

THE USE OF SELF OF THE THERAPIST

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ABSTRACT: This article explores how the Satir model facilitates the development of the self of the therapist, which Virginia Satir strongly advocated. Discovering and developing creative ways to externalize the internal hidden processes of people, she invited therapists to work on their own unresolved issues in their training through various methods such as: family of origin, family reconstruction, ingredients of an interaction, and parts party. Her goal was to increase self-esteem, foster better choice making, increase responsibility, and facilitate personal congruence through a therapeutic process. Although very relevant in the training and professional development of therapists, there has been little exploration or research of this topic.

KEY WORDS: Satir model; congruence; competence; responsibility; self; therapist.

The development of the self of the therapist is a significant aspect of becoming an effective therapist. The use of self has been recognized by various therapists as being the single most important factor in developing a therapeutic relationship (Andolfi, Ellenwood, & Wendt, 1993; Baldwin, 2000). Virginia Satir was a strong advocate for the self of the therapist and spent much time focusing on this aspect during her therapy training programs. It is important that therapists resolve unfinished family of origin issues in order to heal and to prepare themselves to be therapeutically congruent. Just as clients carry negative impacts from the past, therapists also carry their own negative impacts from past events. Therapists who are emotionally healthy are more likely to have worked through their own personal issues. If therapists have not resolved these issues, there is a strong possibility that they will have a variety of reactions to clients' problems, for example, getting

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stuck, avoiding the issue, skewing the information, or losing focus. The use of self allows therapists to be fully present for their clients.

The Satir Model (Satir, Banmen, Gomori, & Gerber, 1991) was written to integrate Satir's vision, philosophy, therapeutic beliefs, goals for therapy, tools, and techniques into an inclusive therapeutic method. This model has been used to train therapists in powerful therapeutic skills, as well as to explore how to use the self in therapy. To clarify for the purpose of this article, the Satir model does not view self-disclosure as use of self to clients. A therapist's self-disclosure to clients most often takes away from a client's inner exploration.

Satir in some exceptions, would share her self mainly for a teaching purpose. As an example she once stated, "Now when my mother used to tell me I was mouthy, let me tell you what I thought she meant. She meant I was disagreeing with her" (Satir, 1983). In Satir therapy, the sharing of self is encouraged only to capture a teaching moment, and is not used for the creation of connection or to strengthen empathy. The use of self encompasses much more than sharing a common experience of self with clients. A different use of self is enhanced by being in touch with, being aware of, and monitoring self. By heightening their own awareness, therapists will be better able to prepare and center themselves before sessions. This practice enables therapists to be emotionally available to connect deeply with their clients' inner worlds.

The Satir model encourages that therapists and clients become fully human and congruent. It is not possible to be congruent at all times, yet it is important that therapists strive to be congruent at all times within their therapy sessions. Therapists will not become congruent if they neglect to work through their own personal issues because of discomfort, avoidance, resistance, or denial. Satir believed that if therapists were congruent, there would be no need for transference or counter transference, rather that therapists would model the possibility of how to stay more connected with themselves. Therefore she strongly supported the development of congruence in all therapists, so they could relate with clients without using projections. When therapists are congruent, they are fully present, whole, centered, and in a state of peaceful harmony.

The Satir model (Banmen, 1997) promotes a heightened awareness for therapists and clients alike. Awareness in this model means being aware of one's inner process, accepting of what is, knowing one's self, and looking at possibilities. Therapists need to be able to observe oneself and to be able to reflect upon oneself in order to develop awareness. The increased awareness of therapists will benefit clients' exploration

and the therapeutic processing of issues. The Satir model gives therapists the ability to address both intrapsychic experiences and interactive systems. The use of the self of the therapist facilitates the therapeutic process to be growth oriented, creative and respectful. Clearly the use of self of the therapist is very pertinent to the development of the therapeutic profession.

THE SATIR MODEL'S FOUR GOALS OF THERAPY

The Satir model (Banmen, 1997) promotes four goals of therapy: to increase self-esteem, to foster better choice making, to increase responsibility, and to develop congruence. These four goals are not only applicable to clients, but are important for the development of the self of the therapist.

