THE LIVED EXPERIENCE OF THE
PERSONAL ICEBERG METAPHOR
OF THERAPISTS IN
SATIR'S SYSTEMIC BRIEF THERAPY TRAINING

by

Wendy Diane Lum

B.A., University of Victoria, 1978

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Department of Educational and Counselling Psychology and Special Education

The University of British Columbia
Vancouver, Canada

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ABSTRACT

The purpose of this study was to discover how therapists understood and experienced the Personal Iceberg Metaphor from Satir’s systemic brief therapy training program. This metaphor provided a framework for insight into the internal world of the person. Nine therapists (seven women and two men) whose ages were between 35 - 61 years old, participated in the study. Participants must have completed 120 hours of Satir’s systemic brief therapy training, which included the beginner and the advanced level programs.

A phenomenological approach was used for the procedure on how to interview participants and on how to analyze the data which was gathered. The researcher conducted two interviews with each participant over a seven month period. Five common themes emerged which highlighted the lived experience of the participants. The lived experience of the Personal Iceberg Metaphor: (1) facilitates awareness, (2) is an integration process of externalization towards internalization, (3) fosters acceptance, (4) facilitates change, and (5) fosters spiritual development and connection to Self: I am. The inner world and process of therapists was surfaced and explored. The participants experienced intrapsychic and interactive impacts and changes.

The descriptions within each theme have illustrated the growth and development of the participant as a person and as a therapist. The findings of this study illustrates how therapists have positively changed through their involvement and exploration with the Personal Iceberg Metaphor within Satir’s systemic brief therapy training. The findings from this research offer recommendations for counselling research and practice in the area of personal and professional development for therapists.
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CHAPTER I
THE SCOPE AND FOCUS OF THE STUDY

Introduction

The purpose of this study was to gain insight into the phenomenological world of therapists who have been involved in professional development through Satir’s systemic brief therapy training program. The lived experience of how the participants of the study have interpreted the Personal Iceberg Metaphor which is discussed in the Satir Model by Virginia Satir, John Banmen, Jane Gerber, and Maria Gomori (1991) was explored. Lived experience refers to the reflective thoughts about the person’s understanding of his or her experience (Van Manen, 1990). The meaning of the event or experience that the participant attributes to the process is the focus of the research (Karlsson, 1993; Van Manen, 1990). This study attempts to capture rich descriptive details of the internal process (Moustakas, 1988) that therapists experience through use of the Personal Iceberg Metaphor (Satir et al., 1991). The Personal Iceberg Metaphor is a key concept in understanding and integrating the various therapeutic interventions and concepts from Satir’s systemic brief therapy training program.

Chapter I will give background information regarding Satir’s systemic brief therapy training program and the Personal Iceberg Metaphor, share the researcher’s assumptions, review limitations, present the research question, the rationale, the methodology, and the definition of terms used throughout the study.

Background to the Study

The once a month five weekend training program is based on the philosophy and teachings of Virginia Satir, one of the world’s first and foremost family therapists. Satir was called the “mother of family therapy” (Kramer, 1995). Before her death in 1988; Satir et al.
(1991) integrated and synthesized her humanistic, growth, and transformational therapy into a comprehensive book called The Satir Model: Family Therapy and Beyond. Satir’s systemic brief therapy training program has been developed as a result of the concepts based in the Satir Model (1991) and is facilitated by John Banmen and Kathlyne Maki-Banmen. Banmen was one of Satir’s senior trainers from 1981 - 1990 for the Avanta Network. In 1984, Banmen incorporated the Personal Iceberg Metaphor into the personal growth training of therapists who were associated with Satir’s Avanta organization. It had been referred to as a conceptual framework during this experiential training and has since evolved into a conceptual model for the training of therapists in the Satir Model (1991). The training program is divided into two separate components; the beginner level one program and the advanced level two program. Both programs are conducted over ten days and are held on a weekend once a month throughout a five month period. Satir’s systemic brief therapy training promotes the use of the Personal Iceberg Metaphor, which helps to facilitate awareness and understanding for the therapists, in relationship to themselves and others.

Professional development is the focus of the training, yet personal growth and increased self awareness is often an outcome for many of the participants. Satir’s systemic brief therapy training incorporates many concepts discussed in The Satir Model (1991) such as the primary triad, family of origin, family reconstruction, coping stances (Appendix A), sculpting, family rules and patterns, resolving unfinished business, and the therapeutic process of change. Exploration with these various tools supports the participants in learning how to use the self to integrate the Satir Model (1991) teachings. The weekend training encourages learning and integration through experiential exercises, dyad and triad practices, shared observations, and group discussions.
The Personal Iceberg Metaphor is central to integrating understanding between the process tools, intrapsychic experiences, and interpersonal relationships. A diagram (Figure 1:1) of the Personal Iceberg Metaphor is included in this chapter which shows the visual concept. The Personal Iceberg Metaphor is initially introduced to therapist trainees on the first day of the level one beginners training program and is used as a foundational concept throughout this introductory and advanced training program. The Personal Iceberg Metaphor recognizes seven components of human experiences: (a) Self: I am, (b) yearnings, (c) expectations of self, others, and from others, (d) perceptions, (e) feelings and feelings about these feelings, (f) coping stances and (g) behaviour (Satir et al., 1991). The Self: I am refers to the spiritual core and essence of the person. Throughout this training program, the Personal Iceberg Metaphor is consistently used as a reference point to help participants conceptualize their experiences.

Assumptions

Assumptions which have been made by the researcher need to be shared within the phenomenological framework of the study (Van Manen, 1990). The researcher’s assumptions and biases are important to share in order to effectively understand the information that is directly uncovered. It is also important to present these assumptions to highlight the researcher’s frame of reference.

The first assumption is that each participant has an inner world, in which they will process their lived experience of the Personal Iceberg Metaphor. The second assumption is that each participant will be interested in contributing to the discovery of the process by which the Personal Iceberg Metaphor is practiced, understood and integrated. The third assumption is that each participant will have a cognitive understanding of the Personal Iceberg Metaphor since they have previously taken the first level Satir’s systemic brief therapy training before they could
attend the advanced program. The fourth assumption is that each participant will experience the understanding and integration of the Personal Iceberg Metaphor in their own unique way. The fifth assumption is that each participant will not have the same type of therapeutic training or the same amount of therapeutic experience as a practicing therapist. The sixth assumption is that each participant will have weaknesses and strengths which may become apparent. The seventh assumption is that each participant will go through stages of change and growth (Satir et al., 1991) while they are learning about the Personal Iceberg Metaphor. The eighth assumption is that participants have the resources to deal with their changes.

**Limitations of Existing Research**

Presently are only a few unpublished theses and dissertations that use the Personal Iceberg Metaphor (Satir et al., 1991) as a foundational reference to the inner world of humans. The Personal Iceberg Metaphor is a concept which was developed to further the training of therapists in Satir's therapeutic model. People who have studied directly with Satir are not as familiar with this metaphor, although some Avanta members have been exposed to the Personal Iceberg Metaphor in recent years. While the Personal Iceberg Metaphor has been presented in Satir's systemic brief therapy training program since 1993, there are no published studies on the process of the experience for therapists who have participated in Satir's systemic brief therapy training program or how the Personal Iceberg Metaphor has been understood for use by therapists in the therapeutic setting.

It has been recognized that the “exploration of the inner world of experience by phenomenology enables researchers to reclaim that part of human being that has been so long neglected” (Osborne, 1990, p. 168). The internal world is an important aspect of human experience that needs further exploration and discovery, especially the inner experience of
therapist trainees. There has been limited research on the process that therapists go through while training and the connection of this process to positive client outcome.

It is hoped that this study will contribute to the understanding and expansion of Satir’s systemic brief therapy training program and research through the sharing of these results. As the Satir systemic brief therapy training continues to have enthusiastic and increasing participation locally and internationally (Canada, Czech Republic, Hong Kong, India, Singapore, Taiwan, Thailand and the United States), it seems important that a study of this nature be conducted. A phenomenological study of the Personal Iceberg Metaphor will contribute an increased understanding of internal impacts that occur for therapists who are learning how to use the Personal Iceberg Metaphor. Hopefully the theoretical significance of the Personal Iceberg Metaphor and Satir’s systemic brief therapy training will be more publically acknowledged amongst the larger therapeutic community in the future.

A qualitative method had been chosen to study the phenomenon of learning the Personal Iceberg Metaphor. This study was not meant to be used as a generalization to include all future trainees who will be learning about the Personal Iceberg Metaphor through Satir’s systemic brief therapy training program. Since the size of the sample population of participants was small, it would not be suited to generalize the findings to all therapists who will be learning the Satir Model (1991), but it may be helpful for therapist trainees to understand the process that these therapists have experienced. The meaning (Frankl, 1997) that each participant makes will be individual and unique to that person. It will be important to remember that the lived experience is the personal understanding that is conceptualized by that participant (Van Manen, 1990). While respecting the differences and uniqueness in participants’ lived experiences, it is also assumed that similar or overlapping themes will emerge once the data is revealed and reviewed.
The Research Question

This study used a phenomenological approach towards the integration of the Personal Iceberg Metaphor into therapists personal and professional development. The Personal Iceberg Metaphor was used as a guide to the interview questions that were asked within the study. The questions were geared towards magnifying and uncovering the phenomenological inner world of the participants (Van Manen, 1990). The focus was on how the participants understood the Personal Iceberg Metaphor and whether they were able to integrate this concept into their world of connection to self and other. Thus the research question was, “What is your experience of the Personal Iceberg Metaphor?”

Rationale for the Study

The Personal Iceberg Metaphor incorporates seven components of experience that address the complexity and wholeness of people. There are various therapeutic models that strongly focus on specific components of experience; for example, Abraham Maslow’s humanistic and Victor Frankl’s existential therapies focuses on yearnings and Self: I am; Aaron Beck’s cognitive and Albert Ellis’ rational emotive therapies focus on perceptions; whereas Carl Roger’s person centered therapy focuses on feelings, yearnings and B.F. Skinner’s behaviorism focuses on behaviour (Corey, 1991). The Personal Iceberg Metaphor embraces the intricate dynamics of external and internal processes through seven experiential components of; Self: I am, yearnings, expectations, perceptions, feelings, coping, and behaviour.

The phenomenological study of therapists’ internal process as they have learnt how to use the Personal Iceberg Metaphor brings to light the individual ways in which people have interpreted and integrated the concept. To see how therapists understood and incorporated the
Personal Iceberg Metaphor into their lives may contribute to other therapists who wish to gain insight into this phenomenon.

**Methodological Approach to the Study**

The phenomenological method of study was chosen for this research project as it is well suited to highlight the inner world of the participants (Karlsson, 1993; Moustakas, 1988). Phenomenology is the study of the lived experience of humans and looks at how a person makes meaning and interacts within his or her world (Van Manen, 1990). The phenomenological method was thought to be appropriate to capture personal experiences and meanings of the Personal Iceberg Metaphor as it is very interconnected, interactive, and subjective (Satir et al., 1991). Phenomenology focuses on the inner world of a person and since the Personal Iceberg Metaphor also focuses on the inner experience, it seemed most compatible to have integrated these two complementary concepts. The Personal Iceberg Metaphor is a psychological metaphor that represents human lived experience.

**Definition of Terms**

**Coping Stances** - Satir believed that coping stances are the ways in which people cope with themselves and others within various situations during times of stress (Satir, 1972, Satir et al., 1991).

**Inner experience** - This is the inner world of the person; Self: I am, yearnings, expectations, perceptions, feelings about feelings, feelings, coping. (Satir et al., 1991).

**Lived experience** - The participants’ experience of learning and making meaning of the Personal Iceberg Metaphor from his or her own inner reality (Van Manen, 1990). Lived experience is the person’s subjective experience of the his or her self, of others and the world.

**Personal Iceberg Metaphor** - This framework of seven components of experience gives the
therapist a way to relate to the participants inner world (Satir et al., 1991). It is a conceptual
diagram which has provided a structure for awareness and understanding of the inner experience
of a person. The metaphor is supported by the theoretical knowledge which is discussed in the

**Spiritual Core** - This term also refers to the soul which is that part of a person that is divine.
This spiritual core is the deepest part of a person’s being that is connected to God or the
universal life force (Buber, 1958; Hillman, 1996; Maslow, 1968; Moore, 1992; Satir et al., 1991;

**Systemic Brief Therapy** - This is a therapeutic model which is a comprehensive way to work
with and understand individuals, couples and families (Satir, et al., 1991). This systemic
approach has recognized that smaller parts make up the whole and the whole is made up of its
parts. Brief therapy has been referred to as short term therapy (for example; ten sessions) as
opposed to long term therapy (over many months or years).

**Universal Life Force** - Satir has suggested that all humans have a connection to universal life
force and energy (Banmen, 1988, Satir et al., 1991).

**Summary**

The Personal Iceberg Metaphor (Satir et al., 1991) is a powerful metaphor in which a
therapist can gain access to increased insight into the hidden inner world of a person. The
purpose of this chapter was to put forward information that would show the benefits to studying
this conceptual therapeutic framework. As the Personal Iceberg Metaphor is actually a
phenomenological instrument to gain understanding into the inner world of a person, it seemed
most appropriate that a phenomenological method was pursued for this study. Hopefully this
study has contributed to theoretical knowledge of the internal processes of therapeutic learnings
by therapists who have studied Satir’s systemic brief therapy. The lived experience of therapists uncovered insightful information in how the Personal Iceberg Metaphor has been understood and used for personal and professional practice.

Chapter II will expand on metaphor and the components of the Personal Iceberg Metaphor, background information on Satir, look at process, growth and change, family systems, experiential process, awareness, congruence, acceptance and understanding, the use of self in therapy, the training of therapists and spirituality in therapy. Chapter III will share the methodological orientation which includes the research design and procedure. Chapter IV will share the results of the research study. Chapter V will present a discussion of the results and conclusions.
Figure 1:1 Personal Iceberg Metaphor Of The Satir Model

BEHAVIOUR
(action, story line)

COPING
(stances)

FEELINGS
(joy, excitement, enchanted, anger, hurt, fear, sad)

FEELINGS ABOUT FEELINGS
(decisions about feelings)

PERCEPTIONS
(beliefs, assumptions, mind-set, subjective reality)

EXPECTATIONS
(of self, of others, from others)

YEARNINGS
(universal)
(loved, lovable, accepted, validated, purposeful, meaning, freedom)

SELF: I AM
(life force, spirit, soul, core, essence)

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CHAPTER II:
REVIEW OF THE LITERATURE

Introduction

The literature review will cover seven areas of related information. The first area will share the concept of metaphor, discuss the Personal Iceberg Metaphor and its seven components of experience (Self: I am/spiritual core, yearnings, expectations, perceptions, feelings, coping, and behaviour). The second area will discuss Satir's background, philosophy and growth model. The third area will explore process, growth, change, systemic therapy and experiential process. The fourth area will discuss the importance of awareness and reflection in therapists. The fifth area will highlight congruence, acceptance, understanding and the therapist's use of self in therapy. The sixth area will address the training of therapists and research into family therapy training. The seventh area will explore spirituality in therapy.

Metaphor

Metaphors are powerful images which enhance concepts and ideas through the use of images. The language of metaphor allows a person to give thought and to poetize messages and make meaning (Hillman, 1996; Rosenblatt, 1994; Van Manen, 1990). Milton Erickson was known for his contribution to the use of metaphor in therapy (Frederick & McNeal, 1999). Metaphors open creative space in which reflection and awareness exists. "A metaphor is a living thing; it changes as we consider and discuss it, and it changes as our experiences change. It is quite likely different for each of us. Applying it changes it, and thinking about it changes it" (Rosenblatt, 1994, p. 30). This suggests that a metaphor is not a stagnant, rigid concept, but that it lends itself to the creative process of exploratory thought and understanding. Often metaphors are used to highlight an idea, concept, or to organize thought. Therapists have often used
metaphor to facilitate clarity and change through sharing analogies, images and situations with their clients (Kegan, 1994; McClintock, 1999; Satir et al. 1991). Rolf von Eckartsberg (1981) wrote about psychological theories which use effective visual cognitive maps to represent inner realities. von Eckartsberg (1981) spoke about the usefulness of well known abstract psychological maps which convey existential processes such as Roberto Assagioli's personality structure and functioning diagram, Maslow's hierarchy of needs and Ken Wilber's map of the spectrum of consciousness. The Personal Iceberg Metaphor is an abstract psychological map which conveys the intrapsychic process world of humans. The non linear nature of metaphor can open up therapists and clients to exploration, creativity and new possibilities.

Satir was also a master at using images and metaphors to change the inner pictures and perceptions of the client. Through these dynamic tools, Satir was able to access unconscious thoughts, help to surface new awarenesses, and initiate change (Satir et al., 1991). "The metaphor of a musical instrument comes to mind when I think of the therapist's use of self. How it is made, how it is cared for, its fine tuning and the ability, experience, sensitivity and creativity of the player will determine how the music will sound. Neither the player not the instrument writes the music. A competent player with a fine instrument can play well almost any music designed for that instrument. An incompetent player with an out-of-tune instrument will vilify any music, indicating that the player has an insensitive, untrained ear. I think of the instrument as the self of the therapist: how complete one is as a person, how well one cares for oneself, how well one is tuned in to oneself, and how competent one is at one's craft. I think of the music as the presentation of the patient. How that music is heard and understood by the therapist is a large factor in determining the outcome of the therapy" (Satir, 1983, pp. 23-24). The Personal Iceberg Metaphor is a visual concept which can allow the therapist to gaze at, seek meaning and
facilitate change within the human inner experience. The Personal Iceberg Metaphor enables therapists to use creative metaphors within the different components of the overall concept. For example; expectations - “You expect that you are only one that carries the burden”, perceptions - “You seem to believe that the fork in the road makes the choice too difficult”, feelings - “Your tears are as deep as a overflowing river”, behaviour - “It looks like you’re walking on eggshells”. The therapeutic process is significantly enhanced by using images and metaphors within the Personal Iceberg Metaphor.

**Personal Iceberg Metaphor**

Banmen (1997) has used the Personal Iceberg Metaphor as a foundation for self understanding in personal and professional development. Banmen has promoted the Personal Iceberg Metaphor as a key concept in his training program on Satir’s systemic brief therapy. The Personal Iceberg Metaphor was first conceptualized and formulated by Banmen, as a result of the many years that he observed and studied Satir’s interactional and transformational processes. Banmen and Satir then collaboratively developed the Personal Iceberg Metaphor concept for application towards therapeutic practice. “Virginia believed that close friend John Banmen understood her therapeutic system more than she did” (King, 1989, p. 32). Satir had been able to creatively incorporate many different therapeutic ideas from various influences, (e.g., gestalt, family of origin, sculpting family systems) because she was not bound by method and she focused mainly on process. The Personal Iceberg Metaphor is a result of her inclusive therapeutic processes which addressed the total human internal experience. Satir had not isolated or concentrated only on certain parts of a person’s inner experience in order for change to occur, but considered and interacted with each internal component of experience. Satir communicated with the person about each component and always remembered and included the uniqueness
within experiences. The Personal Iceberg Metaphor has included seven components of experience: Self: I am, yearnings, expectations, perceptions, feelings, coping stances, and behaviour.

The Personal Iceberg Metaphor acts as a guide to inner process in response to the various experiential exercises and discussions that occur throughout Satir’s systemic brief therapy training program. The Personal Iceberg Metaphor gives a tangible structure that helps therapists to address the whole person and yet helps that client to separate past experience from the present. “Like icebergs, we show only parts of ourselves. Much of us lies below the surface. We also show only parts of what we know” (Satir et al., 1991, p. 34). Satir’s systemic brief therapy training encourages clients to experience the impact of the past in the present ‘here and now’ moment (Perls, 1992; Satir et al., 1991). Through the use of the Personal Iceberg Metaphor, the therapist is able to access the inner world as the clients is ‘in’ the experience.

The Satir Model (1991) suggests that behaviour is visible to others in the external world, but the internal world lies below the ‘water line’ and is hidden from view. So the metaphor of the Iceberg is symbolically and visually effective in painting a picture that is tangible and understandable to practicing therapists. Satir et al. (1991) saw people as having incredible complexity in how information is stored and retrieved within the human system. The Personal Iceberg Metaphor identifies this human complexity within it’s structure; therefore this model is easy to understand, yet extremely complicated to integrate and implement. “Each level of experience contributes particular kinds of processes to the person and to his or her relationships. Each layer needs checking out, although Satir’s process of transformational therapy can start with an intervention at any level....and her vehicles for change facilitate transformation on all levels” (Satir et al., 1991, p. 149). When the therapist is able to access this inner system, the
therapeutic sessions have the potential to be extremely deep and possibly transformational for the client at the level of Self: I am.

Satir was able to learn from and integrate many therapeutic ideas from various leaders in the therapeutic field. Satir was so open to various concepts and she included many of these ideas that fit into her own style of therapeutic practice. The Personal Iceberg Metaphor was a total gestalt and an inclusive integration of all these theoretical ideas that fit her philosophy and practice.

**The Self: I Am**

The Self: I am is that component which represents the life force, essence, and soul (Satir et al., 1991). The Self is the core presence for “I am the person who gives existence its essence, the one who returns essence to existential life” (Moustakas, 1988, p. 38). This is the place where spiritual connection exists and is available as a wellspring of life energy, deep soul essence, and core self. Rogers (1980) had talked of a person as being a seeker of the spiritual and the importance of presence. Martin Buber (1970) spoke of the significance of the I-Thou relationship between persons, because this where God could be found. Frankl (1968) believed that love develops out of the spiritual meaning in life. The Self: I am is manifestation the spiritual God presence (Maslow, 1971; Satir et al., 1991). Maslow (1971) recognized spiritual moments as peak experiences by those whom he called self actualizing people. Max Van Manen (1990) felt that true knowledge comes from inner knowing and being from the deep soul and spirit of a person. James Hillman (1996) and Thomas Moore (1992) both explored the soul and importance of sacred practice within a person’s life. Candace Pert (1997) a neuro scientist, has theorized that, “biochemicals are the substrates of emotion, the molecular underpinnings of what we experience as feelings, sensations, thoughts, drives, perhaps even spirit or soul” (p. 130).
Wilber (1998) has suggested that spirit is ever present and universal throughout the cosmos and that soul is a person’s connection with God. The universal yearnings that bond the human race are closely connected to the Self: I am. The Personal Iceberg Metaphor gives a framework for hope by acknowledging the interconnected and universal yearnings that we all share.

**Yearnings**

The component of yearning is where we all share universal desires for love, affection, belonging, connection, respect, recognition, validation, trust, safety, meaning and freedom. Maslow’s (1971) being values of truth, wholeness, aliveness, creativity, and uniqueness are similar to Satir’s yearning component qualities. Rogers (1961) unconditional positive regard, genuineness, and empathy are effective tools that tap the level of yearning. Rogers suggested that humans have, “a yearning for the spiritual” (p. 352). Dean Ornish (1998) a medical doctor, has suggested that all humans need love, and that love and intimate connections with others will heal disease and stress. Satir (1991) believed that all humans share these yearnings and that therapists can connect with their client at a profound level by becoming aware of the client’s deepest yearnings. Uncovering and acknowledging these yearnings that underlie behaviour can help the client to feel truly understood. Through identification of these yearnings, the therapist is then in a position of being able to influence the therapeutic sessions toward a positively directional growth (Banmen, 1997). Satir et al. (1991) believed that yearnings that were fulfilled or unfulfilled from our childhood can play a major part in how we develop and can affect later years. Yearnings that are fulfilled can give hope to a person and re-energize the individual’s energy for healing. Yearnings can contribute to a person’s need for life meaning and purpose. Through clarifying interpersonal communication in therapy and helping our clients to become more congruent; Satir believed that our yearnings need to be met in order for us to be happy,
Expectations

Herbert Benson (1996) a medical doctor, spoke on how expectancy by the patient, caregiver or doctor for positive outcomes have significant healing effects. Unfulfilled yearnings turn into expectations of the self, other, and from others; which is a third component of the Personal Iceberg Metaphor. For example: if one does not feel acknowledged then he or she might believe that he or she is unworthy; or may feel that others are self-absorbed; or he or she may think that others think he or she is not capable. The complexity of the experience is such that all three of these avenues can be experienced simultaneously in regards to the same situation. Unmet expectations (Banmen, 1997) can be very detrimental to the person’s well being, self esteem and to their ability to connect with self or others. If people expect themselves to be perfect for instance; then they could be disappointed in themselves if they are not able to carry out their high expectation of self. If they expect another person to satisfy their yearning and this expectation is not met, then they may feel angry, hurt, or undeserving. When a person imposes expectations onto another, often these expectations are hidden and unspoken. Expectations being intertwined with yearnings, are often based in past experiences with one’s family of origin (Satir et al., 1991). If therapists are able to persuade an individual to let go of their unmet expectations then yearnings are able to surface. This focus is called a ‘de-enmeshment process’(Satir et al., 1991) whereby the therapeutic intervention is to help the client to separate the past from the present. Through discussion and exploration with the therapist, the person is then able to make better choices on how to satisfy their own yearning. Ellis looked at ‘shoulds’ and ‘musts’ as perceptual patterns which could be changed (Corsini, 1989).
Perceptions

The fourth component of the Personal Iceberg Metaphor that contains perception of self, other, and from others is impacted by the meaning that we read into these unmet expectations. Buber (1970) paid attention to the encounter that happens between the I-Thou and the I-It which is similar to Satir’s et al. (1991) self, other, and context. Knowledge of “my own perception is primary; it includes the perception of the other by analogy” (Moustakas, 1988, p. 13). Our perceptions, beliefs, thoughts about ourselves will strongly influence how we interact within our world. The mental realm shows that “to believe in the power of thinking is also to acknowledge that it is the complexity and mystery of life that calls for thinking in the first place. Human life needs knowledge, reflection, and thought to make itself knowable to itself, including its complex and ultimately mysterious nature” (Van Manen, 1990, p. 17). Beck’s cognitive therapy and Ellis’ rational-emotive therapy both concentrated in the component of perception (Corsini, 1989). Donald Meichenbaum focused on cognitive behavior modification to help a person change their thoughts in order to change behavior (Corey, 1991). Albert Bandura’s social learning theory was based on influential modeling that occurs between people (Corey, 1991). Bandura (1997) has explored how a person’s belief’s impact on their own sense of efficacy and competence. William Glasser’s reality therapy focused on doing, thinking and behavior (Corey, 1991). Glasser (1998) has since developed choice theory which looks at choices that are available to a person. The mind-body connection is very powerful and Benson (1996) wrote that, “our brains often cannot distinguish external from internal ‘reality’” (p. 61).

An example of the component of perception in Satir’s world, is that if one believes that he or she is incompetent then this will effect how he or she feels about him or her self. If one thinks that the other is unfair, then this may impact on present and future interactions. If one
perceives that the other thinks that he or she is responsible for a mistake then this may also impede the relationship. Again as previously mentioned with the component of expectations; these three avenues may also be simultaneously present and interactive at the same time as the expectations component is also responding to it's own three avenues. If we repeatedly think of the same thoughts eventually we may believe that this is the truth and may not feel empowered to change the belief. So this is the component where assumptions can be made into reality.

Michael Woods (1984) noted that Satir believed that individuals are motivated by their beliefs and perceptions, not necessarily by the actual situation. The cognitive process builds a perceptual world of specific beliefs about self, others, and the context. Perceptions are powerfully integrative for, “as new moments of perception bring to consciousness fresh perspectives, as knowledge is being born that unites past, present, and future and that increasingly expands and deepens descriptions of what something is and means” (Moustakas, 1988, p. 33). Satir was an expert on the method of using language and process to change people’s perceptions of the past, present, and of the future. Richard Bandler and John Grinder, the founders of Neuro-linguistic programming (Bandler & Grinder, 1982) highlighted Satir’s fine tuned attention to language presuppositions, assumptions, and questions. Steve Andreas (1991) wrote that when Satir was able to change her clients’ perceptions through the use of presuppositions; then change also happened in behavior and feelings areas as well. The Personal Iceberg Metaphor added to Andreas’ (1991) observations that there are the seven components of experience, and that when one component changes then all other components shift as a result (Banmen, 1997). The use of language and the intuitive skill of knowing what to say helps the therapist to effectively enter the individual’s inner world. The Personal Iceberg Metaphor gives the therapist the inner world guidelines on which component to speak to at a given moment in
order to connect to that particular individual.

**Feelings**

The fifth component of the Personal Iceberg Metaphor has two parts: the feeling part and the feelings about the feeling part. Satir covered the impact of feelings in her first edition of Peoplemaking (1972) and in the second edition of the New Peoplemaking (1988). First of all the feeling component is the inner response that all humans experience even though not all humans have an awareness about their feelings. If we react to a situation we might feel angry, sad, happy, exhausted, or afraid. These are only a few examples since there are so many levels and subtleties in regards to the range of feelings. Satir et al. (1991) suggested that feelings are a thermometer and can give us information about the inner self. As with the components of yearnings, expectations, and perceptions; our feelings are strongly tied to our past experiences especially from our family of origin. There can be a build up of feelings such that a minor incident may set off an explosion. We may react with anger when a situation reminds us of many similar situations in the past. Sometimes the feeling is disproportionate to the actual interaction. When this occurs between individuals, then the relationship may be strained and may continue to foster misunderstanding and conflict. Mary Pipher (1996) has suggested that therapy field has pathologized and offered treatment for normal ordinary human emotions, especially for intense emotions of anger, fear and anxiety.

Rogers (1961) put a lot of attention on the area of feelings, and he believed that when one is deeply understood through feelings by the therapist, then internal change will happen. Leslie Greenberg, Laura Rice & Robert Elliot (1993) have looked at emotions as an integration of bodily senses, needs, concerns and beliefs. Mihaly Czikszentmihalyi (1997) said that, “emotions refer to the internal states of consciousness” (p. 22), and he also believed that the
emotions are closely connected to thoughts. Susan Johnson (1998) has suggested that emotions are an intricate part of the relational system and that change will occur through the focus on emotional experiential processes. Pert (1997) has identified biochemical neuropeptides and receptors as being the molecules of emotions.

**Feelings About The Feelings**

Satir et al. (1991) had been acutely aware of an underlying aspect of feelings that has not been more widely explored. Feelings about feelings, suggests that individuals also have feelings about their feelings to the self, other, and from others. This underlying component of feeling is closely related to the person’s self esteem: for example; If I am angry at my mother for a past or present interaction, then I might also simultaneously feel guilty about myself for feeling this anger towards her. It could also effect the levels of yearnings (not being loved or worthy); expectations (expecting that I will never count, expecting that mother is selfish or uncaring, believing that mother expects me to be perfect); perceptions (thinking that I am stupid, believing that women can’t be trusted because my mother can’t be trusted, wondering if my mother thinks I am incompetent). The feeling about our feelings is very closely connected to all of the components. Satir’s et al. (1991) process questions have helped to surface both components of feelings that supports the expansion of awareness. John Gottman (1997) has explored feelings about feeling angry, sad, or hurt and he called these states meta-emotions. Greenberg & Johnson (1998) wrote about the discomfort and unwillingness to accept one’s emotions. Greenberg & Johnson have called the client’s fear of anger, shame of fear and anger of sadness as secondary emotions in response to the primary emotions. The Personal Iceberg Metaphor is able to present a conceptual structure of lived experience and the complexity of the human internal world. This two-tiered feeling component is also closely connected to how we cope with any given situation.
Coping Stances

This is the sixth component which refers to coping stances under stress. Initially in Satir’s (1972) popular book “Peoplemaking”, she presented four incongruent ways that people cope: the placator, the blamer, the computer (super reasonable), and the irrelevant. There also has been recognition of a healthy way of being that is labeled as being ‘congruent’. The congruent stance is present when the individual has unity and harmony between his or her self, other and context. These coping stances (Appendix A) were identified by Satir as a way to gain understanding into her client’s world. The coping stances are not personality traits, but have been identified to address how an individual deals with his or her stress in the world through their coping stance. Satir (1983) believed that, “Problems are not the problem; coping is the problem” (p.156). We have access to each type of coping stance, but often under stress we may have a primary coping stance which is used most often, and sometimes a secondary stance which we use depending on the situation or relationship. All humans have a tremendous need to survive and they will find a way to survive at any cost. Often the cost affects the individual’s emotional health and well-being. Satir believed that the coping stances became more pronounced and extreme when the person found himself or herself in a stressful situation (Satir, 1972). Satir et al. (1991) found that each stance shares similar qualities within each of the various components of the Personal Iceberg Metaphor; for example: placators tend to have expectations of themselves while experiencing feelings of hurt and sadness, while blamers tend to have expectations of the other and experience feelings of anger and resentment. So Satir believed that an awareness of the coping stance would give therapists assessment information about the components of Self: I am, yearnings, expectations, perceptions, feelings about feelings, feelings and behaviour.
The placator excludes his or her own self and gives power to the other and context. The placator lives in their feelings, yet is not always aware of his or her feelings and feelings about the feelings. The blamer excludes the other and gives power to his or her self and the context. The blamer lives in his or her expectations, but is not always aware of their expectations. The super-reasonable excludes the self and the other, but is more in touch with the context. The super-reasonable focuses his or her attention on the level of perception. The irrelevant is often unaware of the self, other, and context. This person is not deeply connected in any of the components of the Personal Iceberg Metaphor and may be the most challenging client. Banmen (1997) has taught that knowing which stance the client uses under stress, can give the therapist the ability to enter and connect with the person’s internal world. This connection will enable the therapist to facilitate transformational change in the client. The therapist strives to anchor the changes within the client, by checking out how that person has practiced the new idea or way of being when he or she has left the therapeutic session and has returned to his or her own life. Through use of clearer communication, Rogers (1980) and Satir (1972) promoted movement of the person towards congruence. The congruent stance allows the individual to be openly connected to his or her self, others, and the context.

**Behaviour**

Behaviour is the seventh component of experience and this is the part that one can observe readily in the external world. Classical conditioning initially was described by Joseph Wolpe (systematic desensitization), Arnold Lazarus (multi modal therapy) and Hans Eysenck (Corey, 1991). Skinner researched operant conditioning through reinforcement techniques (Corey, 1991). Bandura, Beck and Meichenbaum were influenced by and developed their cognitive theories out of the behavioral movement (Corey, 1991). Satir looked at behaviour
differently, because she believed that the internal world significantly impacted the external behaviour. She thought that behaviour was a result of the internal processes within a person. With this viewpoint, Satir focused on changing the person’s internal world, and therefore she expected that behaviour would change once the internal change had occurred. Satir believed that behavior was the manifestation of the changes or blocks within the person’s inner world. Satir et al. (1991) also noted that how we behave often reflects upon the self-esteem that we hold about ourselves. Satir’s systemic brief therapy is based on the philosophy that the way to effect long term behaviour is to make internal shifts in the hidden components of the Personal Iceberg Metaphor and which are not as obvious as the external behaviour. Through experiential exercises such as sculpting, Satir was able to make that which was covert, visually and externally overt. New awarenesses through external family of origin sculptures and experiential exercises could encourage a client to consciously explore new changes.

**Virginia Satir’s Background, Philosophy And Growth Model**

Satir researched the process of family therapy after her initial experience where she happened to be one of the first therapists to see a whole family unit in the therapeutic setting. The practice in the late fifties and early sixties was to treat the individual separately from his or her family. Satir (1964) wrote one of the first published family therapy books called Conjoint Family Therapy as a result of her persistent studies and astute observations. The first edition was published in 1964 and became a controversial book because the practice of the therapeutic community was to see only one individual member of a family. By the time the second edition of Conjoint Family Therapy was published in 1967, there had been a shift in attitude amongst therapists towards working in the same session with various combinations of the family unit. Satir made an significant impact on the therapeutic community with the teachings from this
pioneering book. Satir (1967) was known for her work in conjoint family therapy and communications systems (Bandler et al., 1976) and over the years she continually searched and expanded her philosophy and theory. The Satir Model (1991) was a presentation of Satir's updated therapeutic beliefs, goals, and tools for family therapy. The focus of Satir's therapeutic approach was directed toward growth and transformation. Satir shared a similar humanistic orientation to Rogers (1961) and Maslow (1971). The underlying belief that all persons can become fully human through change and growth was a central theme that impacted all aspects of Satir's work. Satir's initial experiences of therapy were with mentally ill (some schizophrenic) patients, whom others did not expect much growth or change. Satir was able to find innovative ways to spark the natural healing element of her patients that opened the door toward the development of her growth philosophy. Satir stressed the need to surface strengths and resources in order to facilitate healing, change and growth (Satir et al., 1991).

Satir had an interest in the deeper transformative process whereby a person could access a spiritual source. Satir later used meditations to help her clients to connect to their essence or soul (Banmen & Banmen, 1991). These meditations reflected an acceptance of a universal life force and the connection between humans and a spiritual source. Toward the end of Satir's career, she became strongly aware of and openly shared her beliefs in the spiritual core and universal life force (Satir & Banmen, 1983). Satir was able to adapt her growth model throughout various populations around the world; and later became interested in world peace, in alliance with her ever present desire for peace within families. Satir was a visionary who was able to impact thousands of families and therapists in their quest for inner self peace and peace between others.
Process, Growth And Change

Satir was a master at understanding and working with transformational process (Satir et al., 1991). Satir was able to see process as a fluid and ever changing energy, which could move clients towards a positive goal through key interventions. Satir et al. (1991) did not focus on the client’s stories, but was more interested in the impact of these stories on internal process. Satir was able to create internal change through her process questions and by consciously choosing her words and interventions. Bandler & Grinder transcribed sessions that Satir had conducted with families and individuals (Bandler et al., 1976). They carefully studied Satir’s process interventions that facilitated change. Bandler & Grinder recognized that Satir had a gift for entering the client’s inner world in a systemic fashion and that she also used specific interventions that were intuitively and intentionally chosen for the greatest impact. Andreas (Andreas, 1991) and Michelle Baldwin (Satir & Baldwin, 1983) also wrote books on the ‘magic’ of the process that she displayed. Many therapists around the world were impacted by the power, intuition, and expertise that Satir consistently portrayed within her family sessions. Satir acknowledged that people’s present experiences were affected often by memories of the past. In exploration with her clients on these impacts, Satir was able to facilitate new perceptions and internal acceptance of past events. It was through experiential processes and clarification that forward movement and transformation occurred.

Rogers (1961) focused on the individual’s process and growth toward becoming a person. Rogers suggested that, “Life, at its best, is a flowing, changing process in which nothing is fixed” (Rogers, 1961, p. 27). Maslow (1971) also studied and wrote about self actualization as being a living process. Maslow believed that the perception is the pathway that allows process to move and contribute to change. Maslow felt that a person, “chooses what to perceive and what
not to perceive, he relates it to his needs and fears and interests, he gives it organization, arranging and rearranging it” (Maslow, 1971, p. 86). Maslow, Rogers and Satir were interested in this intuitive and intentional world of process. Many therapists recognized Satir’s expertise in process interventions and believed that she was a pioneer in this area of therapeutic intervention (Bandler, 1982; Banmen, 1986; Brothers, 1990; Woods, 1984). William Nerin (1986) believed that family reconstruction was her prominent method and most significant contribution to family therapy and yet in guiding family reconstruction, Satir focused mainly on the process between family members.

Donald Polkinghorne (1989) has suggested that conscious processes include feelings, past thoughts and future wondering which combine together as a phenomena. Van Manen (1990) noted that it is through the use of meaning oriented questions that the phenomena can be deeply understood and that process is a crucial part of this understanding. Process is always shifting and changing within life and the living experience. The journey continues to be shaped and reshaped and, “when the connection is made and the striving comes alive again, the process begins once more......The whole process of being within something, being within ourselves, being within others, and correlating these outer and inner experiences and meanings, is infinite, endless, eternal” (Moustakas, 1988, p. 45).

The belief that people go through continuous change throughout life has been strongly supported in the humanist literature (Maslow, 1968; Rogers, 1980; Satir et al. 1991). Banmen (1997) also has suggested that Satir’s model be seen as an evolutionary system that is positively directionally driven. Gregory Bateson (1987) suggested that evolution is growth of systemic mental and sensory processes. Robert Kegan (1982) has discussed that people go through various stages of evolution which supports the development of the self. Wilber (1999) has suggested that
people move through spiritual developmental stages of, "existence – levels of being and of knowing – ranging from matter to body to mind to soul to spirit....a conception of wholes within wholes within wholes indefinitely, reaching from dirt to Divinity" (p. 1).

James Prochaska & Carlo DiClemente (1984) suggested that change involves four stages: (1) precontemplation, (2) contemplation, (3) action, (4) maintenance. Satir’s stages of change (Satir et al., 1991) covered six stages: (1) status quo, (2) foreign element, (3) chaos, (4) integration, (5) practice, (6) new status quo. Satir (1983) suggested that change occurs either through survival needs, hope or awareness. Satir had deep faith in people’s capacities, for she believed that as long as there is breath, there is the possibility for change. Baldwin wrote that Satir believed that, “change is viewed as an ongoing life process occurring at a cellular as well as a cosmic level” (Baldwin & Satir, 1983, p. 164).

The therapeutic change process is enhanced when the therapist has been able to connect in an accepting, congruent way with their client (Rogers, 1980; Satir et al., 1991). Frankl (1968) highlighted that the person has a self motivating influence on change depending on the decisions and meanings that he or she makes. It is important that the therapist empower the client to know of his or her strengths and resources which would strongly influence the change process (McClintock, 1999; Satir et al., 1991). Joel Bergman (1990) believed that by asking the client to take to action, change would occur more rapidly than if just focusing on feelings and thoughts. Rogers (1961) believed that when the client feels fully accepted and understood by the therapist, then change would happen.

**Systemic Therapy And Change**

Systems theory in family therapy considers that the part can be understood in the context of the whole, and that there is a interconnectedness between the whole and its parts (Bateson &
Bateson, 1987; Papp, 1983; Satir & Banmen, 1983). Greg Johanson & Ron Kurtz (1991) suggested, “The Tao is source of all life, its ever-changing complexity, and the unity which generates a natural progression from the simple to the complex. Atoms join to form molecules. Molecules join to form complex organisms. Human beings joining to make families, which join to make higher and higher levels of community” (p. 17). Satir (1983) was strongly influenced by both Ludwig von Bertalanffy (general systems theory) and Bateson (cybernetics), and she suggested, “how we can understand the universe, how we can understand the solar system, how we can understand a human system, the physical system, how we can understand the family system, how we can understand organizational systems...because everything’s a system....the triad is the heart of every system” (p. 605). As Bateson wrote, “complex phenomena called ‘systems,’ including systems consisting of multiple organisms or systems in which some of the parts are living and some are not, or even to systems in which there are not living parts” (Bateson & Bateson, 1987, p. 19). Systemic therapy has considered the therapist as part of the family system, and it is through the therapeutic relationship and process that change occurs (Chubb, 1990; Jenkins & Asen, 1992, Satir, 1967, Satir et al., 1991). They suggested that the therapist focus on new possibilities and understandings through questions and inquiry.

It was through the art of focusing on process that enabled Satir to change family systems from a closed system to an open system (Satir et al., 1991). As Satir stated, “By exploring the clients’ inner and outer experiences, the therapist enhances and helps the clients to cope in new ways” (Satir et al., 1991). Satir had been aware of the intrapsychic and interactional systemic processes that occurred between people. James Framo (1991) believed that to create change within a person and the family system is very complicated and challenging process for the therapist, especially since time is often relatively short. Timothy Zeddies (1999) has supported
the importance of therapists being open to their own personal change as the therapeutic process of their client is also progressing. Zeddies (1999) wrote that, "the therapist as an ongoing and inseparable element of the therapeutic field while at the same time being primarily responsible for observing and facilitating that field" (p. 229). The therapist is an integral part of the relational systemic system, and who has the expertise to positively influence change in the therapeutic relationship. Johnson (1998) highlighted that, "one of the strengths of systems theory is that the systemic focus on process, on pattern and sequence, is able to transcend the inner/outer dichotomy" (p. 6).

Satir et al. (1991) suggested that as people change within themselves, there is also a impact and change which will occur in the external world. "Focusing on process to bring about change in a systemic approach is often considered Satir’s major therapeutic contribution" (Satir et al., 1991). The Personal Iceberg Metaphor (Satir et al., 1991) is a road map on the ‘process’ highway to life. It serves as a guide for the therapist to enter the world of inner process and to be able to actively engage the client in order to make significant transformational shifts within themselves. Charles Barnard & Ramon Corrales (1978) stated that the therapist must understand how the family interrelates as a system of intricately connected individuals. “Satir elaborates by saying relationships are like icebergs in that one-eighth is evident and overt while the other seven-eighths are submerged. She contends that the way we develop an understanding of that submerged seven-eighths of individuals with whom we are involved is through our perceptions of the process in their relationships” (Barnard & Corrales, 1978, p. 6). Satir and Banmen (Satir et al., 1991) were able to develop specific systemic components on the internal process of the human being and how to elicit inner change. Banmen (1997) spoke of the dynamic processes that occur within the person that are intra psychic and between people that are interactive.
Banmen has advocated Satir’s systemic brief therapy training as an effective way in which therapists can learn how to enter these two intricate systems within a client’s inner world.

