DEVELOPMENT OF A CONGRUENCE SCALE BASED ON THE SATIR MODEL*

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ABSTRACT: The Congruence Scale derives from the construct of congruence, the goal of therapeutic change in the Satir model. Congruence is conceptualized as a state of awareness, openness, and connection in three human dimensions: the Intrapsychic, Interpersonal, and Universal-Spiritual. Procedures in developing the Congruence Scale are described. Results provide evidence of concurrent validity with the Satisfaction With Life Scale and the Outcome Questionnaire. Four factors of the Congruence Scale are extracted from factor analysis: Intrapsychic-Interpersonal, Spiritual, Creative, and Communal. Further research to confirm the reliability and validity of the congruent construct is recommended.

KEY WORDS: Satir; congruence; scale development; intrapsychic; interpersonal; spiritual; creative; communal.

The development of measures and methods for testing existing theories and hypotheses in the field of marriage and family therapy has been identified as a research area deserving of greater attention

(Liddle, 1991). Theory-based empirical research can act as feedback to refine and further develop theory and to direct theory to yet undiscovered relationships (Olson, 1976). Additionally, measures that are commensurate with the concepts, process, and goals of a theory should be useful in assessing interventions and outcomes based on such theory. This article reports on the development of a Congruence Scale based on the central concept of congruence in the Satir model.

Virginia Satir's contribution is recognized as a cornerstone in the humanistic-experiential school in family therapy that has made an enduring impact on the thinking and practices in the field (Gurman, Kniskern, & Pinsof, 1986; Nichols & Schwartz, 1998; Sprenkle, Keeney, & Sutton, 1982). Starting with a model of communication stances in the 1960s and 1970s (Satir, 1964), Satir further developed her therapeutic ideas and practice into an increasingly coherent system which she called the Human Validation Process Model (Satir, 1986) and the Growth Model (Satir, Banmen, Gerber, & Gomori, 1991). However, empirical studies to verify the constructs and efficacy of Satir's model have been negligible. As family therapy comes of age, the use of quantitative methods along with qualitative and emerging methods will enhance theory, practice, and accountability in the field (Liddle, 1991; Nichols & Schwartz, 1998; Sprenkle & Moon, 1996). Empirical quantitative research uses a set of procedures to elicit responses from a sizable sample of participants to use as feedback on a construct or hypothesis.

To assess meaningfully a particular model of therapy and its conceptual hypothesis, the instrument used must fit the model's theoretical framework and intended goals. The goals of different approaches to marital and family therapy are by no means uniform (Alexander, Holtzworth-Munroe, & Jameson, 1994). In searching for an appropriate instrument to assess the efficacy of Satir's model and its key constructs, the author discovered that while many instruments are available for assessing clinical outcomes on problems and behaviors, no instrument yet exists that taps into the constructs and goals specific to the Satir model. The absence of such an instrument supplied the impetus for the development of the Congruence Scale described in this article. It is hoped that such an instrument will serve as a means to test out the validity of congruence as a pivotal Satir construct. Furthermore, the Congruence Scale could serve as a bridge to establish relationships with other therapy models and constructs, such as well-being, mental health functioning, marital satisfaction, and spirituality.

THEORETICAL FRAMEWORK AND THE CONCEPT OF CONGRUENCE

Satir was more often known for her charisma and artistry in family therapy than for her theoretical contributions (Nichols & Schwartz, 1998). However, a remarkable coherence and consistency is found in Satir's model through three decades unified in her understanding of congruence (Lee, 2002). Satir's model was imparted as "theory-in-action" (Duhl, 1989) in her workshops as her concepts were explained didactically and demonstrated experientially through enactments and role-plays by workshop participants. Because of the paucity of her academic and research writings, many of her concepts and ideas are not well known to the field of family therapy, as evidenced by textbook documentation of her ideas (Becvar & Becvar, 1996; Goldenberg & Goldenberg, 1996; Nichols & Schwartz, 1998). Satir's theoretical framework and concepts, first formulated in her ground-breaking publication in the field, *Conjoint Family Therapy* (1964), were brought up-to-date and articulated with increasing systematization to an academic audience only in more recent years (Satir et al., 1991; Loeschen, 1998).

Congruence

Congruence is a core construct underlying Satir's multi-dimensional model of change (Davis, McLendon, Freeman, Hill, Loberg, Lester, & Huber, 1996; Satir et al., 1991). As noted by Satir's colleagues, the concept of congruence evolved with the expansion of her model and can be described at three levels: (1) in the 1950s, congruence referred to the awareness, acknowledgment, and acceptance of feelings and their expression in a non-reactive manner; (2) in the 1960s, congruence was seen as a state of wholeness and inner-centredness, corresponding to high self-esteem; and (3) in the 1980s, Satir began more explicitly to speak of a third level of congruence in relation to the realm of spirituality and universality, as an awareness and connection with a "universal life force that creates, supports, and promotes growth in human and other natural forms" (Satir et al., 1991). Congruence is a concept that characterizes the goal of therapeutic change in the Satir model.

