (two-tailed) were performed on the scores of the four factors obtained by the 86 subjects to determine if the four Intrapsychic-Interpersonal, Spiritual, Creative and Communal factors are inter-related.

Correlations of factor scores within the Satir Experience Scale

A Pearson correlation was performed on the scores obtained on the two factors of the *Satir Experience Scale* by the 86 subjects to determine if the Spiritual and Human Significance factors are inter-related.

D: Results

Factor Analysis: *Congruence Scale*

Table 2 presents the four factors extracted using a quartimax rotation on the 38 items with the 86 responses. The four factors yielded eigen values of 11.28, 3.24, 1.90 and 1.84 respectively, explaining a cumulative percentage of 48.1% of the variance. Factor loadings of items are listed in Table 2, representing loadings of 0.40 and higher in all of the four factors.

All except two items represented by Factor 1 correspond to conceptualized Intrapsychic and Interpersonal items. The two items were “I am centred in my deeper or higher self” and “I feel connected to others in our humanity.” These were items originally conceptualized as belonging to

the Universal-Spiritual dimension. Although these two items point to experience beyond the individual self, they could also be experienced as intrapsychic experience of the self. Therefore, these items can reasonably be accepted within the Intrapsychic-Interpersonal dimension.

Factor 2 is named the Spiritual dimension because all the items coincide with the conceptualized Universal-Spiritual dimension items. These items pertain to trust, meaning and purpose, and an immanent sense of spirit or life force within oneself, and a sense of connectedness with a transcendent dimension. These items form a single factor despite the use of both theistic and non-theistic language in the formulation of the items. Since the items are more reflective of spirituality than universal human yearnings, the dimension is named simply as the Spiritual dimension.

Items in Factor 3 pertain to the exercise of one's choice to update family rules and beliefs one lives by, while shedding roles, rules and beliefs from the past that are limiting. These items, originally conceptualized as intrapsychic items, form a cluster among themselves in terms of one's capacity to exercise one's freedom and creativity to break out of old forms, family rules and beliefs to respond to the present context and to exercise one's freedom of choice for the future. Freedom and creativity are central values in the Satir Model in its existential emphasis on the present and future. Change in the Satir Model is directed towards releasing and re-directing energy tied up by unresolved issues from the past toward coping with awareness in the present and in creating the future according to one's wisdom and vision (Banmen and Banmen 1991). The conditioning influence of the past can be transcended and transformed. These three Factor 3 items reflect the forward-looking, creative aspect of congruence, and is named the Creative dimension.

Factor 4 brings together items from the original Interpersonal and Universal-Spiritual

dimensions. “I express appreciation for others” and “I relate well to people in my family” were originally conceptualized as interpersonal items. “I experience myself as a part of a larger human family” was conceptualized as an universal-spiritual item. The commonality among these items is the participation of the self within a larger human unit and the forging of bonds between self and others. These items mark a self-transcendence that takes the self beyond one’s isolated self to connect with a larger human family. It is therefore named the Communal dimension.

Factor Analysis: *Satir Experience Scale*

Table 3 presents two factors, A and B, extracted using a varimax rotation on the 27 items with 86 responses. The two factors yielded eigen values of 12.09 and 2.31 respectively, explaining a cumulative percentage of 53.3% of the variance. Factor loadings of items are listed in Table 4, representing loadings of 0.54 and higher for the two factors.

Factor A is named the Spiritual Significance of the Satir experience because the items clustered in this factor concern spiritual resources and significance, affirmation of human worth, universality, and a frame of orientation. Factor B is named the Human Significance of the Satir experience because the items grouped in this factor relate to change and transformation, heightened states of experiencing, increased insights, enlightenment, understanding and harmony in living.

Correlations of the *Congruence Scale* with other Scales

Table 4 displays the correlations of the four factor scores and total score extracted from the *Congruence Scale* with subscores of the two compatible measures, the *Outcome Questionnaire* and the *Satisfaction with Life Scale*. Using Pearson correlations, subscores and the total score on the *Congruence Scale* are found to be moderately correlated with most of the

subscores and the total scores on the *Outcome Questionnaire* and the *Satisfaction with Life Scale*. The correlation coefficient of the total Congruence score with the OQ total is -0.61. Correlation coefficient with the SWLS total is 0.53. In both cases the correlations are significant at the 0.01 level. These moderate levels of correlation are reasonable, because congruence is expected to relate to levels of well-being on the SWLS and to levels of functioning intrapsychically, interpersonally and in social role adjustment on the OQ. The moderate correlations indicate that while there is overlap of the construct of congruence with life satisfaction, intrapsychic and interpersonal functioning and social role adjustment, these variables remain different and separate constructs. Among the four factors, Factor 1 representing the Intrapsychic-Interpersonal dimension correlates highest with the OQ subscales and with the SWLS. Factor 4, the Communal dimension, correlates least with the OQ and SWLS.

Workshop Attendance relative to (a) Congruence, and (b) Satir Experience

Table 5 illustrates the means, standard deviations and F-tests for comparisons of factor scores and attendance in Satir workshops. On the *Congruence Scale*, participants with low workshop attendance (0-4 workshops) evidenced significant differences in their congruence scores in the four factors compared to those with high workshop attendance (5-20+ workshops). Significant differences are found at $<.01$ and $<.05$ levels for the four factors. This means that there are significant differences in congruence scores based on the number of Satir workshops attended among participants. The difference between scores for the two groups of low vs. high workshop attendance is most marked for the Intrapsychic-Interpersonal factor and the Communal factor, with significance at $<.01$ level.

Similarly, as illustrated on Table 5, on the *Satir Experience Scale*, significant differences

are found in the degree of spiritual and human significance experienced by participants in Satir workshops in the two groups representing low and high workshop attendance. Significant differences are found at $<.05$ for the Spiritual Significance factor and $<.01$ for the Human Significance factor.

Years of Satir Involvement relative to (a) Congruence, and (b) Satir Experience

Table 6 presents the means, standard deviations and F-tests for comparing factor scores and years of involvement in the Satir Model. Congruence factor scores and Satir Experience scores are significantly different in the two groups representing low (0-4 years) and high (5-20+ years) years of involvement in the Satir Model. The greatest difference is found in the factors representing the Intrapsychic-Interpersonal, Spiritual and Communal dimensions on the *Congruence Scale*, and in the Human Significance dimension in the *Satir Experience Scale*, with significance at $<.01$ level. Significance of mean differences for the other factors is at <0.05 level.

Correlations of *Congruence Scale* Subscores

Table 7 displays the correlations among the *Congruence Scale* subscores based on item groupings according to the four factors. A Pearson correlation using the scores obtained by the 86 subjects on the items constituting each of the four factors, the Intrapsychic-Interpersonal dimension is found to be significantly correlated with the Spiritual, Creative and Communal dimensions. Similarly, the Spirituality factor is significantly correlated with the other three dimensions. The least correlated pairs of factors are the Creative dimension with the Communal dimension.

Correlation of the Satir Experience Scale Subscores

The subscores of the 86 subjects from the items of the Spiritual Significance factor is significantly correlated with the subscore from the items of the Human Significance factor, with a Pearson correlation of 0.62, which was significant at <.01 level.

E: Discussion

Item Selection and Formulation

On the *Congruence Scale*, some items in the Spirituality Dimension were reported to be difficult and confusing to one Christian respondent and two Buddhist respondents. The problem is related to the use of language in referring to the spiritual dimension and whether the language is consonant with the language of their respective religious traditions. Satir used generic terms when referring to spirituality, e.g. the "Life Force", "manifestation of life". At times, she had used terms with Judeo-Christian connotations in reference to the person, e.g. "miracle", "temple". In her workshops and conversations, Satir reportedly had spoken explicitly of "a benevolent God" (John Banmen, Workshop L). However, naming the spiritual dimension was less important to Satir than the experience that the connection with this dimension facilitated (Satir and Banmen 1983). She saw the challenge of becoming more fully human as a capacity to "open to and to contact the power we call by many names, God being one frequently used" (Satir 1988, 336). Because the Satir Model focuses on the process and experience of spirituality, respondents from a plurality of faiths seem to be able to appropriate the experience within the language of their own religious framework. In constructing the Spirituality items, a mixture of theistic and non-theistic terms was employed to test out the responses of a North American group of respondents. The results showed that theistic terminology remained meaningful to the majority of North Americans sampled in this

study. As religious affiliations in demographics shift, and if the *Congruence Scale* is used with populations outside of North America, the terminology referring to Spirituality may need to be adapted.

