



Satir Institute of the Pacific

The Satir Institute of the Pacific is pleased to present an Annotated Bibliography of published writings by Virginia Satir and other authors related to the Satir Model in English since 1960 until June 2014. The Satir Institute of the Pacific expresses thanks to Jesse Schellenberg for compiling this annotated bibliography.

The Satir Institute of the Pacific would be pleased to receive notification of any material already published which has been omitted and any new publications as they appear. Please send any information to admin@satirpacific.org

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Satir Bibliography

- Andreas, S. (1999). *Virginia Satir: Patterns of her magic*. Moab, UT: Real People Press.
A detailed analysis of 16 key concepts and techniques used by Satir to make contact, challenge client's limiting perceptions, and move people towards transformation. Divided into two parts, the first section is devoted to Satir's therapeutic approach, with the second half offering a full transcript of a 73 minute session.
- Andreas, S. (2012). The true genius of Virginia Satir. *The Satir Journal*, 5 (1), p.9-20.
This article details the development and usage of Virginia Satir's therapeutic techniques and their effectiveness in creating a context for change. These techniques include: focus on positive intention, equality, touch, and a present/future oriented focus.
- Bandler, R., Grinder, J., Satir, V. (1976). *Changing with families: A book about future education for being human. (Vol. 1)*. Palo Alto, CA: Science and Behaviour Books, Inc.
Though not as renowned as some of her other books, this early collaborative work offers a glimpse into Satir's thoughts and techniques during her formative years. While rudimentary in comparison to her later more developed therapeutic system, the reader can still detect the groundwork of Satir's humanism being laid.

Banmen, J. (1986). Virginia Satir's family therapy model. *Individual Psychology: Journal of Adlerian Theory, Research & Practice*, 42 (4), p. 480-492.

The Satir Family Therapy Model is discussed in relation to its core theoretical orientation, goals, roles, and techniques. The author provides an overview of healthy and unhealthy family units, their patterns of change, and the transformational process towards healthy congruence.

Banmen, J. (2002). Introduction: Virginia Satir today. *Contemporary Family Therapy: An International Journal*, 24 (1), p.3-5. DOI: 10.1023/A:1014302720012

A brief 3 page introduction covering the life and work of Virginia Satir. The entry contains both biographical information and notes the continued influence of Satir's approaches and techniques in the world of psychology today.

Banmen, J. (2002). The Satir model: Yesterday and today. *Contemporary Family Therapy: An International Journal*, 24 (1), p.7-22. DOI: 10.1023/A:1014365304082

The article focuses on the most salient aspects and techniques of the Satir model, including the iceberg metaphor, family genogram, and key therapeutic steps with the model itself. The author also notes the Satir model's use and application in a brief transformational style which retains the original theoretical basis.

Banmen, J. (Ed). (2006). *Applications of the Satir growth model*. Seattle, WA: Avanta, the Virginia Satir Network.

This text is a collection of articles and essays covering a range of components of the Satir growth model. Topics include: therapists' use of self, family sculpting, issues of self-esteem, therapist congruence, and cross culture applications of the model.

Banmen, J. (2007). If depression is the solution, what are the problems? *The Satir Journal*, 1 (2), p. 40-53.

In conjunction with several current theories, the author advocates that depression is symptomatic of the suppression of other feelings, often being used as a form of avoidance from other emotions. Utilizing several components of the Satir model, the author provides a clinical profile of a former patient to illustrate clinical guidelines for change and enhanced feelings of self-worth.

Banmen, J. (Ed.). (2008). *In Her Own Words: Virginia Satir Selected Papers 1963-1983*. Phoenix, AZ: Zeig, Tucker & Theisen, Incorporated.

A compilation of Satir's shorter works and papers, the text offers insight into the progressive development of Satir's beliefs and techniques over the span of 20 years. The papers cover a broad spectrum of Satir's thought, including: family systems, person-of-the-therapist issues, practical techniques, and humanistic approaches to therapy.

Banmen, J. (Ed). (2008). *Satir Transformational Systemic Therapy*. Palo Alto, CA: Science and Behaviour Books, Inc.

A thorough and comprehensive text which covers almost the full spectrum of Satir's systemic approach to therapy, including: foundational assumptions, beliefs, theories, and practical techniques.

Banmen, J. (2008). Suicide prevention using the Satir model. *The Satir Journal*, 2 (1), p. 6-36.

The author provides an overview of several pitfalls and errors in suicide assessment, intervention, and treatment as generally practiced by therapists. Additionally, the author outlines several myths concerning suicide itself. Finally, drawing on the Satir model of change the author outlines an interview method for treating suicidal clients.

Banmen, J. (2009). Satir model developmental phases. *The Satir Journal*, 3 (1), p. 14-19.

This paper gives a short overview of the major developments in Virginia Satir's theory and thought. The author highlights three major shifts: the early stages of Satir's communication model, the Satir model itself, which emphasized congruence, survival stances, and the iceberg model, and finally the transformational systemic therapy, which stresses becoming more fully human through connecting with one's life force.

Banmen, J. (2009). Virginia Satir: A short story. *The Satir Journal*, 3 (1), p. 62-68.

The author presents a succinct overview of the major personal and psychological developments in Satir's life. The article also covers Satir's essential beliefs about therapy, her key techniques, contributions, and lasting influences.

Banmen, J. (2010). Forgiveness as therapy in the Satir model. *The Satir Journal*, 4 (1), p. 6-23.

This article notes the rising interest of integrating the practice of forgiveness into the field of therapy and sheds light on some of the contradictory approaches to this practice. The author distinguishes forgiveness from reconciliation and outlines a five step model with the client as an active agent within the process.

Banmen, A., Banmen, J. (1991). *Meditations of Virginia Satir: Peace within, peace between, peace among*. Palo Alto, CA: Science and Behaviour Books, Inc.

A collection of Satir's essays and meditations on the interplay of the body, mind, and spirit, emphasising the acceptance of self and the enduring nature of the human soul as it strives towards life and wholeness.

Baron, S. (2009). Metaphor and the Satir therapist. *The Satir Journal*, 3 (1), p. 49-60.

This paper analyzes the efficacy and use of metaphor in clients connecting their cognitive and subconscious realms. The author emphasizes the importance of allowing clients to

create their own metaphors due to the idiosyncratic nature of symbols and for the enhancement of client autonomy.

Beaudry, G. (2002). The family reconstruction process and its evolution to date: Virginia Satir's transformational process. *Contemporary Family Therapy: An International Journal*, 24 (1), p.79-94. DOI: 10.1023/A:1014373605900

The author traces the evolution of Virginia Satir's Family Reconstruction Process, drawing comparisons and noting differences between its original form and its current shorter form. The article then offers a case study of the reconstruction process for a three generational family model, emphasizing client's inner resources and movement towards wellness.