Increase Self-Esteem

Satir recognized self-esteem as the foundation to creating a connection within one's own deepest self. Self-esteem is important in order to have a sense of self-confidence and empowerment. The self-esteem of therapists also has an impact on how these therapists interact with their clients. "How do I feel about who I am?" "What do I think about my own worthiness?" "What would help me feel better about my own competence?" If therapists feel good about themselves, then they are more likely to trust their own intuition and therapeutic process interventions. When therapists have high self-esteem, there will more ability and flexibility for making better choices. Both clients and therapists have unresolved issues from their family of origin which have an impact on their level of self-esteem. Therapists' professional esteem could suffer if they are not able to be accepting or understanding of their clients' responses and growth. Therapists using the Satir model are encouraged to increase their self-esteem by being gentle and kind to themselves, not judging themselves, accepting who they are, and acknowledging their intuition and abilities. As therapists increase their self esteem, they are more likely to believe in their own therapeutic capabilities.

Self care of the therapist. One of the popular vehicles of the Satir model is the self mandala metaphor which describes the wholeness of a person. The eight areas of the self mandala (see Figure 1) include: physical, sensual, nutritional, intellectual, emotional, interactional,

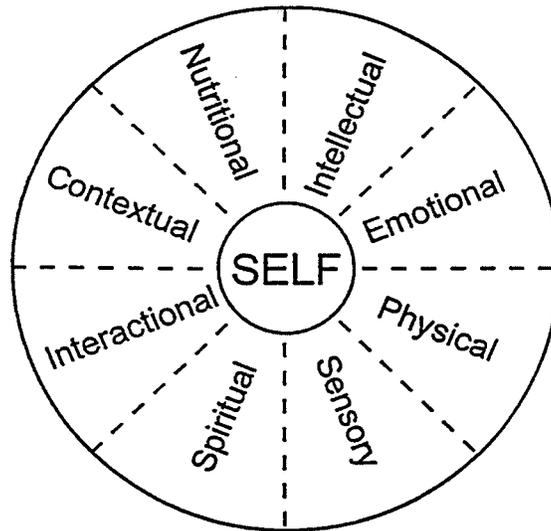


FIGURE 1

Self Mandala

contextual and spiritual areas (Satir et al., 1991). Self care is necessary in all eight areas in order to promote a sense of wholeness and balance. The Satir model recognizes the eight areas of the self mandala as significant for creating and maintaining harmony within self and with others. Therapists could ask, “How am I maintaining balance in my personal and professional life?” “How can I take better care of myself?” “How have I been ignoring my spiritual life?” “When I only focus on a few areas in my life, what is happening in the other areas that I have overlooked?” Since Satir’s death in 1998, the self mandala has continued to be an important tool for self care and for creating and maintaining inner harmony by therapists.

If therapists are to promote the health and wellness of their clients, then they must also be actively pursuing health and wellness within their own lives. “Compassion fatigue” can drain therapists’ energy, and foster discouragement, irritability, and depression (Pieper, 1999). Many therapists strive to care for others, and sometimes they may neglect attending to their own personal needs. Therapists cope with stress and burnout in different ways.

Therapists who become overly responsible and pleasing are most likely to experience burnout (Fish, 2000). Fish (2000) notes and supports Satir's view that therapists at risk for burnout are too emotionally involved with their clients. Fish found that in their personal and professional lives, burned out therapists were expending energy, yet neglecting to replenish their own energy. It is important that therapists take the time to center themselves, become aware of themselves, and to set clear boundaries between themselves and their clients. As therapists take better care of themselves, they are more able to remain resilient in spite of professional stressors. "I'm exhausted after seeing so many clients today who were in pain, so I'm going to stroll by the ocean in order to clear my mind." Satir recognized that as therapists accepted and acknowledged their feelings, then life energy would be able to flow more readily, which means they would be more able to connect with self (Satir & Banmen, 1983). Satir model therapists today are encouraged to practice self care, so that they can be more deeply connected, effective, and present with their clients.

Strengths and resources of the therapist. Satir focused on strengthening clients' resources as an important aspect of therapy. Just as clients are not always aware of their strengths and resources, therapists are not always aware of their own strengths and resources. "What strengths and resources have I gained from my own family of origin?" As therapists are better able to gain access to their own strengths and resources, their sense of self-esteem will grow. They will have a greater access to their own innate qualities that can support healthy therapeutic relationships. "How can I focus on my client's strengths and not on their regrets?" Satir model therapists are encouraged to accept, acknowledge, "own," and access their strengths and resources (Lum, 2000).

