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**David Grove Metaphor Therapy and traumatic memory  
resolution with incarcerated sex offenders**

**Wing, Suzanne Brown, Ph.D.**

**The Union Institute, 1994**

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**DAVID GROVE METAPHOR THERAPY AND TRAUMATIC  
MEMORY RESOLUTION WITH INCARCERATED SEX OFFENDERS**

**A DISSERTATION**

**SUBMITTED BY:**

**SUZANNE B. WING**

**In partial fulfillment of  
the requirements for the Degree of:**

**Doctor of Philosophy  
in  
Clinical Psychology**

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**March, 1994**

## Abstract

This dissertation presents qualitative research in the form of nine case studies utilizing David Grove Metaphor Therapy as a therapeutic intervention with incarcerated sex offenders at Southeastern Correctional Institution in Lancaster, Ohio, who were victims of sexual abuse themselves prior to becoming perpetrators. The research also considers what the participants indicated their reactions were to the intervention. The purpose of the study is to illuminate the factors influencing offender perception of the imagery experience in their treatment process.

The dissertation also discusses the intervention, developed by David J. Grove, which utilizes a linguistically-based technique that has become known as Metaphor Therapy. The modality, which evolved from a variety of disciplines including linguistics, information processing, the medical model, the laws of physics, strategic family therapy and Erickson's work with hypnotherapy and metaphors, is designed to alleviate traumatic experiences, memories, recurring nightmares, or other traumas suffered by children and adults.

Because childhood traumatic experiences often recapitulate and are re-experienced as adults, Metaphor Therapy was chosen as a modality for addressing these kinds of experiences. The childhood traumas experienced by the inmate/clients who participated in this study were traced from their exhibiting psychosomatic symptoms and their physiological locations were translated into metaphors. According to inmate/client reports, resolution occurred when the symptomology was no longer reported

as present and when the "metaphors gave up their pathology."

The dissertation also explains the process and methodology of the intervention, including the use of "clean language", a method of honoring and utilizing the exact linguistic format presented by the inmate/client, and non-trance age regression which allows the client to deal with and "heal" the woundedness experienced during an earlier period of life.

In addition, the dissertation contains a literature review focusing upon the behavior of the sex offender, current treatment intervention for this population, and the use of metaphors in psychotherapy, as well as conclusions stemming from the study and recommendations for future research.

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DAVID GROVE METAPHOR THERAPY AND TRAUMATIC MEMORY

RESOLUTION WITH INCARCERATED SEX OFFENDERS

Chapter I

Introduction

The focus of this research is on the study of the incarcerated male sex offender who has been sexually abused prior to offending and his reaction to David Grove Metaphor Therapy. For the purpose of this project a sex offender will be defined as an individual convicted of a crime who has performed any unwanted sexual act with another person who thus becomes a victim. The unwanted sexual act may include fondling, for example as in Gross Sexual Imposition (GSI). Often this act or conduct is met with a charge of Gross Sexual Imposition (GSI). A more violent act may become a charge of Sexual Battery or Rape. Most sexual contacts with children are considered to be Rape; however, often judges allow plea bargains which may bring the charge to the lesser one of Sexual Battery. It is also to be noted that a Rape charge may stem from an adult male having sex with an adult intoxicated female. Other sexual acts could result in charges of indecent exposure, child endangering, contributing to the delinquency of a minor, corruption of a minor and

acts which involve use of the telephone for sexual purposes (obscene phone calls) and the proverbial "Peeping Tom." There is also the sexual addict whose behavior is defined, according to the Ohio Revised Code (1985), as "a compulsive, uncontrollable desire to be sexual." Finally, there is felonious sexual penetration which is using an object for sexual purposes.

The author does not deny that there are female sex offenders. In fact, she has worked with some female sex offenders in a private practice. However, for this research the author is referring exclusively to the incarcerated adult male sex offender.

#### Background of Researcher

This writer began the study of sex offenders and began working with them during an internship at the Southeastern Correctional Institution (SCI) in Lancaster, Ohio in 1984 - 1985. This work continued with employment at the Chillicothe Correctional Institution in Chillicothe, Ohio, from 1985 - 1988 and included doing both individual and group work with sex offenders. Assertiveness Training, Stress Management and an aftercare program were facilitated by this

writer under supervision of Earl Stump, Clinical Psychologist. The aftercare group was for inmates who had completed an intensive inpatient sex offender program. In 1988, this writer transferred to SCI and continued to work with sex offenders, both individually and in a therapy group, under supervision of Stephanie L. Miller, Ph.D., Psychology Supervisor. The employment at SCI continues as of this writing with sex offenders and includes facilitating program modules of Victim Empathy and Social Skills. A significant amount of time is devoted to doing David Grove Metaphor Therapy with this population.

