Research Article

The Human Kaleidoscope

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Abstract

The Human Kaleidoscope is a model of behavior based on the work of Virginia Satir. Satir emphasized the role of spirituality in connecting with the deepest aspects of oneself and with the core essence of another. The Human Kaleidoscope incorporates Satir's focus on spirituality as well as elements of Satir's Iceberg metaphor, styles of communication and rules for commenting. It provides a model that is holistic and applicable to both assessment and intervention.

Keywords: Human Kaleidoscope Model, Virginia Satir, Satir Iceberg Metaphor, Satir Model

Virginia Satir in her teaching and in her last book taught and wrote about the importance of spirituality and its importance for the therapist's and the client's growth. In her month-long trainings, she emphasized in her meditations the energy from the heavens and the energy from the earth and the grounding of the human being. She included the following phrases "the life force," "God," etc. in her meditations, teachings, and writings. In *The New Peoplemaking*, (1988), she added a chapter on spirituality. In this book she wrote:

> "It was as though I saw through to the inner core of each being, seeing the shining light of the spirit trapped in a thick black cylinder of limitations and self-rejection. My effort was to enable the person to see what I saw, then, together, we could turn the dark cylinder into a large, lighted screen and build new possibilities." (p. 340-341)

I was honored to travel and learn with her the last year of her professional life when she said "everything I do is spiritual," and manifested it consistently in her behavior. Immediately prior to her passing she wrote, "I leave with no blame in my soul." It is from this period of my exposure, learning, and integration from Virginia Satir that culminated in my offering of The Human Kaleidoscope. It includes an emphasis on spirituality and connecting with it in others. This was one of Virginia's greatest assets and it can be developed and a path to developing it can now be taught. This new model represents how I saw and experienced Satir working and teaching. This last period of exposure to Virginia Satir's work, and being a

serious student of hers from 1983, has culminated in my development, training, and writing about The Human Kaleidoscope as a way to facilitate growth in the therapist and in their practice. I have found this new model to increase the specificity and depth of healing in myself and others.

The Human Kaleidoscope is a model of behavior based on the work of Virginia Satir. It includes components found in the "Iceberg" metaphor, as well as other teachings from Satir. The Human Kaleidoscope presents a holistic view of a human being that is universal and is applicable to the individual over their life span and all cultures. The Human Kaleidoscope has application to assessment, and intervention. The Human Kaleidoscope integrates the major components of a person that Virginia Satir taught into a way of viewing the individual that is holistic and non-judgmental. It provides an effective and accurate map for psychotherapy. It offers a process based theory of behavior.
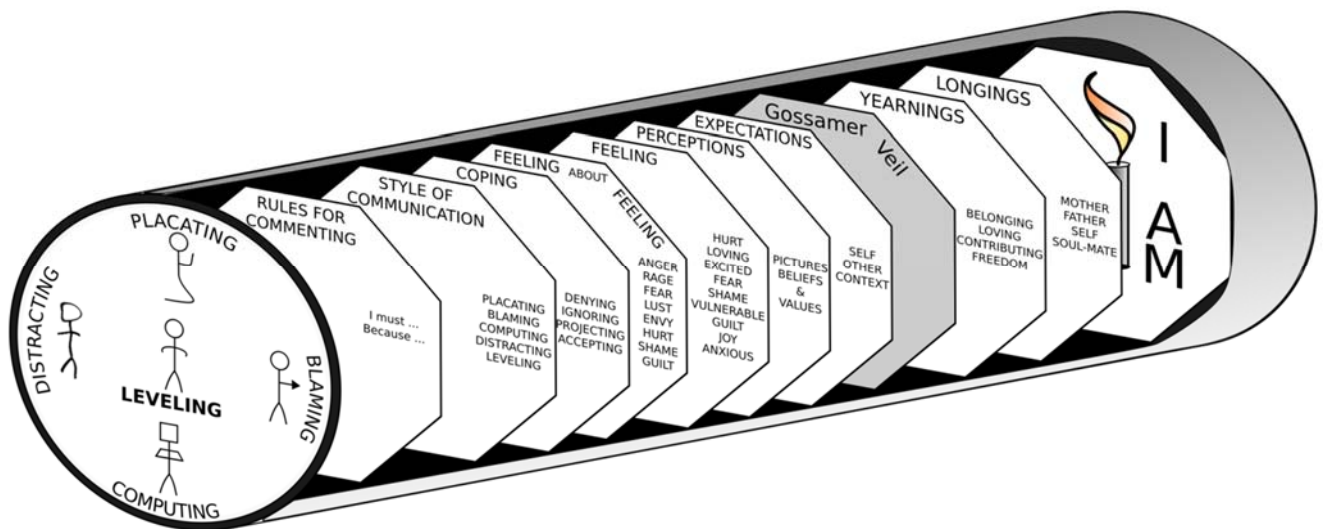