For the purposes of this article, congruence is defined as a state of awareness, openness, and connection in the principal dimensions that constitute Satir's systemic understanding of the person. The three

principal dimensions of the person are the interpersonal as connection between persons, the intrapsychic as connection within the person, and the universal-spiritual as connection with a universal and transcendent dimension.

Congruence and Therapeutic Change

The goal of therapeutic change in Satir's model is to transform the flow of a person's energy from a blocked, dysfunctional pattern to a more open, free, and healthy pattern, which corresponds to greater congruence in terms of awareness, openness, and connection with the key dimensions of the person (Satir et al., 1991). Therapeutic interventions in Satir's model aim at any of a number of variables in her multidimensional system leading to a shift in the entire system. To operationalize an abstract construct like congruence, one would have to go to the specific, concrete interventions and targeted shifts at each level and dimension of Satir's model. A philosophical elaboration of Satir's congruence construct based on her Iceberg metaphor has been reported in Lee (2002). The three major dimensions of Satir's model will be reviewed briefly here.

Three Major Dimensions of Satir's Model

Interpersonal dimension. The interpersonal dimension in the Iceberg metaphor of the Satir model is characterized by the four survival communication stances of blaming, placating, being super-reasonable, and being irrelevant. These four stances are incomplete or incongruent stances because each leaves out an important component of congruent communication that includes acknowledgement of the self, the other, or the context. The goal of the Satir model is to foster the use of congruent communication where the self is accepted and congruently represented, at the same time that the other is allowed to be oneself, while the contingencies of the context are taken into account. Congruence is a choice at a conscious level based on awareness, acknowledgement, acceptance, and connection of self, other, and context (Satir et al., 1991).

Intrapsychic dimension. The intrapsychic dimension encompasses the various levels and dynamics that occur internally in a person. This dimension includes feelings, feelings about feelings, perceptions and

beliefs, and expectations. Within perceptions and beliefs are implicit family rules we live by, such as "One must not say anything that hurts someone else's feelings," or "One must always be happy." Perceptions include the associations, interpretations, and meaning we make of a person or a communication. Expectations are what we expect of others and of ourselves, as well as what we think others expect of us. Any one of these variables can influence other variables in the intrapsychic dimension. For example, if a person interprets an action to be a punitive one, this perception could in turn affect one's feelings and expectations, as well as the interpersonal outcome. In working with these multiple levels and dimensions, Satir's interventions challenge, unblock and transform multiple internal variables that impede the flow of one's life energy (Loeschen, 1998; Satir et al., 1991).

Change is effected by bringing into a person's awareness these internal events or variables. By acknowledging them and adding on new elements, a new way of being and coping can emerge. One can choose to update one's perceptions, beliefs, feelings, and expectations to meet the contingencies of the present, rather than remain in a limiting configuration that belongs to the past. Congruence in the intrapsychic dimension reflects awareness and acknowledgement of what one is experiencing internally, and the exercise of conscious choice for new ways of being that are conducive to manifesting one's life force.

Universal-spiritual dimension. Universal human yearnings and the Self are conceptualized as one universal-spiritual dimension because they represent experience that is common to humanity regardless of historical, cultural, and familial backgrounds. The two fundamental levels illustrated in the Iceberg metaphor are universal human yearnings and the Self or "I Am". Yearnings consist of our need to love and be loved, to be accepted and validated, and our search for purpose and meaning (Satir et al., 1991). The Self is described as our "life force, spirit, soul, core, essence" (Satir et al., 1991). In other words, yearnings and being represent a dimension of a person that transcends cultural conditioning. Yearnings are part of the human make-up, and hence cannot be denied or disregarded. Being congruent at the level of yearnings means to acknowledge one's humanity and what one longs for and strives to actualize. In the 1980s, Satir more centrally brought spirituality into her model and described congruence as harmony with our Self, our life energy, spirituality, or God (Banmen & Banmen, 1991; Satir et al., 1991).

An Example of Congruence

The following example illustrates the construct of congruence involving the three key interpersonal, intrapsychic, and universal-spiritual dimensions. The wife complains that her husband is not supporting her emotionally in her stress and struggles at work and with the children. In the interpersonal dimension, she adopts a blaming stance which comes out of feelings in the intrapsychic dimension consisting of hurt, loneliness, frustration, and anger related to her perception of the lack of support. She fails to perceive the times when her husband does provide support because of her expectation of what constitutes support, which is nothing short of a hundred percent agreement with her on all issues. In her family of origin, much was expected of her and her contributions to the family, but little was given to support her in her own aspirations and striving. In the universal-spiritual dimension, it was only when she realized how her own yearnings for support and acceptance had not been met by her parents, and when she acknowledged her own disappointment and pain for what she lacked, and at the same time began to acknowledge her own worth, that she was able to update her expectation and perception of what constitutes support in the present context. With the awareness and acceptance of her own dynamics in the intrapsychic dimensions, she is then able to begin to open herself to accept the times when her husband does give her support. This example demonstrates how the three dimensions, the interpersonal, intrapsychic, and universal-spiritual, are intertwined and interactive.