#### Population

The population chosen for this doctoral research consists of perpetrators of sexual offenses who were themselves victims of sexual offenses prior to offending. The inmate volunteers, who are the subjects of this research, are housed at the Southeastern Correctional Institution (SCI), a medium/minimum security institution, in Lancaster, Ohio. Additionally, in order to be considered for the research it was required that the inmate be participating in one of the three sex offender therapy

groups offered at SCI.

This writer spoke to each of the three sex offender therapy groups and explained the research and the purpose of it. Inmates were told that participation was completely voluntary, that the proposed treatment may help alleviate physiological and emotional symptoms which may have come from their having been victimized and was being described as a traumatic event. They were also told that the therapy may not provide any relief from their symptoms. They were advised that a letter of appreciation would be placed in their institutional files upon completion of the treatment. Fifteen (15) inmates indicated an interest in finding out more about the research by listening to a David Grove client information audio tape, (Healing the Wounded Child Within, 1989) followed by a session with this writer to answer any questions and to determine whether they wanted to pursue the treatment.

#### The Research Site

Before this research could proceed it was necessary to submit the proposal to the research committee of the Ohio Department of Rehabilitation and

Corrections. After the proposal was submitted there were several minor revisions to be made. Because the committee meets only once a month, the approval procedure took nearly five months to complete.

Problems are inherent in any research. The problems encountered in working with incarcerated individuals are unique due to the prison environment.

In order to see an inmate for an appointment it is necessary to send a pass to the inmate at his dormitory the day before the scheduled appointment. The pass system is not without flaw and SCI is no exception. In the past, the correctional officer in the dormitory has been given the task to hand out passes to the inmates. Often the officer is busy and handing out the passes becomes a low priority. Passes may be left on the officer's desk for the inmate to pick up or they may be placed in the officer's desk drawer. Should these kinds of things occur, the inmate does not get his pass and therefore cannot be seen in a therapy session. Sometimes it is not easy to find the inmate in order to deliver a pass. The inmate may be on a visit, at work, the infirmary, or honoring another pass.

An additional problem which is uniquely

encountered in a prison setting is that of a "fog alert," customarily called a "signal eleven." What this means is that when there is fog that is significant enough that it is difficult to see, inmates are in a "lockdown" in their dormitories. When this happens, passes are not honored. All movement, except for meals or an emergency, such as illness, is ceased. Inmates are escorted to meals during fog alerts. Several of these alerts occurred during this research project. One fog alert lasted an entire day, the first such incident during the eight years of this researcher's work in the prison system.

A particularly unusual situation also occurred during this research project. The maximum security prison in Lucasville, Ohio, was involved in a riot, hostages were taken and what became known as the "Lucasville Siege" lasted for eleven days. As a result of the riot at the Southern Ohio Correctional Institution in Lucasville, all prisons in the State of Ohio were under a lockdown. The lockdowns varied in length according to the individual warden's determination. SCI was in a lockdown mode for the first two days until tensions eased. The

first week of the siege found SCI locked down off and on during the week. Inmate movement was more controlled than usual and very few passes were honored as a result.

Due to the pass situation, fog alerts, and the lockdown the researcher experienced numerous delays.

#### Statement of the Problem

This particular research was undertaken primarily because this writer saw the need to address an issue which had been given little attention. There are many problems inherent in dealing with early childhood trauma. Some of these can be addressed in group therapy; however, in many cases these issues are best handled in individual therapy. Many of the sex offenders incarcerated at SCI have been sexually abused prior to becoming perpetrators. One of the issues that is often addressed in group therapy is that, while prior abuse can bring some understanding as to why a person may go on to offend against another, it is certainly no excuse. There are many individuals who have been sexually abused who have not become perpetrators; however, it seemed necessary to offer some intensive individual therapy to those incarcerated

individuals who had been abused and to add this as a component to the SCI comprehensive sex offender treatment program. It also seemed just as logical to offer this kind of treatment to incarcerated individuals as it is to those in civilian life who have been victimized.

Researchers have noted for years that a person who has been abused is more at risk to abuse another person than one who has not been abused. The literature is full of this kind of documentation (Mathews, R., Mathews, J.K., Speltz, K. 1989; Mayer, A. 1985).

This writer's interest in the sex offender population developed while doing a Master's level practicum at SCI. Having conducted some prior research in this area it became important to build upon this background of knowledge and to focus particularly on the specific treatment modality known as David Grove Metaphor Therapy. (Grove, D.J. and Panzer, B.I. (1991).

The purpose of the study is to illuminate the factors influencing offender perception of the imagery experience in their treatment process.

#### Research Question



For the purpose of this study, the research question was, "What do inmate offenders who have been sexually abused report as their reactions to the researcher's treatment process using David Grove Metaphor Therapy?"

