

Virginia Satir's Family Education and Therapy Model¹

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Abstract

Satir's model (1916-1988) is not theoretical; it is a practical model; she has developed it by applying herself. It does not include stereotyped shapes in human relationships, but dynamic, variable applications. According to Satir, "the form is not the method itself", the method is motion; this is a dynamic phenomenon. It constantly changes and tries to remove certain bans that have examined itself and prevented it from changing. A person who grows in a constantly restricted, prohibited environment since childhood cannot fully demonstrate his capacity without being aware of his potential. Such a result is manifested only in a limited environment where development is hindered. The change will take place after the problem is recognized. The goal is to increase self-confidence in the family, to nurture or support better choices, to increase responsibility, and to improve compliance within the family or between people.

This study was carried out by using the copy of Satir's book, which was originally called "The Conjoint Family Therapy" and translated into Turkish by Selim Ali Yeniçeri as "Basic Family Therapy" and published in Istanbul by Beyaz Yayınları in 2016.

Keywords: Virginia Satir, therapy, model, education

1. Introduction

The term therapy, in French the *thérapie*, refers to the treatment of diseases such as sickness, disability, or disorder in certain ways

(http://tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.58641e853e9479.95508261). In other words, therapy is the name of the process initiated for people to reach their own resources, realize the solutions and pass the action. Family therapy refers to methods and techniques for treating disorders in the family structure. The aim of therapy is to recognize the individual or the family's self; and to make people to be aware of their own merits, power and structure. As it is stated in the proverb, "those fish are in the sea, but they do not know the sea" or "the fish that float in the water are not aware of the water"; like this, it may not be possible for people to be aware of the relationships they live in.

The individual has to be with others during his/her life. There is the influence of social development that the individual in establishing good relations with family, community, others and in places such as street, workplace etc.; in conformity with social rules and in developing these rules; perform public duties and use of its rights. An individual who has not been able to achieve social development by age is under societal oppression because it exhibits societal unapproved disorders and imperfections in its behavior. At this rate of social pressure, the individual is unhappy and discordant (Başaran, 1994). It is attempted to be aware of the network of these relationships with therapy or family therapy. The goal of therapy is to relax people and make them more compatible whether you are an individual, a group, or a family. Family therapy refers to the meeting sessions that all members of problematic families attended. Family members reveal the problems in the family by their own perspectives.

Techniques used in family therapy provide access to intervention goals. Choosing the right one among these techniques is at the initiative of the therapist. Models are usually based on updating. Updating means to put the encountered problems in front of people. From Ibn Sina (980-1037) (see Yıldırım, 1986: 341-344), those who deal with human problems and discomfort start by first updating the living/encountered problems. They do this with different methods (See Farley et al, 2003, Ambrisso et al., 2001). Satir was accomplished this by using family chronology and a family communication pattern. To do this, she created her own training and therapy model. The topic of the article is about

Satir's model. The information about the model is taken from Satir's work which is written in 1964 and called "Conjoint Family Therapy" and translated into Turkish as "Basic Family Therapy".

In the therapy model Satir is focused on change. In fact, it is the aim of all therapists as well as they use different methods. It is to realize harmony with ourselves and with the system (family, society, etc.) that is connected to by replicating positive moments. It is to heal the disease and make the human mind evolve from happiness to affirmation, which turns happiness into misery.

There are scientists in different fields who work differently in family therapy and who stand out in their fields. Some of them are Murray Bowen, Philip Guerin, Thomas Fogarty (classical schools in family therapy); Gregory Bateson, Milton Erickson, Jay Haley, Don Jackson (strategic family therapy); Salvador Minuchin (structural family therapy); Carl Whitaker, Virginia Satir (experiential family therapy); Jill and David Scharff (psychoanalytic family therapy); Joseph Wolpe, Robert Liberman, Richard Stuart (cognitive-behavioral family therapy) (See Nichols, 2013: 146-147, 177-178, 208-209, 240-241, 268-269, 297-298).