Foster Better Choice-Making

Satir believed in the possibility that there are three choices in any given situation. It is important to move a client away from an either or choice, and toward open exploration of at least three choices. Satir model therapists are challenged to become aware of choice points for intervention that arise throughout their therapy sessions. "What choices do I have in this moment that will move my clients in a more positive direction?" Congruent therapists and clients are freer to make choices from an empowered state. "I trust my intuition and I'm going

to point out the discrepancy between what he says he does and what he actually seems to do.” Satir model therapists are encouraged to make choices to become more congruent in their personal and professional lives, and to facilitate choices amongst their clients (Lum, 2000).

Awareness of the therapist. Satir believed that therapists could effectively increase awareness in their clients through using process questions. Initiating and guiding effective therapy is an intentional and consciousness raising process. Therapists share observations in order to heighten their client’s awareness of themselves within their situation. “I noticed that when you smiled, you were shaking your head as if to disagree.” When therapists have access to self awareness, they gain information which can contribute to the development of congruence (Lum, 2000). “I wonder what could be happening inside me right now? I noticed that I became very tight in my stomach as he cried.” The Satir model promotes the internal monitoring of therapists’ inner worlds, which can increase access to crucial therapeutic information and experiences (Lum, 2000).

Therapists who are not able to track clients’ process interactions, are more likely to become bored, and confused, and to feel inadequate and detached (Pieper, 1999). “I am uncomfortable, but I have to hide it from my client.” It is important that therapists be able to monitor and observe their own internal processes, intuit what might be happening within their client’s internal processes, as well as to observe the interactions between family members. To reflect upon our own impact on processes and to engage in ongoing self assessment will facilitate self growth and increased consciousness. The development of awareness and intentionality enables Satir model therapists to both closely follow and guide their clients (Lum, 2000).

Satir encouraged therapists to be able to access these senses and suggested that freedom to feel, see, speak, smell, and taste is vital for the health of all people. Satir model therapists are encouraged to increase their conscious awareness in order to enhance and heighten their clients’ experiential auditory, visual, sensory, kinesthetic, and olfactory senses. Satir model therapists are also encouraged to become aware of their inner world in relationship to the therapy process and to individual and family systems. The development of observation skills is a fundamental aspect of training to become an effective therapist. The ability to observe oneself will enable therapists to develop more effective strategies and interventions. Therapists will better refine their processing skills by becoming aware of what is said and how

things are stated. Satir believed that people make decisions based on both the conscious and unconscious worlds, and she encouraged therapists to hear with their “inner ear” and to see with their “inner eye” (Reik, 1948; Satir & Banmen, 1983). Satir model therapists are strongly supported to develop their own inner attention and intuition (Lum, 2000).

Satir encouraged connection to the self through promoting deep breathing within meditative experiences (Banmen & Banmen, 1991). The ability for self reflection allows therapists to heighten the awareness of our unconscious world and bring it into consciousness. “What am I responding to?” “How is my breathing right now?” “I wonder why I’m feeling so blocked inside?” Satir model training facilitates the development of experiential moments for therapists to develop inner awareness and reflective moments (Lum, 2000). Awareness is the key to moving people from an incongruent state to the state of congruence (Lum, 2000; Satir & Baldwin, 1983).

The therapist’s perceptions of the world. Satir explored four areas of perceiving the world: how we define a relationship, a person, an event, and attitudes toward change (Satir et al., 1991). There are significant differences in perception between a negatively focused hierarchical model and the positively focused directional growth of the Satir model. How therapists view clients will affect how therapeutic relationships will develop. When therapists view clients as victims, this will disempower and discourage clients from accessing their own inner resources to deal with their situation. “How am I responding to my client as I listen to their beliefs?” “What were my family rules that have presently affected me in a negative way?” “Her issues seem so close to my own personal struggles, I wonder if this will get in the way of my effectiveness as her therapist?” The Satir model encourages therapists to become aware of, and to acknowledge, and change any beliefs that are negatively affecting their ability to congruently process their clients.

