

**Working the System:
The Value of Bowen Family Systems Theory for Practicing Pastors**

"Pastoral leadership is about changing self and not about changing others."¹

I tried out this quote on my co-pastor wife. Not surprisingly, she had serious doubts about it. "What do you mean pastoral leadership isn't about changing others? Of course it is!"

I'll grant her this: such a statement is certainly counterintuitive. And perhaps it does need to be nuanced a little (or at least explained). But from the perspective of Bowen Family Systems Theory (or simply, Family Systems Theory, or FST), I now believe it to be profoundly true.

It is not the purpose of my paper to explain FST; many others have already done so quite competently (see the bibliography for a selection of representative works). Furthermore, I consider myself a novice rather than an expert. To be sure, I have read a lot of books about it, taken two seminary classes, met with a mentor, and even attended a seminar. But that doesn't necessarily mean I "understand" it. To truly understand FST, you have to practice it--something I am only just beginning to do.

The purpose of this paper is twofold. I will argue, first of all, that FST is not only relevant to the pastoral ministry--it is vital. And secondly, I will suggest what I believe is required for practicing pastors to "understand" FST, to incorporate it into their ministry.

¹ Lawrence E Matthews, "Bowen Family Systems Theory: A Resource for Pastoral Theologians, *Review and Expositor* 102 (Summer 2005), 434.

In conclusion, I will propose how the Church Leadership Center at AMBS might offer resources to that end.

I first became aware of FST through random exposure to some of its key terms and concepts, like "self-differentiation" and "non-anxious presence." During my early years of ministry² I remember hearing pastoral colleagues use such terms with great reverence, as if these concepts were the "holy grail" of enlightened and effective pastoral leadership. Being the driven perfectionist that I am, I naturally wanted to learn more.

I had my first opportunity during a year-long sabbatical at AMBS to continue work toward a Master of Divinity degree. One of the required texts in the class "Pastoral Ministry and Leadership" (taught by Erick Sawatzky) was *Generation to Generation*, by Ed Friedman.³ This book, as I soon found out, is the "bible" of pastoral ministry (along with, of course, THE Bible, the one intended in the name Associated Mennonite BIBLICAL Seminary). And it was the introduction to FST I had been looking for. From Friedman I began learning about such concepts as self-differentiation and fusion, triangles and cut-offs, and most importantly, how FST relates in particular to the ministry.⁴ Later that year I audited a two-week course entitled "Family Systems and Pastoral Counseling." Students enrolled for credit were required to complete a multi-generational genogram (see below); as an auditor I simply listened and took notes.

² Or it may have been before, during six years at Camp Friedenswald as Program Director. Pastoral ministry was for me an unexpected, second vocation. But then, nothing is really unexpected in FST. I've since learned that I was "ordained" for ministry before I was born, by several of my forebears.

³ Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue*, New York: The Guilford Press, 1985.

⁴ Friedman, a disciple of Murray Bowen, was the first to apply Bowen's theory specifically to the pastoral setting.

Upon returning to our ministry (now as co-Lead Pastors rather than Associate Pastors) I soon began wishing I had taken the course for credit--or had chosen another line of work. Not that there was anything wrong with our congregation. We have a wonderful congregation (we are still there, six and a half years later). It's just that pastoral ministry is stressful. It's hard work being "responsible" for an entire congregation!⁵ Fortunately, help was on the way, in the form of another class in FST, this one offered through AMBS Great Plains and titled "Family Systems Theory in the Church." The professor, Rene Minshew, was an experienced, currently practicing pastor and former student of Friedman himself. With the benefit of meeting weekly for an entire semester, we listened to lectures, read books and articles, prepared and presented genograms, shared case studies, laughed at ourselves (and at each other), and sometimes cried. We also discussed movies we had been assigned to watch. (It's amazing how helpful it can be to apply FST to movie plots and characters.)

The lectures and readings were great; it's always helpful to acquire head knowledge about a subject. But the two components of that class that were most key to my learning were the genogram, and the case studies.