Belvins, S. (2008). A personal journey through the grief and healing process with Virginia Satir, Dr. E. Kubler-Ross, and J. William Worden. *The Satir Journal*, 2 (2), p. 89-105.

This paper offers the anecdotal experience of the author's personal journey of grief from the loss of her father. Drawing on the work of Satir, Kubler-Ross, and Worden, the author applies various techniques and insights to her personal growth and development through these experiences.

Bentheim, S.S. (2006). Couple congruence and spirituality: Expanding Satir's model through seven couple narratives. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 66, 10A.

This dissertation provides an empirical study on the incorporation of various spiritualities (Jewish, Catholic, United Church, Buddhism, and Christian Science) into family therapy using the Satir model as its framework for application. The study specifically focuses on 'the impact of spirituality on couple congruence' primarily in relation to the couples universal yearnings.

Bentheim, S.S. (2007). Couple congruence and spirituality: Part I. *The Satir Journal*, 1 (3), p. 27-63.

An abridged version of the author's thesis, this article specifically looks at Satir's early spiritual and religious influences, as well as her later adoption of the I/Thou encounter. The author uses Satir's concept of the couple's Mandela as a framework for understanding change in relation to self, other, us, and context.

Bentheim, S.S. (2008). Couple congruence and spirituality: Part II. *The Satir Journal*, 2 (1), p. 37-54.

Drawing from his doctoral thesis, that author highlights Satir's concept of 'us-ness' as a key component of couple congruence in relation to the dyads spirituality. The author

further notes that Satir's concept of 'us-ness' has been misunderstood by other leading advocates of spiritual integration in therapy, most notably Ken Wilbur.

Bentheim, S.S. (2009). Integrating Wilber: A therapist's reflections on the Integral theories of Ken Wilber. *The Satir Journal*, 3 (2), p.101-112.

This paper overviews the parallels and points of departure between the Integral theories of Ken Wilber and the Satir model. The author pays particular attention to the spiritual dimensions of theory and concludes that it is the Satir model which contains a more positivist view of human conditioning.

Bentheim, S.S. (Ed.). (2009). The seed model- part II. *The Satir Journal*, 3 (3), p. 5-18.

This paper is a continuation of a previous selected transcription from the last training retreat that Virginia Satir taught in 1987. In this transcription Satir speaks on topics which include: conformity, equality, human potential, interactive systems, and the essence of our life force.

Bentheim, S.S., Carlock, J., Mandzuk, A. (Eds.). (2009). The seed model- part I. *The Satir Journal*, 3 (2), p. 115-125.

A selected transcription of the last training retreat that Virginia Satir taught in 1987, Satir speaks on a range of topics, including social theory, therapeutic techniques, coping stances, and core beliefs about humanity and self-esteem.

Berg, I.A. (1965). Comments on current books and the passing scene. *Journal of Counseling Psychology*, 12 (1), p. 107-110.

A brief review of several texts and ideas circulating in the mid-60's, including Satir's *Conjoint Family Therapy*, which proposes that family interactions invariably play a role in the nature and manifestation of mental illness, thus, necessitating the inclusion of family therapy in the healing process.

Bermudez, D. (2008). Adapting Virginia Satir techniques of Hispanic families. *The Family Journal* 16 (1), p. 51-57. DOI: 10.1177/1066480707309543

Utilizing a review of the current literature and clinical consultation, the author applies the Satir growth model to Hispanic families. The author concludes that adaptations to Satir's techniques of the family map, restructuring, and defensive stances enable the model to be better suited to the Hispanic family culture and context than as it currently exists.

Bitter, J. R. (1988). Family mapping and family constellation: Satir in Adlerian context. *Individual Psychology: Journal of Adlerian Theory, Research & Practice*, 44, 106-111.

A short article which compares and contrasts the approaches of Satir and Alder to family units. The author also briefly notes the ways in which the two approaches augment one another.

Bodin, A.M. (1988). Virginia Satir: A memorial. *Journal of Family Psychology*, 2 (2), p. 117-118. DOI: 10.1037/h0084987

A very brief obituary for Virginia Satir which documents her career highlights and major publications.

Braverman, S. (1986). Heinz Kohut and Virginia Satir: Strange bedfellows? *Contemporary Family Therapy*, 8 (2), p. 101-121. DOI: 10.1007/BF00891872

This paper compares and contrasts the non-traditional psychoanalytic therapy of Heinz Kohut with that of Virginia Satir. The author pays particular attention to the philosophical similarities shared by Kohut and Satir, with focus being given to the existential and experiential nature of each therapist respectively.

Brothers, B. J. (1990). Self esteem and congruent communication: Virginia Satir's road to integration. *Advanced Development*, 2, p, 23-34.

This article extrapolates on the Jungian concept of conscious and unconscious reconciliation of the psyche. The author notes that while is vital to the development of self, it fails to include an interpersonal component. The author integrates Satir's approach to complete this process.

Brothers, B. J. (Ed). (1996). *Couples and the Tao of congruence*. NY: Haworth Press.

A compilation of reflections by various authors on Satir's beliefs and techniques regarding communication, particularly within the family setting. The author proposes a thematic comparison throughout the text between Satir and the wisdom of Lao Tzu.

Brothers, B. J. (1998). The Satir model: Excerpts from circle of influence. *Journal of Couples Therapy*, 7, (2/3), 1120. DOI:10.1300/J036v07n02_02

This paper is a compilation of excerpts from various other works the author had written concerning the Satir model. The author focuses on her life, work, and the breadth of application, paying particular attention to the therapist's development and 'use of self'.

Brothers, B.J. (Ed.). (2000). *The person of the therapist*. Philadelphia, PA: Haworth Press.

A compilation of various journal articles and volumes, this text focuses on person of the therapist issues and the therapists' personal development. The text pays particular attention to issues involving: self-disclosure, therapist self-awareness, transference/countertransference, and the various roles of the therapist in session.

Brothers, B.J., (Ed.). (2013). *Virginia Satir: Foundational ideas*. New York, NY: Routledge.

An exhaustive text on Satir's foundational concepts, techniques, and therapeutic philosophy, with multiple contributions from various authors. The authors not only offer insight into how they themselves have developed Satir's family systems therapy but also how they have adapted and practically implement these tenets and techniques into their own practices.

Brubacher, L. (2006). Integrating emotion-focused therapy with the Satir model. *Journal of Marital and Family Therapy*, 32 (2), p. 141-153. DOI: 10.1111/j.1752-0606.2006.tb01596.x

The author notes that the Satir transformational process lacks a fully formed theoretical structure and, thus, is in danger of losing its experiential component. Using EFT as a structural basis for the Satir growth model, the author proposes an integrative form of the two approaches, that firmly grounds the Satir model in a research based theory without the loss of its experiential nature.