Increase Responsibility

Responsibility is another goal of the Satir model therapy. Satir encouraged therapists to take responsibility to work through their unresolved issues, and she used family reconstruction to support therapists’ personal healing of family of origin blockages. Therapists have a responsibility to respond to their clients compassionately, non-judgmentally, and transparently. To truly hear what is behind the words and interac-

tions of clients will take therapeutic artistry on the part of the therapist. Therapists will be more effective if they have the ability to respond to both the context and the process of therapy. It is the therapist's responsibility to decipher and to maintain clarity on which issues are triggered by the therapeutic process, and which are the client's personal issues (Satir & Baldwin, 1983). Clients can be very sensitive to the therapeutic relationship and may sense if there are any biases, resistance, discomfort, unresponsiveness, or disrespect coming from therapists. Thus it is necessary for therapists to become aware of their own internal processes and not to allow judgment or reaction to affect their ability to be fully present with the client. Satir also believed that in order to help external family systems to become more whole, therapists must first heal and become whole within their own internal systems (Satir & Baldwin, 1983). "If I'm still reacting, I wonder if there is something that I haven't yet healed?" Satir model therapists are encouraged to resolve hurts from their family of origin which may still be having a negative impact on their present life.

Baldwin (2000) also acknowledged the use of power in the therapeutic relationship, and therapists with limited awareness could misuse their power in non therapeutic ways. As a part of being responsible, therapists and the therapeutic profession must strive to earn and to maintain credibility and accountability within the general public. Therapists can provide a crucial service to help people heal injustices, and deal with vulnerabilities, hurt, and pain. Due to the sensitive nature of clients' problems, it is necessary that therapists act responsibly. It would be irresponsible for therapists to blame their clients for any negativity that occurs in the therapeutic relationship. "I wonder if there is something that I've missed?" Therapists may cause damage if they are unwilling to acknowledge how they conduct their use of self (Satir & Baldwin, 1983).

It is important that therapists behave and interact responsibly to ensure acceptable practice and in order not to be challenged in criminal or civil court. Legal proceedings can be initiated to gain answers to questionable therapeutic practice. Competent therapists must strive to adhere to the policies, regulations, and ethics within their professional association in order to maintain responsible standards of practice. Satir model therapists are encouraged to take full responsibility for themselves and to respond congruently with their clients.

Training the self of the therapist. Satir was passionate about training therapists to improve their competencies, as she focused on the use

of self of the therapist. Yet many instructors, supervisors, and students still do not have the opportunity to explore their own self as therapists (Kramer, 2000). Many training programs have not focused on development of the self of the therapist, and this is an area that gets neglected (Baldwin, 2000). Kramer (2000) suggested that the secrecy that surrounds the discussion of self of the therapist has contributed to the inadequate preparation of future therapists. It is considered very important in the Satir model that training programs expand and develop the training of the self of the therapist.

When training programs neglect to process the self of the therapist, there becomes an implied message which minimizes and gives subtle permission for therapist trainees to ignore the healing of their own unresolved issues (Shadley, 2000). "I'm not going to risk my vulnerabilities, they might judge me to be in the wrong profession." "I have to look competent, otherwise no one would refer clients to me for therapy." "Keep control, it's safer that way." "I don't need any therapy because I've already done my work." Therapist training that integrates skill development and personal competency is needed (Baldwin, 2000). Satir model therapist trainees are given many opportunities to develop the use of their selves. These trainees also greatly benefit from experiencing the therapy process as an actual client, which gives them an inside understanding to the therapeutic process through the Satir model (Lum, 2000).

Competence of the therapist. Satir put her energy into increasing the competence of therapists throughout her month long residential training programs. It is important that therapists develop competence in order to initiate communication processes, and to be able to deal with ambiguous messages within the family system (Satir & Baldwin, 1983). The Satir model emphasizes that congruence would be the necessary condition for the competency of therapists to emerge and develop. Competency does not mean being an "expert" on the individual, couple, or family. "How can I ensure my competence as I develop and integrate the Satir model?" Therapists who maintain their congruence are more able to be competent in their therapeutic practices (Fish, 2000; Lum, 2000).