A genogram, briefly described, is a multi-generational diagram, similar in structure to a family tree, but indicating not just lineage but additional pertinent information such as important dates and transitions, education and vocation, level of functioning (including incidences of alcoholism or mental illness), and perhaps most importantly, relational dynamics. A genogram is hard work, and takes a lot of time, but in many ways it is like a treasure hunt. It requires one to "go back" to one's family of

⁵ Scare quotes in this essay will almost always indicate irony. The reader may choose to ignore them, be annoyed by them, or ponder the irony with delight.

origin, to "innocently" gather data and ask questions, to follow up on leads.⁶ Rene Minshew liked to compare the task to that of a detective like television's "Columbo," quietly and unobtrusively paying attention to detail, "naively" exploring hypotheses, relentlessly pursuing hunches. Indeed, the single most important principle with which to work on one's genogram, I learned, is curiosity. I had thought I already knew a lot about my family, but I learned so much more. I learned, for example, that there is a depressive and perfectionist tendency in both sides of my family, going back for generations. I learned that there have been quite a few ministers. I learned that it was pre-eminently my father who had "ordained" me for the ministry, just as his grandfather had "ordained" him. And I learned that I, like many (if not most) human beings, have unresolved emotional attachment with my mom.

It was through the case studies that we began applying the theory to our current contexts (which for me was the pastoral ministry). Rene referred to it as "working the system." Each week one of us was to present in class a current relational dilemma we were facing, in our job, our family, or in some other context. Then we would discuss them, perhaps drawing diagrams on the marker board identifying the triangles we had found ourselves in. Always, the emphasis was primarily on our own functioning in those situations and relationships. And always, this discussion eventually took us back to our genogram. It was then that I began making connections between my work as a pastor and my family of origin. It was then that I began to see how the only thing I really have any control over is my own functioning. It was then that I began to "understand" FST.

⁶ See Monica McGoldrick's book on doing a family genogram, *You Can Go Home Again: Reconnecting with Your Family*, New York: W. W. Norton and Company, 1995.

As helpful as it was, that class was an introduction, no more. It barely got my feet wet. But it made me aware of the value and even urgency of FST not just to my vocation as pastor, but to my functioning as son, husband, parent--in short, to my functioning as a human being.

I have since begun meeting regularly with a mentor. Keith Harder (no "relation" that we know of) had been a pastor for many years, and is presently Co-Director of Ministerial Leadership for Mennonite Church USA. More "importantly," he is an earnest and passionate practitioner of FST in a church leadership setting, and he was willing to meet with me as counselor/coach/spiritual director. Keith thrives on "working the system." Twice a year he attends a two-day "Leadership in Ministry Seminar" in Colorado, together with 18-20 other participants, almost all pastors. Although there is always some didactic input, they spend most of their time in small groups. Significantly, the main purpose of these small groups is to discuss case studies which the participants prepare, and which always take them back to their genograms.

Keith has been attending these intensive seminars for five years. Remarkably, he still doesn't consider himself an expert. Yet he is absolutely convinced of the theory's value in his life and work, and is eager to join others in its pursuit and practice.⁷

What makes FST so relevant, and indeed vital, to the pastoral ministry? As Friedmans explains in the Introduction to *Generation to Generation*,

⁷ Keith recently taught another class in Family Systems for AMBS-Great Plains. He is also exploring the possibility of starting a "Leadership in Ministry Seminar," similar to the one he now attends, in the Newton, KS area. Interestingly, as Keith told me in an interview for this essay (on 05-11-06), his introduction to FST, like mine, was gradual. He had taken no class in it at AMBS (even though David Augsburg was offering classes in FST during the time Keith was there) and thus began his pastoral career without any knowledge of the theory. He eventually heard about it through a pastoral colleague, by attending several seminars at which Friedman himself was the presenter, and eventually joining the Leadership in Ministry Seminar in Colorado.

It is the thesis of this book that all clergymen and clergywomen, irrespective of faith, are simultaneously involved in three distinct families whose emotional forces interlock: the families within the congregation, our congregations, and our own. Because the emotional process in all of these systems is identical, unresolved issues in any one of them can produce symptoms in the others, and increased understanding of any one creates more effective functioning in all three.⁸

In other words, more than any other profession (even other so-called "helping professions"), pastors are in the unique position of intersection between their own families, the individual families in their congregation, and the congregational "family system" as a whole.