Correlations of Scores on factors on the *Congruence Scale*

Correspondence with Conceptualized Items

The four factors extracted from the factor analysis of the *Congruence Scale* displayed varying degrees of correspondence with the conceptualized dimensions. This has led to a reconstitution of the dimensions of congruence. Items conceptualized as Intrapsychic and Interpersonal were responded to by subjects as a single category. The three Interpersonal items were “I can say ‘no’ when something doesn’t fit for me”, “I feel tense when I am with others”, and “I avoid addressing conflicts”. On re-examination, these items were not always sufficiently clear and unambiguous to indicate a communicative or interpersonal component that is distinctly separate from the Intrapsychic dimension. Hence it is not surprising that these items did not separate out as a distinct interpersonal factor in themselves. A more precise formulation of interpersonal items to reflect the behaviour described in Satir’s communication stances would be important in establishing a clear Interpersonal dimension distinct from the Intrapsychic dimension. The Interpersonal items may need to be reformulated.

Factor 2, the Spirituality factor coincided with the Universal-Spiritual items as conceptualized. This dimension was renamed as simply the Spiritual dimension, for items referring to universal human yearnings were not represented in the factor items.

Factor 3 is interpreted as the Creative dimension. A limited number of items originally conceptualized in the Intrapsychic dimension separated out as an independent factor. The ability

to take risks, to exercise the freedom to choose, to evaluate past learnings, and to be open to the present and future are salient elements of the Satir Model and Satir's understanding of congruence, creativity and self-esteem, emphasized in her writings and meditations (Satir 1988; Banmen and Banmen 1991). Although this dimension was not represented in the Iceberg as depicted by Satir and her colleagues, it is nevertheless a dimension that was significant in Satir's other writings. Factor analysis makes prominent this Creative dimension.

The Communal dimension combined items originally conceived of in the Interpersonal and the Universal-Spiritual dimensions. Development of the Communal dimension, a central component of Satir's workshop experience, has not been singled out in the Satir literature as a significant expression of congruence and a feature in the Satir experience. Factor analysis has served to bring the Communal dimension to the fore, here consisting of three items: "I express appreciation for others", "I relate well to people in my family" and "I experience myself as part of a larger human family". Through various Satir vehicles for group process, such as Family Reconstruction, Satir workshops provide a unique context for experiencing and witnessing one's humanity and those of others, including significant others from the past and present. Therefore, one expected outcome of Satir workshops is the recognition and experience of one's legitimate human yearnings shared by other human beings and the acceptance of one's own and others' humanity. According to Satir, our human yearnings, when legitimated, can serve to provide the impetus for positive human striving and change. Acknowledgment of our universal human yearnings breaks us out of our isolation from each other and promotes our acceptance of others in their human struggles and limitations. Taken together, these three Factor 4 items constituted by the originally conceptualized Interpersonal and Universal-Spiritual items make up the Communal

dimension. Connection of the self to a larger humanity and an appreciation of our shared human yearnings is a significant part of the meaning of congruence.

Correlations of Scores on Items in the Congruence Factors

A significant degree of correlation is found between participants' scores on the intrapsychic-interpersonal factor and the spirituality factor. These two factors are the major factors in the congruence construct. Chapter Three of this thesis discussed the importance and inter-relatedness of these factors in detail. Scores in these two major factors also display a significant correlation with the Creative and Communal factors. The least correlation was found between scores in the Creative dimension and the Communal dimension. Scores on the Creative and Communal factors, though not found to be significantly related to each other, are significantly related to scores in the primary congruence factors of the Intrapsychic-Interpersonal and Spiritual items. These results give preliminary confirmation of Satir's systemic understanding of the inter-relatedness of the Intrapsychic, Interpersonal and Spiritual dimensions, in which a change in one can parallel changes in the other dimensions. In addition, when people move towards higher levels of congruence in these primary dimensions, a similar positive trend is observed in the Creative and Communal dimensions.

Factors of the Satir Experience Scale

Correspondence with Conceptualized Items

The *Satir Experience Scale* was constructed as an exploratory scale to tap into participants' experience of the Satir Model and Satir workshops. Despite the fact that the items were loosely conceptualized in terms of role of the leader, ritual elements, spiritual experience and transformative effects, two factors emerged which correspond to the Spiritual Significance

and the Human Significance of the Satir experience (Table 3).

The Spiritual Significance of the Satir Experience factor refers primarily to affirmation of participants' spiritual identity and resources, and sense of self-worth. This factor also includes items indicating the experience of a frame of orientation, altered states of experience, and connection with a universal humanity. The Human Significance of the Satir Experience factor includes heightened experience and feelings, new ways of being and being-in-the-world, increased awareness and harmony, and the Satir Model as a frame of orientation for living.

Six out of the seven items conceptualized as ritual elements were included in factors A and B (see Appendix 7 and Table 3), indicating the centrality of ritual elements present in the Satir experience. These items include altered state of awareness and experience, heightened experiencing and feeling (numinosity), enactment, new knowledge and transformation (gnosis), and bond of humanity with others (communitas). These are elements of ritual discussed in Chapter Four of this thesis.

Correlations of Scores on Items in Satir Experience Scale Factors

Scores on items in the Spiritual Significance of Satir Experience are significantly inter-related with the Human Significance of the Satir Experience. One can infer that the more strongly one experiences one's spiritual significance, the more strongly one experiences one's human significance, and vice versa. This correlation between the spiritual and human dimensions brought out in the empirical results that corroborate findings of significant correlations between the Intrapsychic-Interpersonal factor and Spirituality factor on the *Congruence Scale*.

Factor Analyses Summary

Factor analysis of the *Congruence Scale* accomplished the purpose of clarifying and re-categorizing items relevant to the dimensions of congruence, based on the statistical response patterns from a sample of 86 respondents. Conceptual understanding and empirical verification work reciprocally to refine the construct of congruence. Spirituality as a dimension of congruence in the Satir Model is confirmed. Intrapsychic and Interpersonal items appear to be very closely intertwined. Therefore more precise clarification of the formulation of intrapsychic and interpersonal items is required. Creative and Communal dimensions appear to be more salient in the Satir Model than was conceptualized.

Factors in the *Satir Experience Scale* indicate that ritual elements are found both in the Spiritual and in the Human Significance in participants' experience of the Satir Model and its workshops. These results show that spirituality is a significant factor in the Satir Model, and that it is related to human significance. The two dimensions, spiritual and human, though distinct, operate in tandem in the Satir Model. In addition, the items represented in the Spiritual and Human Significance factors indicate that the Satir Model and its workshops are experienced by participants as supplying guiding values, a frame of reference, a space-time for practising and experiencing new ways of being and being-in-the-world.

Sample Size and Factor Resolution

Ideally, a minimum of five observations for each item is recommended for a procedure such as factor analysis. Given the sample size of 86 subjects on 38 items, the ratio of 2 observations per item may not be sufficient for a stable factor solution. The stability of the factors therefore needs to be tested further with a larger sample to see if the same factor pattern would

obtain. Replication of the application of the scales with larger samples and additional populations is necessary to further confirm the factor structure of the *Congruence Scale* and the *Satir Experience Scale*.

Preliminary Evidence on the Effects of the Satir Model

Congruence Scale Results. Since a pre-test and post-test comparison is not possible with this sample of participants, because nearly half attended their first Satir session almost 20 years ago, a multivariate analysis of congruence scores and Satir experience scores relative to exposure to the Satir Model was conducted as an indicator of the effectiveness of the Satir Model. Multivariate analysis results of this study indicate that a significant relationship is found between exposure to the Satir Model and the level of congruence found in the four factorized Interpersonal-Intrapsychic, Spiritual, Present-Future and Communal dimensions. A strong relationship exists between exposure to the Satir Model and participants' reported levels of congruence. Significant increases in well-being, intrapsychic, interpersonal and social functioning scores were found in the *Satisfaction with Life Scale* and the *Outcome Questionnaire* which correlate with the increase in congruence.

This relationship between increased congruence and Satir exposure is found among participants across a spectrum of religious beliefs and affiliations. It appears that the Satir Model operates in multiple experiential dimensions, leading to the participants' experience of more harmonious relationships with self, others and community, and spirituality. An increase in creative living is also indicated in the results. These findings give evidence that Satir workshop participants experience a significant change in congruence.

Satir Experience Scale Results. Multivariate analysis of participants' scores relative to the

exposure to the Satir Model indicates a significant difference in participants' experience of the Spiritual Significance and Human Significance of the Satir Model. More specifically, this means that with increased exposure to the Satir Model, participants experience higher affirmation and strengthening of their spiritual identity and resources, self-worth, connectedness to a universal humanity, understanding of human nature, change in perceptions and behaviours, inner harmony and congruence.