#### Use of Specific Language

Throughout this dissertation, terms, phrases and ideas specific to the construct of David Grove Metaphor Therapy will be utilized to describe the process, methodology, and observation of the intervention, so that the reader will have the opportunity to view how they are employed in context.

#### Rationale

The rationale for using David Grove Metaphor Therapy (discussed at length later in this chapter) lies in its efficiency and effectiveness. It is economical in both its cost and its use of time. It is a treatment modality preferred by this writer and is preferred by many of the writer's clients who are self- and other-referred. The therapeutic approach is totally individualized and often produces "pristine results." In other words, this approach protects the purity of the client's own truth by using the original

words of the client, rather than offering suggestions from the therapist. For example, one client with whom this writer worked in a private practice using David Grove Metaphor Therapy was suffering from guilt over her son's suicide. Her metaphor for the experience was that the memory was like a sharp piece of glass cutting at her heart. This metaphor eventually transformed internally into a crystal candle holder into which she placed a candle. The candle holder, which she actually possessed, was placed in her son's room. A candle was put into the candle holder which could then be lighted whenever she chose. For this client, there was some closure and one which provided her with a strong spiritual sense as well. This intervention took only about twenty (20) minutes. Rather than the typical hourly sessions on a weekly basis, it is common for this treatment to be done in only three or four sessions which may last more than an hour each.

#### Treating the Sex Offender

In terms of treatment, one of the more difficult issues that Prendergast (1985) cites is that of the offender admitting his crime. Once it is admitted, and the offender believes that he can change, change can

and does take place. The criminal must be taught that personality change can take place. Another difficult problem cited by Prendergast is that sex offenders do not empathize with their victims; they consider them as objects. The offender must learn to feel what the victim felt.

The experience of this researcher indicates that the offender cannot empathize with his victim until his own victimology has been resolved. Most victimizers, with whom this researcher has worked over the years, were first victims themselves before they became victimizers. Nicholas Groth, Ph.D. was former Director of the sex offender program for Somers State Prison in Connecticut. On the Phil Donahue show (1984 transcript, p. 5) he was asked whether most abusers had also been abused. His response was, "That's what we're finding. Most identified offenders were sexually victimized when they were kids themselves."

The current prevailing mode of treatment in prisons for sex offenders, who have also been victims prior to their becoming victimizers, is usually a Victim Empathy group.

The committee who certifies sex offender

programming in the Ohio prison system certifies programs on different levels according to availability of staff trained to do the programs. The institutions which offer a complete program have victim awareness or victim empathy as one component of the total program. Of interest is that many offenders in a victim empathy group claim to be unable to relate to victims of a sexual crime which is different from the crimes that they have committed. For instance, a rapist will claim to be unable to relate to the victim of a child molester. Even though it is stressed that, "a victim is a victim is a victim," there is denial and resistance to claim empathy toward a victim who is unlike their own victim(s). It has been this writer's experience, when working with this population, that the victimizers are usually unable to relate, on a feeling level, to other victims, unless they have first worked on their own victimology. The offender seems unable to experience his own pain and instead uses the defense mechanisms of denial and resistance.

It is the belief of this researcher that there is a strong possibility that there is a higher recidivism rate for sex offenders who have not resolved their own

victimology issues. However, this sort of information would need to be gathered in a study separate from that contained within this dissertation.

It is difficult to access statistical data for recidivism for sex offenders in Ohio who have been in treatment since the prison system employees are not allowed to have contact with former inmates once they have been released. The information that is received is often sketchy and conveyed through hearsay and could not be used scientifically. Some information has been requested on a recent recidivism study which was done by the Ohio Department of Rehabilitation and Corrections, Bureau of Planning and Research. The information was not available at the time of this writing.

Although it was not possible to obtain statistical data for the Ohio prison inmates, a recent journal article did cite a study on recidivism of child molesters. Hanson, Steffy and Gauthier (1993) examined one-hundred ninety-seven (197) child molesters and their recidivism rates. Their results compare favorably with previous research which indicates that child molesters can be considered high risk for

recommission for many years. The first five to ten years appear to be the greatest risk factor, however, forty-two (42) percent of their sample eventually recommitted. They also found that incest perpetrators are at the least risk for recommitting. This population has been cited in much research (Prendergast, 1985; Mayer, 1988) as the least likely to reoffend. The study also suggested that short-term treatment was not effective in controlling the behavior of child molesters. This group of offenders appears to require intervention which addresses the ongoing potential for sexual acting-out behavior.

In recent years, the Ohio prison system has put in place some rather stringent regulations for sex offenders who are given a parole. There is now a two year parole for sex offenders with required treatment upon release. The parolee is to have aftercare treatment.