Congruence and the Goal of Transformation

In summary, congruence is a core multidimensional construct that underlies Satir's model of change (Davis et al., 1996; Satir et al., 1991). As the construct evolves in Satir's formulation, congruence came to encompass openness, awareness, acknowledgement and connectedness of variables in three major dimensions: the interpersonal, intrapsychic, and universal-spiritual. The aim of Satir's model is to help persons move toward an increasingly wholistic, open, and conscious way of being that has personal, interpersonal, and spiritual implications. Thus, congruence characterizes the goal of therapeutic change in Satir's model. In this empirical study, congruence is defined as a state of integration consisting of awareness, openness, acceptance, and harmonious functioning in three major dimensions of a person's experience in a given moment.

Operationalizing Congruence

Satir's therapeutic interventions for "second-level" deep structural change beyond the behavioral level in the three dimensions are intended to increase congruence (Satir et al., 1991). For congruence to become a measurable concept to elicit responses from a statistically meaningful sample, congruence needs to be operationalized into discrete, specific items. To turn the construct of congruence into concrete descriptions of specific psychological states and behaviors, the author relied on her observations of the direction of change facilitated in Satir-based workshops, Satir videotapes, and the content of Satir meditations. Questionnaire items on congruence are based on the direction of change intended by therapeutic interventions and meditations used by Satir and Satir trainers. Items formulated as indicators of congruence are categorized into the three respective interpersonal, intrapsychic and universal-spiritual dimensions. Congruence indicators can be mental states, attitudes, perceptions and behaviors. The congruent items constructed will be tested and analyzed empirically. As congruence is an experience or process one moves toward, rather than something one possesses or attains, congruence will be conceptualized as a continuous variable.

METHOD

This section describes the procedures employed in the development of the Congruence Scale. An initial set of items was drafted, reviewed, modified, analyzed statistically, and grouped according to factor scores. The steps are detailed as follows:

Participants

A total of 86 participants took part in the development of the Congruence Scale. They were all participants in Satir workshops for training and/or personal development and healing. All were from the United States and Canada. A breakdown of their demographic characteristics is listed in Table 1. The demographic profile indicates a predominance of female (73%) to male respondents (27%). The median age group is 40–59 years. Ethnicity is mainly Caucasian (87%). Religious upbringing demonstrates a predominantly Christian background (76%), including Roman Catholic, Liberal Protestant, Evangelical, and Pente-

TABLE 1
Demographic Characteristics of Subjects (N = 86)

	Variable	N	%		Variable	N	%
Gender	Male	23	27	Current	Roman Catholic	11	13
	Female	63	73	Religious	Liberal Protestant	21	25
Age	20–39	20	23	Practice	Evangelical	1	1
	40–59	46	54		Pentecostal	1	1
	60+	20	23		Mormon	1	1
Place of	U.S.A.	63	73		Unitarian	7	8
Birth	Canada	20	23		Judaism	2	2
	Other	3	4		Native	5	6
Ethnicity	Caucasian	75	87		Buddhist	5	6
	Black	4	5		Hindu	1	1
	Hispanic	3	4		Other	31	36
	Asian	1	1	Education	B.A. or college	17	20
	Other	3	3		Master	58	67
Religious	Roman Catholic	23	27		Doctorate	11	13
Upbringing	Liberal Protestant	28	33	Marital	Single	14	16
	Evangelical	13	15	Status	Married	46	54
	Pentecostal	2	2		Divorced/widowed	22	26
	Mormon	2	2		Other	4	4
	Unitarian	4	5	Family	10–39k	26	30
	Native	2	2	Income	40–69k	30	35
	Other	12	14		70k+	30	35
				Satir			
				Workshops	0–4	48	56
				Attended	5–20+	38	44

costal denominations. Current religious practice evidences a decline in Christian affiliations from 76% to 40%, with an increase from 14% to 59% in other religious affiliations, including Buddhist, Hindu, Unitarian, Native, and unspecified religious practices. Eighty percent of the respondents have master's degrees or higher. With regard to marital status, 54% of respondents are married, and 42% are single, widowed, or divorced. Thirty-five percent of respondents report family income range of $40,000 and another 35% report family income of over $70,000 and higher per annum. Among the respondents, 56% were relatively new to the Satir model, having attended only 0–4 Satir workshops, and 44% had attended 5–20 Satir workshops.

In summary, the demographic profile of the participants indicates

a predominance of middle to upper-middle income, middle-aged, female participants of Caucasian background, who grew up with Christian upbringing but are shifting toward non-Christian affiliations in their current religious practices. The sample represents slightly more newcomers than those with longer term involvement in the Satir model.