**Experiential Process**

Eugene Gendlin (1981) explored awareness as a felt sense in the body and developed a method which he called ‘focusing’ which enhanced a person’s awareness by putting one’s attention on the body’s experience. Gendlin noted that when one experiences a body shift, it is an indication of internal change. Fritz Perls (1992) suggested that gestalt therapy promotes awareness through the experiencing the ‘here and now’ moment. “The relationship of the past and future must be continually re-examined in the present” (Perls, 1951, p. 46). Alvin Mahrer (1983) credited Perls and Gendlin for their contributions to attention-centered bodily experience. Mahrer (1993) suggested that experiencing is mainly heightened awareness. Mahrer shared that, “potentials for experiencing may be on the surface, directly linked to behavior, part of the way the person is. Other potentials for experiencing in the person may be inner, deeper, potential ways of being and behaving that are available, but are inside, far from being a part of the way the person is” (Mahrer & Fairweather, 1993, p12). Greenberg et al., (1993) believed that change could occur through the experiential emotional processing of the client. “The therapist, as we have said, is an expert on process, facilitating specific processes at specific times to help exploration unfold” (Greenberg et al., 1993, p. 23). Therapists recognized the deep connection between the person’s experiencing and awareness (Csikszentmihalyi, 1990; Gilligan, 1990; Greenberg, 1993; Jung, 1933; Rogers, 1980; Wilber, 1998). Anastassios Stalikas & Marilyn Fitzpatrick (1996) recognized that emotionality can be very therapeutic from both external expression and internal impression. “Because of the interrelatedness of all things, the physical body can be seen as a reflection of the mind” (Johanson & Kurtz, 1991, p. 51). Satir’s et al.,
(1991) experiential exercises opened the way for a person’s intellect to connect with and to experience the body and a deeper spiritual core. Satir strongly highlighted the process of the internal world through creating an experiential and therapeutic environment.

**Awareness**

A person’s life experiences are absorbed into conscious and unconscious realms. It is through lived experience that a person experiences conscious awareness. Awareness is of utmost importance because, “consciousness is the only access human beings have to the world” (Van Manen, 1990, p. 9). Satir fostered a climate of awareness for the individuals within the families with whom she worked. Sheldon Kramer (1995) pointed out that Satir had the ability to foster self awareness and acceptance within her clients. Satir acted as an observer for subtle interactions between family members and would voice her observations, thoughts, and curiosity about family dynamics. Through these observations and process questions, clients could gain new awarenesses and insights into unconscious behaviors and interactions. Satir also had a heightened observational awareness for her own self in relationship to her own family of origin, self, and with her clients’ families. Satir believed that human experience included the senses of seeing, feeling, hearing, touching and that this was the route to awareness. Satir believed that humans go through four stages of birth, “First birth is when the egg and the sperm come together, because that’s when some new things can happen. Second birth is when we pop out of the womb. And the third birth is when we become our own decision-makers. And then I think that there’s a fourth one when we join our consciousness” (Satir & Banmen, 1983, p. 115).

The person must be oriented, “toward looking before judging, and clearing a space within ourselves so that we can actually see what is before us and in us” (Moustakas, 1988, p. 41). Clark Moustakas also suggested that to really know is, “to immerse myself completely in
what is there before me, to look, see, listen, hear, touch, from many angles and perspectives....I must take time in my own conscious awareness, thought, and presence to reflect on all that I have perceived and experienced - to know again and again the wonder of the ways of life, things, and people, just let them be as they appear before me” (Moustakas, 1988, p. 44). Maslow (1971) referred to self awareness as ‘instinctoid’ and part of the individuals’ biological makeup.

Maslow also shared Satir’s views on the physical, sensory, and intuitive world as a means to gain awareness. “Self-actualizing people are so much more astute in their perception of people, in their penetrating to the core of essence of another person” (Maslow, 1968, p.91). Humanistic therapists have included awareness as an important element in growth and development of the person. Rogers (1961) saw awareness as the way in which a person experiences the human organism; that it is through the experiences that personhood becomes known. Through self awareness the person would be able to explore and discover his or her identity and personality. “Things enter conscious awareness and recede in consciousness, a constant process as a whole brings us back not only to things themselves, but to ourselves” (Moustakas, 1988, p. 86).

Existential and person centered therapy have promoted the importance of awareness on our ability to fully experience life (Bugental, 1965; Corey, 1991; Czikszentmihalyi, 1990; Rogers, 1961). Awareness is a subjective experience and phenomenology is a method to discover this process of awareness within one’s life experience. Kegan (1982) has written, “there is...no feeling, no experience, no thought, no perception, independent of a meaning-making context in which it becomes a feeling, an experience, a thought, a perception, because we are the meaning-making context” (p. 14). Polkinghorne (1989) believed that openness to experience will contribute to the person’s awareness in the world and that we can only be conscious of our own lived experiences. When one becomes aware of the self, there is a conscious connection that
occurs within the self and with the other person (Kramer, 1995; Rogers, 1961). Awareness is a state that empowers the person to become responsible and involved with self and others (Satir, 1975). Rogers (1961) spoke about the importance of awareness in order to experience our self. Maslow (1971) stressed the need for an individual to know his or her likes and dislikes so as to become conscious of one’s self. Ornish (1998) suggested that awareness is the first step towards real healing in patients. Awareness of self means, “that I must first be attuned to my own being, thinking, and choosing before I relate to others’ thoughts, understandings and judgements. I must arrive at my own sense of the nature and meaning of something, make my own decision regarding its truth and value before I consider the point of view of others” (Moustakas, 1988, p.42).

Consciousness is awareness which is the phenomena to be brought to one’s attention for as, “I return to whatever is there in memory, perception, judgement, feeling, whatever is actually there; and, whatever manifests itself in my conscious presence is actually there” (Moustakas, 1988, p.77). To be alive is to have access to awareness and, “lived experience is the breathing of meaning. In the flow of life, consciousness breathes meaning in a to and fro movement: a constant heaving between the inner and the outer, made concrete” (Van Manen, 1990, p. 59). Awareness is developed through using all of one’s senses to see, smell, hear, feel, taste and touch (Bandler & Grinder, 1978; Bugental, 1965; Satir, 1988). Satir believed that, “there is this relationship between the internal awareness and external manifestation” (Satir & Banmen, 1983, p. 122). Prochaska & DiClemente (1984) suggested that to raise awareness is the most common way that therapists use to initiate the process of change.

Jamie Keshet (1997) talked about personal knowing which is developed through clarity in intuition and finding meaning from one’s life experiences. Rogers (1980) suggested that
heightened awareness contributes to the options of having more informed choices. Frankl (1968) believed that a desire for freedom enables a person to make a choices on how he or she views any situation or circumstance. Evie McClintock (1999) wrote that, "Clarity of vision in terms of what is desired can act as the catalyst from bringing it about" (p. 108).

**Reflection**

It is necessary that, "we experience things that exist from the vantage point of self-awareness, self-reflection, and self-knowledge. If our feelings were truly unconscious, then they would have no meaning. It is only by being present in consciousness that they gain meaning, and to be able to access these meanings it is necessary to be able to reflect cognitively upon them" (Williams & Irving, 1996, p. 223). Van Manen (1990) has suggested that reflection looks back at lived experience that has already occurred. Through reflection a person becomes more aware of his or her experience and is able to know of one’s experience. "Reflection is the opposite of speculation, since it dwells upon and stays with the experience. Reflection brings that which was only lived to the level of the known" (Karlsson, 1993, p. 52). Peter Rober (1999) has suggested that the therapist’s inner conversation occurs between two different parts, the self of the therapist and the therapist role. This inner conversation is a result of reflection and meaning within the person’s internal phenomenal experience, and impacts on external interaction. As Wilber (1998) has written, “It is a recognition, not a cognition. It’s like peering into the window of a department store and seeing a vague figure staring back at you. You let the figure come into focus, and with a shock realize that it’s your own reflection in the window. The entire world, according to these traditions, is nothing but the reflection of your own Self, reflected in the mirror of your own awareness” (p. 134).

John Welwood (1996) has suggested that it is through reflection that a person is able to
observe one's self and to gain consciousness, understanding and meaning. "Like waves on the ocean, thoughts are not separate from awareness. They are the radiant clarity of awareness in motion. In remaining awake in the middle of thoughts - and recognizing them as the luminous energy of awareness - the practitioner maintains presence and can rest within their moments" (Welwood, 1996, p. 124). James Keller & Layne Prest (1993) have encouraged observation and awareness in order to know one's perceptions. Marshall Fine (1992) has suggested that without the ability to observe oneself, the therapist will not be able to discern his or her own personal biases from the client's situation. Some therapists (Andolfi, 1993; Banmen, 1997; Cooklin, 1994; Haber, 1990; McClintock, 1999) have stressed the importance of monitoring one's own self by increasing their awareness as a therapist and as a person. "Thinking in the course of a session and in the presence of clients involves a division of the therapist's consciousness: Part of the therapist's attention follows what is going on in session, another part observes the therapist's own reactions, while yet another part pulls back into an inner space and reflects....Establishing this thinking space has been a major challenge in my practice, and I believe that it is a challenge for many therapists" (McClintock, 1999, p. 155). Having awareness of one's self with all the seven components of the Personal Iceberg Metaphor can give the person crucial information in regards to how he or she interacts with his or her world. The Personal Iceberg Metaphor provides a structure that can guide the person while he or she is involved in self reflection.

**Congruence**

One of Satir's (1972) key concepts was the idea that a healthy person would be interacting with the world from a position of congruence. Satir identified congruence as a healthy way of being when a person is able to honestly connect with the self, other and context. Congruence is the foundation for living in harmony within oneself and with others. Congruence
is one of the four therapeutic goals for therapy within the Satir Model (1991). Satir believed that if a person was congruent, then he or she would be able to freely express themselves verbally and non-verbally from a place of truth. As Baldwin (1983) suggested, “A congruent person is in touch with his feelings, regardless of what they are. He does not judge them, does not criticize himself for having them, just views them as a thermometer of his inner condition at the moment. By acknowledging what is there, the therapist is in a position to use himself freely; he is better able to see, hear, and make decisions without being encumbered by an inner dialogue” (Baldwin & Satir, 1983, p. 231). When a person is in a stressful situation, how they cope is a significant concept in the Satir Model (1991). When one is congruent, then, there is no need to use a coping stance of placating, blaming, being super reasonable or irrelevance (Satir, 1988). Satir would use process to help her clients to become more congruent which would in turn positively impact on relationships (Banmen, 1986). Satir had shared that, “I proceed from the theory that my therapeutic job is to expand, redirect, and reshape individuals’ ways of coping with each other and themselves so they can solve their own problems in more healthy and relevant ways. Problems are not the problem; coping is the problem” (Baldwin & Satir, 1983, p. 156).

Therapists have stressed that when a therapist is congruent then the therapeutic relationship with the client is honest and will support healthy growth (Bergman, 1990; Greenberg et al., 1993; Rogers, 1980; Satir, 1988) “The first element could be called genuineness, realness, or congruence. The more the therapist is himself or herself in the relationship, putting up no professional front or person facade, the greater is the likelihood that the client will change and grow in a constructive manner” (Rogers, 1980, p. 115).

Integration is developed as the individual becomes more congruent as a person and as a therapist. A congruent person would be in closer unison within his or her own being and inner
self. This would open the doors for the person to strengthen connection with Self: I am. When a person is in touch with their Self: I am, then there is more freedom to take risks and to live with courage in order to fulfill these yearnings (Kramer, 1995). Maslow (1971) promoted self actualization and ‘being’, and it is when a person becomes congruent that these realities upon which he wrote would be able to blossom. Congruence was a concept that Rogers (1961) also highlighted as an important step in a healthy direction for the person. When a therapist has achieved Satir’s four goals of having high self esteem, being able to make choices, taking on responsibility, and acting congruently (Satir et al., 1991); then the process of possibility, true contentment and inner peace can take place.

Congruent communication is direct while incongruence is not direct at all which can lead to misunderstanding and conflicting relationships (Satir, 1964). “Incongruence manifests itself by a discrepancy between the verbal and the nonverbal message. The therapist needs to monitor closely the subtle external modalities such as changes in voice tone, skin coloration, respiration, facial expression, posture, and gesture” (Baldwin & Satir, 1983, p. 201). Bandler & Grinder (1976) believed that the therapist can learn to notice incongruent communication through visual, auditory and kinesthetic processing. Rogers (1961) also firmly believed in the importance of helping a person move from an incongruent state to a congruent state of being.

Acceptance And Understanding

Acceptance is an attitude and way of being which is a crucial prerequisite to facilitating change and is supported by numerous therapists (Greenberg, 1993; McClintock, 1999; Safran & Muran, 1998; Rogers, 1980; Satir et al., 1991; Welwood, 1996). Rogers (1980) has stated that, “As the client finds the therapist listening acceptantly to her feelings, she becomes able to listen acceptantly to herself – to hear and accept the anger, the fear, the tenderness, the courage that is
being experienced. As the client finds the therapist prizing and valuing even the hidden and
awful aspects which have been expressed, she experiences a prizing and liking of herself. As the
therapist is experienced as being real, the client is able to drop facades, to more openly be the
experiencing within” (pp. 11-12). Frankl (1997) has believed that love is the key ingredient
which enables the therapist to truly accept the essence of another person. Greenberg (1993) and
McClintock (1999) have both acknowledged that acceptance fosters the letting go of criticism
and negative evaluations of oneself. Johanson & Kurtz (1991) noted that when clients sense
judgment by the therapist, then they will shut down and become defensive within the counselling
relationship. Rogers (1980) has suggested that when a person feels accepted, then he or she is
freed up to internally grow towards a healthier direction.

Empathic understanding has been one of Rogers (1980) key concepts for creating a
trusting therapeutic relationship, and various therapists also have agreed (Baldwin & Satir, 1983;
Czikszentmihalyi, 1990; Greenberg, 1993; McClintock, 1999). Carl Jung (1933) suggested that
understanding is a very personal and subjective experience. Wilber (1996) acknowledged the
depths of human experience and conveyed, “My life includes a deeply subjective component that
I must come to understand and interpret to myself. It is not just surfaces; it has depths. And
while surfaces can be seen, depths must be interpreted. And the more adequately I can interpret
my own depths, then the more transparent my life will become to me. The more clearly I can see
and understand it. The less it baffles me, perplexes me, pains me in its opaqueness” (p. 93).
McClintock (1999) has pointed out that paying attention to what is happening in the therapeutic
relationship, enables the therapist to gain more understanding because without this
understanding, we reduce our ability to focus. Jeanne Watson & Greenberg (1998) spoke of the
importance that the therapist rely on his or her own inner sense to filter information and process
what could be occurring during a therapy session in order to develop understanding. “Knowledge as understanding is geistig - a matter of the depth of the soul, spirit, embodied knowing and being” (Van Manen, 1990, p. 14).

Use Of Self In Therapy

The therapist’s use of self is a concept that has been recognized as a significant aspect of therapy (Satir & Baldwin, 1983). Satir really stressed the huge significance of the use of self and she believed that, “using oneself as a therapist is an awesome task....I focus in depth on the personhood of the therapist. We are people dealing with people” (Baldwin & Satir, 1983, p. 227). By becoming aware of his or her self in various contexts, the therapist will have access to more creative and flexible ways in which to genuinely connect with clients (Haber, 1994; Satir et al., 1991). How the person sees him or her self, will strongly effect his or her presence as a therapist. If the therapist has become aware of certain aspects of how he or she operates in his or her own life, this awareness will empower the therapist to become more effective (Andolfi, Ellenwood & Wendt, 1993; Baldwin, 1983). “While therapists facilitate and enhance patients’ ability and need to grow, they should at the same time be aware that they have the same ability and need” (Satir, 1983, p. 21). Numerous therapists (Andolfi et al., 1993; Coale, 1999; Framo, 1996; Kramer, 1995; Nerin, 1986; Satir et al., 1991) have voiced their recommendations that the use of self as therapist is a critical element or main tool in the therapeutic relationship. Tina Timm & Adrian Blow (1999) have suggested that many new therapists are not aware of their many strengths and resources which they can access. Timm & Blow have mentioned that therapists must deal with their own issues in order to have the courage to challenge clients to move through their difficulties. Rogers (1961) stressed the importance for the self of the therapist to be empathetic, congruence and understanding with clients. There has been strong
support for the need of a person to be in touch with his or her self (Andolfi et al., 1993; Aponte, 1994; Cooklin, 1994; Haber, 1990; Haber, 1994). They have promoted the awareness of self in order to access one's abilities with others. Satir (1976, 1983) voiced that the therapist is the key instrument in affecting change within families and that the therapist must be willing to display his or her human qualities. Banmen (1986) and Ken Israelstam (1988) both suggested that the therapist is the conduit for trust, acceptance, and connection to occur in the therapeutic relationship. Mahrer has suggested that the therapist merges into experiencing with the client (West, 1998, p. 170).

Russell Haber (1994) pointed out the finesse of these two roles in 'being' with the client as a person and interacting as the therapist. In response to his or her clients, the therapist must not allow his or her unfinished business from the family of origin get in the way of being present for his or her client (Haber, 1994). If he or she is reminded of a familiar unresolved personal situation, it is imperative to closely monitor one's own reactions and interventions (Fine, 1992). Rober (1999) has discussed that therapists' inner conversations and self development includes intuitive inspiration, courage and the ability to observe oneself. Maurizio Andolfi, Audrey Ellenwood & Robert Wendt (1993) have highlighted the importance of accessing the therapist's internal self through trust, creativity and risk-taking. Andolfi et al. (1993) also encouraged process and use of self by stating, "The beginning therapist must also learn how to use the self in order to experience the family, the family process, and the therapeutic process" (p. 303). Zeddies (1999) has suggested it is a challenging skill for the therapist to understand his or her own internal processes, while at the same time also being aware of the impact of his or her ongoing interactions with the client. Zeddies has mentioned that unless the therapist is open and willing to be deeply and emotionally present when the client is experiencing intense vulnerable
emotions, then he or she will limit the therapeutic relationship and client’s healing. “I come to the somewhat uncomfortable conclusion that the more psychologically mature and integrated the therapist is, the more helpful is the relationship that he or she provides. This puts a heavy demand on the therapist as a person” (Rogers, 1980, p. 148).

“Amid these changes is the growing conviction that human beings must evolve a new consciousness that places a high value on being human, that leads toward cooperation, that enables positive conflict resolution and that recognizes our spiritual foundations. Can we accept as a given that the self of the therapist is an essential factor in the therapeutic process? If this turns out to be true, it will alter our way of teaching therapists as well as treating patients” (Satir, 1983, p. 25).

Training Of Therapists

There are numerous therapists (Andolfi et al., 1993; Baldwin, 1983; Fine, 1992; Haber, 1990; Kane, 1996; McClintock, 1999; Real, 1990) who have promoted the training of therapists in the use of self. Therapist training programs have been especially developed with the inclusion of the therapist’s use of self (Aponte & Winter, 1983; Banmen, 1997; Duhl, 1983, Framo, 1991). The awareness of self is an critical element in the ongoing professional and personal development of the therapist (Aponte, 1994; Carlson & Erickson, 1999; Fine, 1992; Haber, 1994). The focus will be on the person and therapist because these aspects greatly influence what happens between the therapist and their client (Andolfi et al., 1993; Kramer, 1995; Satir et al., 1991). Personal development is a very important part of therapist trainees’ growth process.

Framo (1982) could not comprehend how a person could be a competent therapist without looking at one’s own self. Framo also supported that marriage and family therapists learn to interact with the whole person especially by considering all their human complexities.
While Framo (1991) has recognized that therapist trainees are often encouraged by some therapist trainers to seek individual therapy and he preferred that trainees seek personal family therapy. Framo suggested that having a personal family therapy experience will give a much deeper insight into the actual family therapy process. Framo (1991) also believed that personal growth of the therapist more significantly impacts the competence of the therapist than the focusing on mainly therapeutic skill development.

Harry Aponte (1994) believed that his person/practice model helped to strengthen healthy therapeutic boundaries between therapist and client. It is the power of human connection and personal contact that is essential for effectiveness. If the therapist is able to accept his or her own self because of the experience of personal acceptance from others; then he or she will be more available and accepting with clients (Anderson & Worthen, 1997). Self esteem and self worth are both closely interconnected with how we see and accept our own selves (Satir et al., 1991). Thomas Carlson & Martin Erickson (1999) have supported the need for therapist trainees to explore their values and beliefs in order to be accountable to themselves and their clients. Carlson & Erickson believed that values exploration will enable the therapist to integrate theory into their own personhood. Carlson & Erickson (1999) have said that, "for a theory of change to become personal, it is important for therapists to use language that helps them integrate their theoretical ideas into their personal belief system...the personal theory of change activity can become much more meaningful to therapists, and the process may spur a much more rich description of each person’s whole 'being' as a therapist" (p. 66). Zeddies (1999) has acknowledged the complex and challenging aspect of integrating theory and technique into one’s own personal responsiveness as a therapist.

Greenberg & Rhonda Goldman (1988) have suggested that experiential therapy training
will enable therapists to really have a personal inner experience of the change process. Mahrer (1983) suggested that in order to facilitate experiential therapy, “the therapist should use the method herself... This can be accomplished by being a patient herself in experiential psychotherapy, by undergoing experiential self-change, and by undertaking special training programs” (p. 221). So for a therapist to actually have an inner experience will give in depth understanding of the process that occurs, and this will contribute to personal knowledge when encouraging their client to also experience. David Keith, Gary Connell & Carl Whitaker (1992) encouraged experiential process and they suggested that, “no one can teach someone else how to be a family therapist, the process must be learned” (p. 104).

Satir (1975) warned that it was important not to be working out our own personal issues at the expense of our clients. There has been debate (Aponte, 1994; Israelstam, 1988) over training programs that focus on therapists in regards to dual relationships, yet both Aponte (1994) and Israelstam (1988) have concluded that the benefits outweigh the concerns. Connie Kane (1996) wrote, “I am convinced that the need for marriage and family counselling trainees to examine their own families of origin outweighs any disadvantages of including this work as part of a course” (p. 486). Kane (1996) suggested an alternative to incorporating family of origin exploration into training by encouraging personal therapists to facilitate the trainee’s growth as opposed to the instructor who is in a position of evaluation. Kane (1996) thought that as long as the exploration is voluntary and that confidentiality issues are addressed, then it seemed to be more acceptable for programs to explore family of origin and personal histories. Framo (1996), Kane (1996), and Satir (1983) strongly highlighted the significant impact that the family of origin has on the person. Timm & Blow (1999) have encouraged supervisors to enhance their therapist trainees’ abilities by reframing the trainees’ past family of origin weaknesses into
present strengths. Though helping trainees to gain new insights into themselves will build their sense of competency which will support their future client's competencies (Timm & Blow, 1999). Framo (1996) noticed that very few academic university settings offer marriage and family therapy training programs.

Israelstam (1988) felt that it was advantageous for therapists to look directly at their own personal backgrounds for exploration in professional development training. Israelstam noted the importance of having opportunity to practice on others, to gain empathy by understanding one's own experiences and having the space to creatively practice. Through professional development the therapist is able to learn and practice new skills that may be incorporated into his or her counselling repertoire. As the therapist is able to observe his or her therapeutic skills and is able to receive feedback from other therapist participants, then he or she will be able to refine his or her style (Cooklin, 1994). Maslow mentioned that, "training in aesthetic perceiving and creating could be a very desirable aspect of clinical training" (Maslow, 1968, p. 91). Satir (1975) felt it to be extremely important that the person be centered, or congruent and know about his or her own self. There has been encouragement for the movement toward congruence for all therapists in training and in practice (Haber, 1990; Kramer, 1995; Rogers, 1961; Satir et al., 1991).

Jay Haley (1996) noted that assumptions have been made in the past that if a person undertook their own personal therapy, then he or she would become an effective therapist. He disagreed with this outlook and has suggested that therapeutic skill development is more important than a therapist's undertaking of personal therapy. Haley (1996) has also warned that academic accomplishments do not ensure a person's ability or suitability to become an effective therapist. As Haley (1996) pointed out, "It has been demonstrated that trainees with only a high school education can become expert therapists with outcomes equal to those of therapists with
graduate degrees" (p. 37). The therapist's human quality and ability to connect over academic ability has been recognized as being crucially important. "The more I trained therapists, the clearer it became that the most important quality in a therapist was the capacity for unconditional presence - which, oddly enough, is rarely mentioned or taught in graduate school. (Welwood, 1996, p. 120).

Training programs could have facilitated a person's discomfort in learning new and unfamiliar skills while amongst peers (Nel, 1996). Some therapist trainees may be reluctant to risk exposure of their vulnerabilities during the training program. Unfortunately they would have limited their own deeper understanding and experience of the therapeutic process if they chose to explore surface issues. "The new trainees are likely to expect that the trainer will teach them how to become therapists without undergoing any personal changes" (Nel, 1996, p. 38). Michael Kerr (1991) has suggested that therapist trainees who are not able to see their own reactions or issues will have the most difficulty during the training process. Kerr recognized that the trainees may say one thing, but act in a different way showing their incongruence and limited awareness of self.

Even though there have been recommendations for therapists in training to explore their own selves (Whitaker & Keith, 1991), there can be critical judgement for students who do seek personal therapy. "In an academic setting, students may fear that receiving treatment could raise questions among faculty and peers about their emotional stability and appropriateness for the profession" (Holsman et al., 1996, p. 98). So therapists in training could fear judgment from fellow students on whether they are suited or healthy enough to become therapists. Helen Coale (1998) believed that it is important that we are honest about our own psychological vulnerabilities as a therapist, which she identified as the 'wounded healer'. Coale (1998) went
on to suggest that, "As it stands now, most therapists are fearful of admitting their vulnerabilities to clients, colleagues, and often, even to family and friends, out of their need to preserve their image as competent and unimpaired" (p. 219). Whitaker & Keith (1991) believed that persons who have had a significant experiential crisis that involves self exploration, would strongly benefit from this experience if they do become a therapist. Whitaker & Keith did not see personal crisis as a negative experience or label, but as an opportunity for positive growth. "Each trainee is a unique teaching problem, but a few generalizations can be made. Beginners face a dilemma: They wish to look like they know what they're doing, but they have to concede that there's a lot they don't know in order to learn. Experienced therapists have the same dilemma in a more extreme form: They don't want to be treated as novices, but inasmuch as they are learning a new approach, they are novices. They are tempted to show off their knowledge but much of that knowledge is incorrect in this new approach and their views likely to be corrected" (Haley, 1996, p. 167).

"The training of therapists appears to be based on the belief that the practice of therapy involves the application of scientific theories and empirically validated techniques to the solution of clients' problems. Yet, when I observed or read the work of skilled therapists like Virginia Satir, Milton Erickson, Cloe Madanes, Salvador Minuchin, I saw much in the way they practiced that could not be predicted or explained by their theories" (McClintock, 1999, p. 4). McClintock (1999) continued on to say, "They [Erickson, Satir, Madanes] acted out of complex models of the world that they could not accurately describe. Much of their know-how was unconscious and came to life through their actions. Their theories seemed to be after-the-fact explanations of their behavior in the therapy space" (p. 6).

Therapists undergo a change process while training with Satir's systemic brief therapy
program and which will be reviewed: (1) status quo; the skills or knowledge that the trainee is already familiar with, (2) foreign element; the new concepts of the Personal Iceberg Metaphor, (3) chaos; the period where the trainee is moving away from their familiar status quo and trying to comprehend the Personal Iceberg Metaphor, new concepts and observations, (4) integration; the trainee is beginning to integrate new learnings of the Personal Iceberg Metaphor and starts to change, (5) practice; the new integration is strengthened through practice of the Personal Iceberg Metaphor and (6) new status quo; the trainee has integrated in such a way, that there is now a new status quo, where the Personal Iceberg Metaphor becomes integrated.

Therapists in training initially conceptualized the Personal Iceberg Metaphor within their cognitive experience. After various attempts to use it with other students and by having received ongoing observational feedback; the therapist might be able to internalize the Iceberg into his or her own being (Banmen, 1997). Banmen (1986) recommended that Satir training be conducted over a longer period of time in order for therapists to effectively integrate the Satir concepts as a therapist. He noted that Satir had shared numerous interventions in her training programs in the past, but that there was not enough time to practice and integrate her ideas and techniques (Banmen, 1986). Satir’s systemic brief therapy training has aspired to create a safe place for therapists to become more knowledgeable about their own selves. This training offered by Banmen (1997) has incorporated numerous opportunities for fellow therapists to share positive observational feedback and to facilitate the therapist’s self observation while in working triads. Upon sharing supportive feedback and repeated anchoring; the practicing therapist, voluntary client, and observational supervisor would all heighten their awarenesses of themselves while in each role capacity. Banmen (1997) has challenged therapist trainees to continually monitor their own selves in relationship to self, others, processes, and interactions. From this valuable
feedback, access to using the Personal Iceberg Metaphor then could eventually become an automatic, effortless, and creative pathway to the inner world of experience.

**Research Into Family Therapy And Training**

“Couple and family therapy research (CFTR) has had little, if any, impact on the practice of most couple and family therapists. Because of a variety of factors, most CFTR is too experience distant – it does not relate to therapists’ experience of doing therapy or provide meaningful information that can affect what they do with particular clients over the course of therapy” (Pinsof & Wynne, 2000, p. 1). William Pinsof & Lyman Wynne (2000) have encouraged research to broaden the knowledge of the couple and family therapy field and in fact suggested, “If CFTR is to influence practice, the best place to start is with an analysis of the phenomenological experience of doing couple and family therapy” (p. 4). The importance of process research that informs the field about the process of therapists towards effectiveness with clients is highly recommended (Hawley, Bailey & Pennick, 2000; Pinsof & Wynne, 2000; Street, 1997). Pinsof & Wynne (2000) have strongly encouraged the importance of developing theories that help therapists in the process of relevant therapeutic interventions, interestingly they both promoted the same idea over twelve years ago (Pinsof, 1988; Wynne, 1988). Some therapists have acknowledged that most current family therapy research has continued to focus on the effectiveness of the therapist and outcome of the therapy (Alberts & Edelstein, 1990; Hawley & Geske, 2000; Pinsof & Wynne, 2000).

Dale Hawley & Steve Geske (2000) are concerned that family therapy researchers have not taken Wynne’s (1988) recommendations to produce research that is closer related to the actual process of therapists. Hawley & Geske noted that the interplay between theory and therapeutic process had not been studied by the family therapy research that has been conducted.
Hawley & Geske also suggested that research has not gathered information, “on the effect of a trainee’s life experiences on their training and therapy process and vice versa” (Hawley & Geske, 2000, p. 39). There has been recognition of the lack of research on the process that therapists go through while in family therapy training programs (Deacon & Piercy, 2000; Pinsof, 1988; Reiss, 1988; Street, 1997; Wynne, 1988). While Liddle (1991), cited in Street (1997) acknowledged the gap between what researchers investigate and therapeutic practice, Liddle also realized that many therapists also don’t seem to be aware of research that would useful to their practice. Eddie Street (1997) believed that qualitative research is needed that gains information into the process of how therapists integrate therapeutic models. Street also believed that family therapy training should also bring dialogue and reflection that focuses on future therapeutic research. According to Sharon Deacon & Fred Piercy (2000), qualitative research would surface important information for how therapist trainees learn as, “we need to hear more from one group of neglected ‘experts’ – family therapy trainees” (p. 40). Street (1997) encouraged researchers to look at the process of transition and impact of training exercises as a person moves from trainee to therapist. Street has also supported the notion that therapy trainers become more involved in initiating therapy trainee research which looks at the process of effective therapy training.

Pipher (1996) noted that the therapeutic profession has unfortunately focused on weaknesses and pathology instead of strengths and resilience. Pipher warned of the dangers of pathologizing the family unit as being ‘bad’, because we then discourage reconnection with families and hinder our universal needs for caring, love and support. Family therapy research needs to focus more on developing more nurturing, positive and healthy ways of healing family disharmony and transforming alienation.
Spirituality In Therapy

For the purpose of this study, spirituality is not referred to in a religious sense. Spirituality is a phenomenological experience between a person and the Divine, it does not necessarily have ties to religion (Miller & Thoresen, 1999). Religion is often identified with an organized community which promotes a connection to the Divine. Spirituality can bring a sense of meaning, purpose and connection into a person’s life. A person can experience a spiritual, sacred moment in private, with nature and amongst others outside of a religious setting. As Satir pointed out, “Twenty years ago I was very careful to avoid references to the soul because that was in the realm or organized religion and had no place in the ‘science’ of psychotherapy. Now I think, perhaps, that if religion had really worked, psychiatry might never have been born. I now see the human soul manifesting itself differently. For me, the feeling of the soul is reflected in how we value ourselves as human beings, how we treat our bodies and our emotions and animal and plant life around us” (Baldwin & Satir, 1983, p. 230).

John Rowan (1993) suggested that we must query any obstacles or challenges that prevent people from connecting with the Divine, and that it is important to recognize and accept our spiritual roots. William West (1998) had suggested that the therapeutic space is sacred and, “that therapy is essentially a spiritual process” (p. 158).

Gerard Connors, Radka Toscova & Scott Tonigan (1999) have stressed the significance of serenity and how a person benefits from tranquility, detachment and compassion. Connors et al. (1999) also recognized the serene person has access to an inner haven of peacefulness and trust. Benson (1996) suggested that humans are ‘wired for God’ and as he pondered this idea, he said, “spiritual beliefs are the most powerful...felt like a truth that had always existed inside of me and inside of humankind to which I had suddenly gained conscious access” (p. 197). Benson
also acknowledged that increased research has shown the benefits that faith has on lowering premature death rates, reducing illness and increasing wellness.

West (1998) thought it was interesting that many well known therapists such as Jung, Rogers, Rowan became more interested in spirituality as they aged. Near the end of his life, Rogers (1980) said, “Our experiences in therapy...involve the transcendent, the indescribable, the spiritual. I am compelled to believe that I, like many others, have under-estimated the importance of this mystical, spiritual dimension” (Rowan, 1993, p. 159). Bateson (1978) became interested in defining ‘the sacred’, and suggested that the sacred may be found within symbols and religious metaphors. Only in recent years has the marriage and family therapy field suggested that spirituality and therapy are compatible and interrelated. There are now some articles and workshops that have explored this area as it has been a neglected subject in the past (Prest & Keller, 1993). According to Douglas Anderson and Dan Worthen (1997), the American Association for Marriage and Family Therapy (AAMFT) have sponsored an increasing number of workshops for marriage and family therapists that explore the importance of spirituality and therapy. This has been in response to the increased interest within the profession on how to integrate spirituality into practice. Currently to address this issue, The American Psychological Association published a recent book called, “Spirituality in Treatment” edited by William Miller (1999).

Prest and Keller (1993) believed that the spiritual self of the therapist is always omnipresent within every therapeutic session. Prest & Keller have suggested that the field of therapy had separated therapy from spirituality in the past, mainly because spirituality was very hard to research for credibility sake, and because only the realm of religion had recognition and subtle rights to service this area. Miller & Carl Thoresen (1999) have also noted that traditional
psychology had been wary and judged spirituality as not being important for the therapeutic process. Stanislav Grof and Christina Grof (1989) viewed some circumstances of unusual mental experiences, where spiritual emergence was occurring as, “crises of the evolution of consciousness, or ‘spiritual emergencies’” (pp. 2-3). Connors et al. (1999) noted that spirituality is seldom mentioned in therapy texts, but they mentioned that the, “fourth edition of the Diagnostic and Statistical Manual of Mental Disorder (American Psychiatric Association, 1994), however, did include for the first time ‘religious or spiritual problem’ among its V codes” (p. 256). However the DSM IV was expert based, pathology focused (Coale, 1998) and had not explored a person’s innate spiritual nature and recommendations for spirituality in treatment. According to Anderson and Worthen (1997), religion had been the standard external practice that was the result of a personal and intimate internal process. They also suggested that there are vast benefits to the client if the therapist is connected to his or her spiritual self. Anderson & Worthen also pointed out that therapies have traditionally dealt with three dimensions of time, space, and story; now the spiritual aspect has opened up the realm of a fourth dimension. There has been acknowledgment that people have gained inner strength and have had a sense of life direction because of their spiritual relationship (Miller & Thoresen, 1999).

Anderson and Worthen (1997), Kramer (1995), Prest and Keller (1993) pointed out the lack of literature regarding spirituality and therapy within the marriage and therapy field. Anderson & Worthen (1997) noted that in 1992, a review of 3,615 family therapy journal articles had only 1.3% articles that addressed spirituality and therapy. Anderson and Worthen (1997) cautioned that there could be possible misuses of the spirituality concept, and that the field of marriage and family therapy will need to be aware of potential problems in future practice. Cynthia Chandler, Janice Holden & Cheryl Kolander (1992) encouraged more clarity
and development in the spiritual wellness area, and they believed that it would be irresponsible for therapists to ignore spiritual wellness out of their own ignorance or fears. West (1998) believed that it would be unethical for a therapist to ignore the spiritual realm, especially if spirituality was an important aspect for their client. West warned that clients would know whether the therapist was receptive to explore spirituality, and if the therapist was uncomfortable, then the client would not bring up the role of spirituality in their life, or would find a therapist who was more open to spiritual exploration. West (1998) did not have an expectation that all therapists would embrace human spiritual nature nor personally develop their own relationship to spirituality, in spite of increasing numbers of people who have reportedly had spiritual experiences.

Rowan (1993) believed that cognitive therapy has completely ignored the existence of spirituality. Au-Deane Cowley (1999) has suggested that theory that addresses the spiritual dimension within marriage and family therapy is almost non existent. Cowley (1999) stated there are hundreds of models and therapeutic beliefs regarding marriage and family therapy, yet these models neglect to deal directly with the spiritual aspect. While Cowley has acknowledged transpersonal theory for exploring the spiritual dimension, she has noted that there has been a lack of specific therapeutic family interventions which deal with spirituality. Kramer (1995) also noted that spirituality has been ignored by the writings of family systems theorists. Miller & Thoresen (1999) have pointed out that it is presently rare for spirituality to be incorporated into therapy training. Satir conveyed faith, love and hope during her training of therapists and she, "saw training as a process of enlightenment" (Brothers, 1998, p. 12). Connors et al. (1999) have stressed that, "What matters most is to prepare future psychotherapists to work in a competent, professional, and ethical manner with clients who vary greatly in spirituality" (p. 261). So this
would mean the importance of therapy instructors to have also explored their spiritual nature in order to teach spirituality in therapy. As West (1998) reported that one therapist trainee said, “I’m careful who I talk to about spirituality, even my supervisor” (p. 171). This comment had shown how cautious and guarded even therapist trainees could become if they do not sense their therapy instructor’s receptivity to spirituality.

There are also numerous articles (Andolfi, 1993; Anderson & Worthen, 1997; Aponte, 1994; Framo, 1996; Kramer, 1995; Satir et al., 1991; Small, 1992) which have supported the concept of bringing in the spiritual dimension into our training programs for therapists. Feltham (1999) mentioned that humans are experiencing spiritual poverty, a condition which therapists must help to transform. People have turned to spirituality to deal with violent events such as the Taber, Alberta and Littleton, Colorado adolescent shooting tragedies, and therapists must be ready to offer competent support. Aponte stated that, “the new frontier in therapy is spirituality. We’re living in a society that has lost a lot of its value as a community, a lot of its traditional ties to formal religion, and people facing their problems today are very often facing them without the spiritual resources that people in the past took for granted” (Family Therapy News, 1999, p. 13).

**Summary**

This review of the literature has surfaced many different theories and important ideas about the change process. Various theorists have focused specifically on and written about certain areas of expertise regarding therapeutic change. Some theorists have studied behavioural change, others mainly explored feelings for change, while other theorists centered on cognitive change and yet others concentrated on experiential change. The potent and unique aspect of the Personal Iceberg Metaphor and the Satir Model (Satir et al., 1991) is how each of these different areas of therapeutic thought are embraced and considered to be crucial elements for effective
therapy. The accepting inclusivity of the Satir Model for many separate areas of philosophy and psychology has shown a comprehensive integration of various parts of the therapeutic process. Virginia Satir has displayed a therapeutic wisdom that is open, loving, and welcoming. Through this complete and whole integration of therapeutic knowledge, Satir’s systemic brief therapy training will significantly contribute to the future healthy development of therapists.

The Personal Iceberg Metaphor has given the therapeutic world an engaging systemic format in which therapists will be able to touch the spiritual core of the person. The lived experience of therapists with the Personal Iceberg Metaphor has most effectively discovered valid information through a phenomenological method. The Personal Iceberg Metaphor takes into account the external world, yet the main focus has been directed towards the inner world of both the therapist and the client. The inner world of a person is a both a phenomenological and a subjective experience. The various aspects of self have crucial significance in how the therapist has experienced the Personal Iceberg Metaphor.

This chapter reviewed important aspects of therapeutic knowledge, practice, training and research. Chapter III will discuss the phenomenology as a methodology, the research design, the procedure and investigator triangulation (reliability and validity) that was used in this study.
CHAPTER III:
METHODOLOGY

Introduction

The purpose of this study was to discover the lived experience of therapists in regards to their interpretation and understanding of the Personal Iceberg Metaphor. The metaphor is a psychological structure that can help therapists to gain clarity on the internal processes and inner world of people. Phenomenology explores lived experience, depth and meaning of a specific phenomenon (Karlsson, 1993; Moustakas, 1988; Van Manen, 1990), and was chosen as the most appropriate method of study for therapists' experiences of the Personal Iceberg Metaphor.

Chapter III will provide descriptions about phenomenology, share the research design for the study, and discuss the participants and procedure. Ethical concerns, limitations of the study and investigator triangulation (reliability and validity) will also be covered in this chapter.

Phenomenology As A Methodology

Phenomenology originated from the field of philosophy and has since been adapted to the field of psychology. Edmund Husserl encouraged the studying of phenomena directly with persons who are living the daily experience, in order to understand the human experience (Giorgi, 1985; Karlsson, 1993; Moustakas, 1988). Phenomenology is a qualitative method that focuses on descriptive words, process and meaning (Creswell, 1994). The meaning of a person's internal world and lived experience can be discovered through verbal questioning and probing (Karlsson, 1993; Moustakas, 1998; Van Manen, 1990) in order to illuminate the essence of the phenomenon.

Phenomenological research is: (1) the study of lived experience, (2) focused on consciousness, (3) the study of essences, (4) the description of experiential meanings, (5) human
scientific study, (6) the attentive practice of thoughtfulness, (7) a search for what it means to be human and (8) is a poetizing activity (Van Manen, 1990). How and what a person experiences within his or her life world is the focus of phenomenological research. There is an interest in the pre-reflective thoughts of the lived experience before the person analyses or organizes his or her experience. The conscious awareness of the person is the main tool in reflecting upon what that person experiences. Essence is the "systematic attempt to uncover and describe the structures, the internal meaning structure, of lived experience" (Van Manen, 1990, p.10). The description seeks to find deep and rich explanations of the meaning that is made from the experience. The human scientific study of the phenomena attempts to gather pertinent information in a systemic fashion through the use of questioning, reflecting, focusing and intuiting with the person. Thoughtfulness is an approach that aims at including a caring, mindful and wondering attitude about what it means to live life. The focus on the human experience attempts to know the fullness of living a human life. Poetizing adds a flavor of deeper creativity and artistic speaking in presenting the life experience through the written word (Van Manen, 1990).

Karlsson’s (1993) empirical phenomenological psychological method suggested that there are specific concepts that support a phenomenological research approach. Phenomenology is: (1) a qualitative method, (2) a descriptive method, (3) a search for meaning, (4) oriented to openness, (5) a look at the inside perspective, (6) hermeneutical, (7) focused on the life world and (8) acknowledges consciousness as intentionality. The phenomenological method seeks to present the research in a qualitative format through the written word. The descriptive method focuses on uncovering the what and how of an experience, not the why of an experience. There is much thought put into the descriptive nature of the information that is gathered. The search for meaning can be found in how the person has interpreted events that he or she has
experienced. The orientation to openness is the way that the researcher must prepare him or her
to respond to the information that is brought forward. This helps to create an openness to the
discovery of what actually is there rather than what the researcher thinks will be there. The
inside perspective refers to finding the structure of the experience by following the inside direct
experience and staying with the immediate experience. Moustakas (1998) noted, “The methods
that are central include: growing quiet and listening, coming to an inward clearing, connecting
with a dominant question, issue, or concern, relating to a specific person, situation or even,
describing the experience, determining major themes, considering possible meanings, and
arriving at an understanding of the essence of the experience” (p. 42).

A phenomenological study explores the deeper fuller understanding of the phenomena
that is being studied. The study of the life world is the discovery of the persons’ experience as he
or she experiences it, and not the imposition of the researcher’s biases or preconceived ideas
upon the surfaced material. The conscious experience impacts on the meaning of the person’s
understanding of his or her world and which helps to formulate the theory of the unique
(Karlsson, 1993).

Research Design

The research design includes the interview structure and the bracketed presuppositions.

The Interview Structure

In order to gain an understanding of the phenomena being studied, the person is asked to
reflect upon his or her experience. This reflection can occur either through written descriptions
or a face to face interviews. The interview is the favored option for phenomenological research,
because it allows for direct inquiry, discussion and clarification with the participant regarding
the experience. Through questions and interviews the researcher listened to and recorded
descriptive comments and awarenesses from the person who was experiencing that which was being studied. The search for a deep understanding and rich descriptions can be more immediate through the direct conversation that occurs between the participant and the researcher.

It was important for the researcher to have been open to clarify what was said by each participant throughout the interview. An unstructured interview format allowed the researcher to have the freedom to follow a train of thought as it appeared in the data. Questioning the experience of the participant was crucial to understanding that experience. The Personal Iceberg Metaphor guided the researcher in questioning and inquiring about the connection to the Self: I am, yearnings, expectations, perceptions, feelings about the feelings, feelings, coping stances and behaviors (Satir et al., 1991). The Personal Iceberg Metaphor is a psychological concept which specifically gave focus on the internal experience of the life world. “The experience itself of perceiving, remembering, imagining, judging, is always with reference to something and is always open to my consideration, to my reflection. As I look internally, I am more and more able to describe the different possibilities and meanings inherent in my act of consciousness, until I feel satisfied that I have arrived at a comprehensive and integral meaning that embraces the whole of my experience” (Moustakas, 1988, p. 58). Further details regarding the interview content is presented in the data collection discussion.

