

CHAPTER THREE

TOP 10 WAYS TO FIND YOUR THEORETICAL ORIENTATION

There is a difference between a philosophy and a bumper sticker.
—Charles M. Schulz

Selecting your theoretical orientation in a purposeful manner requires both knowledge of counseling theories and self-knowledge. As presented earlier, learning about yourself and your own life philosophy is the first step in integrating a theory of counseling, and the Intentional Theory Selection (ITS) model serves as a road map to finding your theoretical orientation. However, achieving this requires you to be active in learning about yourself and how this information influences what theory might best fit for you.

In the style of *Late Night with David Letterman*, we will give you the top 10 ways to find your theoretical orientation. We believe that each strategy can lead you closer to your theoretical orientation and that each is important in the overall process of developing your theoretical orientation.

1. Find yourself
2. Articulate your values
3. Survey your preferences
4. Use your personality
5. Capture yourself
6. Let others inspire you in your learning
7. Read original works
8. Get real
9. Study with a master
10. Broaden your experiences

FIND YOURSELF

In order to choose a theoretical orientation that best fits you, you need to consider your own values, life philosophy, and worldview in an honest way. As helpers, all may aspire to provide unconditional positive regard and respect for clients, but the reality of clients' lives and behaviors may make that difficult to accomplish. Thus, we encourage you to be thoughtful and honest as you participate in the following activities, which are designed to help you examine your values. You may find journaling about your values and reactions to the following questions helpful. Kottler (1999, p. 28) offers some important considerations that might help you become more familiar with your own values.

What do you see as the timeframe of counseling? Are you more oriented to the past, present, or future? To take this a step further, do you believe counseling is intended to work on current issues and feelings or to help people with issues and feelings from their past? Or do you believe that people need to focus on their future feelings, thoughts, and behaviors?

What is your view of people? Do you believe people are essentially good, bad, or neutral? Do you believe clients are good people with issues to work out? Conversely, are your clients bad people with an inherent defect that requires counseling? Are people somewhere in between, such as good people that do bad things?

Who is in charge? Is the counselor in charge of the therapy, or is the role shared with the client? If the role is shared, how much of it belongs to the client and how much to the counselor? If the counselor is in charge, how is that established? How do you view your role as a counselor? Are you an expert, consultant, or friend?

What do you want the client to learn? Is the emphasis of counseling to gain insight, to take action, or both? Are you comfortable with clients leaving counseling with insight about their behaviors and feelings? Or do you want the client to have insight and then "do" something with it? Do you pay attention to thoughts, feelings, behavior, or all of them?

These questions will help you examine your values as they relate to the counseling process. As you think about the questions, write down your answers, which can help you identify your theoretical orientation. Your values as they relate to the helping process are just one way to examine yourself. To get a complete picture of your values as they relate to the helping process, you need to examine your counseling-related values and your personal values. You will examine your personal values more in the next step.

ARTICULATE YOUR VALUES

We have developed some questions to assist you in examining your values and life philosophy. To begin the journey of introspection and imagination that will lead you to uncover your own value system and life philosophy, consider your honest answers to the following.

■ *The Funeral.* Imagine that you have been transported through time to your own funeral where your family and all the friends in your life have gathered. As part of the ceremony, an open microphone is provided for people who want to speak out their remembrances of you.

What do you think people would have to say about you? What would you like them to be able to say?

■ *Free Week.* Imagine that suddenly you have been given one magical week of "free" life—you do not have to take care of tasks at work, finances, family, and household responsibilities. No backlog would accumulate. You would reenter the year at exactly the same time you left it, but you would have seven days for yourself. It would be as though the calendar just for you had 53 weeks.

What would you do? Who, if anyone, would you include?

■ *Change.* Imagine that you have been given the power to *permanently* change three things about yourself.

What three things would you choose to change? Why?

What would you change in your neighborhood? In your town? In your city? Why?

What would you change if your power were extended to people in general? Why?

If your power were now extended to the world, what would you choose to change permanently? Why?

How do your views of multiculturalism and diversity relate to the things you selected to permanently change about your city? About your state? About the world in which you live?

Review your answers to the personal values questions, and then answer the following questions:

- What themes emerged from your answers?
- How are the changes that you strive for related to the changes that you hope your clients will make?
- What are your priorities?
- How are those priorities related to the way you work with clients?
- What kind of changes do you want to make for yourself and the world around you?
- How do these changes impact your role as a helping professional?