Procedure

Generation of initial pool of items. The author attended a total of 11 training and therapy workshops based on Satir's model conducted by three Satir trainers between 1995 and 1998. As a participant-observer in these didactic and experiential workshops, the author noted key and representative interventions used by the trainers in relation to difficulties expressed by participants. Based on these specific interventions and their intent, items hypothesized to operationalize congruence were constructed along the four dimensions discussed in the earlier section of this paper. A pool of 87 items was drawn up, with 37 items in the Intrapsychic dimension, 25 items in the Interpersonal dimension, and 25 in the Universal-Spiritual dimension. A seven-point scale ranging from strongly disagree to strongly agree, using a present time frame of a week to reflect currency was selected for self-reported ratings.

Refinement of item pool and establishment of conceptual validity. Three Avanta (an organization founded by Virginia Satir to continue her mission) faculty members and one local practitioner trained in the Satir model were asked to rate the 87 items on a scale of 1–5 in terms of their (1) clarity and readability; (2) goodness of fit with each conceptualized dimension; and (3) relevance of the item to the Satir model as an outcome measure. Items that were considered ambiguous, vague, or irrelevant to the Satir model were clarified, rewritten in their entirety, or eliminated. A resultant pool of 75 items representing the three conceptualized dimensions was selected (see Appendix).

First administration of the congruence scale. The preliminary Congruence Scale of 75 items and two concurrent measures, the Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985) and the Outcome Questionnaire (OQ) (Lambert & Burlingame, 1996) were distributed to 32 participants at the 1998 annual Avanta meeting and training in Seattle, Washington. Respondents were invited to jot down questions and comments regarding the wording or content of the items if they so chose. This feedback was intended for future development

and refinements of the scale. Twenty-seven participants completed the questionnaire on-site, and two were mailed in subsequently, totalling an overall return rate of 91%.

Selection of best items by item-total correlations. Item-total correlations were performed on the 75 items from this initial administration. Thirty-eight (see items in Appendix marked with an asterisk) with item-total correlations of 0.3 and higher were retained.

Administration of the refined congruence scale. The refined Congruence Scale of 38 items and the two concurrent measures were sent to trainers at three Satir Learning Centres in the United States and Canada to be administered to Satir workshop participants. The return rates from the three centres with the mail-out questionnaires with stamped return envelopes were: 35/91 (34%), 9/13 (69%), and 13/35 (37%).

Factor analysis of the congruence scale. A principal-components factor analysis using a quartimax rotation with eigen values set at 1.0 was conducted on the 38 items of item-total correlations of 0.3 and above, responded to by a total of 86 participants, 29 participants from the 1998 Avanta annual meeting and 57 participants from the mailed questionnaires. Results of the factor analysis were compared to the conceptualized dimensions and interpreted.

Determination of concurrent validity. Two concurrent measures were selected for validation of the Congruent Scale, using the best 38 items administered on the 86 subjects. The Satisfaction with Life Scale (SWLS) (1985) by Edward Diener was selected because of its focus on global well-being and its high positive correlation with self-esteem and negative correlation with clinical measures of distress (Pavot & Diener, 1993). This short scale (5 items) assesses an individual's subjective evaluative judgement of his or her life by using the person's own criteria. The scale is reported to display strong validity and reliability, stability and sensitivity (Pavot & Diener, 1993). The goal of the Satir model is not only symptom relief, but also growth and optimal being, with self-esteem as an important conceptual correlate of congruence. It is therefore expected that the degree of overall well-being on the SWLS should overlap with Satir's indices of congruence.

The second concurrent measure selected was the Outcome Questionnaire (OQ) (Lambert & Burlingame, 1996; Lambert, Okiishi, Finch,

& Johnson, 1998), developed as a standardized measure for assessing psychotherapy outcome. Its sound psychometric properties of reliability and validity were documented in the literature (Lambert et al., 1998; Umphress, Lambert, Smart, Barlow, & Clouse, 1997). This instrument was selected because it measures intrapsychic, relational, and social role functioning, with a multi-dimensionality that suggests correspondence to the dimensions of intrapsychic and interpersonal congruence. Furthermore, OQ is a scale that not only assesses symptomatic complaints but also positive mental health or quality of life and well-being, which are areas expected to correlate with congruence.

RESULTS

Factor Analysis

Table 2 presents the four factors extracted using a quartimax rotation on the 38 items with the 86 responses as dimensions. The four factors yielded eigen values of 11.28, 3.24, 1.90 and 1.84 respectively, explaining a cumulative percentage of 48.1% of the variance. Factor loadings of items are listed in Table 2, representing loadings of 0.40 and higher in all of the four factors.