**Bracketed Presuppositions**

The researcher must be aware of his or her presuppositions in relationship to the thesis project. Bracketing presuppositions is a technique that is used to condense data into themes and categories (Giorgi, 1987). It is important for the researcher to acknowledge certain hypotheses and assumptions which are present before the interviewing of participants. By clarification and exposure of the researcher’s underlying beliefs, the research will be more honest and
transparent. Bracketing also refers to the process of reduction where the ideas are reduced to the meanings that are found. “What the reductions enable me to do is to ‘open up’, discover and investigate the ‘role’ of the subjective (subject, consciousness) in giving meaning to the world” (Karlsson, 1993, p. 48). The researcher must use self reflection to arrive at the essence of the experience as described by the participant. The participant will also be involved in self reflection in order to share the experience with the researcher. The awareness of the researcher’s presuppositions helps to prevent biases and distortions of the data that is later revealed (Colaizzi, 1978).

In order to present my presuppositions, I will use the first person to discuss what my understandings and beliefs were prior to the collection of data. I am a single Canadian born Asian woman, former married partner, former counselling client, former foster mother, daughter, sister, student, and therapist who has worked in the helping profession for over twenty years. As a daughter and a sister, I became aware of the connections, relationships, culture and understandings within my own family of origin. I also became aware of the complex nature of personal relationships and the interplay of spiritual Self: I am, yearnings, expectations, perceptions, feelings and feelings about feelings, coping stances and behavior (Satir et al., 1991). As a graduate student, I have sought out how to improve my skills and effectiveness as a therapist. I would like to discover new information and learnings which could contribute to the enhancement of the family therapy profession.

I have completed the beginners level (1994) and two advanced levels (1995, 1996) of Satir’s systemic brief therapy training. I have also participated in two week long residential (1997, 1999) Satir’s systemic brief therapy training programs. I also have been an intern for two level one Satir programs (Jan - June 1999 and Sept 1999 - Feb 2000). As I began to conceptually
understand the framework of the Personal Iceberg Metaphor, what I noticed was an increased awareness of my inner world and myself in relationship with others. As my own awareness broadened, I seemed to internally integrate the Personal Iceberg Metaphor into my sense of being as a therapist. This heightened awareness helped me to experience the phenomenological aspect of the interconnected nature of my own inner world. I also became aware of how my relationships with clients could deepen in trust and understanding as I personally integrated the Personal Iceberg Metaphor into my own therapeutic style. The expansion of my awareness has also contributed to an increased awareness of the process for therapeutic change. I have been better able to watch my own interventions and the process of my clients during therapy sessions. I have also been able to track the process of my clients inner world by using questions that are directed to various levels of the Personal Iceberg Metaphor. My own exposure to the Personal Iceberg Metaphor has given me insight into the phenomena upon which this study is seeking to understand.

As a therapist for children, adolescents and their families, I have had a deep devotion to fostering positive connections between family members. I have remained in the helping profession for over twenty years mainly working with adolescents, and I really feel an affinity for the adolescent growth struggles and the development of the individual. I have had compassion for clients of all ages who seemed to be searching for deeper happiness and truth in their lives. I also have had a passionate interest in learning how to promote and foster the emotional health and happiness for my present and future clients. As I continued training in Satir’s systemic brief therapy, I happened to notice that my self confidence gained resilience and inner strength. I also noticed that I was able to increasingly help my clients to experience their inner world. An increasing number of clients also made comments as to their intuitive and deep
explorative experience that they had not previously experienced when working with other therapists, with whom they reported had a strong listening and non directive orientation. I became curious about the impact that the Personal Iceberg Metaphor seemed to have on my effectiveness as a therapist with my clients. I had not expected that therapists in my study would also notice similar changes of impact on the therapeutic experience with their clients. However I wondered if they would notice change within themselves or within their therapeutic relationships as a therapist. I also wondered if they would attribute any changes in their experience to their understanding and use of the Personal Iceberg Metaphor. I hoped that a deeper understanding into the use of the Personal Iceberg Metaphor would help therapists in their integration of the Satir Model (1991).

Through the study of lived experience, an understanding of 'what and how' therapists learn about the Personal Iceberg Metaphor will be discussed. Learning about the inner world of the Self: I am, yearnings, expectations, perceptions, feelings and coping stances (Satir et al., 1991) of therapists has been an exciting journey. This lived experience of therapists highlights interesting themes and ideas that may contribute to the future development of Satir's systemic brief therapy training. The researcher hoped that there would be an interest from therapists to find out about the internal world of how one learns to be an effective therapist while seeking further training. This project was discovery oriented and the researcher intended to be open to whatever data was presented.

Procedure

The procedure section will present the (1) selection of participants, (2) data collection, (3) data analysis, (4) time frame, (5) ethical considerations, (6) limitations of the study, and (7) investigator triangulation for reliability and validity.


Selection Of Participants

It is recognized that “the purposive sampling of phenomenological research is guided by finding persons who can illuminate the phenomenon of interests” (Osborne, 1990, p. 182). Therefore it was important that participants had exposure to the Personal Iceberg Metaphor.

The participants were solicited from Satir's systemic brief therapy training November 1998 to March 1999 advanced level class. Research participants volunteered from a class of 24 practicing therapists, graduate counselling students and counsellors. The researcher initially introduced herself to the class to discuss the thesis project and recruited twelve volunteers who were willing to be interviewed after the advanced training program was completed. The researcher left a telephone number and letter of recruitment (Appendix B) for potential volunteers. The researcher contacted each volunteer through the telephone, asked questions and reviewed the criteria for the study. When the volunteer fit the criteria, the researcher set up an appointment on the telephone.

The criteria for the study covered the following:

1) participants had to be between eighteen and sixty-five years old
2) participants were to be practicing therapists or be intending to be a therapist, counsellor or social worker upon future completion of an undergrad or graduate program
3) participants had to have completed level one and level two of Satir's systemic brief therapy training
4) participants had to be willing to conduct two audio taped interviews in English

The researcher interviewed ten participants for a one or one and a half hour session during a date in April - May 1999. During the interview the researcher oriented questions, discussion and clarification toward the main focus of the research study. Unfortunately one
interview did not turn out because the tape recorder did not pick up the sound of the full interview. However the researcher realized that from nine participant interviews, that data revealed a redundancy and the saturation of themes (Guba & Lincoln, 1989), thus a decision was made not to pursue a remake interview with the tenth participant. Redundancy means that certain themes were being repeated amongst the participants and saturation means that new data was not being revealed, and themes that emerged seemed to be related (Guba & Lincoln, 1989; Strauss & Corbin, 1990).

**Data Collection**

The researcher interviewed participants in order to gain a phenomenological view into their lived experience of the Personal Iceberg Metaphor. The questions were structured around the concepts within the Personal Iceberg Metaphor. An interest in the participants’ awareness of self in relation to self, other and context was noted. There was an openness to themes, concerns, and observations that arose from the participants. It is hoped that a deeper understanding into the use of the Personal Iceberg Metaphor would help future therapists in their integration of the Personal Iceberg Metaphor and the Satir Model (1991).

The researcher reviewed the background to the study, clarified the issue of confidentiality (Appendix C) and let the participant know that they could withdraw from the study at any time. The interview started with the question, “**What has been your experience of the Personal Iceberg Metaphor?**” The researcher had prepared some questions (Appendix D), yet did not always stay with those questions, but remained open and responded to the data as it emerged. The researcher facilitated process questioning (Satir et al., 1991) and was not focused on formulating content questions. The first interview for each participant was approximately one hour in duration. In some sessions participants were moved to tears when they spoke of the deep
changes that had occurred for them. There was a sensitivity to their internal process and the tape recorder was temporarily stopped in some instances, until they were ready to continue the interview.

The researcher then sent the participants their original transcript, their transformed meaning units, their individual structure, the themes and general structure. A second meeting was arranged to gather their responses to the individual structure, themes and general structure, and to check out any areas that needed more clarification (Appendix E). The average time of the second interview was approximately forty-five minutes. The researcher took time at the end of the second interview to ask the participant what it was like to have participated in this study, to thank each participant and to put closure on the two interview sessions.

Data Analysis

The lived experience of the Personal Iceberg Metaphor has not been written about in the literature to date. A phenomenological approach was chosen in order to gain an essence and insight into the process that therapists experience as they are exposed to the Personal Iceberg Metaphor. The researcher followed Kaarlson’s (1993) empirical phenomenological psychological method (EPP-method) in order to conduct the data analysis. The five specific steps that Karlsson has outlined in the EPP-method will be discussed:

1. complete a written transcription of the taped interviews: initial and second interviews were both transcribed.

2. the transcripts are read and reread numerous times in order to grasp what is being shared in the data. Once the researcher had gained an understanding into how participants had experienced the Personal Iceberg Metaphor, the transcripts were divided into meaning units. Each meaning unit highlighted various aspects of the lived experience (Kaarlson, 1993).
For example:

we: Tell me how you see yourself now.

sa: I see myself as a much deeper, more competent, more connected person. I think there’s been a shift for me after particularly after level two, where I feel more connected with other people. Think before I really used the Iceberg Metaphor to understand myself, or to look at how I relate with other people...I think I used to shut pieces of me off and I felt lonely a lot and isolated more. And now I feel a much deeper level of connection with people.

This was divided into the following meaning units:

I see myself as a much deeper, more competent, more connected person. I think there’s been a shift for me after particularly after level two, where I feel more connected with other people. (001)

Think before I really used the Iceberg Metaphor to understand myself, or to look at how I relate with other people...I think I used to shut pieces of me off and I felt lonely a lot and isolated more. (002)

And now I feel a much deeper level of connection with people. (003)

(3) transform the meaning units: Each meaning unit was re-read, re-written and transformed in order to bring out the essence of the lived experience of the Personal Iceberg Metaphor. This transformation of meaning units helps to externalize and clarify what has been implied. A comment was written for each transformed meaning unit (Kaarlson, 1993).

(001) Transformed meaning unit: The lived experience of the Iceberg seems to have increased S’s ability to be fully present with another person and to feel more confident about who she is. S credits the level two training program to having influenced this deeper connection with herself and others.
comment: S seems to have increased her belief in herself as a person and as a therapist as a result of the Iceberg training.

(002) Transformed meaning unit: The lived experience of the Iceberg seems to have allowed S to be more open to connection within herself and with others, because she spoke of her prior experience before the Iceberg when she felt separate and disconnected from herself and others.

comment: Before exposure to the Iceberg, S would separate herself from parts of herself which would impact on increased distance and a sense of aloneness.

(003) Transformed meaning unit: The lived experience of the Iceberg seems to have enabled S to have more closer relationships with others.

comment: S really seems to have a deeper understanding of others and now allows herself to really bond with them at a deeper level.

(4) Condense and write the transformed meaning units into an individual structure which have been grouped into clusters of themes (Kaarlson, 1993). In writing the individual structure, the researcher tried to discover the essence of the participant's experience of the Personal Iceberg Metaphor and also tried to capture all participants experiences into shared themes.

For example:

Judy notices visual changes in her clients facial expressions, body relaxation and increased sense of calm. She seems to feel a sense of awe and wonder when she realizes that her client seemed to be completely whole within her presence. Judy seems to feel that the Iceberg enables her to create trust and safety, where a person can truly be themselves. She believes that the Iceberg enables her to facilitate deep Self transformational therapy. Judy believes the Iceberg is really respectful because the client is seen as the source of the answers and the therapist is
seen as the facilitator and not the expert (From Judy’s individual structure - Appendix J).

(5) write the general structure: After each individual structure has been completely written, then the researcher wrote the general structure. The researcher returned to the original data and was reimmersed in this data. The researcher contemplated the original data, transformed meaning units and cluster of themes. The general structure was a result of the identified shared experiences and the phenomenon of the Personal Iceberg Metaphor. Five common themes on the lived experience of the Personal Iceberg Metaphor were illuminated and identified from this study. For example:

One of the five themes is: **The lived experience of the Personal Iceberg Metaphor fosters spiritual development and connection to Self: I am.** Descriptions within this specific theme are found in Chapter IV.

**Time Frame Of The Study**

The study was conducted over a period of seven to eight months from the initial interview to the final interview. The researcher met with each participant for two interviews. The first interviews were conducted between April and May 1999. Each participant gave permission for the researcher to audio-tape both interviews. The second and final interviews were conducted between November and December 1999. Once the first interviews had been transcribed, the meaning units, the individual structure, themes and the general structure were elicited and written. Each participant was given their original transcript, the transcribed meaning units, their individual structure (Appendixes F-N), themes and the general structure prior to the final interview. The second interview was conducted to allow participants to respond, clarify, add or to refute the data analysis.
Ethical Considerations

Initially the researcher let volunteers know that if they wished to remain anonymous, they could contact her, as the telephone number and letter of recruitment was left for pick up. Once accepted for the study, each participant was asked to sign a consent form (Appendix C) which outlined an agreement to participate, confidentiality, anonymity, permission for audio taping and the right to withdraw at any time should they change their mind regarding their involvement in the study. Participants were asked if they preferred to use a pseudonym when their comments were referred throughout the data analysis, and each participant chose to use their first name.

Limitations Of The Study

Due to the subjective nature of the inner world of the participants, the interviews focused on the conscious awareness of each participant. Participants who were more self aware were able to verbally present what was being experienced, while participants with less awareness might have struggled with how to convey what they experienced. The questioning and interviewing relied on the participants ability to reflect upon past experience and to be able to bring up these past experiences into conscious awareness. “We have direct access to the finished work of our conscious processes, yet in our everyday existence we are not aware of the operations that make up the integrated flux of experience. Access to consciousness is also problematic, and the data a researcher collects are several times removed from the actual flow of experience” (Polkinghorne, 1989, p. 45). So the participant had to have the ability to sense what he or she was experiencing physically, emotionally, mentally and spiritually, while also having the ability to verbally convey their own internal world.

The researcher needed to have an ability to bring forth an intuitive capacity and to flush out the essence of the data that had been collected. The researcher must have had an awareness
and sensitivity to grasp subtle aspects to what had been shared and revealed. The researcher’s challenge was to look at the data with fresh eyes and to persist in finding new angles and shadows in order to find out what was there. As Osborne (1990) pointed out, the researcher must have the ability to develop an empathic rapport with the participants before he or she could begin to understand the internal life world of that person. Communicative skills are essential because “the aim of phenomenological interviewing is to get as close to the prereflective experience of the person as possible by making the interview process minimally intrusive and allowing the individual’s experience to present itself as spontaneously as possible” (Osborne, 1990, p. 182).

Osborne (1990) suggested that the reliability and validity of a phenomenological study can be undermined if the researcher has difficulty in the interpretation of the data. It was very important that sensitivity and openness was part of the process in having analyzed the data.

**Investigator Triangulation (Reliability And Validity)**

In order to measure reliability, the researcher must be aware of the context of the experience and be able to place the information in a perceptual context (Osborne, 1990). The structure of the Personal Iceberg Metaphor gave a clear format and context in which to bring the abstract into a meaningful tangible experience. Osborne (1990) suggested that there are four ways in which to approach validity: (1) bracketing helps to address the clarity of the researchers findings, (2) goodness of fit occurs through checking out themes with the participants, (3) the presentation of strong meaningful arguments in regard to the phenomena, and (4) the extent to which the general structure resonates with others outside the study who have had exposure to the phenomena (Osborne, 1990).

The objective of investigator triangulation was to address the reliability and validity of
the initial outcome of the data analysis (Denzin, 1989). It was important to find two co-
researchers who were not closely connected to or invested in the outcome of the study (Osborne,
1990). The role of these independent observers was to read a randomly chosen transcript, after
permission had been obtained from each participant for this procedure. The independent
observer was made aware of the general structure themes that had been delineated by the
researcher. The researcher interviewed and audio taped the independent observer for his or her
thoughts on how the identified themes fit with the transcript that was randomly selected for
perusal. The researcher asked questions to find out if there were any themes or aspects that
might not have been mentioned or noted in the general structure. This procedure helped to
reinforce the reliability and validity of the data that had been analyzed. The independent
observers’ comments were taken into consideration while revisiting the themes that had initially
been deciphered. The researcher commented on and highlighted some the similar or different
viewpoints and thoughts regarding the observations which originated from the data analysis.

Two independent co-researchers were requested to participate in this study by reviewing
the raw data and themes. Both co-researchers have graduate degrees and had taken Satir’s
systemic brief therapy training. It was important that the co-researchers had insight into the
phenomenon of the Personal Iceberg Metaphor that was being researched (Osborne, 1990). The
first independent co-researcher Steve, has a Masters in Social Work. He is the senior practitioner
therapist in a community alcohol and drug agency. He completed level one training in
September 1993 - May 1994 and level two training in September 1995 - May 1996. He also was
an intern for the week residential Satir systemic brief therapy training in July 1999. The second
independent co-researcher, Pindy, has a Masters in Counselling Psychology. She is presently a
doctoral student completing an interdisciplinary degree combining the disciplines of Counselling
Psychology, Asian Studies, Family Studies and Sociology. She is an approved American Association Marriage and Family Therapy (AAMFT) supervisor. She completed level one training in September 1996 - May 1997 and completed the residential week in Satir’s systemic brief training in August 1997.

Each co-researcher reviewed a different transcript (each individual participant gave verbal permission for the transcript to be used). The co-researcher also initially received seven themes and sub-themes. The transcripts were randomly chosen, although the researcher was aware that one of the transcripts had a participant who reported using a placating coping stance and the other participant reported using a super reasonable stance under stress. The independent co-researchers were asked to review the transcript, themes and sub-themes in order to closely examine the themes. Both co-researchers agreed to be audio-taped and these interviews were transcribed. See (Appendix O) for investigator triangulation questions.

The researcher continued to refine the themes, after the interviews with both co-researchers the researcher collapsed seven themes and sub-themes into five themes and sub-themes. Some sub-themes were eliminated and some words were changed after the researcher continued to reflect upon the data. Steve was initially able to validate the list of seven themes.

“Good connection I thought as I started to go through it, in a kind of a systematic way. I found a lot of good connections between what you have here in terms of themes.....I like your themes a lot, I feel they’re really neat.” Pindy was able to see the connection mostly between the themes of acceptance, change and spiritual development. “So these themes I really liked, I thought they were strong and really coming from the data. And I could see how the data was speaking to these three themes. The last one was brilliant (spiritual development), everything was great, the theme was good, the sub categories were clear. They’re very related, they support each other, really
Steve made comments about the participant's awareness and how it impacted her choice making, "She was much more in charge of herself and out of that through awareness of choice....so it's an internal reflective process." Steve also notes, "And so more of her is present and she's aware of her own internal process." Pindy initially didn't think there was a lot of awareness with the participant, but later said, "So I think just her being aware of herself more, her body sensations." Steve mentioned that there seemed to be a sense of conscious intentional interactions and use of self. "And what she talks about is inclusion of self and simply more is present, more of her, she was aware that more of her is present." Pindy noticed that, "I think she reflects when she talks about helping that relative of hers. And she talks about the use of self and she says how powerful it was and how moving it was. I think that's where she reflects, she's done something, she's used something and now she's taken the time to reflect. And she's empowered by it."

Both researchers saw that there was a process of externalization towards internalization. Steve spoke of how he saw the internalization process, "And she talks about a process in there where she was madly scribbling. And she discovered that she didn't need to do that anymore. Because it wasn't about getting the recipe....And she talks about it there in her maturing process especially in the level twos, that she began to discover that no she could leave the recipe. You do this and do this and do this. Like she said she had an acronym to remind her. Said well no she didn't need that anymore. So for me what she was talking about it's the internalization process. That the Iceberg begins as a lense that you see the world when you first learn it. And so when I've got this Iceberg I put up against you and then I'm asking feelings, feelings about feelings...etc. Having this thing in front of you, well as we internalize it then it becomes part of
our process on the inside. So then something’s changed, something’s shifted on the inside.”

Steve also noted, “She says really nicely, ‘I didn’t see the forest from the trees because I was so intent on learning the method.’ Which was learning the recipe and so she says by practicing and experiencing, that was the internalization process. She lost the need, she very much lost the need to recipe. Or to learn the method, or like trying to be like John (Banmen). Or trying to be who ever it was that she was observing. Being present and that really speaks to congruence because that it takes John out of the role of guru.

Pindy was able to see the internalization process, “Doing external and internal, she doesn’t say layers and slices anymore, she sees it as a whole. That would fit...there’s another place where she talks about integration. ‘Connection with self, centering, grounding, that’s movement to just center.’ OK here, ‘Well I don’t know that I’ve had this awareness before but I guess how this meaning it has for me right now, in the context of I’ve been talking about. Is when I first was introduced to it, I think I was focused on like the slices right? Now there’s more power for me, is if you see an actual Iceberg floating around, you don’t see layers, you see a whole. And they’re beautiful and they’re powerful.’ So that’s wholeness, integration.”

Both co-researchers recognized an internal focus. Pindy said, “I was very impressed by the internal focus, I think that came out quite clearly.” Steve mentioned, “We have to develop, it comes from within us, so her maturation process speaks to that. What she talks about in here in this maturation process, was she moved away from doing the method, or doing the John (Banmen) method into becoming who she was, or who she is. And that’s a big part of what this Iceberg promotes is this notion of having more of yourself and the conscious use of self.” Steve was able to see focus on impact, “She talks about moving away, moving more towards impact and she does that fairly clearly in there.”
Steve could see how risk taking made sense, “For her risk taking, because she’s not bound by formula, it always open more possibilities, there’s always more possibilities there. That’s more the sense that I got from her, was that there was more possibilities in terms of what she could actually do. So the risk taking was right there.” Pindy was able to see the sense of competency growing, “Confidence was what came up for me. She says, ‘I felt a little more confident to stretch and find ways to use it with my client.’” Steve could see that congruence was happening, “She talks about congruence a lot and how she’s much more able to be in charge of her stuff and her state of being...So she wasn’t in the coping stances, she wasn’t like stuck or trapped in a coping stance, yeah more congruent.”

Steve was able to recognize acceptance within the transcript. “Being and therefore being more available for the client and because I’m more available for myself. She doesn’t have to expend all the energy in terms of care taking or looking after the client and it gives a very respectful kind of stance. No I don’t have to look after the client.” Pindy was able to see acceptance as well, “Acceptance came for me quite a few times when she talked about her own acceptance when she talked about that demonstration with John (Banmen). And she talks about, ‘I needed to accept me for who I was. I didn’t need something external, to be more creative.’ So I think that was a beginning and I think she developed acceptance afterwards. That was the beginning where John (Banmen) helped her see. It was an experience. I think working with John in a demonstration was the first sense of her saying, ‘I can accept myself for who I am.’ And then she talks about other areas I think when she goes part time at work. I think those are all themes of acceptance. She doesn’t have to prove anything to anyone. And she’s OK with who she is and she’s trusting her decisions and she’s accepting.”

Both co-researchers noticed that anxiety and reactivity was decreasing, which may have
allowed for increased energy in both participants. Steve said, “She had less need for
defensiveness, and therefore there is less energy used in terms of her defensiveness. So yeah, I
saw that in terms of increased energy.” Steve noted that she become more consciously
intentional with her behavior, “She was aware of how she was reacting and what was going on
for her and being able to be in charge of what was going on for her.” Pindy mentioned, “She had
more anxiety, anxiety was something I think she’s dealt with a lot in her life....But she does talk
about somewhere it becoming an exhilarating feeling, and she actually verbalizes it.”

Both researchers were able to recognize that change had occurred for both participants.
Steve talked about how the participant had a conscious part in the change process, “In terms of
her comfort in having some sense of what she was on about. That part of reducing her stress was
that she had a notion of what she was on about. And so that gives me the sense that she had a
feeling of, so if she tapped here, then this will be the outcome. So that began to give her much
more of a purpose.” Steve was able to see the systemic impact, “What’s she’s talking about is
within her relationships with clients she understands that, she doesn’t leave herself at the door.
She in fact becomes part of this system right?” Steve also mentioned that it changes her personal
relationships, “She describes perfectly how not only did it change the relationships that she had
with her clients, it changed the relationship that she had with her husband! Well my goodness!
And so this internal ordering, this internal restructuring of self meant of a sudden, the external
relationships are changed as well. And so the Iceberg itself then has this very strong therapeutic
component. Just actually learning it means that you’re altered forever! So it doesn’t just change
the way that you think, it doesn’t just change the way that you feel, it doesn’t change your
expectations, it changes your way of being. So internalizing the model is transformation in the
deeper sense because it has this ability to reach down and she talks about her core, like her
center as being different. And her own experience of herself is now different. Not just her thinking and feelings and coping.” Steve also mentioned, “She talks very clearly about the internal transformation that occurs.” Steve noticed that the participant has changed in her presence with another, “I have this expert knowledge about you that I don’t have and I can use that against you. What she describes in there is nothing like that, she describes a personal transformation that altered that way that she was within the relationship.”

Pindy indicated, “I think it gives her a road map, she talks about road map. The other neat thing I noticed is she had preconceived ideas of who you could use the Iceberg with, people had to have strong ego strengths, she talks about at one point. She talks about, ‘Oh I wish I had clients who are more healthy, I could play with it.’ And then I think with the little girl, she realizes that you can use this with everybody. But the pace that you go with it might be different. Some people go faster, but you can use the Iceberg, you can use the model with all people. And she actually, she says it, “I had preconceived ideas of who I can use this with.” And I think she’s beginning to trust the model more and her self more. I think that’s where the change is coming for her.” Pindy was able to see that personal changes are happening, “I think there was an internal shift and I think she’s beginning to use that with her clients. She’s also starting to go more inside of herself when she’s with people. And I think that’s helping her look at herself differently, her therapy differently and the work that she does with people. Change, not only inside, but between, interactive. I mean this is a super-reasonable person, so if this person, it’s pretty amazing. Cause she says ‘I’m super-reasonable’ and yet she’s beginning to embrace a lot of things, that super-reasonable people would find difficult to do.”

Steve saw a sense of inner peace and suggested, “She touches on that in terms of universals, appreciating universals and certainly if she’s in a congruent stance, she’s much more
at peace with herself, that her own stuff is quieter, is a lot quieter. What I observed is that there’s a sense of relaxation.” Pindy noticed the spiritual connection, “It’s exciting stuff, the spiritual. She does have that piece, I think she talks about it here. She talks about it in solitude. That’s interesting. In the past she does it separately on her own and now she does it with her relative in the relationship.” Steve discussed that, “She said that something went on for her in terms of appreciating the universality of the forms and that was able being to appreciate the other’s humanness.”

After conducting the interview to validate the original transcripts with the themes, the researcher asked both co-researchers to share if any of the themes fit their own experience with the Personal Iceberg Metaphor. This served as a different aspect of the validity check, because both co-researchers also had personal insight into the phenomenon which was being studied. Both co-researchers were open to sharing their own personal experience of the Personal Iceberg Metaphor in relationship to some of the emerging themes. Steve mentioned that, “But I’m not an expert about them, I’m an expert about change and what the metaphor of the Iceberg allows me to do is to organize the information that they give me in a way that facilitates me moving towards change.” Steve talked about his own internalization process, “For a long time I tried to be John (Banmen), like everybody else does, there wasn’t a sense of trying to be him, I wanted to do what he did. That seemed to me at the time to be the root, but then my own transformation was adding me in. Try to picture him, but what I found was, I began to add myself. So now when I go inside and think about, “Ok what next?”... John (Banmen) isn’t so present. When I transformed and started to get in touch with this stuff, that there was a net gain of energy, not as a loss because there was simply more there. So if you’re looking at a model that has the capability of doing this deep transformation, then it’s going to transform you when you
internalize it, and in a very deep way.”

Pindy talked about the impact that the Personal Iceberg Metaphor had on her, “I think the integration was something that came to me. The theme of complexity and simplicity. It’s seems so complex, but it’s so simple but it’s really complex. It provides me with a road map to use in journeying with life or about working with people. Has allowed me to move more toward grounding myself. Use of self more in therapy, self care so that I can be there for my clients. Yeh, more available, just being more attentive to them. Not thinking so much about my own stuff and my own process. And just being aware, when something is happening in my own body and I’m wondering, “Am I picking up they’re sensation or is it just my own?”

The co-researchers interviews continued to illuminate and validate the phenomena of the Personal Iceberg Metaphor. After both interviews, the researcher reflected upon the feedback and interviews with both co-researchers in order to review and refine whether the themes fit with the original transcripts. The researcher decided to collapse seven themes into five themes, and shared the five updated themes to both co-researchers. Steve responded saying, “I think you are really getting to what you want to say. I find these much easier to understand.” Pindy responded by replying, “This is going to make a good theme now, it’s a process of integration, but integration leads to confidence, it leads to skill development, it leads to professional...and this theoretical inclusiveness, absolutely. They recognize inner strengths and resources, they’re really flowing then, they’re more coherent. The subcategories were not as connected, but now that you’ve collapsed them, they make sense, even for her. Your themes sound very solid and concrete.”

Other prominent issues included movement away from the story, experiential processing, challenges of becoming a therapist, compassion, understanding, intra psychic change. These
areas will be addressed in the general structure. Every single aspect of the themes were not apparent in each transcript, taking into account the different ways that participants had processed the Personal Iceberg Metaphor. A table (Table 3:1) is included in this chapter to show the theme results regarding the various themes that each participant experienced or spoke about. The list of themes are given in Chapter IV. Once the researcher revised the seven themes into five themes, both co-researchers confirmed that the themes seemed to accurately reflect the participants’ experience of the Personal Iceberg Metaphor. Their comments support the reliability and validity of the study.

Summary

The focus of this study was to highlight the internal world of therapists who were learning about the Personal Iceberg Metaphor. The phenomenological approach was chosen as the most suitable method to discover the inner world of participants. The lived experience is a crucial aspect of the study and by gaining insight into the participants experience, the researcher has hoped to bring hidden processes to an external awareness through the art of phenomenological writing (Van Manen, 1990).

Chapter IV will discuss the results of the study through a description of the participants, the emerging themes from these participants’ lived experience and the general structure of the lived experience of the Personal Iceberg Metaphor. The generalizability of the study of the lived experience of the Personal Iceberg Metaphor for therapists and therapist trainees has not been determined. Chapter V will discuss this area for future implications in research and practice.
Table 3.1 Theme Results

s - (self/person, therapist) f - (friend, family) c - (client)

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CHAPTER IV

RESULTS

Introduction

The purpose of the study was to explore the lived experience of therapists who are learning about the Personal Iceberg Metaphor from Satir’s systemic brief therapy training program. In order to qualify for the study, each therapist had to have completed 120 hours in Satir’s systemic brief therapy training program. The level one course is the introductory course and the level two course is the advanced course. Both courses are held once a month during a weekend (Saturday and Sunday from 9 am to 4:30 pm) over a five month period.

Each therapist also met for a minimum total of twelve hours in between the training weekends with two other therapist trainees to practice the most recently taught concepts. This served to deepen therapist trainees’ awareness, understanding and integration of the Personal Iceberg Metaphor. The triad work required involvement and exploration in the roles of client, therapist and observer. Each role gives therapist trainees’ insight into a different aspect of the therapeutic experience. It is important to clarify that when a trainee was in the role of client, that this was not a role play, but they were a client regarding their own personal issues. Also the demonstration sessions that occurred in front of fellow trainees during the weekend programs, were also authentic personal issues and not role plays.

This section provides a description of the therapists, presents the emerging themes that were generated from the lived experience of the Personal Iceberg Metaphor, and discusses the general structure of their lived experience of the Personal Iceberg Metaphor.

Description Of The Participants

Satir’s systemic brief therapy training has been developed for psychologists, therapists,
counsellors and students who are intending to become therapists. Nine participants between the ages of 35 - 61 years old, volunteered to be involved in the research project. Within this study, eight out of nine participants were working in therapist positions. Five participants had obtained their graduate degrees, one participant was accepted into a Masters program and only had to complete her thesis requirement, and one participant had her undergraduate degree. One of the participant’s was an art therapist with her graduate diploma. One participant was a counsellor in an employment agency and had enrolled for his undergraduate degree. Five women reported using placating as their primary coping stance. Four people; two women and two men reported using super-reasonable as their primary coping stance. After the first interview, four participants also were involved in a week long intensive residential Satir systemic brief training program.

Participants accessed the Personal Iceberg Metaphor with individuals, couples, families, blended families and groups. The ages ranged from very young children, preteens, adolescents, adults and the elderly. Participants interacted throughout a diverse population and with a variety of issues; elementary school children, parent-teen conflict, high school students, parents, teachers, foster children, employment, recreational leadership, wellness, self esteem, assertiveness, anger management, art therapy, victims of sexual abuse, victims of violence, trauma, anorexia, bulimia, depression, anxiety, drug and alcohol addictions, suicide, mental health issues, young offenders, adult probation, hospice groups.

While participants seemed to be a culturally homogeneous (Caucasian) group and themselves were not of a multi-cultural representation, they did report having effectively used the Personal Iceberg Metaphor with a wide range of multi-cultural populations. These populations included: Afro-Canadians, Asians (Chinese, Japanese, Koreans), Australians, Eastern Europeans (Romanians, Czechoslovakians), First Nations, Hispanics, Indo-Canadians,
Filipino, South Africans, Southern Europeans (Maltans) and Western Europeans (English, French, Irish).

The following gives a brief description of each therapist involved in the study. Each participant was asked if they wanted to use a pseudonym, yet all participants chose to use their first name for the study, which is highly unusual for a research study. There seemed to be a strong desire from all the participants to be open and truthful throughout the exploration of their lived experience. The description includes the first name of the person, the person’s primary and secondary coping stances, the person’s level of education, the person’s career at the time of the study and any future career aspirations. Two participants were both named Deborah. One of these participants agreed to be called Deb in order to enhance clarity through the study.

Anne

Anne obtained her Masters in Social Work in 1967 and is a registered social worker. She has a private therapy practice for individuals, couples and families. She has worked for over twenty years as a consultant, trainer, community developer and therapist. Anne’s consulting business focuses on teamwork, visioning, wellness and recreation. She is also involved in leading a hospice grief group. After this interview, Anne participated in a week long Satir residential training program. She was involved as an intern for the September 1999 - February 2000 level one training program as well as being involved in two Satir focused supervision groups. Anne is also involved in a task force to look at the use of the Satir Model with suicide prevention. The Iceberg training has given Anne a renewed desire to focus mainly on her therapy practice and to become a Satir therapist trainer. Anne has experienced her primary coping stance as placating and her secondary stance as blaming during times of stress.
Deb

Deb teaches community school based classes in self esteem, assertiveness and anger management. She has practiced as a psychotherapist and hypnotherapist for the past seven years. Deb has a private practice for individuals (ie. anorexia, bulimia, addictions) and couples. She has a postgraduate diploma in hypnotherapy and psychotherapy and she completed her Bachelors degree in Psychology in June 1999. Since this interview Deb was accepted into a Masters program in England, as she received credits for her previous postgraduate diploma. She intends to complete her thesis by July 2000 in order to obtain her Master of Science Degree in Health Care Studies. She hopes to secure a future part time job as a therapist for individuals, couples and families within a community agency, as well as to continue with her private practice. Deb has experienced her primary coping stance as placating and her secondary stance as irrelevance during times of stress.

Deborah

Deborah graduated with a Masters of Arts from Counselling Psychology in 1994. Her Masters thesis focused on the therapist's use of self in therapy. Deborah works as a half time therapist in a provincial mental health agency. She had initially been exposed to the Iceberg from a short introductory workshop which encouraged her to enrol for the level one training. She is involved in a Satir focused supervision group. Deborah has experienced her primary coping stance as super-reasonable and her secondary coping stance as placating during times of stress.

Jim

Jim is working full time in corrections and sees clients who are on probation. He also maintains a part time private practice and hopes to expand his practice in the future. Jim had initially completed his course requirements for his Masters of Arts in Counselling in 1982.
However he had not completed the thesis component. He decided to return to graduate school and successfully defended his thesis in 1994. Jim’s main area of focus during his graduate degree was family therapy. Jim is involved in Satir focused supervision group. Jim has experienced his primary coping stance as super-reasonable and his secondary coping stance as blaming during times of stress.

**Judy**

Judy has a Masters in Education and also has her Masters of Arts in Counselling Psychology since 1989. She works as a youth and family therapist in a community agency and is also a counsellor in a Christian high school. Judy was a therapist in a children’s treatment center, but following her exploration with the Iceberg she resigned from the position. She has been involved in various settings and with various groups (high school students in a career and personal planning class, teachers, parents, a women’s sexual abuse group, a hospice grief group). Judy is also involved in a task force to look at the use of the Satir Model with suicide prevention. Judy has experienced her primary coping stance as super-reasonable and her secondary coping stance as irrelevance during times of stress.

**Sandy**

Sandy has her Bachelor of Arts Degree in Youth and Child Care since 1984 and had worked in the field with adolescents, families and women since that time. She works in a half time position as a counsellor for youth and their families in a community agency. Sandy is also a devoted mother of two children and she balances her career with motherhood. Sandy intends to return to university to obtain a Masters degree in Counselling Psychology. After this interview, Sandy participated in a week long Satir residential training program. Sandy is involved in a Satir focused supervision group. She has experienced her primary coping stance as placating and her
secondary stances both as blaming and irrelevance during times of stress. Her experience of irrelevance was brought to her awareness during the Satir residential week training.

**Sue**

Sue is a therapist for women in a community agency and a university contract instructor. She graduated with her Masters of Arts from the Counselling Psychology program in 1992. Sue completed level one training in 1991 and level two advanced training courses on three different occasions. After this interview, Sue participated in a week long Satir residential training program. She is also involved in a Satir focused supervision group. Sue is an intern for the January 2000 level one Satir training. Sue has experienced her primary coping stance as placating and secondary stance as super-reasonable during times of stress.

**Tatiana**

Tatiana has her Graduate Diploma in Art Therapy since 1992 and is an art therapist in private practice. She works in a community agency with women who had been sexually abused and battered, and leads groups for sexually abused women using art as a therapeutic tool. She is also involved in a task force to look at how to combine art therapy, the Personal Iceberg Metaphor and Satir Model. After this interview, Tatiana participated in a week long Satir residential training program. She has experienced her primary coping stance as irrelevance and secondary stance as placating during times of stress. She became acutely and sadly aware of her irrelevance during her Satir residential week training, although she has suggested that both stances are fairly strong.

**Todd**

Todd is an instructor/counsellor at an adult employment program and had been a counsellor in the drug and alcohol field for fourteen years. He also is a foster parent for two
adolescent boys. Todd completed his Grade twelve education and is now enrolled in an undergraduate program. His future studies will possibly include philosophy, sociology and social work. Todd has a strong sense that he will be getting involved in missionary work sometime in the future. He has experienced his primary coping stance as super-reasonable and secondary stance as irrelevance during times of stress.

**Emerging Themes**

Guided by Karlsson’s (1993) method for conducting phenomenological research, a thematic description of the phenomenon of the lived experience of the Personal Iceberg Metaphor emerged through: (1) gathering data from audio-taped interviews, (2) transcribing the interviews, (3) breaking the transcript into meaning units, (4) transforming the meaning units, and (5) writing individual structures of each therapist’s own experience of the Personal Iceberg Metaphor. Each theme and sub-theme reflects an essential aspect of the lived experience of the Personal Iceberg Metaphor for each therapist in the study. These themes are presented in a table (Table 4:1) in this chapter.
Table 4.1 Themes for the Lived Experience of the Personal Iceberg Metaphor Of Therapists In Satir's Systemic Brief Training Program

**Theme 1:** The lived experience of the Personal Iceberg Metaphor facilitates awareness.

The lived experience of the Personal Iceberg Metaphor:
(A) facilitates reflection and access to inner knowing.
(B) fosters clarity and conscious choice making.
(C) develops the conscious use of self.

**Theme 2:** The lived experience of the Personal Iceberg Metaphor is an integration process of externalization towards internalization.

The lived experience of the Personal Iceberg Metaphor:
(A) facilitates movement away from external storytelling towards internal impact.
(B) challenges a person to take risks to experience and facilitates experiential processing.
(C) shifts external focus to internal process.
(D) is simple to understand, yet challenging to actualize its complexity.
(E) accesses and develops strengths and resources which facilitates a sense of competency.
(F) facilitates congruence and a sense of freedom.

**Theme 3:** The lived experience of the Personal Iceberg Metaphor fosters acceptance.

The lived experience of the Personal Iceberg Metaphor:
(A) transforms fear and anxiety into hope, energy and creativity.
(B) transforms critical judgment and reactivity into understanding and compassion.

**Theme 4:** The lived experience of the Personal Iceberg Metaphor facilitates change.

The lived experience of the Personal Iceberg Metaphor:
(A) organizes and provides a direction for the change process.
(B) enables the therapist to be the change agent within the client’s system.
(C) facilitates healing change very quickly.
(D) impacts internal and interpersonal change.
(E) facilitates deep internal shifts.

**Theme 5:** The lived experience of the Personal Iceberg Metaphor fosters spiritual development and connection to Self: I am.

The lived experience of the Personal Iceberg Metaphor:
(A) facilitates a sense of inner peace and serenity.
(B) facilitates a spiritual experience.
(C) fosters a sense of universality and interconnectedness.
The General Structure For The Lived Experience Of The Personal Iceberg Metaphor Of Therapists In Satir’s Systemic Brief Therapy Training

The results will be presented through the participants’ descriptions of their lived experience of the Personal Iceberg Metaphor. The five numbered themes and their lettered sub-themes will subsequently follow the theme structure in Table 4:1. Within each theme and sub-theme, the participants’ comments will be organized into closely related aspects of these lived experiences. Some paragraphs will separate how the participant has experienced self and other (family, clients).

Theme 1: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Awareness

Awareness of one’s own past experiences within the family of origin enabled the therapist to better understand themselves, “How I was raised and what was really true for the other people in my family....makes total sense how things had to go the way they did” (Anne). “...it looks at it through family of origin and you begin to look at where this started” (Sue).

The therapist gained awareness of self by intentionally looking at oneself which allowed new information to be brought into consciousness, “It’s the gift of insight but it’s new self awareness....making a difference in your life” (Anne). “It’s slowly moving forward, the consciousness is changing...” (Deborah). “But more and more it was becoming evident to me that something was amiss in my Iceberg” (Judy). “I’m kind of aware it’s really a powerful change in my life” (Sandy). “...if I’m feeling some kind of sadness or sense of maybe grief or loss or anger, to look at that feeling in a different way” (Tatiana).

One therapist gained information from others in order to increase awareness of self, “I wasn’t seeing that until somebody said, ‘Oh that’s you just being irrelevant’. It stopped me and I kind of felt insulted, but I stopped to think about it” (Todd). The therapist’s awareness of
increased information impacted his or her responses, “It’s a new level of awareness and a new level of result as I’m using it” (Deb). “I flip back every one in a while, but I’m really able to catch myself quickly” (Sandy). “Wow that’s what I’m playing out over and over again. I feel like since I have more of a grasp of that, I’m not so quick to fall into certain holes” (Tatiana).

The awareness of the Iceberg enabled therapists to be able to check into how they were relating to their client, “It was good to become aware of some of the other coping stances because I tend to have such a strong placating side, I will talk feelings very easily with clients” (Deb). “When I’ve got a client that’s overwhelmed and really in crisis, it’s easier for me to go to their feeling level and to check in with myself in the moment what I’m feeling” (Deborah).

Therapists used the Iceberg to facilitate increased awareness in clients. “It is a wonderful tool to help people get new awareness and make significant change” (Anne). “Before you knew it, she had this whole complex symbolized Iceberg in the sand tray worked out. She had it, she knew it and it brought some new awarenesses for her, this kid’s doing marvelously” (Deborah). “I usually bring that up in the first session and it’s another ‘aha’ with them” (Judy). “It took it from any kind of idea and it was just a huge eye opening experience for him. So that was a very powerful thing to have that” (Todd).

**Theme 1A: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Reflection And Access To Inner Knowing**

Reflective awareness through the use of questions allowed the therapist to know him or herself better, “Quite often for me it’s the feelings, ‘What am I feeling?’ ‘What is it that I really need?’, ‘What is it that I’m holding on to?’, ‘Why am I holding on to it?’” (Deb). “Say I get angry about something and I question more, ‘What am I perceiving?’” (Jim). “To try to really get in touch with, ‘Who I am’, and ‘What I want’ and ‘What’s the core of Sandy?’” (Sandy). “Soon
as I'm triggered emotionally, I start looking at the Iceberg. ‘OK where is that coming from?’” (Sue). “I'd just been raging about something and all of a sudden it was like, ‘OK so what else is going on here?’” (Tatiana). “It gives me a lot of different ways, places to question. It’s again about being in a state of reflection” (Todd).

The aspect of reflection seemed to allow the therapist to gain increased awareness of themselves as a therapist, “It just gives me so many places to kind of be reflecting as we’re working” (Anne). “Being consciously intentional is the word I like to use....How can I be the best therapist possible?” (Judy). “The concept I think produces.....a sense of calm reflectivity” (Jim). “‘Why am I doing this?’ and ‘Where am I going with this?’ Mindfulness...” (Tatiana).

Using the Iceberg enabled therapists to foster awareness and reflection within clients, “...it can be very enlightening in terms of how it slows them down and gets them to tune inwards” (Deb). “Now I see little moments where they’ll stop and it looks like they’re looking inward and just noticing something in themselves” (Deborah). “The silences as a person works through a question, goes inside, examines something for themself” (Jim).

The Iceberg fostered increased inner knowing which enabled the therapist to trust and to quickly tune into themselves more, “Trusting myself more and that’s another thing with the Iceberg, it has definitely released my intuition more and I’m getting much better at honoring that and really following it” (Anne). “To bring yourself back into that place of centering, my intuition is intensified even during this process....I can trust that I can give them what them need, by just being here and using the Iceberg” (Deb). “Just intuitively with whatever comes up, I don’t even prepare” (Judy). “Just more intuitive, that flow I was talking about that intuitiveness is there” (Sandy). “Your intuition comes into it and then you can focus, and then you can let go” (Sue).
Theme 1B: The Lived Experience Of The Personal Iceberg Metaphor Promotes Clarity And Conscious Choice Making

Awareness and reflection surfaced new information which enabled therapists to gain intentional clarity, "...it seems like it’s taking my awarenesses to a much deeper level and clarity. I am freed up with so many filters that might have been in the way..." (Anne). "...absolutely that the Iceberg has really helped me get clarity on that" (Jim). "...being so intentional since I started the training, it’s like putting a camera lense in focus" (Judy).