SCI does have a quality treatment program for sex offenders. The program is voluntary, although for inmates with indefinite sentences (those who have to see the Parole Board), it could be considered to be voluntary-mandatory. The Parole Board usually does not

parole a sex offender who has not had some treatment. The SCI program begins with a Sex Education and Addiction Program (SEA Program). This is a teaching module and runs for approximately twelve (12) weeks. In order to progress through the program it is required to complete the SEA Program first. Upon completion, the inmate may request an interview for the Safety in Intimate Relations Group (SIR Group). This is an ongoing therapy group and SCI has three such groups. Dr. Stephanie L. Miller, Psychology supervisor at SCI, facilitates all three of these groups along with one psychology assistant in each group. The SIR Group is ongoing and the inmate normally stays in it until he is paroled. In addition to the above, SCI has several other treatment modules available to sex offenders. Each module is usually offered once a year. In the past SCI has offered Social Skills, Victim Empathy and a Fantasy Group. Individual therapy is offered as well. SCI also has a Sexual Addicts Anonymous (SA) Group for those inmates who are sexually addicted. This self-help group is inmate-run with a staff person present. The inmates vote on those individuals wishing to participate in the program. Confidentiality is

maintained in these programs and inmates take this very seriously. Seldom has there been a break in confidentiality.

David Grove Metaphor Therapy

David J. Grove has developed a linguistically-based psychotherapeutic technique which has become known as Metaphor Therapy (Grove, D.J. & Panzer, B.I., 1991). Grove's background in Ericksonian and strategic family therapy provided a precursor for the development of Metaphor Therapy. Particular emphasis in this therapeutic modality is the effort to transform post-traumatic stress disorders, rape, child abuse and incest into a feeling or thought word which can be identified physiologically in the body. According to Grove (1989)

A feeling, when it is objectified into a metaphor, will have the characteristics of a foreign object which will be transformed and expelled from the body. Feelings are resolved when this occurs (p. 17).

Should a client present a memory of significant magnitude, the client's memory state must be regressed to the time in which the experience occurred so that



healing may take place in the past memory at the time of the occurrence. Feelings would not be resolved until the memory had first been resolved. In order to determine whether the feelings have been resolved, the resulting metaphor must be different from the original metaphor. This form of psychotherapy is a non-traumatizing intervention which is particularly sensitive, compassionate and a gentle way of healing "woundedness" (trauma).

Philosophically, David Grove Metaphor Therapy has evolved from a variety of disciplines including linguistics, information processing, the medical model, the laws of physics, strategic family therapy, and other therapeutic techniques, particularly Milton Erickson's work with hypnosis and metaphors (Erickson, M.H., 1983). Since David Grove's metaphor work is grounded primarily from the same background as Milton Erickson, the Literature Review emphasizes the Ericksonian approach over other metaphor modalities.

The word "metaphor" comes from the Greek word "metaphora" which means "container." The word amphora is a derivative of the word metaphor and is a particular kind of metaphora as its base is pointed

and, as such, cannot be set down on the ground but must be transported in a tripod shaped sling. In David Grove Metaphor Therapy, a metaphor is a container of information usually in the form of a memory. Metaphors have specific locations and it is the therapist's job to facilitate their transportation to another specific location. As this is accomplished, there is a crossing over from the knot which was inside the client's body to outside the client in a different form. The metaphor has transformed into a positive resource and no longer needs to replicate itself inside the client's body. For example, a knot in the stomach could be carried across to the perpetrator to tie him up.

At the basis of the David Grove technique is "clean language", or precise language, which is therapeutically used by the therapist, in a clinical setting, to facilitate a "naturalistic trance". When using clean language, the client's language and meaning is kept intact and is not contaminated by the therapist's own words or interpretations. The rules for clean language include, not only how questions and responses are delivered but, also voice tonality and seating arrangement. The therapist sits alongside the

client so as to avoid eye contact. The client is not asked to relax nor is the client asked to close his/her eyes. The therapist speaks quietly, slowly, rhythmically and in a low tone. Information that the client delivers is repeated using the words, "And when..." The article "the" is not used when referring to the client's metaphor. For example, if the client is describing a knot in his/her stomach, the therapist refers to "knot" rather than "the knot." If a client regresses to an earlier age in his/her life, for example, age five, the client is referred to as "five" not as "you" or "when you were five" (Grove, 1987).