Figure 1. The Human Kaleidoscope. Copyright 2016 Walter F. Zahnd

SPIRITUALITY

The Human Kaleidoscope in the above illustration presents the complete picture of the individual's internal process. Virginia Satir connected with the Spirituality part (I AM) before going deeper. She made contact with the I AM of the individual and validated it. When she had a connection with the individual's I AM then they moved forward in a trusting and sacred partnership.

LONGINGS

The second deepest part of the individual after I AM is Longings. I considered longings to be universal, that is, every human being has them and they are hard wired as are emotions and thoughts. By hard wired I am saying that the Longings and Yearnings, although different, are an integral part of the individual as are feelings and thoughts. Each has a purpose and function in the human and are not pieces of an individual to be eliminated from their life. We may help the individual accept them, manage them differently, create new forms of expression, but we cannot delete them from an individual's life. The first longing is

for mother, the second is longing for father, the third is longing to love our self, and the fourth to have a soul-mate. When they are accepted by the individual, the life path of the individual manifests a higher level of self-esteem. As they are rejected, denied, ignored, or projected the individual's life manifests a greater and deeper level of low self-esteem and discontent.

YEARNINGS

Yearnings are the third deepest part of a human being. Like Longings they are hard-wired, but they are different from Longings in that they are not person specific, and can be met in many ways. The Yearning to be free, to contribute, belong, be loved, be creative can take many forms to satisfy a specific inner Yearning. Working with an individual's Yearnings is very different from working with their Longings. Yearnings and Longings may or may not be in the person's awareness, yet they influence behavior. While there are many ways to fulfill a Yearning, this is not true for one's relationship with their Longings, because longings are person specific.

GOSSAMER VEIL

These three components of the individual the: I AM, the four Longing's for mother, father, self-acceptance, soul-mate, and Yearnings are universal. They are the deepest part of the person and have a Gossamer Veil that covers them like a shroud. The Veil is different in each person from being a very thin covering to a very dark and heavy one. The darker the Veil and the heavier it is the more fear and avoidance the person experiences when asked to discover the gems deep inside them. Virginia Satir at the end of her life had a very thin Veil and used her experiences as a foundation for connecting and guiding others to the treasure that is called by their name. From her description of her early childhood she transformed her Veil into a very thin one. The thicker and darker the Veil the more energy the individual expends internally and the less they have for healthy living in the present. I use the Gossamer Veil because it is descriptive of that part of an individual when they are leveling, being authentic, or being their true self. This is the way Virginia Satir lived her adult life. The more internal parts of the individual that cause them internal conflict the darker and stronger is their Veil. This is what Virginia Satir is talking about in the quote above.

AREAS ABOVE THE GOSSAMER VEIL

Now we will look at what is above The Gossamer Veil. The Veil, membrane, or shroud creates an internal separation from the deepest parts of the individual and those areas that are above and more accessible to the person. Of course, the areas under the Veil are powerful in the life of the individual and when unmet create great pain and suffering, often out of the individual's awareness. Those areas above the Veil in the Human Kaleidoscope are more accessible to the individual. They include: Expectations, Perceptions; including pictures, beliefs and values, Feelings, Feeling about Feeling, Coping, Style of Communicating, Rules for Commenting, the behavior and gestures. These areas are to be preserved and honored in the individual. I want to stress that each of these are universal in each person and belong to them. Second, each of these areas contains the specific learnings for the individual from their experiences in their family, culture and social class. Third, each of these contains specific events and instructions about how to be in the world. In a sense the areas are hard wired, but the content is not. The content is different for each individual even for individuals raised in the same family. Fourth, the content can be changed; modified, updated, and new content can be added that fits the individual's current life situation. Each area is permanent but the content can be accepted and changed and new content added.