SURVEY YOUR PREFERENCES WITH THE SELECTIVE THEORY SORTER

Now that you have had a chance to reflect on your priorities and values as a person and a professional, you can participate in a survey that we developed to help you determine your theoretical orientation. The Selective Theory Sorter-Revised (STS-R) survey items are based on a literature review of numerous important counseling books and articles (e.g., Corey, 2004; Doyle, 1998; Ivey & Ivey, 1999; Jackson & Thompson, 1971; Murdock, 2009; Nichols, 2008; Young, 1998). The survey is designed to give you insight into your theoretical preferences and assess your views of pathology, the counseling process, and treatment modalities. It is not designed to be a diagnostic tool but rather another tool for your self-exploration. The STS-R appears on pages 27–32.

USE YOUR PERSONALITY

Your personality type can help to guide you toward a theoretical orientation. The Myers-Briggs Type Indicator (MBTI), a measure commonly used to examine personality characteristics, can be another means that will help you to understand your way of viewing the world (Myers & Myers, 1977). If you do not know your Myers-Briggs type, you might find it helpful to take the test, which is typically offered at career services offices on college campuses.

Read the following statements and indicate the strength of your beliefs in the white box following the statement. Your response for each item can range from -3 to +3 depending on the extent to which you believe a statement is not at all like you (-3) to a lot like you (+3). For example, if you believe the statement presented in item 30, "People are sexual beings," is a lot like your view of counseling, your answer might look like this:

30. People are sexual beings.

[illegible][illegible]

[illegible]

[illegible]

[illegible]

	A	B	C	D	E	F	G	H	I	J	K	L
55. Therapy should focus on living more honestly and being less caught up in trivialities.												
56. There are no underlying causes for maladjustment. Maladjustive behavior can be directly defined and attacked.												
57. Individual change best occurs by changing the family.												
58. Much of how we define ourselves comes from our family.												
59. There is no such thing as free will or voluntary behavior.												
60. Viewing an event or situation out of context is one of the systematic errors in cognitive reasoning.												
Column Totals												

SCORING THE SELECTIVE THEORY SORTER

1. Add the scores in each column. Be sure to accurately add the positive numbers and subtract the negative numbers. You may have scores below zero.
2. Transfer the column totals to the corresponding theories listed below.

THEORY OR SCHOOL OF THOUGHT	TOTAL SCORE
-----------------------------	-------------

- | | |
|--------------------------------------|-------|
| A. Psychoanalytic | _____ |
| B. Analytic Psychology | _____ |
| C. Individual Psychology | _____ |
| D. Person-Centered | _____ |
| E. Gestalt | _____ |
| F. Constructivist School of Thought | _____ |
| G. Behaviorism | _____ |
| H. REBT | _____ |
| I. Reality Therapy | _____ |
| J. Cognitive-Behavioral | _____ |
| K. Family Theories School of Thought | _____ |
| L. Existential | _____ |

3. Find the two or three theories or schools of thought with the highest scores and list them below. Based on your scores, these are the theories or schools of thought most appealing to you.

THEORY OR SCHOOL OF THOUGHT	TOTAL SCORE
-----------------------------	-------------

_____	_____
_____	_____
_____	_____

EXPLANATION OF SCORING

The STS-R is based on a comprehensive review of literature surrounding counseling theories. The items contained in the STS-R reflect the beliefs inherent in each theory or school of thought. Currently, no published psychometric properties are attached to the STS-R. Consequently, it is a survey that is intended for self-discovery.

The two or three theories or schools of thought you found most appealing and, thus, scored the highest are those that likely match with your life philosophy as it is today. These are, however, only preferences. For example, if you had two theories that tied, then you might need to examine and read about them in more depth. Additionally, you may have discovered that your preferences match a theory with which you are unfamiliar. Regardless of your results, you might find that looking in greater depth at the theories you identified gives you a better understanding of the theories and confidence in your ability to select one.

The theories corresponding to the constructivist and family schools of thought contain such great philosophical overlap that they are identified only as overall schools of thought. Consequently, their individual theories are not included in the STS-R. This is not, however, intended to imply they are not as important.