Uses of Scales and Future Research

The primary scale developed in this empirical study was the *Congruence Scale*. The moderate significant correlations of the *Congruence Scale* with the *Satisfaction with Life Scale* and *Outcome Questionnaire* indicate that congruence is related to self-esteem, well-being and levels of functioning intrapsychically, interpersonally and in social role adjustment. In this study, the *Congruence Scale* was applied to Satir workshop participants. In future applications, the *Congruence Scale* could be applied to individuals, couples and families in therapy that is based on the Satir Model because of the alignment of the scale's dimensions with Satir constructs and dimensions. With its measure of the Communal dimension in addition to the Intrapsychic-Interpersonal, Spiritual and Creative dimensions, it is a scale that is suited to evaluating Satir-based workshop experience. With the revival of interest in spirituality in therapy in recent years, the *Congruence Scale* is one scale that can be used to compare spirituality with other dimensions of functioning. Since Satir training institutes exist world-wide, cross-cultural studies on the universality of the construct of congruence and the applicability of the *Congruence Scale* would be a reasonable and useful extension of this research.

The present *Congruence Scale* does not purport to be comprehensive or exhaustive in its

representation of the congruence construct. In the development of the present *Congruence Scale*, significant aspects and dimensions of the construct of congruence in the Satir Model were highlighted for theoretical and practical consideration. With additional testing and studies of diverse populations, the construct of congruence and the *Congruence Scale* could be refined and further validated.

The *Satir Experience Scale* is a useful tool for obtaining further data on Satir workshops and their impact on participants. It is also a useful adjunct to the *Congruence Scale* for studying Satir-based workshop experience on a broad scale, for comparing Satir workshops led by different trainers, for comparing workshops held in different cultures, and for comparing workshops conducted at various levels of depth.

Summary of Chapter

Although Satir workshops play a central role in the operation of the Satir Model, no empirical effort had previously been made to study how its workshop participants experience the Satir Model and its workshops. Interview and fieldwork data on the model point to the positive effects of the Satir Model in facilitating participants' growth towards congruence, which is a primary goal of the Satir Model. The empirical study reported in this chapter provided a statistical picture of participants' experience of the Satir Model. The *Congruence Scale* and the *Satir Experience Scale*, both based on the theoretical and qualitative insights presented in the earlier chapters, were developed to evaluate the participants' experience of congruence and the Satir workshops. Using a moderately sized sample (N= 86) of workshop participants' response to a questionnaire study composed of two scales, the *Congruence Scale* and the *Satir Experience*

Scale, preliminary evidence on the salient factors comprising the congruence construct, and factors in the Satir experience were elicited. The interrelationships of the subscores based on factor analysis gave indications that congruence is experienced as a multi-dimensional construct that reflects the inter-connectedness of the Intrapsychic-Interpersonal, Spiritual, Creative and Communal dimensions in the *Congruence Scale*, an inter-connectedness that is also reflected in the correlated scores between Human and Spiritual dimensions in the *Satir Experience Scale*.

In summary, preliminary evidence points to the relationship between exposure to the Satir Model and an increase in the four dimensions of congruence, as well as an increase in the experience of spiritual and human significance among Satir participants. It can be inferred from these results that the Satir Model is effective in facilitating its adherents' growth towards its central goal of congruence, and an increased experience of spiritual and human significance. These findings give preliminary evidence to the philosophical and ritual propositions that the Satir Model facilitates a process towards congruence. Satir workshops are experienced by participants as containing important elements that are found in rituals. If, as William James suggests, the value or "truth" of religion is not only in beliefs, but in the fruits or results it bears, then based on the preliminary findings of this quantitative empirical study, the claim can be made that the Satir Model fulfills a pragmatic religious function in the lives of its participants because it brings about an increase in congruent living and harmony in the intrapsychic-interpersonal, spiritual, creative and communal dimensions of life, and a greater sense of spiritual and human significance.

Chapter Six

CONCLUSION

A Glance Back

This thesis began with the observation that although Satir is recognized as an important pioneering figure in family therapy, her contribution to family therapy has not been well articulated and characterized in the field. Her preference for using workshops as her modus operandi and the lack of systematic written explication of her theory and method contributed to her marginalized status. She was regarded by some colleagues as a “practitioner” and a “clinician”, terms which have devaluing connotations in academic circles. Yet those most familiar with Satir and the Satir Model have been convinced that Satir and her model represent something of major significance for the field of family therapy and beyond. If this is so, how can this significance be characterized? It has been the premise of this thesis that the assessment of Satir is limited by the narrow disciplinary constraints and interests in the fields of psychotherapy and family therapy, and that a larger or different framework is needed to elucidate the import of Satir’s opus. It has therefore been proposed that the use of a framework from religious studies will help elucidate the Satir Model’s deeper significance.

Integrating the Philosophical, Ritual and Empirical Perspectives

Every subject demands its own methods of investigation in order to bring out its most essential aspects. This thesis synthesizes theoretical and empirical perspectives to study the Satir phenomenon, using textual analysis, fieldwork with observation and interview data, and

quantitative analysis of workshop participants' experience of the Satir Model. These three approaches have illuminated overlapping but different facets of the Satir phenomenon.

First, I correlated Satir's ideas with Tillich's philosophical theology to bring out the depth and integrity of Satir's model in terms of its ontology and its goal. This philosophical analysis disclosed Satir's implicit essentialism in her belief in an essential ontological order that is disrupted in existence but discernibly expressed in human yearnings. Her essentialism stands out in the primary emphasis she placed on the resources of the human spirit and human potential in her healing work. Moreover, the philosophical analysis revealed that Satir's goal of congruence in bringing all dimensions of personality into flow and harmony is consonant with what in religious language is called "salvation", meaning "to make whole".

The chapter on ritual demonstrated through the analysis of data obtained by participant-observation and interviews the ritual features in Satir workshops. These workshops incarnated Satir's worldview through symbolic enactments. Satir workshops are thus intentional vehicles she used in facilitating individuals and groups towards congruence in a transformative process that has existential and social constructionist components. An understanding of ritual as a communal crucible for the creation of embodied, experiential knowledge deepens an appreciation for the import and potency of Satir's workshops, her language and style, and the primary role workshops played in her work. Thus, the philosophical and ritual analyses of the Satir Model disclose a unity of vision and practice that is rooted in depth and potency characteristic of religious goals and practice.

To ground these theoretical propositions, I sought corroboration by developing two scales, the *Congruence Scale* and the *Satir Experience Scale*, to capture in statistical patterns workshop

participants' experience of the Satir Model. The triangulation method was used to check if findings from the three perspectives converged. Results from the *Congruence Scale* and the *Satir Experience Scale* are substantially confirmatory of the theoretical formulations. Intrapyschic-Interpersonal and Spirituality dimensions emerged as primary factors in the workshop participants' experience. The Creative and Communal dimensions are newly-constituted factors that correspond to two aspects of the Satir Model that need to be given more attention. The Creative dimension was discussed in Chapter Three of this thesis in terms of Tillich's dynamic and form and Satir's focus on growth, future and new possibilities. The Creative dimension was conceptualized as part of the Intrapyschic dimension, but this dimension asserted itself as a distinct category of congruence coming out of the participants' experience. Creativity and community are elements of the Satir Model that have been described in Tillich's theology as manifestations of a renewed humanity in the essentialization process.

The Communal dimension of congruence gives significance to the experience of the individual as part of the group. This happens when each person is aware of his intrinsic spiritual worth and of his universal human yearnings. Furthermore, the Communal factor implies reconciliation with one's own family, the primary unit of community. Tillich speaks of the "Spiritual Community" as the community of the New Being (Tillich 1963, 155). Two distinguishing marks of the community of the New Being are unity and universality, which follow from its character as a community of faith and love (Tillich 1963, 156). The "Spiritual Community" can stand "the diversities of psychological and sociological structures, of historical development, and of preferences as to symbols and devotional and doctrinal forms" and demonstrate an openness to all individuals, the ultimate reunion of all the estranged members of

humankind (Tillich 1963, 156). Factor analysis of the *Congruence Scale* has uncovered the Communal dimension as an important aspect of the Satir experience.

The empirical findings confirm Tillich's and Satir's systemic view of the person as a multidimensional unity. Specifically, the interrelatedness of the Intrapsychic-Interpersonal, Spiritual and Communal dimensions are borne out by the significant correlations of participants' scores on the Intrapsychic-Interpersonal and Spiritual factors and their significant correlations with scores in the Creative and Communal factors. This means that change in one dimension, for example, the Intrapsychic-Interpersonal or Spiritual dimension, reflects change in the Creative and Communal dimensions. In other words, the psychological, social, creative and communal dimensions are systemically interactive.