Buckbee, S. (2009). Love before the ashes: A story from the Holocaust. *The Satir Journal*, 3 (1), p. 69-74.

A moving personal account from the author's long-time friend and Holocaust survivor about the necessity and power of love in the face of dire circumstances.

Carlock, C.J. (2006). Wheel of resources: Preventative services of hurricane Katrina workers. *The Satir Journal*, 1 (1), p. 81-95.

Using the Satir Model's health oriented approach, the author applies the model to critical incident stress preparation and debriefing to access client resiliency and reinforce coping skills. The author notes the model's usefulness in engaging participants on a multi-level basis and the ease of the models accessibility to individuals of all backgrounds.

Carlock, C.J. (2008). Building healthy self-esteem in gays and lesbians: A Satir approach. *The Satir Journal*, 2 (3), p. 20-75.

This paper analyzes the impact of heterosexist attitudes and beliefs on gays and lesbians in relation to self-identity. Using the Satir model, the author outlines the use of family maps, the iceberg metaphor, and sculpting, to rebuild self-esteem in clients whose identity has been negatively impacted by homophobic attitudes and beliefs. The author specifically emphasises the transforming client's core beliefs, accessing resources, and reprocessing negative experiences.

Carlock, C.J. (2008). Reflections: The oral history of Virginia Satir- an interview with Dr. Bunny Duhl. *The Satir Journal*, 2 (2), p. 7-44.

The author presents an interview with Dr. Bunny Duhl, a contemporary and early follower of Satir. The interview offers a broad overview of Satir's personal and professional development, providing insight into the maturation of, what would become, key elements in Satir's thought and practice.

Carlock, J. (2009). Reflections: The oral history of Virginia Satir: An interview with Jane Gerber, M.S.W. *The Satir Journal*, 3 (3), p. 25-68.

An extensive interview with Jane Gerber, a long time friend and associate of Virginia Satir. Gerber offers insight into both Satir's methodological development and her personal life as a growing individual in her own right.

Caston, C. (2009). Using the Satir family tools to reduce burnout in family caregivers. *The Satir Journal*, 3 (2), p. 39-72.

This paper offers a qualitative study of 60 African-American primary family caregivers who utilized self-directed skills based on the Satir model, for the purposes of increasing self-esteem and reducing burnout. These results were then developed into an intervention protocol for training nurses who provide in home care for the elderly.

Chang, P. (1996). The application of the Satir model of family therapy to the families in Hong Kong: A personal reflection. *Contemporary Family Therapy: An International Journal*, 18 (4), p.489-505. DOI: 10.1007/BF02195712

The paper offers a constructive critique of the Satir model as taught in Hong Kong. The article focuses on the model's application to Chinese social structures, family hierarchies, and concepts of self and self-esteem.

Cheung, G.Y.K. (2006). From the Satir model to the *I Tao*: Reconstructing family rules in a Hong Kong cultural context. *The Satir Journal*, 1 (1), p. 7-63.

Drawing on data collected from a two day personal growth workshop, the author examines ethnic Chinese participants' assertion of individual needs within a collectivist framework. The author further uses elements of the *I Tao* as a framework for explaining the participants' personal growth and family reconstruction.

Cheung, G.Y.K, Chan, C. (2002). The Satir model and cultural sensitivity: A Hong Kong reflection. *Contemporary Family Therapy: An International Journal*, 24 (1), p.199-215. DOI: 10.1023/A:1014338025464

This paper addresses the cultural components of teaching the Satir model in a diverse populations setting, offering particular emphasis on personal congruence. This article is particularly relevant for those teaching the model in Pacific-rim and east Asian cultures and notes the disparity between the Satir model's emphasis on individuality and many other cultures collective mindsets.

Cheung, M. (1997). Social construction theory and the Satir model: toward a synthesis. *The American Journal of Family Therapy*, 25 (4), p.331-343. Doi: 10.1080/01926189708251077

This paper blends the Satir model with social construction theory in as much as both approaches espouse a reality that is co-created through language, narrative, and individual participation in a larger embedded system. The author ultimately concludes that both approaches are highly compatible and advocates a synthesis of the models.

Chia Sok Hia, S. (2007). Self empowerment for women experiencing spousal violence: A study of the residential program of the Good Shepherd Centre of Singapore. *The Satir Journal*, 1 (2), p. 5-39.

The author provides an observational analysis study of the Satir models application to women exiting abuse spousal relationships. The study offers a cultural analysis of patriarchy in Singapore as a contributing factor to spousal abuse and affirms the Satir model's effectiveness in increasing participants autonomy and sense of self-esteem.

Childers, J.H. (1989). Virginia Satir's family of origin map: Discussion of goals, construction process, and application in clinical work. *TACD Journal*, 17 (12), p. 91-99.

This paper discusses the specific technique and application of Satir's use of the family map in therapy. The author emphasizes the techniques goals and clinical application in transforming the family system.

De Little, M. (2012). Transformation in the sand tray: Examples of the Satir model in sand try therapy. *The Satir Journal*, 5 (1), p. 49-64.

This article examines the author's personal experience with practicing sand tray therapy and the integration of Satir based concepts and interventions. The author highlights her development of these interventions by drawing on three case studies.

Englander-Golden, P., Satir, V. (1991). *Say it straight: From compulsions to choices*. Palo Alto, CA: Science and Behaviour Books, Inc.

While the techniques in the book were originally designed to help with substance abuse prevention and recovery, the authors also apply the system to altering a myriad of self-destructive patterns and the recovery of healthy self-esteem.

Englander-Golden, P., Elconin, J., Satir, V. (1986). Assertive/leveling communication and empathy in adolescent drug abuse prevention. *Journal of Primary Prevention*, 6 (4), p. 231-243. DOI: 10.1007/BF01330264

This paper offers the self-reports of adolescent participants, grades 5-8, who role-played various situations using the Say It Straight substance resistance techniques. The

participants reported high levels of respect for those individuals who set and maintained healthy boundaries.

Ford, S. (2007). Satir in the sand tray: Facilitating peace within. *The Satir Journal*, 1 (3), p. 1-26.

This paper analyzes the integration of Virginia Satir's Parts Party with DeDomenico's Sandtray-Worldplay Therapy and the effects of this therapy in helping clients resolve intrapsychic issues. The author notes a number of parallels between the two methods and highlights specific points of compatibility, placing particular emphasis on congruence, creativity, and the acknowledgement of client's emotional resources for change.

Freeman, M. (1999). Gender matters in the Satir growth model. *American Journal of Family Therapy*, 27 (4), p.345-363. DOI: 10.1080/019261899261907

The text offers a research-based perspective on Satir's attention to gender issues in therapy. The model emphasizes therapeutic attentiveness to social context, gender-based power structures, and the transformation of socially imposed gender roles. Some divergences between Satir and feminist theory are also briefly considered.