Family therapy refers to meeting sessions that all members of problematic families joined. Satir is one of the therapists who had done this. Satir's models of education and family therapy have been investigated under these topics; the basis of the model; the sciences and principles on which the model is based; the style and model that she used (communication models she used); to increase self-confidence; free environment and risk taking; problem solving approach. The aim of the study is to contribute to the education of family therapists and students.

2. Satir's Education and Family Therapy Model

The family is the basis of social structure. In this social structure, women, men and developing children find personality. With this structure, the family is also effective in determining the place of the individual in society, as well as being a tool between society and the individual. The child grows up in the family and becomes confused and becomes aware that it is only a social entity through the family (Yıldırım, 2006: 255, see, Family and social violence: 1997). In this development process, children may experience problems such as violence, neglect and abuse and these problems may be reflected to the whole of the family and cause some negative processes.

Here is Virginia Satir's (1916-1988)ⁱⁱ training and therapy model focused on the change of such problematic family. Change occurs at the will of family members. For this, the diagnosis of the problem, in other words, the events must be updated and then changed. Satir's therapeutic aim is to increase the self-confidence of family members, to encourage them to make better choices; to increase the responsibilities of individuals and thus to develop harmonious behavior within the family and with people. These are not only necessary for problematic family members, but also for the therapist to develop himself / herself. To start therapy to make better choices and guiding constitutes the process of consciousness and thus it allows you to make better choices.

Satir (2016: 283) emphasized the importance of mutual solidarity among people and stated that there must be a balance between personal development and respect for the wishes of other individuals. To do this, she pointed out that it is necessary to destroy the obstacles between discipline, form and model, and to understand the basic process that exists in the relations between family and people. She does not see extraordinary in her model; emphasizing that the important thing is to understand the formula and use it in appropriate places and in appropriate forms. Because her model is not theoretical; it is a viable model and she has developed it by applying herself. She gives dynamic and variable applications in human relationships not stereotyped forms. According to her (2016: 283-284), "the form is not the method itself", the method means motion; this shows a dynamic phenomenon, not static. The method requires focusing on the movement of the motion, not the movement. The method deals with "how" rather than "what"; form and content are more concerned with "what". The method is far from moldy; because the person may be a moment X, the next moment Y. Every relationship; without regarding to content, structure or form; is basis on the encounter of two people at a certain time. Satir (2016: 284) says that "the future of the relationship depends on the structure and principles that are based on the integration of the five basic elements of one's self and the opinions of one's different fields". The structures and principles that she has based on five basic elements are; the mind, the body, the spiritual side of the person, the reports given by the five senses (communication between the mind and the body), and finally the relationships with others (social context).

According to Satir (2016: 284-285), personal concepts arise from internal images, based on which system we are in at any given time. This means that your personality is dynamic; it changes constantly and has a vast potential that one cannot reveal because of certain prohibitions that prevent it from changing and examining itself. A person who grows up in a constantly restricted, prohibited environment from childhood cannot fully demonstrate his capacity without being aware of his potential. Such a result is manifested only in a limited environment where development is hindered (Yıldırım, 2004). Saying in Satir's (2016: 285) words: "The limited person has a limited internal image, which manifests itself in a limited environment that prevents development".

The basis of Satir's family therapy model is the elimination of the negative consequences of these obstructed or prohibited personality structures. These results will lead to loss of self-confidence in people, and people with these losses will not be able to reveal their talents and abilities, and human relationships and family structures will also develop problematically (See. Yildirim & Yildirim, 2011: 108).