Clean questions are used in David Grove Metaphor Therapy. Rather than asking a more traditional question such as: "What can I do for you?" "How do you feel?" "Tell me what happened." Clean language questions would ask: "What would you like?" "What would you like to have happen?" "And when that happened, what was it like?" When asking clean questions, the therapist asks questions the client can answer. If the client cannot answer the question, another question is asked. When traditional questions are asked, the client performs an intellectual task and

comments on his/her experience. When this happens he/she is not in a state of self-absorption or trance. In David Grove Metaphor Therapy questions are not asked to gather information, rather they are asked so that the client can make sense of his/her internal perspective. Clean language provides a way for the client to feel understood and suggests a participatory experience between the therapist and client. Since metaphors have a very short "half life" they can be destroyed in the next question. In other words, metaphors seem to be "born" and given life in a client's internal experience. Metaphors also appear to become lost if not given value and meaning soon after they appear. Because information decays, or deconstructs, very rapidly, clean language is essential in David Grove Metaphor Therapy. Clean language provides a way to help a client restructure traumatic memories in a way that is similar to how a person resolves such an experience naturally (Grove, 1987).

The kind of trance that is facilitated by using clean language is a conversational trance or a focused state. It is not a deep trance but more like a self-absorbed, daydream state or state of reverie. Because

it is a naturalistic trance, the client goes into it without induction and comes out when he/she is finished. This trance-like state is a mini-trance or alpha trance where the client is internally oriented. This kind of trance differs from that used in relaxation exercises as the client is not asked to imagine that he/she is at a lake or a woods but rather delves or enters into his/her own experience at a particular time and place of the client's own choosing.

Although clean language facilitates a trance-like state, a trance is not necessary and no direct injunctions are used to attain a trance. Neurological changes can happen as a result of such a trance. A person can be pulled out of this kind of trance by calling attention to body language, such as tears. Tears would be referred to by saying, "And as all that happens. . . "

Clean language provides a way to discover the client's particular language that he/she uses in describing his/her reality. It assists the client to attain what he/she needs, as well as helps the client create an environment in order to reach a goal. Clean language helps form the location and direction the

client needs to reach his/her goal. Clean language allows the client to be participatory with the therapist because the client, not the therapist, is in control of the therapy session.

Often metaphors, images and symbols come when clean questions are asked. Clean language allows the client to communicate his/her story in metaphor, memory, symbols, such as a knot in the stomach, semantics and the client's use of words. When a client presents a metaphor it is what he/she perceives internally. A memory gives information and semantics describes the use of the client's own words.

Metaphor Therapy uses clean language to bring the focus inward. There are three levels in Metaphor Therapy. (Grove, 1989) The first is the conscious level where the client comments on a descriptive or narrative level and relates his/her experience. Metaphors and symbols are often present and provide clues to the inner process at this matrix level. At the epistemological or second level the therapist accesses some of the dialogue and extends it down to the epistemological level which enables the client to discover how he/she knows something. Usually the

client knows more than he/she think he/she knows. At the final or ontological level is a non-conscious level. At this level the "I am-ness" or how the client defines his/her reality emerges. Additional metaphors must be present to reach this level so that there can be trust of the internal experience. A "healing" metaphor needs to be in place here in order for the "harmful" metaphor to transform into something that has a "healing" quality for the client.

Redundancy is important and is built into the therapeutic communication. Questions need to be repeated at least twice, and maybe three times. It is important not to introduce new words. The client's words are repeated as he/she used them without adding words, omitting words or placing any interpretation on what the client has said.

Often, in Metaphor work, a "child within" or younger part of the client, will surface. According to David Grove (1989) this indicates that a fragment of a person's child persona remains "frozen" at a moment just prior to the traumatic experience which, in the "child's" mind, prevents the actual event from happening. This "wounded child" then creates symptoms

in the adult's body. Symptoms may include a lump in the throat or heaviness in the chest. The most common symptoms of a "wounded child within" include statements such as, "I'm just blank" or feeling a spinning in the head. Dilated pupils, a lump or constriction around the throat, hyperventilation, a heaviness on the chest, emptiness or blackness in the heart, churning, knots or heaviness in the stomach are also symptomatic of a "wounded child within".

#### Types of Metaphors

There are different types of metaphors according to Grove (1991). "Antibody metaphors" act as defense mechanisms in that they attack what is toxic to the client. For example, a knot in the stomach may go outside the client's internal perception and tie up the hands of the perpetrator. The metaphor of a fist inside the client's body may transform in the client's perception to that of a grandmother's hand reaching out to help the wounded ego of the client. Their role is to attack the negative elements in the client's environment. "Transportation metaphors" convey or transport parts of a child within from one place to another. Examples of this type of metaphor are called



fragmentation and dissociative metaphors. These metaphors are not defense mechanisms; they simply enable a "child within" to refrain from re-experiencing a traumatic experience. Dissociative or Fragmentation metaphors are metaphors of transportation. They can carry a "child within" to a "safe" place until time for an intervention. When a child has experienced a traumatic experience he/she normally makes use of one or two defense mechanisms. He/she will either fragment or dissociate. If fragmentation occurs, the child will symbolically "leave" his/her body and become part of an object such as a piece of furniture or the wallpaper. Should dissociation occur, the child symbolically leaves his/her body and floats upward. These mechanisms enable the child to avoid the present when the abuse is occurring. Finally there are "slippery metaphors" which are often present in agoraphobia, panic disorders, multiple personality disorders and evil possession. These metaphors move around and are difficult to name. The client may perceive an evil or demonic presence which is tormenting the client and threatening his/her environment.