Awareness and reflection allowed the therapist to gain clarity on interactions with others, "I don’t feel like I get so distracted and I don’t need as much talking or as much maneuvering. It’s not so tiring to be around people because there’s not so much guessing" (Sandy). "I see things much more clearly, that I don’t get hooked into the emotional stuff of feeling, ‘Somebody’s upset, therefore I have to rescue them’" (Sue). "It just kind of helps keep things clear. I found that it’s really simplified a lot of difficulties.....The physical release and then not second guessing, wondering and doubting" (Todd). Clarity allowed the therapist to become more aware of the therapeutic relationship with their clients. "It helps me to get more to what’s really going on." (Anne). Therapists noticed that their clients gained clarity, "They say, ‘I heard this many times, well I can see things more clearly and I can hear things more clearly’" (Sue).

Awareness of oneself and the situation enabled the therapist to realize that they had a conscious choice in how they responded, "I’m much more aware of times of choice" (Deb). "Owning them for myself ...and that I can choose whether to have them as my messages or stop having those messages” (Deborah). "It’s freeing and it allows for more movement and more change and more choice... I made a choice to be responsible for my life and create my own life” (Sandy). "...I understand now that I have choices. It’s alright to have my feelings, but it’s not
alright to get stuck in them” (Sue). “It’s given me an awareness and from the awareness, I know I have a choice. Without being aware you’re just reacting to something. You’re not making a decision and a choice about what you do. It’s just an action, reaction kind of thing” (Sue). “I go up to look at the behavior and go, ‘OK I’m not going to react how I normally would.’ ...I know right now I have an absolute choice in my behavior” (Todd).

From developing awareness, therapists were able to facilitate conscious choice making with clients, “She was able to shift quickly, it didn’t take much and she could see, ‘Oh no it’s not up to him actually I have the resources I need. I actually have the choice of how I’m going to perceive this and I can do it, I am a whole person’” (Anne). “Strangely enough when I let go of having to have control of the therapeutic process and honor their ability to choose, the flip side is I’m stronger to choose for myself.... A lot is about their choice and they can also choose not to choose” (Deborah). “They’re not victims, they have a choice as to how they’re going to respond” (Jim). “I have a gift that I can give to them and it’s their choice if they’d like to receive that gift and work along with me” (Sandy). “I realize that you can also help your clients to make different decisions and knowing that they have choices” (Sue).

**Theme 1C: The Lived Experience Of The Personal Iceberg Metaphor Develops The Conscious Use Of Self**

In order to access the Iceberg of clients, therapists had to have the experience of accessing their own Iceberg. When clients have a congruent therapist, they will have more opportunity to be guided to internalize the Iceberg, “So it’s really made me aware, how important it is just to take that moment just to center myself and bring myself down from that head space before I interact, to use the Iceberg effectively....but when I’m not, there’s quite a contrast between it” (Deb). “It really is me. To draw on what’s within me and then I can go
there...Now I’m learning in a more grounded way how to access all my energy in a sense, the
path has just begun” (Deborah). “But to do the Iceberg, you need to be fully present” (Judy). “I
feel like I’m grounded....I’ve noticed a difference....that’s bringing myself in” (Sandy).
“...looking at my own core self as well as the people I’m counselling, doing therapy with...”
(Sue).

Theme 2: The Lived Experience Of The Personal Iceberg Metaphor Is An Integration

Process Of Externalization Towards Internalization

Initially learning the Iceberg Metaphor was an intellectual, conceptual process for
therapists, “Trying to integrate the coping stances and the Iceberg all at once was really hard. So
intellectually I kept reading it and going over it and thinking, ‘How you going to work with all of
this?’” (Anne). “When I was first introduced to it, I was focusing on like the slices” (Deborah).
“Level one, it was all pretty conceptual and I found myself, almost memorizing the levels and
where to use them...” (Judy). “At first you’re all up in you’re head and you’re trying to figure
out....So it was all kind of contrived” (Sue).

The integration of the Iceberg through level one and two training provided personal and
professional growth, “It’s opened up something very beautiful. So it’s enriched my personal life
as well, it wasn’t just professional training at all” (Deb). “I really had seen it be very helpful in
terms of personal changes, like some personal transformations that had happened for me....
Maybe it’s good that I had that personal shifting first in level one, before I was moving more
towards looking at it more professionally” (Deborah). “Because I was super-reasonable, more of
a sense of celebration about my feelings, about just integrating them” (Judy). “After the level
two it felt more integrated for me. I think in level one I was beginning to have an understanding
of the concepts and making some personal shifts.....My professional practice of the skill isn’t
where I would necessarily want it to be. I focused more on just kind of my personal learning, but I’ve noticed that it’s impacted me professionally” (Sandy).

Taking the level two training helped the participants to solidify their integration of the Iceberg. As the conceptualization of the Iceberg moved towards integration, therapists moved from external doing towards inner knowing and becoming, “It is very central to the way I experience my life... It’s allowed me to look more closely at the process and how insidious it’s been. How I’ve used it without realizing it, how it’s woven it’s way into my personal life” (Deb) “Now the experiences are moving into my lived day to day life. I’m bringing it into my life and it’s becoming more my own” (Deborah). “I’m very much still in an integration framework with it” (Jim). “Level two just from the very first day it seemed so different, it just seemed I walked right into the Model. I would say pretty effortless and just felt really part of me, felt really integrated already... and experiencing it on so many different levels rather than just in my head.” (Judy). “It’s totally inside me, I’ve taken this into myself. I’ve integrated myself and so it just seems second nature now to be working this way” (Judy). “I’m feeling like now being at the end of level two that it impacts every part of my life. I feel like it’s really, really part of me now, part of my life” (Sandy). “I’m constantly without really consciously using it, I use it all the time. It really began to become a part of me. It’s much more of a solid integration” (Sue). “It’s not just a Model, it’s a way to live, it’s a way of life” (Tatiana). “Is not just a theory, it’s actually a way of being right now for me. So it’s a very, very important part of my life” (Todd).

**Theme 2A: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Movement Away From External Storytelling Towards Internal Impact**

Some therapists struggled with how to work without the story, “Sometimes I get stuck... so I’m struggling, I feel that I’m in a little bit of chaos on a whole bunch of levels. I fall back on
my old patterns of interviewing clients sometimes, and that moves me more into the story and away from using the Iceberg effectively" (Sandy). “...before I started using the Metaphor, I would stay in the story a lot longer. I get bogged down in the story. I’m able to see past the story to see, ‘What does this person really want? What is this person really asking for?’ So I would set better limits and better boundaries around it. So my behaviour’s very much changed that way where I would limit the amount of story” (Sandy). “Initially when I was first coming to grips with this Model, I thought, ‘Well I can tell my clients I don’t want this much of the story. Just be that direct and tell them, then what I wanted to hear.....Giving myself permission to do that” (Tatiana).

As the therapists became more empowered with accessing their Iceberg and the Iceberg of others, they found a way to work more effectively with impact without focusing on the story. The therapist limited the amount of story telling that the client shared with them, and as less story occurred, there was more space to work on deeper change, “It’s really dramatically changed how much story I will work with. The basis of this is not on their story or the externalize version, but going to their inside internal experiences” (Anne). “She said, ‘I’ve had so much help around sexual abuse, but it was always I felt like a victim....The group was the first time that I got at what’s the impact of what happened’ (Anne). “I’ll actually use Satir questioning linked almost in a hypnotherapy way...there’s a shift, particularly for the ones that are talkers and stay more at storyline” (Deb). “Doesn’t matter how many times you tell the story, nothing changes....You’ve come here because you want to have something different. What is it that you want to have different? What would you want to have change for you in the next half hour or hour?” (Todd).

One therapist acknowledged that in the past she would be caught up in the storyline with
family members and now she has been able to respond differently, “I think in the past what would happen with my family is we would very much stay in the story....worry about it and spend a lot of anxiety and worry and discussion and time and energy in the story.” (Sandy). “...I don’t get triggered by the story as much, like if my husband starts going in, I can just say, ‘OK what is it that he really wants?”’ (Sandy).

**Theme 2B: The Lived Experience Of The Personal Iceberg Metaphor Challenges A Person To Take Risks To Experience And Facilitates Experiential Processing**

Experiential processing with the Iceberg was instrumental in bringing about deep internal shifts. Six of the participants had a demonstration session with one of two instructors during the training weekend or residential training week. Demonstrations are approximately 30 - 55 minutes in length. Some demonstration sessions are presented in different areas of this chapter depending on the corresponding theme, in order to give insight into their processes.

During Sandy’s demonstration at the summer residential training, her internal experience was acute and she gained a heightened awareness. As a result of the experience she felt freed up to take on more responsibility in empowering herself... I was so into the experience and it was so visual. I could just see everything, it was so intense. It was so real for me...a very deep experience, it was very moving....I was very absorbed...A huge impact” (Sandy). The day after her demonstration session, she had noticed that, “My senses and perceptions were heightened, I could see and hear more clearly. I had a real sense of being more present in my body and more aware of my surroundings” (Sandy).

Therapists spoke about the importance of experiencing the Iceberg themselves in order to really learn about how the Iceberg impacts on them and others, “...it’s only by experience that you can really learn this. What’s going on inside, bringing the outside inside, somehow plugging
people into their experience” (Anne) “If I had just read a book, I wouldn’t have gotten just a fraction out of it, than I did through the experiential and the observation side” (Deb). “I’ve had to have the experience first, so I can learn how to do that consciously with my clients...There was a lot of experiential stuff happening for me in the weekends, because there’s this experience plunked in your lap” (Deborah). “What I observed was a lot of people who hung back and observed and I think those people who got into it, into the muck of themselves earned something more” (Jim). “...actually experiencing the Metaphor....that’s where the impact comes in for me, where the shifts came in for me....It’s like you heard it in level one and you had an understanding and it made a shift. But then you watched somebody going through something and then it makes sense, it clicks. It’s been really different because it’s not academic, it’s experiential, the learning was so experiential” (Sandy). “I became part of the experience....It was a very powerful experience.... I’ve always believed in doing things experientially, but it’s confirmed my belief in that” (Sue). “Again the experiential doing, the things that I learn the most are the things that I’ve experienced” (Todd).

Therapists gained new awareness of their senses and a stronger connection to their own body’s experience, “It’s been wonderful, I’m feeling the emotion right now (Tears)..... It’s very liberating.......I just felt a kind of a wave moving through me” (Deb). “The first shift that I noticed was a feeling of being more grounded in my body...Just being aware of body sensations, body needs” (Deborah). “Letting go of control means I have to embrace anxiety and maybe reframe anxiety as just the exhilaration of life...you’re nervous system gets kind of charged” (Deborah). “I was conscious of when I was congruent and when I was tapping in myself because I could feel a very heaviness in my body....a feeling of groundedness....and the decrease in anxiety” (Sandy). “When the yearning is tapped because I often get tearful” (Sandy). “Through
using all the levels of the Metaphor, but not just in the head, in the body as well” (Sue). “With
the expectation there was this feeling of a weight, a real physical sensation. I would start feeling
bent over, kind of thing, carrying this burden” (Todd).

Therapists became aware when their clients were in an experiential process, “From their
body language and how it’s feeling between us, it’s like....they’re exploring in a way they
haven’t explored before” (Anne). “Once we moved into the Self level, I could feel that
something was happening and she became much more emotional, she was in that space” (Deb).
“I see a facial change, more relaxed, more peaceful. Their eyes are clearer, probably body too,
their shoulders aren’t as tight” (Judy). “It’s a way that clients’ look, a feeling, a look of
awareness or being acknowledged or understood” (Sandy). “....the look on his face, I mean he
almost started crying right there” (Todd).

Therapists believed that the experiential component was a very significant aspect for
clients to experience, “It does have so much impact when you can be in that space with them,
with clients” (Deb). “Asking him to explore the sensations...then helping him identify what those
sensations are about” (Jim). “...if you go through the body particularly, you see dramatic shifts”
(Sue). “They have a physical response whether they are sculpting it with their body or in the art.
They look at it and they feel something. They have some sort of reaction and then to work with
that reaction” (Tatiana).

The experiential aspect of the learning to access and experience the Iceberg involves risk
taking for therapists, “....a very intense time of me within circles of safety, exposing more who I
was and really risking how I am as a therapist” (Anne). “It has been very intense and I’ve had to
draw on a lot of my own resources, get past a lot of my barriers” (Deborah). “Being willing to
expose myself to the stuff that was going on for me, I think really helped to understand and how
the Iceberg works” (Jim). “You have to be really, really willing to take a risk, own your own stuff and look intra psychically” (Sandy). “The fear was there, would have prevented me from taking the risk and doing some of the things that I’ve done this year.... How risky it is and how scary it is to start looking at the Self” (Sue). “I relate it to the roller coaster ride. Boy hang on, isn’t this exciting” (Todd).

The Iceberg challenges therapists to risk, encourage and challenge their clients to take risks, “It’s perseverance or confidence to keep asking hard questions and keep pushing” (Anne). “I see myself take more risks, I’m pushing them more” (Deborah). “They start taking risks” (Sue). “The more I teach the Iceberg, the more show me themselves” (Todd).

**Theme 2C: The Lived Experience Of The Personal Iceberg Metaphor Shifts**

**External Focus To Internal Process**

Therapists began to focus less on the external and more on the internal process for themselves, “The effect of other peoples’ perceptions of me or expectations is hardly there. Whereas before I was on the treadmill to make sure that I did everything right all the time. To be accepted and perfect and correct all the time, and I just don’t do that anymore” (Anne). “The Iceberg’s allowed me to be more self reliant and understanding myself. That I’m not as dependant on external validation or external opinions. That’s it’s allowed me to have more trust and more confidence in going through that process for myself, and just really believing and just knowing” (Deb). “Just feeling more the same in different contexts with different people and different types of stressors...Rather than me retreating from them...I’m just noticing them” (Deborah). “Being aware of the Iceberg has given me a road map to maybe have an awareness of shifts that are happening within me” (Deborah). “I was much more into my feelings, much more quickly...I’ve always been joyful, but just being able to tap into anxiety, disappointment,
sadness” (Judy). “The only person who limits me, is me and I can drop the limit. My self worth doesn’t depend on this other person’s perception of me or judgment of me” (Sandy). “It’s also very comforting cause I’m there for me. I can validate myself and I’m not constantly looking for outward validation” (Sue). “I found that it was a lot more emotional for me in the first training than I expected it to be...so I was surprised at the impact it had on me” (Tatiana). “I can feel the reactions, but not have to act on it...I can say that and feel it and...let go of it” (Todd). “When I look at what I’m doing....I’ve got to go inside and start looking at, ‘OK so what kind of feelings am I experiencing? What is it that I’m avoiding?’” (Todd).

Therapists were able to facilitate exploration and experience of internal process for clients, “I want to get at the impact of what’s going on and what’s underneath the anger...” (Anne). “I don’t feel it’s anything I’ve done at all, I’ve just been the facilitator. She came wanting answers from me instead she’s finding answers from within. Just being able to shine the light on whatever that process is for her” (Judy). “I’m noticing the connection with my clients is deeper. The work I’m doing has more impact and is more meaningful” (Sandy).

Theme 2D: The Lived Experience Of The Personal Iceberg Metaphor Is Simple To Understand, Yet Challenging To Actualize It’s Complexity

Some therapists had found the Iceberg to be fairly comfortable to understand and integrate, especially if the therapist had personally related to the therapeutic beliefs of the Satir Model, “For me it made sense and I incorporated it quite quickly” (Anne). “‘Oh that’s behaviour, I understand that!’ And perceptions and expectations all make such perfect sense” (Tatiana).

Some therapists had found that it took focus, time and skill to consciously actualize the Iceberg, “…level two took it to a different depth, in terms of the range of techniques that are
incorporated....I do find the longer the time elapses since I had the training, the more I tend to drift to my old style” (Deb). “I’d get feedback from people like, ‘Oh I saw you doing this and this and this.’ But I didn’t have a bloody clue what I was doing at the time, like I wasn’t consciously using it” (Deborah). “I still struggle with that, ‘Am I really tapping where I need to be tapping? How do I know?’” (Jim). “I don’t always feel like I understand the Iceberg as well as I’d like to. It feels at this point that it’s almost a something instinctual, but not necessarily as controlled as I’d like or as cognitive as I’d like it. I have it very well integrated in my personal life, but it’s more of a struggle to maintain and integrate it in my work” (Sandy). “So I’m beginning to incorporate it in myself and it’s becoming less of a theoretical exercise. Much more of a self exercise, think I noticed it this year more than any other time” (Sue). “I think, ‘OK, I can do this, but it’s going to take a lot of work to make it my own.’ It just made me realize how long it takes to understand the Iceberg” (Tatiana).

The Iceberg was a challenging process, difficult to integrate and to practice for some therapists, “In level one I was beating myself up a lot. I thought there’s something I’m not doing right, somehow there’s some magic ingredient that if I could find, I could get these people to want to change and move through change really quick” (Deborah). “Needing to have that road map the Iceberg here all the time. I felt so frustrated through all of level one it felt it was way back here somewhere” (Deborah). “It’s been awkward because I see myself in sort of an integrative activity” (Jim). “It takes such concentration, mental agility, really, it’s not easy, not at all” (Judy). “Well sometimes it’s confusing and sometimes it feels overwhelming when I’m trying to learn how to tap all the right places. There’s a tendency to just kind of get lazy, sloppy and get back into sitting back and listening kind of mode, problem solving” (Sandy). “When I did level two....and I really went back and thought, ‘Well what do they mean by the Iceberg?... I
felt really behind, I just wanted to disappear into the woodwork and not be noticed” (Sue). “It’s a challenge for me. Actually I find I have to talk about it and think about it a lot. It doesn’t come naturally. It’s still a lot in the struggle stage, but I do feel that I’ve started incorporating parts” (Tatiana).

Therapists found that learning how to effectively access the Iceberg of themselves and their clients was challenging and they realized that ongoing learning would be important, “Sometimes I take longer than I need to and sometimes I don’t go far enough.... I want to continue to work on that” (Anne). “A chance to reevaluate some assumptions I’ve had about where I’m at. I thought I was further along than I really was” (Deborah). “I can see I have a lot more work to do.... But I’m beginning to believe that I can do this” (Jim). “The need to be mentally agile.... You have to be right on, cause it takes a lot of mental agility to work in all the different levels and not to miss anything” (Judy). “I’m really excited cause I feel like it’s made a huge difference in my life, and I still feel like I’m just starting the process...I can see how much I’ve gotten from it already, but I also feel like I’ve got a long ways to go too” (Sandy). “No emotionally it hasn’t been an easy process, so this is still uncomfortable to me. Makes me think that this isn’t easy and doing it isn’t easy and living it isn’t easy. The longer I continue working in this, the less I realize that I know” (Tatiana). “When I say to people that I’m learning the Satir Model and Iceberg, I feel like I’m going to be learning it for the next ten years” (Tatiana).

Therapists had found that while the Iceberg concept appeared to be very simple, there was also much complexity on how to access a person’s Iceberg in order to facilitate change, “It sounds conceptually so simple, but you don’t appreciate the richness, the diversity and the flexibility with which it can be used, until you’ve seen it used again and again in a number of different ways” (Deb). “I still feel I have a long, long way to go. It feels like it’s a very simple
model, but very complex too” (Deborah). “It’s always is challenging from the Satir context because so much gets going.... Tracking each individual and making relevant connections between them in terms of what they’re saying, perceptually or expectationally, their belief system and what they’re feeling” (Jim). “Just the questions are so simple and yet they just stir up so much” (Judy). “Even though the Iceberg again appears simplistic, it’s not.... It’s just a dawning realization that the more I understand it, the more complex it becomes and at the same time more simple” (Tatiana). “I’ve done some things with guys and it just amazes me the simplicity of it sometimes” (Todd).

### Theme 2E: The Lived Experience Of The Personal Iceberg Metaphor Accesses And Develops Strengths And Resources Which Facilitates A Sense Of Competency

Therapists began to feel more empowered or able to empower others through more awareness and access to strengths and resources, “...where did I get my strengths?... I’m much more honoring how resilient I am” (Anne). “It’s given me a greater sense of empowerment...” (Deb). “Well I think a lot just learning how to access my own resources within myself. I’m seeing this new relationship with my feelings, like not letting my feelings rule. They can be a resource to me, they can give me energy” (Deborah). “...I feel a sense of greater sense of solidness in terms of my own work. I feel a lot more solid” (Jim). “It gives me more control over that instead of maybe staying trapped in family rules or messages I’ve had from my past” (Sandy). “I am much more centered in myself... It’s empowering and it’s grounding and it’s working on myself... It gives me that feeling of being in control. To validate that in myself... I own my strengths” (Sue).

As therapists integrated the Iceberg, they felt more empowered with their therapeutic abilities and competence, “It’s probably given me more confidence. I feel more grounded...I
really am a change agent....I am able to transformational work. I am capable of helping people make those shifts....” (Anne). “It’s been very fulfilling that I can feel so at peace with my skills in this area.....to feel very competent about myself as a therapist” (Deb). “...now I have more access to my strengths. That I have some strengths that I can provide for my clients....I’m seeing some new positive changes with my clients as a result” (Deborah). “I’m seeing myself as capable of introducing a possibility of change to peoples’ lives....it’s allowed me to think differently about me.... Just grounded me and helped me realize that it doesn’t matter who I’m dealing with, that I can be pretty good. It grounded me in my sense of self” (Jim). “I am able to ask for what I want and when I can ask for what I want, I get it, instead of yearning” (Sandy). “I felt a real rise in my self esteem or my feelings of competency as a counsellor as a result. I think it’s because there’s a flow to our work” (Sandy). “It’s made me a better therapist because I am much more grounded” (Sue). “Once I allow myself to go with having the confidence that I know, I can just let go and it’s much more powerful” (Sue). “Sometimes realizing I’m not too sure what’s going on, but I don’t get panicked or floundered” (Todd).

Therapists benefitted and gained confidence when they heard that they were competent from other therapists and clients, “It’s very gratifying because I’m seeing the results with some clients. Well, they’re coming back, they’re giving positive validation” (Deb). “What I’ve been hearing from my triad members or others through training is that as a therapist I’m very subtle in the work that I do and very powerful” (Jim). “One therapist who wanted to see me as a therapist...I could own that I had skills that I am beginning to validate my skills” (Sue). “I get feedback from other people and that validates me which is good. It’s one thing to have it in yourself and feel it, but it’s very nice to hear it from others whom you respect” (Sue).

Therapists took responsibility and were honest with themselves about working on their
own personal issues in order to help their clients to heal. They acknowledged that they also had to make internal changes within themselves in order to really help their clients, “Clear things that need to be cleared and be in touch with really what’s going on for me and who I am. So I can model that to people that I work with and so I can make sure I can be more fluid in how I work with people.” (Anne). “… it’s a lot about me changing too…If you’re allowing yourself to be your first client, then you’re going to become a better therapist” (Deborah). “I’ve had a shift personally as well, I think my personal shifts that I’ve made, is impacting on my professional work that I’m doing” (Sandy). “If I don’t work on myself first then I’m not going to be doing any good to anybody else. When I’m stuck with a client, I realize that’s something to do with me” (Sue). “If I can’t express things myself, how am I going to be able to help my clients do that?” (Tatiana). “Like what kind of counsellor can you be, if you’re not willing to do the work yourself….that I will never ask anyone that I’m not prepared or willing to do myself” (Todd).

Therapists gained more trust in their clients inner resources and strengths to heal themselves and that they didn’t need to be the expert or in control, “This is based on work that can be achieved fairly quickly and based on the strengths of the people we’re seeing and not on their diagnosis” (Anne). “I allowed more of myself to come out as a practitioner, just through the energetic connection with them and through the Iceberg, and that helped deepen the connection with some clients” (Deb). “In one way I don’t feel as powerful and I see them potentially as more powerful…. In other words I don’t have to have the answers” (Deborah). “I need to put aside a lot of my preconceptions of what people can and can’t do…it’s not my job to fix anything. Maybe I can just help them access a little bit more of Self” (Deborah). “If they present with depression, I see them moving on to doing something very constructive for themselves. Getting back to things that they use to enjoy doing and feeling more empowered,
creative personal control, and I see it happening” (Jim). “Tapping into their resources which is so tentative for them and yet once they start, you can see the light come on behind their eyes. That once they realize that they do have some resources...... strengthening and celebrating those resources” (Judy). “I’m much more able just to be and allow what needs to come, to come from the client and go from there. Instead to have to have a plan and have a pattern I’m going to follow and be in control and have the answers and be the expert” (Sandy). “She has shifted in the time I’ve seen her...much more empowered. She feels more grounded, she feels at peace, she feels much more centered in herself” (Sue). “As a therapist, I think clients then begin to own their own power. It empowers them because you’re....not enabling them to be victims” (Sue). “I can relax a little bit and hold people as able” (Tatiana). “I just thought, ‘Who am I to think that...he needs to sort out his life, if he doesn’t want to?’ (Todd).

**Theme 2F: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Congruence And A Sense Of Freedom**

Therapists found that as they internalized and integrated the Iceberg, they became more congruent within themselves, “What’s new for me is as I’m slowly becoming more congruent.” (Deborah). “Much more congruent, more focused for me” (Judy). “It’s helped me to be much more grounded and in touch with who I am and who I want to be, what’s important to me” (Sue). “For me looking at how I feel, that calmness now more centered all the time...it’s again about being more congruent” (Todd).

As therapists achieved congruence, their relationships with family and friends became clearer and more satisfying, “When I became more grounded, more centered, more congruent and more solid in myself, then I was able to be more in relationship with other people, my clients, my friends and my family” (Sandy).
Congruence was very challenging to internalize and therapists became more aware of incongruence in themselves or others, “It felt good, like on the head level. On the emotional level, I just had out of control anxiety, and that anxiety was not working to kind of hook me back into old control patterns. But it was like my head and my heart hadn’t matched up yet” (Deborah). “Sometimes I felt that the contradiction between what I want and what I seem to be prepared to allow myself to do is really painful. Being held accountable for that is tough...It’s a very powerful intervention to be held accountable and what it ends up doing is eroding that negative sense I have of myself....Intellectually I question that, in my heart I feel it” (Jim). “I could see all the ways.... I would be distracted from being in touch with myself. I think in the past, I never put out what I wanted. Then I was frustrated when I didn’t get it and angry and then I blamed” (Sandy). “People would say one thing and do another, their actions would be one way and their thoughts were completely different from their actions” (Sue). “So just having that awareness in the back of my mind, ‘OK it’s not useful for me to go to that place and think that’s a way of pacifying him. So how do I be more congruent and how do I get him to respect me by being more sure of myself and not by buckling under in some way?’” (Tatiana). “Well again about being more congruent because... I haven’t been honest. I haven’t really said what was going on. I haven’t expressed myself clearly” (Todd).

When therapists were congruent, they noticed that they were more available and effective with their clients and in turn, their clients became more grounded, clearer and congruent, “It helped me to be more congruent as a practitioner....It’s very important to stay very centered in yourself and to be very much almost creating an energetic safety net for them. So I think it’s coming from a place of congruence within myself” (Deb). “When I’m not fully connected to myself as a therapist, I’m not able to connect with the client as effectively, or help them
experience as well. The session feels more superficial or cognitive” (Deb). “How incredibly helpful it is to be congruent and encourage clients by using the Iceberg in a non judgmental, reflective way” (Sandy). “She is now having to take some self care, more self care for herself and responsibility for herself, so that is a shift” (Sue). “When we become more congruent then we’re OK about letting our clients take risks and do things where it didn’t phase me. Maybe it wouldn’t have phased me a year ago, but my hunch is my response would have been different” (Tatiana).

One participant experienced a sense of freedom from the class demonstration session, “I fortunately was up there...and being willing to expose myself to the stuff that was going on for me, I think really helped me to understand how the Iceberg works...It freed me up” (Jim). As therapists became more congruent, they and their clients also experienced a sense of freedom, “...it was liberating....freeing thing.... a big revelation for me.... I can honor my feelings and experience my feelings. But I’m much more than my feelings..” (Anne). “...something was freed up for me... a new facility for me to do that.” (Deborah). “...liberating...I’m being more fully human, celebrating, expressing.” (Judy). “...being really comfortable... being congruent... really freed me to not to be anxious about what other people thought..” (Sandy). “I don’t allow myself to get into feelings and feeling responsible for other peoples’ well being” (Sue).

**Theme 3: The Lived Experience Of The Personal Iceberg Metaphor Fosters Acceptance**

Todd experienced a greater acceptance of himself throughout and after his demonstration session during a training weekend: Todd was able to experience and accept his feelings of loneliness without having to judge himself as being unworthy, “A really powerful thing last year....I remember how quickly it went from anger out of the anger. I remember...he tapped into the yearning...I got very emotional very quickly, started crying and talking about the loneliness...
there was a lot of dignity to it. It took all that power away...it’s just a feeling”’ (Todd).

Therapists developed a sense of acceptance for themselves through appreciation and letting go, “I don’t see myself as a victim so much anymore, I certainly see myself as a survivor, I see my strengths” (Anne). “There was some acceptance for me in that process...the letting go of this having to be” (Deborah). “Forgive myself because I’m focusing on the living and the people that are really close to me. So I can just let that go...it happened so quickly. I would have had a lot of guilt before” (Judy). “I was just more accepting of myself...I was OK with who I was and it didn’t matter what their opinion was. It helped me to be more accepting of my feelings” (Sandy). “I count, I can please myself...what I have to say and what I feel and what I perceive is valid...much better with myself, in validating and owning myself” (Sue). “...a lot more at peace and a lot more accepting of myself just where I am” (Todd).

Therapists gained an increased acceptance of others including family members and they reduced their need for acceptance from others. Therapists began to acknowledge and validate their own sense of worthiness, “I’m not a failure which I was carrying around with me. That was profound” (Anne). “Moving towards more acceptance about what is” (Deborah). “…brought me to a point of accepting that I’m a very capable guy” (Jim). “I started to learn to count myself in a lot higher...In taking better care of myself and counting myself in, I was able to be more available to others as well. Touching on the yearnings of being accepted, validated and acknowledged by other people” (Sandy).

Therapists also noticed that others became more accepting and validating of who they are and they were able to accept the positive recognition, “I’m more able to accept other peoples’ opinion of me and not discount them and more owning of that...it’s allowed me to do is to accept some notions about myself that I discounted” (Jim). “… being respected, very validating”
As therapists gained an increased acceptance for their clients, they also noticed that their clients also started to accept themselves and others, “I see a softening with my clients towards themselves... something in how I’m being with them” (Deborah). “I see them developing new perspectives and levels of acceptance of others and of themselves” (Jim). “They are much more accepting of the child, whether it’s a seventeen....whether it’s a four year old.” (Judy). “How somebody sees you look at them and feel that sense of trust, unconditional love and support. They start validating who they are and feeling OK about their feelings” (Sue).

**Theme 3A: The Lived Experience Of The Personal Iceberg Metaphor Transforms Fear And Anxiety Into Hope, Energy And Creativity**

As therapists become more accepting and see their clients responding positively, there is a sense of hope that develops, “...such a positive difference in their life...I love it when we can get to the Self level.....profoundly rewarding (Deb). “...more hopeful about seeing myself begin to work somewhat differently....It feels hopeful for them and for me” (Deborah). “I was able to lead him through a process...just felt so good for me” (Jim). “...it’s just quite awe inspiring” (Judy). “...it’s exciting and it’s encouraging” (Sandy).

Some therapists became aware of their fears and anxiety, and as some therapists became more accepting and calmer, they noticed that they were not as anxious and gained energy, “...I would have felt really anxious, I don’t feel that hardly at all anymore” (Anne). “...feels very uncomfortable and new...more powerful and intense... present in the moment....there’s a wiser part of me that’s just letting those feelings be....I’m also letting the anxiety be. It’s not so scary anymore....part of the thrill....I’ve been more aware of my emotions.... I’m not so frozen anymore....It’s a source of energy” (Deborah). “I’ve moved from a guy who’s felt pretty agitated
and angry, to a person who's much more synchronized...don't find myself feeling so anxious with my clients” (Jim). “It’s very freeing and allows me more energy to be me” (Judy). “…really dramatic decrease in my level of anxiety.... I feel much less defended or much less closed, I feel calmer” (Sandy). “Way more... positive energy, because all that energy I used to put into worrying or being anxious or blaming.... It’s exciting and freeing....once I had that validation, I had more energy just to be me” (Sandy). “I’m able to let go a lot more, I used to ruminate over things or worry about things. I tune into it more, I allow myself, I sense myself ....I’m not freaking out and worried...that has been very freeing...when you believe that you’re responsible....it’s very exhausting.....how much energy that took to be the peacemaker, to not count myself in” (Sue). “When you go deep with someone, they’re going into that place of chaos and I’m not as afraid to work with that....don’t have to put so much stress on myself” (Tatiana). “…things shed, like worrying about what other people think, other people’s perceptions” (Todd).

As therapists became more familiar with the Personal Iceberg Metaphor, they also realized how creativity seemed to be enhanced, “...see it as just being different....very much working with pictures” (Anne). “…you can weave different things into different places... wonderful framework that doesn’t restrict you...flexibility...” (Deb). “…I’m slightly in more of a place of things flowing...unconsciously working with components” (Deb). “…my feelings of being blocked creatively have just slowly been....loosening and things starting to bubble up for me” (Deborah). “…glimmerings of playing with being differently and trying different things with clients” (Deborah). “…it’s very helpful for me to be able to visualize that” (Sandy). “…a new way of looking...it’s like a detective game...and try to trace it” (Sue). “…very visual images...could feel in my mind’s eye” (Todd).
**Theme 3B: The Lived Experience Of The Personal Iceberg Metaphor Transforms Critical Judgment and Reactivity Into Understanding And Compassion**

Initially as therapists learned how to access the Iceberg, there seemed to be expectations and critical judgment about themselves, "...thought when the truth came out and everyone saw how screwed up...I might be kicked out of the class. I always thought.....it’s counterfeit or it’s tainted or you’re contagious and face it you’re contaminated." (Anne). "...a lot of self consciousness, and worry that I needed to appear competent, and that I wouldn’t” (Jim). "...I’m still being a bit reactive....a perfectionist and at the same time a saboteur of my own efforts.....much more aware of that expectation that I have of myself” (Jim). “I have extremely high expectations of myself, it’s been torturous in the training....from the place of real negativity.....I treat myself... in a way I would never treat any other people” (Tatiana).

For some therapists the judgment of themselves kept them isolated for fear of judgment from others, “I used to shut pieces of me off and I felt lonely a lot and isolated more...I was able to get past that and let go better, instead of getting stuck...in something’s wrong with me” (Sandy)."...loneliness...that means that I must not be very worthwhile. At the Self level that it taps into that there must be something wrong with me...” (Todd).

As therapists reduced their judgment of themselves, they gained more acceptance, “I’m not at all judgmental of myself as I was before” (Anne). “It’s taken an edge off me... I was clearly pretty angry.... as I become more aware...the edge is diminished” (Jim). “I feel much less judgmental about myself...instead of being blaming and angry, I was able to be thankful and open and loving....helped change my yearnings because my yearnings were being met” (Sandy). “I wasn’t as critical of myself...the judgmental critic part didn’t stop me from taking the risks. I am comfortable enough now that I’m not freaking out and worried” (Sue).
The therapists also noticed a change towards reducing their critical judgment or reactivity with others, "Perhaps not take things as personally or over react." (Deb). "I've had judgment trained out of me...it's probably been more enhanced" (Judy). "...try to look deeper...so that I don't get stuck and get judgmental. I can be more accepting of other people. It really freed me up...a huge revelation...you don't have to criticize or blame people for them to learn" (Sandy). "I've really shifted....high expectations of both myself and other people. I could become quite judgmental and blaming if those weren't met. I can judge....but I don't do this reaction thing" (Sandy). "I'm not as reactive, I'm much more centered" (Sue).

As therapist reduced their criticism and gained acceptance, they also developed more compassion and understanding for themselves, "I'm much more gentle with myself" (Anne) "...it's just softened the edges in relating to other people" (Deb). "I have much less frustration with myself" (Deborah). "I'm more accepting...gentler....better at understanding myself...much more in tune with myself...moving to a place of personal acceptance regarding my own skills and abilities" (Jim). "When I'm able to....get to a place where I'm really congruent, and it allows me to be responsible and caring and compassionate. I've seen a huge shift....much gentler on myself....being able to let go of the expectations of others and of myself...more laughter and much more humor, I'm much lighter" (Sandy). "Gives me the sense of understanding, of knowing where it's coming from, then I can deal with it better" (Sue). "...opens up a level of compassion....that's where healing happens and resolution and maybe healing with each other" (Tatiana). "There's a lot less judgment on my part. It's a lot easier to go home....because I'm not judging them, I'm not judging me" (Todd).

Therapists also found as they increased their acceptance, then also they gained more understanding and compassion for their clients and family, "...helped me to find that
compassion, to move out of feeling just the hurt and the pain of it personally.... understand how it was for them, and that they were doing the best they could” (Anne). “I was able to also remain sufficiently compassionate, empathic....to understand him and why it was like. It helped me to be at peace with what was happening...” (Deb). “It’s helpful for me to have an understanding.....I can try to look deeper and not get stuck on those behaviors or on that coping....I bring myself into the work through my compassion” (Sandy). Therapists also observed that clients became more compassionate and understanding of themselves in relation to others, “‘Our child isn’t being validated for who he is.’ That’s like, ‘Aha!’ ....to understand their child” (Judy).

**Theme 4: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Change**

Learning how to access the Iceberg facilitated personal change for therapists, “My relationship with my feelings is changing recently....The feelings about the feelings is one where there’s been a lot of shift. It feels like they occupy a lot more of my inner space now” (Deborah). “I noticed a shift for myself from being in a more angry, sort of blaming, depressed place to a much more centered place, much more grounded place.... I’m getting it back, it’s coming back. I have made a shift in the way I live my whole life...it’s positively changed my life” (Sandy). “It’s made me look at things in a much more centered way and to feel much more grounded in myself and to work on myself. That has been a big change for me.....to get in touch with myself...a wonderful relief” (Sue). “…my own included, as soon as the belief is challenged a bit, like it kind of crumbles” (Tatiana). The process of change was very challenging and difficult for some therapists to initiate, “…I procrastinate so that the pressure builds and then a crisis manifests itself and then I have to make this shift. Cause I can’t do it any other way....I don’t like that. I would like to be making that change....what I want for myself as opposed to my fear of it not happening” (Jim). Therapists are able to facilitate change in their clients, “I certainly see shifts,
people moving through forgiveness, connecting at new levels” (Jim). “I can really see changes” (Sandy). “...very powerful, I see this happening with my clients, I see them consistently breaking patterns” (Sue).

**Theme 4A: The Lived Experience Of The Personal Iceberg Metaphor Organizes And Provides A Direction For The Change Process**

The Personal Iceberg Metaphor gave an external image for therapists to learn in order to comprehend, conceptualize and to understand how to access the concept and application to therapeutic change. While therapists responded differently to the actual concept of the Iceberg, they were able to grasp the meaning behind why the Iceberg concept was formulated, “...an actual Iceberg out floating around you don’t see layers, you see a whole....they’re powerful....lit within, they’re phenomenally beautiful” (Deborah). “...an iceberg is a hard, cold, dangerous thing....you don’t see much of it above the waterline. The bulk of this is submerged, it’s that hidden piece” (Jim). “Whether it’s....eighteen year old or whether it’s a four year old....the behaviour, the story is only the tip of the Iceberg...a wonderful metaphor” (Judy). “What was helpful about the metaphor was I understood there was something even deeper than the feelings, I didn’t get lost in the feelings” (Sandy). “The metaphor is I’ve always felt from the time I was very little.... behaviour, that’s the tip of the Iceberg....there’s this enormous amount of stuff going on underneath....to flesh out....to explore...to process underneath that tip....in your relationships, in your therapy, being a therapist” (Sue). “...I find it effective in terms of what’s above and what’s below....makes me think of people are frozen in some way....fears are very close to the top of the Iceberg, what’s really more important is underneath” (Tatiana). “... it is a very visual metaphor, so it’s easy to remember” (Todd).

When therapists related to the Iceberg concept then they were more able to use the
framework in an effective and impactful way towards change, “It helps me wade into areas that I may have sensed before....felt like an immediate fit....examining our different parts” (Anne).

“...a reference point to figure what language needs to happen. It’s really enabled me to do more with people...” (Anne). “....a running checklist, where I can keep tabs of where I’m at, where I could go, and so it gives me a sense of direction without imposing a rigid mold” (Deb). “....as I notice shifts and changes in myself... “How are things shifting and changing for me? Since it’s a metaphor of the Self...” (Deborah). “I see change in mood...revising of their own expectations of themselves or of other people” (Jim).

Therapists saw and used the Iceberg as a concrete, tangible tool to promote change for themselves and others, “It’s not airy fairy. It’s very right here inside of you...it’s fabulous tool....It’s profound! It works, it’s powerful...it’s totally different, it’s working with process” (Anne).

“It’s not just ‘woo woo’ and a lot of words, but something that’s really connecting at an I am level....it’s so tangible....so real.....It’s got a core, doesn’t disappear...” (Deb). “This isn’t a gimmick, it’s not the flavor of the month practice thing....helped me to be able to move away from all the ways that I distract myself” (Sandy). “It’s a very succinct model...profoundly different and yet extremely effective” (Tatiana). “Makes sense when things get off track and where they get off track” (Todd).

The framework provided a structure which allowed the therapist to refer to in order to maintain a sense of direction, “...no matter where you are....you can meander.... I’ve got a reference point that I can link to....provides the core structure....and what ever happens around it” (Deb). “...totally different...superimposing all that into a framework.” (Judy) “...a really good way of talking about lived experience and talking about all the different layers” (Tatiana).
Theme 4B: The Lived Experience Of The Personal Iceberg Metaphor Enables The Therapist To Be The Change Agent Within The Client’s System

Therapists were able to relate to the Personal Iceberg Metaphor and became aware that there was an interconnectedness and that they were a change agent within the client’s system, “You can be on the surface...talk forever. Or you can start going in, and if you’re ever going to know what’s going on with people you’re going to need to be in the Iceberg” (Anne). “...there’s life inside of icebergs...something that looks solid, actually there’s movement inside. Maybe there’s little organisms...that kind of move around inside of icebergs....What it feels like I’m starting to do is playing. Like moving around inside...there’s this flow, this communication between all the layers” (Deborah). “The structure of it conveys depth...allows me to get deeper and it allows them to go deeper into their lives” (Jim). “When one thing changes then everything...gee there’s a change in the whole system” (Judy). “…if just you look at behaviors...you’re not really going to connect with anybody because you need to look at their Iceberg” (Sue).

Theme 4C: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Healing Change Very Quickly

Deb had a demonstration during the weekend training and she experienced experiential process and deep healing change in a very short session. Deb was able to de-enmesh from her father, “I was really struck by how, directive it felt.... It was a session that went very quickly....people commented afterwards they were surprised how fast it was....It was a half an hour....really accomplished something quite profound for me....I felt quite a difference since that session....moving right through the Iceberg up and down. Then reaching a point of where I just knew and just felt that something had shifted...I was very grateful for what had happened....
something had shifted at level of Self, because there was just a feeling almost of like fresh air
going right inside...a feeling of something changing, but not fully understanding at the time the
implications” (Deb).

As therapists worked on their own development with the Iceberg, they noticed that they
were able to change quickly, “...I worked through a couple of issues that I needed to. It really
enabled me to just phoow, moved my work! I not only wanted to be use it to clear myself, but I
wanted to move to new levels of work” (Anne). “...two or four sessions is not a huge amount of
time when compared with several years of contrary believing so” (Jim). “I just got a flash, I’ve
just saved myself five years of grief somehow, like just struggling with things” (Todd).

As therapists became more competent in accessing the Iceberg of their clients, they
noticed that significant connection and deeper shifts occurred very quickly, “..to get at the heart,
the yearnings and the soul stuff...I’m getting to their cores quicker and quicker.... People have
made major changes and big, sometimes it’s just one session!” (Anne). “...validation that
something you know has happened. In that one session when the connection is right...you can
create such change” (Deb). “...it kind of can surface things quicker” (Deborah). “I see it
happening very, very quickly.” (Jim). “Much shorter therapy...we’ve just gone there, wherever
they are...a really quick way to get in, to know where to tap. They’ve done amazing work in that
two or three minutes.” (Judy). “...much more intentional...almost intangible.... probably within
five minutes, we’re working at the level of soul, the Self.... children, adolescents, adults. It’s like
boom we’re right there.....I get to the soul level of my clients much sooner” (Judy). “...we touch
on....deeper issues....a big change...I’m probably getting to a place of yearnings with clients
much faster than I ever have in the past” (Sandy).
Theme 4D: The Lived Experience Of The Personal Iceberg Metaphor Impacts

Internal and Interpersonal Change

Therapists found that the levels of the Iceberg facilitated internal systemic changes within themselves, "All the levels....didn't necessarily communicate with one another....that feels like it's shifting" (Deborah). "When I changed my expectations of other people, it changed my perceptions of their behaviors. I became less judgmental and blaming, changed my feelings. When I no longer expected...no longer blamed them, I no longer felt angry....I no longer felt bad about myself.....Then I didn't have to defend by blaming and so I had a huge change in my behavior" (Sandy). "Starting to shift in my perceptions, my feelings, my feelings about feelings, my expectations of myself, my expectations of other people" (Sue).