2.1 The Sciences and Principles Based on Family Therapy Model

Satir's family therapy model does not mean that it is based on precise patterns. It is based on the physical sciences on which "System Theory" is based. Because, according to her, therapy should be approached from an "integrative" perspective. If therapy is approached from an integrative standpoint, the existence of many domains that cannot be defined as human associations can be noticed. Because of this, Satir (2016: 285) benefits from the principles of dance, theater, religion, medicine, communication, education, speech (sound science = phonology) and behavioral sciences in the practice and training of the therapy system. She based on ideas and principles based on the principles of these sciences; the integrity of the means in theory and practice is used for the development of the person. Strict psychotherapy methods are insufficient to meet one's ever-changing development needs. She explains the needs that the inadequacy is based on;

- a) The need for the person to observe his / her communication, especially the way he / she plays the role in the family,
- b) The need to understand how his/her behavior and personal awareness take place within the system,
- c) The need to present this information to the family during therapy and to experience new patterns of behavior.

After seeing and recognizing the family system as a whole, she preferred to meet by organizing separate sessions with one or more family members by adjusting the duration and structure of the sessions according to the structure and needs of this system. The purpose of doing this is the flexibility and variability of the approach to the structure of the people. She also saw more than one family in her sessions at the same time. During therapy and training She had an assistant therapist (siblings or opposite sex). In addition to, diversity of techniques and times, video and audio recorders, photographic machines and many other mechanical aids are used to make the interviews traceable and to allow people to observe their own behaviors. She has organized dancing, body exercises, music, theater, painting and play activities for the family to provide various opportunities in terms of touching, seeing, hearing, feeling and expressing themselves. Thus, she showed that the model is flexible and variable in terms of techniques and tools. Indicating that none of the techniques and models is ideal, Satir (2016: 287) says that many more methods and tools will be developed in the future, each of which will be more efficient and convenient than before. Thus, she emphasizes that systems are not stereotyped structures; they are open to evolving and developing, and even changing altogether.

2.2 The Style and Model She Used in Family Therapy

The style and atmosphere of the therapist will depend on the therapist's beliefs and models in particular, while determining how much the therapist will involve him and how he will act. She addresses them in three ways: the cause of the illness, the solution that will remove the illness, and the things that develop people. Today, two models are used to relieve these three diseases, the medical and developmental model. She makes comparisons between the two models and prefers the development model in practice. She explains in detail why the preference for the development model by giving the characteristics of the two models (Satir, 2016: 288-290).

Firstly, the medical model refers to the psychoanalytic model developed by Freud (1856-1939). This model aims to improve the patient's subconscious feelings and thoughts by bringing them to the conscious level (See Yildirim & Yildirim, 2008: 65-68). According to her, in the medical model, it is believed that the disease focuses on the patient's own self and that the disease will pass if this source is destroyed. If the cause of the illness is not clear, the development is expected to occur spontaneously. In this model, the touch or closeness of the therapist is insignificant, because the problem is in the patient itself (Satir, 2016: 288).

The second model is the development model. In this model the Improvement is possible with the development and change of the person in the process. According to Satir (2016: 288), the basic structure of the model is "the development of the person through the relationships with others, the development of the process through influences in and out of the environment, and the change of personality at certain times and ages". Satir (2016: 288), who appears to have embraced this model in her works, says, "Illness is an appropriate communicative response to an unhealthy system." Hence, when the system is changed to become more accessible to healthy communication and reaction, the healing will be spontaneous. As an internal part of the therapy system, the therapist is absolutely within information exchange and communication; it will also naturally occur that the patient develops in the context of the relationship when the therapist provides the means to learn and encourage change. According to her, this model gives the therapist the opportunity to act more intuitively and act more intuitively than other models. There is a lot of flexibility in technique and approach.

Close contact between the patient and the therapist forms the basis of the model.

Satir (2016: 289) demonstrates that in the developmental model, there is nothing that cannot be spoken openly and honestly by therapist behavior and words, and that there is no other way of therapy or relationship to teach the person to use him or herself. It should not only be used to influence others but also to be influenced by others at appropriate times.