EXPECTATIONS

It is through one's expectations that it is easiest to enter the individual's areas beneath the Gossamer Veil. Our expectations sit on the top of the Veil and they have their roots in the yearnings and longings. The Expectation is like the top of the carrot with the carrot itself below the Veil in the Kaleidoscope. There are expectations everyone has regardless of age, sex, social class, or culture. The expectation may be different but it is universal that it is the top of the carrot. Expectations can be about our self, others or situations. When they are met, we are fine. When we have unmet expectations we often become angry to cover hurt and we often make a meaning that often results in low self-esteem. When anger is manifested it often covers hurt. Again, expectations can be changed, accepted, with new meanings being made, or they can be verbalized as a new way to express a healthier self. The harder and more firmly a person holds an expectation, the more disappointments and hurt they will have with increased alienation from self and others. When expectations become a preference then the individual has more opportunities for nourishment and love. For example, I expect my partner to dance with me but he or she hates dancing and refuses. I can keep the expectation or change it to a preference that I would prefer to dance with my partner. Then I can dance with other people and hold the preference. When the individual can be more fluid with their expectations, like seaweed that stays rooted to the ocean floor while moving with the ocean currents, they can continue to grow and radiate life.

PERCEPTIONS including Pictures, Beliefs and Values

The individual takes in information through his or her senses from an early age on. From this they create an inner world which creates the content of each of the areas we are now looking at including Expectations. Perceptions is where the individual holds pictures and images of their mother, father, self and others. In the perceptional area are the pictures and images are contained with beliefs and values.

Children begin to internalize pictures at an early age. You often hear in conversations about the individual's pictures of their family and other people. We have pictures of our self, mother and father, and family pictures. Virginia Satir referred to these as "ma-pa-and-the kid," "The Primary Triad." These pictures may be in awareness or out of awareness. I find they are more easily accessed through the right brain. The left brain is often part of the process that preserves the individual's story from their childhood. There is now scientific proof that the content is in one sphere of the brain and the experience is in another sphere. Bessel Van Der Kolk (2014) in his book, *The Body Keeps The Score*, explains this process. On page 93 he writes, "Sometimes we use our minds not to discover facts, but to hide them." Often an individual will be living from childhood pictures as an adult and trying to get these unmet needs met in their adult relationships. Each picture is preserved by the Beliefs and Values the individual holds that are connected with it. In order for a picture to be accepted and changed one must deal with the underlying beliefs and values. When they are changed the new picture can be internalized with more permanency. With the change in picture, beliefs and values, the individual will change their perception of their self, others and their worldview. Virginia Satir wrote about the healthy adult's view of the world in the Five Freedoms. In *Just a Few Sayings …I Just made up* (Suarez, 2004), she said: "Whatever you perceive is what you believe. Your world is the outcome of what you perceive" (p.34).

FEELINGS

Feelings are an interesting area of discussion. They are our body's physiological

response to events, pictures, expectations, and dreams. They are universal with every human being. We learn how to manage our feelings, hide them, ignore them, deny them, or accept them in our family of origin. Some individuals have never learned they have them. We also learn which ones to share, which ones to not share and when to share. For our purpose as healers, we need to see all feelings as human. Humans cannot have an unhuman feeling. If all feelings are human, then there are no good or bad feelings. We need to be comfortable with our own feelings and accept them. As we accept our feelings we can then change them. As Virginia Satir said in *Just a Few Sayings…I Just Made Up* (Suarez, 2004), "The idea is not to lose the feeling, but how to use it." (p.28).

Unfortunately, many people are taught by parents or teachers that specific feelings are good and others are bad. The truth is they are all legitimate feelings; it is the form of expression that needs to change, not the feeling. For the symphony of our life we need all our feelings and we need to create a new symphony that fits who we are now and who we are becoming. Individuals have connected specific feelings with specific pictures, beliefs and values. They can create new connections as they grow with the guidance of a healthy and spiritual guide. I refer the reader to Bessel Van Der Kolk's (2014) book, *The Body Keeps The Score.*

FEELING ABOUT THE FEELING

The feeling about the feeling is often referred to as the second level feeling. This feeling is more difficult to surface and may be hidden or non-existent with specific events or pictures. As the individual grows in self-understanding he or she is more easily able to access this area. The second level feeling may often be guilt, shame, fear, hurt, rage, or it may activate a survival message. Here is an illustration. A teenage boy in an argument with his father hits him out of anger. He may feel angry and then ashamed or guilty. He may then turn this into an internal hateful message about himself. What he really longs for is a loving relationship with his father. He may then turn this into "I do not deserve my father's love."