The Spiritual Significance of Satir Experience and the Human Significance of Satir Experience are two primary factors that emerge out of the the *Satir Experience Scale*. Participants' scores on these two factors are significantly correlated. These results indicate that participants' spiritual and human significance are two dimensions of Satir workshops, and that these two dimensions interact with each other.

If the religious significance of the Satir Model were to be judged by its fruits, how effective is the Satir Model in moving persons towards the goal of congruence? Based on comparisons of workshop participants' congruence scores and Satir experience scores relative to their exposure to the Satir Model, it can be inferred that the Satir Model and its workshops are effective to a significant degree in facilitating its participants towards greater congruence and towards an increased experiential sense of their own spiritual and human significance.

In summary, the multiple methods design of this thesis has yielded a comprehensive

understanding of the theory and process of the Satir Model and its religious significance that would not have been possible if only a single approach was used. The coherence and depth of Satir's vision and the transformative potency of her workshops are brought to the fore, the two forming an inextricable unity. The empirical method uncovers evidence that Satir participants experience higher levels of congruence and a greater sense of their own spiritual and human significance relative to their exposure to the Satir Model and its workshops. The multidimensionality of the congruence construct, and the interrelatedness of the psychological, social, spiritual and communal dimensions are confirmed by the statistical analysis. The triangulation of results provided by the multiple methods has drawn our attention to the salience of the newly constituted Creative and Communal dimensions in the construct of congruence.

The Satir Model in its Cultural Context

The Satir Model came out of a specific historical and cultural context. Its development began in the 1960s during an era of deep social upheaval in the United States when the civil rights, women's, students' and peace movements were underway, and the ecological movement was in tow. Conventions and conditions taken for granted for generations were called into question. Discontent was voiced on issues related to race, gender, nature, nation and social institutions. At the base of these concerns were the non-material needs for human significance, the challenging of oppression based on dominance-submission, and a cry for the establishment of a new social order. It was a period of unmasking old roles and power relations, and of exposing the practices and discourses that maintained them. This movement of deconstruction of established norms and traditions has continued into the twenty-first century.

During these decades of social discontent, deconstruction proceeded with greater momentum and fervor than that of reconstruction. However, it remains unclear on what foundation a reconstruction of society is to take place. Religious institutions and their practices were not exempt from the deconstructive scythe. Until the late nineteenth and early twentieth century, religion had supplied a “sacred canopy” (Berger 1969) for defining human significance by providing overarching, monolithic narratives of meaning. Since then, public religion as the provider of master narratives of meaning has declined in influence (Berger 1965; Berger and Luckmann 1967; Bibby 1993). In the late twentieth century, discontent with Christianity and its churches was voiced on a number of interrelated issues.

At the level of theology, the most relevant critique is the failure to address and engage realistically with the many-layered dimensions of contemporary human experience at the most personal level, and at the cultural, social and political levels. If indeed we have inherited a theology of dualisms (Fiorenza 1996; Grey 1995), it is a theology that appeals to the intellect as a system of beliefs without an experiential potency, a theology that emphasizes transcendence over immanence with a metaphor of a father-God distant from humanity’s core. Feminist authors critique a theology that supports hierarchy and misogyny in its institutions (Daly 1973; Goldenberg 1997). A theology that is suspicious of secular discoveries in the sciences and social sciences does not grapple with appropriating these new discoveries, but separates the “sacred” from the “secular”. It risks understanding salvation to be other-worldly leading to a seeming passivity towards human suffering and social justice in the world. A theology that is slow in formulating a new self-understanding does not allow the open exploration of such issues as diversity, and the plurality of world religions. The old model of theology is accused of operating

out of an oppressive domination-and submission-paradigm, rather than one of ecological interdependence of all living things (Ruether 1972, 1993). Institutional religion informed by such a theology would segregate itself from contemporary concerns, and run the risk of making itself irrelevant, or it might attempt to re-establish itself by taking a fundamentalist stance, asserting absolutism with little room for difference or dialogue. Contemporary Western theology is in search of new understandings to provide for deep human yearnings, and Tillich's theology has presaged the importance of theology's move in this direction (Tillich 1996).

The Satir Model's Contributions and Its Religious Significance

Sociologist Max Weber observed that figures of the "prophet", in contrast to the "priest" or "magician", come on the scene in times of social, political, economic, ethical and religious distress to proclaim a new message that is sharply opposed to the dominant, routinized, rational and bureaucratic authority of tradition (Weber 1922/ 1968, 253-267). A "prophet", in the Weberian sense, is a "bearer of charisma" who by virtue of his extraordinary, creative personal gifts obtains legitimacy by the support and recognition of a group of followers or disciples based on his successful performance of acts that are marginal or radical to the traditionally and legally legitimated system of authority (Weber 1922/ 1968). Therefore, the authority of a charismatic leader is one that is acquired outside of tradition, hierarchy and institutions (Weber 1922/ 1968; 1947/ 1968). According to Weber, "bureaucratic authority is specifically rational in the sense of being bound to intellectually analysable rules; while charismatic authority is specifically irrational in the sense of being foreign to all rules" (Weber 1947/ 1968, 51-52). In its challenge of tradition and the rational, routinized mode of bureaucratic operations, charismatic or prophetic authority is

a revolutionary force. Weber further elaborates on the prophetic revelation as a defining feature of such leadership, in that it proclaims:

a unified view of the world derived from a consciously integrated and meaningful attitude toward life. To the prophet, both the life of man and the world, both social and cosmic events, have a certain systematic and coherent meaning. To this meaning the conduct of mankind must be oriented if it is to bring salvation, for only in relation to this meaning does life obtain a unified and significant pattern. Now the structure of this meaning may take varied forms, and it may weld together into a unity motives that are logically quite heterogeneous. The whole conception is dominated, not by logical consistency, but by practical valuations. Yet it always denotes, regardless of any variation in scope and in measure of success, an effort to systematize all the manifestations of life; that is, to organize practical behaviour into a direction of life, regardless of the form it may assume in any individual case (Weber 1922/ 1968, 266-267).

Without undue strain, one could discern a "good fit" between Weber's definition of prophetic leadership and innovation and what has come out of this thesis's analysis and discussion of Satir and the Satir Model. Satir was unconventional and non-institutional. Her model, developed over three decades, differentiated itself from mainstream medical psychiatric and psychoanalytic conceptualizations, and institutional practices of writing, research that provide rationalization of her theory and method. She worked outside of institutions constructing workshops as vehicles for her ideas and praxis. Her work obtained the legitimation and support of those who, drawn by her charisma, congregated for her workshops and experienced the transformative effects of her model. Satir's extraordinary ability to make contact with people, to draw out their gifts, yearnings and potential, and to take them to their own human depths, was reiterated many times over by workshop participants interviewed in this study.

Even though Satir disdained giving systematic rationalization and analysis of her model, she decidedly worked out of a coherent worldview that contained both cosmology and ontology.

Seen within the framework of Tillich's systematic philosophical theology, the ontological depth and coherence in Satir's vision and its religious and salvific significance was made obvious. According to Weber, charismatic fervor is directed at proposing a unifying frame of orientation that is rooted in the very foundation and essence of being, and that sets the cosmic, social and cultural order in alignment. The charismatic or prophetic figure is perceived to have connection with some central feature of human existence and the cosmos by virtue of his personal powers. To the extent that the prophetic leader is one who touches human essential and existential depths and evokes a cosmic frame, the prophetic function is fundamentally religious. Weber points out that prophetic or charismatic proclamation is judged not by its logical consistency, but by practical valuations. Because of the scope of the prophet's objectives, such evaluations come from a large popular audience rather than from a stratum of institutional elite. The coherent and spiritual/religious vision of Satir that was undeniably evident to workshop participants represented in the empirical study of this thesis eluded her more institutionalized colleagues, who expected a form of logical, consistent, textual explication that could qualify as theory.

Weber makes the point that the prophetic message, because it provides a centre of meaning and order, has its special appeal to social situations in turmoil. The rehumanizing values and practice introduced by Satir act as a counterpoint to the old model of dominance-submission that continues to permeate society and culture at many levels.

Deconstruction and reconstruction are not arbitrary in the Satir Model, but are intentional processes grounded in Satir's essentialist assumptions and beliefs. Satir affirms and celebrates the human person gifted with spirit and breath, resources and creativity, and an orientation towards growth, goodness and connection, who will thrive given the proper context. Satir attempted to

create just such a context that is conducive to human connectedness at the personal, communal and spiritual levels. These multidimensional effects of the Satir experience were corroborated by Satir workshop participants' reports.