As one component of the Iceberg changes and shifts, there are internal shifts in other components. Therapists became aware of how to intentionally facilitate internal changes for their clients, "When you get to perceptions...if they are trapped in feelings..worked with the perceptions and tracking and processing, then the feelings literally go away..." (Anne). "If I'm able to connect that with perception, then I see changes in other levels....it produces a shift in their perception" (Jim). "I see change of feelings, the perceptions change, the expectations change. Look at the yearnings and how they can meet their yearnings and then the feelings change, the perceptions change" (Judy). "When you reframe something that they perceived as negative into something positive then you change and it shifts...if your expectation changes then your perception changes of what is expected of you. And if you change that perception and begin to focus on and validate yourself as having the right to have your feelings...begins to empower somebody to feel more tuned into themselves and to let go of these dysfunctional patterns" (Sue).
Therapists became aware of the complexity of the internal and interpersonal relationships between people, "I'm really struggling...trying to work with two Icebergs, to talk about their experience of their relationship. The feelings they may have felt, the expectations they may have, the perceptions they may have, the yearnings they may have...not a straightforward translation of individual into couple" (Jim). "Anytime you get two people in a relationship, it involves so much more than what is said and what is" (Sue). "...we could move on knowing that whatever was being played out was familial and not necessarily her and I, it was old stuff" (Tatiana). "...if they don't match up, then I need to change my expectations. It's allowed me to maintain relationships" (Todd).

As therapists made personal changes as a result of accessing their Iceberg, they also noticed an impact on their relationships with others, "...tapping into the other person's Iceberg too, to get a sense of what was going on there...it has changed some of my relationships" (Deb). "It's more like with changes in myself spilling over to my relationship with my partner" (Deborah). "I noticed my relationships with other people started to change. I started to improve my relationship with my husband, my relationship with my extended family....has made a big difference in the way I view myself and view other people" (Sandy). "My husband....he's changed, he's becoming much more respectful of who I am" (Sue). "...she said to me, 'I've seen some real changes in you in the last year...you are a lot more caring and gentler now.' That's part of me that I always wanted to have, but there was the fears.. it was a long time that I was pretty scared and that created a lot of walls and wanting to be, just OK, just gentle and soft" (Todd)

Therapists became aware of the systemic nature of the Iceberg because as the internal world changed, there was also an impact on the interpersonal world of clients. There was an
awareness of the interactions between each person’s Personal Iceberg Metaphor, “...to cry and to be able to release the feelings...express them and not have to act it out. To see the two of them be able to meet...you have to work with what’s going on between them, you can’t just work with what’s going on inside of them” (Anne). “Have seen systemic change...” (Jim). “As soon as I dropped my expectations and I dropped a lot of my negative perceptions and my stories about other peoples’ behaviors. And just went to what I really wanted, what my yearning was and take responsibility for having that met and not put expectations on other people. Then all of a sudden, they turned around, I guess they were freed up. As I changed my behaviors and the way I was coping, then I reached out to people and had connection and had my feeling of connection and people reached back to me.... It’s amazing, I get it back, it comes back” (Sandy). “The intra psychic, interactive is the Iceberg. Because what you’re seeing is the action part that’s the tip. But then when you look underneath it, you’re looking at all the defense mechanisms” (Sue).

**Theme 4E: The Lived Experience Of The Personal Iceberg Metaphor Facilitates Deep Internal Shifts**

Therapists found that they personally experienced deep internal shifts from working with the Iceberg, “I witnessed others getting breakthroughs with stuff that they carried around for years, and that happened to me too.” (Anne). “...I have been so peaceful about it. It created a change where I couldn’t perhaps at the time have appreciated quite how it was going to ripple out, but it very definitely happened... it was anchored, so it was very powerful” (Deb).

“....transformational....the impact it’s had on me....very, very powerful” (Sandy).

As therapists became more competent in accessing clients’ Icebergs, they observed significant changes in their clients, “There are shifts.... it’s certainly it’s happening a lot in my practice” (Anne). “.... particularly profound when I know and I can feel that there’s that
connection and that something shifts and then getting that validation afterwards” (Deb). “... profound because validation has been so important to her....she was expressing herself that something has shifted on a Self level in that session that was tangibly different to her singing teacher a few days later” (Deb). “What it conveys is a sense of depth” (Jim). “Very transformational, it’s changing lives, changing the way people are relating to people” (Judy). “Not to the depth....Other training.... wasn’t such a deep change....that’s what is transformational” (Sandy). “I’m amazed at the changes I’ve seen in my clients, I see big shifts in people. Their perceptions change, their expectations of themselves change, they begin to validate themselves more, they begin to feel empowered more, they begin to get more grounded” (Sue).

Theme 5: The Lived Experience Of The Personal Iceberg Metaphor Fosters Spiritual Development And Connection With Self: I Am

Therapists found that the Iceberg enabled them to tap into their spiritual core, “...is releasing that spiritual presence that I feel that I can have quite profoundly with people.” (Anne). “....very satisfying that I’m doing what is connected to myself, to my yearnings, to my core. That it’s happening and that it feels good” (Deb). “So it changed my sense of Self, changed the sense of how I was seeing myself and it also worked on changing persona, that facade” (Jim).

“Beautiful, very special, that means I could integrate the different parts of my spirituality with the Iceberg” (Judy). “I’ve spent a lot of my life not being any where in touch with my Self level ...it’s really empowering and refreshing to really check into my Self level, inside I feel more authentic... I just am thankful” (Sandy). “It’s taken me to a level of Self which I didn’t have before. Of valuing myself, of tuning into myself, of finding out about myself. It’s helped me get a sense of Self basically. It’s helped me tune into...my spiritual Self, my inner Self, who I am
and what my needs are and that I have a right to have my needs fulfilled” (Sue). “Where I get some sense of the Self....in the form of creativity. I see that in the children that I work with too that if I can help them with feeling a sense of completion. Or simply beauty in a part of the world or appreciation of themselves via the creative forces inside them, then there’s healing” (Tatiana). “…a deeper level...yearning....so underneath that’s that part of Self, the spiritual being that’s really starting to surface.... a lot more focus there...honoring that level of spiritual being” (Todd).

One therapist found that she experienced spirituality when she was alone and separate from others, and the Iceberg enabled her to experience her deepest self in the presence of another, “Spirituality...something that I did in solitude...could not have that Self present with other people....scary and vulnerable....I’m starting to have that experience, and it feels very new....Being completely at the level of Self with someone else...I don’t remember ever having consciously done that before...and it happened” (Deborah).

Therapists found that they and others struggled with connecting to their deeper Self: I am, “In the past I was so caught up with pleasing the client or trying to not feel inadequate, that my Self would sometimes get in the way” (Sandy). “…those are the areas that I avoid working on that I need to work on, cause they’re the uncomfortable places to go....that part of Self that for whatever reason hasn’t healed”” (Todd). “It’s amazed me some of the struggles at the level of Self that I saw in the course” (Todd).

Sometimes therapists saw that connecting with the Self: I am might not be very easy for the client, “What I notice is people are uncomfortable with that deeper connection and want to escape back into their heads and escape back into words....say something humorous and irrelevant, break that the tension of going into that unfamiliar place...” (Deb). “...we were
connecting with who is she and how does she see herself, and it was a complete blank and in fact she then felt panicky and confused” (Deb). “A lot of these clients have very little ego strength, that level of Self is so fragmented” (Deborah). “Their yearnings...haven’t been fulfilled.... somehow undermining their sense of Self” (Jim). “Some people...have so little Self....They feel so unworthy to have their yearnings met” (Judy). “…there’s something always not quite there.... just as damaging because....the Self is not validated” (Sue). “People want to stay more in the behavioral.... recognizing that they really need to change at the level of Self and sometimes that’s a hard place for them to go” (Todd).

When therapists were able to connect to the deeper spiritual Self, they realized that the Iceberg gave their session meaning and depth, “You have to use the Iceberg to get there.... somewhere in yearnings....you can make profound changes...whatever happened between me and a person would be spiritual” (Anne). “...it does help you access that point of depth, the yearnings and the Self, where things are really happening...the Iceberg helps you to get through that veneer to something deeper” (Deb). “I find myself descending very very quickly with clients to Self” (Jim). “…intuitively connecting at many levels....the feelings and perceptions just by your non verbal. They have a sense of spirituality about them. A sense of themselves as being a special entity...” (Sue). “…at that place, it’s very hard to even know what to say.... connection is real.... we’re joining with someone... there is this sense of relief....because that part also needs to be seen.... a person feels more whole” (Tatiana). “It amazes me how many people do have spiritual beliefs, that they’re willing to express them and if you invite them non judgmentally....the psychic change is going to happen at the level of Self” (Todd).

Therapists realized that when they are connected to their own deeper Self, then they were able to facilitate a deeper connection with clients to their own Self: I am, “...one person made a
significant shift in his level of Self....I could experience that person feeling released and I felt released too as a therapist” (Anne). “…it has a depth, it has an explanatory side that can make sense and it has a core that connects with somebody’s essence” (Deb). “…using that resource in myself....what resonates for me about finding that strength within myself.... I need to go to my own level of Self first and just tap my own strength...that’s a new way for me to be with my clients” (Deborah). “…honoring the spiritual part of myself and also of my clients....I’m reaching into whatever depths I have without putting my beliefs on them, and just celebrating who they are as a child of God” (Judy). “Meaning, it’s very deep...probably even deepening it more....and probably releasing some of that” (Judy). “....tremendous change in the women that have been in the group. Very different, it’s changed their lives, it’s given them so much hope. It’s restored their belief in who they are, they’ve got in touch with their own spirituality” (Judy).

Theme 5A: The Lived Experience Of The Personal Iceberg Metaphor Facilitates A Sense Of Inner Peace And Serenity

As therapists accessed their own Iceberg and worked through unresolved issues towards healing, they experienced a sense of inner peace, “I’ve never felt more at peace and more clear about who I am...I had no idea that I would come out with that kind of peace” (Anne). “Seeing myself in a more empowered role and just more at peace within myself” (Deb). “…total safety, if energy can be quiet and deep and still and calm, very definitely a sense of peace...once I’d integrated it…” (Judy). “I have a real sense of peace....I have something to share and it’s a feeling of accepting who I am...” (Sandy). “A lot more calm, more peace...acceptance” (Todd). Not all therapists felt a sense of peace, but one participant wondered how it could impact his life, “I keep sabotaging myself...‘What about trust? What about faith?’ I have to look at that” (Jim).
Therapists also noticed a sense of peace within their clients, “...obviously it was connecting with part of Self. When we ended the session she said how peaceful she felt.... she felt like something had happened” (Deb). “Amazing to see the look on their faces. Just like the light’s gone on and all of a sudden they feel very peaceful and something has been resolved” (Judy). “There’s a peacefulness about them. There’s a groundedness about them. They say to me, ‘I feel more peaceful. I feel more grounded’” (Sue).

**Theme 5B: The Lived Experience Of The Personal Iceberg Metaphor Facilitates A Spiritual Experience**

As therapists integrated the Iceberg, they experienced a spiritual sense of gratitude, inspiration and appreciation for deep internal shifts, “So grateful for who I am...I feel really touched....It is a feeling grace, you feel filled and the room is filled and you’re in reverence...It’s just it’s fluid, it’s profound, it’s moving” (Anne). “…it’s so all embracing. It’s so gentle and at times almost etheric...” (Deb).

Therapists were witness to their clients having had spiritual experiences during therapy, which inspired and gave deeper meaning, “...seen his whole internal being shift and it’s quite moving...like it’s miraculous, and it isn’t miraculous it’s just that it’s working....because we’re in such sacred space. I’m probably achieving that much more frequently now” (Anne). “It’s just an awareness, it’s a spiritual connection....that’s the transformation. You feel touched, you feel like you get grace” (Anne). “Getting to my soul and to people that I’m working with, touching their soul. Helping them transform....it’s just awesome! I just feel really moved and privileged...” (Anne). “It’s deeply satisfying. You are connecting with the universal life force. It’s something very profound” (Deb). “It’s kind of tender and nice” (Deborah). “....it’s also affirming. I’m frequently moved...an integration session....the power of that was overwhelming! Very moving,
just in silence, watching this happen for this person who was so much in touch with himself. It’s just amazing!” (Jim). “It just amazing....Very humbling like there is a complete person sitting across from me. So what role do I play in releasing the potential and the capability and the love that’s there? ......the same sense of awe” (Judy). “It’s been a beautiful shift. It’s freed up a lot of energy for me, I don’t know if spiritual’s the right word, but more flowing with what I want” (Sandy). “....there is an essence that we all have.....something beyond....That everybody has that spirituality and is born with it. It was a very grounding thing to sense that sense of Self and that sense of spirituality, that it’s at the basis of everything” (Sue). “...feeling like they’re a part of the universe and that they’re an important part. Then their spirituality comes out and then you get a different essence from someone” (Sue). “It gives people humanity” (Tatiana). “....a lot more honor and dignity. A very powerful moment, very humbling and spiritual” (Todd).

**Theme 5C: The Lived Experience Of The Personal Iceberg Metaphor Fosters A Sense Of Universality and Interconnectedness**

As therapists became more accepting, compassionate and congruent, they were able to recognize a sense of similarity and universality, “...the yearnings...suddenly it brings a lot of insight. It’s so simplistic....I find it’s a leveling device right away, that people just feel part of human kind. They don’t feel like a victim or a client or weird or crazy” (Anne). “....universality of the Iceberg....I’m using it from kids young as three or four, up to people in their seventies” (Judy). “Understanding that we all have an Iceberg and we all have yearnings....everybody in the world probably has very similar yearnings....We all want to be connected, we all want to be accepted, we all want to be loved” (Sandy). “...has been very confirming and validating....that regardless of our upbringing or our past, or our culture, we all live in an Iceberg...it doesn’t limit. It’s open to interpretation and experience and intuition and it’s universal. It doesn’t put people
into boxes” (Sue). “It’s much more respectful of people because it’s saying we’re all the same. I’m not the expert, I’ve been there too...we’re all universal” (Sue). “…you tap into not only the person you’re seeing, but everybody else’s yearnings....of wanting to be loved and feel like we belong” (Sue). “…they want to be loved, they want to be accepted so. That people understand that intuitively...It’s universal and people are more similar than they are different” (Tatiana). “We’re animal, we’re human and we’re divine.....The universality of those yearnings and the circumstances, it doesn’t matter....So if that’s the same for me, we are more the same than we are different.” (Todd).

**The Common Story**

While the lived experience of the Personal Iceberg Metaphor is a unique experience for the therapist, commonalities seem to exist. The discussions and personal experiences were influenced by their own view of themselves, others and the world. There are many different ways in which the person will conceptualize, understand and integrate new concepts, skills and changes in relationship to the Personal Iceberg Metaphor.

The person initially enrolls for Satir’s systemic brief therapy training with the intention of gaining therapeutic skills for professional development. In the level one training, the person gains personal growth and self development which becomes an unexpected gift. The person is pleasantly surprised when they realize that they are making internal changes within themselves. There is a struggle in skill development for accessing the Icebergs of their clients, but once the person takes the level two training, the person begins to better see how he or she is able to access their client’s Iceberg. While the time frame for how long it takes for the person to integrate the Iceberg Metaphor depends on the individual, each person does move positively directionally towards bringing the Iceberg from external conceptualizing and doing into an internal way of
The person begins to have a heightened awareness of how they are experiencing the Iceberg concept and develops internal observations of themselves and their interactions with others. Initially the person tries to grasp the ideas conceptually through their intellectual abilities and works on memorizing the different levels of the Iceberg. The person closely observes how the Satir trainers and triad members access the Icebergs of volunteer clients. This observation increases their focus, understanding and clarity on how the Iceberg works. The person learns how to effectively use questioning in a therapeutic way and verbalizes various questions by referring to the Iceberg levels (Self: I am, yearnings, expectations, perceptions, feelings about feelings, feelings, coping stances and behaviour.) The person will then ponder what the responses or answers are to the questions that are posed. By taking time to reflect and wait for the answer, the person gains new awareness and information. The person increases time for reflection within both their personal and professional lives.

As the person listens intentionally to their inner world, they in turn develop a stronger sense of inner knowing. By increasing this inner knowing, the person seems to gain more trust and confidence in honoring what they know. The person strengthens internal connection to their resources through this developing trust. As the person continues to ask questions and listen to their own answers, they gain new clarity and insight into themselves, others and situations. The person also tries to get an understanding on how the Personal Iceberg Metaphor relates to themselves, others and within different contexts. Through this increased awareness, inner knowing, trust and clarity, the person realizes that choices are available. The reflection seems to bring insight into more than one option which allows the person to decide whether to make a new decision or not. Accepting that choices are available enables the person to feel a sense of
freedom. Often once the person is aware that they can make a new choice, they may take a risk to try a new option.

Through taking new risks to choose differently, the person moves towards becoming congruent. In some cases the person decides not to make the choice, but becomes acutely aware of their own incongruence and wonders whether to or when to make a choice. As the person gains insight into how people cope with stress, they become more aware and accepting of themselves and others. They begin to watch how they personally cope in stressful situations and aspire to become congruent. When the person is able to access the Personal Iceberg Metaphor within themselves and become more congruent, then they are more effective in accessing the Icebergs of their clients.

The person has an internal emotional experience when they are a demonstration client, a client during dyad or triad practice, when they role play as a family member part for a demonstration client or when they observe demonstrations. The person also realizes that they must exercise courage and a willingness to risk in order to fully experience themselves in a deep way. As a person sees others taking risks, they are more inclined to eventually take risks if the environment is safe and non judgmental. The person actually gains much insight when he or she goes through an experiential process and realizes that this internal understanding will facilitate experiential learning for their client.

The process of learning how to access and use the Iceberg is not a simple process, although the concept of the Iceberg appears to be very simplistic. Once a person tries to practice with the Iceberg in mind, then they realize how difficult it is to become effective as a Satir therapist. A person struggles with how to better become competent with the Iceberg. As the person becomes more patient and gentle with his or herself, then positive validation becomes
more readily internalized. As the person is able to validate him or herself and accept compliments from others, then a sense of competence and empowerment occurs. When the person believes that a personal understanding of the Iceberg is happening, then they begin to take more risks in using the Personal Iceberg Metaphor while in practice and they begin to see positive responses in their triad client. There is a realization of the complexity and intricacy of becoming an effective Satir therapist.

When the person uses the Personal Iceberg Metaphor while as the therapist during dyad or triad practice, they become aware of whether they are able to be conscious of the Iceberg while processing the other. The person then makes critical judgment as to how they have been able to or not able to grasp the Iceberg concept. The person may struggle especially when he or she does not think that they were able to consciously practice with the Personal Iceberg Metaphor in mind. The person is also concerned about how fellow classmates will perceive and judge their level of skill and competence. Most often the judgment from classmates is not really known, but the person is critically judgmental of themselves while at the same time being patience and accepting of others. When classmates comment positively about the person’s therapeutic skills with the Personal Iceberg Metaphor, the acceptance of the encouragement and validation may depend on how critical the person is of themselves. If the person struggles with understanding how to put the Iceberg concept into practice, there is reluctance to be in the role of the therapist. In some cases the person is very confident in their skills and will not be as conscious about what colleagues think of their skills. As the person develops a sense of competency, they begin to let go of critical judgment and reactivity of self and other, while increasing acceptance and compassion. The person develops hope for themselves and others. As the person increases their sense of competency, they become more creative in their use of the
Personal Iceberg Metaphor.

The person can relate to the Personal Iceberg Metaphor as being a metaphor to highlight the hidden internal world. The person appreciates the structure of the Personal Iceberg Metaphor and is able to refer to the structure in order to gain clarity and insight. The person notices how the various levels of the Iceberg are interconnected because as one level changes, there are impacts throughout the other levels. As the person changes internally, then they also notice that interpersonal relationships with partners, family members and clients also positively change and improve. As the person integrates the Iceberg into themselves, he or she notices that brief change and transformation occurs at various moments. As the Personal Iceberg Metaphor becomes a way of being, they notice an increase in effective brief therapy with more of their clients. When the client wants to share and stay in the story, the therapist notices that change does not happen. As the person becomes more competent in accessing the Personal Iceberg Metaphor, he or she is able to use questions that move the person away from the external story towards internal transformational change. When a client has a transformational experience, the person feels touched and honored by what they have observed. The person begins to honor him or her self as a facilitator of growth for the client and not an expert to solve the client’s problems. The person begins to have more and more experiences of deep change and then realize what an incredibly powerful therapeutic model is found in the Personal Iceberg Metaphor and the Satir Model.

Once the person becomes more aware, less critically judgmental, less reactive, more accepting, understanding and compassionate, he or she develops a stronger connection with their inner Self: I am. This connection to Self: I am fosters a sense of inner peace and a sense of grace, reverence and gratitude. Having these spiritual experiences facilitates and validates awareness of soul/Self: I am. The person develops a heightened awareness that all human experience is
universal and that people are more similar than they are different. The person also develops a strong sense of spirituality and interconnectedness between people which increases hope for themselves and others.

**Participants’ Reactions To The Study**

Therapists seemed to want to sincerely contribute their deepest inner experiences to support the study, “I’m so glad I’ve volunteered. This is rich, important work. It’s significant what you’re doing and that you’re making a lasting contribution to the field. It’s such important stuff that needs to be felt around the world” (Anne). “Well it means I think every counsellor should be trained in it, that’s what it means. It works! Get it out there, highlight the profile and draw more attention to it! It’s wonderful, I think it’s a great model” (Deb). “Wonderful, it was really good. It’s a nice reminder also to dig out my Satir reading. It’s like use it or lose it, now that we don’t have the intensity of the course” (Deborah). “I think that in one way as a process again it allows one to go much deeper and to work on those other orders of change that therapists who may subscribe to other theoretical orientations don’t get to....It’s very revealing and a little uncomfortable because it is so revealing, self revealing. I’m delighted to have participated” (Jim). “I think it’s a must, it must happen. I don’t want to refer anybody to somebody who hasn’t had this training. I’d love it to be on the curriculum at UBC (University of British Columbia). I think it should be compulsory! All masters of counselling students should be taking this kind of training! Extraordinary, what a contribution you’re making to the field. Professionally I just hope that there’s people who are going to be out there who will be able to assist John and Kathlyne in training other therapists to learn and experience this. It’s so important. I certainly celebrate those who are going to do that” (Judy). “It’s really powerful and I think it’s really important. It’s going to make a huge difference in how they connect with their
clients. There’s going to be a whole bunch of people, if we learn how to do this right and we continue to practice it and feel heard, connected and validated. And have a positive experience with another human being, maybe for the first time in their life that they can then take from here and interact differently with other people. I feel like it can be this big huge ripple effect. That each person who is able to be congruent and connect with somebody in a deep level, that person can leave and maybe connected with two or three other people, and they’ll connect with two or three other people” (Sandy). “To try and put it out there, I think it’s an essential thing for therapists to have. I also think that people I know who do Satir, are much better therapists, much better therapists” (Sue). “It’s been a positive experience and it’s made me think more about the connection of this Iceberg Metaphor, this Model of working with expressive therapies, because it can just enhance what’s already being done in those fields. To look more at bringing them together because they fit intuitively” (Tatiana).“Do it. The gift is you get you.... As far as the course goes for me, it’s the best course I’ve ever taken. I recommend it to everybody I know” (Todd).

**Summary**

The lived experience of the Personal Iceberg Metaphor is an intricate, complex growth process that develops the self of the therapist and increases therapeutic competency. The themes discovered a simultaneously intrapsychic and interactive phenomenon. All the themes and sub-themes seem to be systemically interrelated to each other, although not necessarily in a linear process. Each person uniquely experienced an internalization process which facilitated internal and external changes. The themes and sub-themes illuminate the depth and complexity of integrating the Personal Iceberg Metaphor. The results of the lived experience of the Personal Iceberg Metaphor highlights a process of personal, professional and spiritual growth through
experiences in Satir's systemic brief therapy training program. The researcher also noted that some aspects of the lived experience emerged that were not mentioned as often, and thus were not included in the overall themes. Some participants suggested forgiveness, responsibility, the aspect of letting go, de-enmeshment, and the inclusivity of being able to adapt other theories to the Personal Iceberg Metaphor.

Chapter V will discuss the results, conclusions and the implications of the study for counselling research and practice.
CHAPTER V
DISCUSSION OF RESULTS AND CONCLUSIONS

Introduction
This research study explored the lived experience of the Personal Iceberg Metaphor with therapists who had completed 120 hours in Satir's systemic brief therapy training. Eight women and two men between the ages of 35 - 61 years old were interviewed about their experiences of the Personal Iceberg Metaphor. The phenomenological analysis identified five common themes from the lived experience of the Personal Iceberg Metaphor by these therapists in therapy training. The lived experience of the Personal Iceberg Metaphor: (1) facilitated awareness; (2) is an integration process of externalization towards internalization; (3) fosters acceptance; (4) facilitates change; (5) fosters spiritual development and connection to Self: I am.

The five themes suggested that the Personal Iceberg Metaphor impacted these therapists to develop wholeness through enhancing their growth; spiritually, emotionally, mentally and behaviourally. There seemed to be a growth and integration process in moving away from doing towards becoming and being. The study explored and revealed the inner processes that therapist trainees experienced as they were learning about the Personal Iceberg Metaphor. This lived experience study illustrates the changes that occurred for participants, as well as the changes that they observed in their clients. The themes suggest that the lived experience of the Personal Iceberg Metaphor seems to be an intrapsychic and interactive phenomenon. There also seemed to be spiritual development for some participants and their clients.

This chapter will discuss the findings by relating the themes to the literature on the process of growth and change, awareness, congruence, use of self in therapy, training of therapists and spirituality in therapy. The discussion will consider similarities and differences in
respect to the literature which was presented in Chapter II. The implications of these findings for therapeutic research and practice will then be presented.

**Awareness**

The review of the literature in Chapter II discussed various perspectives about awareness (Czikszentmihalyi, 1990; Maslow, 1968; Moustakas, 1988; Rogers, 1961; Satir et al., 1991). This section will discuss awareness, reflection, clarity, choice and the conscious use of self.

One of the first noticeable changes from exposure to the Personal Iceberg Metaphor that occurred for the participants was an increased awareness of themselves in relationship to self, others and the world around them. The Personal Iceberg Metaphor also gave participants a structure in which to check out their awarenesses. Numerous therapists have encouraged the development of awareness in order for a person to fully experience themselves within the world (Bugental, 1965; Moustakas, 1988; Rogers, 1961; Satir & Banmen 1983; Van Manen, 1990). Awareness seemed to be crucial for participants to increase the consciousness of their lived experience. Participants' awarenesses were not automatic and were developed through intention and attention (Banmen, 1997; Satir et al., 1991).

Cooklin (1994) believed that observational feedback from fellow trainees would allow the therapist to develop his or her abilities. Satir's systemic brief therapy training (Banmen, 1997) has built into practice the use of an external observer during triad practices, which seemed to help increase participants' internal observer. Participants reported being able to check in with themselves and to watch themselves in various contexts. As the participants gained awareness of the Personal Iceberg Metaphor, simultaneously they gained increased self awareness (Moustakas, 1988; Rogers, 1961). Karlsson (1993) and Van Manen (1990) have suggested that reflection enables the person to gain more awareness of his or her lived experience. Each
participant reported exploration through inner reflection (Welwood, 1996; Williams & Irving, 1996) and internal observation (Keller & Prest, 1993; Moustakas, 1988). As they pondered and questioned (Bandler et al., 1982, Satir et al., 1991), each participant reported increased insight and deeper meaning (Kegan, 1982) from the Personal Iceberg Metaphor. The aspect of reflection and internal questioning seemed to help participants to connect with and trust their inner knowing (Welwood, 1996). The questioning also allowed therapists to clarify their values and beliefs, which Carlson & Erickson (1999) have highly recommended for therapist trainees. One participant states, “It’s about the questioning and looking and thinking and clarifying...and actually putting it together” (Todd). All of the participant’s reported that involvement in reflection contributed to a sense of clarity and choice for themselves and their clients (Frankl, 1968; McClintock, 1999; Rogers, 1980; Satir & Banmen, 1983; Welwood, 1996). McClintock (1999) suggested that one of her biggest challenges has been to create thinking space during therapy. One of the participant’s mentioned that, “you start thinking about the Iceberg....and you go down to the yearnings and the Self. It gives you a mapping to just give you that breath in between reacting.....It does give you that breathing space to think.” (Sue)

Most of the participant’s reported having gained new awareness and information into understanding the impact of their families of origin (Aponte, 1994; Framo, 1996; Israelstam, 1988; Kane, 1996; Satir & Baldwin, 1983). The participants also seemed to develop an openness (Polkinghorne, 1989) to looking at new insights. Kerr (1991) suggested that therapist trainees who react and are not able to honestly observe their behaviors will have the most difficulty in training. One of the participants, Todd reported that he initially felt put down by his triad members’ comments, yet upon reflection he eventually was able to agree with them. This seemed to occur once his awareness had increased, he was no longer personally defensive about
their comments and had a willingness to ponder the comments. Although the new awareness was not very comfortable for him, Todd accepted new information on how he has coped under stress, and has since grown personally.

Kramer (1995) and Rogers (1961) believed that awareness will contribute to the therapist's ability to help their client. As participants gained awareness of the Personal Iceberg Metaphor, they also reported being better able to facilitate their client to gain new awarenesses and changes.

The review of the literature in Chapter II discussed the theoretical perspectives of the impact of the use of self in therapy. There was strong support for the development of the use of self in therapy as a crucial element of the therapeutic relationship. Numerous therapists (Andolfi, 1993; Banmen, 1997; Cooklin, 1994; Fine, 1992; Haber, 1990; Keller & Prest, 1993; McClintock, 1999; Satir & Banmen, 1983) have stressed the need for the therapist to access self in therapy. Most of the participants spoke about their increased awareness of their conscious interventions and use of self in therapy.

Framo (1991) felt strongly about therapists undergoing their own personal growth in order to become an effective therapist. Haley (1996) cautioned therapists not to focus on personal growth, but to focus mainly on skill development to become effective. In Satir's systemic brief therapy training, the participants intended mainly to work on skill development and not personal growth, yet they all reported experiencing personal growth. Some of the participants commented on how their initial personal growth contributed to their later professional growth, which challenges Haley's (1996) contention that personal growth does not necessarily contribute to the therapist's effectiveness and therapeutic abilities.
Integration Process

The review of the literature in Chapter II discussed various theoretical concepts that addressed a variety of views of internal process (Andreas, 1991; Bandler & Grinder, 1982; Maslow, 1971; Moustakas, 1988; Polkinghorne, 1989; Satir et al., 1991), growth (Bateson, 1987; Satir et al., 1991; Wilber, 1999), and experiential process (Gendlin, 1981; Greenberg et al., 1993; Mahrer, 1983; Perls, 1992). The study discovered that all participants went through a process of integration as they applied the Personal Iceberg Metaphor towards therapeutic process. This section will discuss experiential process, training of therapists and congruence as aspects of the integration process.

Some participants struggled initially with not hearing all the details of the story, yet as they observed demonstration sessions, they became aware that change occurred within the internal impact of the story and not from listening to the story. Quite a few participants were able to change how they worked with story and were able to better focus on the internal experiences of their clients. “When we are in therapy we need to tell the therapist a little bit about our story so that we feel that there is a bridge of understanding....it is not helpful to pour out theories, explanations, illustrations, justifications, and stories on top of stories....Analyzing and talking about our lives, as if giving a report about past events, does not encourage contact with our core” (Johanson & Kurtz, 1991, p. 12).

Mahrer (1983) and Greenberg & Goldman (1988) advocated that therapist trainees have an opportunity for experiential processing during therapist training. Six out of nine participants experienced a personal demonstration in front of the class during one of their training programs. All six participants spoke about the impact of having this experiential opportunity and how it deepened their understanding and integration. These six participants reported how they changed
internally and externally, some more significant than others. Some participants reported deep transformation at the level of Self: I am. Gendlin (1981) and Perls (1992) encouraged therapists to focus attention on the body experience in the present moment. Three of the participants (Deb, Deborah and Sandy) spoke about the awareness of body sensations as they changed.

Benson (1996) suggested that facilitating a relaxation response helps people to go inward and to become calmer, which in turn contributes to healing. One of the participants, Deb spoke about creating her own reflective space in nature to get grounded and centered. Participants were able to encourage clients to put their attention towards their senses, which enabled them to quiet their minds and to experience themselves in their bodies.

The review of the literature in Chapter II discussed the theoretical perspectives on the training of therapists and integration of knowledge. The literature included encouragement for training in the use of self (Andolfi et al., 1993; Baldwin, 1983; McClintock, 1999; Satir et al., 1991), skill development (Haley, 1996), values clarification (Carlson & Erickson, 1999), experiential processes (Greenberg & Goldman, 1998; Keith et al., 1992), dual relationships (Aponte, 1994; Israelstam, 1988), family of origin (Framo, 1996; Kane, 1996; Satir, 1983), integration of theory (Carlson & Erickson, 1999; Zeddies, 1999), training programs (Aponte & Winter, 1983; Banmen, 1997; Framo, 1991) and challenges (Holsman et al., 1996; Kerr, 1996; Nel, 1996; Whitaker & Keith, 1991).

As Framo (1996) pointed out, very few academic university programs explore the use of self in therapy and that most therapists take family training from specialized programs. Six of the therapists had already graduated from a graduate program, one therapist was completing her Master's thesis, and they were taking Satir's systemic brief therapy training as part of their ongoing professional development. Each of these Master's graduates reported significant gains
in their knowledge of family therapy from the Satir training. The participants in this study reported that they became even more consciously aware of their interactions as therapists in the therapeutic relationship with clients. There were various comments on how participants realized that they were no longer experts, and there was a sense of respect and value of the clients’ life experiences and choices. Coale (1998) suggested that, “Therapy is not about holding the client at a distance through the application of expert knowledge” (p. 97).

Although there has been controversy about the role of dual relationships during training, Aponte (1994) and Israelstam (1988) and Kane (1996) stressed the benefits of exploring one’s own issues and family of origin as a trainee. Six participants brought up their own personal issues which were processed as a demonstration in front of fellow trainees, for contribution to the learning process. One participant pondered whether to risk as a volunteer for a family of origin demonstration when she takes the advanced class in the near future, because she had witnessed and recognized the beneficial changes that fellow trainees had gained. It appeared from participant positive comments about their personal growth from the class demonstrations, that their personal transformational benefits clearly outweighed the concerns for dual relationships (Aponte, 1994; Israelstam, 1988). The Satir training gives numerous opportunities to watch actual therapy demonstrations for real life issues. Holsman et. al., (1996) said that, “because of the sensitive relationship between psychotherapist and client, many trainees have never directly observed a skilled practitioner conducting treatment” (p. 100). Therapists must have the experience of observing authentic therapy sessions in order to know how to become an effective therapist.

Timm & Blow (1999) had discussed how many therapists are not aware of their own strengths and resources, and acknowledged that these assets often develop as a result of the
family of origin experiences. Participants seemed to gain an awareness of the strengths that they had developed from their family, which seemed to build their sense of competence. Some participants gained a sense of competence after hearing others’ positive comments on acknowledging their abilities.

Carlson & Erickson (1999) have recommended that therapist trainees find a way to integrate the theoretical framework into their own language and personhood. Zeddies (1999) has suggested that integrating a theory into one’s inner being is an extremely complex and challenging task. After having watched therapists who took training with Satir and also having taught therapists as one Satir’s senior trainers, Banmen (1986) noted that short training sessions were not long enough for therapists to integrate the numerous therapeutic ideas that were taught. Satir’s systemic brief training program (Banmen, 1997) was developed to address this issue, by allowing therapist trainees to integrate the Personal Iceberg Metaphor throughout an initial five month training period. If trainees continued in the advanced level two training, then they would have the opportunity to learn and integrate Satir’s concepts over another five month period. The participants made comments as to the usefulness of having two training periods over a period of time, with the option of repeating the advanced program.

Some participants struggled to integrate, and they shared their awareness of the expertise that it takes to access a clients’ Personal Iceberg Metaphor. Participants seemed to appreciate the organization of the training and acknowledged the time and focus it takes to integrate the Personal Iceberg Metaphor. Some participants (Deb, Sandy, Todd) maintained Satir focused support relationships with triad members after their advanced level program was completed. Seven of the participants enrolled (Anne, Deb, Judy, Sandy, Sue, Tatiana, Todd) into another advanced program or the week long summer residential program to deepen their integration
process. Also some participants were involved in further supervision with the Satir Model (Anne, Deborah, Jim, Sandy and Sue). Satir’s brief systemic therapy training (Banmen, 1997) which is sponsored by the Satir Institute of the Pacific, fills a much needed gap for therapists’ ongoing professional development in family therapy.

Haley (1996) talked about therapists wanting to appear knowledgeable, yet when learning a new method, it is inevitable that they too will struggle along with new trainees. Haley (1996) also suggested that people with a grade twelve education have been able to become effective therapists and did not think a graduate degree guaranteed competence. One participant, Todd had his grade twelve education with fourteen years in the drug and alcohol field, was clearly able to grasp the Personal Iceberg Metaphor. He said, “There’s so many people in there with their master’s degrees and their doctorates...At first, feeling very threatened by most people having a lot of the formal education, and now going in and realizing that they’re struggling a lot more than I am” (Todd). Todd also said he was surprised at how some people (from his second advanced class) were reluctant to expose themselves and their skills in the class for fear of judgment from their peers, as he heard comments and assumptions that others are more capable than they were. Holsman et al., (1996) spoke of the fear that trainees have, that fellow trainees might disapprove of them and question whether they were suited to the therapy program. Coale (1998) discussed the need of therapists to appear competent, which sometimes keeps their vulnerabilities hidden. One of the participants, Anne talked about her initial fears of exposing her vulnerabilities and shame in case people looked at her critically. Yet once she started to take risks of exposing her inadequacies, she completely healed and transformed these fears and family of origin wounds into energy and hope.

The review of the literature in Chapter II discussed the theoretical perspectives on the
importance of congruence (Baldwin & Satir, 1983; Greenberg et al., 1993; Kramer, 1995; Rogers, 1961; Satir et. al, 1991) in order to become an effective therapist and to create healing therapeutic relationships. Incongruence (Bandler & Grinder, 1976; Rogers, 1961; Satir, 1972; Satir et al., 1991) was also discussed. As the participants integrated the Personal Iceberg Metaphor, they were becoming more aware of increased congruence within themselves and with others. Rogers (1980) and Satir (1972) really promoted the development of congruence in the therapist in order to be truly present for the client. Other therapists (Bergman, 1990; Greenberg et al., 1993; Rogers, 1980) also saw the importance of congruence within the therapist so that the therapeutic relationship would be more effective. Israelstam (1988) and Satir (1975) stressed the importance of working through one’s own issues in order to be totally present for the client. Five of the participants, (Anne, Deborah, Sue, Tatiana and Todd) spoke of their determined beliefs that they had to work on their own personal issues in order to become a more effective therapist for their clients. Baldwin & Satir (1983) suggested that congruence allowed the therapist to be fully present without any distracting inner conversations. Participants shared that they became more present, transparent and available with their clients.

Bandler & Grinder (1976) suggested that therapists watch for incongruence through one’s physical manifestations. Some of the participants (Deborah and Jim) spoke of an awareness that they were not integrated and felt that parts of themselves (head and heart) were in opposing positions. Satir et al., (1991) discussed how to integrate our inner resources through processing different parts of ourselves. The research did not discuss therapist/trainees process of moving from incongruence towards congruence.

Acceptance

The literature review in Chapter II discussed acceptance (Greenberg, 1993; McClintock,
1999; Safran & Muran, Rogers, 1961; Satir et al., 1991) and understanding (Baldwin & Satir, 1983; Czikszentmihalyi, 1990; McClintock, 1999).

Ornish (1998) spoke about how healthy energy is free flowing, while disturbances in energy cause restrictions and illness. Fear and anxiety seemed to be an aspect of being exposed to new concepts and ideas from Satir’s systemic brief therapy training. Some participants were aware their fears and anxiety, yet as they persisted in integrating the Personal Iceberg Metaphor, they reported an increase in excitement and energy. Letting go of negative evaluations is a step towards self acceptance (Greenberg, 1993; McClintock, 1999). Most participants discussed how they initially were very critical of themselves and their skills yet as they integrated the Personal Iceberg Metaphor, the criticism and reactivity seemed to decrease and they gained increased compassion and understanding for themselves and others. Participants reported feeling more acceptance and a sense of worthiness for themselves and for their clients. Anderson & Worthen (1997) believed that when the therapist has experienced deep acceptance from others, then they would be in turn more able to convey genuine acceptance to their client. Acceptance is an important aspect of the therapeutic relationship for as a client feels accepted, he or she then would be more receptive to change (Greenberg, 1993, McClintock, 1999, Safran & Muran, 1998; Rogers, 1980; Satir et al., 1991).

Wilber (1996) spoke of the importance of understanding oneself through self examination and reflection. All participants reported an increase in reflection and awareness. Three participants who reportedly used the placating coping stance, (Anne, Sandy and Sue) spoke about being able to understand and accept their feelings without so closely identifying with or having to react because of their feelings.
Change

The review of the literature in Chapter II discussed growth (Bateson, 1987; Satir et al., 1991; Wilber, 1999), change (McClintock, 1999; Satir et al.,) and systemic therapy (Bateson & Bateson, 1987; Papp, 1983; Satir & Banmen, 1983; Zeddies, 1999).

The Personal Iceberg Metaphor enabled therapists to observe and acknowledge the interconnected relationship between the intrapsychic and interactive worlds. Systems theory has recognized the impact that the therapist has on the family system during therapy (Bateson & Bateson, 1978; Papp, 1983; Chubb, 1990; Jenkins & Asen, 1992; Satir et al., 1991). Two participants in the study, Deborah and Judy, spoke about the fluid movement and particles within organisms and they seemed to have a sense of the living organism as impacting the whole system. Many participants made comments about how initially simple the Personal Iceberg Metaphor seemed to be, and yet contained such complexity as they practiced and gained more understanding. Participants reported experiencing and becoming aware of change intrapsychically and interactively. Relationships can be both complex and challenging. Gottman (1994) completed scientific research on couples’ interactions between men and women. More research could be completed to look at the process interactions between couples, dyads and families.

Benson (1996) spoke about how the internal beliefs and the external world are so closely impacted by each other. Some participants were able to see the relationship between their changed behavior and their internal beliefs. Zeddies (1999) discussed how therapists will change as a result of the changes that their client also experiences. One participant, Anne, talked about feeling a sense of release for herself when she observed release and deep transformation for her triad client.
Satir (1972, 1988) focused on coping stances during times of stress and how to connect with people through these coping stances. Therapists were encouraged to gain insight into their own coping stances and how it might affect interactions with their client’s coping stances. The participants talked about how helpful it was to assess their client’s coping stance because then they were more effective in connecting with and helping to change that client. Some therapists gained insight into their own coping stance and how their primary stance might impact their interactions with their client’s coping stance. One participant wondered how to connect at the right place and yet realized that he did not always remember to focus on the coping stances. Research did not discuss the systemic interactions between therapists’ and clients’ coping stances.

Proshaska & DiClemente (1984) suggested that awareness is used by most therapists in order to promote change. Most of the participants noticed personal changes that were occurring because of their new awarenesses as a result of exposure to the Personal Iceberg Metaphor. Process seemed to be the vital mechanism that facilitated evolutionary growth (Wilber, 1998) and transformational change (Satir et al., 1991). Satir acknowledged that people go through stages of change and there are stages of chaos, new integration and practice, before a new status quo forms (Satir et al., 1991). Each participant spoke about the process they were going through; they each reflected on their former knowledge (status quo), they all seemed to experience some form of chaos, they spoke about new integration and practice (they seemed able to adapt their former theoretical knowledge with the Personal Iceberg Metaphor), while some acknowledged that they had entered a new status quo. Satir pointed out how internal awareness can be manifested into external behaviors (Satir & Banmen, 1983). Some of the participants spoke about their change in behaviour as a result of internal changes that they made. A few participants
shared their awareness of the deep transformational changes that occurred for themselves, when they were a client with a Satir therapist who used the Personal Iceberg Metaphor.

**Spiritual Development and Connection**

The review of the literature in Chapter II discussed the theoretical and empirical perspectives of the role of spirituality in therapy (Anderson & Worthen, 1997; Kramer, 1995; Miller & Thoresen, 1999; Rowan, 1993; Satir & Banmen, 1983; West, 1998). The Personal Iceberg Metaphor recognizes and includes the interconnection of the Self to the universal life force, soul, essence or spiritual core (Satir et al., 1991). This inclusion of our spiritual nature seemed to enhance therapists' development in being able to access the Personal Iceberg Metaphor within themselves and their clients.

Various therapists (Andolfi, 1993; Anderson & Worthen, 1997; Aponte, 1994; Framo, 1996; Kramer, 1995, Satir et al., 1991) have encouraged spiritual development in therapy training programs. Miller & Thoresen (1999) have discussed how there still remains a gap between current therapist training and spirituality. Cowley (1999) and Kramer (1995) spoke of the lack of family therapy and spirituality within theory and literature. Satir's systemic brief therapy training program facilitated many of the participants in their therapeutic development and their spiritual exploration and growth. Some of the participants suggested that they were especially drawn to Satir's training because of the Personal Iceberg Metaphor's inclusion of the spiritual core.

Prest & Keller (1993) suggested that therapists' spiritual selves are present within the therapy sessions and West (1998) believed that therapy is a spiritual process. Participants who already resonated with their spiritual core/ Self: I am seemed to easily facilitate deep soul level sessions with their clients. All participants spoke about how moved, or touched or amazed they
were while in the presence of observing deep and profound changes for their clients as a result of accessing the Personal Iceberg Metaphor in therapy. Participants who already had a sense of spirituality seemed to be comforted knowing about the Self: I am component of the Iceberg.

Martin Seligman (1991) has explored the importance of hope and learned optimism. Benson (1996) and Ornish (1998) spoke about scientific research that shows the power of faith and inner peace as being an important aspect of healing the body and person. As some participants gained inner peace, they also spoke about feeling more content and whole. Connors et al., (1999) spoke about the importance of serenity and peacefulness as a result of therapeutic experiences. Many of participants shared the inner peace and serenity that they personally experienced and their observations of inner peace within their clients. Through using the Personal Iceberg Metaphor, participants’ comments of awe and reverence, supported West’s (1998) statement that therapy is clearly a spiritual process.