COPING

What the individual does with this internal process is called Coping. By Coping I am talking about the individual's internal response to what is happening internally. The word Coping here is defined as the internal response the individual activates in response to what is going on inside which determines the individual's response. Coping often operates on automatic and out of the person's awareness. The coping determines the individual's response that ultimately will be manifested to the outside world. Some people use the word coping to refer to how the individual is responding to the stressors in the external world. This is the common usage of the word, coping, referring to how a person is dealing with life. In the Human Kaleidoscope this is not the case; Coping is covered and cannot be perceived. It is hidden from the view of others. In a Satir view of a person, neither Coping nor Self-Esteem is perceivable, but they are both present and active within the person.

Coping is a transductor. It takes the content of the internal process of an individual and creates a response that will be conveyed to the outside world. There are four basic Coping choices. They are Denying, Ignoring, Projecting and Accepting. The individual can choose or operate on automatic, in awareness or out of awareness, with their coping response to their internal content. Now we can explore the coping choices.

- **Denying**. It does not exist, there is no internal process, and I have no pictures, no expectations, no feelings, etc. I was working with a young 13-year-old boy who was severely abused by his stepfather. He stated that his stepfather never beat him-a

response from the rational brain. When I re-created a family scene of his mother, stepfather and him, through role-players, it was revealed that he had been beaten so badly that he could not swallow, and was kept home from school. The statement of denial was a left brain statement; the creation of a family scene accessed his right brain and surfaced the actual experience or truth, which came from him. In denial, the person does not let themselves know the truth. The experience itself is not in their left brain memory. They may actually believe what they say.

- **Ignoring**. To ignore is to know it is there and to continue as if it is not. To pretend that it does not exist when you know it does. This is very different from denial. When I was a runner, if I had a pebble in my running shoe and it hurt, I would continue in the race, ignoring the pain and the cause. There are individuals who ignore the internal pain and continue with their life. They do not put a voice to it or address it in their relationships. Yes, I have done this in relationships; ignore the pain because I was afraid of the outcome of talking about it. This is often a family's way of dealing with issues, especially in alcoholic families. They refer to it as the "elephant under the rug." There is a fear that if it is exposed it will destroy the family when just the opposite is true. There is an old saying "What we keep in us will destroy us and if we let out what is in us it will save us." This saying seems to be true in terms of the individual's psychodynamic process. We know that if a person uses Denying, Ignoring, Projecting it will affect their physical and psychological health and interpersonal relationships. There is now scientific evidence that the style of coping affects one's longevity (see for example, Williams & Williams, 1993).

- **Projecting.** The individual puts their internal content and process on others. The person does not own their internal process. If they cannot own their coping they cannot change it. Denying, Ignoring, Projecting as a coping response all have underneath them low self-esteem. The low self-esteem can be on a continuum, like a fuel gauge on a car, but it is always in the low self-esteem category. The kaleidoscope of the individual will manifest this low self-esteem. It will also have rules that have been internalized into the kaleidoscope that continue to maintain the low self-esteem. Rules that support this internal system are: Do not feel; Don't talk about yourself; You will get hurt if you share too much; Do not talk about your feelings; and It's too personal to talk about.

- **Accepting.** The fourth coping style is accepting of one's kaleidoscope and the specific content it contains. One can acknowledge the content to oneself, even if they do not like it. The first step toward change is to become aware of the content, then to accept what was previously Denied, Ignored, or Projected. The acceptance requires the individual to accept things about themselves that they may not like. Acceptance is necessary before change can occur. What we are Denying, Ignoring, and Projecting we cannot change. What we are fighting with keeps it with us.

One of Virginia's Satir's greatest sayings is that the problem's not the problem; it's the coping.If we change the coping, we change our life. Satir taught in her Process Communities, month-long trainings, that we could not change what has happened in a person's life but we could change its impact in the present and in their future. Virginia Satir, in her teaching, encouraged counselors to work at changing the coping. How the individual copes with their internal process determines their communication style.