Developed by Isabel Briggs Myers and Katherine Briggs in the 1950s, the MBTI is a forced-choice, self-report inventory that classifies individuals into 1 of 16 personality types, each with a unique set of characteristics and tendencies (Willis, 1989). Because the MBTI is theoretically conceptualized from a personal wellness rather than a pathology perspective, all the choices presented are seen as appropriate and acceptable ways of interacting with the environment and emphasize the traits or characteristics that support the balance of the individual's psychological personality system. According to Myers and McCaulley (1985), the main objective of the MBTI is to identify a combination of four basic preferences that determine type. An individual receives a four-letter code type determined by her scores on four theoretically independent dimensions. Each dimension has two dichotomous preferences, with only one preference from each dimension ascribed to any one individual (Willis, 1989).

The first dimension is the Extraversion/Introversion (E/I) index. The E/I index is designed to reflect whether a person is an extravert or an introvert. An *extravert* is defined as a person who directs energy and attention to the outer world and receives energy from external events, experiences, and interactions. An *introvert* prefers to focus on the inner world of ideas and impressions, thoughts, feelings, and reflections and draws energy from that process (Myers & McCaulley, 1998).

Sensing/iNtuition (S/N) is the second index. The S/N index reflects a person's preference between two opposite ways of perceiving, sensing or intuiting. A person who relies primarily on the process of sensing reports observable facts or happenings through one or more of the five senses. People with sensing preferences observe the world around them and are skilled at recognizing the practical realities of a situation. A person who responds more to intuition reports meanings, relationships, and/or possibilities and sees the big picture, focusing on connections, understandings, and relationships between facts (Myers & McCaulley, 1998).

The third dimension is the Thinking/Feeling (T/F) index. The T/F index describes a person's preference between two contrasting ways of making judgments.

Engaging in activities that help you with personal insight can make you a better professional, which consequently contributes to your effectiveness in your work with clients. Your intentionality will ultimately help you to find a theory that is congruent with your values not only as a professional but also as a person. Obviously, this will likely lead to a career you find more fulfilling.

In Chapter 4, we present some theories and explain how they fit with the ITS model. Then, in Chapter 5, we provide some examples of students who utilized the ITS model to aid them in their professional development. These individuals, diverse like the clients they now serve, went through the universal struggles that are common among those beginning in the helping field. We hope their experiences will help you in your own process.

REFLECTION QUESTIONS

1. In this chapter, you were asked to complete some exercises to articulate your values. What did you learn about yourself? How will you integrate your learning into your quest for a theoretical orientation?
2. After reviewing your results on the STS-R, which theories or schools of thought did you find most appealing? Least appealing? What are your thoughts on your results?
3. How does your cultural background impact the values you have?
4. How do your current theories of choice match up with your personality or MBTI type?
5. Evaluate one of your counseling sessions on video- or audiotape. How do your skills demonstrate your current theoretical orientation? In what areas do you need improvement? Who can you ask to assist you in making sure that your skills match your stated theoretical orientation?
6. In your search to ascertain a theoretical orientation, which original works do you plan to read? Which opportunities to study with a master are most appealing to you? How will you obtain these experiences? When?

SUGGESTED READINGS AND WEBPAGES

PSYCHODYNAMIC APPROACHES

Psychoanalytic Theory

- Freud, S. (1966). *A general introduction to psychoanalysis*. New York, NY: W. W. Norton. (Original work published 1920)
- Freud, S., & Strachey, J. (Ed.). (1983). *Interpretation of dreams*. Asheville, NC: Avon.
- Freud, S., Strachey, J., & Gay, P. (1975). *Group psychology and the analysis of the ego*. New York, NY: W. W. Norton.
- Freud, S., Strachey, J., & Gay, P. (1990). *Beyond the pleasure principle*. New York, NY: W. W. Norton.
- <http://www.apsa.org>—American Psychoanalytic Association (APsaA)
- <http://www.division39.org>—Division of Psychoanalysis (Division 39) of the American Psychological Association
- <http://www.ipa.org.uk/>—International Psychoanalytic Association
- <http://www.pep-web.org>—Psychoanalytic Electronic Publishing
- <http://www.psychanalysis.org.uk>—Institute of Psychoanalysis (& British Psychoanalytical Society)