Wilber (1999) spoke about the interconnectedness amongst all people, and Satir suggested that we are all born into a triad and we all have the same physical parts of one head on top, one heart in between and two feet on the bottom (Satir & Banmen, 1983). Participants used the Personal Iceberg Metaphor with a vast clientele and they each reported healing changes for their various clients. There seemed to be a universal connection of being able to relate the Personal Iceberg Metaphor to any person, no matter what their issue or background. Many of the participants spoke about their awareness of the sameness that we all share as opposed to focusing on the differences.

Four of the themes (awareness, internalization, acceptance and change) and the sub-themes (reflection, choice making, use of self, experiential process, strengths and resources, competency, congruence, anxiety, energy, compassion, brief therapy, intrapsychic and
interactive change, transformational change and peace) have extensive theory and literature which promotes these important aspects of the therapeutic process. The theme of spiritual development in therapy is only just beginning to be explored and developed for therapeutic process. Hopefully more research will be promoted to bridge the areas of spirituality and therapy. Some therapeutic models focus on a few or a combination of these aforementioned aspects of the therapeutic process.

The unique aspect of the Personal Iceberg Metaphor and Satir’s systemic brief therapy training is that there is a total synthesis of all the aforementioned therapeutic concepts. Numerous and pertinent therapeutic qualities were facilitated and discovered through this integration process of the Personal Iceberg Metaphor. These results show great promise for the future therapeutic development of relevant, confident and competent therapists through the Personal Iceberg Metaphor and Satir’s systemic brief therapy training

**Implications Of The Study For Counselling Research And Practice**

The literature review in Chapter II discussed recent family therapy articles which have called for research that explores the therapist’s and therapist trainees’ process (Hawley et. al, 2000; Pinsof & Wynne, 2000; Street, 1997) in family therapy. This research study has many pertinent implications for counselling research and practice.

Pinsof & Wynne (2000) have continued to stress that researchers must look into therapeutic process and although they both made these recommendations back in 1988, it still warrants serious consideration from the therapeutic community. Hawley & Geske (2000) also pointed out how much researchers have totally ignored Wynne’s (1988) recommendations for more research on process. Research has mostly been concentrated on effectiveness and outcome (Alberts & Edelstein, 1990; Hawley & Geske, 2000; Pinsof & Wynne, 2000). Pinsof & Wynne
have encouraged researchers to start therapist process research using a phenomenological methodology. Pinsof & Wynne have called for researchers in family therapy to conduct research that reveals a direct connection between process and outcome. Deacon & Piercy (2000) have encouraged qualitative researchers to gather data from a group of “neglected experts - family therapy trainees” (p. 40).

This research study on therapists taking Satir’s systemic brief therapy training directly addresses each of the above recommendations. A phenomenological method has been recommended by Pinsof & Wynne (2000) in order to begin the process of finding out about the phenomenon of the therapist’s process. This research study used a phenomenological method to gather data about the lived experience (inner world and process) of therapists in training. Each participant was also currently involved in the counselling field, so not only were they therapist trainees, they were also actual therapists and were able to directly apply their learnings to actual clients. The data that was gathered explored their own personal lived experience as therapist trainees and also their lived experience as therapists. This research study specifically focused on the process that therapist trainees experienced as they learnt about the concepts of the Personal Iceberg Metaphor and the Satir Model (1991).

Future counselling research and practice might look at new trainees and their process as they become therapists. Street (1997) encouraged research to look at the process of how trainees move into the therapist role. This would provide information for therapist trainers to develop or strengthen their curriculum for family therapy. More pertinent research on process and techniques in this area might influence university programs to create more family therapy programs within their counselling psychology departments.

Accessing the Personal Iceberg Metaphor is an intentional conscious process and is not
necessarily spontaneous or randomly intuitive. McClintock (1999) made comments in regards to her personal belief that Satir’s therapy in space did not seem to have a theoretical base and was an after the fact explanation. While many therapists aspired to work in a similar fashion to Satir, her ideas were hard for therapists to intentionally work into their therapeutic practice. These recent statements by McClintock (1999) have highlighted the need for more education and a stronger profile with the Personal Iceberg Metaphor and Satir Model theory within the larger therapeutic community, especially for those therapists who are interested in Satir’s method and philosophy. Satir’s systemic brief therapy training has been articulated in such a way that has cognitively and systematically surfaced the process of Satir’s work. The Personal Iceberg Metaphor definitely enables therapists to intentionally access the inner experiences of a client by being aware of the supporting theoretical philosophy and methods from the Satir Model (1991). The Personal Iceberg Metaphor has provided therapists with a clear, yet creative method to follow a concrete systemic therapeutic framework.

Research could look at how new trainees process or integrate the Personal Iceberg Metaphor in Satir’s systemic brief therapy training. Information could bring to light any areas which might need to be strengthened, clarified or support systems which might need to be developed. Some of the participants mentioned during their second interview the importance of maintaining a support system in order to continue to consciously apply the Personal Iceberg Metaphor after the training program had been completed. A few participants noticed that occasionally they returned to their former skills and wondered if ongoing day or weekend workshops could be set up. The researcher noticed that when therapists were very critical of their own skills, they seemed to really struggle with integration of the Personal Iceberg Metaphor. It would be interesting to surface research on the self perceptions, perceptions of
others and perceptions from others that occur for new and experienced therapist trainees.

Research and focus on the use of self in therapy would help to support what numerous therapists (Andolfi et al., 1993; Coale, 1999; Framo, 1996; Satir et al., 1991) have strongly recommended for effective therapy practice.

Counselling research and practice might address clients experiences and changes that may occur as a result of having had a Satir brief therapy trained therapist. Participants reported that numerous clients had experienced counselling before, yet the Personal Iceberg Metaphor gave them a different internal experience of themselves. Research could be conducted on the stages of change that therapists and clients go through as a result of the therapeutic relationship. Anne and Judy ran the group for sexually abused women and reported that these women gained a connection to their inner resources, where past counselling support maintained them in a victim stance and kept them in their story. Another area for counselling and research could be focused on how therapists work with the impact of the story and less on the story itself. The concepts of Satir’s systemic brief therapy training vary in outlook to story than other modalities that focus on story.

Participants made comments as to the positive strength focused therapy outlook of the Satir Model. More research could be done on strength based therapy (Satir et al., 1991; Timm & Blow, 1999) in order to challenge the pathology based (Coale, 1998; Pipher, 1996) practices. Also research on the process of therapists in training could look at normalizing anxiety as a part of the process of change and methods to transform anxiety into energy. Creativity is an aspect of the release of universal life force energy. The use of metaphor to enhance creativity could also be an important area of research exploration.

Brief therapy is very popular and in demand, especially considering current budget
restraints and time constraints. Research counselling and practice could explore the internal change process for clients that is brief therapy focused. The participants reported significant changes and had witnessed deep healing in fellow trainees and triad members. Former Satir systemic brief therapy trainees could be interviewed to find out if they have had experienced transformational change and deep impacts as a result of the Satir Model therapy. Therapists could talk about clients with whom they observed transformational changes. Research on brief therapy aspect of the Satir Model would support development in the training of therapists.

Phenomenological research could occur with therapist trainees who have experienced deep transformational changes as a result of a demonstration session. Numerous Banmen/Maki-Banmen sessions have been videotaped which show deep transformational changes for demonstration clients. Interviews could be conducted to find out their recollections of the internal process during the session and a follow up on any significant changes that might have happened since the demonstration. Transcripts could be studied for specific therapeutic interventions regarding Satir Model (1991) so that more therapists will have access to the strategies and underpinnings of the Satir Model.

The researcher made an observation that participants who reported using a primary placating coping stance seemed to increase their feelings of worthiness and recognition of themselves as being important or deserving. In turn they seemed to change their behaviors of pleasing others and focused more internally on satisfying themselves. The participants who reported using a primary super reasonable stance seemed to become newly acquainted with more of their feelings. They seemed to decrease their defensive behaviors when feelings arose and became curious about their emotions. They also seemed to gain information from observing their feelings and not acting on their feelings in more situations. It could be a useful study in the
future, to find a variety of participants that report all four primary coping stances to see in what way they would change internally and externally as a result of the impact of experiencing the Personal Iceberg Metaphor.

Another area of research could explore the process that occurs within the Satir triad experience. Satir (1983) saw the triad as the foundation for our connections with others. How triads form, what issues arise, how they work through challenges, how they build on strengths and interact with each other. It would be interesting to see the impact of experiencing each role of client, therapist and observer/supervisor. Also pertinent would be exploration to see if and how the triad experience heals family of origin issues. Also research into the dyad relationship of couples could be conducted. More research also could explore specific interactions between therapist and client. Increased research on family dynamics, especially when there are more than three family members in family counselling would be very useful for family therapy practice.

Future research for counselling practice could look at the cross-cultural implications of the Personal Iceberg Metaphor. Even though the participants did not represent cross-cultural diversity, they reported being able to access their client’s Iceberg’s regardless of the cultural background. One participant did mention that while some Asian clients positively responded to that therapist’s use of the Personal Iceberg Metaphor, other Asians were more challenging. Research that uncovers how to successfully use therapeutic process amongst a multi-cultural population would be very useful, considering that Canada promotes multiculturalism and the United States promotes the ‘melting pot’. As the world becomes more accessible to various cultures, therapy which is effective throughout various populations would be very pertinent. Satir travelled throughout the world and was in great demand by many cultures and countries. The theme of universality of the Personal Iceberg Metaphor may hold a significant application to
offering therapy which crosses over cultural backgrounds, boundaries and differences.

While recent articles and discussion have explored spirituality, it will also be important for therapeutic research to occur in this pioneering area. The subjective nature of the inner spiritual experience is a reality and would be best explored through a qualitative approach. There has been concern that therapists must prepare to deal with spiritual issues such as: spiritual poverty (Feltham, 1999), spiritual emergencies (Grof & Grof, 1987) and a lack of spiritual resources (Aponte, 1999). There is also a need to develop therapeutic training and practice to address: spiritual therapy in families (Cowley, 1999), spiritual wellness (Chandler et. al, 1992), spiritual supervision and spiritual process (West, 1998). Many people report having a belief in God, or spirit and are not involved in an religious community. It is imperative that spirituality be addressed in counselling research and practice. The researcher noticed that when therapists seemed to have a strong spiritual belief, they seemed to really grasp the Personal Iceberg Metaphor and they were able to easily facilitate spiritual moments with their clients. Spiritual beliefs need not be exchanged, but a sense of the spiritual nature of the person can be conveyed which can support the healing process. Clearly there is a call and demand for therapists to be able to explore spirituality with clients.

The concepts of letting go, forgiveness, de-enmeshment, responsibility and inclusivity of other theories could be also areas that might be considered. Letting go and forgiveness are also aspects of trust and faith. De-enmeshment deals with unfinished business and boundaries. Responsibility is an important goal within the Satir Model. Inclusivity of other theories may help understand how therapists learn new ideas within the Personal Iceberg Metaphor and how they adapt their prior theoretical orientation and knowledge. Although these concepts were not explored in this study, these could be important for future research aspects of the Personal
Summary And Conclusions

The purpose of the study was to provide a phenomenological description of what the lived experience of the Personal Iceberg Metaphor is for therapist trainees from Satir’s systemic brief therapy training program. The sample size of nine participants for this study was small and is not intended as a generalization for all Satir therapist trainees. The study was intended to illuminate the process and experience of therapists in training with the Personal Iceberg Metaphor.

The study shared the meaning that therapist trainees made of the process of learning and the impact that the Personal Iceberg Metaphor made on their lives, both personally and professionally. This study uncovered a heightened awareness, reflection, choice and the conscious use of self. The study also found that therapist trainees went through an integration process to internalize the Personal Iceberg Metaphor. The process seemed to focus on internal, experiential impacts which developed strengths, competency and congruence. The study also noted increased acceptance, energy, understanding and compassion. The study also found that the change process was quick, deep and healing, and could also be facilitated by the therapist trainees. The study also saw the intrapsychic and interactive components of therapist trainees’ experiences with the Personal Iceberg Metaphor. The study also uncovered spiritual development and a sense of universality which occurred as a result of accessing the Personal Iceberg Metaphor. It is hoped that this study will encourage other researchers to study other aspects of the therapist/trainee process in integrating a theoretical therapy model. It is also hoped that more research will occur into the theoretical framework and effectiveness of the Satir Model (1991).
This study presented a discussion of themes which appeared to capture the essence of the descriptions of the lived experience of the Personal Iceberg Metaphor. The description of each participant’s experience was captured in the common story of the lived experience of the Personal Iceberg Metaphor. The results suggested that the lived experience of the Personal Iceberg Metaphor is a complex integration process which fosters healthy development and transformational change. The person develops their inner world, their interpersonal relationships, builds strengths and competencies for their professional world and fosters their spiritual connection. Even though the sample was small, all participants grew and changed in a positive way. As long as a person is open to learning Satir’s systemic brief therapy, the researcher believes that it is not just for a select few experts. A range of therapists and therapist trainees can benefit in self development, which will positively impact on therapeutic practice and positively impact their clients. The lived experience of the Personal Iceberg Metaphor is unique to each person and yet there seemed to be shared, common human experiences.

The Personal Iceberg Metaphor provides a unique opportunity for personal, professional, intrapsychic and interactive development of therapists and therapist trainees. Satir’s systemic brief therapy training is an extremely valuable and pertinent program that directly addresses significant and current issues in the training of therapists within the family therapy field. The development of the use of self in the therapist and spirituality are crucial aspects in developing congruent, authentic and fully human therapists who will be prepared to handle life’s challenges into the millennium.
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APPENDIX A: COPING STANCES

1. The Placating Response (Caring)
   “It’s all my fault”
   “I’m nothing without you”
   “I’m just here to make you happy”
   “I should never make anyone mad”
   COUNTS SELF OUT

2. The Blaming Response (Assertiveness)
   “You never do anything right”
   “What’s the matter with you?”
   “It’s all your fault”
   “If it weren’t for you, we wouldn’t be in this mess”
   COUNTS OTHER OUT

3. The Super Reasonable Response (Intelligence)
   “References to rules and the ‘right’ things
   Abstract worlds and long explanations: “Everything is academic”
   “One must be intelligent”
   COUNTS OUT SELF AND OTHER

4. The Irrelevant Response (Creativity, Flexibility)
   Makes no sense, not to the point
   Constantly ‘leaves the field’ verbally
   COUNTS OUT SELF, OTHER AND CONTEXT

5. The Congruent Response
   Words match the body position, the voice tone, and the inner feelings
   Words show an awareness of feelings
   COUNTS SELF, OTHER AND CONTEXT

Recently you completed Satir’s Systemic Brief Therapy Training.

What has the lived experience of using the Personal Iceberg Metaphor been for you?

Have your feelings, perceptions, expectations, yearnings of your experience changed?

Has there been a deeper understanding or integration of this concept?

What feelings, perceptions, expectations have you experienced?

How have you used the Personal Iceberg Metaphor in your personal life?

When one level changes, what happens to other levels?

Is the Iceberg changing how you experience life?

In what way has the Metaphor of the Personal Iceberg Metaphor been useful?

What do you make of the Iceberg bring trained with therapists?

Is there anything else you would like to add?
APPENDIX E: FOLLOW UP INTERVIEW

1. How do you feel about what I have written?

2. Does this interpretation make sense to you? Does it reflect your experience with the Personal Iceberg Metaphor?

3. Is there anything that you’ve read which seems to be a misinterpretation of what you meant?

4. Is there anything that you think is important that wasn’t written into your story?

5. How has it been for you to have participated in this study about the Personal Iceberg Metaphor? How has it impacted you?

6. Is there anything else that you’ve thought about since our first interview, which you would like to highlight? Or is there anything that we haven’t talked about that you feel is important to add?

7. What do you think would be helpful to therapists who are learning about the Personal Iceberg Metaphor?

8. Is there anything else you would like to share about your participation in this study?
APPENDIX F: INDIVIDUAL STRUCTURE

The lived experience of the Personal Iceberg Metaphor includes training, personal and professional areas that have been impacted.

The Lived Experience Of The Personal Iceberg Metaphor: Anne’s Story

Anne obtained her Masters in Social Work in 1967 and is a Registered Social Worker. She has a private therapy practice for individuals, couples and families. She has worked for twenty years as a consultant, trainer, community developer and therapist. Anne’s consulting business focuses on teamwork, visioning, wellness and recreation. She is also involved in leading a hospice grief group. After this interview, Anne participated in a week long Satir residential training program. She was involved as an intern for the September 1999 - February 2000 level one training program as well as being involved in two Satir focused supervision groups. Anne is also involved in a task force to look at the use of the Satir Model with suicide prevention. The Iceberg training has given Anne a renewed desire to focus mainly on her therapy practice and to become a Satir therapist trainer. Anne has experienced her primary coping stance as placating and her secondary stance as blaming during times of stress.

Iceberg Metaphor:

The Iceberg seemed like a familiar concept which really matched Anne’s beliefs about the inner world. Yet it was presented in such a novel way which allowed her to see human in a new light. Anne really resonated with the Self: I Am which embraced the spiritual essence of humans. The Iceberg lent itself to visualizing images in order to capture what might be happening on the internal world. Anne appreciated the framework of the Iceberg structure and was able to grasp the concept. She applauded the Iceberg Metaphor as a means to increase one’s consciousness and to facilitate choices. Anne saw the huge significance and impact of the Iceberg and did not think was it new age or etheric, but was a tangible lived experience. She believed that the level of expectations has given her much clarity because the Iceberg separates expectations of Self, other and from the other.

Training:

Anne had some exposure to Satir’s teaching in the 1960's and the 1970's through her book, “Conjoint Family Therapy” and she commented on how the teachings have progressed and changed with the influence of the Iceberg. Anne really appreciated how the process questions allowed a person to reflect upon what was going on and helped to enhance clarity. She aspired to be able to follow an idea or issue completely through, in order to foster resolution not just exploration. Anne often offered to practice as the therapist in her triads, because of her desire to become competent and skilled with the Iceberg. Anne really has benefitted from the experiential aspect of the training and believed that she was better able to grasp the Iceberg through direct practice.

Anne took level one training in 1997 and continued with the level two training in 1998. She was motivated to take more therapy training in order to continue her own growth as a therapist. Anne really identified immediately with the Iceberg teachings and felt comforted by such recognition. The Iceberg seemed to make a lot of sense to her because she already identified with the concepts and therapeutic ideas. Anne was really impacted by the instructor’s encouragement for
therapists to heighten the insight and consciousness of their clients. Anne acknowledged that she had an openness to healing herself and so she was willing to take risks during the training weekends. Although she wanted to bring up unresolved issues, at the same time she feared rejection and judgement by others. Anne reflected that initially she tried to cognitively learn about the Iceberg through reviewing the structure and book. She found that learning was both very easy and yet also a challenge. Anne imagined that therapists who have a similar philosophy would be able to easily learn the Iceberg, but that therapists with a different orientation would really struggle. She encouraged other classmates to try to bring the Iceberg into their own individual style of therapy. Anne could see that classmates were trying very hard to use the Iceberg just like the instructor, and she believed that it was important to accept one’s individuality in order to incorporate the teachings. Anne found that adapting questioning process to the Iceberg was fairly comfortable.

Anne found that the homework on the family rules and her family of origin really helped her to gain new understanding and to accept what happened in her past. Anne was able to make peace with her past and now saw herself as being strong and capable, instead of struggling with her confusion. Accessing her Iceberg has allowed her to release her sorrow and disappointment about growing up in her family, and this has facilitated a sense of peace and acceptance. Anne was able to let go of her anxieties and sadness about her present relationship with her brother, which enabled her to attend her step mother’s funeral in spite of her fears of seeing him. Although she imagined that he didn’t attend to avoid seeing her, Anne credited the Iceberg for giving her a sense of inner calm and acceptance. Anne appreciated the clarity and stillness within herself since working through her issues with the Iceberg. Anne had a sense of celebration and thankfulness for this breakthrough.

She appreciated her observations on how John Banmen used process questions to check out possibilities and challenges. Anne believed that the Iceberg facilitated openness and exploration. Anne experienced a sense of freedom from healing that occurred when she was a client with Maria Gomori during a Satir mandala training workshop. Anne experienced feeling honored and being treated with dignity during her demonstration session.

Anne appreciated her two working triads in both level one and two training because of the opportunity to explore the deeper Self. She personally experienced deep transformations from being a client during practice using the Iceberg while also having witnessed her triad members experiencing significant shifts at the level of Self.

**Personal:**

Anne credited the Iceberg with facilitating healing of personal unresolved issues and she believed the structure of the Iceberg greatly contributed. Anne shifted how she experienced herself when interacting with her feelings. She noted that she has felt freer and appreciated her feelings more than she had in the past. Anne gained a sense of serenity from the Iceberg process and was really surprised that she benefitted in this way. Somehow Anne has discovered that she now has an inner harmony and acceptance, from healing past issues through the Iceberg. Anne had a huge transformation in how she saw herself and gained a deep self acceptance which she credited to the Iceberg work. Accessing her Iceberg seemed to have fostered trust in her own inner guidance and knowing. Anne applauded the personal strength and shifts that she experienced as a result of the Iceberg Metaphor.

During the special event mandala training weekend, Anne experienced a significant and important shift in how she experienced her brother. Anne was freed up to later write him a letter to acknowledge her love and gratefulness for his impact on her childhood, although she believed that
he personally suffered for supporting her. She was able to make inner peace regarding her brother and no longer felt burdened by their present estrangement. Anne validated that the sense of peace that she experienced during a demonstration during that weekend seemed to have changed her internally. As the Star in the mandala demonstration, Anne really experienced true acceptance for who she was from the instructor (Maria Gomori), which enabled her to release her negative perception of herself. When Maria was able to publicly acknowledge that her feelings were healthy and normal, Anne was able to absorb this statement and own that she was worthy and OK. A visual sculpt of Anne’s present family and of her family of origin allowed her to externally observe her history and she gained a sense of clarity. Anne believed that the sculpt allowed her to gained understanding and she knew that she was ready to reveal her fears. Anne gained self appreciation from this demonstration and felt very thankful to have had that experience to transform her internal view of herself. She felt empowered to truly be herself without being so helpless and disempowered.

Anne became teary during this interview as she remembered and shared the love that she received from her girlfriend, husband and two sons. She thought that something was wrong with her in the past and realized that she has gained resources because of her past struggles. When others used to compare how different Anne was to her mother, she had felt abnormal. Anne believed that accessing the Iceberg has enabled her to release the need for others to accept her and she had let go of the fear of judgement. She saw that her behaviour and intra psychic world had really shifted.

Professional:

Anne was motivated to heal her own personal issues so that she could be a healthy role model for her clients. She focused on consistently accessing the Iceberg in order to gain competence because she believed so strongly in the Iceberg’s impact. Working with the internal and interactive worlds was familiar to her, but the Iceberg heightened her conscious awareness of these worlds. Anne believed that clients can make changes because of the huge obstacles that she has personally experienced. She acknowledged her personal movement through family of origin barriers and that she had made great strides and change to be healthy. Anne was able to be more fully human and available as a therapist, and she believed that her clients intuitively picked up her full attention to their needs. Anne believed that she has healed past hurts and as a result has been able to be more fully present with her clients.

Anne really appreciated the ease of accessing clients’ Icebergs and how much the Iceberg normalized how a client viewed themselves. They were able to see themselves with more understanding and without putting themselves down as being inadequate. She was amazed to see how quickly clients experienced deep transformation as a result of her accessing their Iceberg. Anne believed that she has now moved to a higher level of competence, as a direct result of the Iceberg. Anne saw how the Iceberg teachings allowed her clients to gain greater understanding into themselves and has given them a renewed sense of optimism. Anne has watched herself effectively helping more and more clients in her practice to become aware and to change as result of the Iceberg training. Anne acknowledged her increased sense of competence and skills in facilitating change in the internal world. She believed that the Iceberg Metaphor allowed her to connect deeply and quickly with her clients which promoted deep change intrapsychically.

Anne found it very useful to use the coping stances to assess and understand how to work with different clients. She saw a positive change in the way she worked with and connected with clients who were super reasonable. Anne applauded her ability to translate the coping stances and the Iceberg into effective therapy. Anne saw that she did refer to the Iceberg to promote
understanding and awareness with her clients. She suggested that she was really grateful and humbled by the changes that she has witnessed with her clients. Anne could see that she was able to touch and made impacts on various levels of their Iceberg (internal world).

Anne witnessed a super reasonable husband being able to open up to his wife which did not happen before they had therapy. Anne saw that accessing their Icebergs had changed how they interacted, and empowered this couple to change at home, when they were not in her presence. Anne shared an image of a rigid, uptight and intellectual client, when she first met him and now she believed that he has transformed in how he showed emotion. He has shared his tears and humanness with his wife and Anne,...which allowed him to feel safe enough to explore his emotional world. Anne suggested that she has been emotionally moved to have witnessed incredible transformations, and although it seems almost magical, she realized that the Iceberg really had effective impact on people. Anne watched the quick impact of accessing the wife’s Iceberg and she saw the intra psychic and interactive shifts. Anne had seen the wife becoming emotionally touched when she became in touch with her yearnings, which preceded a sense of empowerment. Anne witnessed this couple really connecting on very deep levels and suggested that because the Iceberg allows intra psychic exploration, this had a major impact on positively changing their relationship.

With another couple, she was able to facilitate honesty and openness between the husband and wife. As the wife was able to voice her deepest needs to her husband, he became more willing to listen. The husband was nervous and reluctant to look at his own needs, but Anne reassured him that they would be able to work through his issues as well. This couple reported that coming for therapy with Anne was scary, but that they also knew deep unspoken issues would be surfaced and processed. They were able to meet on common ground instead of being split in their differences. Anne found that accessing the process questions through their Icebergs enabled this couple to share their deepest yearnings.

Anne has noticed that she has reduced the amount of context that she obtained and has found that the Iceberg enabled her to gain deep connection without the storyline. Accessing the Iceberg has allowed her to get to the core impact of an event and worked on shifting the impact through a really quick process. Anne knew that her therapeutic connection with clients was profound because she noticed that even their physical presence changed. Anne believed that the experiential process was a very unfamiliar and new way of seeing the impact of old and familiar patterns. Anne would like to even become more quick and direct on getting to her client’s essence and deepest Self. She noticed that her clients felt empowered to make new decisions and looked at themselves with a different view. Anne noted that the process questions focused on the various levels of the Iceberg and allowed the client to gain new awareness and clarity. She appreciated how the Iceberg facilitated and enhanced creativity in the therapist. Anne realized that she followed the clients path and did not direct the outcome....so they both took chances together to explore into the unknown. Anne noticed that she didn’t have uneasy responses anymore, but actually had more faith in being able to be present and able to support the client wherever they explored. Anne saw that she had now become more tenacious and determined to challenge her clients more than in the past. She appreciated that the Iceberg allowed her to ponder what might be happening and allowed her curiosity to emerge. Anne has found that accessing her client’s Iceberg has enabled her to trust her intuition, which seemed to reveal hidden and deep issues. Anne credited the Iceberg process to having increased her belief in her own therapeutic skills and abilities. She acknowledged and applauded her ability to create significant and transformational change in her clients. Anne truly believed that the Iceberg allowed her to positively reframe how a client viewed themselves. She
credited her ability to facilitate major shifts for her clients has been influenced by her own personal growth and internal changes since her exposure to the Iceberg.

Anne has found since her exposure to the Iceberg, she has gained greater clarity and been able to make decisions about how she wanted to develop her career. She turned down a contract for anger management for offenders because of her keen desire to work with clients that were open to shifting themselves through therapy. Anne believed that the Iceberg addresses and resolved the root causes of anger and really preferred to do deep transformational work with motivated clients. Anne thought that the only way to really create internal shifts was to access clients’ Icebergs and acknowledged the significance of the Iceberg Metaphor. She had often seen deep changes occurring at their core when the client’s yearnings are uncovered. Anne realized that often the client has an ‘aha’ and inner knowing when their deepest desires are addressed. She also saw how these desires seemed to be universal. Anne also said that the concept was simple enough for clients to grasp the idea of the Iceberg.

Anne ran a group for sexually abused women and the responses from the members was that the Iceberg empowered them to be in charge of their lives, without continuing to carry a victim identity anymore. One of the women admitted that she had so much counselling around the sexual abuse, but this was her first experience ever of getting to what effect that abuse had on how she saw herself. The same woman said that the group connected initially because of the shared victim identity, but the Iceberg positively changed how all group members saw themselves. Anne saw how that woman’s father had impacted how she experienced her sexuality and she was able to explore the woman’s internal parts in order to de enmesh daughter from father.

Anne validated the intra psychic change that occurred when one level of the Iceberg changed and how it truly shifted other levels for clients. Anne noticed that when a client changed their expectations and perceptions of themselves or others, then the feelings dissipated. She believed that the Satir Method and Iceberg process facilitated equality and leveling between the therapist and the client. Whereas she gave an example of a Jungian therapist who portrayed a sense of mystery, expertise and superiority. She appreciated the satisfaction of working with the Iceberg because of the positive focus on clients resources and strengths. She has found that many other models are negatively focused on peoples problems and their inadequacies.

Anne did not receive former training in the spiritual component because she acknowledged that many years ago when she obtained her graduate degree, the spiritual part was not brought up in therapy training. She believed that deep connection and healing with clients occurs at the spiritual Self of both the therapist and the client. She was excited to see that the Iceberg included the spiritual core as being incredible important in healing and therapy. Using the Iceberg seems to enhance and support Anne’s spiritual understanding and was very compatible with her Unitarian beliefs. Anne saw how the Iceberg facilitated universal spiritual connections and highlighted the interconnectedness of all humans. She acknowledged that accessing clients Icebergs seemed to promote spiritual beingness. Anne had been able to touch clients at a soul level much more than she had before accessing the Iceberg. In fact with some couples she sensed that they were sharing on sacred, holy ground. She has felt very moved and touched when she sensed this spiritual connection and sharing. Anne appreciated her private practice office and believed that she is able to create a sense of grace and dignity with her clients. When Anne was able to connect with the clients deeper Self, she acknowledged the opportunity for transformation to occur.

Anne really believed that more therapists would benefit if they learned about the Iceberg because it was so simple and easy to understand. She knew that deep internal shifts occurred from
accessing people's Icebergs and had even seen significant changes happen, even from only one session. She believed that the Iceberg allowed clients to free themselves from a victim mentality. Anne was impacted by the Iceberg training to increase her therapeutic private practice and to decrease other career commitments. She would like to get more involved in the Satir and Iceberg training in order to contribute to more therapist learning about the Iceberg. Anne was determined to continue deep personal exploration as a person and as a therapist through accessing the Iceberg. She was motivated to join the Satir team and help to train other therapists in order to reach more people.

Reflecting upon this interview, Anne had no idea that she would have experienced such personal transformation, but realized that she was ready and open for this change. She would like to support others to heal themselves through the Iceberg teachings and was really inspired to commit her life to spreading the Iceberg concept to others. The Iceberg has reinforced Anne's sense of meaning in life and she celebrated her exposure to the Iceberg concept. Anne appreciated the creativity, depth, beauty and grace that the Iceberg brought out through the Iceberg process exploration.
APPENDIX G: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Deb’s Story

Deb teaches community school based classes in self esteem, assertiveness and anger management. She practices as a psychotherapist and hypnotherapist for the past seven years. Deb has a private practice for individuals (ie. anorexia, bulimia, addictions) and couples. She has a postgraduate diploma in hypnotherapy and psychotherapy. In June 1999 she completed her Bachelors degree in Psychology as she reeducated herself when she immigrated to Canada. Since this interview Deb was accepted into a Masters program in England, as she received credits for her previous postgraduate diploma. She has only to complete her thesis in order to obtain her Master of Science Degree in Health Care Studies which she intends to complete by July 2000. She intends to secure a future part time job as a therapist for individuals, couples and families within a community agency, as well as to continue with her private practice. Deb has experienced her primary coping stance as placating and her secondary stance as irrelevance during times of stress.

Iceberg Metaphor:
Deb really liked the Satir Model because of the focus on becoming healthy, grounded and whole. She appreciated the structure of the Iceberg because she has experienced the freedom to discover and be creative, while at the same time having a place for reference. Deb appreciated the systemic Iceberg as a guide for which she can be creative, spontaneous and clear in her interventions with clients. The Iceberg acted as a foundation for interactions in effective therapy. She had previously been exposed to the concept of metaphor through Ericksonian hypnosis, so the Iceberg metaphor made sense to her. The Metaphor of the Iceberg enabled one to tap into a person’s unconsciousness and bring awareness to the surface. Deb found that there are many intricate and complex layers to the Iceberg and found this to be very inspirational. She suggested that the Iceberg is actually very solid and substantial, not just a concept.

Training:
Deb had initially heard about the Satir training when she attended a Canadian Guidance and Counselling Association (CGCA) meeting. She was looking to expand her skills to work with couples and someone at this meeting gave her the Satir information. Deb believed that synchronicity connected her with the Satir Model and the Iceberg. At the time she didn’t realize that she would personally benefit so much from the Iceberg teachings. She found that her first level triad was a challenging experience. Deb believed that she benefitted from having taken a break between the level one and two programs, because she had a chance to practice how to access her and other’s Icebergs.

Deb found that after taking the level two training, she gained greater skills, competence, more awareness and a deeper integration of the Iceberg. The level two training enabled her to practice and refine certain techniques in accessing the Iceberg. Deb had a wonderful triad in the level two training and noticed that she became freer in her use of the Iceberg. She has continued the connections that she made with one member from her second triad, and they continued to get together to deepen their Satir skills. Deb really credited her training in the Iceberg to having strengthened her intuition and trust. Somehow having that time allowed her to take a new look at what the Iceberg meant and how to integrate it. She appreciated the experiential aspect and the...
demonstrations as really helped her to understand the Iceberg. Deb also liked how various aspects of the Iceberg concept were presented in numerous ways. This helped her to realize the complexity and diversity of how to access the Iceberg in various situations with different clients. Deb was impressed by the incredible and adaptable nature of the Iceberg.

Deb volunteered for a personal demonstration on the last day of the level two training. She was very thankful that she personally benefitted from John Banmen’s expertise and complete presence. Deb found that as a client she felt that the Iceberg process was very challenging, blunt and forceful. She was aware of the positive nature and the forward movement that Dr. Banmen was demonstrating. Deb was impressed at how quickly different levels of the Iceberg were explored and how much certain areas were highlighted. She acknowledged that she was immersed in the session in an experiential way and was not always conscious about what he was doing. Sometimes she became conscious about where in her Iceberg Dr. Banmen was checking and at other times she was totally unaware. Deb’s session was only 30 minutes long and her classmates were surprised at the speed of the session, yet she actually felt that something deep within her had shifted. Deb had an inner knowing that an actual shift happened for her during the session. She actually felt oxygen and energy entering her body when the shift was transpiring at the level of Self. Deb realized that she experienced a very transformational session where she was able to let go of enmeshment with her father as a result of that session. Deb saw that she had the freedom to be aware and to separate herself from others’ issues. She expressed her deep thankfulness for what occurred for her as an outcome of the demonstration session.

Deb appreciated watching both John Banmen and Kathlyne Maki-Banmen in the training program, because they were excellent role models on how to be personally integrated with the Iceberg. She found it useful to notice their body movement and presence as a way to learn how to use the Iceberg. Deb acknowledged that Virginia Satir is more charismatic (from watching her on video), but she prefers the styles of John and Kathlyne. Deb has observed that Kathlyne somehow seemed more grounded, authentic and was exuding a clearer expression of herself, since Deb first participated in level one. She was impressed by the change where Kathlyne seemed calmer, more self assured and more peaceful. Deb was really taken with the congruence that she observed in both instructors’ presence. She sensed that John and Kathlyne were both genuinely and emotionally available for the students, without any sign of egotism. Deb appreciated how real and authentic they both were throughout the training programs.

Deb acknowledged that she has benefitted both personally and professionally from the Iceberg teachings and had no idea that she would have experienced such personal growth. She appreciated the close connections and the precious experiences that she has shared with other classmates. Deb found it hard to explain the impact of the Iceberg because of the beauty, softness, inclusive, intangible and yet very substantial quality that she has experienced with the Iceberg.

Personal:

Since her demonstration session in the level two training, Deb responded to her father’s business problem in a very different way than she would have in the past. She was able to remain centered and calm in spite of her father’s crisis. This awareness of her sense of peace was an indication that the transformation that she had experienced in the demonstration session had made a solid impact and definite internal change. Deb has noticed that she has continued to remain more composed and grounded since that demonstration session, and that she was able to better cope with her life as a result.
Deb was able to increase her own sense of inner harmony as a result of her exposure to the Iceberg. She increased her self awareness and understanding since accessing her own Iceberg. She was able to see places where she got stuck, by reflecting upon her own Iceberg. This has enabled Deb to have more freedom and options within her own decision making process. The Iceberg allowed Deb to monitor herself more closely when she was not being congruent or grounded. This has empowered Deb to consciously maintain her own inner harmony. She also credited the Iceberg to increasing her intuitive skills and sense of balance in a quick way. Deb was able to access the different levels of the Iceberg, or the level which needed some attention in order to regain her inner harmony. She also used the Iceberg to self reflect and consciously thought about what could be happening for her when she was unsure. She found that she gained clarity and answers through this Iceberg process. Deb found it really helpful to check in by using questions about her feelings in order to gain information about what was happening in her Iceberg. Sometimes her expectations or her deeper Self were being impacted and the Iceberg enabled her to find the core place that needed awareness and resolution. Deb credited the Iceberg to giving herself the ability to answer her own needs, without having to expect others to fulfill them. She gained more faith in her own intuition which has empowered her to be independent from others. As we spoke during this interview, Deb was overcome with tender emotions through tears and she was able to share her grateful feelings for the freedom that she has experienced as a result of the Iceberg.

Deb noticed that has she had shifted her internal world, that some of her relationships with others have also changed. She gave an example of how she was able to reflect and use process questions through her Iceberg to gain insight into a disappointing situation with a friend. Deb travelled with this friend to Peru and thought they both had a wonderful trip together, later she found out through other friends, that her specific travel friend did not share with her dislikes regarding Deb during the trip. Deb used process questions to reflect on the trip and the experience with her friend which enabled her to realize her own priorities for a friendship. She was able to be honest with herself and decided to let go of the friendship in an accepting way. Deb could see that she was able to honor herself by deciding that she wanted friendships which were honest and real. Deb did not feel the need to try to please her friend by changing who she was, which enabled her to appreciate who she was. She felt free to choose to act in ways which allowed her to honor herself without expecting her friend to do the same. Deb found that she no longer wanted to join in negative connections with friends and acknowledged that she has changed. As Deb was able to be truthful and congruent in her actions, she has also gained a sense of inner calm. She was more willing to spend time in friendships which accepted her for who she was and she was willing to let go of friendships which no longer work for her.

Deb also attended a meditation group and became aware of how feelings about one’s feelings brings about one’s judgement. She found that the feelings about the feelings has been a new area of discovery for her. She realized that the Iceberg has become a significant force in effecting how she presently lived her life.

Professional:

Deb believed that it was very significant and important that she experienced the Iceberg as a client during the demonstration session, because as the therapist she was more relaxed about using the Iceberg with her clients. She used to be concerned that the client would be tired, if one used the Iceberg all the time, but now knew that this was probably not the case. Deb was continuing to integrate the Iceberg in her private practice and admitted that she does not use it all the time, but
When she does use it, she noticed her interventions were more effective. The Iceberg heightened her responses and her ability to be sensitive to hunches and to be reflective about the client. Deb noticed that the Iceberg was very intra psychic and all levels are impacted by each other level, which allowed her to explore in many places of the clients’ internal world. Deb was better able to center herself and to be more fully present and spontaneous in her sessions with clients. She was more able to follow her clients needs without controlling the session. She found that she no longer had to put so much time in preparing before her client arrived, and she credited the Iceberg to facilitating deep and flowing sessions. Deb gained trust in her abilities and level of competence. She was receiving more positive recognition from her clients since her exposure to the Iceberg.

Deb was able to better monitor her placating stance as a therapist, especially while in the presence of a blaming client. She found that this ability to be aware, has allowed her to increase her congruence as a therapist. Sometimes she found that it was challenging to identify a client’s coping stance as it may not be as pronounced or clear. People had a core tendency, but the intensity can vary by context. Deb also acknowledged that people used different coping stances in different situations and depending on who they were with. As a placator, she realized that she was more comfortable in connecting with clients through feelings. She was pleased to better know about the blaming, super reasonable and irrelevant stances in order to find more effective ways to connect with them. The Iceberg showed where she could connect with an intellectual client in the level of perceptions.

Deb appreciated having the Iceberg to refer to because it gave her confidence and a sense of direction with her clients. When she was consciously accessing her client’s Iceberg, she noticed that increased self reflection seemed to occur for her client. Although the Iceberg enabled her to reach a profound connection with her client, she has also noticed their discomfort with becoming aware of their own deeper Self. What Deb found was that then her client may try to move away from that intense moment by talking or joking. She realized that the Iceberg helped her to profoundly connect with a client’s spiritual core. Sometimes she did not think it was easy to guide a client to the level of Self, but when it happened, she validated that this created deep meaning for the client. Deb noticed when she able to bring her client to the Self, there was often significant transformation that occurred.

Deb has found that through Iceberg process, she was able to challenge her clients in order to see if they were really motivated to change. She gave an example of a client who was afraid to change and she was able to explore his fear of change with an in depth manner. Deb was able to really work with this client’s blocks and resistance. The Iceberg enabled her to slow down and explore the core reason for his fear of change and they were able to connect to his strengths and deeper Self. Deb found that this client kept returning which she saw as being important, because his pattern had been not to follow up when a situation became challenging. Deb was able to free herself from wanting him to change and accepted where he was really at. She was able to be caring, genuine and respectful of her client without becoming impatient. She was also able to guide the Iceberg process to move in a positive directional way.

Deb saw how the Iceberg enabled her to be sensitive and to facilitate transformation in clients. She gave an example of a client who used the placating coping stance, and how she was able guide her client into experiencing her deepest Self. Deb saw there was a change in the client’s physical presence and the client seemed to be touched by an emotional experiential moment. After that specific therapy session, the client reported that her singing teacher noticed a significant change and strength which came out during her voice sessions. The client seemed to be pleased to
acknowledge that this was tangible indication that a real shift took place in that therapy session with Deb. So by changing internally at a deep level, the external world reflected that change and the client received confirmation from an outside person (who had no idea of the client receiving personal therapy). Although Deb knew something had shifted in her client’s demeanor, she admitted that she did not predict that the shift would have manifested outside of the therapy session. Deb noticed how that client gained a sense of confidence and validation for the changes which in turn allowed Deb to feel a sense of celebration and comfort. She saw how accessing a client’s Iceberg facilitated a sense of hope. Receiving the confirmation and feedback that her session made a difference for her client, gave Deb a sense of hope and awareness of her competence. She appreciated having knowledge that she was able to facilitate significant change after only one therapy session.

She shared an example where her client was having trouble with her vision and Deb was able to gain insight into the symbolic idea that her client was fearful to really see herself. When Deb connected with her client’s deeper Self, there was an anxious response because of the empty feeling found there. Once she was able to work with various parts of her client and integrated the pieces with her Self, then the client experienced calm instead of anxiety. Deb accessed her client’s Iceberg and the result was the client acknowledged that something had shifted inside.

Deb realized the importance of consciously maintaining a sense of inner harmony and balance in order to really be available to her clients. She was able to synthesize all her previous knowledge (cognitive restructuring, behaviour modification, insight based, hypnotherapy, gestalt, Erickson, Jungian, Rogerian, Kubler Ross, regression, NLP) with the Iceberg and found that her ability to get to the core Self has quickened. Deb celebrated the Iceberg’s impact on being able to pull together different aspects from therapy exploration. She found that the interconnectedness of various areas was heightened since accessing the Iceberg. She believed that yearnings were very powerful, but didn’t believe that she had really mastered how to work with yearnings. Sometimes she would check out her client’s yearnings, but then found out that exploration on the expectation level may be more effective at that moment. Deb noticed that with one client, there was a real desire to be accepted and affirmed. She appreciated that the Iceberg enabled her to share very precious and significant moments with her clients. Deb had mostly been seeing individual clients and had less couples, but it had given her a chance to gain more insight and better timing into exploring the level of yearnings. She felt a real sense of satisfaction because of the depth that she was able to connect with her clients. The Iceberg enabled Deb to surface the vital core Self, so that the client could see that they were more than their external behaviour. Deb realized that she was very open to studying and deepening her integration of the Iceberg. She was very thankful that she has gained new skills and awareness from her exposure to the Iceberg. If Deb had a client who was critical of themselves or others, she would explore their expectations and feelings about feelings. Deb varied where she explored in her clients’ Iceberg depending on who she was working with.

In Deb’s anger management classes, she facilitated focus on the feelings about the feelings, physical sensations and bodily awareness in order to show the underlying internal world. This also allowed Deb to help her students become aware of new decisions that could be made. She found it useful to share information about the coping stances of the Iceberg, so that her students could gain awareness of themselves.