Satir (1972: 120) indicates that she is trying to change three things in the family system. Firstly, all members of the family should be able to express themselves in harmony, in full and honestly in front of all members of the family what they see and hear, feel and think about themselves and others. Secondly, everyone should be dealt with in their own uniqueness, and the relationship must be established in such a way that decision can be made through research and reconciliation, not by power balances. Thirdly, the differences must be clearly acknowledged and used in the developmental direction.

2.3 The Communication Games She Used in Education and Therapy Model

The communication games system has a set of techniques designed to adapt to different planes, not just the binary plane, but to teach people effective communication methods. Satir (2016: 298) has found that people who have inconsistent or over bidden messages are generally disconnected with their listeners, lost eye and skin contact. She also discovered that it is impossible for people who have close and strong physical and / or visual contact to give inconsistent, incompatible, and confidential messages. She states that she teaches communication techniques to her patients and students by consistently combining the channels of view, touch and speech. It is also a primary goal of these techniques to show what people feel and what they will feel when they cannot communicate with individuals within the family (See. Yıldırım & Yıldırım, 2011: 106-108).

The techniques of communication games, based on speech, glance and touch, used during training and therapy are summarized below as materials (Satir, 2016: 288-299).

- a) She lets two people (parent and child, two students, etc.) speak by turning their backs. According to her, this situation is "quite similar to the style of communication in the home; while the woman is preparing meals in the kitchen, the man is repairing his car in the garage, and meanwhile they are discussing financial issues from a distance."
- b) Then, she turned them both face-to-face and let them look at each other without touching and talking. According to her, "those who experimented with this are often aware of how human beings are limited to words and censorship of their assumptions about each other's thoughts and feelings."
- c) Then she wants the couple who keeps eye contact to touch each other but not to talk.
- d) This time she let them to close their eyes, kept touching (like holding hands), and talked.
- e) She resurrected the eye contact, touched each other and made them talk.
- f) Finally, she let them talk to each other, ask them to touch each other and establish eye contact. According to her, it is not possible to argue while couples are in this way. Even if they are asked to argue, they can see that this is impossible. They are forced to withdraw physically or avoid eye contact in the event of a dispute; otherwise it is not possible for them to get angry at each other. It also makes it impossible to give an inconsistent message when someone talks, touches and looks at the person across to him/her.

The other important part of the communication game, which is based on speech, gazing and touching, is the contribution of the therapist; during and after the game, the couple describes their emotions, reactions and bodily movements about each other and themselves.

2.4 Problem Diagnosis through Speaking, Looking and Touching

Satir emphasizes the importance of speaking, gazing and touching in therapy and education. Three factors seem to be the basis for intra-family communication and for people's relationships among themselves. She explains how she uses the model of speech, gazing and touching in the sample family and how she reaches the conclusion by continuing the communicating.

Speaking and glancing: she explains that individuals are prepared to take risks because they are provided an environment of confidence by talking and let the other to talk. She wants the mother and daughter approach each other in an arm-length distance so that they can see and look at each other; and asks each other to look at their eyes and tell what they see. She said, "after the mother seeing a little baby who has not been well cared for and feeling guilty about it, she just sobbed". "When I asked the daughter what she saw, she said she saw only her mother first; after her mother's answer, she said: 'she always saw me as a baby.' "The problem was understood by Satir (2016: 312-313): these two

people did not see each other as they were at that moment; they were seeing each other in the eyes of their past experiences. If they did not create a change, they would continue to see each other in this way, and the problem between them would grow.

The problem was clear. Both the daughter and the mother did not accept each other as they were; the mother sees the 13-year-old girl as a baby, and the daughter is not aware that her mother is a 36-year-old person. As a therapist, she now tells the two women to look at each other, and then ask them to look at her, to close their eyes, and to say what goes on in their minds. Satir (2016: 313) states that she is now experiencing the event named "updating"; while the mother was talking, she said she saw her very attractive thirteen-year-old daughter, and had a new awareness of her. The daughter explained that she saw her mother; she had a deep interest in her eyes and liked her. Now they both felt different things about each other. Thus, she was showing the effects of the glancing and touching at therapy by applying it.