Changes in dimensions of congruence go to the heart of issues of spirituality, diversity, and finding our right relations with each other and with the earth. The Satir Model urges a spiritual and psychological transformation as the motivational core of social change that goes deeper than ideology. At the spiritual and psychological levels, what is being transformed is not only ideas, but generations of historical and cultural patterns as they have been internalized and embodied as constructs shaping consciousness. Congruence reflects re-alignment of order within oneself, with each other and with the cosmos and is therefore a salvific concept. Incremental changes in congruence in individuals and collectivities can have far-reaching implications for deep social change.

In the Weberian sense of prophet and charisma, Satir fulfilled the role of a charismatic and prophetic leader in a period of social turmoil. She not only was part of the movement of social change in challenging and deconstructing oppressive concepts and practices, but more importantly, she also initiated a process of reconstruction with individuals and collectivities, with an ontology that informs new ways of being and relating based on an affirmative vision of the human person as sacred.

Satir's vision was actualized through symbolic enactments in her workshops that heal the alienations between the psychological and spiritual, the self and community, the unique and universal, the immanent and transcendent, the mind and body. Such wholism is what a feminist theology of liberation strives for (Fiorenza 1996, 8). Congruence means making whole elements

that were held in dualistic exclusion. Satir workshops were a creative, liminal space for constructing a new society in miniature. Though fragmentary as a work-in-progress, these newly hatched human communities of increasingly congruent people solid about their intrinsic human worth and learning to live with sameness and differentness hold promise. New individual and collective vitalities are released. Although one finds in the Satir Model the deconstruction of old familial and cultural learnings, the Satir Model goes beyond blame and attack of the old establishment to invest its energy in a reconstruction that looks to the future. Through recognizing the impact of the old paradigm in relation to self-worth and relationships, Satir moves on to refashion a present and future through the power of choice, based on a knowledge of human yearnings and the intrinsic connectedness of multiple dimensions of existence.

Satir brought to the field of family therapy not only “charisma” and “artistry”, but a vision and a vehicle for the healing of individuals, families and society. The lenses from the theological and ritual frameworks of religious studies magnify the underlying coherent ontological assumptions and salvific nature of Satir’s vision, and the operation of ritual structure and process in Satir-based workshops, revealing their potency for personal and social transformation. The viability and efficacy of the Satir Model and its workshops are borne out by workshop participants’ responses in the *Congruence Scale* and *Satir Experience Scale*.

At a time when the search for human significance, human connectedness amidst diversity, and liberation from past and present oppression of the human spirit is an urgent call, the Satir Model represents one possible contemporary solution to the human predicament that is continuous with the transformative impulse of the prophetic strain of religion in the Weberian sense of the expression, and at the same time, innovative in its contemporary cultural expression.

Limitations of this Study and Directions for Future Research

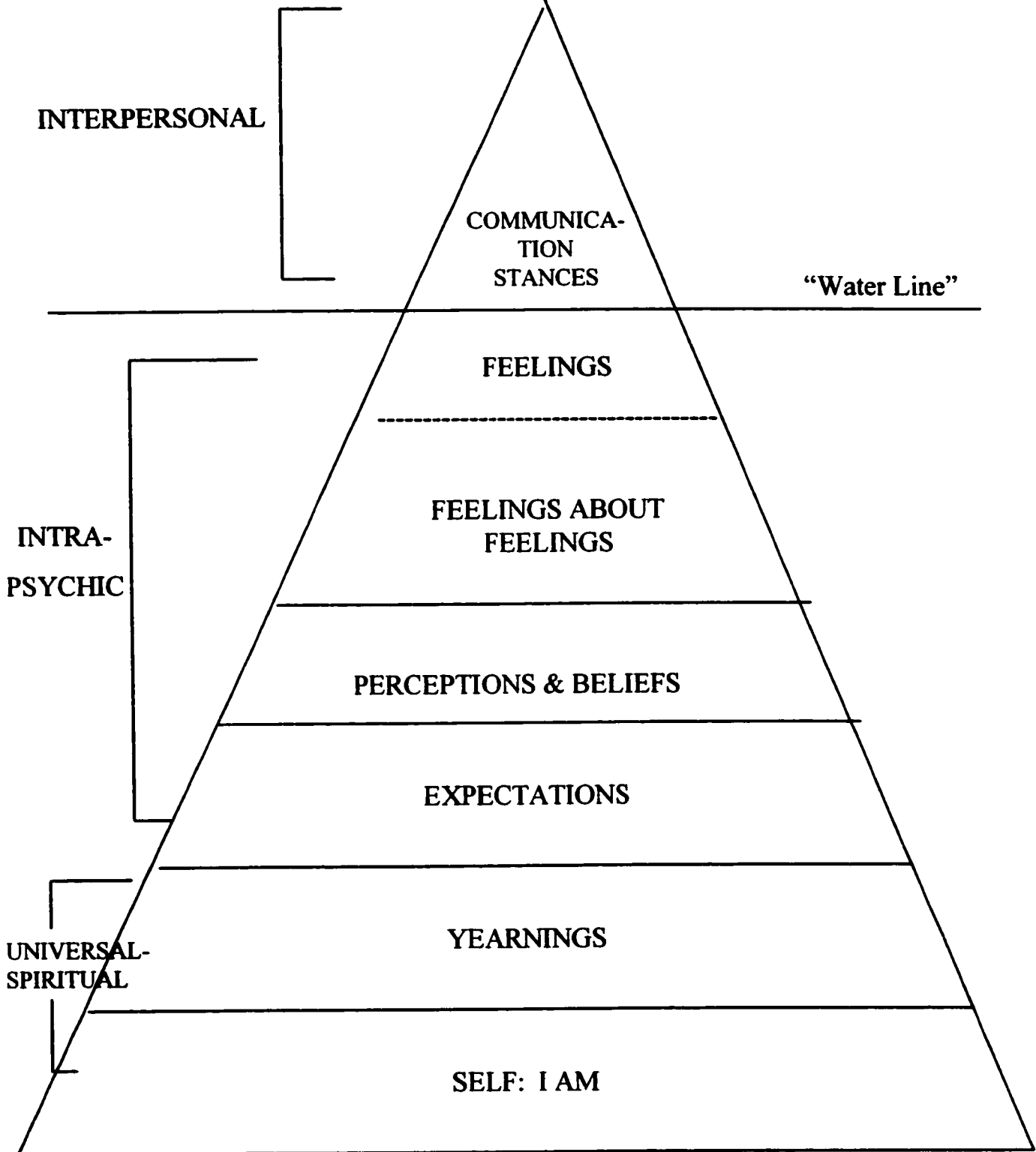
Satir's vision was discussed in this thesis mainly in terms of its ontology and teleology, employing Tillich's categories. What has not been elaborated is Satir's cosmology, her sense of a sacred universal life force coursing through all living things and nature. Nature, though important in Satir's spirituality, has not been explored fully here because of the limitations of Tillich's categories, and because of the scope of this thesis. On the one hand, the choice of a Tillichian framework to understand Satir's religious significance was a sound one because of Tillich's systematic and penetrating philosophical articulations. However, I felt that the analysis of Satir has also been limited by Tillich's categories and high level of philosophical abstraction. Tillich was prescient in his theology that anticipated new developments in feminist, ecological and liberation theologies that radically questioned and reconceptualized theological symbols and categories, such as God, Christ, church, earth, grace, love, nature, and salvation. Dialogue and engagement between the Satir Model and these post-Tillichian directions in feminist, ecological and liberation theologies hold out as exciting and promising directions for charting new visions and inroads for personal, social, ecological, and theological explorations.

In the fieldwork and interviews conducted for this thesis, a wealth of interview data was collected that could not be fully analyzed because of the scope of this thesis. This store of qualitative data await to be mined for a deeper and richer understanding of how participants experienced the Satir Model, the themes of transformation and the interrelations of these themes.

The *Congruence Scale* and the *Satir Experience Scale* that were developed await further validation and confirmation of the factors with larger samples. These scales can be productively used for researching Satir workshops in comparing groups cross-culturally, groups conducted by

different trainers, groups at different levels of healing and training, and for assessing individual and couple therapy efficacy based on the Satir Model.