Such a position brings with it both pitfalls and potential. The primary pitfall appears when we realize that how we function within our family, and the emotional tendencies related to that function, will powerfully determine how we function as a pastor. Unresolved issues and emotional attachment in our families of origin (and particularly in the "primary triangle" of mother, father, and self) will bear themselves out in many ways in our functioning as pastors, regardless of how "adult" we consider ourselves to be.

The pitfall is magnified when we consider the nature of pastoral ministry itself. Ministers are in a position of needing to respond to a great variety of "needs" in their congregation, personal as well as administrative.⁹ The natural temptation all pastors face is to try to fix everyone's problems, and to perform their many tasks with excellence. The temptation, in other words, is to overfunction and to be controlling. And finally, there is the historical tendency, noted by Keith Harder, of those attracted to pastoral ministry to have a "helper" mentality and a need to be needed. Alternatively, persons attracted to the

⁸ Friedman, *Generation*, 1.

⁹ Author Ronald Richardson recalls someone once saying that "pastoring is like being a stray dog at a whistler's convention," and comments that "ministers could go crazy responding to every whistle" ("Bowen Family Systems Theory and Congregational Life." *Review and Expositor* 102, Summer 2005, 401).

ministry may be the "alpha" type of personality, with the need for attention and control.¹⁰ Either way, the pitfall is thus one in which both the pastor's natural tendencies as shaped by their family of origin, combined with the nature of the job itself, can easily lead to unhealthy overfunctioning, burnout, and a volatile mixture of congregational reinforcement, resistance, and eventually resentment.

The potential which accompanies the pastor's unique position in the intersection between multiple family systems is equally great, however. This potential appears when we consider one of the primary characteristics of a system, namely that all members of a system are by definition connected to every other member, and that a change in one member will therefore produce change in every other member, and thus in the system as a whole. When we further consider the fact that a pastor is simultaneously connected to multiple, interlocking systems, we can see that, by attending to his (or her) functioning in just one of those systems, he can have an indirect influence on all of them.

In addition to the potential for effecting positive change in other parts of the system, there are the obvious benefits, both to self and others, that come from pastoring in a healthier and more mature way. First of all, the pastor will be less prone to burnout, not to mention a host of other symptoms both emotional and physical. Secondly, as James Lamkin notes, "it is a great thing to give a congregation: a minister who is working on her or his maturity."¹¹ Indeed, to the extent that a pastor functions in a healthy way, so will that pastor's congregation.

¹⁰ As Richardson puts it, "too many pastors want to be the alpha in their churches . . . this is usually how they get themselves in trouble. They successfully win the position, the church becomes dependent on them and they have to overfunction while also dealing with rebellious challengers" (Richardson, "Bowen," 400.)

¹¹ James L. Lamkin, "Systems Theory and Congregational Leadership: Leaves from an Alchemist's Journal," *Review and Expositor* 102 (Summer 2005), 464.

What might it mean for a minister to work on his maturity? What is involved in attending to his functioning? This is precisely where FST becomes most helpful. For from knowledge comes awareness, and from awareness comes the possibility of new behavior. Just because emotional reactivity is hardwired doesn't mean that new responses can't be learned.¹²

While it isn't the purpose of this essay to introduce the theory in any comprehensive or complete way, a few illustrations using some of the theory's primary concepts might be helpful. Consider, for example, the triangle, which Richardson calls "the basic molecule of emotional systems."¹³ If we think of the three members of the triangle as A, B, and C, and we think of ourselves as A, one of the most central lessons of FST is that we can only influence those sides of the triangle (i.e. those relationships) with which we have direct contact (A-B or A-C). We cannot, however, influence B-C.¹⁴ In the context of pastoral ministry, this dynamic is certain to occur frequently, especially when we realize that any point of a triangle can be comprised of not only an individual person, but a group of people, or even an issue, object, or situation.¹⁵ If I as pastor am A, and member B approaches me with a complaint about member (or group, or issue) C, it will simply be counterproductive for me to try to influence the relationship between B and C; to do so will only increase the anxiety--in me, in the other members of the

¹² Keith Harder recalls hearing about research which demonstrated the possibility of establishing new synapses in the brain merely by intentionally repeating a new behavior.

¹³ Richardson, "Bowen," 382.

¹⁴ Harder considers this one of the simplest yet most profound insights of the theory.