I want to illustrate this for the reader. There are two individuals. They both recognize

they are alcoholic. They both admit they are alcoholics. One continues to drink. What is the outcome? That person will have higher risk of medical problems, relationships problems, lower self-esteem, maybe problems with the law, and financial problems. He or she will experience less joy and intimacy and probably die before their time. The second person admits they are an alcoholic, accepts it and decides to abstain from drinking. He or she creates a life that is alcohol free. He or she then can create new friends who do not drink, participate in life more fully, be more available for relationships, intimacy and have higher self-esteem and model a healthy life style to their loved ones and the community. The problem the individual has is less important than how they cope with it.

COMMUNICATION STYLES

After coping is activated, the individual surfaces a way to communicate to others. Often in the Satir literature and publications the Communication Styles are identified as the Communication Stances. I want the readers to be clear that the Communication Styles are dynamic, while the word Stances implies a static, non-moving statue. In the real word individuals move between the Communication Styles rapidly and frequently. It is true that some individuals obtain a higher level of communication and use leveling more than others. We each have our preferred copings and communication style. Virginia Satir wrote in Just a Few Sayings …I Made Up (Suarez, 2004), "Communication is to relationship as breath is to life" (p.34).

The greatest single factor that will influence the quality of our life is our communication with others and our self, which is often called self-talk. Virginia, early in her career as a social worker, noticed there was often a discrepancy between what a person said and what they were feeling.

She noticed that there were five ways to communicate and that there were three parts of communication in every transaction, they are: 1. self, 2. other, and 3. context. Observing people while communicating, she discovered five universal patterns of communication. She called the five ways of communicating, The Communication Styles. She noticed that in the first four, Placating, Blaming, Computing, Distracting, which are presented below, the three components of self, other, and context are out of balance. One or two of the components, self, other context, are considered of higher value than the other or are excluded. In the fifth Communication Style, Leveling, presented below, all three --self, other, and context have equal value and are in equal balance.

The Communication Styles are:
- Placating
- Blaming
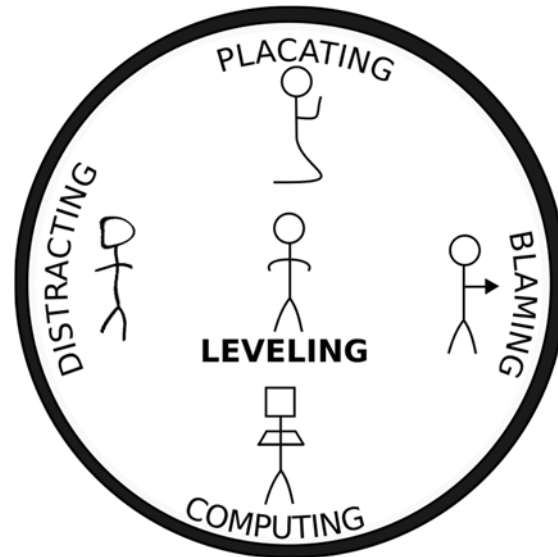- Computing
- Distracting
- Leveling

Figure 2. Communication Styles.
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Placating

Saying "Yes" on the outside when the answer on the inside is "No," is called Placating. Self is devalued over the other and context. A person may say "Please do not shout at me, I will do anything you ask…." We say "Yes" to please the other person at the expense of our self. We say "Yes" when the inside is saying "No" to be accepted and loved by the other person. In effect, we are then dependent on the others for love and acceptance. We look outside our self for validation and diminish our ability to appreciate our self and to treat our self with equal value to the other person. Placating is the earliest way a child learns to communicate. This was said by Virginia Satir in Process Community, Crested Butte, Colorado in the summer of 1984. In placating, the person gives the other person higher value than they do to themselves. They also submit their dreams and future to the other person. Virginia said that where ever she goes about 50% of the people are placating. Placating words and gestures are different in different cultures but the internal process of the individual is the same. The individual's personal kaleidoscope is the same with different specific content in each area of the kaleidoscope yet the essence and impact is the same. One writer on the Philippine culture wrote that the Philippino people have 300 ways to say no without using this word.

Placating has serious consequences at many levels for those who use this as one of their major communication styles. They often are in relationships long after they are over waiting and hoping for acceptance. The other person eventually becomes disgusted with them and looks down on them and this result in their being exploited. The other person's life, dreams, needs, desires and wants are more important than their own. They suffer from back pain, loss of identity, disconnection from their feelings, depression, and sometimes suicide. Often times, they cannot verbalize how they feel, what their hopes and dreams are, but can describe their partner's, their children's, etc.