Competence is supported in the therapeutic profession through the expectation that therapists engage in continuing educational and professional development. Various organizations (American Association for Marriage and Family Therapy, Canadian Counselors Association, International Family Therapy Association, and others) encourage ongoing professional development and facilitate conferences to educate

their members. Satir encouraged therapists to develop their sense of competency through practice and learning. Many family therapy institutes and associations share concepts and methods in which one can grow as a therapist. Satir had stressed that the person of the therapist is more crucial than mainly focusing on the skill development of a therapeutic technician (Baldwin, 2000; Kramer, 2000). Satir model therapy training effectively facilitates the integration of competence and use of self (Lum, 2000).

Ethics of the therapist. There are many diverse issues that arise in the therapeutic relationship and many peoples' lives have become complicated, complex, and challenging. There is a crucial need for therapists to conduct themselves with integrity and ethically, especially considering the many aspects of various situations for clients. Fish (2000) suggested that it is important that therapists be congruent in order to be better prepared to deal with ethical issues. If the therapist is clear on what an ethical relationship in therapy is, then he or she will be better equipped to handle intricate situations. There are many dilemmas that have arisen that need an ethical response from therapists such as gender, violence in relationships, custody, sexual abuse, and cultural issues. The complexity of family dynamics now includes separation, divorce and remarriage issues, stepfamilies of varying combinations, grandparents rearing grandchildren, and other issues.

The therapeutic profession must strive to create the foundation and education that will develop, guide, and maintain a standard of ethics. Therapists are in a sensitive relationship that is based on trust. Professional organizations have standards in place in order to protect this trust. Therapists must only provide services that they are trained for and not try to exceed their level of skill. "I'm going to refer you to a therapist who specializes in trauma and ritual abuse." There are many unique situations that call for sensitive therapeutic decision making on the part of therapists. The ethical therapeutic relationship must have clear guidelines formed from a strong therapeutic foundation in order to adapt to these rapidly changing times. Satir model therapists are encouraged to become more reflective, and act responsibly and congruently so that they will be ethical in their therapy practice.

Supervision of the self of the therapist. Supervision of the therapist is crucial in maintaining responsibility, ongoing training, competencies, standards and ethics. Supervision using the Satir model has been recognized by the American Association for Marriage and Family Therapy.

This model of supervision enables Satir model supervisors to therapeutically and experientially process their therapist supervisees' inner worlds through any personal responses, puzzles, or reactions that they may have with their own clients. "How can I support my supervisees to become more congruent?" The ability to process therapist supervisees calls for therapist supervisors to also have a heightened awareness and ability to self monitor, while at the same time supervising and processing their supervisees. It would be the responsibility of Satir model supervisors to strive for personal congruence, while at the same time effectively processing their supervisees' personal and therapeutic issues.

Develop Congruence

Satir strongly challenged her therapist trainees to attain congruence within their therapy practices. Congruence is one of the goals of the Satir model (Satir et al., 1991). It is a key element toward supporting therapists to become effective in establishing healthy therapeutic relationships. The Satir model promotes congruence as an important aspect for people to be fully human and suggests that there are three levels of congruence. The first level of congruence is to accept feelings as they are. Feelings belong to us and we need to be in charge of them. Through acceptance, acknowledgment, and honoring, therapists can attain congruence. The second level of congruence is to be in harmony within oneself, with others, and with the world. The third level of congruence is to be in harmony with Self: I am, life energy, spirituality, and God.

Congruence is seen as a state of harmony, clarity, and honesty. Congruence would be the result of the therapist trusting oneself (Baldwin, 2000; Lum, 2000). "How much am I willing to trust my hunches?" When therapists are congruent, then they are more able to be more grounded and stable as they help to support their client's change (Satir & Baldwin, 1983). Therapists who are congruent will allow their clients to fully explore their issues, without having to react negatively to their clients' responses. It is important that therapists are responsible, to ensure that they will be congruent and competent. "What am I not seeing in myself right now, because I am feeling so conflicted?" "How can I remain grounded even when my clients seem hostile towards each other?" The family system will be supported to heal and change when therapists are able to be clear and congruent. Satir believed that congruence enables therapists to be flexible in their interventions depending on changing family interactions. Monitoring any subtle changes in external modalities would help therapists to pick up any

signs of incongruence in their clients (Satir & Baldwin, 1983). The development of congruence is not an easy process and can produce personal discomfort in therapists, which may need to be safely explored (Shadley, 2000).