FIGURE 1



**The Iceberg: Three Dimensions of the Satir Model
(adapted from Satir, Banman et al., 1991)**

APPENDIX 1

Satir Workshops and Conferences attended 1994-1998

- A. September 16-18, 1994** Family Reconstruction, Aylmer, Quebec
Trainer: Janet Christie-Seely, MD
- B. November 4-6, 1994** Satir Communication Workshop and Family Reconstruction, Aylmer, Quebec
Trainer: Janet Christie-Seely
- C. February 18-19, 1995** Advanced Satir Communication Workshop, Ottawa Civic Hospital
Trainer: Maria Gomori, PhD (Honourary), MSW
- D. April 10-15, 1995** The Satir Experience, Villa Maria, Winnipeg, Manitoba
Trainer: Maria Gomori
- E. July 19-26, 1995** Mapping the Person and the Family, P.D. Seminar, Gabriola Island, B.C.
Trainer: Maria Gomori
- F. March 9-11, 1996** Virginia Satir Brief Therapy, Villa Maria, Winnipeg, Manitoba
Trainers: John Banmen, PhD and Maria Gomori
- G. August 7-11, 1996** Satir Conference: The Power to Create Change, Waterloo, Ontario
- H. November 22-24, 1996** Virginia Satir Systemic Brief Therapy, Winnipeg, Manitoba
Trainers: John Banmen and Maria Gomori
- I. November 30-December 1, 1996** The Satir Model for Healing, Ottawa Civic Hospital, Ottawa, Ontario
Trainer: Maria Gomori
- J. May 23-25, 1997** The Satir Model for Healing (Part 1), Arnprior, Ottawa, Ontario
Trainer: Maria Gomori
- K. October 15-17, 1997** Satir Training and Communication Workshop, Ottawa Civic Hospital
Trainer: Janet Christie-Seely
- L. January 31-February 1, 1998** Satir Systemic Brief Therapy, Ottawa Civic Hospital, Ottawa, Ontario
Trainers: John Banmen and Kathlyne Maki-Banmen
- M. April 24-26, 1998** The Satir Model for Healing (Part 2), Arnprior, Ontario
Trainer: Maria Gomori
- N. July 8-14, 1998** Avanta Annual Meeting, Workshop & Training for Professional Development, The Dumas Bay Centre, Seattle, Washington

APPENDIX 2

Letter of Introduction

Dear Avantans,

July 5, 1998

It is an honour for me to be invited to be a part of your 1998 annual meeting. Margarita and a number of you have graciously extended your support in various ways in my Ph.D. research on "The Religious Significance of the Satir Model".

As part of my research, I have prepared a questionnaire which will take about 45 minutes to complete. The questionnaire has 5 parts: The first two parts pertain to you and your Satir experience. The third part deals with your general satisfaction with life. Part four includes some demographic information. The fifth part is a reference measure to compare group patterns and the categories assessed in the earlier sections.

Please feel free to jot down notes, questions and comments beside any of the questionnaire items. This will help in the development of the instrument.

There are two drop-off boxes for the questionnaires which Margarita will indicate to you. You can deposit your questionnaires at the two locations as you complete them.

If you are open to being interviewed regarding your experience of the Satir Model, please speak to me or indicate at the end of the questionnaire, and we will find a mutually convenient time to meet over the next few days. The interviews last between 30 minutes to an hour.

On Sunday evening after dinner, Margarita has given me some time to share with you the background of my Satir research and my Satir experience. At that time, some of you may wish to share stories of your own life transformations. It will be an opportunity to exchange highlights and memorable moments of your Satir journeys.

Finally, I would like to ask you to read over and sign the Research Consent Form. It can be handed in separately from the questionnaire if you do not wish to be identified. Confidentiality and your wishes regarding anonymity are explained on the form.

I hope the questionnaire will be an opportunity for you to make some discoveries and I look forward to meeting many of you over the week!

Sincerely,

Bonnie Lee

APPENDIX 3

Research Consent Form

Project: The Religious Significance of the Satir Model

Name of Researcher: Bonnie K. Lee, 625 Mansfield Ave., Ottawa, Ontario K2A 2T3, Canada

Supervisor: Dr. Marie-Francoise Guedon, Department of Classics and Religious Studies
University of Ottawa, 70 Laurier East, Room 110, Ottawa, Ontario K1N 6N5, Canada

Telephone number: (613)-562-5714

This project is conducted as part of the requirements for the Ph.D. in Religious Studies at the University of Ottawa. The results of this research will be used in a thesis by Bonnie K. Lee. Publication in the form of a book, articles and/or monograph may also ensue.

The objective of this project is to study the religious significance of the Satir Model from Satir's texts, videotapes, workshops and reports by those who have worked with Satir or the Satir Model.

I understand that if I participate, I will be asked to complete a 5-part questionnaire described in the Letter of Introduction. Answering follow-up questions to the questionnaire is an option. My participation is strictly voluntary and I am free to withdraw from the study at any time.

I grant Bonnie Lee the rights to use the content of the audiotapes and/or transcripts of my interviews and the questionnaire conducted in 1998-99 in the following ways:

- 1. to be shared with Bonnie Lee's research advisors;
- 2. to be quoted or compiled in Bonnie Lee's Ph.D. dissertation and subsequent publications;

If the statements are quoted, I want the material to be used

(a) with my real name () (b) with a pseudonym () (Check whichever applies.)

I understand that I have the right to confidentiality or anonymity. Anonymity will be guarded by altering any identifying information. (a) I desire anonymity () (b) You may use data from this research concerning me without constraint (). (Check whichever applies.)

The tapes, questionnaires, written documents and transcripts of this research will be kept in Bonnie K. Lee's office for five years after completion of the thesis. A summary of the results of this research will be available through Avanta, The Virginia Satir Network, participating regional Satir Institutes and the author upon completion of the research.

No compensation will be given for participation in this project.

Questions concerning the ethical performance of the research may be addressed to the Secretary of the University Human Research Ethics Committee, School of Graduate Studies and Research, University of Ottawa, Ottawa, Ontario K1N 6N5. Tel. (613)-562-1246.

I have read this form and I have been given a copy of it for my own records.

.....
Participant's Signature

.....
Researcher's Signature

Date:.....

Date:.....

APPENDIX 4

Interview Guide

Background Information

Birth year?
Birthplace?
Profession?
Religious Background?
Current religious affiliations?

History with the Satir Model

How did you become involved in the Satir Model?

When?

What Satir workshops have you attended?

What stood out for you in your experience of these workshops?

Change

How have you changed as a result of your Satir experience?

In yourself?

In your relationships?

In your spirituality? How do you understand spirituality?

APPENDIX 5
Interview Samples

Interviews 1994, Ottawa

Kathy Francis (pseudonym)

Steven Roy (pseudonym)

Interview 1995, Winnipeg

Rhonda Muir (pseudonym)

Interviews 1998

conducted by Bonnie K. Lee

between July 7, 1998 and July 14, 1998

at the Avanta Annual Meeting, Workshop and Training for Professional Development

The Dumas Bay Centre, Seattle, Washington

Paul Alexander

Elizabeth Bennett (pseudonym)

Joseph Dillon

Tim Fraser (pseudonym)

Pauline Harris (pseudonym)

Virginia Husband

Bill Kelly

Sharon Loeschen

Connie Lundgren

Joan Laughton (pseudonym)

Helen Rolick (pseudonym)

Lorraine Sando

Jack Tibbo (pseudonym)

APPENDIX 6 Congruence Scale

Based on **your experience in the past week, including today**, rate how well you agree with each statement.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7
Strongly Disagree Slightly Neutral Slightly Agree **Strongly**
disagree disagree agree agree agree

	<u>Congruence Item</u>	<u>Concept</u>
	(01) I am clear about my thoughts under stress.	Intra
	(02) I put others' needs before my own.	Inter (-)
	(03) I am often disappointed in others.	Inter (-)
*	(04) I over-react in conflict situations.	Inter (-)
*	(05) I feel connected to others in our humanity.	Uni-Spi
*	(06) I express appreciation for others.	Inter
*	(07) My spirit is connected with the Spirit of the universe/ God.	Uni-Spi
	(08) I ask for help when I am unable to do something myself.	Inter
*	(09) I comfort myself when I am in pain. .	Intra
*	(10) I feel guilty easily.	Intra (-)
*	(11) I am aware of my feelings under stress.	Intra
	(12) I am disappointed in myself.	Intra (-)
	(13) I find it hard to work with people who are different from me.	Inter (-)
*	(14) I can say "no" when something doesn't fit for me.	Inter
	(15) I judge myself for having certain feelings, e.g. anger, fear, hurt, etc.	Intra (-)
*	(16) I know I have resources to solve life's problems.	Intra
*	(17) I accept my past.	Intra
	(18) I find ways to centre myself in an upsetting situation.	Inter