All except two items represented by Factor 1 correspond to conceptualized Intrapsychic and Interpersonal items. The two items were "I am centred in my deeper or higher self" and "I feel connected to others in our humanity." These were items originally conceptualized as belonging to the Universal-Spiritual dimension. Although these two items point to experience beyond the individual self, they could also represent intrapsychic experience. Therefore, these items can reasonably be accepted within the Intrapsychic-Interpersonal dimension.

Factor 2 is named the Spiritual dimension because all the items coincide with the conceptualized Universal-Spiritual dimension items. These items pertain to trust, meaning and purpose, and an immanent sense of spirit or life force within oneself, and a sense of connection with a transcendent dimension. These items form a single factor despite the use of both theistic and non-theistic language in the formulation of the items. Since the items are more reflective of spirituality than universal human yearnings, the dimension is named simply as the Spiritual dimension.

Items in Factor 3 pertain to the exercise of one's choice to update family rules and beliefs one lives by, while shedding roles, rules, and

TABLE 2
Congruence Scale Factor Analysis Results

			Factor Loadings		
Congruence Scale Items	Factor 1	Factor 2	Factor 3	Factor 4
Factor 1: Intrapsychic-Interpersonal Dimension				
(24) 1 I blame myself when things go wrong.	0.768	0.088	0.017	-0.068
(67) 2 I doubt myself.	0.760	0.256	0.019	-0.027
(52) 3 I feel it must be my fault if someone is not happy with me.	0.725	0.206	0.107	-0.039
(58) 4 I am conflicted within myself.	0.718	0.263	-0.191	-0.122
(10) 5 I feel guilty easily.	0.679	0.293	0.128	-0.067
(14) 6 I can say "no" when something doesn't fit for me.	0.592	0.085	0.212	0.345
(51) 7 I feel tense when I am with others.	0.587	0.269	0.080	0.200
(55) 8 I am centred in my deeper or higher self.	0.556	0.413	0.077	0.117
(69) 9 Feelings run my life.	0.553	0.013	0.229	0.020
(5) 10 I feel connected to others in our humanity.	0.535	0.149	-0.137	0.339
(17) 11 I accept my past.	0.526	0.234	0.362	0.252
(31) 12 I avoid addressing conflicts.	0.500	-0.136	0.218	0.231

Factor 2: Spiritual Dimension

(72)	1 I trust in the goodness of God/the universe.	0.131	0.825	−0.034	−0.050
(27)	2 I have a relationship with God.	0.244	0.816	−0.084	0.057
(35)	3 I appreciate the mystery of the "Life Force", Spirit or God as a part of me.	0.200	0.799	0.275	0.018
(7)	4 My spirit is connected with the Spirit of the universe/God.	0.266	0.729	−0.032	0.212
(41)	5 I appreciate the mystery of the "Life Force", God or Spirit as something larger than me.	0.119	0.709	0.060	−0.046
(56)	6 I am in awe of how well put together human beings are.	0.126	0.684	−0.089	−0.028
(43)	7 I have a positive image of God.	0.173	0.672	−0.088	0.171
(74)	8 There is a life force toward wholeness inherent in me.	0.157	0.646	0.320	−0.044
(54)	9 I am a unique manifestation of Spirit/God.	0.272	0.560	0.092	0.088
(57)	10 My life has meaning and purpose.	0.280	0.508	0.000	0.470

Factor 3: Creative Dimension

(44)	1 I follow the prohibitions I learned in childhood.	0.250	−0.038	0.801	−0.056
(16)	2 I know I have resources to solve life's problems.	0.251	0.204	0.596	−0.010
(19)	3 I'd rather stick to the familiar than try something new.	0.359	0.269	0.558	0.002

Factor 4: Communal Dimension

(6)	1 I express appreciation for others.	0.168	0.244	0.015	0.681
(64)	2 I relate well to people in my family.	0.060	0.173	−0.081	0.631
(62)	3 I experience myself as part of a larger human family.	0.322	0.335	−0.021	0.389

Numbers in parentheses correspond to the original scale numbers

beliefs from the past that are limiting. These items, originally conceptualized as intrapsychic items, form a cluster among themselves in terms of one's capacity to exercise one's freedom and creativity to break out of old forms, family rules, and beliefs to respond to the present context and to exercise one's freedom of choice for the future. Freedom and creativity are central values in the Satir model in its existential emphasis on the present and future. Change in the Satir model is directed toward releasing and redirecting energy tied up by unresolved issues from the past toward coping with awareness in the present and in creating the future according to one's wisdom and vision (Banmen & Banmen, 1991). The conditioning influence of the past can be transcended and transformed. These three Factor 3 items reflect the forward-looking, creative aspect of congruence, and this factor is named the Creative dimension.