Freeman, M. (2000). Incorporating gender issues in practice with the Satir growth model. *Families in Society*, 81 (3), p. 256-268.

Drawing on qualitative and quantitative data, the author explores therapists' views and practices regarding the issue of gender in relation to the Satir growth model. Noting major themes that emerge from the research, the author lists several recommendations for therapists' integrating gender issues into their practice.

Freeman, M. (2006). Peace within, peace between, peace among. In R.M. MacNair's (Ed.) *Working for peace: A handbook for practical psychology and other tools* (p. 63-72). Atascadero, CA, US: Impact Publishers.

This article focuses specifically on Satir's view of her work as effecting change within a global social system by working with individuals to help them become more fully human. This change process entails the development of one's self-worth, congruent communication, reliance on one's inner resources, and the achievement of one's own potential.

Gross, S.J. (1994). The process of change: Variations on a theme by Virginia Satir. *Journal of Humanistic Psychology*, 34 (3), p. 87-110. DOI: 10.1177/00221678940343007

This paper focuses specifically on the Satir growth model's process of change. These stages include: presence of a status quo, introduction of a new element, chaos, implementation, relapse, and the creation of a new status quo.

Gross, S.J. (2007). Satir's internal process, self-esteem and non-defensive responses to threat.

The Satir Journal, 1 (3), p. 73-86.

The author describes Satir's 'Ingredients of an Interaction' and its integration into public and professional workshops. The paper then integrates Satir's concept of the internal process with the author's own view of self-esteem, and provides a self test for responses to threat.

Haber, R. (2002). Virginia Satir: An integrated humanist approach. *Contemporary Family Therapy: An International Journal*, 24 (1), p.23-37. DOI: 10.1023/A:1014317420921

A detailed account of the various personal and professional humanist influences on the work of Virginia Satir. The article offers a case study of young abused children to demonstrate the Satir model's use of self in promoting a holistic and integrative approach to therapy.

Haber, R. (2011). Virginia Satir's family camp experiment: An intentional growth community still in process. *Contemporary Family Therapy: An International Journal*, 33 (1), p. 71-84. DOI: 10.1007/s10591-010-9140-4

Founded in 1976, Virginia Satir began the Satir Family Camp. Originally designed as a camp for therapists and their families, Satir's intent was to have families experience her teachings and techniques and grow along with therapists. Though the camp no longer maintains its exclusive focus on therapists' families per se, the SFC still maintains its core emphasis of personal growth through congruence.

Hunter, R.J. (1977). Book Reviews. *Pastoral Psychology*, 25 (4), p. 305-310.

A short review of Satir's work, *Helping Families to Change*, the author provides a balanced, though not uncritical, review of Satir's work based on his personal experience at her seminars and the text itself. The review provides an interesting look into how Satir was being received by various groups during her life.

Hutchinson, T.A., Brawer, J.R. (2011). The challenge of medical dichotomies and the congruent physician/patient relationship in medicine. In T.A. Hutchinson's (Ed.), *Whole person care: A new paradigm for the 21st century*. New York, N.Y: Springer books.

The authors make moderate use of Satir's emphasis on congruence to help overcome the patient/physician dichotomy, and advocate the co-participation of both parties in the process of healing.

Innes, M. (2002). Satir's therapeutically oriented educational process: A critical appreciation. *Contemporary Family Therapy: An International Journal*, 24 (1), p.35-56. DOI: 10.1023/A:1014369504991

This article offers an introductory overview of the basic rubrics of Satir's transformational therapy, foundational concepts and core presuppositions. The author

further offers general insights as to why he believes that Satir, though highly influential, has not been fully accepted within the family therapy movement.

Innes, M. (2009). How do you view your clients in couple therapy? *The Satir Journal*, 3 (1), p. 20-25.

Building on an earlier study which analyzed the presence of gender bias in couple therapy, this short paper offers several self-supervision questions for therapists to enhance self-awareness, with the overarching goal being the avoidance of negative stereotypes.

Jackson, D., Riskin, J., Satir, V. (1961). A method of analysis of a family interview. *Achieves of General Psychiatry*, 5, p. 321-339. DOI: 10.1001/archpsyc.1961.01710160001001

This paper is an analysis of a family therapy session in which the authors examined the interactional dynamics, communication patterns, and power structure of a family. The authors then make recommendations for restructuring the family system on the basis of their observations.

Kane, C.M. (1994). Family making: A Satir approach to treating the H. family. *The Family Journal*, 2 (3), p. 256-258. DOI: 10.1177/1066480794023013

A case study which applies the Satir growth model to the H. family as they seek to navigate a transitional period of family growth. Applied techniques include: family sculpting, genograms, and reconstruction.

Klein, K. (2008). Adventure-based therapy with at-risk youth using the Satir model. *The Satir Journal*, 2 (3), p. 76-93.

This paper provides a broad overview of the use of the Satir model for at risk use, specifically as applied in the preparation and practice of outdoor adventure-based therapy. The author places particular focus on interpersonal connections, survival stances, the iceberg metaphor, and family of origin maps.

Konecki, J. (2006). An analysis of published literature on the Satir model. *The Satir Journal*, 1 (1), p. 96-109.

The author offers a meta-analysis of 509 references in published literature to the Satir model. The author subdivides these references into empirical studies or rational studies. Importantly, the author notes that, with only minor exceptions, these references are overwhelmingly positive and in support of the model, and specifically emphasizes that the literature finds no client harming elements within the model.

Lee, B.K. (2001). The religious significance of the Satir model: Philosophical, ritual and empirical perspective. Doctoral dissertation. University of Ottawa, Ontario.

A doctoral thesis that extrapolates on the existential components of Satir's communication theory, particularly as it relates to therapist's congruence. The author further develops a congruence index to quantify therapist/client congruence.

Lee, B.K. (2002). Congruence in Satir's model: Its spiritual and religious significance. *Contemporary Family Therapy: An International Journal*, 24 (1), p.57-81. DOI: 10.1023/A:1014321621829

Provides insight into the various existential components of the Satir transformational model, particularly as they relate to the theology of Paul Tillich. Of particular note is the author's parallel between Satir's concept of congruence within the therapeutic framework and Tillich's concept of salvation.

Lee, B.K. (2002). Development of a congruence scale based on the Satir model. *Contemporary Family Therapy: An International Journal*, 24 (1), p.217-239. DOI: 10.1023/A:1014390009534

The author expounds on the development of a index scale constructed to quantify congruence as defined within the Satir model. As such, the scale is designed to track personal growth in the areas of the intrapsychic/interpersonal, spiritual, creative, and communal.