Blaming

"If it weren't for you, I would not be so angry." "It's your fault I hit you. If you had not provoked me, you would not have gotten hit." What I want is more important than what you want or the situation we are in. Blaming is a person's attempt to standup for their self and they have never learned to do it in a way that values their self, the other person and fits the context. When a person is blaming they are saying what you want and what the context calls

for is unimportant; what I want and need is the only thing that is important. They do not take responsibility for their feelings, or consider other people when blaming. They tend toward arguments, threats, and physical violence toward others. Their suicide rate is very low but their doing injury to other and murder is very high.

Blaming is giving the other person responsibility for your inner feelings and life. What we take responsibility for we can change. What we put on others we lose our own power to change and be responsible for our self. Blaming is the second way to communicate that is learned. In "Rocks and Flowers" (Golden Triad Films, 1986), a video of Virginia Satir working with a family, a three year old boy is seen saying and pointing to his five your old brother, "He made me do it."

The earliest example of blaming I found is in the Bible, in Genesis, between Adam and Eve. When Adam said to God, "It is Eve's fault I ate the apple."

Computing

"I am calm, cool, and collected." For example: a true man never expresses his feelings or anger, hurt, disappointment, etc. The person shows no emotion or affect. He or she lives in their head. The most important thing is the rule. The rule-context is the most important; you and I are of less importance. "We, I, You must fit in. Do not rock the boat." Preserve the existing family structure, no change is the best. Family rules are more important than the people. I often think of the question, "But do you love me?" Those may be the words a computing person may often hear. They may not know how they feel. They may not have words to express feelings. Their responses tend to be intellectual, authoritative, and reasonable and come as a lecture to the other person. They tend to have tense body posture, dry skin, rashes, prefer intellectual activities over fun, laughter, silliness, and unstructured time and relaxation. They tend towards being alone, having friends but superficial relationships. They tend to be competent, financially successful and yet feel emptiness inside. They are cut off from intimacy as it feels dangerous. The Greek word that explains this phenomenon is alexithymia, having no words for feelings.

Distracting

The words do not make sense, the person talks about something else, changes the subject, and makes inappropriate jokes. The individual does not connect to the context and reality or the other people. He or she excludes the self, the other and the context. As an example: "Tell me what made you shout so angrily?" "Hey, forget it, o.k.?" They like humor, joking, lightness; they can be entertaining and get groups to laugh. He or she might get labeled as the family jester, or joker. They tend toward being hyperactive, "ants in their pants." Their basic message is: I do not matter, you do not matter, and the situation does not matter. When asked a question they often do not answer it directly and may respond with an irrelevant comment. They are unable to be intimate. The challenge for the counselor is to make contact and sustain it over time.

Leveling

Leveling is very different and distinct from the four other communication styles. To be leveling requires a whole new level of awareness for the person and a high level of familiarity with their kaleidoscope, plus courage and conviction about sharing it in a way that is honoring to themselves, other people and appropriate to the context they are in. It requires the individual to be aware and willing to share his or her internal state at a moment in time as appropriate to others and the context. Being able to share your kaleidoscope whether you feel low or high self-esteem is an authentic representation of you at a moment

in time. In her month-long trainings between 1984 and 1988, Virgina Satir taught that there is no intimacy without authenticity.

The development of the capacity for leveling requires increasing levels of self-acceptance, an increased level of self-esteem, living in awareness with freedom to choose, rather than just responding automatically. Leveling considers the self, other people and the context in communications and recognizes each part as having equal value. Leveling also requires a new vocabulary for the individual. As one moves into a life based on the increased frequency of leveling, that individual also has become more and more aware of his or her physiological and bodily responses. Plus, there is permission to share their thoughts and feelings. You could say that the person is increasingly integrated with their body. In Virginia Satir's month-long trainings she taught us that to be trustable, one does not have to be perfect, and one needs to be real.

The Communication Style the person manifests is one of the five above. The first four are all related to an incongruence between what the individual is saying on the outside and what is being experienced on the inside. At that moment, the individual is being out of balance between the self-other-context. The outcome is that the person is paying a high price. He or she runs the risk of being misunderstood, violating the self, being viewed as conflictual in relationships or struggling with unmet yearnings and longings. Each of these four styles is devaluing one or more parts of self, other, context. Low self-esteem is the internal message of the individual when they are using the first four communication stances. This may take many forms depending on culture and one's learnings. Virginia Satir said in *Just a Few Sayings...I Just Made Up* (Suarez, 2004), "It is important to remember that every bit of energy we use to fight with ourselves and each other divides and diffuses the energy we could use for discovery and creativity." (p. 32).