¹⁵ Richardson notes that "once we learn to see [triangles] we realize they are everywhere; there is no escaping them" ("Bowen," 382).

triangle, and ultimately in the larger system as a whole. It will be most productive (and healthy) for me to focus individually on my relationships with B and with C.¹⁶

Moreover, it is simply counterproductive for me to try to change another member of the triangle. Another crucial concept of FST is what Harder calls "willfullness": the tendency to try to control or be overly invested in outcome. It is time for a personal example.

During the past several years I have "assisted" our church's high school youth in planning for and preparing "their" annual Youth Sunday service. I consider myself a creative person, with a lot of good ideas, not to mention an organized person, with the drive to accomplish tasks efficiently. On top of that, I am a perfectionist. Thus, each year I always seemed to end up having a lot of say in the youth service. Each year, the Saturday before Youth Sunday was a stressful time of directing the rehearsal and making sure everyone played their part well. Not coincidentally, the service was always well done (if I may say so myself), and well-received by the congregation. Afterward, I always heard many compliments for my excellent work with the youth.

One year, however, the youth (and one of the youth in particular) resisted my ideas, and indeed my very assistance. While I felt affronted and unappreciated, I accepted nonetheless that it would probably be good for the youth, as well as for me, to back off that year and to limit my involvement in the service. When Youth Sunday arrived, I felt that the service was not quite as "good" as I felt it could have been.

¹⁶ One striking example of such a dynamic is when A is the pastor, B is a church member, and C is God. While it may seem counterintuitive (if not blasphemous) to suggest that a pastor cannot, and should not try, to influence a parishioner's relationship with God, the concept of the triangle would suggest that this is indeed the case.

Nevertheless it was once again well received by the congregation, just as it had been the year before, but this time without my "excellent assistance."

After a sufficient amount of time had passed and I had gained some emotional distance from the situation, I was able to realize (with a certain amount of chagrin) that I had been extremely willful in my working with the youth, not to mention far too invested in the outcome. Apparently, somewhere deep in my emotional DNA was a need for approval and control, and the belief that this service was a reflection on me as a pastor-- which indeed it was, only not in the way I intended!

It is situations like this, painful as they are at the time, that serve as excellent "case studies" for the reflective practice of FST. One of the hard realities of the theory is that it is an ongoing process, a learning curve in which we learn more from our "failures" than our successes. And what we can potentially learn is a repertoire of new habits of behavior, new responses to old, ingrained anxiety. To implement those new responses, of course, requires awareness of the anxiety that used to produce the old. It requires an ability to "think systems."

Once we recognize the value of the theory, and even once we have begun learning about it through books, classes, or seminars, the most important step still remains. We have to begin working the system. Moreover we have to continue working the system lest we fall back into old patterns of behavior and reactivity. What are ways in which a practicing pastor might do this?

First, it is essential that we attend to our own family of origin, both to understanding it, and to making appropriate changes to the way we function within it. To

that end, a family diagram or genogram is an indispensable tool. A genogram is never complete; there are always additional family members to make contact with, new patterns to notice, new insights to be gained. A pastor may want to take out their genogram at least once a quarter, to make additions, or to set new goals for further work.¹⁷

Second, it is essential to pay attention in specific contexts and situations to the way we function, to our motives, our reactivity. What we may not notice at the time, we will often be able to notice in retrospect. To that end, keeping a journal can be a useful tool. Recording conversations verbatim may be helpful. Diagramming the relational dynamics, particularly the triangles, is certain to be insightful. Most important, however, is the simple, objective recording of events for the purpose of reflecting on them through the lens of FST. In the absence of a group of FST colleagues with which to share and reflect, it will be vital to record not just the events themselves but the underlying emotional process (since, according to FST, process is always more important than content), and to reflect on what other responses might have been an option for you in that situation. Remember to maintain a Columbo-like curiosity and attention to detail.

Third, as a concluding component of each journal entry, or in anticipation of upcoming family visits or pastoral situations, imagine possible scenarios or expected relational dynamics (for example, your mother's typical focus on your dad's or sibling's behavior, or the meeting of a church committee on which a particularly difficult member of the congregation serves), and plan out or list ways you might respond in a self-differentiating way. One of the goals of FST is to expand our repertoire of responses, but

¹⁷ See Monica McGoldrick's *You Can Go Home Again* for a helpful discussion of how to approach the sometimes foreboding task of making contact, initiating conversation, gathering information and (less foreboding, but equally time consuming) recording that information on a genogram.

it is hard if not impossible to be imaginative once we're in the midst of an anxious situation.