When a person has experienced a traumatic experience, he/she reexperiences the event over and over. If the letter "T" is used to stand for trauma, an example would be when a person has an automobile accident and hits a child. The person will usually speak in terms of, "and I tried to stop and she was running." The "ing" ending of the work indicates that the child had not yet been hit. What happens here is that the person recalls the event as though the worst moment had not yet happened. Thus begins the repetitive cycle. It can be then said that T-1, or just moments or seconds before the accident, is where the person is "stuck" or traumatized. It then becomes important in therapy to move the person along in time to just seconds after T-1. The desire is to move the client to "T" (trauma). This is done by asking the right questions. Then the goal is to move the person to T+1, or a moment just after the worst moment (T). After the person is able to experience the event in T+1, it is postulated that he/she will no longer experience the recurring nightmare or flashback of the incident. It is common to have a circular set of symptoms during this experience. For example, a client

may say, "My heart palpitates. I can't breathe. My head spins." If it is a "child's" trauma, the intervention must make sense solely to the "child". A trauma experienced in childhood requires a child's solution, not an adult's. This is a major difference between David Grove Metaphor Therapy and traditional therapies. It is hoped that through David Grove Metaphor Therapy this kind of situation can be resolved or restructured.

#### Dissertation Summary and Organization

The body of this dissertation reviews the literature pertaining to sex offenders and treatment of this population. Included are behaviors which are typical of sex offenders and various treatment options. Particular attention is given to the use of metaphors, specifically David Grove Metaphor Therapy, in sex offender treatment.

The use of Metaphor Therapy in this dissertation is with inmate/clients who have experienced victimization prior to becoming offenders. The method used to accomplish this task is explained in Chapter III.

Chapter IV is a compilation of therapy sessions

with volunteer inmate/clients followed by a discussion of the process and its limitations in Chapter V.

Chapter VI offers conclusions of the research and suggestions for further study.

## Chapter II

### Literature Review

Library research, as well as ten years of professional experience of participation in sex offender training and workshops, observations, interviews with sex offenders, and group and individual therapy with sex offenders are being used as informational data in this chapter.

A literature search was conducted from the State Library of Ohio in Columbus, Ohio. The following key phrases were submitted for a computer search:

Metaphors in Psychotherapy and Psychotherapy and Imagery, Sex Offenders and Sex Offenses.

David Grove was the primary source of research with metaphors and psychotherapy. His wife, Cei Daviess, was also an informational source. This researcher has spent many hours over the past seven years in attendance at Grove Seminars. Phone contacts have also been made with David Grove and Cei Daviess. Additionally, this writer has been engaged in a Metaphor Therapy certification program under supervision of David Grove.

The literature review is divided into the following subtopics: The Behavior of the Sex Offender, Current Sex Offender Treatment Intervention and The Use of Metaphors in Psychotherapy.

The Behavior of the Sex Offender

Delin (1978) indicates that sex offenders are emotionally dependent. They are, in a sense, children searching for a mother. It appears that the offender has missed the nurturing that a mother would be expected to supply. Delin also notes that sex offenders possess a low self-image and are of low self-esteem. Prendergast (1985) similarly reports that sex offenders see themselves at the bottom of society. Carnes (1983) considers dysfunctional core beliefs to be central to the sex offender's thought processes. Essentially, these beliefs are at the root of the offender's felt lack of worthiness. The offender believes himself to be bad and unworthy, that no one would be able to love him and that he cannot depend upon others.

Carnes (1983) describes the sex offender to be laden with guilt. This description has been cited earlier as well. Selling (cited by Karpman, 1954, pp.

71 -72) states, "Most sex offenders are unwilling to admit their guilt. They do not want to talk . . ."

Carnes (1983) further contends that the sex offender distorts reality by using an elaborate denial system. The offender closes out the real world and feels a sense of hopelessness that others will not be able to meet his needs.

The sex offender believes that he lacks power around women, is often fearful of and hostile toward them (Carnes, 1983). Delin (1978) emphasizes a similar point concerning the lack of confidence which the sex offender has in his masculinity. It is suggested that a dichotomy exists due to the need to prove virility and, in so doing, to thus need to control and dominate women. The power factor appears to be particularly relevant in rape cases. Deming and Eppy (cited in Gibbons, 1984, p. 255) claim that . . . "males who lack social power are more inclined to rape than more socially powerful males."