Lee, B. (2009). Congruence couple therapy for pathological gambling. *International Journal of Mental Health and Addiction*, 7 (1), p. 45-67. DOI: 10.1007/s11469-007-9137-x
Given the dearth of couple therapy models specifically for pathological gambling, Congruence Couple Therapy (a short-term model based on Satir's work) offers a promising avenue for treatment given its breadth of integrative components (humanistic, systemic, intrapsychic, interpersonal, spiritual). The author provides 6 clinical phases of treatment and several possibilities for future application.

Liobikiene, N. (2007). Creating the field of social work in post-Soviet Lithuania. *The Satir Journal*, 1 (2), p. 73-82.

This study provides a broad view of the socio-political milieu of post-Soviet Lithuania, paying particular attention to the sharp increase in alcoholism, family violence, and severe behavioral difficulties in children which often resulted in institutionalization. The author notes how the application of the Satir model, and particularly the principles of self-autonomy, respect for self and other, and inherent individual dignity, created a family and social context for change.

Littlewood, P.J. (2009). The Satir model and emotionally focused therapy: A response to Lorrie Brubacher. *The Satir Journal*, 3 (1), p. 26-37.

This paper overviews the parallels between EFT and the Satir model. The author uses first hand communications from various therapists and former students of Satir's to support her assertion that the two models are complementary and provide enrichment to one another in the therapy practice.

Loeschen, S. (1998). *Systemic training in the skills of Virginia Satir*. Pacific Grove, CA: Brooks/Cole.

This practically oriented text/workbook combination offers a broad-based theoretical component with step-by-step tools for application. Specific techniques include family reconstructions, client centred therapy praxis, use of the Satir Iceberg, and use of the self by the therapist.

Loschen, S. (2005). *Enriching your relationships between yourself and others: Based on the teachings of Virginia Satir*. Burien, WA: AVANTA.

A spiritually oriented text that emphasises connection with one's own self worth through practically oriented everyday actions, including: journaling, mediation, art, and nature. The overarching concept is that through connecting with one's own self worth, we are enabled to connect with the inner humanity of others in relationship.

Loschen, S. (2005). *The Satir process – practical skills for therapists*. Fountain Valley, California, U.S.A.: Halcyon Publishing Design.

A text that is designed to impart practical skills for therapists. This book emphasises therapists necessity to move beyond technique and incorporate the Satir approach as a component of an overall outlook and life-style which includes openness, acceptance, and congruence.

Lum, W. (2002). The use of self of the therapist. *Contemporary Family Therapy: An International Journal*, 24 (1), p.1.81-197. DOI: 10.1023/A:1014385908625

The article looks specifically at the application of the Satir model to personal issues of the therapist for the purpose of confronting unresolved issues and enhancing congruence. The article advocates the development of creative ways of self expression for client and therapist as a means of externalizing the internal process. Specific techniques borrowed from the Satir model include family of origin discussions, parts parties, and family reconstruction.

Lum, W. (2008). Therapists' experience using Satir's personal iceberg metaphor. *The Satir Journal*, 2 (2), p. 45-88.

Employing a phenomenological approach, this paper analyzes the personal experience of 9 therapists, using the Satir iceberg metaphor as a template. The study notes the

emergence of 5 major themes, including: self-awareness, integration, increased acceptance, the facilitation of change, and increased spiritual development.

Lum, W., Smith, J., Ferris, J. (2002). Youth suicide intervention using the Satir model. *Contemporary Family Therapy: An International Journal*, 24 (1), p.139-159. DOI: 10.1023/A:1014381807717

The article directly applies the techniques of the Satir growth model to suicide intervention with youth. Particular emphasis is given to approaching suicide intervention from a positive humanist standpoint, fostering desire to live, and becoming actively involved in previously unengaged areas of life.

Maki-Banmen, K. (2012). Review of Personal alchemy: The art of Satir family reconstruction by Maria Gomori with Eleanor Adaskin. *The Satir Journal*, 5 (1), p. 71-74.

This short review of *Personal Alchemy* highlights the books strong emphasis on therapists not simply adopting Satir's techniques in family therapy, but needing to appropriate Satir's beliefs and attitudes towards therapy itself.

Martinez, J., Hollingsworth, B., Shephard, R., Stanley, C., Lee, L. (2011). Satir human validation process model. In L. Metcalf's (Ed.) *Marriage and family therapy: a practice oriented approach* (p.175-199). New York, N.Y: Springer Publishing Co.

The authors describe and contrast the Satir experiential model with the symbolic-experiential model of family therapy, noting both shared and divergent components of the two models techniques, interventions, philosophy, and therapist/client roles. The authors make particular note of Satir's emphasis on self-worth, self-esteem, and the individuals innate capacity for growth.

McLendon, J.A., Bitter, J.R. (2011). A path to wholeness: Couple therapy with the Satir model. In D.K. Carson and C.K Montserrat's (Eds.) *Case studies in couple therapy: Theory-based approaches* (p.177-190). New York, N.Y.: Routledge/Taylor & Francis Group.

Using the Satir model's emphasis on congruent communication as a starting point, this chapter focuses on the family therapy model developed by McLendon, which is one of the most current developments of therapy based on Satir's work. Like Satir, the model emphasizes the identification of the couples' defensive stances, family of origin issues, and the development of congruent communication.

McGing, K. (1990). Introduction to the Virginia Satir memorial lecture. *Contemporary Family Therapy: An International Journal*, 12 (4), p.267-270.

An introductory note containing the author's personal thoughts and comments about the life and work of Virginia Satir in the field of psychology. The author highlights Satir's

personal impact upon those she taught and the relational qualities of authenticity and congruence that she exemplified.

- Moore, M., Kramer, D. (1999). Satir for beginners: Incongruent communication patterns in romantic fiction. *ETC: A Review of General Semantics*, 56 (4), p. 429- 437.
The authors provide a rudimentary understanding of Satir's concepts of congruence in interpersonal communication, noting that appropriate responses on one level of communication may constitute inappropriate responses to deeper levels of communication. The authors provide examples of incongruence from romantic fiction.
- Morrison, A., Ferris, J. (2002). The Satir model with female adult survivors of childhood sexual abuse. *Contemporary Family Therapy: An International Journal*, 24 (1), p.161-180. DOI: 10.1023/A:1014333924555
Applies the Satir transformational model to female adult survivors of childhood sexual abuse and illustrates the process through a step by step case study. The article places particular emphasis on the transformation of one's core self towards inner congruence.
- Mun-Jeong, K., Bong-Whan, K. (2010). Development and validity of the congruence scale based on Satir's growth model. *The Satir Journal*, 4 (1), 53-83.
This paper is a quantitative research paper, using 659 subjects, to validate a congruence scale based on the Satir model. Drawing from the Satir model, the scale measures individual congruence in relation to elements of intrapsychic, interpersonal, and spiritual dimensions.
- Neil, S. The Family chess board and projective genogramming: Two tools for exploring family systems. *Journal of Family Psychotherapy*, 15 (1/2), p.173-186. DOI: 10.1300/J085v15n01_13
The author adapts Satir's concept of the family sculpting to a form more compatible for family members who are unable to participate in the sculpting process. The adapted model allows for restructuring of family dynamics and systems according to a visual representation.
- Nesbit, C. (2009). Being in charge of self: A series of meditations by Virginia Satir. *The Satir Journal*, 3 (2), p. 126-129.
Drawing from several different written sources, the author compiles and combines three major meditations of Satir. The author has specifically targeted the enhancement of relaxation, connection with the body, and self autonomy as the meditative goals.
- Nesbit, C. (2009). Ingredients of our internal process: A series of meditations from Virginia Satir. *The Satir Journal*, 3 (3), p. 71-75.

