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Couple Congruence and Spirituality in the Satir Model: Part II

沙維雅模式中夫妻的表裡一致和靈性：第二部分

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Abstract

Particular to Virginia Satir's genius was her focus on the "us-ness" between self and other in therapy and as a key factor in congruent couple relationship. This article begins with Satir's focus on the inclusion of spirituality in family therapy. Her approach has been a leap for positivist-based psychologists to understand, but also for spiritually-oriented clinicians whose focus stems from individual-based psychology. Her spiritual perspective received support by Abraham Maslow at the time he inaugurated *The Journal of Transpersonal Psychology*. Although very supportive of spirituality in psychology, Maslow's key protege, Ken Wilber, has misunderstood Satir's perspective of "us-ness."

The need for research has led the author to conduct several interviews with couples that were able to articulate the significance of spirituality in their relationship. The interview with the "Gold's" presents their profound, yet natural experience of "us-ness." They are each in religious leadership positions as Christian Science practitioners and can describe how they receive conjoint intuition as a couple. They then describe how this impacts their own relationship and their work with others.

沙維雅模式中理解夫妻表裡一致時最精采的部分是在治療中強調我和他人之間的「我們」(us-ness)。本文從 闡述沙維雅模式強調要關顧靈性部分開始，這種對靈性的關注對正向心理學家來

說可能是跳躍性的，也啟發了主要從個人角度出發的靈性導向的實踐者。她對靈性的重視得到馬斯洛 (Abraham Maslow) 創立超越心理學雜誌 (*The Journal of Transpersonal Psychology*) 的支持，可惜雖然馬斯洛學派的心理學非常重視靈性層面，但是馬斯洛的主要追隨者韋伯 (Wilber) 誤解了沙維雅關於「我們」的概念。

作者由此認為非常有需要做更多的研究來驗證關於「我們」的概念，於是作者訪問了幾對夫妻，請他們細述靈性在他們夫妻關係中的重要意義。其中對“黃金”(Gold) 夫妻的訪問充分體現了他們對「我們」概念自然、深層地體會。這對夫妻分別在基督教科學派中

擔任領導，他們描述了如何作為夫妻共同領受靈感，以及這種感受如何影響他們的夫妻關係和他們與周圍人的關係。

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