Factor 4 brings together items from the original Interpersonal and Universal-Spiritual dimensions. "I express appreciation for others" and "I relate well to people in my family" were originally conceptualized as interpersonal items. "I experience myself as a part of a larger human family" was conceptualized as a universal-spiritual item. The commonality among these items is the participation of the self within a larger human unit and the forging of bonds between self and others. These items mark a self-transcendence that takes the self beyond one's isolated self to connect with a larger human family. This factor is therefore named the Communal dimension.

Correlations with Other Scales

Table 3 displays the correlations of the four factor scores and total score extracted from the Congruence Scale with subscores of the two compatible measures, the Outcome Questionnaire and the Satisfaction with Life Scale. Using Pearson correlations of significance, subscores, and the total score on the Congruence Scale are found to be moderately correlated with most of the subscores and the total scores on the Outcome Questionnaire and the Satisfaction with Life Scale. The correlation coefficient of the total Congruence score with the OQ total is –0.61. Correlation coefficient with the SWLS total is 0.53. In both cases the correlations are significant at the 0.01 level. These moderate levels of correlation are reasonable, as congruence is expected to relate to levels of well-being on the SWLS and to levels of functioning intrapsychically, interpersonally, and in social role adjustment on the OQ. The moderate correlations indicate that while there is overlap of the construct of

TABLE 3

Correlation Coefficients of Scores on the Congruence Scale
with the Outcome Questionnaire (OQ) and the Satisfaction
with Life Scale (SWLS)

	Intrapsychic-Interpersonal	Spiritual	Creative	Communal	Total Score
OQ sd	−0.66**	−0.36**	−0.40**	−0.18	−0.62**
OQ ir	−0.43**	−0.35**	−0.36**	−0.25*	−0.47**
OQ sr	−0.42**	−0.26*	−0.28**	−0.19	−0.41**
OQ Total	−0.63**	−0.38**	−0.41**	−0.23*	−0.61**
SWLS		0.36**	0.31**	0.28**	0.53**

Note: The negative correlation coefficients reflect the opposite directionalities of scoring on the OQ and Congruence Scale.
sd = symptom distress; ir = interpersonal relations; sr = social role.
*p < 0.05; **p < 0.01.

congruence with life satisfaction, intrapsychic and interpersonal functioning, and social role adjustment, these variables remain different and separate constructs. Among the four factors, Factor 1 representing the Intrapsychic-Interpersonal dimension correlates highest with the OQ subscales and with the SWLS. Factor 4, the Communal dimension, correlates least with the OQ and SWLS.

DISCUSSION

Item Selection and Formulation

On the Congruence Scale, some items in the Spirituality dimension were reported to be difficult and confusing to one Christian respondent and two Buddhist respondents. The problem seems to be related to the use of language in referring to the spiritual dimension and whether the language is consonant with the language of their respective religious traditions. Satir used generic terms when referring to spirituality, e.g., the "Life Force," "manifestation of life." At times, she had used terms with Judeo-Christian connotations in reference to the person, e.g., "miracle," "temple." In her workshops and conversations, Satir reportedly had spoken explicitly of "a benevolent God" (John Banmen, personal interview, February 1, 1998, Ottawa, Ontario). However, naming the spiritual dimension was less important to Satir than the experience

the connection with this dimension facilitated (Satir & Banmen, 1983). She saw the challenge of becoming more fully human as a capacity to "open to and to contact the power we call by many names, God being one frequently used" (Satir, 1988, p. 336).

Because the Satir model focuses on the process and experience of spirituality, respondents from a plurality of faiths seem to be able to appropriate the experience within the language of their own religious framework. In constructing the Spirituality items, a mixture of theistic and non-theistic terms was employed to test out the responses of a North American group of respondents. The results showed that theistic terminology remained meaningful to the majority of North Americans sampled in this study. As religious affiliations in demographics shift, and if the Congruence Scale were to be used with populations outside of North America, the terminology referring to Spirituality may need to be adapted.

Factors Correspondence with Conceptualized Items

The four factors extracted from the factor analysis of the Congruence Scale displayed varying degrees of correspondence with the dimensions of items as conceptualized. This leads to a reconstitution of the composite dimensions of congruence. Items conceptualized as Intrapsychic and Interpersonal were responded to by subjects as a single category. The three Interpersonal items were "I can say 'no' when something doesn't fit for me," "I feel tense when I am with others," and "I avoid addressing conflicts." On examination, the original Interpersonal items were not always sufficiently clear and unambiguous to indicate a communicative or interpersonal component that is distinctly separate from the Intrapsychic dimension. Hence it is not surprising that these items did not separate out as a distinct interpersonal factor in themselves. A more precise formulation of interpersonal items to reflect the behavior described in Satir's communication stances would be important in establishing a clear Interpersonal dimension distinct from the Intrapsychic dimension. The Interpersonal items may need to be reformulated.

Factor 2, the Spirituality factor, came out identical with the Universal-Spiritual items as conceptualized. This dimension was renamed as simply the Spiritual dimension as items referring to universal human yearnings were not represented in the factor items.