This reflection comprises a second set of two integrated meditations by Satir. The author emphasizes tapping into one's self-essence, the mind-body connection, and recognition of one's inner resources.

Nesbit, C. (2010). A series of meditations from Virginia Satir: Self-esteem maintenance kit. *The Satir Journal*, 4 (1), p.157-162.

This reflection blends together three different meditations of Virginia Satir. The meditations explicitly focus on relaxation, mind-body connection, and the use of metaphor to enhance self-esteem.

Nesbit, C. (2012). Love and light. *The Satir Journal*, 5 (1), p. 75-77.

This meditation specifically focuses on the techniques which encourage the production of GABA for the purposes of inhibiting adrenaline production, with the overall goal being a mindset of calm and peace. The meditation also highlights this frame of mind as contrary to reactionary states of anger and fear.

Nicholas, W.C. (2007). *In memoriam*. *Contemporary Family Therapy*, 29 (1-2), p. 3-8.

The author provides a retrospective look at the pioneers of family therapy who have been lost since its inception, giving a short memoriam of the life, impact, and key contributions of figure.

Novak, S. (2006). Alleviating prejudice and hate: The strategies of Virginia Satir. *The Satir Journal*, 1 (1), p.65-80.

The author analyzes the methods of Virginia Satir in connecting prejudicial beliefs to imbalanced hierarchies and power structures. Drawing from a recorded session, the author shows how Satir connects these prejudices to low self-esteem, vulnerability, and feelings of powerlessness.

Novak, S. (2012). An example of the use of self in Satir-based family therapy. *The Satir Journal*, 5 (1), p. 21-34.

This paper emphasises the importance of the therapists self in counseling, noting that for the use of self to be an effective intervention the therapist must maintain congruence. The author outlines several steps in creating a context for change and uses a personal case study to demonstrate the use of self.

Oz, S. (1988). A modified 'Parts Party' for couples work. *Contemporary Family Therapy*, 10 (3), p. 183-193. DOI: 10.1007/BF00895620

The author modifies Satir's 'Parts Party' technique to be used specifically for couples therapy work. The author provides additional components and interventions to the technique, and offers two case studies for review.

- Pan, P. J. D. (2000). The effectiveness of structured and semistructured Satir model groups on family relationships with college students in Taiwan. *Journal for Specialists in Group Work*, 25 (3), 305-318. Doi:10.1080/01933920008411469
This paper reports the data from a study to discover the effects of group counseling based on the Satir model. Two groups of 42 participants were involved and showed greater overall improvements in their family relationships as a result.
- Pei, Y. (2008). From caterpillar to butterfly: Action research study of a Satir-based women's program in Taiwan. *The Satir Journal*, 2 (1), p. 55-107.
Noting that progressive modernization, and its concomitant emphasis on individuality and autonomy, has resulted in a dramatic shift in identity for many Taiwanese women, the author studies the experience of 24 women in an educational group based on the Satir model. The paper draws on the women's journal entries and self-reports to track the groups learning process, personal reflective capacities, and self-growth.
- Piddocke, S. (2010). The self: Reflections on its nature and structure according to the Satir model. *The Satir Journal*, 4 (1), p. 109-154.
This paper analyzes concepts of the self implicit within the Satir model and compares these conceptions with alternative theories of self. The author pays particular attention to Satir model's use of the self Mandela, the iceberg metaphor, and the development of individual self-esteem in relation to spirituality.
- Satir, V. (1967). Family systems and the approach to family therapy. *Journal of Fort Logan Mental Health Center*, 4 (2), p. 81-93.
An early work of Satir's in which she elucidates her formative views on family therapy with particular attention being paid to communication within the family system. The paper notes the discrepancy between what parents intend to communicate and the messages that children receive.
- Satir, V. (1975). Family life education: A perspective on the educator. *Small Group Behaviour*, 6 (1), p. 3-10. DOI: 10.1177/104649647500600101
This article notes the erosion of the contemporary family and, consequently, the need for preventative measures within family education. Satir further emphasises the essential qualities of a family educator and the goals of family education as the discover of 'humanness' and the strengthening of self-esteem.
- Satir, V. (1983). *Conjoint family therapy*. Palo Alto, CA: Science and Behaviour Books, Inc.
Despite being one of Satir's earlier texts, the book nevertheless offers valuable insights and approaches family therapy. Written in a highly accessible style, the text focuses on

family systems theory, communication, and their practical application in the therapeutic setting.

Satir, V. (1985). Forward. In E. McCann's *The Two-step: The dance toward intimacy*. New York, N.Y: Grove Press.

A very brief introductory note given by Satir on the changing nature of relationships and the dynamics of power and intimacy that are being altered. Satir characteristically highlights the acceptance of emotional needs, both in ourselves and others, as well as admonishing us towards having the courage to act upon these needs.

Satir, V. (1986). Forward. In G.M. Weinberg's *The Secrets of Consulting: A guide to giving and getting advice successfully*. New York, NY: Dorset House Publishing, Inc.

A short forward note in which Satir again puts forth her beliefs concerning the innate human drive towards growth, our needs for connection, approval, and validation, and how easily we as human beings complicate our relationships and become entangled in unproductive attempts to meet these needs.

Satir, V. (1988). *The new people making*. Palo Alto, CA: Science and Behaviour Books, Inc.

One of Satir's seminal works that displays some of her most mature and evolved thoughts on family therapy. The text characteristically places heavy emphasis on personal congruence, relationships within the family system, and the innate drive within every human being to strive towards growth and wholeness.

Satir, V. (1995). *Meditations and inspirations*. J. Banmen and J. Gerber (Ed.). Berkeley, CA: Celestial Arts.

A short collections of Satir's poetic meditations on life, relationships, the self, and personal growth.

Satir, V. (1995). *Self-esteem*. Berkeley, CA: Celestial Arts.

A reprint of her earlier work, this small text consists of Satir's thoughts on self-worth and personal perception and is noted for its balance of poignancy and simplicity.

Satir, V. (2005). Forward. In B. Fisher and R. Alberti's *Rebuilding when your relationship ends* (3rd ed.). Atascadero, CA: Impact Publishers.