Fourth, if at all possible, find a group of interested colleagues with which to meet on a regular basis for the purpose of "working the system" together. It is not essential to have outside expertise provided everyone in the group has a foundational understanding of the theory and its concepts. To be sure, insight grows with experience, and having an outside facilitator with a higher degree of experience in the theory and its application would be an asset.

Clearly, sharing genograms and case studies would be the most productive way to spend your time together. Attending seminars together, or bringing in an occasional resource person, would also add to the ongoing value of the experience. Occasionally discussing a movie through the FST lens might add a helpful (and playful) dimension as well. However the group members decide to spend their time together, they should commit to meeting regularly.¹⁸

Fifth, as a possible alternative to #4, find someone willing to work with you as a Family Systems "coach," with whom you can check in regularly, report on changes or additions to your genogram, and most importantly, process recent case studies. I try to meet with Keith once a month, for 60-90 minutes each time. I find myself looking forward to these sessions, storing up case studies in anticipation or thinking to myself in the midst of a meeting or pastoral interaction, "I'm going to bring this up with Keith!" And I always leave these session with a deeper (if sometimes chastened) self-

¹⁸ John Hershberger, a family therapist with training in FST, encouraged the idea of a family systems peer group, and suggested it would be most helpful if it met as often as once a month, or even more for pastors new to the theory. Keith Harder's proposal would be for such a group to meet monthly or bi-monthly for half a day, or perhaps quarterly or semi-annually for a two-day retreat.

understanding, greater awareness of my options, and a renewed appreciation for God's grace.

In conclusion, how might the Church Leadership Center at AMBS be a resource to practicing pastors as they strive to "work the system" in their personal and professional lives? Following are four suggestions.

First, consider offering continuing education classes on Family Systems Theory as applied to pastoral ministry. A non-credit course might be offered on a weeknight throughout a semester, one weekend a month, or daily during a January or summer term. The course should be designed specifically for currently practicing pastors (and not, therefore, for seminary students), allowing for the inclusion of actual case studies involving the pastors themselves.

Second, sponsor occasional one-day workshops or seminars (perhaps as part of an annual series) featuring outside speakers in the field of FST. This would allow for a focus on specific dimensions or angles of the theory, and would increase the likelihood of ongoing learning for pastors already having a basic knowledge.

Third, develop a "Working the System" seminar similar in format to the Leadership in Ministry Seminar described above and presently being offering in various locations around the U.S. The seminar might meet for two or more days, two to three times a year. It would be comprised of a combination of plenary sessions and processing in small groups.

Fourth, promote awareness and further development of the theory through newsletters or publications. The Summer 2005 issue of *Review and Expositor* (see bibliography) is an excellent example of a scholarly journal that dedicated one entire

issue to FST. Perhaps the *Vision* journal published by the Institute of Mennonite Studies would consider following suit. Soliciting articles for a periodic newsletter might also promote interest in and practice of the theory.

As I near the end of a second sabbatical from my church (during which I have finally completed my Master of Divinity degree, applying all the creativity and perfectionism I could muster, ignoring my children, and raising the level of family anxiety in the process), I am beginning to anticipate my return to the pastoral ministry. I will return with renewed perspective on what my role as pastor is and isn't, with new determination to monitor my reactivity and willfulness, and with new hope that someday I might actually find the holy grail of a completely self-differentiated, non-anxious presence. In the meantime, I am grateful to the Church Leadership Center for offering me the Pastor Sabbatical Grant, thus helping to make the above reflections and learnings possible.

**Annotated Bibliography of Representative Works
(Or, "Books That Every Undifferentiated Pastor "Should" Have on Their Shelf")**

Boers, Arthur Paul. *Never Call Them Jerks: Healthy Responses to Difficult Behavior*. The Alban Institute, 1999.

The author, a professor at AMBS but writing from prior experience as a pastor, applies FST to some of the challenging people and situations most pastors face regularly in their churches.

Brueggemann, Walter. "The Preacher, The Text, and The People." *Review and Expositor* 102 (Summer 2005).