The words Placating, Blaming, Computing, Distracting, and Leveling were chosen purposefully and with thoughtfulness. These terms were used by Satir in her publications and teachings. From my experience as a learner, then practicing, teaching, and trainer, these words convey most accurately what Virginia was teaching. She taught that we are all familiar with all five communication styles. These are ways of communicating and we each have those we use more frequently. A person's words, body posture, and gestures convey the way a person is communicating at a moment in time. They emphasize the dynamic nature of communication from second to second. A person can be leveling at one moment, and then blaming in a rapid sequence depending on how they are coping with their internal process. Placating, blaming, computing, distracting, and leveling all end in "ing" which focuses on the communication style the individual is activating. Virginia Satir (1988) wrote about the five responses in The New Peoplemaking, "Of the five responses, only leveling has any chance to heal ruptures, break impasses, or build bridges between people." (p.32)

I have found in my teaching, training, and working with individuals that there is a strong tendency to use communication styles to label the individual as a "placater," "blamer," "computing," "irrelevant," or "congruent." The use of communication styles to label a person is counter-productive to change. Using words ending with "ing" has helped clarify that we are talking about communication styles, not roles or permanently fixed states of communication. We all use each style of communication, each one to a lesser or greater degree.

You and I are not our communication style unless we are leveling. When we are placating, blaming, distracting, or computing, we are protecting and keeping our authentic self-inside. It is leveling that brings our self to the surface, whatever is on the inside. Through the first four communication styles, the individual is keeping what is inside covered. In leveling, it comes to the surface. It is through leveling that we heal ourselves and our relationships, family, and the world. It is through leveling that we can grow, change, and nurture our spirit.

In conclusion, communication styles when referred to as placating, blaming, computing, distracting, leveling, keep the focus on the communication process, away from labeling and away from the tendency to view them as fixed states in a person. The communication style the individual is using is what is observable by other individuals. The individual's complete kaleidoscope is present but not manifested and may or may not be in the individual's awareness. We can now look at a specific communication style and we would find a unique internal kaleidoscope associated with that specific communication regardless of who it was. Each style of communicating has a unique kaleidoscope associated with it. Placating has a distinct kaleidoscope different from the others at that moment in time. When the person is blaming, computing, distracting, or leveling there has been an internal shift in the kaleidoscope first.

RULES FOR COMMENTING

Virginia referred to Rules for Commenting; these could also be called Rules for Expressing Ourselves. There is an inner filter each person has before they speak. We are often taught "to think before you speak." Some people "put their foot in their mouth," when they speak, some are considered "blunt," or "being truthful," or "rude." In a sense, we have an area inside where we filter what we say and how we say it with a specific person with words and gestures. This has developed content and rules we tend to live by as adults. It contains our rules for how to talk with our parents and later our teachers, friends, spouse, etc. It originates from childhood learnings in our family and more is added in school, work, social relationships, all in the cultural context of our daily life. It includes gestures, when to smile, when not to smile, when to laugh, when not to laugh, what is funny and what is not.

Rules for Commenting: 1. I must …….   2. Because …

For example, I dare not tell my mother what is going on in my life. She would not approve and I would lose her love (Deep *longing for mother's love*). Rules for Commenting applies to facial expressions, eye contact, posture, touch, affect, etc. In some cultures, you are taught to look in your parents' eyes when speaking to them or you are lying. In other cultures, if you look into their eyes you are being disrespectful. This also carries over to other relationships in a culture.

CONCLUSION

In summary, I encourage you to develop a way of thinking about yourself and your loved ones that is non-judgmental and helps you to respond to others in ways that express the goodness you see in them, to what is positive on the inside of them rather than to their behavior. The Human Kaleidoscope is a Model based on the latest teaching and demonstrations of Virginia Satir. It captures the spirituality of her work and encourages the therapist to continue on a spiritual growth path and to use their whole self with clients. It is my hope that this Model contributes to the growth and development of the Satir Model in theory, teaching, and practice. This is article is a brief overview. I invite you to contact me with your questions, puzzles, reactions, and thoughts.

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