A short introductory note to a now renowned book, Satir emphasises rebuilding our sense of self based upon our internal resources, and reconnecting with our inner worth as a starting point to healing and recovery.

Satir, V. (2009). *Your many faces: the first step to being loved* (3rd ed.). Berkeley, CA: Celestial Arts.

Now in its third edition, Satir offers some of her most in-depth insights into what constitutes a ‘self’, how we navigate our social roles, learn and unlearn our personal scripts, and come to our deepest beliefs of identity. At its heart, the text conveys Satir’s core concepts of self acceptance and personal worth, and how we can go about reclaiming these in our own lives.

Satir, V. (2011). *Making Contact*. Madison, WI: Virginia Satir Global Network.

A short 77 page reprint compilation of thoughts and reflections, the text displays Satir’s characteristic accessibility and depth, and moves the reader to make contact with one’s self and others through openness, acceptance, and congruence.

Satir, V. (2012). Fear, helplessness, and rage: An excerpt from a discourse by Virginia Satir. (J. Nagel, Ed. & Trans.). *The Satir Journal*, 5 (1), p. 65-70.

This article is a transcribed and edited response given by Satir at an intensive workshop. The response is specifically focused on dealing with rage and anger in family reconstructions and these emotions connection to feelings of helplessness and fear.

Satir, V. (2013). The therapist story. In M. Baldwin (Ed.), *Use of the self in therapy* (3rd ed.), (p.17-27). Binghamton, NY:Howarth Press, Inc. DOI: 10.1300/J287v03n01_04

A succinct 10 page contribution by Satir showing the essential necessity of a therapist’s own humanity to the healing process. In this chapter Satir offers her insight, not only into the power of the self in therapy, but practical techniques for bringing one’s self into the client’s healing process in a positive way.

Satir, V., Baldwin, M. (1984). *Satir step by step: A guide to creating change in families*. Palo Alto, CA: Science and Behaviour Books, Inc.

An annotated transcript of Satir conducting family therapy, the text provides insights into Satir’s thoughts, perspectives, choice of interventions, and maintenance of her personal congruence while in session.

Satir, V., Bitter, J.R., Krestensen, K.K. (1988). Family Reconstruction: The family within- a group experience. *Journal for Specialists in Group Work*, 13 (4), p. 200-208. DOI: 10.1080/01933928808411877

A description of Satir’s family reconstruction process within a group setting. Included is a the use of family maps and an emphasis on therapist congruence.

Satir, V., Banmen, J., Gerber, J., Gomori, M. (1991). *The Satir model: Family therapy and beyond*. Palo Alto, CA: Science and Behaviour Books, Inc.

Written in conjunction with several authors, this text is one of Satir’s most celebrated and popular works, offering some of the most systematic explanations of Satir’s fundamental

approach to therapy. Key elements in the text include: primary triads, survival stances, the iceberg metaphor, congruence, and family reconstruction.

Satir, V., Stackowiak, J., Taschman, H.A. (1994). *Helping families to change*. D.W. Tiffany, J.I. Cohen, A.M. Robinson, K.C. Ogburn (Eds.). Lanham, MD: Rowman & Littlefield Publishers, Inc.

An extended treatise on helping to create change in family systems. The text specifically emphasises moving beyond rudimentary verbal communication techniques, placing importance on the non-verbal bodily cues, attitudes, and modes of being which effect family's interpersonal relationships. Several meditation exercises are also provided.

Sayles, C. (2002). Transformational change--based on the model of Virginia Satir. *Contemporary Family Therapy: An International Journal*, 24 (1), p.93-109. DOI: 10.1023/A:1014325722738

Explores the process of transformational change in the Satir Growth Model, with an explicit emphasis on promoting client self-esteem, accountability, and congruence. The author ultimately identifies the experiential growth process as one in which the client both accepts and fulfills their universal needs for love and acceptance.

Schwab, J. (1990). *A resource handbook for Satir concepts*. Toronto, ON: Hushion House.

A compilation of short theoretical summaries paired with diagrams explaining Satir's techniques and approaches to client centred therapy. A useful tool for psychoeducation with clients.

Schwab, J., Baldwin M., Gerber, J., Gomori, M., and Satir, V. (1989). *The Satir Approach to Communication: A Workshop Manual*. Palo Alto, CA: Science and Behavior Books.

A manual for leaders of experiential workshops on personal communication step-by-step. The book provides instructions for setting up and conducting workshops of about 24 hours in various formats, and includes exercises developed by Satir and her colleagues. Special attention is paid to factors that affect communication. The manual emphasises therapeutic congruence and presence over and above specific techniques, although it also provides practical steps for connection.

Schwelitz, F.D. (2008). Book review: A psycho-spiritual approach to Christian spiritual direction base on the Satir model of therapy. *The Satir Journal*, 2 (3), p. 113-114.

The author provides a brief review of Ekman Tam's book on spiritual and psychological integration, covering the major topics and assertions which Tam makes. The author concludes with a short recommendation of the book for counselors, therapists, and pastors alike.

- Shud, M., Dodson, L., Gomori, M. (2001). *Virginia Satir: Her life and circle of influence*. Toronto, ON: Hushion House.
An extensive text that is subdivided into two major parts, a biographical section, followed by various essays from nine of Satir's colleagues, describing her life, theory, and influence. This text is set to be the first volume in a two part series, the second of which will detail the impact that Satir has had throughout various countries and disciplines.
- Smith, J.W. (2010). Dead kids talking: Youth suicide prevention using the Satir Transformational Systemic Therapy. *The Satir Journal*, 4 (1), p. 84-108.
Based on a 1983 study by the province of B.C., the author notes that approximately 50% of teen suicides were not predicted by family members of healthcare professionals. Consequently, the author asserts that at-risk youth must be assessed differently. Using the Satir model the author makes several recommendations in regards to detection, assessment, and intervention for at-risk youth.
- Smith, S. (2002). Transformations in therapeutic practice. *Contemporary Family Therapy: An International Journal*, 24 (1), p. 111-128. DOI: 10.1023/A:1014377706808
Discusses the transformational shift within the therapeutic setting from a hierarchical model, to an organic and participatory alliance between therapist and client. Central to this model is the entrance of the therapist into the clients' worldview and belief system.
- Springer, P.R., Wheeler, M.A. (2012). Relational self-esteem plot: A Satir intervention in family therapy. *The Satir Journal*, 5 (1), p. 35-48.
This paper examines an experiential family based intervention which utilizes Satir's concept of the self-esteem plot. The intervention enables families and couples to become more aware of each members self-esteem, emotional process, and place in the relational system.
- Srikosai, S. (2008). Effects of individual psychotherapy using the Satir model on an alcohol-dependent and depressed patient. *The Satir Journal*, 2 (3), p. 5-19.
This paper offers a medical report for an alcohol-dependent and depressed client. The author draws heavily on the Satir model for treatment. The author specifically employs the iceberg metaphor, the concept of coping stances, and the family genogram to explore the client's inner world. The reported results included the client's increased sense of self, greater connectedness to the client's internal world, as well as increased acceptance of self and self-esteem.
- Strehl, G. (2007). Creating Satir-based training for children with ADHD: A report of challenge and growth. *The Satir Journal*, 1 (3), p. 64-72.