Deb gained more trust in how she accessed a client’s Iceberg and found that by asking her client to reflect on their inner experience, she was able to better facilitate Iceberg exploration. She found that she was beginning to use the Iceberg more often as a foundation for her therapeutic
practice. Deb often reviewed and reflected upon whether she was still able to offer depth and insight to her client, and believed that the Iceberg enabled her to feel sure about the benefits to her client. She felt a greater sense of validation and competence since integrating the Iceberg as a therapist. The Iceberg teaching reassured Deb that she did make the right career decision to become a therapist many years ago, in spite of being in a different career. Deb increased self acceptance, inner calm and meaning since accessing the Iceberg. She noted that the Iceberg seemed to make such sense, and it was becoming more and more a part of how she sees herself and others. Deb found that the Iceberg enabled her to create stronger safer connections with her clients, and they were returning more often than in the past. Deb believed that her clients experience a sense of trust with her. The more that she has integrated the Iceberg, she has become more effectively gentle towards her clients. As she has trusted herself, she has noticed that this allowed for more trust in the relationship with her client. Deb’s Iceberg integration has enabled her to become more harmonious and centered within. She also realized that she was able to step back from situations and observed from a detached, but compassionate place. She was able to become even gentler with her clients and really seemed to appreciate this method of making contact.

Deb believed that she had made a stronger internal connection to her deeper Self which has allowed her to flourish as a therapist. She spent quiet, reflective time in a nature environment in order to strengthen her connection to her own deepest Self. She really valued the Iceberg inclusion of the Self: I am and spiritual core. Deb wondered about lack of guidelines on the integration of spirituality in therapeutic practice. She suggested that the Iceberg was expansive, unfolding and had a life of its own. Deb suggested that the Iceberg facilitated an interconnectedness with all of life and was incredibly significant and deep.

Deb would like to improve her skills in using the Iceberg with couples and families. She thought very highly of the Satir Model and Iceberg and would recommend this training to more therapists. She believed that there should be more awareness of the effectiveness of the Iceberg amongst therapeutic professionals. In fact, Deb strongly believed that all counsellors and therapists should have training with the Iceberg and Satir Model. She realized that the Iceberg took time to really master and cannot be learned in a few short lessons. Deb was very supportive and positive about the Iceberg as a therapeutic model.
APPENDIX H: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Deborah’s Story

Deborah graduated with a Masters of Arts from Counselling Psychology in 1994. Her Masters thesis focused on the therapist’s use of self in therapy. Deborah has been worked as a full time therapist in a provincial mental health agency, and at the time of the first interview she reduced her position to a part time position. She had initially been exposed to the Iceberg from a short introductory workshop which encouraged her to enrol for the level one training. She is involved in Satir focused supervision group. Deborah has experienced her primary coping stance as super reasonable and her secondary coping stance as placating during times of stress.

Iceberg Metaphor:

Deborah saw icebergs as being effervescent objects which exuded incredible strength and loveliness. She had seen the graceful nature of Alaskan icebergs and remembered the picture of the these icebergs glowing with energy and light from the inside out. She wondered if real icebergs had a cellular life that interplayed within it’s own structure. Deborah found that the structure of the Personal Iceberg Metaphor has helped her to have a format and foundation with how to see the internal world. She saw that initially the Iceberg seemed like a very easy concept, but as she has continued to work with the Iceberg, she realized that it is actually a very complicated concept to practice. Deborah was drawn to the Iceberg because of it’s inclusion of the Self: I am which supported her deep belief in the self of the therapist. She attributed her increased awareness of her internal world because of her ability to access the Iceberg and use it’s visual framework.

Training:

Deborah was excited to take the level one training because of her exposure to having taken an earlier two day workshop on the Satir Model. The main reason that Deborah enrolled in the training was to increase her therapeutic skills to work with families. Initially she found that others in her class were having a hard time understanding the Iceberg and Satir concepts, due to the wide range of skill levels amongst participants. She could see that there were people like herself in the training that were eager to go directly into the depth of the Iceberg, but were limited by others’ struggles. Through her previous exposure to the Iceberg, Deborah felt that she was really receptive to learning and to practicing process work, yet due to numerous inexperienced classmates, she felt that she and others were held back from deeper exploration of the Iceberg.

Deborah realized that her way to learn the Iceberg was to remember and focus on all the levels of Iceberg. Initially she experienced personal shifts during the weekend training program and although she did not integrate the Iceberg during her personal life in between the training weekends. She imagined that she has changed at various levels in her Iceberg throughout the level one and level two training period. Deborah was astonished to witness others change and to personally experience such unexpected, delightful changes and impacts.

She suggested that her first noticeable change during level one training was a sense of stronger connectedness to her physical body. She also increased her awareness of her five senses of touch, sight, smell, taste and hearing. Deborah became aware of how she formerly would stop her breathing during times of stress. She also became more conscious of her breath and enlisted help from her chiropractor to learn to breath more fully. Deborah acknowledged that her breath was now
more regular and that she was able to rely more on her breath as a source of strength. She acknowledged that she has experienced deep internal shifts and couldn’t think of one exact thing that impacted on her, but acknowledged the interconnectedness of the teachings. Deborah saw that each piece of information strengthened her ability to understand and integrate the Iceberg. She didn’t really expect to have experienced such deep personal transformation when she initially registered for the Satir training. During the level one training, Deborah believed that the Iceberg seemed to be a conceptual and external concept. Sometimes she would feel that she wasn’t able to fully grasp the Iceberg concept. Although other classmates gave Deborah feedback that they saw her accessing the Iceberg, she was confused and had no awareness of where they saw her doing therapy in the levels of the Iceberg. She experienced a lot of self-blame and criticism because she didn’t think she was competent at using the Iceberg to process issues while practicing in class.

Deborah felt that in the level one training that she really benefitted in personal growth from being in the class. She acknowledged that she experienced huge inner shifts within herself personally. She experienced more major shifts in the level one than in the level two training. Deborah wondered if the reason that her personal shifts were not as great in the level two class, might have been an indication of her internalization of the Iceberg. She volunteered for a demonstration in the level one training and she personally experienced the exploration as focusing on the level of expectations and the Self. Deborah was able to see how John Banmen was able to separate her creative side from the act of having a baby.

During the level two training, Deborah increased her own awareness and reflection on how she could more effectively access the Iceberg at work. Now she could see that her awareness of the Iceberg was steadily increasing. Deborah was more accepting of how she accessed the Iceberg and was less critical of herself. She really gained a lot of insight into being able to see the interactive and intra psychic components of two people’s Icebergs. During the training, she appreciated watching volunteer clients make personal changes in their own Iceberg in relation to their partner, even though the partner wasn’t present. Deborah also suggested the numerous experiential moments during the training was the most impactful way for her to truly understand change.

**Personal:**

Deborah identified that as a child, she was in a state of constant anxiety because of the fear that she wouldn’t be correct in following the family rules. She remembered how tired she felt as a child because of her pervasive feeling of fear. She believed that she had absolutely no connection to her emotions and that numbness was how she controlled her feelings. In her early adulthood as Deborah became aware of her feelings, she would try to categorize and question the validity of her feelings. She used to think that she had to solve problems and come up with resolution for issues, now she realized this past learning no longer works for her.

Deborah attributed her personal demonstration session with helping her to cope with a huge disappointment and the possibility of not being able to conceive in order to start a family. She strongly felt that this personal demonstration allowed her to grieve and handle the immense sadness which occurred a few months after the training ended. She also believed that her creative stagnation was linked to her infertility concerns. Deborah was able to reconnect with her own deeper Self without having to give birth to a child in order to connect with herself. Through Deborah’s experience of letting go of the hope for a child, she gained more peace and openness to her present life experience. She changed how she viewed the meaning of who she was, without having to have a child and subsequent family.
Deborah has since joined an Internet community that focuses on shared creative experiences from the Artist's way book by Julia Cameron. The Iceberg seemed to have harnessed her creative energy to flow and dissipate the creative blocks that she had in the past. Deborah realized that she was now able to satisfy her own desire for creativity. She noticed that steadily she has increased her involvement in the creative process since her Iceberg demonstration session. Internally Deborah believed that any blocks inside have been gradually freed up and transformed into energy which manifested in her external world. She seemed very appreciative to having had deep transformations from her demonstration session, and attributed her many personal changes to that session.

During and after level two training, Deborah identified a stronger awareness of her emotional world, which was fairly unfamiliar and now seemed a bit awkward. She believed that since her exposure to the Iceberg, she had increased her awareness of various emotions in the here and now moment. When Deborah experienced her emotions they seemed to be energetically stronger than in the past. In spite of her fears, she was allowing her emotions to increase and has reduced the power that had been given to her intellectual part. Having access to her emotions has also reduced her fears and increased her excitement for living. Deborah sensed that her internal world is more spacious, since her feelings now have room to exist and she had more access to her own resources.

After level two training was completed, Deborah noticed changes which occurred where she was more willing to let go of having to have control. She realized that the mourning and loss of being childless in the future was also a chance for her to let go even more and to be flexible with whatever was happening at the time. The Iceberg enabled Deborah to accept and to free herself from having to act or be a certain way. The lived experience of the Iceberg allowed her to be courageous in choosing not to follow old family of origin rules. In spite of her fears, she had made new decisions which honored her inner truth. While Deborah went through internal changes, she noticed that her mind and her emotions were not in unison. She acknowledged that her former habit of relying solely on her intellectual control was no longer healthy or desired. She also acknowledged that her own personal changes seemed to be impacting on her relationship with her husband, as she had been letting go of expectations of him. As Deborah changed, her husband reacted by questioning their relationship and his identity within their marriage. Although they were venturing in new territory because their relationship was changing and was not as clear anymore, S seemed to be relaxed and accepting of this change.

The children's story “The Wind and the Willows - Mr Toad's Wild Ride” represented for Deborah, what she had currently been experiencing since her exposure to the Iceberg. She identified with Mr Toad's reckless, free, spontaneous and adventurous behaviour. Mr Toad was able to take risks and chances even through his driving skills and pathway was unpredictable. Deborah saw that Mr Toad seemed to enjoy other’s people’s anxiety, and even though he did not have the same anxiety, he was filled with aliveness and energy. She was strongly aware of her increased energy that she has experienced since her exposure to the Iceberg.

As Deborah increased the integration of her Iceberg, she was able to consciously ask herself process questions in order to heighten her own awareness of her internal world. She also noticed that many internal changes were occurring for her. Over a gradual period of time Deborah noticed that she had been integrating the Iceberg into her deeper Self. She saw that she increased her ability to access the Iceberg in her personal and professional life.

Deborah believed that she had become more fully human and whole as a result of accessing her Iceberg. Before her integration, she would choose to be different depending on who she was with.
or the situation at hand. Now Deborah could see that there is a fluid interconnectedness between all parts of herself. Deborah saw that she was more congruent and consistent with who she is regardless of the situation or people. Instead of continuing to be hidden, she increased her willingness just to notice and identify her emotions. Having experienced deep transformation seemed to help her realize how difficult change must be for her clients as well. And to appreciate her own personal shifts, which have in turn positively enhanced the impacts that she made on her clients. Deborah suggested that her own personal shifts have enabled her to really experience the world and others in a novel, unfamiliar yet exciting way. Her level of integration continued to expand into her personal and professional lives as she was able to own and accept her own Iceberg. She realized that she had become more empowered and in charge of her own Self. Deborah felt freer and more spontaneous to be herself in spite of varied situations.

**Self: I Am**

Deborah found that with her inner release of emotions, she also strengthened her connection to her deeper Self. She was just beginning to understand what John Banmen meant when he encouraged therapist trainees to connect through congruence. She really was attracted to the Iceberg concept because of the inclusion of Self: I Am. In the past, Deborah was aware that she was only able to connect to her spiritual Self when she was alone, and she valued her privacy in order to facilitate spiritual connection.

When Deborah was amidst other people, she admitted that she would hide her spiritual Self and would subsequently feel out of touch with that part. Accessing the Iceberg has given Deborah the possibility of becoming more grounded and connected to her own inner core. Initially she found this idea to be quite frightening and was reluctant to even consider connecting to her core Self: I am while in the presence of others. Deborah unexpectedly experienced her first conscious connection to her spiritual Self while in the presence of, and while she was emotionally supporting a family member who was going through a traumatic situation. She attributed that the spiritual connection that she and her relative shared, was a major factor in positively shifting the situation and healing her relative. As Deborah was talking to the researcher, she recognized that this spiritual connection was a huge transformation for herself. Her family member’s crisis enabled her to access her own internal strengths. Initially when Deborah went to support her relative, she had felt frightened and detached from her deeper Self. Yet she remembered John Banmen’s teachings, that connection occurs at the spiritual Self, and this allowed her to experience this new sensation at a conscious level in the presence of her relative. The Iceberg awareness facilitated her to have faith in her ability to connect and the experience actually did occur. Deborah seemed very pleased with this unexpected ability to connect to her spiritual Self in the presence of another, and she viewed this shift as a sign of maturity within her own internal world. She now has a heightened awareness of her own Iceberg.

Deborah acknowledged the intricacies of human beings and believed that true transformation occurs at the deepest Self: I am. She was thrilled to see the Self: I am as being such a vital element in the structure of the Iceberg, especially since she had experienced being with a client’s spiritual part in the past, and she hoped to learn how to connect more in a spiritual way. Before she would benefit from guiding her clients to have a spiritual experience and then she would also in turn benefit from their spiritual connection. Now she could actually initiate her spiritual Self: I am first, and thus help her client’s to also be able to experience that sense of spirituality. This was a recent experience since her level of integration with her own Iceberg had strengthened.
Professionally:

Initially in the first level one class she felt really limited with her Iceberg therapeutic work skills. By the level two training, Deborah noticed that she was more willing to take risks with her clients in her work environment. As a result of her own personal shifts, she noticed that she began to really trust in her clients ability to make their own choices, and she started to believe that they were actually capable of handling their own lives. At work, Deborah identified that many of her clients are really disconnected from their deeper Self.

Deborah aspired to explore her skills in accessing the Iceberg with different types of clients and situations. She talked about working with a ten year old client who has Asberger’s. The Iceberg poster seemed to intrigue the girl and she wondered how this ten year old would be able to conceptualize the Iceberg. What she found that this girl was able to artistically work out the Iceberg in the sand tray, and she saw that this girl seemed to gain new insight as a result. Deborah recognized that the ten year old had really responded to therapy especially since her Iceberg understanding. Deborah increased her curiosity that the Iceberg may open up access to really troubled clients and realized that she needed to let go of her past limiting beliefs of what was possible with clients. She seemed to now have hope that the Iceberg will enable her to work more therapeutically with vulnerable clients. Deborah acknowledged that in order to be effective with the Iceberg she needed to have energy, and realized that her own exhaustion had been an obstacle.

Since her exposure to the Iceberg, she made a decision to work part time and let go of her full time position. Deborah wished to use more of her time to practice on how to continue integrating the Iceberg. Deborah recognized that she had really heightened her insight and consciousness as a therapist and hoped to continue to change the way she worked with clients. Since she had an extremely challenging work environment, she noticed her coping stance as being super reasonable. In the past she would try to organize her understanding of stressful situations by trying to detach herself from her fears. Since accessing her Iceberg has increased her conscious awareness of her internal world and she was more accepting of not having to be in charge.

Using the Iceberg enabled Deborah to have more faith in her client’s inner ability to solve their own issues, and thus she was not expecting to figure out their issues anymore. Deborah noticed that she took more chances and was also challenging her clients more since studying the Iceberg. She also saw that when her clients were distraught, she had been able to monitor her own feelings in that present moment. Before being exposed to the Iceberg teachings, Deborah expected that she had to resolve the problems that were presented to her and she also felt that her clients also had the same expectation of her. Now she seemed to have gained new faith in the client’s own healing power and competency. Since her exposure to the Iceberg, Deborah no longer viewed herself as the expert, yet she was able to reach out with her internal resources to help her clients to access their own internal strengths. Since having her own personal shifts with the Iceberg, Deborah saw that her clients were responding to her in a more gentle and open way. She wondered if they noticed that she had a gentler, more accepting presence which in turn impacted on their gentler presence. She acknowledged that her clients seemed to have an enhanced ability for self reflection, when she used process questions through their Iceberg. That accessing their Iceberg helped them to gain new awarenesses which promoted their insight. Deborah seemed to share with her clients a sense of joy and possibility when they had a moment of checking within themselves.

The Iceberg enabled Deborah to be more truthful with herself about her level of competence and she realized that she is not as competent as she thought she was. She had been able to take ownership as to her perceived skill level and her actual skill level. Deborah saw that she had more
skills to learn and seemed humbled by this acknowledgment. She also seemed to believe that she could learn more in the future. She also realized that she had become more honest and clear in her interactions. Deborah also increased her belief that she could work in an more effective way and used her internal resources with her clients. Recently Deborah had been aware of the interconnected and systemic nature of accessing her own Iceberg and the Iceberg’s of her clients. She saw how her personal and professional lives have been impacted by her own integration of her own Iceberg.

Deborah found that she was more willing to be creative in the way that she accessed her clients’ Icebergs. She also noticed that she was able to connect with her client’s core issues much faster and in a briefer way.

Initially before starting this interview, Deborah doubted whether she had been able to integrate the Personal Iceberg Metaphor at all. She volunteered for the study because she thought that her experience might challenge the validity check. At the end of this interview, she was able to really acknowledge and seemed pleased that she had been integrating the Iceberg into her own self, as well as being able to access the Icebergs of others. She seemed to be able to valid her personal achievements in having brought the Iceberg into her life. At the time of the second interview, Deborah and her husband had made plans to adopt children.
APPENDIX 1: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Jim’s Story

Jim is working full time in corrections and sees clients who were on probation. He also maintains a part time private practice and hopes to expand his practice in the future. Jim had initially completed his course requirements for his Masters of Arts in Counselling in 1982. However he had not completed the thesis component. He decided to return to graduate school and successfully defended his thesis in 1994. Jim’s main area of focus during his graduate degree was family therapy. Jim is involved in Satir focused supervision group. Jim has experienced his primary coping stance as super reasonable and his secondary coping stance as blaming during times of stress.

Iceberg Metaphor:

Jim saw that yearnings could be a motivating factor for clients as well as being a source of sadness and disappointment. He noted that the Iceberg was intra psychic and had a ripple effect because if one level changed, then other levels of the Iceberg changed as well. Jim believed that the Iceberg was a great exploration tool. He initially questioned how to better use it for promoting change towards action, yet by the time of the second interview he had strong experiences of promoting change with clients and now saw how to better apply the Iceberg towards change. Jim appreciated the way that the Iceberg had been conceptualized and visually presented. The Iceberg structure reminded him that there was a underlying core Self that was not always seen externally. Jim appreciated that the Iceberg embraced and reminded him of the intense and profound internal world of humans.

Jim had an image of icebergs being treacherous and unpenetrable, so he personally disliked the Iceberg as a metaphor. He understood the concept of the part of humans which is concealed and thus could identify with the Iceberg concept’s intent. Jim admitted that he had tried to think up a more effective metaphor, but at this time had not been able to conceive of a more suitable image.

Training:

Jim had known about Virginia Satir for many, many years and was exposed to the present Iceberg concept while attending a BCACC meeting a few years before. At that time he recognized that the Satir Model and Iceberg Metaphor would be an effective therapeutic framework and foundation. He decided to take the level one training to enhance his own skills for professional development.

Jim found that the triad practices during the training period were very helpful. He also had heard classmates feedback that he was able to access the Iceberg and created change for others. Having heard such encouraging feedback had unearthed Jim’s reluctance and resistance to accept these positive observations from his colleagues. He really liked the ‘ingredients of an interaction’ teaching and saw how the Iceberg was intertwined with this communication process concept.

Jim credited the Satir training and the Iceberg teachings to having shifted how he had coped with his feelings of angst and annoyance. He noticed that he had decreased his intense, angry feelings and was not as bothered or upset as much anymore. Jim had made a decision master the Satir Model and to integrate the Iceberg concept. He realized that his learning would be an ongoing process of practice and understanding. He believed that learning the Iceberg Metaphor was very similar to his process of learning the Egan model as a tool for investigation. Although he credited
the Iceberg as a more effective way to explore into a person's intra psychic world compared to other models. Jim was determined to master the Satir Model and Iceberg as his main foundation, and intended to adapt his previous therapeutic knowledge to this structure. Jim would have liked the training to have included an actual demonstration of how to work with a couple. He found that in working with couples, he was challenged and puzzled on how to interact with these couples' Icebergs.

**Personal:**

Jim accessed his own Iceberg to reflect upon and ask himself questions about what might be happening for himself in different situations. When he felt let down, he would look at his expectations and asked himself process questions in order to gain clarity. Jim noticed himself softening and had not been as upset or anxious as in the past. His level of anger was reduced and he was more relaxed as a result of his exposure to the Iceberg. Jim noticed that his own level of compassion and awareness had increased, because the Iceberg enabled him to monitor what he said to himself. The Iceberg heightened Jim's awareness of his high expectations of himself and the impact on his behaviors as a result. Jim saw how he aspired to be precise and exact, while he also undermined his own efforts to attain perfection. Accessing his Iceberg had enabled him to acknowledge, give recognition and ownership for his own capabilities. When others acknowledged Jim, he was now able to accept their compliments without dismissing their positive comments.

Jim wanted to learn how to be more intentional in using the Iceberg, in order to increase his own awareness. In the past he doubted his own therapeutic abilities and skills. Jim noticed that he had now stopped putting himself down, and no longer believed his past negative perceptions of himself, while having increased his own appreciation of himself. Jim knew that he had become more harmonious, calmer and congruent since his exposure to the Iceberg.

Jim had been trying to resolve his pattern of reacting, instead of being freer to choose his future career. As a demonstration client, he found that the Iceberg was used by John Banmen to hold him accountable, which was fairly uncomfortable for him. However this allowed Jim to become aware of his conflict and incongruence between what he desired and what he actually did. Yet he noted that the challenge actually had a positive effect of increasing his own sense of validation and acceptance. Jim was aware of how he created obstacles to obtaining what he really wanted. John Banmen asked him to consider having trust and confidence, and he was reviewing what this meant and how a lack of faith has prevented him from moving forward. Jim noted that the Iceberg had been very effective and reassuring both at the same time. He realized that he has faced very deep issues (during the training periods) and applauded the relatively short period of time in which he has gained positive self perceptions, compared to the numerous years where he belittled himself. Jim also believed that he now gained a better understanding of himself because of his two demonstration sessions.

Personally Jim benefitted by his increased ability to become kinder and more compassionate with himself. He realized that he had not integrated the Iceberg into his own personal growth and life as much as he would like to. Jim noticed that he and his wife are connecting and discussing more subjects now than in the past. He hadn't really noticed if his relationship with his son had changed at all since accessing his own Iceberg.

**Professional:**

In the correctional office, Jim found that there were many clients who must attend his
sessions and he found this clientele had limited abilities in terms of therapy. He wondered if the Iceberg was only effective with clients that had a certain level of language capability. He noted that he had one very angry client who had drug and alcohol issues, and found it challenging to access that client’s Iceberg. Jim found it difficult to touch the Self level of the Iceberg when he was not sure if the client was in touch with his own Self. Jim had been trying to increase this client’s awareness of his feelings, by increasing awareness of his physical sensations. Jim saw that many of his clients did not get their deepest needs met, which had also disconnected them from their essence and core. He saw that many clients were not aware that they having an essence, core Self: I am. Jim believed that many of his male clients were limited in their awareness of their feelings and that anger was one of the only feelings they were aware of. Jim also noticed that these clients knew about their perceptions and expectations, but not about the Self. He saw himself becoming more patient, trusting and less angry and reactive towards his clients. Jim witnessed himself becoming more open and curious about his clients, and he believed that this allowed them a sense of safety and willingness to explore. Jim realized that since his exposure to the Iceberg, he felt more grounded as a person and as a therapist. He was still careful about sharing his own deeper Self with clients in therapy.

Jim worked a lot with beliefs and expectations before his training in the Iceberg. Yet he acknowledged his exposure to the Iceberg has enabled him to explore more significant impacts that have effected his clients. Jim had also been able to move into their internal worlds in a briefer way than in the past.

Jim mainly accessed the Iceberg as a means for exploration and reflection for his clients who attended his private practice. When the clients were open to change, he found that he was then able to access the Iceberg for discovery and clarification. Jim would like to enhance his clients abilities to access their own Icebergs when they were not in session, but within their own lives. Jim experimented with trying to teach the Iceberg concept with his clients. At this time, Jim found that he had not personally or fully integrated the Iceberg, and thus he struggled with teaching the Iceberg to others. He commended the Iceberg to having enabled him to facilitate change with his clients, as he noticed visible changes in their demeanor. He believed that many clients were beginning to also see themselves with more positive regard. As his clients increased their self validation, he noticed that there was a positive effect on how they saw others as well.

Jim would like to integrate the Iceberg and the ‘ingredients of an interaction’ in order to better teach couples how to communicate. He found that couples counselling of trying to work both their Icebergs, had really been a challenge. Jim found that it took expertise to effectively dialogue and access their Icebergs, and he would like to become more skilled in the interactive and intrapsychic therapy. He saw how the quality of couples’ relationships were impacted by their individual intrapsychic worlds. Jim seemed to appreciate teaching the Iceberg to clients as a way to increase their knowledge of themselves. What he found out as a result of teaching the Iceberg to couples, was that each person increased their compassion and understanding towards their partner. Jim realized the intricacies and complexities of couples counselling, especially after having focused in family studies while in university. He had been able to work with one person without the other partner being present and he saw shifts within all levels of their Iceberg.

Jim noticed that clients who were feeling low about themselves seemed to be gaining new energy to get involved in pleasurable activities. Jim saw these clients who are being positively impacted by the Iceberg, were becoming stronger and more capable. He recognized that his work with the Iceberg to shift his clients had been very, very brief. Jim seemed to celebrate the
effectiveness and loveliness of the Iceberg’s impact on his clients. He was able to recognize that he had the ability to connect with his clients and they seemed to appreciate this aspect of their relationship. Jim attributed the Iceberg to facilitating clients to gain renewed inspiration and energy to honor themselves through their actions. Jim found that he was able to connect quickly to many of his clients deeper Selves by exploring their expectations and beliefs. Often Jim was really touched by what he witnessed in his sessions with his clients. Jim hadn’t really known that his exposure to the Iceberg would have enabled him to facilitate such deep moving experiences in his clients. Jim believed that before clients could change, they needed to gain awareness of themselves and their situation.

Jim had been able to assess his clients coping stances very early on in his sessions although he doesn’t really address the stances directly. He had been able to ask questions which helped him to identify the coping of a client. Jim could fairly easily see the blaming, super reasonable and irrelevant stance, but found it more difficult to know the placating stance. Jim also found that he didn’t explore family of origin issues very often, which in turn would decrease his awareness about the coping stances. Jim would however explore the perception level of the Iceberg in order to gain insight into his clients view of themselves and others. He would like to improve his skill in working with the coping stances of the Iceberg.

Jim found that he was beginning to be kinder and more appreciative of himself as a therapist, as a result of the feedback from the training weekends. He credited this new sense of competency and validation, which has given him inspiration and motivation to increase work in his private practice. Jim has started to believe that he has skills to offer to clients who are seeking therapy. He really wanted to have a private practice and to leave his probation job, but has been fearful of taking the risk to concentrate his efforts in his own business. Jim struggled with such limited time to put into building his private practice, yet working full time in probation was no longer satisfying for him. Jim imagined that he will avoid making the choice to leave, until he could no longer cope with the stress and then would be forced to consider a new decision. He acknowledged his fear of giving up the security of his probation job and stepping into the unknown private practice world, although Jim had been gaining more clients in his private practice. Jim predicted that he would experience major change at some point in the future, but was resistant to the change. He realized that the key obstacle is his complete faith in whether he was able to be a successful therapist. Jim was having an internal conflict, because his mind said no and his heart said yes. Jim had become of his dilemma of wanting to change careers, while at the same time fearing change.

Jim admitted that he had really high expectations of himself as a therapist, while giving more credit to other therapists, and hoped to change this perspective through working with his own Iceberg. Jim was really excited and interesting in mastering the Iceberg work, as he saw the benefits on his therapy practice. He credited the Iceberg to having increased his sense of curiosity, wondering, pondering and reflection and competency. Jim confirmed that he was very aware of the ongoing need to work on integrating the Iceberg into his personal life and career.
APPENDIX J: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Judy’s Story

Judy has a Masters in Education and also has her Masters of Arts in Counselling Psychology since 1989. She works as a half time youth and family therapist in a community agency and is also a counsellor in a Christian high school. Judy was a therapist in a children’s treatment center, but following her exploration with the Iceberg she resigned from the position. She has been involved in various settings and with various groups (high school students in a career and personal planning class, teachers, parents, a women’s sexual abuse group, a hospice grief group). Judy has experienced her primary coping stance as super reasonable and her secondary coping stance as irrelevance during times of stress.

Training:
Judy realized that the Iceberg was a fairly new concept in the Satir training, because her husband had been involved in Satir training years ago and from his recollection, there was no focus on the Iceberg. Judy found the Iceberg was so easy to teach, understand and to use with all types of populations. She also noted that the Iceberg was so simple to understand and to apply, so she hoped that her husband would also take the Satir training, so they would be able to co-facilitate therapy in the future.

Throughout the Satir training, Judy found her most helpful learning was to watch the instructors when they processed demonstrations in front of the class. In level one training, Judy didn’t think that she really put energy towards the learning because of her exhaustion from working so hard. She did feel kind of guilty because she was not as alert or involved as what she expected from herself. Judy noted that others saw her as being grounded and clear, while she was practicing the therapist role. She found that she initially learned the Iceberg through her intellectual abilities and would transcribe John Banmen’s process questions as a way of learning. She often explained her cognitive understanding of the Iceberg through contextual examples.

By the time Judy participated in the advanced training, she found that she had internalized the understanding, and did not have to consciously use her cognition. She wasn’t completely sure what had changed between the training periods. She was aware that she wasn’t just trying to figure the Iceberg out intellectually, but had increased her access more parts of her internal world. The Iceberg has become a part of her lived experience in all settings personally and professionally. Judy found that process questions were so simplistic, yet encouraged deep exploratory revealing information. Judy also saw that the simple process questioning through the Iceberg seemed to release deep healing. Judy referred to family systems ideas, that when the Iceberg was used to shift one part of the system, that all other parts were affected. She acknowledged the complexity and interconnectedness of the family and other systems. She also saw that the levels within the internal world (Iceberg) were all impacted by the change in one level.

Judy studied Satir many years ago and believed that the present training was more powerful with the Iceberg, and seemed to have greatly enhanced Satir’s therapeutic interventions. Judy also studied many other therapeutic models in the counselling field and she thought that the Iceberg had pulled together all her therapeutic theories into an inclusive structure. She found that the Iceberg was very different that other therapeutic models because there was such a clear structure within the Model of how to work with all people. Judy found in other models there were more intuitive
guesses, where the Iceberg heightened the intuition, intentionality and facilitated purposeful interventions. She acknowledged that one must be truly alert, intuitive and skilled to be able to pick up on the subtle cues, in order to effectively facilitate therapeutic processing of the Iceberg.

Judy wished that UBC (University of British Columbia) would put Satir’s systemic brief therapy on the curriculum for counselling psychology students. Since using the Iceberg, she found the Egan method of counselling to be less effective, especially the aspect of the therapist stating the client’s feelings for them. She thought that it was a waste of time now. Judy felt so strongly about the Iceberg and its impact that she would only make referrals to other therapists that have been trained in Satir’s systemic brief therapy. In fact she even expressed her belief that the Iceberg training should be mandatory for all therapists. Judy seemed to be influenced by the experiences that she saw her clients going through as a result of her interventions through using the Iceberg. Judy hoped others would become skilled trainers of the Iceberg in order to teach more therapists on the powerful impact of this therapeutic model.

**Personal Life:**

The feelings about the feelings seemed to allow others to self reflect upon their decisions about self. It also caused one to go inside and wonder about the meaning of the feelings about the feelings. Judy became more internally and externally congruent through self reflection. Judy was able to access her own bodily sensations and realized that she could no longer work at such an intense pace, and was able to make decisions which honored herself. She seemed to be feeling more whole inside. Judy saw herself as having a lot of depth and the Iceberg enabled her to contact others in a deep connected way. Judy had more access and awareness to her own feelings, which was a fairly new experience for her. Judy was more able to ask for what she wanted and found that people responded. She was more in touch with her own expectations of self and other. The Iceberg helped her to gain more awareness that she was out of balance in her internal and external world.

Judy believed that the Iceberg has been internalized as is part of who she is and how she interacted. She was able to be more immediately present within herself. She found that her intuition had been heightened, she was able to freely follow a hunch and often received a powerful response. Judy experienced a sense of peace and calm once she had integrated the Iceberg through various levels. ‘Sense of validation...special, beautiful, honoring self, awe inspiring, amazing’. Judy believed that she has experienced changes in her Self: I am. The Iceberg enhanced Judy’s integration of Self with her spirituality. She had been able to access her Self while working with others.

Judy saw that the Iceberg enabled her to be more often conscious in her relationships even with her young grandchildren which included an infant. With her own grandchildren, Judy used the Iceberg in her communication with them. When she was babysitting her grandson who was missing his mother, Judy was able to process his internal world and encouraged him to reassure himself. She used the knowledge of the Iceberg to acknowledge her grandson’s yearnings when he was having trouble at preschool. Judy would use process questions with her daughter, which her daughter used in turn with Judy’s grandson, and he responded by returning to preschool.

**Professional:**

As a therapist in the children’s treatment center and Judy was aware of the chaos and violence within the setting. Her struggles were more with the lack of staff support, because the children did not act out when they were in session with her, but she was aware of the acting out behaviors within the center. Judy had high expectations of herself as a therapist, but she
acknowledged that she was struggling to maintain harmony. She was able to free herself from
other’s expectations when she gave notice to quit. She quit working there when she learned to check
into her internal world by using the Iceberg and made a decision to leave. The Iceberg helped Judy
become aware of how her internal conflict (incongruence) of having positive connections with
children who would act out when they returned to their living environment in treatment center. Judy
was commuting three hours from her home in Harrison Hot Springs to and from her various work
settings in Langley during the Satir training. She would take time to reflect on her sense of
disharmony and exhaustion, while jogging alone or walking her dogs on the beach in Harrison.
Using the Iceberg to process, helped Judy to quicken her decision to quit her job at the treatment
center, once she became aware of the negative impact on her sense of well being. Having
supervision with a Satir therapist also helped her to gain clarity. She also decided that she would no
longer commute, sold her Harrison Home and she and her husband moved to Langley within a few
week period. She was able to reassess her professional work situations and made decisions which
enabled her only to work at preferred work settings. Through her exposure to the Iceberg, she made
decisions to take better care of herself and immediately changed her work/ home situation. Now
Judy saw how she was completely satisfied with her two preferred work locations in a community
agency and the Christian school.

In the Christian school, Grade nine male students related to the Iceberg and Judy facilitated
openness, exploration and discussion within this group. She was also able to use the Iceberg to teach
about healthy lifestyle with these classes of grade nine boys. She credited her connection to the boys
through her Iceberg teaching, which seemed to create more demand for her counselling abilities as
her referrals increased after her Iceberg lessons. The English teacher was even able to refer to the
Iceberg in order to get a look into the internal world of Shakespeare characters. Some students that
she worked with had been perfectionistic, anorexic and school phobic. In the past, Judy wasn’t sure
about her abilities to work with anorexia, but the Iceberg gave her a sense of competence and an
awareness of her ability to work with an anorexic’s internal world. While counselling some of the
kids in the Christian school, Judy was able to access her deepest Self and sensed that she was able
to then also connect with their deepest Selves. In her sessions, Judy was able to touch their internal
worlds through the Iceberg and she saw the youth responding in a positive and uplifting way.

Parents and teachers seemed to focus on the external behaviour of children, and Judy had
been able to access the Iceberg to encourage curiosity and understanding of their child. Gave insight
to behaviour because Judy was able to uncover important underlying yearnings. She also was able
to look at behaviour by keeping in mind expectations and yearnings, which enabled her to facilitate
change in an acting out child. It could be frightening to look at one’s own Iceberg, as Judy found
with some parents and the place for connection seemed to be at the yearning level. This yearning
place also enabled parents to understand and accept their child easier. Sometimes Judy found that
parents had expectations of her as the therapist to resolve their issues. She found that by looking at
expectations, she had a better sense of what has happened between child and parents. She didn’t
expect that she would be using the Iceberg in dealing with parenting issues, and was pleasantly
surprised at how effective it had been. Judy talked about how effective it was when she referred to
the Iceberg, while working with two foster brothers. She was able to have each boy experience what
it might be like to be the other person. Judy wasn’t initially sure that it would work, but it fostered
understanding between the boys. She didn’t use the coping stances, because it might be
confrontation since both boys were blamers.

She was able to use the Iceberg to internally process individuals within her sexually abused
womens group. She noted profound internal shifts in the women in her women's group and they reported an increase in self esteem and a sense of competency. They now saw themselves differently, as being worthy and no longer feeling as victims. She said that the women reported being connected to their deeper Selves and having experienced inner calm as a result of this experience of Self: I am connection. Judy also noted that these deep transformation shifts occurred almost immediately following an Iceberg process question. Judy often was astounded by the transformational shifts that she observed within this group. She experienced a new way to work with sexually abused women and she witnessed one of the group members being able to follow through on her court case with determination and courage. That woman credited the group and the impact of the Iceberg process with empowering her to speak her truth in front of a Judge without any expectations for the outcome.

Judy was able to be centered and grounded when she led her Hospice grief group, and found that she no longer needed to spend time on preparation, because the Iceberg gave her a foundation to spontaneously work with. She noted a session which explored the impact of expectations of self and other during the grieving process, and had been impressed by the response of the group members.

Judy noted that she had been able to use the Iceberg to connect with people of all ages from infants to the elderly. She found the Iceberg to be really useful when she was assessing and working with couples. She asked herself questions and hunched what their internal worlds might be like, in order to connect with each person. Judy didn't think the Iceberg would help couples who were already on the verge of divorce, because of the irreparable damage that had already happened. With couples who were willing to change their circumstances, Judy found the use of the Iceberg was very inspiring.

Judy also found it useful to address family rules and the impact these rules have on one's perceptions. She was able to more quickly access a person's coping stance and also hunched what might be happening underneath the external behaviour. Judy was able to connect, then to quickly connect with the person depending on his or her coping stance. She used to find super reasonable people hard to connect with, even though she herself used the super reasonable stance, but now found she was able to talk their language.

Judy noticed that her connection to her clients deeper Self: I am was quicker. She noticed that the client was able to truly be themselves and that the therapy was more profound. The Iceberg enabled her to release healing. Others seemed to now be treating her with more respect and honor. She had also been more able to speak up and asked for what she wanted. She also thought the Iceberg promoted truth and integrity in her relationships with others. Judy found that by being aware of a person's yearnings, helped her to connect with their core Self. She also noted that many people had no connection to their own Self: I am. Judy witnessed renewed energy when her clients felt validated and recognized for their own resources. She noticed visual changes in her clients' facial expressions, body relaxation and increased sense of calm. She also seemed to feel a sense of awe and wonder, when she realized that her client seemed to be completely whole in her presence. Judy felt that the Iceberg enabled her to create a trust and safety, where a person could be truly themselves. She believed that the Iceberg enabled her to facilitate deep Self: I am transformational therapy. Judy believed the Iceberg was really respectful, because the client was seen the source of the answers and the therapist was seen as the facilitator and not the expert. Judy appreciated being able to reflect upon how she integrated the Iceberg during this interview. She used process questions to reflect on her personal home and professional work situations.
APPENDIX K: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Sandy’s Story

Sandy has her Bachelor of Arts Degree in Youth and Child Care since 1984. She works in a half time position as a counsellor for youth and their families in a community agency. Sandy is also a devoted mother of two children and she balances her career with motherhood. Sandy intends to return to university to obtain a Masters degree in Counselling Psychology. After this interview, Sandy participated in a week long Satir residential training program. Sandy is involved in a Satir focused supervision group. She has experienced her primary coping stance as placating and her secondary stances as blaming and irrelevance during times of stress. Her experience of irrelevance was brought to her awareness during the Satir residential week training.

Iceberg Metaphor:

Sandy acknowledged that the visual image of the Personal Iceberg Metaphor really facilitated a deeper understanding and comprehension. She would visually refer to the Iceberg poster to help herself to remember and to integrate its concepts. She found that the Iceberg was a significant concept and believed that there was importance and depth to this metaphor.

Training:

Sandy took the Satir training because she had observed friends making deep personal transformations during the course of their training period, and was intrigued enough to find out what was happening during these training weekends. She knew that the Iceberg was a potent concept because of the results that she had witnessed from other therapists in Satir training. Sandy felt she had a glimpse into possibilities for personal work and she seemed both thrilled and surprised to find out that her personal changes made such an incredible impact on her life.

In level one training, Sandy thought that she was initially learning about the Iceberg in a perceptual way, through using her mind to grasp the ideas of the Satir Model and the Personal Iceberg Metaphor. She also had some significant personal growth experiences in level one. Sandy reinforced the idea that the Satir Model’s four goals for therapy are ever present, when one worked with the Iceberg. The four goals were to increase self esteem, choice making, responsibility and congruence.

Sandy acknowledged that the impact of the Iceberg from both the training programs had been incredibly significant and seemed to blend into her life. She found that her most effective understandings of the Iceberg had been the experiential aspect, although she noted that in the past she mainly learned cognitively. Sandy saw that experiencing the Iceberg enabled her to make internal deep shifts. She found that the external sculpting demonstrations really allowed her to understand the Iceberg through experiential process. She also appreciated the experiential aspect of the triad practice, because she felt so included, understood and connected. Sandy found the ingredients of an interaction demonstration gave clarity and impacted on strengthening her integration of the Iceberg. Although she liked to watch Virginia Satir on video, she didn’t think that the videos contributed as much to her integration of the Iceberg.

Sandy believed that she has integrated the Iceberg in a deeper way, especially since the level two training. She focused mostly on personal growth during the training, yet acknowledged that professionally she had greatly benefitted as well. The level two training really enabled her to create
deeper connections, gained more confidence and allowed her to become more fully present. Sandy appreciated that the Satir training enabled her to connect with people using the common language of the Iceberg. The training in the Iceberg facilitated Sandy to become aware that she could request that her yearnings be met, instead of waiting and hoping for others to meet her yearnings. She credited the level two training experience, with helping to release her from other’s perceptions of who she is. Somehow she was able to own herself without trying to please or be accepted by others. This enabled Sandy to let go of worry and she gained self acceptance and inner peace. She noticed a sense of inner grounding and found that it was an unfamiliar sensation.

Sandy found it challenging to develop the ability to self monitor herself, especially when trying to access another’s Iceberg. She acknowledged that using the Iceberg required much skill and ability, and she seemed determined to learn the observation skill. While trying to learn how to heighten her awareness, Sandy had really been challenged and sometimes was unsure about what she was doing. Learning how to access the Iceberg had been inspiring, spontaneous and yet puzzling. She believed that the training had been substantial, significant and very therapeutic. Sandy foresaw that her integration of the Iceberg was an ongoing process of deepening and strengthening her understanding and application. She felt renewed and inspired to expand her knowledge and learning of the Iceberg. She found a new desire to return to graduate school to take training in counselling psychology.

**Personal:**

Before her exposure to the Iceberg, Sandy acknowledged that she often felt disconnected and separated from others in the world. Now she felt more real and congruent within her internal world and could reach out to others. Sandy acknowledged that she always had deep desires for connection, validation and love. She was able to draw upon her own inner resources in order to satisfy her own yearnings. Sandy attributed that the Iceberg had significantly and positively transformed how she experienced her life. She appreciated the sense of ease and aliveness that she was now experiencing.

Sandy also experienced some private therapeutic sessions with a Satir therapist who accessed her Iceberg during the therapy sessions. She attributed these sessions as reinforcing the personal growth that she experienced during the training weekends. The Iceberg enabled Sandy to stop automatically blaming herself for situations, and as a result she has reduced how often she criticized herself. The lived experience of the Iceberg had given her the ability to closely monitor what she was experiencing, and enabled her to separate herself from others.

Sandy believed that she had many personal growth changes since her exposure to the Iceberg. She was grateful and appreciative for the freedom that she experienced as a result of her Iceberg integration. Sandy really noticed a significant drop in her level of fears and worries. She was able to identify how the Iceberg impacted on allowing her to let go of anger and sadness, and increased her ability of being congruent and accepting. As soon as she made a decision to be fully in charge of her life, then she really became aware of an internal transformation. Sandy also believed that her reduction in fear, had allowed her to put energy towards connecting with her deeper Self: I am. Sandy also experienced a stronger connection to her body awareness and has even felt more solid and centered within her body. She had also been able to use her breath to help herself in connecting within, and has found that she had become calmer. She also noticed that the calmness had become more present in her daily life.

Sandy used to give her feelings a lot of power, and she was now able to pay attention, yet knew that she was more than just her feelings. Sandy reduced the judgement in how she viewed
herself, because of her acute awareness of her feelings. The shift in how she perceived herself has enabled her to be more spontaneous, freer and flexible. Sandy has noticed that since integrating the Iceberg, she has increased her own sense of being important and having value as a person. Sandy’s self esteem had become stronger and more present in her daily life. She had a stronger and clearer foundation of who she was, which allowed her to be more focused and congruent. Sandy was able to connect with her deeper Self via the Iceberg, and she felt more hopeful, energized and more capable. Sandy has noticed that the Iceberg enabled her to prevent herself from disconnecting with herself, as she had in the past. She used process questions to help herself to access her deepest desires and Self: I am. Sandy believed that she really had experienced a deep transformation and was amazed by the huge impact that the Iceberg has had on her life.

Sandy brought up an example of her fear of public speaking and since her exposure to her Iceberg, she was able to do presentations in front of others. She attributed this transformation to her increased sense of self acceptance and self love. As soon as Sandy made a commitment that she could risk public speaking, then she was empowered to follow through with positive results.

**Relationships with Partner, Family and Others:**

Sandy believed that her partner has noticed that she was more grounded, hopeful and contented with herself and life, although they hadn’t really spoken about the changes. Sandy applauded the interactive and intra psychic aspect of the Iceberg, because as she released her expectations, she noticed that her perceptions, feelings, coping and behaviors changed as well. The freeing up of expectations, then enabled her to let go of anger towards others. Sandy then became aware of a sense of gratefulness and appreciation of the more positive relationships that occurred. She witnessed herself risking, by extending herself to and embracing others.