Individual Psychology

- Adler, A. (1998). *What life could mean to you*. Center City, MN: Hazelden Information Education.
- Adler, A., Ansbacher, H. L., & Ansbacher, R. R. (1989). *The Individual Psychology of Alfred Adler: A systematic presentation in selections from his writings*. New York, NY: HarperCollins.
- <http://www.alfredadler.edu>—Adler Graduate School (AGS)
- <http://www.alfredadler.org>—North American Society of Adlerian Psychology (NASAP)
- <http://www.iaipwebsite.org>—International Association of Individual Psychology (IAIP)

Analytical Theory

- Jung, C. (1958). *Psychology and religion*. New York, NY: Pantheon.
- Jung, C. (1965). *Memories, dreams, reflections*. New York, NY: Vintage Books.
- <http://www.aras.org>—Archive for Research in Archetypal Symbolism (ARAS)
- <http://www.cgjungpage.org>—Jung Page
- <http://www.nyaap.org>—New York Association for Analytical Psychology (NYAAP)

BEHAVIORISM

- Skinner, B. F. (1976). *About behaviorism*. New York, NY: Random House.
- Skinner, B. F. (1976). *Walden two*. Boston, MA: Allyn & Bacon.
- Skinner, B. F. (2002). *Beyond freedom and dignity*. Indianapolis, IN: Hackett.
- <http://www.abct.org>—Association for Behavioral and Cognitive Therapies (ABCT)

HUMANISTIC APPROACHES

Client-Centered

- Rogers, C. (1951). *Client-centered therapy: Its current practice, implications, and theory*. Boston, MA: Houghton Mifflin.
- Rogers, C. (1957). The necessary and sufficient conditions of therapeutic personality change. *Journal of Consulting Psychology*, 21, 95–103.
- Rogers, C. (1961). *On becoming a person*. Boston, MA: Houghton Mifflin.
- Rogers, C. (1969). *Freedom to learn*. Columbus, OH: Merrill.
- Rogers, C. (1970). *On encounter groups*. New York, NY: HarperCollins.
- Rogers, C. (1972). *Becoming partners*. New York, NY: Delta.
- Rogers, C. (1977). *On personal power*. New York, NY: Delacourt.
- Rogers, C. (1980). *A way of being*. Boston, MA: Houghton Mifflin.
- Rogers, C. (1995). *On becoming a person: A therapist's view of psychotherapy*. Boston, MA: Houghton Mifflin.
- Rogers, C., & Wallen, J. (1946). *Counseling with returned servicemen*. New York, NY: McGraw-Hill.
- <http://www.ahpweb.org>—Association for Humanistic Psychology (AHP)
- <http://www.centerfortheperson.org>—Center for Studies of the Person (CSP)
- <http://www.meaning.ca>—International Network of Personal Meaning (INPM)
- <http://www.saybrook.edu>—Saybrook Graduate School—Research Center

Existential

- Frankl, V. (1967). *Psychotherapy and existentialism: Selected papers on Logotherapy*. New York, NY: Washington Square Press.
- Frankl, V. (1969). *The will to meaning*. New York, NY: New American Library.
- Frankl, V. (1985). Logos, paradox, and the search for meaning. In M. J. Mahoney & A. Freeman (Eds.), *Cognition and psychotherapy* (pp. 259–275). New York, NY: Plenum.
- Frankl, V. (1985). *The unheard cry for meaning: Psychotherapy and humanism*. New York, NY: Simon & Schuster.

- Frankl, V. (1992). *Man's search for meaning: An introduction to Logotherapy* (3rd ed.). New York, NY: Oxford University Press.
- Maslow, A. (1962). *Toward a psychology of being*. New York, NY: Van Nostrand.
- Maslow, A. (1971). *The farther reaches of human nature*. New York, NY: Viking.
- May, R. (1958). The origins and significance of the existential movement in psychology. In R. May, E. Angel, & H. Ellenberger (Eds.), *Existence* (pp. 3-36). New York, NY: Basic Books.
- May, R. (Ed.). (1961). *Existential psychology*. New York, NY: Random House.
- May, R. (1969). *Love and will*. New York, NY: W. W. Norton.
- May, R. (1983). *The discovery of being: Writings in existential psychology*. New York, NY: W. W. Norton.
- May, R. (1992). *The art of counseling*. London, England: Souvenir Press. (Original work published 1939)
- Yalom, I. D. (1980). *Existential psychotherapy*. New York, NY: Basic Books.
- Yalom, I. D. (1990). *Love's executioner and other tales of psychotherapy*. New York, NY: Basic Books.
- Yalom, I. D. (2001). *The gift of therapy*. New York, NY: HarperCollins.
- <http://www.ehinstitute.org>—Existential-Humanistic Institute (EHI)
- <http://www.existentialanalysis.co.uk>—Society for Existential Analysis (SEA)
- <http://www.existentialpsychotherapy.net>—Existential Psychotherapy
- <http://www.psychalive.org>—PsychAlive