Satir (2016: 313-314) continued her practice with the father on the sample. She applied therapy for diagnosis and resolution of the problem between the father and the elder daughter.

"Even though she was 18 years old, the daughter told that she still had to come home early by her father. She thought that his family did not support the man enough Because of his psychological and physical problems. His wife worked from 2.30 pm to midnight or even later hours, in which case housekeeping was carried over to the father. The older daughter was cooking, apparently she was shopping too. So he wanted his daughter to come home early, but she perceived it as an intervention. I asked the father and the daughter sit face to face and look at each other; I showed them what they heard, not the meaning and purpose that they actually conveyed, but the way they wanted to control it."

According to her, after this practice, the daughter and her father reached a new level of understanding.

What was the main source of the problem at this family? As a result of communication, it was understood that both parents were abandoned by their parents at an early age, and that both were enlarged by their grandmothers who were concerned about them. According to Satir (2016: 314), this fear has been passed on to the next generation, and parents have restricted their children. On the other hand, Children perceived this effort as a restraint against themselves. As a result of this problem, the parents felt that the children were fighting and ungrateful, and the children also felt that the parents were oppressing and obstructing themselves.

Touch: When touching the family, the mother said that the youngest son wanted him to be hugged. When the son came home, he hugged herself in a usual way, and the mother felt deceived. The problem of compassion in the family has been solved and the question has been answered how people can approach each other tenderly. She especially showed that she was enamored with the mother and her two daughters, and that she felt the shyness of the two sons, but that she had the same affection for them because of closeness, while shaking hands with them in warm attitude, she touched their shoulders and respected them. The interesting thing is that when she turns out to be the father; she said that she felt he was waiting in line and wanted to be hugged, but could not say it. She said "When I made the first move, he was enthusiastically hugging me." "I know that in many societies men are taught that these feelings are not manly, so, I reminded to the father what Bob Hope'sⁱⁱⁱ saying many years ago: "A person who is not hugged throughout life will become solid over time." She said that this tells us that the father approaches our love show in a different way.

Satir also points out that therapists must be careful in this regard, as it is important to touch people in therapy. When touching people, she says that someone should be careful as if to touch a burning sole. People should use their intuition. *"This is why I try to raise physical awareness, especially when educating therapists." "For example; it is best to try to help when people turn their eyes on you. In such a case, there is no benefit to touching. You know that when you try to touch an angry person, you are more likely to hit. The reason he hits you is not really he wants it; the reason is you have already crossed his inflexible boundaries"* (Satir, 2016: 319-320). That is to say, the therapist must make the person flexible from the solid state when he/she is touching or being at the touching location; otherwise touching, especially touching when the client is angry, may be damaging for the therapist and the person having therapy.

At the end of her study, she stated that she hopes the family will find new ways to be more vibrant, more loving, more hopeful, more creative, more tied to themselves and each other. She said that she usually saw people only once, that single interview should open a new window for everyone, and wants the people to see their family from this window. According to Satir (2016: 315), therapy is not a problem solution; it is a method of endurance.

3. Problem Solving Approach in the Education and Therapy Model

Satir (2016: 316), who also gives the name "endurance method" to the method of therapy she uses, says it is important to create a change in the method of endurance. For this she used the communication patterns in the family. According to her, people who struggle with problems have used one or a combination of four communication lines. She said that calming, accusatory, computational and irrelevant patterns are all used in the sample family that she has taken to explain

her method. She said that these four communication patterns are not rigid and invariant but they are all "convertible". "If you usually use the soothing form, this means that you are telling us that you are not very important to yourself in your inner world. However, if you know how to do it, you can turn this attitude, which you automatically follow in order to please everyone, into conscious discipline and sensitivity" (Satir, 2016: 316).