In the past, Sandy would have been self effacing and she would have negated herself while valuing others. She also used to mainly focus on the story which created a lot of anxiety and worry amongst family members. Sandy now would set clearer boundaries and decreased the amount of story she would listen to and discussed with family of origin members. Sandy’s increased sense of groundedness seemed to also facilitate honesty, harmony and congruence with others. Since her integration of the Iceberg, she has witnessed that her close relationships with her partner and her family of origin members had improved, and there have been noticeable changes in the way they related with her. In the past, if Sandy felt blamed by another person, she would avoid them or would argue with them. Now Sandy can see how she has reduced her own personal reactiveness to the other, especially with family members. She saw that the Iceberg has allowed her to understand and hunch what might be happening for another. This has enabled Sandy to become more open and loving of others without having to make judgements.

Sandy became aware of the universality of all peoples yearnings for love and our human interconnectedness with each other. This heightened awareness of basic needs for love, acceptance, belonging and validation enabled her to understand others more. Understanding how people used the coping stances under stress had given Sandy more compassion and empathy for others. She was amazed by her ability to connect with others since her exposure to the Iceberg. Sandy believed that she has benefitted from the Iceberg because of her willingness to be really honest with herself and to take chances to be vulnerable and open. The Iceberg allowed her to look throughout all levels of her internal experiences.

Sandy has witnessed that when our yearnings were met, then people seemed to be more contented. She attributed the Iceberg to having initiated her decision and changes, because of the
increased insight that she has gained into herself and others. Sandy was able to focus beneath the external behaviors and stories and uncover the underlying meaning and reasons, which enabled her to connect at a deeper level. As soon as Sandy let go of her expectations that others would satisfy her yearnings, and she offered a willingness for connection first, then others would respond. Sandy acknowledged that the letting go of expectations also shifted her perceptions and feelings, which in turn had given her a sense of release for both parties. Sandy applauded the Iceberg for enabling her to create deeper relationships that included more give and take. She also seemed really grateful when she realized how significant the Iceberg had been in shifting her personal relationships. She became more empowered to be in charge of her responses without having to be reactive with family rules and beliefs. The Iceberg has allowed Sandy to make different choices and released her from feeling stuck. She seemed to have freed herself from an old belief that if someone had a different view than her, she would try to persuade them to agree with her. So she seemed to have gained an increased understanding and acceptance of others. Knowing that we all have internal worlds (Icebergs) has helped Sandy to become more tolerant of differences. She realized that she no longer has to spend her energy on trying to change others, which has released this expectation that she had of herself. Another aspect which Sandy has noticed was a reduction in the high expectations that she used to put on herself and others. As a result, she noticed that she was kinder and more amused with herself and others, and in fact she was not as serious. Sandy no longer punished herself for those expectations and no longer punished others in her personal life, if they don’t actualize her expectations. She also freed herself from blaming herself for others’ disappointments. As a result, Sandy noticed that she now had more access to life force and enthusiasm.

Sandy noticed that while she cried when another therapist was accessing her Iceberg during triad practice in training, that this conveyed that the therapist effectively connected to her deepest yearnings. After the training weekends, Sandy would become acutely aware of her desire to have closer relationships with family members and she then phoned them. She also released the expectation that others should meet her yearnings which in turn seemed to have freed her. She became able to ask for connection from family members, but if they did not respond to her request, then she did not interpret the lack of response as being a message of rejection. Sandy realized that this change in her own response allowed her to risk without worrying about the response of others. She now has increased her own validation without needing others to validate her. This awareness seems to have brought out Sandy’s appreciation and thankfulness. She thought that family members noticed that she was no longer blaming or pressuring them to connect with her to fulfill her yearnings. In the past Sandy’s family of origin members would distance themselves from her demands for closeness. Now she was able to foster a sense of connections with others and she was very grateful for this change. Sandy also realized that she was able to access her own Iceberg to create an inner harmony and expansive love. Sandy believed that congruence was the foundation to ensuring loving and honest relationships.

Professional:

Before Sandy’s exposure to the Iceberg, she believed that she used to spend more time focused on her clients’ stories. Since the Iceberg knowledge, she had been able to reduce her need for the story. Sandy was able to be more focused when she was in relationship with another or a client. She still intended to increase her conscious ability to access her clients’ Icebergs and to be aware of her process interventions. Sandy attributed her personal shifts and growth to having had
major positive impacts on her professional work. She used to try to spend energy trying to placate her clients and covering up her sense of incompetence. Now Sandy was able to more freely access her sensitivity and love for others while remaining grounded and harmonious.

As Sandy transformed personally, she saw that her sessions with clients had become more growth oriented. Sandy believed that her use of the Iceberg has positively affected and deepened her therapeutic relationship with clients. She saw a huge reduction in her anxiety and an increased confidence in her interventions and connections with clients. Sandy also had a stronger sense of job satisfaction and increased competence. She has observed a change in the way that client’s responded to her, and she interpreted this as her ability now to more effectively and quickly touch deeper places within her clients. Sandy also thought that her clients have noticed the internal changes within herself as she has changed with the Iceberg. She also was able to let go of having to figure out all the clients questions and problems, which had in turn increased her acceptance of the situations and clients. Sandy realized that she was now more relaxed, trusting and peaceful in relation to herself as a therapist. She now had a renewed sense of motivation and inspiration towards her work with clients. Before accessing the Iceberg, Sandy didn’t know if she was making a difference in her clients lives, and now she affirmed that she definitely did make a difference. Sandy seemed to have faith that she can offer change to those clients that are motivated to change. She gained more freedom from the fact that she was able to separate her responsibility from her client’s responsibility. Sandy had watched parents put themselves down because of their child’s behaviors and now with the Iceberg, she believed that she could influence parents to value themselves more. Sandy realized that people would then make new decisions about their internal world.

Sandy noticed that she felt better about her own therapeutic skills, and in turn felt good about herself. She hoped that other therapists would train in the Satir Model and the Personal Iceberg Metaphor because of the significance towards therapeutic practice. Sandy had a vision that Satir therapists would make a huge contribution towards healing and connection many others. She realized that her exposure to the Iceberg has been tremendously profound on all areas and relationships in her life. She seemed to be very honored and grateful for this transformation that has occurred. She also appreciated the integrity and honoring of others through this Model.

Sandy seemed to appreciate this interview because it reminded her of how much she has changed and grown since being exposed to the Iceberg. Sandy believed that she was more integrated with the Iceberg personally than professionally. She confirmed that she felt more personally integrated with the Iceberg at home, although she still wanted to deepen her expertise with the Iceberg in all areas of her life.
APPENDIX L: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Sue’s Story

Sue is a therapist for women in a community agency and a university contract instructor. She graduated with her Masters of Arts from the Counselling Psychology program in 1992. Sue completed level one training in 1991 and level two advanced training courses on three different occasions. After this interview, Sue participated in a week long Satir residential training program. She is also involved in a Satir focused supervision group. Sue is an intern for the January 2000 level one Satir training. Sue has experienced her primary coping stance as placating and secondary stance as super reasonable during times of stress.

Training / Integration:

Sue had taken a couple year break in between level one and level two training periods, and when she returned to take the advanced Satir training, there was a strong focus on the Iceberg which seemed foreign to her at that time. Sue was baffled because she didn’t remember much about the Iceberg and she felt intimidated, because she thought the other classmates seemed more familiar with the Iceberg concept. Initially Sue tried to use an acronym to remember the levels of the Iceberg. When she was first learning about the Iceberg, it seemed to be an intellectual mechanical exercise, where she would make ongoing notes as a way of learning. Sue noted that initially in her level one training, there was less opportunity for practice in triads. Sue found that externalizing an internal process through sculpting and demonstrations was very helpful in understanding a person’s Iceberg.

Over the period of time where Sue was involved in training, she noticed that after her second level two training the knowledge of the Iceberg seemed to be more internalized within herself. Sue reflected upon three aspects of the training program that had contributed to her deepening of understanding with the Iceberg and these were: 1/ watching demonstrations, 2/ repeated exposure to the Iceberg, 3/ actual hands on practice. Now Sue felt that she had internalized the Iceberg concept into her being.

Sue noticed that this past year, during her third advanced level training, that she gained increased confidence and a willingness to be open and vulnerable. Sue noticed that her judgmental part had decreased, and she was able to take more chances to expose her internal world to others. When Sue took risks, she was also able to acknowledge her courage in spite of her fears. From her willingness to experience her own Iceberg, Sue noticed that the Iceberg since then seemed to become more integrated into her way of being. She suggested that integrating the Iceberg concept was similar to what happened when one learned how to ride a bicycle.

The idea that the therapist was a detective, helped Sue to become more curious with her clients. She acknowledged that through the Iceberg and the Satir training, she gained an immense amount of new knowledge and skill. She believed that she still had so much to learn in order to really apply and integrate the Iceberg. Sue seemed really pleased to know that she was feeling more capable as a result of her training with the Iceberg. Sue was trained in the Egan model which is influenced by Carl Rogers and she has found that the strong focus on feelings didn’t really contribute to deep transformation and was less effective. Sue appreciated the significant changes that she has witnessed with her clients since embracing the Iceberg over Rogerian therapy. Sue also noted that the Bowenian model tended to be focused mainly on the cognitive level, which was included in one of the components of the Iceberg. Sue had training in Rogerian, Bowenian, solution
focused and structural strategic therapies. She didn’t think the Iceberg was as pathology based, as other models that she has studied which seemed to categorize and label others.

Sue found that the use of the Iceberg was very inclusive and loving towards people. She believed that the Iceberg built on and enhanced a therapist’s inner knowingness. Sue hoped that all therapists would become exposed to and trained with the Iceberg as a crucial training component. Sue suggested that therapists who have completed Satir training were more capable and competent than other therapists from different orientations.

**Iceberg Concept:**

The Personal Iceberg Metaphor did not seem like a new concept to Sue because she believed that she intuitively knew about the Iceberg concept since she was a child. The idea that what one saw in the external world can hide what was really happening in the internal world really resonated with her. Sue related to the Iceberg concept of knowing that there was more to a person than just what was seen externally. She had the awareness that as she changed her internal world, each component also changed intrapsychically. The Iceberg has given her a place to process her thought and beliefs, which had contributed to a sense of clarification and freedom of choice. Sue believed that the Iceberg was the first therapeutic system that she has encountered that addressed the spiritual nature of humans. Sue admitted that the reason why she paid close attention to Satir’s teachings, was that Virginia Satir addressed the physical and mental connection. She suggested that many theories happened to be very cognitively based and believed that cognition didn’t deal with the total person. Sue applauded the sensitivity, artistry and spontaneity that was encouraged through using the Iceberg. She admitted that she did not always think consciously about the Iceberg, but did remember the idea that there could be hidden information that a person kept inside. The Iceberg gave her a picture of who the person might be internally. Sue seemed to believe that the Iceberg concept addressed the whole person and their relationships.

Sue observed that when there was a change in one level of the Iceberg, there was also an impact and change on the other levels of the Iceberg. She saw that there was an intra psychic component to working with the Iceberg. Once shifts happened for people, she noticed that there had been a sense of competency, empowerment and strength. Sue suggested that the Iceberg covered the interconnected nature intrapsychically and interactively. The Iceberg had opened up Sue to more awareness and a sense of interconnectedness with life.

**Personal:**

Sue acknowledged that the Iceberg became an intricate part of her life because she integrated it into both her personal and professional worlds. She noticed that since accessing her Iceberg, she had become more grounded and stable within herself. She found that she was now able to become aware of her inner world, which had supported her to be more often congruent. Sue was able to acknowledge her own skills and resources. Sue had a process of checking into her own internal world and asked herself questions when she was uncertain of a situation or relationship. She often processed her expectations of a situation in order to gain information and awareness. The Iceberg had freed Sue up to accept her feelings without getting caught up in those feelings. She no longer believed that she dwelt just in her feelings. Sue gained awareness about her feelings including family rules that had inhibited feelings. She admitted that she had been able to increase her own self care and could even catch herself when she repeated unhealthy past patterns.

In the past, Sue discounted her internal experience and focused on the confusing external
world of her home environment. Through accessing her Iceberg, she was able to change this past
behaviour and honored and accepted herself as being worthy. Sue became aware of the burden that
had been lifted from her shoulders, as a result of including her desires and wants as being valid. She
saw that she was able to claim more ownership of who she was and allowed herself to respond to
her own wants and needs. Sue suggested that the era that she grew up in, encouraged women to
focus on others’ needs and not on one’s own needs. Although Sue was still judgmental of herself
at times, she was now able to catch and stop herself more often since using the Iceberg. Sue gained
understanding into her own family and how she developed her critical voice. Whenever Sue became
emotional, she was able to check in with her Iceberg to find out about her internal world.

Sue attributed the Iceberg with helping her to gain clarity, awareness and choice. She also
realized that she was able to make better decisions in various circumstances. She felt empowered
to create her reality since accessing the Iceberg. Sue seemed motivated to change her own internal
world through Self exploration and growth, because she recognized that she had to first be healthy
before she could facilitate health for others. Through internalizing her own Iceberg, Sue felt more
worthy, deserving and she was now able to give herself credit. Sue didn’t think she was that
purposeful in focusing on the levels of the Iceberg, although she was more aware of the levels.
Integrating the Iceberg was not always easy as she has experienced fear of exploring unknown
territory. Sue didn’t think she had completely integrated the Iceberg and acknowledged that her own
sense of groundedness would impact whether or not she accessed the Iceberg. Sue believed that the
Iceberg had changed how she viewed herself and her world.

Sue found that once she was aware of her deepest yearnings, she was then able to release the
expectation that her yearnings would be met. This helped her to attain a sense of inner peace and
calm. Sue found that now she had less need to be acknowledged by others, because she was able to
calm and reassure her own self. When others did acknowledge her, she noticed that now she took
in the compliment without rejecting their validating words. Sue attributed that her integration of the
Iceberg seemed to have heightened her trust in her intuition, which in turn has allowed her to let go
of control and to just experience ‘being’. Sue tied her increased intuition to having contributed to
her deeper integration of the Iceberg. She was more open to not controlling situations, and allowed
herself to be more relaxed and trusting her own self.

Sue realized that through accessing her Iceberg, she had connected with a deeper part of Self
that didn’t exist before, in her opinion. Now Sue was able to appreciate, recognize and validate her
Self much more than ever before. The Iceberg had been a significant influence in getting in touch
with her spiritual core. Sue realized that without a strong sense of Self: I am. there couldn’t be a
complete foundation for any person. She seemed to be reassured in knowing that the deeper Self was
innately connected to our spiritual essence. Sue believed that she had always intuitively known
about the spiritual part of the internal world.

Partnership, Family and Others’ Relationships:

Sue acknowledged that her husband noticed that she had changed, since her exposure to the
Iceberg. He told her that she had become more self sufficient, and in turn she said that he seemed
to be valuing and respecting her more. Through watching John Banmen and Kathlyne Maki-Banmen
in the Satir training, she became more aware of how complicated and intricate communication with
her husband could be.

Sue used to automatically blame herself when things went wrong at home, and she no longer
took on the responsibility of other family members. Now Sue accepted that she would do her part,
but would not go over and above her own responsibility. She had felt a sense of relief and liberation from worrying about what other’s in her family would do. Sue noticed an increase in her energy level, since she became more accepting of herself and of others.

Sue appreciated that the Iceberg reaffirmed her belief that humans have universal shared experiences. She believed that the Iceberg addressed the universality between all people and that we were same in equality. She acknowledged that all people had shared yearnings to be included and cared for. In order to relate or truly communicate with another person, Sue believed that it was vital that we considered what their Iceberg might be like. Sue also saw that not all yearnings were satisfied or met, and also mentioned that unmet yearnings could be multi generational.

Sue realized that knowing about her own Iceberg has also enabled her to change how she related with others. Sue was able to access her Iceberg in order to find out what is happening to herself, especially in relationship to another’s Iceberg. She was able to heighten her awareness through process questions through her own Iceberg, and thus prevented herself from taking on others’ responsibilities. Sue said it was difficult to change her habits of behaving with her children, but also realized that neither one of them benefitted when she wallowed in her feelings. So knowing this, has helped Sue to motivate herself to change in her responses to her children.

Professional:

Sue confirmed that she increasingly became more directly effective with her therapeutic skills in accessing the Iceberg within herself and her clients. She was able to be more congruent with her clients and realized that she no longer carried home the problems of her clients, and felt a healthy separation from others. By also not rescuing her clients, Sue found that the clients were therefore having to find the energy from within themselves for better self care. She saw that her clients were now gaining strength and clarity from being able to validate and own their resources. Sue said that her clients were reporting increased awareness and understanding. She used process questions and had shown her clients the Iceberg Metaphor so that they also would be able to check into their internal worlds.

Sue gave an example about a female client who struggled with cocaine addiction and how through accessing her Iceberg, she saw significant shifts. Her client became more calmer, centered, was able to make stable decisions and was better able to cope. Sue applauded the Iceberg for contributing to consistently helping her to empower and create deep shifts for her clients. Since Sue had accessed her client’s Iceberg, she noticed that there were deep changes which happened within a very short time frame. Sue believed that through knowing about the Iceberg, she was able to connect with her clients at their soul level. The fact that her client’s always return and on time, let Sue know that what she was doing in therapy was effectively connecting and vitally important for her clients. This awareness gave her a stronger sense of self recognition for her own skills, abilities and competencies.

Sue saw the negative impacts on people when they were not permitted to have or express their feelings, and the self invalidation that occurred. By being aware of a client’s yearning to be validated, Sue found she had access to the person’s life energy and could create change.

Sue had training in many different therapeutic models and believed that the Iceberg was the only therapeutic concept that addressed how a person felt about having certain feelings. She suggested that the strongest non verbal connection with her client would most likely be at the level of the Self: I am, even though communication would happen throughout all the levels of the Iceberg. Sue found that she was more readily able to check in with herself and that she was able to maintain
a fuller presence with her client. Sue was able to be more free flowing when she was being curious about her clients and asked them process questions. Sue was aware that the expectations tended to undermine a child’s sense of self worth and could be passed on through family generations and family rules. Sue believed that clients were frightened to look deeply into their core Self: I am and that expectations played a major role in their fear. She even believed that families with little or no expectations had a confusing and negative impact. The Iceberg allowed Sue as a therapist to shed new light or insight on how one’s family of origin could negatively impact a client.

Sue used the Iceberg to reinforce any changes that had occurred and she checked out their levels of coping, feeling, feeling about feelings, perceptions, expectations, yearnings and Self. By becoming aware of all the components and through checking in with a client’s body awareness, Sue found that huge transformational changes were happening. She believed that the experiential processes of accessing the Iceberg allowed a person to get into touch with themselves.

Sue noticed that as clients changed the levels in their Iceberg, then there was a sense of connectedness, internal stability and self appreciation. She even felt a gentle and inner calm while in their presence. She also saw that the changes within their internal world had an impact on their external world and they became more responsible in their behaviour. Her clients also were empowered to have the freedom to make new decisions. Her clients also seemed to have a sense of being unique and having a new sense of divinity in being human. The Iceberg seemed to awaken clients to their own spiritual nature through strengthening their sense of being whole and centered. Sue was astounded by the positive, deep transformations that had occurred as a result of her Iceberg interventions with clients.

When another therapist wanted to see Sue for therapy, she was able to validate her own expertise and she realized that before integrating the Iceberg, she would have negated her skills. Sue was quite pleased to know that she was finally celebrating her therapeutic expertise. Clients seemed to recognize that she was very skilled and she received more of these positive comments since she had trained with the Iceberg. Sue also mentioned that when she hadn’t resolved her own issues, then she hindered her client’s process. She noticed that her own self judgement had decreased and she was able to be kinder to herself.
APPENDIX M: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Tatiana’s Story

Tatiana has her Graduate Diploma in Art Therapy since 1992. She is an art therapist in private practice and shares an office with two Satir trained colleagues. She works in a community agency with women who were sexually abused and battered, and leads groups for sexually abused women using art as a therapeutic tool. She is also involved in a task force to look at how to combine art therapy, the Personal Iceberg Metaphor and Satir Model. After this interview, Tatiana participated in a week long Satir residential training program. She has experienced her primary coping stance as irrelevance and secondary stance as placating during times of stress. She became acutely and sadly aware of her irrelevance during her Satir residential week training, although she has suggested that both stances are fairly strong.

Iceberg Metaphor:

Tatiana found that the Iceberg Metaphor enabled her to easily discuss her own lived experience because of the way it was structured. She appreciated the concise format of the Iceberg as being very substantial, significant and covered so much. She asked herself questions throughout the various levels of the Iceberg. Tatiana found that knowing about the coping stances and how to connect with a person’s coping stance was very effective. She learned from the Iceberg that talking about feelings with an intellectual person was not very helpful. She found that the focus on the feelings about one’s feelings was really a different, new and useful way of addressing the depth of feelings. Tatiana suggested that feelings such as fear were often driven by an underlying reason which was found deeper in the Iceberg. She really was interested and curious about the level of yearnings and the Self: I am. She found that the Iceberg seemed to facilitate the honoring of mankind.

Tatiana didn’t really care for the Iceberg concept itself, but could relate once she reflected upon the hidden nature of people. She saw that the Iceberg addressed that which was hidden below the external world / waterline. The thought that people could be stuck and frozen enabled her to understand the reason for using the Iceberg concept.

Training:

Tatiana was fairly cautious and doubtful when she initially took the Satir training, because her previous studies focused mainly on art which was very different from the verbal Satir approach. She registered for the level one course because her boss had taken the Satir training and encouraged her to enrol. At first she would write down all the teachings, in order to grasp the Iceberg concept and it made a lot of sense to her. She was caught off guard with the deep impact that the Iceberg had on her own personal growth. Tatiana felt that she had already healed many personal issues and was not prepared for the many feelings and unresolved issues that arose from the training weekends. Often while practicing how to access the Iceberg, she would be baffled and unsure about what interventions or interactions would be effective. Tatiana realized that she struggled with feeling like a totally new student who was trying hard to grasp the new concepts and teachings. She experienced much discomfort and ambiguity in knowing that she had been venturing into a new and unknown territory. She found one of the homework assignments to be extremely significant, because she had the opportunity to explore a specific situation in which she held much anger. Tatiana became freer,
more curious and reflected about what was happening at a deeper level for herself.

Tatiana had a difficult time to observe and to assess a person’s stance during the level one training, but by the time she took level two training, she was better able to assess one’s coping stance. She was able to validate her increased learning by being able to notice her heightened awareness in assessing coping stances. In the level two training, Tatiana credited the particular group of classmates to having positively contributed to and enhanced her learning. She became more willing to experiment with learning how to access the Iceberg, even if she didn’t quite know what she was doing. She realized that there was a lot of permission for growth because of the respectful nature in which she accessed a client’s Iceberg. Through Iceberg process questions, Tatiana was able to gain greater understanding and awareness to guide her competency.

She found that both John Banmen and Kathlyne Maki-Banmen seemed to have their own unique style in the way they accessed the Iceberg, and she has found this observation to be very useful. Tatiana wondered if their individual coping stances affected their different teaching styles. She believed that one of the instructors used a super reasonable stance while the other instructor used a placating stance. She then wondered about her own stance and reflected upon how she was integrating the Iceberg. Tatiana often asked herself questions to gain clarification for puzzles. She observed similarities and differences in the way that various people have incorporated the Iceberg. When she realized that there were many variations in how the Iceberg was accessed and saw how effective each style was, she acknowledged how potent the Iceberg could be. Tatiana also had the opportunity to watch Virginia Satir on video and could see that Satir also had a different and unique style with the Iceberg. She witnessed some profound transformational sessions with clients from the Iceberg process, and believed that the therapist must become an expert in order to effectively heal the client. Tatiana acknowledged that she aspired to become a master therapist like Virginia Satir and John and Kathlyne. She pointed out that these people had fully integrated the Iceberg into their complete ‘being’ and saw that the Iceberg was no longer a concept or theory, but a way of being. She was challenged and curious on how she could make the Iceberg her lived experience. Tatiana saw the potential for this to happen and realized that although the Iceberg concept appeared simple, it was very complex.

Tatiana found the experiential component of the training with the Iceberg and the visual sculpting of a family had really contributed to her learning, especially knowing about the coping stances. She suggested that when she personally experienced the placating stance, that this helped to increase her self awareness, which enabled her to find new ways to respond. She watched many demonstrations and gained new insight into the internal world of people who reacted with a blaming stance. Tatiana had since gained a sense of understanding and compassion for people who blamed under stress. She really appreciated being able to observe external sculpt and how the instructors would work with different levels of the Icebergs amongst the various sculpted volunteer family members.

Tatiana noted that John Banmen suggested that very little story is needed when one worked with a client. She disagreed because she gave an example where a demonstration client was a battered woman and that John may have intervened differently if this information was shared. This seemed to reinforce her belief that the story could be useful at times. Tatiana did agree with teaching that working with the Iceberg was more than just encouragement of expression for feelings. She saw that other professionals in the counselling field saw expression of feelings was a validation of a healing session, but she disagreed and affirmed the deeper Iceberg as being even more healing. Tatiana learnt how family rules and feelings strongly impacted a person’s Iceberg. She also found
that increased awareness occurred with the focus on the feelings about the feelings. Tatiana found it interesting to observe how John Banmen explored a client's perceptions, and eventually the perception would not be as potent, once clarity was gained. The clients seemed to realize that the perception didn't really make any sense. She challenged the client's perceptions and checked out where it originated and how the belief had affected the person's life. She became more curious, open and inquisitive about the level of perceptions in the Iceberg.

Tatiana admitted that she maintained huge expectations of herself, which served as a critical voice throughout the training period. She realized that this self criticism was very painful and the learning was not very enjoyable at times. She knew that she was incredibly hard on herself with high expectations, although she was able to be very patient, accepting and understanding of others without any expectations for them. Tatiana noted that some people who didn't know her very well have made comments about her high expectations towards them, even though she didn't think they were high at all. She affirmed that her closest friends seemed to share a similar level of expectations and values. Even when Tatiana was involved in a demonstration, she was extremely judgmental of herself and focused on the problems. Kathlyne Maki-Banmen asked her to acknowledge the positive comments from classmates, which she resisted at the time but did accept later upon reflection. She became aware of what a struggle it was for her to let in those positive statements about herself.

Tatiana noticed that during demonstration sessions, that John Banmen would be gentler and less challenging when he was exploring a demonstration classmate's yearnings. She saw how all humans had yearnings and this had been helpful to remember that others shared the same deep desires as herself. Knowing this had allowed her to become more understanding and compassionate towards others. Tatiana was aware that deep healing seemed to happen at the level of yearnings. She found that the level of Self continued to be a mystery and she was often puzzled by what Self: I am, really was. She remembered going to university and that many students discussed Self: I am as if they really understood it. So when the Self: I am was mentioned during the training, she wondered what they meant by Self: I am.

**Personal:**

Tatiana found that since being exposed to the Iceberg, she had changed her responses to her feelings. She was able to ask herself questions, which heightened her sense of reflectivity and awareness of core issues. By asking herself questions, she believed that she had now been taking more ownership over what was happening for her. She recognized that her own placating stance has allowed her to have access to her feelings, but this had been limiting at times. Tatiana suggested that by showing feelings outwardly, a person can think that they are superior to others. She noticed that she had been integrating the Iceberg through discussion and reflection. Tatiana saw how she had really fought for certain beliefs in the past, even though these beliefs may not make any sense. She didn’t think that learning the Iceberg was very easy to adapt, and yet occasionally she had moments where she really seemed to comprehend how to access her Iceberg and others' Icebergs.

Tatiana increased her awareness of her own family of origin and their interactions from the knowledge of the coping stances of the Iceberg. She gained understanding into the pattern where her father would blame her and she would placate him. She saw that due to her placating stance, her father then lost his respect for her and would continue to challenge her. Tatiana wondered what she could do in order to maintain a sense of groundedness when her father blamed her. She also increased her kindness and empathy for others through knowing more about coping stances. Tatiana found that the training allowed her to gain insight into coping stances and therefore she now was
better able to understand her own father’s blaming reactions. She became aware that not all feelings were permitted in her family of origin, and these feelings often were impacted by the family rules. She now asked herself process questions to gain more insight into the underlying core concerns once she identified the main feeling. Often Tatiana was aware that when she experienced deep feelings, these feelings often originated from her yearnings. Tatiana was aware that she has experienced deep connection to her deepest Self, and acknowledged that this had been very healing. She knew that in spite of being very tough on herself through her high expectations, she was able to celebrate the fact that she really valued and respected others.

Tatiana had been reluctant to use Iceberg process questions with her partner at home because she didn’t feel comfortable, since it seemed to her as if she would be practicing therapy on him. However she has used some process questions in simple language to help her partner to reflect upon what could be going on.

Professional:
Tatiana believed that since studying the Iceberg, she became more verbally skilled. She acknowledged that she was more familiar with art therapy where the focus was on non verbal unconscious art processes, whereas the Iceberg facilitated conscious verbal processes. Tatiana also realized that verbal abilities were crucial to explore and to enhance the non verbal art processes. She saw the importance of being personally competent with verbal skills in order to encourage her clients to have personal and verbal awareness of themselves. Tatiana noticed that sometimes she was able to effectively access the Iceberg and at other times she was not very effective. She did not believe that just allowing a client to emote was very useful, and agreed that feelings must be processed through the Iceberg in order to be therapeutic. Tatiana found that her ability to use process questions to promote exploration had increasingly become more comfortable. She also was able to adapt the process questions to younger children in simple language. Tatiana also found that when she asked clients to look underneath their feelings for a deeper feelings, they were usually capable of identifying these feelings for themselves. She noted how it was effective to question a client’s beliefs, and yet was also aware that the belief might be comforting and safe for the person.

When Tatiana worked with abused women, she noted that they did not have any self esteem and she was really challenged to move them away from their story of sexual or physical abuse. Often these women were determined to tell the full details of their story. She had a client who also was wanting to share her story and while she would listen to the story, she also encouraged her client that the story would not be so important to share one day in the future. She noticed that this woman decreased her amount of story telling, although she believed that some details of the story was important. Tatiana admitted that when clients rely on the story, that they are not able to do therapeutic work, until they let go of the story. She also suggested that she was struggling with the knowledge that repeating a story does not facilitate any energy and wondered how to get her clients not to tell the story.

Knowledge of the coping stances helped Tatiana to understand her more challenging clients and to be better prepared to work with and interact with them from a congruent stance. She believed that blaming clients had been difficult for her to work with and would like to be more congruent and less reactive to them. She said that in the past, when a client was complaining about the therapy session, she would have taken on their complaint as being her fault. Since her exposure to the Iceberg, now Tatiana was more curious about what might be happening for the client without assuming self blame. She found it useful to ask herself questions about that client through the
Iceberg in order to gain understanding. The Iceberg validated the idea that all people have feelings, not just people who use the placating stance. She found that the coping stances seemed to fit with her knowledge of the Myers Briggs type indicator. Tatiana realized that sculpting her clients in their coping stance had consistently allowed her access to their Icebergs. Her clients had an emotional reaction from being experientially in the stance, which then gave her information to explore and process. She also discovered that most clients reacted to their positional sculpted stance and often became motivated to change. Tatiana saw that her clients became acutely aware of the physical discomforts of their stance through the sculpting. She noticed that the coping stances were intricately related to the clients internal world. The Iceberg allowed her to become curious and to process questions regarding her client’s stance and to find out what was happening internally.

Tatiana took over four years of training as an art therapist before she felt competent, and believed that it would also take time to train with the Iceberg. She was reluctant and cautiously practiced using the Iceberg with her clients, because she did not feel that she had personally integrated the Iceberg yet. Tatiana often asked herself questions wondering what John Banmen or Kathlyne Maki-Banmen would do at any given moment when she was stuck on how to effectively access a client’s Iceberg. Her clients seemed to be very patient with her process of introducing the Iceberg to them. She was very honest about her level of integration of the Iceberg and would not present herself as being all knowing with the Iceberg concept. Tatiana admitted she was more confident in dealing with traumatic concerns with a client through using art therapy than using the Iceberg. She was not very sure about how to approach a traumatized client through accessing their Iceberg. Although Tatiana remembered that when she first started in the counselling field, she was more conversant and verbally comfortable before studying art therapy. She understood that the outcome of the Iceberg and art therapy were very similar even though the processes were different.

Tatiana appreciated that she and her two colleagues share the Satir knowledge because they were able to help each other process concerns or puzzles through the Iceberg. She was able to dialogue and explore with one her colleagues to gain more insight into some of their direct interactions. She found that through using the process questions, they were able to own their reactions to each other without blaming and through understanding. Since they were both aware of their Icebergs, they were also able to be very honest and open with each other. She was able to trace some of her responses back to her family of origin and circumvented the familial interaction with her colleague. They were able to effectively share layers of their Iceberg, i.e., expectations, feelings, perceptions and relate these layers to their family of origin. As soon as they were both able to identify familiar interactions within their family of origin, Tatiana and her colleague were relieved to have gained insight into each other’s patterns and then they were free to choose a different response with each other.

Tatiana found it really helpful to have a common language with which to explore and to reflect. She had been practicing using the Iceberg more at work than at home. Sometimes she checked in with her perceptions about how she was understanding the Iceberg. When Tatiana believed that accessing the Iceberg would be helpful, she then became conscious in the way she used it. In fact she thought that she was quite intentional when she decided to explore a client’s Iceberg. Tatiana also felt very responsible in how she intervened with a client’s Iceberg, so asking herself questions seemed to keep her on track. She found it useful to use process questions when her clients have expectations of themselves and others. As a therapist, Tatiana often reflected upon various questions, which helped her to keep on track in terms of healing and resolution. She realized that humans were very complicated beings and there was no simple way of working with clients. She
believed that the Iceberg enabled her to really thoroughly explore a client’s lived experience.

Tatiana identified the Self: I am being closely intertwined with creativity, especially when she reflected upon her art therapy work with children. She acknowledged that through the creative act, there was resolution and peace which seemed to connect them to Self: I am. In fact she knew when there was a moment in therapy where there was a connection to Self, but she suggested that it was very hard to define. Tatiana acknowledged that there was a sense of grace or divinity, and there was a sense that a conscious unconscious connection had occurred. She sensed that the client seemed to be reassured that he or she was whole, once that moment of Self connection occurred during therapy. Tatiana didn’t believe there was much literature on the level of Self and believed that exploration of Self was vitally important and necessary. She was determined to figure out how to understand and work with the level of Self. She saw that the level of Self was elusive and yet tangible at the same time. She believed that having moments of spiritual connection was a reminder of how mysterious and complex life and humans were.

Tatiana was able to facilitate individual sessions with a wife to understand her husband by exploring about the husband’s Iceberg even though he was not present. The wife wanted to explore leaving the husband, but the Iceberg exploration has enabled the wife to reconsider her thoughts and the wife now had renewed hope for the marriage.

Tatiana found this interview to be challenging because it was difficult to explain the process of learning and integrating the Iceberg. She was starting to believe that she knew less than she thought she knew, although she reminded herself that she was learning the Iceberg and Satir model was fairly new. Tatiana saw herself as continuing to work on integrating the Iceberg in an intentional way and she hoped to bring the Iceberg more and more into her life and work. She could see that living the Iceberg was an ongoing process of change and development. This interview seemed to remind her that focus on the Iceberg would not be a simple and easy process, but would take time and determination to integrate into her personal and professional life. She believed that the Satir model would be a good foundation with which she could add and incorporate other therapeutic ideas in the future. Tatiana believed that she would be able to eventually master the Iceberg work, but knew that it would take time to really become a part of the way she worked. She seemed to realize the complexity of the Iceberg and Satir Model and foresaw herself as continuing to integrate and to gain expertise over the next decade.
APPENDIX N: INDIVIDUAL STRUCTURE

The Lived Experience Of The Personal Iceberg Metaphor: Todd's Story

Todd is an instructor/counsellor at an adult employment program. He also is a foster parent for two adolescent boys. Todd completed his Grade twelve education and is now enrolled in a undergraduate program. His future studies will possibly include philosophy, sociology and social work. Todd has a strong sense that he will be getting involved in missionary work sometime in the future. He has experienced his primary coping stance as super reasonable and secondary stance as irrelevance during times of stress.

Iceberg Metaphor:

Todd found his integration and learning had been strongly supported by the visual picture of the Personal Iceberg Metaphor. He checked in with all the components of his Iceberg in order to gain understanding, and often found that he had gotten in touch with his deeper yearnings. Todd gained clarity into his own responses to events and people. He suggested that integrating the Iceberg was similar to riding a roller coaster ride with it’s ups and downs and exhilaration. Todd used the Iceberg as his main foundation upon which he also adapted previous knowledge. Todd found that process language was a significant part of effectively applying the Iceberg.

Training:

Todd became aware of his loneliness and was now learning to accept the loneliness as part of his lived experience, as a result of having volunteered for a demonstration with John Banmen. His willingness to accept his loneliness enabled him to feel more peaceful, instead of his usual feelings of unworthiness and incompleteness. In the past, Todd put himself down for not having a close intimate relationship. He reflected upon his experience as the client while in the demonstration and was surprised at how fast his anger shifted into awareness of his yearnings. He was aware of his anger towards his parents’ criticism and the session enabled him to become aware of his loneliness and desire for connection. Todd found it confusing when he wasn’t able to explain his anger, and initially felt disoriented and indignant because John Banmen did not focus on his anger. The process questions seemed to be unusual and yet facilitated deep change. Immediately his yearning for connection was tapped and he released tears of sadness. Todd found that he was honored and respected by John Banmen, who encouraged him just to become aware of the loneliness. Todd appreciated the clarity he gained because of this experiential aspect. He suggested that his best learning was in an experiential way.

Initially in the Satir training, Todd felt inadequate because of the many Masters level therapists that were also studying with him in his Satir program. He was able to realize that he was putting himself down and could own his negative perceptions of self. He identified himself as using the super reasonable coping stance and was able to own his responses of focusing on rules. He also became aware of his tendency to use the irrelevant stance, even through he initially was offended when his triad members commented on their observation of his irrelevance. Their comments allowed him to become aware that he could become irrelevant under stress, and he found this was a challenge to honestly look at this aspect of himself. Todd also acknowledged that not being honest with others can be costly. The feeling about the feeling level seemed to validate what he already believed about anger being an underlying feeling. Todd also acknowledged that feelings about the
feelings impacted on the level of the Self: I am. The training exposed him to the awareness of how much other people also have inner conflicts with who they are and their connection to Self: I am. Todd witnessed that the Iceberg facilitated risk taking amongst participants in the Satir training. He was really impacted experientially by a sculpt in which he was a part of and witnessed the numerous losses of one of the participants.

Todd attributed his integration of the Iceberg to his experiential participation in the Satir training program. Todd had some difficulty integrating the concepts of the text "The Satir Model" with understanding, until he experienced the Satir training. Sometimes he would read a concept from the book and have no idea what was being conveyed. He found that the book "Peoplemaking" seemed to be easier to understand and learn from. Todd reflected on his initially fear of experiential learning a few years ago and acknowledged that he was ready for experiential work when he registered for the Satir training. Todd learned best by watching, experiencing and absorbing what happened in class. He refrained from taking notes because his deepest learning occurred when he was fully present and not being distracted by the note taking. Todd applauded the Satir training as being the most influential education that he had ever taken and strongly encouraged others to take the course. Todd was familiar with Satir's name in relation to unhealthy families for many years, but hadn't aware of Satir's present therapeutic training.

While observing John Banmen or Kathlyne Maki-Banmen, Todd was taken with the depth and intricate nature of the interventions. He could see that the Iceberg could be used in a creative, flexible and individualistic way. Todd didn't see the Iceberg or Satir Model as being a concept, but experienced the Iceberg as a state of being, which showed his integration of the Iceberg. Todd asked numerous questions throughout the training program as his way of learning. He found the "ingredients of an interaction" to be really helpful in clarifying how miscommunication occurs.

Todd reflected upon what an incredible group he experienced when he took the first Satir training program because of the willingness of participants to take huge risks. He also realized that some the of bonds that he made will be maintained throughout his life.

**Personal:**

Todd saw that there was a sense of universality and noted our similarities more than our differences. He believed that he had integrated the Iceberg and noticed a sense of being more grounded and peaceful. Todd monitored his internal experience and found the visual Iceberg Metaphor helped with his integration. Since his exposure to the Iceberg, Todd noticed that he had reduced his judgement and expectations of himself and others. He admitted that he still struggled at times within his Self: I am and was aware that he still needed to work on his own issues. Todd wanted to make peace within his internal Self, and therefore he had been more aware and reflective whenever he found himself reacting in a strong way. Todd had a strong desire to take ownership for and to heal his deeper Self. His awareness helped him to gain more clarity and ownership for decisions on how to respond to situations. He seemed grateful for his growth and healing through his integration of the Iceberg, because he imagined that he has just prevented five years of agony and internal chaos.

Todd attributed the Iceberg as having facilitated honor, respect and a sense of dignity because of his own personal experience as the client. Todd used the Iceberg framework to reflect upon what might be happening for himself and others. He had the ability now to self reflect upon his inner experience. Todd was aware of his increase in his own sense of inner comfort with who
he was. Todd was especially impacted by the knowledge and awareness of the level of expectation of himself and others. He now realized that expectations have often caused him stress or discomfort. He was now able to ask himself questions to clarify what he might be reacting to. Todd’s heightened awareness since using the Iceberg has allowed him to increase his inner peace and clarity. He became aware of and owned his expectation to get involved in a meaningful relationship which would fulfill his yearning for connection. He also realized that by identifying his expectation, then it freed him up not to impose his expectation on the other person, which enabled him to maintain the connection. Todd acknowledged that he no longer had such conflict about not being in a significant relationship. He was impacted by the fact that his personal demonstration experience of loneliness also deeply touched a married woman in class who also felt lonely in her marriage. Her tears made Todd realize the universal nature of our experiences. He appreciated the help and the close connections that occurred through meeting other people who took the Satir training program.

Todd’s friends have noticed how much he queried whatever was happening and seemed pleased that they were noticing and being influenced to question as well. Todd acknowledged that the Iceberg enabled him to use process questions in a meaningful way. Todd found that he no longer made assumptions and would take time to clarify what people meant.

The Iceberg has strengthened his inner connection to his deepest yearnings and spiritual calling. Todd was involved in a twelve step recovery program and reflected upon the spiritual focus where he believed that the Iceberg supported one’s spiritual connection. Spirituality was such a vital part of the Iceberg and yet it was not always directly addressed with clients. Todd was surprised at the number of people who responded to the concept of spirituality when he taught the Self, soul level of the Iceberg. Todd also believed that deep transformation could only occur at the level of Self: I am. He also saw that people had a sense of discomfort with their deeper Self: I am and often tried to focus on the external/behavioral world. The Iceberg seemed to facilitate his connection to his own spiritual Self and allowed him to live in his deeper Self. Todd seemed to be very thankful for the huge impact that the Iceberg had made on him.

**Professional:**

Todd used to work at a drug and alcohol treatment center and he was able to clarify his own expectations from his boss’ expectations, which helped him identify what was happening within their conflicted relationship. Todd became aware that his boss’ expectations would manifest within his physical body as a sense of heaviness. He became aware of this body connection and was able to free himself from his boss’ expectations which led to his decision to quit working at that setting. Todd noted that his awareness enabled him to discuss the issue with his boss without either one of them becoming angry, resentful or blaming during the discussion. They were able to carry on a clear discussion and separate their expectations from one another. Todd realized that since he did not meet his boss’ expectations, that there had been a sense of being initially being blamed and he decided to honor himself by quitting the position. Todd’s use of the Iceberg enhanced his clarity and understanding with knowledge of his physical sensations and feelings.

In the treatment program, Todd facilitated a male client to experience what the relationship must be like for his wife through a sculpting process and the husband got in touch with his shock, when he realized the negative impact he had on her. This awareness motivated the husband to want to change his behaviour in the marriage. With another client, Todd was able to use the Iceberg metaphor to connect and was able to be respectful with what the client wanted to work on. Todd found that he was able to be flexible, spontaneous with his interventions and used all the various
levels of the Iceberg to explore. He also was able to own when he has not really been present for his client, and was able adjust his interventions to really include his client’s desires. The Iceberg enabled him to honor whatever the client wanted to work on and not imposed his own assumptions or agenda on the client. Todd saw that the client’s story didn’t facilitate change and so he encouraged his clients’ motivation for change without relying on the story. Todd was still trying to figure out how to apply the Iceberg to a resistant client. Todd was able to teach his clients to also ask process questions and they were finding this skill to be very useful.

At the employment program, Todd was able to teach the Iceberg concept to the participants. He observed that the participants seem to understand the Iceberg concept fairly easily and readily. He also noted that people were more willing to take risks, once they understood the Iceberg and were able to reflect upon their own internal experience. Todd also found that he was able to help others to integrate their internal experience by using the Iceberg. Todd found that he was able to connect with each person depending on which coping stance he had identified. The Iceberg seemed to address the whole person, not just the cognitive part. Todd found that he was able to treat the participants in a respectful way and with a sense of equality. He also received feedback that the participants believed that he was able to connect with them. Todd attributed this ability to connect because of his knowledge of the components of the Iceberg especially the coping stances. Todd also saw that the Iceberg facilitated clarity in understanding where assumptions could be checked out. Todd used colors theory which has categories of types of personalities and reality theory, and he found the Iceberg compatible with what he knew.
APPENDIX O: INVESTIGATOR TRIANGULATION QUESTIONS

1. In what ways do you think the interview transcript and the themes of the lived experience of the Personal Iceberg Metaphor were connected to each other?

2. In what ways do you think they were not connected?

3. Was there anything that you noticed that was omitted in the themes?

4. What was your impression of the themes that emerged from the data?

5. How do these themes relate to your own experience of the lived experience of the Personal Iceberg Metaphor?

6. Do you have any other questions, comments or suggestions?