Gestalt

- Perls, F. (1969). *Gestalt therapy verbatim*. Moab, UT: Real People's Press.
- Perls, F. (1969). *In and out of the garbage pail*. Moab, UT: Real People's Press.
- Perls, F. (1973). *The Gestalt approach and eye witness to therapy*. Palo Alto, CA: Science & Behavior Books.
- <http://www.aagt.org>—Association for the Advancement of Gestalt Therapy (AAGT)
- <http://www.gestaltreview.com>—Gestalt Review
- <http://www.gestalttherapy.net>—Gestalt Therapy Network (GTN)
- <http://www.newyorkgestalt.org>—New York Institute for Gestalt Therapy (NYIGT)

PRAGMATIC APPROACHES

Cognitive Behavioral

- Beck, A. T. (1976). *Cognitive therapy and the emotional disorders*. New York, NY: International Universities Press.
- Beck, A. (1991). Cognitive therapy: A 30-year retrospective. *American Psychologist*, 46, 368-375.
- Beck, J. S., & Beck, A. T. (1995). *Cognitive therapy: Basics and beyond*. New York, NY: Guilford Press.
- Burns, D. D. (1999). *Feeling good: The new mood therapy*. New York, NY: Wholecare.
- Burns, D. D. (1999). *The feeling good handbook*. New York, NY: Plume.
- Kelly, G. (1955). *The psychology of personal constructs* (Vols. 1 & 2). New York, NY: W. W. Norton.
- Meichenbaum, D. (1977). *Cognitive-behavior modification: An integrative approach*. New York, NY: Plenum Press.
- Meichenbaum, D. (1985). *Stress inoculation training*. Boston, MA: Allyn & Bacon.
- <http://www.beckinstitute.org>—Beck Institute for Cognitive Therapy and Research
- <http://www.cognitive-therapy-associates.com/therapy/cognitive>—Cognitive Therapy Associates (CTA)
- <http://www.med.upenn.edu/cct>—Center for Cognitive Therapy—University of Pennsylvania Health System
- <http://www.nacbt.org>—National Association of Cognitive Behavioral Therapists (NACBT)
- <http://www.the-iacp.com>—International Association for Cognitive Psychotherapy (IACP)

Rational Emotive Behavioral Therapy

- Ellis, A. (1971). *Growth through reason*. Palo Alto, CA: Science & Behavior Books.
- Ellis, A. (1983). The origins of rational-emotive therapy (RET). *Voices*, 18, 29-33.
- Ellis, A. (1994). *Reason and emotion in psychotherapy*. New York, NY: Birch Lane.
- Ellis, A. (1995). Changing rational-emotive therapy to rational-emotive behavior therapy. *Journal of Rational-Emotive and Cognitive-Behavior Therapy*, 13, 85-90.

- Ellis, A. (1996). *Reason and emotion in psychotherapy*. New York, NY: Carol Publishing Group.
- Ellis, A. (1998). *How to make yourself happy and remarkably less disturbable*. San Luis Obispo, CA: Impact.
- Ellis, A. (1999). Rational-emotive behavior therapy as an internal control psychology. *International Journal of Reality Therapy*, 19, 4-11.
- Ellis, A. (2000). A continuation of the dialogue on issues in counseling in the postmodern era. *Journal of Mental Health Counseling*, 22, 97-106.
- <http://www.rebt.org>—Albert Ellis Institute (AEI)
- <http://www.rebtnetwork.org>—Rational Emotive Behavioral Therapy (REBT)
- <http://www.smartrecovery.org>—Self-Management and Recovery Training (SMART)

Reality Therapy

- Glasser, W. (1965). *Reality therapy*. New York, NY: HarperCollins.
- Glasser, W. (1998). *Choice theory: A new psychology of personal freedom*. New York, NY: HarperPerennial.
- Wubbolding, R. E. (2000). *Reality therapy for the 21st century*. Philadelphia, PA: Brunner Routledge.
- <http://www.realitytherapywub.com>—Center for Reality Therapy
- <http://www.wglasser.com>—William Glasser Institute