Factor 3 is interpreted as the Creative dimension. A limited number of items originally conceptualized in the Intrapsychic dimension separated out as an independent factor. The ability to take risks, to

exercise the freedom to choose, to evaluate past learnings, and to be open to the present and future are salient elements to the Satir Model and Satir's understanding of congruence, creativity and self-esteem, emphasized in her writings and meditations (Satir, 1988; Banmen & Banmen, 1991). Although this dimension is not represented in the Iceberg metaphor as depicted by Satir and her colleagues, it is nevertheless a dimension that is significant in Satir's other writings. Factor analysis makes prominent this Creative dimension.

The Communal dimension combined items originally conceived of in the Interpersonal and the Universal-Spiritual dimensions. Development of the Communal dimension, a central component of Satir's workshop experience, has not been singled out in the Satir literature as a significant expression of congruence and a feature in the Satir experience. Factor analysis has brought the Communal dimension to the fore consisting of three items: "I express appreciation for others," "I relate well to people in my family," and "I experience myself as part of a larger human family."

Through various Satir vehicles for group process, such as family reconstruction, Satir workshops provide a unique context for experiencing and witnessing one's humanity and that of others, including significant others from the past and present. Therefore, one expected outcome of Satir workshops is the recognition and experience of one's legitimate human yearnings shared by other human beings and the acceptance of one's own and others' humanity. According to Satir, our human yearnings, when legitimated, can serve to provide the impetus for positive human striving and change. Acknowledgement of our universal human yearnings breaks us out of our isolation from each other and promotes our acceptance of others in their human struggles and limitations. Taken together, these three Factor 4 items constituted by the originally conceptualized Interpersonal and Universal-Spiritual items make up the Communal dimension. Connection of the self to a larger humanity and an appreciation of our shared human yearnings is a noteworthy component of the meaning of congruence.

In summary, factor analysis of the Congruence Scale accomplished the purpose of clarifying and reconstituting items relevant to the dimensions of congruence, based on the statistical response patterns from a sample of 86 respondents. Conceptual understanding and empirical verification work reciprocally to refine the construct of congruence. Spirituality as a dimension of congruence in the Satir model is confirmed. Intrapsychic and Interpersonal items appear to be very closely intertwined. Therefore, more precise clarification of the formulation of

intrapsychic and interpersonal items is required. Creative and Communal dimensions appear to be more salient in the Satir model than was conceptualized.

Sample Size and Factor Resolution

Ideally, a minimum of five responses for each item is recommended for a procedure such as factor analysis. Given the sample size of 86 participants on 38 items, the ratio of two responses per item may not be sufficient for a stable factor solution. The stability of the factors therefore need to be tested further with a larger sample to see whether the same factor pattern would obtain. Replication of the application of the scales with larger samples and additional populations is necessary to further confirm the factor structure of the Congruence Scale.

Uses of Scale and Future Research

The moderate significant correlations of the Congruence Scale with the Satisfaction with Life Scale and Outcome Questionnaire indicate that congruence is related to self-esteem, well-being, and levels of functioning intrapsychically, interpersonally and in social role adjustment. Since the Congruence Scale was developed using a sample of workshop participants in workshops based on Satir's model, it is particularly suited for application to evaluate the experience and outcome of Satir workshops. However, the Congruence Scale could be also applied to individuals, couples, and families in therapy, in particular for treatment that is based on the Satir model because of the alignment of the scale's dimensions with Satir constructs and dimensions. With the revival of interest in spirituality in therapy in recent years, the Congruence Scale is one scale that can be used to compare spirituality with other dimensions of functioning. The relationship of life satisfaction, well-being, and clinical symptomologies with the construct of congruence could yield useful information about the congruence construct. Since Satir training institutes exist world-wide, cross-cultural studies on the universality of the construct of congruence and the applicability of the Congruence Scale in different cultural contexts would be a reasonable and useful application of this instrument.

This article describes an initial step in the development of a Congruence Scale that aims to capture the important dimensions constituting the construct of congruence. The present Congruence Scale does not purport to be comprehensive or exhaustive in its representation

and validation of the congruence construct. In the development of the present Congruence Scale, significant dimensions of the construct of congruence in the Satir model were highlighted for theoretical and practical consideration. With additional testing, and the use of larger samples, the construct of congruence and the Congruence Scale could be refined and further validated.