According to Kepler (1984), one in four girls and one in seven boys have been sexually abused. This is no doubt a conservative figure since many cases are not reported. Sexual abuse crosses all socio-economic

boundaries.

As a result of this researcher's observation of incarcerated male sex offenders over the past eight years, she would concur with Baxter, Marshall, Barbaree, Davidson, and Malcolm (1984, p. 488) who state, "In comparison with normal noncriminal males, all groups tended to be underassertive, had low self-esteem, experienced high levels of anxiety in social and heterosexual interactions, and expressed negative and puritanical attitudes toward women and sex." All of these characteristics contribute to the inadequate personality makeup which is shared by most sex offenders.

By way of example, the researcher included an experience gained while preparing for two peer days (student seminars) convened at SCI. While discussing their participation with a group of sex offenders, who were to be on a panel for the peer day, the researcher found that the men were far more concerned about the social interaction they were to have with the persons attending than they were about discussing details of their offenses. They did not seem to have a sense of how to make "small talk."



Sex offenders can be divided into several categories. While there are similar characteristics among the categories, there are also some differences. Marshall and Christie (cited in Baxter et al, 1984) indicate that pedophiles are less likely to use force or threat than other offenders. Whereas rapists can be divided into sadistic, power or angry types, pedophiles accept their inadequacies, thus finding it easier to relate to children (Stump, 1985).

The pedophile does not have displaced anger as does the incestuous father or the rapist. The rapist displaces anger on a victim rather than on the person with whom he is angry. The pedophile has a need to please the child, while the incestuous parent focuses on self-pleasure (Prendergast, 1985).

According to Prenderast (1985), between 85-90% of all rapists are latent homosexuals and, if incarcerated, will frequently resort to having sexual relationships with other inmates. This assertion by Prendergast coincides with his observations that rapists do not "stuff" or repress feelings; they take them out on everyone. The rapist's anger then becomes eroticized. Quincey and Chaplin (1984) found that the

sexual arousal of the rapist is not inhibited by pain expressed by the victim; whereas, a non-sex offender is inhibited by pain.

The father who has sex with his daughter is the most common form of reported incest. For purposes of this study, it is this form of incest which is particularly significant. According to Justice, Blair and Rita (1979), the father may behave more as a child than as a parent and display jealousy which may manifest itself as overprotection. He frequently has a favorite daughter and may spend an inordinate amount of time alone with her.

In 1985, William Prendergast conducted a Sex Offender Workshop at the Corrections Academy in Orient, Ohio, which was attended by this researcher. Considerable research findings from his own work with sex offenders, as well as other significant data, was shared with participants. Prendergast indicated that apparent distinctions between types of pedophiles could be categorized into two primary domains; the fixated and the regressed pedophile.

The fixated pedophile can be described as the isolated loner who manifests a compulsive behavior

toward children. The child becomes a pseudo-peer and the sexual activity is generally pre-planned. The fixated type is in control of no one, including himself, is socially inept, has probably never had successful adult relationships and has a need to please the child. This individual is generally easy going and wants to be liked, especially by children. Groth, Hobson and Gary (1982) note that generally since adolescence, this offender has been primarily sexually drawn to children and that age mate sexual contact has been situational only and "initiated by the other individual involved, and never replaces his preference for and chronic sexual involvement with children" (p. 133).

The regressed pedophile substitutes a child for an adult in such a manner that the child becomes a pseudo-adult. This offender usually is attracted to adolescents; however, his sexual orientation is primarily to those near his age. He regresses to children sporadically. This individual presents a good image and may be a professional. The motivation is sex rather than anger, as in the case of the incestuous father, and he wants the sexual experience to be

mutually satisfying. Frequently there are alcohol problems with this offender due to his having more guilt than the fixated pedophile. The treatment prognosis is also much poorer for the fixated than for the regressed pedophile. Groth et al (1982) indicate that the inability to cope with stress during adulthood precipitates the regressed pedophile to engage in sexual encounters with children.

Many sex offenders are also sexually addicted. Carnes (1983) proposed that sexual addiction exists as surely as does alcohol addiction. This addiction is the motivating factor in the addict's behavior; it is in charge. In Carnes' view, the addict closes himself off through delusional thought processes. As the addict moves toward sexual compulsivity, he moves ever farther away from healthy relationships. Carnes describes four phases in the addiction cycle:

"1. Preoccupation . . . 2. Ritualization . . . 3. Compulsive sexual behavior . . . 4. Despair . . . "

(p. 10). As these phases are repeated, the addiction takes over the life of the addict. This process is a compelling cycle and attacks loved ones as well as the addict's values and priorities in life. The addiction

is the priority.