CONSTRUCTIVIST APPROACHES

Multicultural Counseling and Therapy

- Atkinson, D., Morten, G., & Sue, D. W. (1997). *Counseling American minorities*. New York, NY: McGraw-Hill.
- Pontorototto, J., Casas, J. M., Suzuki, L. A., & Alexander, C. (2001). *Handbook of multicultural counseling*. Thousand Oaks, CA: Sage.
- Sue, D. W. (2003). *Overcoming our racism: The journey to liberation*. New York, NY: John Wiley.
- Sue, D. W., & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice*. New York, NY: John Wiley.
- <http://www.amcdaca.org>—Association for Multicultural Counseling and Development (AMCD)
- <http://www.guidance-research.org/EG/imprac/ImpP2/new-theories/mcc>—National Guidance Research Forum (NGRF)
- <http://www.nmci.org>—National MultiCultural Institute (NMCI)

Feminist Approaches

- Enns, C. Z. (1993). Twenty years of feminist counseling and therapy: From naming biases to implementing multifaceted practice. *Counseling Psychologist*, 21(1), 3-87.
- Gilligan, C. (1993). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.
- Miller, J. B. (Ed.). (1973). *Psychoanalysis and women*. Baltimore, MD: Penguin Books.
- Miller, J. B. (1976). *Toward a new psychology of women*. Boston, MA: Beacon Press.
- Miller, J. B., & Stiver, I. P. (1997). *The healing connection: How women form relationships in therapy and in life*. Boston, MA: Beacon Press.
- Miller, J. B., & Welch, A. S. (1995). Learning from women. In P. Chesler, E. D. Rothblum, & E. Cole (Eds.), *Feminist foremothers in women's studies, psychology, and mental health* (pp. 335-346). New York, NY: Haworth Press.
- <http://www.apa.org/divisions/div35>—Society for the Psychology of Women / Division 35 of the American Psychological Association
- <http://www.awpsych.org>—Association for Women in Psychology
- <http://www.jbmti.org>—Jean Baker Miller Training Institute

Narrative Therapy

- White, M. (2007). *Maps of narrative therapy*. New York, NY: W. W. Norton.
- White, M., & Epston, D. (1990). *Narrative means to therapeutic ends*. New York, NY: W. W. Norton.
- <http://www.centerfornarrativepractice.com>—Center for Narrative Practice

<http://www.narrativeapproaches.com>—Narrative Therapy
<http://www.narrativetherapycentre.com/index.htm>—Narrative Therapy Centre of Toronto
<http://www.theinstituteofnarrativetherapy.com>—Institute of Narrative Therapy (INT)

Solution-Focused Brief Therapy

Berg, K. B. (2003). *Children's solution work*. New York, NY: W. W. Norton.
De Shazer, S. (1985). *Keys to solution in brief therapy*. New York, NY: W. W. Norton.
<http://www.brieftherapy.org.uk>—BRIEF / Brief Therapy Practice
<http://www.sfbta.org/>—Solution Focused Brief Therapy Association (SFBTA)

FAMILY APPROACHES

Bowen Family Systems Therapy

Giat Roberto, L. (1992). *Transgenerational family therapies*. New York, NY: Guilford Press.
Lieberman, S. (1979). *Transgenerational family therapy*. London, England: Croom Helm.
<http://www.livingsystems.ca>—Living Systems
<http://www.thebowencenter.org>—Bowen Center for the Study of the Family

Strategic Family Therapy

Haley, J., & Richeport-Haley, M. (2003). *The art of strategic therapy*. New York, NY: Brunner-Routledge.
Madanes, C. (1981). *Strategic family therapy*. San Francisco, CA: Jossey-Bass.
<http://www.jay-haley-on-therapy.com>—Jay Haley on Therapy
http://www.mri.org/strategic_family_therapy.html—Mental Research Institute
<http://www.psychpage.com/learning/library/counseling/strategic>—Strategic Family Therapy

Structural Family Therapy

Minuchin, S. (1974). *Families and family therapy*. Cambridge, MA: Harvard University Press.
Minuchin, S., & Fishman, H. C. (1981). *Family therapy techniques*. Cambridge, MA: Harvard University Press.
<http://www.minuchincenter.org>—Minuchin Center for the Family (MCF)