She gives this the name of a being in a way of transformed accusation/ blame. Transformed blame is the way you can defend the things you believe are true and protect your rights. Everyone wants to be able to do this; but it is necessary to do it consciously and logically, not automatically. In terms of communication patterns, she tells how to use the converted accusation and its consequences. For example, "transformed computing behavior can mean using intelligence in a creative way. Using intelligence is pleasure; but only if you use it to protect yourself, you will be boring and unsatisfied over time" (Satir, 2016: 316). She gives similar examples for other communication patterns; for example, transformed indifference can be used for the development and transformation of improvisation; "You can go back to new directions without losing your awareness when necessary" (Satir, 2016: 316).

3.1 Encouraging the Free Environment and Risk in the Therapy

To act freely and easy is the most central point of the training and therapy model. For this, firstly, family members should be helped to move freely. If so, people can take risks to decide about their life and the future of their family in the decision-making process. Satir (2016: 311), as a therapist, tells us that she offered a different way for people to be aware of what is happening; to follow the course of the event instead of following the wrong and correct, to get ahead of existing problems instead of solving certain problems. She also explains that she is not as wise as to know what the best thing in someone's life to do is.

She emphasized that family members must first of all move freely and comfortably in order to be able to make choices on their behalf. And she tried to provide this as a method firstly. Her answer for the questions such as "Does this always work, what happens if it does not work? Is 'It's not rare.'" "This is what you did when you try something that does not work in life. Then you have some options. You can say bad things to yourself because you try the ineffective method, or you will take it as a life experience and take lessons" (Satir, 2016: 311).

After giving freedom, comfortable behavior, comfortable movement and confidence in the family, she tried to diagnose the problems through communication. For example; in the sample family, communication during the therapy, it was revealed that the second girl often talked about suicide. It is determined that there is a strong sense of hatred between the mother and her daughter. Instead of responding to this hateful sentiment, she felt that these two people actually wanted to be very close together, but they could not have done it with various obstacles. According to Satir (2016: 311), this problem between mother and her daughter is that her mother saw her own problems in her daughter, and she felt great regret; she tries to get rid of the problem by trying to solve the problem in her daughter, but not because she was not successful. It was also why she could not get close to her.

3.2 Increasing Self-confidence in the Training and Therapy Model

Satir also finds out that families with problems are experiencing lack of self-confidence. Those with low self-confidence are concerned and uncertain about themselves. She said that Lack of self-esteem is often present in both parents, and parents with low self-esteem will find each other in the process of marriage (Satir, 2016: 11-12). The change will take place after the problem is recognized. Individuals who lack self-confidence try to find their wrong direction by criticizing themselves. Generally it occurs being inward and living far away from social surrounding. This condition can also have other causes and is usually caused by the lifestyle. Also, the way of growing is one of the main factors determining the confidence of the people. It has been observed that the people in this situation are not satisfied with them and are constantly in a moody state. These people are having difficulty communicating with other people in their environment and expressing them. To get rid of lack of self-confidence, it is necessary for the people to be able to solve it in their own inner world instead of psychological support. First of all, it has to be recognized and accepted. It is very important to enter into a social life after this stage and establish ties with other people. The development of positive thoughts instead of negative thoughts helps to get rid of it. The person's self-care (appearance), beautiful and harmonious dressing, to have positive emotions and thoughts have an effect on winning self-confidence.