- * (19) I'd rather stick to the familiar than try something new. Intra (-)
- * (20) I take care of my health. Intra
- (21) I have a sense of the mystery of life beyond my knowing. Uni-Spi
- * (22) I hold grudges against people who have hurt me. Inter (-)
- (23) I resolve conflicts with others satisfactorily. Inter
- * (24) I blame myself when things go wrong. Intra (-)
- (25) I try hard to live up to others' expectations of me. Inter (-)
- (26) I look for strengths in others. Inter
- * (27) I have a relationship with God. Uni-Spi
- (28) Unknown and uncertainties are hard for me. Uni-Spi (-)
- (29) I may be a victim of unpredictable fate. Uni-Spi (-)
- (30) I check out others' meanings when their messages trigger a reaction in me. Inter
- * (31) I avoid addressing conflicts. Inter (-)
- * (32) I fail to see how others can feel the way they do in a conflict. Inter (-)
- (33) I am lovable as I am. Uni-Spi
- * (34) I am aware of what's happening in the moment. Inter
- * (35) I appreciate the mystery of the "Life Force", Spirit or God as a part of me. Uni-Spi
- (36) I accept that I have limitations. Intra
- (37) I give myself messages of appreciation. Intra
- (38) People irritate me when they don't do things the way
I expect them to be done. Inter (-)
- * (39) I have no one with whom I can be simply myself. Inter (-)
- (40) I appreciate my parents. Inter

* (41) I appreciate the mystery of the “Life Force”, God or Spirit as something larger than me.	Uni-Spi
(42) I acknowledge both myself and others in addressing a conflict.	Inter
* (43) I have a positive image of God.	Uni-Spi
* (44) I follow the prohibitions I learned in childhood.	Intra (-)
(45) I am hard on myself for making mistakes.	Intra (-)
(46) I am surprised by my intuition and creative ideas.	Uni-Spi
(47) I am accepted just as I am.	Uni-Spi
(48) I care about what’s going on in society and in the world.	Uni-Spi
* (49) Questions of God, Spirit or Ultimacy are unimportant to me.	Uni-Spi (-)
(50) I regard myself as having an intrinsic, inviolable worth.	Uni-Spi
* (51) I feel tense when I am with others.	Inter (-)
* (52) I feel it must be my fault if someone is not happy with me.	Inter (-)
(53) Belonging somewhere is important to me.	Intra
* (54) I am a unique manifestation of Spirit/ God.	Uni-Spi
* (55) I am centred in my deeper or higher self.	Uni-Spi
* (56) I am in awe of how well put together human beings are.	Uni-Spi
* (57) My life has meaning and purpose.	Uni-Spi
* (58) I am conflicted within myself.	Intra (-)
(59) I think doing my best is good enough.	Intra
(60) It is okay for me to yearn for acceptance.	Uni-Spi
(61) I tend to see negative meaning in things that happen to me.	Intra
* (62) I experience myself as part of a larger human family.	Uni-Spi
(63) I am afraid of pain and suffering.	Intra (-)

*	(64) I relate well to people in my family.	Inter
	(65) I can deal with difficult situations.	Inter
	(66) I am open to being loved.	Inter
*	(67) I doubt myself.	Intra (-)
	(68) Sometimes I feel pain, hurt and fear.	Intra
*	(69) Feelings run my life.	Intra (-)
*	(70) I have energy and zest for living.	Intra
	(71) I attend mainly to the facts in a conflict situation.	Inter (-)
*	(72) I trust in the goodness of God/ the universe.	Uni-Spi
	(73) Instead of acting automatically, I exercise my power to make choices.	Intra
*	(74) There is a life force toward wholeness inherent in me.	Uni-Spi
	(75) I am loving towards myself.	Intra

* item-total correlations >0.3

Intra = Intrapsychic dimension; Inter = Interpersonal dimension; Uni-Spi =Universal-Spiritual Dimension

(-) negatively phrased items

APPENDIX 7

Satir Experience Scale

This section contains statements about your experience of the Satir Model. Using the 1-7 scale below, indicate your agreement with each item by circling the appropriate number.

1 **2** **3** **4** **5** **6** **7**
Strongly **Disagree** **Slightly** **Neutral** **Slightly** **Agree** **Strongly**
disagree **disagree** **agree** **agree**

Satir Experience Item	Concept
(01) The Satir Model has been important in how I live my life.	Model
* (02) The person of Virginia Satir has had a significant influence on my growth.	Leader
* (03) In the workshops I attended, the Satir leader has had a significant influence on my growth.	Leader
(04) The Satir Model has decreased my commitment to the religion I have been practising.	Model
* (05) I have experienced love and care through the Satir network.	Communal
* (06) The Satir Model affirms my spiritual identity.	Spiritual
* (07) I find role models for living through Satir work.	Communal
* (08) I learn more effective ways of living through Satir work.	Transformation
(09) I have shown caring for other Satir members.	Communal
* (10) Attending Satir groups is important to me.	Communal
* (11) Being with Satir friends is important to me.	Communal
* (12) I get to practise new ways of living through Satir work.	Enactment
* (13) I have sought support from Satir leaders.	Leader
(14) I have sought support from other members of the Satir network.	Communal
* (15) Satir meditations and affirmations have helped me get more in touch with my true worth.	Spiritual
* (16) The Satir Model has given me a frame of orientation for living.	Frame of Orientation
* (17) I have formed close friendships through Satir work.	Communal

	(18) I have experienced God's love and care through the Satir network.	Spiritual
	(19) The Satir Model conflicts with my religious beliefs.	Spiritual
*	(20) I refer to the Satir Model regularly in my living.	Frame of Orientaion
*	(21) I see little spiritual significance in the Satir Model.	Spiritual
*	(22) The Satir Model has strengthened the spiritual resources of my life.	Spiritual
*	(23) Most of what I learned about the Satir Model I learned through the workshops.	Model
	(24) I learn little that is new after I've attended a number of Satir workshops.	Model
*	(25) The Satir Model has given me values to live by.	Frame of Orientation
	(26) I have experiences of personal depth in Satir workshops I don't normally experience elsewhere.	Numinosity
*	(27) I have been transported to another space-time in Satir workshops.	Altered State
*	(28) I have changed because of my Satir experience.	Transformation
*	(29) I have had powerful experiences and feelings at Satir workshops	Numinosity
*	(30) I have had experiences of new insights and enlightenment in Satir workshops.	Gnosis
*	(31) Satir workshops have helped me understand human nature more deeply.	Gnosis
	(32) I learned about the Satir Model by reading her books.	Enactment
	(33) Satir concepts are vague and imprecise.	Model
	(34) The Satir Model would benefit from a more elaborate theory.	Model
	(35) Satir Triads have helped me grow.	Communal
*	(36) I am more harmonious inside because of my Satir experience.	Transformation
*	(37) My relationships have improved because of my Satir experience.	Transformation
*	(38) I feel I am part of a large human family because of Satir workshops.	Communal

* (39) I have developed a higher sense of self worth because of Satir work.

Transformation

* item-total correlations >0.3

APPENDIX 8

Satisfaction with Life Scale (Diener 1985)

Below are five statements that you may agree or disagree with. Using the same 1-7 scale in Section II, indicate your agreement with each item by circling the appropriate number.

(1) In most ways my life is close to my ideal. 1 2 3 4 5 6 7

(2) The conditions of my life are excellent. 1 2 3 4 5 6 7

(3) I am satisfied with my life. 1 2 3 4 5 6 7

(4) So far I have gotten the important things I want in life. 1 2 3 4 5 6 7

(5) If I could live my life over, I would change almost nothing. 1 2 3 4 5 6 7

TABLE A

A Guide to the Correlations of Tillich and Satir Ontological Concepts

Tillich's Concept	Satir's Concept
<u>The Human Condition:</u> Estrangement and Essentialization	<u>The Human Condition:</u> Disharmony and Congruence
<u>Ontological Polarities:</u> A. Essence and Existence	<u>Iceberg Dimensions:</u> A. Health and Pathology
Essential	Potential and Spiritual (Universal-Spiritual)
B. Individualization and Participation	B. Self and Other (Interpersonal)
C. Destiny and Freedom	C. Compulsion and Choice (Intrapsychic)
D. Dynamics and Form	D. Creativity and Form
<u>Source of Healing</u> Courage to Be and Power of Being	<u>Source of Healing</u> Healing Potential
Unconditional Acceptance	Congruence
Power	Potential
<u>Goal of Healing</u> The New Being	<u>Goal of Healing</u> The Fully Human
Manifestation of Being	Manifestation of Life
Multidimensional Unity of Life	Systems and Mandala
Essentialization	Congruence