The author outlines several areas of difficulty in treating children with ADHD, with particular emphasis being given to differences in brain activity. The author documents a 12 week pilot program for boys, ages 9-11, based on the Satir Growth model, and contrasts this new program with a purely behavioral model.

Strider, E. (2007). Reconstructing a Company. *The Satir Journal*, 1 (3), p. 100-110.

The author applies Satir's technique of family reconstruction to the corporate structure. The author makes use of Satir's concepts of mapping, sculpting, alteration of the status quo, and integration. The paper concludes with the author's insights into the process as a whole.

Tam, E.P.C. (2006). Satir model of family therapy and spiritual direction. *Pastoral Psychology*, 54 (3), p. 275-289. DOI: 10.1007/s11089-006-6327-6

Proposes a natural link between spiritual direction/development and the transformational family therapy of Virginia Satir. The article asserts that spiritual direction necessarily incorporates psychological components and appropriates various components of the Satir model to facilitate spiritual growth and direction.

Tam, E.P.C. (2007). *A psycho-spiritual approach to Christian spiritual direction based on the Satir model of therapy*. Hong Kong: Taosheng Publishing.

The author provides an broad integrative perspective which amalgamates Christian spiritual direction with elements of the Satir model. The book specifically targets individuals in Southwest Asia and promotes ecumenical dialog and psychological awareness within Christian spirituality.

Taylor, G. (2002). Family reconstruction. *Contemporary Family Therapy: An International Journal*, 24 (1), p. 129-138. DOI: 10.1023/A:1014329823646

Provides a practical and comprehensive step by step understanding of the Satir family reconstruction model and its possibilities for transformative change. A case study is included to highlight the models essential concepts and principles, as well as the reflections of the participating family.

Tougas, J. (2006). *Yes, Santa Claus... There is a Virginia; based on the Teachings of Virginia Satir*. Winnipeg, Manitoba: Noel Productions.

A workbook containing numerous games, activities, and illustrations, as well as two separate DVD's, the books usefulness spans from children to adults. The book specifically attempts to have readers and participants undergo the experiential process of Satir's approach to people making.

Vivian, L.W.Q. (2009). Enhancing personal growth for social workers using the Satir model. *The*

Satir Journal, 3 (2), p. 5-21.

This paper emphasizes the essential nature of the use of the self in therapy for social workers. The author notes several beliefs and techniques within the Satir model that highlight and promote practitioners addressing personal issues to enhance their effectiveness.

Voit, R. (2009). Review of 'In her own words: Virginia Satir: Selected papers'. *American Journal of Clinical Hypnosis*, 51 (4), p. 406-407.

A very short one page review of Satir's collected essays. The article provides more of a description than an analysis of the text and offers only cursory insights.

Wolf, M. (2009). My father, my client: The hidden power and influence of the therapists' family of origin on clinical work. *The Satir Journal*, 3 (1), p. 38-48.

The author uses her personal experience with her father, and with client sculpting, as a platform for discussing family of origin issues and their impact on therapy. The author ultimately concludes the necessity for acknowledging clients' efforts to transform and accepting them as they are.

Woods, M., Martin, D. (1984). The work of Virginia Satir: Understanding her theory and technique. *The American Journal of Family Therapy*, 12 (4), 3-11.

DOI: 10.1080/01926188408250192

This paper discusses the foundational assumptions of Satir's approach and highlights the key techniques used in the Satir growth model. The authors make particular note of Satir's beliefs in honorable motives to all actions, the self's ability to heal, the mind-body connection, and the central therapeutic role of self-esteem.

Wong, O.L., Ma, J.L.C. (2013). Development of family therapy in Hong Kong. *Contemporary Family Therapy*, 35 (2), p. 244-256. DOI: 10.1007/s10591-013-9251-9

The authors take an extensive look at the introduction and development of family therapy in Hong Kong over the past 30 years, noting the specific and shifting cultural challenges and needs. The authors emphasize the work and influence of Satir and its continuation under Banmen.

Yang, L., Vivian, L. (2010). Applying the Satir model of counseling in mainland China: Illustrated with case studies. *The Satir Journal*, 4 (1), p. 24-52.

This paper highlights the negative impact of certain cultural messages within Chinese culture, including emotional incongruence, self invalidation, and high expectations of the individual. The author then emphasizes the compatibility of the Satir model with Chinese culture, using 16 case studies as examples of its effectiveness.

Young, A.K. (2007). An analysis of the Satir transformational systemic therapy in the Korean worldview. *The Satir Journal*, 1 (2), p. 54-72.

The author compares and contrasts the Satir model with the Korean worldview, known as “Han”, emphasizing the multiple continuities between the two. The author further notes the model’s dissimilarity with Confucianism, and the patriarchal value system of the latter in contrast with Satir’s belief in the equality of all persons.

Zeman, L.D. (2007). Parents' reactions to life after unfounded abuse investigations within a Satir change context. *Journal of Family Psychotherapy* 18 (4), p. 17-28. DOI: 10.1300/J085v18n04_02

Utilizing Satir’s concept of change, the author analyzes the disruptive emotional state of a couple wrongfully accused of child abuse. The author frames the couples experience in the stages of prior status quo, introduction of a foreign element, chaos, integration, and new status quo.

Zeman, L.D. (2008). Vivian 'Rae' Bailey: Reciprocal family violence with a female batterer. In J. Hamel’s (Ed.) *Intimate partner and family abuse: A case book of gender inclusive therapy* (p. 117-133). New York, N.Y.: Springer Publishing Co.

Drawing heavily on the work of Satir, the author uses a strength based approach to enable clients who are currently in situations involving domestic violence, to validate their experiences, confront imbalances of power in existing family hierarchies, and emotionally thrive. The author makes particular use of Satir’s approach of using family crises as an opportunity for creating a new status quo within the relational system.

Items listed but not accessed:

Dodson, L. S. (1991). *Virginia Satir Process of Change*. Binghamton, NY: The Haworth Press, Inc.

McGing, K. (1990). Introduction to Virginia Satir memorial lecture. *Contemporary Family Therapy*, 12 (4), p.267-270. DOI: 10.1007/BF00890016

Satir, V. (1998). Concepts of communication: Ways of perceiving the world: Definition of a relationship. *Journal of Couples Therapy*, 7, (2/3), 110.