APPENDIX
CONGRUENCE SCALE

Based on *your experience in the past week, including today*, rate how well you agree with each of the following statements using the scale:

1_____2_____3_____4_____5_____6_____7

Strongly Disagree Slightly Neutral Slightly Agree **Strongly**
disagree   disagree   agree   **agree**

(01) I am clear about my thoughts under stress.	Intra
(02) I put others' needs before my own.	Inter (−)
(03) I am often disappointed in others.	Inter (−)
*(04) I over-react in conflict situations.	Inter (−)
*(05) I feel connected to others in our humanity.	Uni-Spi
*(06) I express appreciation for others.	Inter
*(07) My spirit is connected with the Spirit of the universe/ God.	Uni-Spi
(08) I ask for help when I am unable to do something myself.	Inter
*(09) I give myself messages of affirmation when I am in pain.	Intra
*(10) I feel guilty easily.	Intra (−)
*(11) I am aware of my feelings under stress.	Intra
(12) I am disappointed in myself.	Intra (−)
(13) I find it hard to work with people who are different from me.	Inter (−)
*(14) I can say "no" when something doesn't fit for me.	Inter
(15) I judge myself for having certain feelings, e.g. anger, fear, hurt, etc.	Intra (−)
*(16) I know I have resources to solve life's problems.	Intra
*(17) I accept my past.	Intra

(18)	I find ways to centre myself in an upsetting situation.	Inter
*(19)	I'd rather stick to the familiar than try something new.	Intra (−)
*(20)	I take care of my health.	Intra
(21)	I have a sense of the mystery of life beyond my knowing.	Uni-Spi
*(22)	I hold grudges against people who have hurt me.	Inter (−)
(23)	I resolve conflicts with others satisfactorily.	Inter
*(24)	I blame myself when things go wrong.	Intra (−)
(25)	I try hard to live up to others' expectations of me.	Inter (−)
(26)	I look for strengths in others.	Inter
*(27)	I have a relationship with God.	Uni-Spi
(28)	Unknown and uncertainties are hard for me.	Uni-Spi (−)
(29)	I may be a victim of unpredictable fate.	Uni-Spi (−)
(30)	I check out others' meanings when their messages trigger a reaction in me.	Inter
*(31)	I avoid addressing conflicts.	Inter (−)
*(32)	I fail to see how others can feel the way they do in a conflict.	Inter (−)
(33)	I am lovable as I am.	Uni-Spi
*(34)	I am aware of what's happening in the moment.	Inter
*(35)	I appreciate the mystery of the "Life Force," Spirit or God as a part of me.	Uni-Spi
(36)	I accept that I have limitations.	Intra
(37)	I give myself messages of appreciation.	Intra
(38)	People irritate me when they don't do things the way I expect them to be done.	Inter (−)
*(39)	I have no one with whom I can be simply myself.	Inter (−)
(40)	I appreciate my parents.	Inter
*(41)	I appreciate the mystery of the "Life Force," God or Spirit as something larger than me.	Uni-Spi
(42)	I acknowledge both myself and others in addressing a conflict.	Inter
*(43)	I have a positive image of God.	Uni-Spi
*(44)	I follow the prohibitions I learned in childhood.	Intra (−)
(45)	I am hard on myself for making mistakes.	Intra (−)
(46)	I am surprised by my intuition and creative ideas.	Uni-Spi
(47)	I am accepted just as I am.	Uni-Spi
(48)	I care about what's going on in society and in the world.	Uni-Spi

*(49)	Questions of God, Spirit or Ultimacy are unimportant to me.	Uni-Spi (−)
(50)	I regard myself as having an intrinsic, inviolable worth.	Uni-Spi
*(51)	I feel tense when I am with others.	Inter (−)
*(52)	I feel it must be my fault if someone is not happy with me.	Inter (−)
(53)	Belonging somewhere is important to me.	Intra
*(54)	I am a unique manifestation of Spirit/God.	Uni-Spi
*(55)	I am centred in my deeper or higher self.	Uni-Spi
*(56)	I am in awe of how well put together human beings are.	Uni-Spi
*(57)	My life has meaning and purpose.	Uni-Spi
*(58)	I am conflicted within myself.	Intra (−)
(59)	I think doing my best is good enough.	Intra
(60)	It is okay for me to yearn for acceptance.	Uni-Spi
(61)	I tend to see negative meaning in things that happen to me.	Intra
*(62)	I experience myself as part of a larger human family.	Uni-Spi
(63)	I am afraid of pain and suffering.	Intra (−)
*(64)	I relate well to people in my family.	Inter
(65)	I can deal with difficult situations.	Inter
(66)	I am open to being loved.	Inter
*(67)	I doubt myself.	Intra (−)
(68)	Sometimes I feel pain, hurt and fear.	Intra
*(69)	Feelings run my life.	Intra (−)
*(70)	I have energy and zest for living.	Intra
(71)	Iattend mainly to the facts in a conflict situation.	Inter (−)
*(72)	I trust in the goodness of God/the universe.	Uni-Spi
(73)	Instead of acting automatically, I exercise my power to make choices.	Intra
*(74)	There is a life force toward wholeness inherent in me.	Uni-Spi
(75)	I am loving towards myself.	Intra

*Item-total correlations > 0.3.
Intra = Intrapersonal dimension; Inter = Interpersonal dimension; Uni-Spi =Universal-Spiritual dimension.
(−) Reverse scored items.

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