Old Testament scholar and biblical theologian Brueggeman develops his notion of preaching as a triangle between the preacher, his text, and the congregation. He advises the preacher to remain on the side of the people, thus keeping himself on the "inside" and allowing the text and sermon to be heard less reactively by the congregation.

Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue*. New York: The Guilford Press, 1985.

The "bible" of FST as applied to pastoral ministry. Describes the intersecting systems in which clergy are placed, and introduces the theory with plenty of illustrations and case studies.

_____. *Friedman's Fables*. New York: The Guildford Press, 1990.

The FST guru has written his own fables demonstrating provocatively the dynamics of the theory. An excellent resource for discussion in a classroom or in peer group settings.

_____. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. The Edwin Friedman Estate/Trust, 1999.

Published posthumously by his widow, this book represents the culmination of Friedman's passion for FST, here applied to leadership in a wide variety of contexts. A must-read for undifferentiated presidents as well as pastors.

Gilbert, Roberta M. *The Eight Concepts of Bowen Theory: A New Way of Thinking About the Individual and the Group*. Falls Church, VA: Leading Systems Press, 2004.

A brief introduction to Bowen's eight concepts. Useful for review, less so for an introduction to the theory.

_____. "Societal Regression and the Clergy. *Review and Expositor* 102 (Summer 2005).

Focuses on Bowen's eighth concept ("Emotional Process in Society" or "Societal Regression"), how it impacts on a congregation, and ways a pastor might respond.

Lamkin, James L. "Systems Theory and Congregational Leadership: Leaves from an Alchemist's Journal." *Review and Expositor* 102 (Summer 2005).

A well-written discussion of the multiple ways FST is relevant to the pastoral ministry. Very helpful.

Matthews, Lawrence E. "Bowen Family Systems Theory: A Resource for Pastoral Theologians. *Review and Expositor* 102 (Summer 2005).

The former pastor, founder and present facilitator of the Leadership in Ministry Seminars fills an important gap in FST applied to pastoral settings by addressing its theological implications.

McGoldrick, Monica. *You Can Go Home Again: Reconnecting with Your Family*. New York: W. W. Norton and Company, 1995.

Essentially a "how to" book for those wanting to reconnect with their families of origin and to begin creating a genogram. Includes numerous, fascinating genogram examples of famous persons.

McGoldrick, Monica, Randy Gerson, and Sylvia Shellenberger. *Genograms: Assessment and Intervention*. 2nd Edition. New York: W. W. Norton and Company, 1999.

Similar to the above, but written for the health care professional.

Richardson, Ronald W. *Family Ties that Bind: A Self-Help Guide to Change Through Family of Origin Therapy*. Bellingham, WA: Self-Counsel Press, 1984, 1995.

An introduction to various aspects of family system dynamics, including birth order, triangles, and differentiation. The author also describes how best to gather data and create a genogram.

_____. *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life*. Minneapolis: Fortress, 1996.

Focuses on FST as applied to the congregational setting. Not specifically addressed to pastors, the book includes questions for group discussion at the end of each chapter, and suggestions for becoming better leaders.

_____. *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family*. Minneapolis: Fortress, 2005.

This time the author applies FST specifically to the pastor, with sections on "The Pastor's Own Family" (and the importance of the pastor working on issues related to their own family of origin) and "The Pastor as Coach" (describing how the pastor might use FST with parishioners in contexts of teaching, counseling, or coaching).

_____. "Bowen Family Systems Theory and Congregational Life." *Review and Expositor* 102 (Summer 2005).

A concise, complete, well-written summary of the theory and its application to the congregational setting. Includes helpful examples and diagrams.

Steinke, Peter. *How Your Church Family Works: Understanding Congregations as Emotional Systems*. The Alban Institute, 1993.

A popularized introduction to FST as applied to the congregational setting. Focuses more on "system" and less on "family."¹⁹

_____. *Healthy Congregations: A Systems Approach*. The Alban Institute, 1996.

Similar to the above, with emphasis on the aspect of systemic "health."

¹⁹ According to Keith Harder, some practitioners of FST question whether Steinke has omitted the most crucial aspect of FST by neglecting the specifically emotion-driven aspects of it while paying little attention to family of origin issues.