The development of competence and congruence enables therapists to remain clear of any biases they might have in order not to negatively affect their clients' process (Satir & Baldwin, 1983). Congruence also helps therapists to maintain a sense of respect for the client regardless of the issues or one's personal biases. Satir model training facilitates the development of congruence for therapists, while in a supportive environment with other therapists (Lum, 2000).

Spiritual self of the therapist. Satir was aware of the cellular and cosmic aspects of growth in the process of life (Satir & Baldwin, 1983) and suggested that all humans have a life force that has an aspect of divinity and spirituality. She was effective at creating a connection with peoples' energy at the spiritual level (Satir & Banmen, 1983). Satir spoke of the presence of electricity when she worked with therapists and clients and saw life as energy (Satir & Baldwin, 1983). There is research that now confirms Satir's visionary understanding of life energy as contained within the cells of the body (Myss, 1996).

Satir recognized that combining one's intuition and groundedness would facilitate a sense of connectedness to others (Banmen & Banmen, 1991; Satir & Banmen, 1983). Satir saw therapy as a spiritual experience between herself and her client. Now the therapy world is acknowledging the interconnection of therapy and spirituality (Miller, 1999). "How can I honor the essence of my clients?" "How can I facilitate a sense of inner peace right now in this moment?" "What do I know about the sense of divine within my own life?" The therapist would connect his or her soul level with their client's soul level which would create the spiritual dimension (Baldwin, 2000). Satir model therapists are encouraged to explore their own connection to their spirituality in order to be able to process clients' spiritual exploration (Lum, 2000).

SATIR'S SYSTEMIC BRIEF THERAPY TRAINING PROGRAM

Training and Skill Development

One way to develop awareness, congruence, and competence in the therapist is Satir's systemic brief therapy training program which is

sponsored by the Satir Institute of the Pacific and Avanta: The Virginia Satir Network. Banmen (1986) noticed that there was not enough time given to integrate the numerous concepts and tools which make up the Satir model and developed a systemic brief therapy training program as a result of his observations and experience with Satir's month long residential training programs for therapists. "Satir believed that close friend John Banmen . . . understood her therapeutic system more than she did" (King, 1989, p. 30). From the model, Banmen developed the training program, which is presently being taught to therapists by Banmen and Kathlyne Maki-Banmen throughout the world.

The Satir Institute of the Pacific sponsors Satir's systemic brief therapy training for therapists in Vancouver, British Columbia, Canada. The level one program is taught for five weekends over a five month period. The level two program is also taught for five weekends over a five month period. This format has enabled therapist trainees adequate time to practice and integrate the model (Lum, 2000). Avanta: The Virginia Satir Network sponsors a one week residential intensive program in Satir's systemic brief therapy, in either Canada or the United States of America for professional development. Therapists from Asia, Europe, and North and South America have participated in this program which is taught by Banmen and Maki-Banmen.

The Satir model has supported the development of congruence for therapists, as well as for their clients. Satir's systemic brief therapy training promotes therapists to actively and intentionally engage in developing their own awareness, congruence, and competence. Banmen (1986) had been aware that the development of skill was not sufficient to prepare a therapist to be therapeutically competent. Banmen stressed that therapists should not become technicians and only learn techniques. He recommended that therapists bring their personhood and congruence into the therapeutic experience. The integration of skill and self of the therapist is an outcome of Satir's systemic brief therapy training (Lum, 2000).

Satir created many concepts and tools that enable therapists to work with clients in a humanistic way. Some of her key concepts include: family of origin work, triad work, family reconstruction, self as a mandala, the parts party, and the stages of change. Family of origin work explores three family generations looking at the person and his or her experience of their parents (mother and father), siblings, and their maternal and paternal grandparents. Family reconstruction involves physically sculpting a person's family with stand-in volunteers from within the therapy training classes. This process can enable the

person to positively change any negative perceptions or experiences from his or her family of origin. The parts party enables persons to explore, own, and transform different parts of themselves by externalizing positive and negative parts. Satir model training programs prepare the therapist through teaching Satir concepts, shared discussions, observations, dyad and triad practice, small and large group sharing of new awareness, learning, experiential processes, and skill development.