The establishment of self-confidence in each individual in family therapy is one of the main points of therapy. The self-confidence of a person with low self-esteem is based largely on the thoughts of others about his or her. The dependence on others for self-confidence damages his/her autonomy and individuality. Especially when he/she wants to influence someone, he/she tries to hide the lack of self-confidence. Satir (2016: 11) who relates the low self-confidence to the negative experiences of other sex in the age of growth, says, "This person never left his / her parents, and never saw he/she equal to them." A person with low self-esteem has high hopes of what to expect from others, and at the same time has great fears; is always ready to suffer disappointment and does not trust people. According to her, both parents are secretly hiding each other's anticipations and their thoughts about themselves. "They do not voice it when they

dislike each other because they act on the assumption that they have to make each other happy. They both live as if they could not get apart from each other, had to breathe the same air and act in the same way. At the same time, they also know that each other must continue to be the person they think" (Satir, 2016: 14-15). According to Satir, those who carry this tragedy of false happiness on their shoulders are innocent children. Whether vocal or silent, children are the clearest witnesses of the fact that the happy vision between their parents is not real. The way to get rid of this situation is the lack of self-confidence is primarily updated, and then the family members (parents) are focused on change in order to eliminate it. She applies two ways to accomplish the updating; the first is the family history, that is, the chronological structure, the historical past of the family; and the latter is family communication patterns. She used four different types of personality: "accusing", "calming", "distracting", and "calculating" (calculator). She approached Therapy from an "integrative" perspective. She used "family pose", "family sculpture" or "family picture" in education.

4. Conclusions and Recommendations

She has focused on removing the problems of family members by updating the education and therapy models, thoughts and movements to change rigid and prejudicial patterns. Prejudices, low self-esteem and false traditional patterns are at the center of the problems. She tries to overcome this situation by using the data and principles of dance, theater, religion, medicine, communication, education, speech (voice science) and behavioral sciences. Her model is not solid, but elastic; it can be adjusted and rearranged according to the patient's needs, the style and size of the problem, present situation and personal requests. It is necessary to change the communication patterns that are corrupted and to stop the false and distant postures within the family. She emphasizes the importance of speaking, gazing and touching in love within the family and between people. An important part of family problems arises from lack of self-confidence. She points out to recognize the lack of self-confidence, to update the situation for it, and then to focus on the change. Family members will make the change.

Suggestions can be made as follows: This model developed by Satir is also applicable in Turkey. However, the application of the model as it is unchanged can be problematic if it is considered that the people who have just migrated from the village community to the cities, but have not been able to create common values of the city and traditional family values are still important. For this reason, it is inevitable that the model should be reviewed by considering the cultural characteristics of countries such as Turkey.

The model and method of therapy developed by Satir can be used in education and in solving problems by making suitable for the cultural and family structure of Turkey; Domestic violence, which has been very common in recent years; inappropriate relationships, threats and rape incidents in the family, in problem sources related with family and other human.

Turkey should gradually reduce the theoretical education and start structural reforms that develop the concept of applied education. The same understanding must be maintained in the solution of educational problems and family problems as well as in other human problems. It always has to be a country and society that not only always just imitating, applying others' models and methods for a long time, but developing new models and making original applications and is recognized in the world-wide.

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Notes

Note 1. It is the extended version of the paper presented in Odessa-Ukraine at XIV. European Conference on Social and Behavioral Sciences on 22-26 August 2017.

Note 2. Virginia Satir (1916-1988) was born in Wisconsin, and learned to study at the age of three. Because of her illness, she was separated from the school for seven and a half years. Her illness has increased her sensitivity to other people. This sensitivity has been influential in her departing from teaching and starting to work with family members as social workers. She began her career in Chicago as a therapist, and in the first place was interested in alcoholic addicts and people living on the streets. She started to develop her own approach while working with family members. In the early 1960s, along with Don Jackson and Jules Riskin, she helped to found the Institute of Mental Studies at Palo Alto. She emphasized the importance of mutual trust among people and stated that a good balance must be established between personal development and respect for other people's wishes (See https://en.wikipedia.org/wiki/Virginia_Satir, date of access: 16.01.2017).

Note 3. Bob Hope (1903 - 2003) is an American comedian, professional boxer and five special Oscars born in England. Source: <http://www.sozkimin.com/a/976-bob-hope-kimdir-sozleri-and-hayati.html>. Date of access: 17.05.2017.

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