TABLE 1**Demographic Characteristics of Subjects (N=86)**

Variable		N	%	Variable		N	%
Gender	Male	23	27	Current Religious Practice	Roman Catholic	11	13
	Female	63	73		Liberal Protestant	21	25
Age	20-39	20	23	Evangelical	1	1	
	40-59	46	54	Pentecostal	1	1	
	60+	20	23	Mormon	1	1	
Place of Birth	U.S.A.	63	73	Unitarian	7	8	
	Canada	20	23	Judaism	2	2	
	Other	3	4	Native	5	6	
Ethnicity	Caucasian	75	87	Buddhist	5	6	
	Black	4	5	Hindu	1	1	
	Hispanic	3	4	Other	31	36	
	Asian	1	1	Education	B.A. or college	17	20
	Other	3	3	Master	58	67	
Religious Upbringing	Roman Catholic	23	27	Doctorate	11	13	
	Liberal Protestant	28	33	Marital Status	Single	14	16
	Evangelical	13	15	Married	46	54	
	Pentecostal	2	2	Divorced/widowed	22	26	
	Mormon	2	2	Other	4	4	
	Unitarian	4	5	Family Income	10-39k	26	30
	Native	2	2	40-69k	30	35	
	Other	12	14	70k+	30	35	
				Satir Workshops Attended	0-4	48	56
				5-20+	38	44	

TABLE 2
Congruence Scale Factor Analysis Results

Congruence Scale Items		Factor Loadings			
		Factor 1	Factor 2	Factor 3	Factor 4
Intrapyschic-Interpersonal Dimension					
(24)	1 I blame myself when things go wrong.	0.768	0.088	0.017	-0.068
(67)	2 I doubt myself	0.760	0.256	0.019	-0.027
(52)	3 I feel it must be my fault if someone is not happy with me.	0.725	0.206	0.107	-0.039
(58)	4 I am conflicted within myself.	0.718	0.263	-0.191	-0.122
(10)	5 I feel guilty easily.	0.679	0.293	0.128	-0.067
(14)	6 I can say "no" when something doesn't fit for me.	0.592	0.085	0.212	0.345
(51)	7 I feel tense when I am with others.	0.587	0.269	0.080	0.200
(55)	8 I am centred in my deeper or higher self.	0.556	0.413	0.077	0.117
(69)	9 Feelings run my life.	0.553	0.013	0.229	0.020
(5)	10 I feel connected to others in our humanity.	0.535	0.149	-0.137	0.339
(17)	11 I accept my past.	0.526	0.234	0.362	0.252
(31)	12 I avoid addressing conflicts.	0.500	-0.136	0.218	0.231
Spiritual Dimension					
(72)	1 I trust in the goodness of God/ the universe.	0.131	0.825	-0.034	-0.050
(27)	2 I have a relationship with God.	0.244	0.816	-0.084	0.057
(35)	3 I appreciate the mystery of the "Life Force", Spirit, or God as a part of me.	0.200	0.799	0.275	0.018
(7)	4 My spirit is connected with the Spirit of the universe/God.	0.266	0.729	-0.032	0.212
(41)	5 I appreciate the mystery of the "Life Force", God or Spirit as something larger than me.	0.119	0.709	0.060	-0.046
(56)	6 I am in awe of how well put together human beings are.	0.126	0.684	-0.089	-0.028
(43)	7 I have a positive image of God.	0.173	0.672	-0.088	0.171
(74)	8 There is a life force toward wholeness inherent in me.	0.157	0.646	0.320	-0.044
(54)	9 I am a unique manifestation of Spirit/ God.	0.272	0.560	0.092	0.088
(57)	10 My life has meaning and purpose.	0.280	0.508	0.000	0.470
Creative Dimension					
(44)	1 I follow the prohibitions I learned in childhood.	0.250	-0.038	0.801	-0.056
(16)	2 I know I have resources to solve life's problems.	0.251	0.204	0.596	-0.010
(19)	3 I'd rather stick to the familiar than try something new.	0.359	0.269	0.558	0.002
Communal Dimension					
(6)	1 I express appreciation for others.	0.168	0.244	0.015	0.681
(64)	2 I relate well to people in my family.	0.060	0.173	-0.081	0.631
(62)	3 I experience myself as part of a larger human family.	0.322	0.335	-0.021	0.389

Numbers in parentheses correspond to the original scale numbers

TABLE 3
Satir Experience Scale Factor Analysis Results

Experience Scale Items	Factor Loadings	
	Factor A	Factor B
Spiritual Significance of Satir Experience		
(06) 1. The Satir Model affirms my spiritual identity.	0.82	0.26
(22) 2. The Satir Model has strengthened the spiritual resources of my life.	0.78	0.22
(21) 3. I see little spiritual significance in the Satir Model.	0.76	-0.01
(15) 4. Satir meditations and affirmations have helped me get more in touch with my true worth.	0.73	0.11
(25) 5. The Satir Model has given me values to live by.	0.67	0.22
(16) 6. The Satir Model has given me a frame of orientation for living.	0.61	0.26
(27) 7. I have been transported to another space-time in Satir workshops.	0.60	0.27
(38) 8. I feel I am a part of a large human family because of Satir workshops.	0.54	0.11
Human Significance of Satir Experience		
(29) 1. I have had powerful experiences and feelings at Satir workshops.	0.19	0.78
(28) 2. I have changed because of my Satir experience.	0.15	0.76
(12) 3. I get to practise new ways of living through Satir work.	0.11	0.72
(08) 4. I learn more effective ways of living through Satir work.	0.20	0.71
(30) 5. I have had experiences of new insights and enlightenment in Satir workshops.	0.23	0.69
(31) 6. Satir workshops have helped me understand human nature more deeply.	0.36	0.64
(36) 7. I am more harmonious inside because of my Satir experience.	0.22	0.55
(20) 8. I refer to the Satir Model regularly in my living.	0.41	0.47
Numbers in parentheses correspond to the original Satir Experience Scale numbers.		

TABLE 4					
Correlation Coefficients among Scores on the Congruence Scale with the Outcome Questionnaire and the Satisfaction with Life Scale					
	Intrapsychic- Interpersonal	Spiritual	Creative	Communal	Total Score
OQ sd	-0.66**	-0.36**	-0.40**	-0.18	-0.62**
OQ ir	-0.43**	-0.35**	-0.36**	-0.25*	-0.47**
OQ sr	-0.42**	-0.26*	-0.28**	-0.19	-0.41**
OQ Total	-0.63**	-0.38**	-0.41**	-0.23*	-0.61**
SWLS	0.53**	0.36**	0.31**	0.28**	0.53**
sd = symptom distress ir = interpersonal relations sr = social role					
* p<0.05 **p<0.01					
Note: The negative correlation coefficients reflect the opposite directionalities of scoring on the OQ and Congruence Scale.					

TABLE 5						
Means, Standard Deviations, and F-Tests for Comparisons of Scores and Satir Workshop Attendance						
	0-4 workshops attended n=48		5-20+ workshops attended n=38			
Congruence Scale	Mean	S.D.	Mean	S.D.	F	Sig.
Factor 1: Intrapsychic-Interpersonal	54.6	12.3	64.9	8.5	20.1	<.01
Factor 2: Spiritual	57.1	7.3	60.2	5.2	4.7	<.05
Factor 3: Creative	15.5	3.6	17.1	3.0	5.3	<.05
Factor 4: Communal	17.7	2.2	19.0	1.6	8.3	<.01
Satir Experience Scale						
Factor A: Spiritual Significance	42.8	7.2	46.6	10.0	4.1	<.05
Factor B: Human Significance	46.7	6.5	52.3	3.5	22.2	<.01

TABLE 6
Means, Standard Deviations, and F-Tests for Comparisons of Scores and Years of Involvement in the Satir Model

	0-4 years of involvement n=40		5-20+ years of involvement n=46		F	Sig.
	Mean	S.D.	Mean	S.D.		
Congruence Scale						
Factor 1: Intrapsychic-Interpersonal	54.7	11.9	63.0	10.4	13.3	<.01
Factor 2: Spiritual	56.5	7.8	60.2	4.9	6.9	<.01
Factor 3: Creative	15.4	3.4	16.9	3.3	4	<.05
Factor 4: Communal	17.5	2.3	18.9	1.5	10.8	<.01
Satir Experience Scale						
Factor A: Spiritual Significance	41.9	7.1	46.6	9.4	6.5	<.05
Factor B: Human Significance	46.4	6.7	51.6	4.3	19	<.01

TABLE 7
Correlations among Congruence Sub-Scores based on Item Groupings of Four Factors

	Intrapsychic- Interpersonal	Spiritual	Creative	Communal
Intrapsychic- Interpersonal	1.00	0.45**	0.51**	0.41**
Spiritual		1.00	0.27*	0.45**
Creative			1.00	0.12
Communal				1.00
** p < 0.01 (2-tailed)				
* p < 0.05 (2-tailed)				

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