Triad Experience

Satir's systemic brief therapy training helps to support the development of intentional conscious choice making in therapists (Lum, 2000). There are many opportunities for therapists to engage in triad work, which includes having experience as a client, a therapist, and an observer/supervisor. Therapist trainees are asked to be willing to risk and expose their vulnerabilities within each triad position. When trainees are in the client position, they are asked to work on an actual personal issue as a client, and not to engage in role play. Therapist trainees have numerous therapy experiences, first-hand as clients for their own real life issues. This gives the trainees opportunity to heal any unresolved issue(s), which better prepares them to be congruent and competent. In the therapist position, the Satir trainees have the opportunity to explore their therapeutic skills and gain insights from themselves with the help from the observer process. In the observer/supervisor position, the trainees will increase their ability to observe and to encourage the congruence and competence of trainees in the therapist position.

Personal Iceberg Metaphor

The Personal Iceberg Metaphor is a relatively a new development which helps to develop the self of the therapist. This metaphor includes behavior, coping stances, feelings, feelings about feelings, perceptions, expectations, yearnings and Self: I am. Internal awareness manifests itself through external behavior and coping (Satir & Banmen, 1983). Banmen (1997) has used the Personal Iceberg Metaphor as a key concept in teaching the Satir Model to therapists in training. The Personal Iceberg Metaphor represents the lived experience of a person's intrapsychic world. This metaphor is a specific tool that gives a framework for therapists to reflect, gain awareness, and effectively intervene thera-

apeutically with their clients. Therapist trainees are also encouraged to reflect upon their own internal processes and to gain awareness of their own inner world.

The Personal Iceberg Metaphor is helping to resolve therapists' unfinished business and assisting them to become more fully human. This metaphor has enabled therapists to gain access to an understanding of the interactive processes that Satir had engaged in through her interventions. In the past, therapists were in awe of Satir's ability to connect with and effect positively directional change with her clients. Some therapists also seemed to believe that only Satir was able to magically intervene with her clients. The Personal Iceberg Metaphor now enables therapists to intervene in intuitive ways, and Satir's systemic brief therapy training program shows that the Satir model is not person specific. Numerous therapists from around the world are discovering that this metaphor facilitates deep change in effective and important ways. Banmen has taught the model in such a way that it is learnable, teachable, do-able for all therapists who are willing to take risks to explore their therapist self.

Lum (2000) conducted a phenomenological study for her master's thesis to look at nine therapists and their lived experience of the Personal Iceberg Metaphor, after they had completed 150 hours of training in Satir's systemic brief therapy training. The Satir Institute of the Pacific was also interested to find out if those therapists had become more congruent and more fully human after involvement in their sponsored training program. Lum (2000) discovered that those therapists gained increased self awareness through reflection, access to inner knowing, clarity, and increased conscious choice making. These changes contributed to their development of the conscious use of self. As the nine therapists integrated the Personal Iceberg Metaphor they developed their strengths and resources that in turn contributed to a sense of professional competency. As they acknowledged their competencies and increased understanding of the Personal Iceberg Metaphor, the therapists noticed that they became more congruent within their personal and professional lives. Those therapists also became aware that as they made deep internal changes within themselves, their relationships with clients positively changed as well. The nine therapists found that as their own personal changes occurred, they became more able to facilitate deep internal changes within their clients. They also reported facilitating spiritual experiences with their clients, as well as personally experiencing a sense of spirituality and interconnectedness with others (Lum, 2000).

CONCLUSION

The updated Satir model has made therapy briefer by using the Personal Iceberg Metaphor, and this has given the therapeutic community a valid method by which to develop the use of self for therapists (Lum, 2000). Satir's vision, wisdom, and deep understanding of human nature has fostered the movement toward the development of congruence and competence within the therapeutic profession. Therapists must continually work on maintaining self care, increasing self esteem, heightening awareness, and being aware of their perceptions of the world. It is imperative that therapists work on developing their congruence, competence, and responsibility. The current therapeutic trend demands that therapists maintain a sense of ethics within their profession. There is also a need for people to have therapists who will explore spirituality with their clients. The Satir Model provides an important and relevant development in the training of therapists to become more competent, congruent, ethical and spiritual.

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