In their discussion of sex offender motivation, Groth et al (1982) state,

Since such sexual behavior cannot ultimately resolve the underlying issues nor meet the unfulfilled needs, it becomes repetitive or compulsive in nature - both self-perpetuating and self-defeating at the same time . . . Just as an alcoholic is not driven to drink out of thirst, a pedophile is not molesting children simply out of sexual desire. (pp. 137 - 138)

#### Current Sex Offender Treatment Intervention

The Vermont Treatment Program for Sexual Aggressors: A Program Description (Pithers, 1982) describes one of the well known treatment programs for sex offenders. Initially, funding for this program was made available by the Vermont Legislature for treatment of sixteen (16) incarcerated sex offenders. The program has expanded and provides both institutional, residential and outpatient treatment. This treatment program was also the first therapy program to use relapse prevention as a part of the total treatment

process. A variety of treatment modalities comprise the Vermont program and includes victim empathy groups, personal victimization groups for victim/offenders and emotional recognition groups for learning about the differences among affective states as well as relationships between thought and emotion.

Additionally, anger management, communication skills, sexual knowledge, cognitive distortions and behavior therapy for sexual arousal disorders are a part of this treatment program. Toward the end of the residential treatment, a transition group is held. Problem solving techniques are used to address high risk situations.

The Overview: Sex Offender Treatment Program for the Commonwealth of Kentucky (1988) outlines sex offender treatment within the institutions. Individualized treatment plans are developed for those deemed eligible for and amenable to treatment. Various counseling methods are used according to individual needs and capabilities. Social Skills and psychoeducational modules are usually presented in groups. There are seven psychoeducational modules:

Compulsion Management and Chemical  
Dependency, Human Sexuality, Stress

Management, Aggression Management,  
Assertiveness Training, Victim  
Personalization and Understanding  
Sexual Assault. It is expected that  
these criteria can be met within a two  
year period. (p.2)

Upon release, programming continues in community  
based treatment centers. All institutional information  
is transferred to the community center to insure  
consistency and continuity of care. (p.2)

In Ohio, fifteen prisons have some form of sex  
offender treatment. Some institutions have  
psychoeducational programs (Level I) and some also have  
skill building programming (Level II). A Level III  
program also includes therapy groups for sex offenders.  
A psychoeducational group would include a sex education  
and/or addiction group. An example of a skill building  
group would be social skills. Depending on how the  
group is conducted, and on the qualifications of the  
person in charge of the group, a module such as victim  
empathy could be a skill building group or a therapy  
group. Other modules may include stress management,  
assertiveness training, and a fantasy group. Level III

groups are always therapy groups conducted by qualified therapists and/or psychologists. Individual therapy is used with some inmate/clients. This writer is a member of the Sex Offender Approval Process Committee which approves all sex offender treatment programs for the Ohio Prison System. Programs are submitted to the Committee for approval.

Ohio differs from Kentucky in the sharing of all institutional information with community treatment centers. Reports may be sent to the Parole Officers but files are not released.

Because sex offender treatment is relatively new compared to other kinds of treatment, more time is needed for longitudinal studies to provide research into which kinds of treatment are most effective with this population.

According to Szymanowski and McKee (1988) the preferred sex offender treatment in terms of effectiveness and economy is group treatment.

In order to determine treatment effectiveness it would appear that sex offenders demonstrate both verbal and nonverbal behavioral changes following treatment. A variety of assessments would be required to ascertain



any changes.

Some researchers (Abel, 1984 and Knopp, 1984) agree that sex offenders who receive impulse control training, learn to manage sexually aggressive behaviors and other personality deficiencies have an improved chance of being nonassaultive than offenders who do not have this particular treatment.

A 1972 study done by Peters and Roether (cited by O'Leary) reported that of 95 sexual offenders who participated in group therapy, there was a lower recidivism rate than in the 75 untreated subjects. The group in treatment had lower recidivism for both sexual offenses and nonsexual offenses. As Sgroi (1982) (cited by O'Leary) pointed out, group therapy provides peer support and confrontation which do not occur to the same degree in individual therapy. She also pointed out that effectiveness in group therapy for sex offenders is difficult to access and there seems to be a reliance on recidivism rates to the exclusion of other assessment criteria.

#### The Use of Metaphors in Psychotherapy

There is but scarce amount of literature available on using metaphors in psychotherapy according to Barker

(1985) who goes on to mention that there is little hard research data probably because this would be a difficult undertaking. However, people regularly use metaphors as well as stories and anecdotes in daily communication. As a result, it is expected that this type of communication would likely have a place in psychotherapy.

Barker (1985) points out that metaphors are used to disguise issues "so that, unlike direct therapy methods, they are not questioned at the conscious level. In other words, the aim is to present a meaning metaphorically to the right brain, not in logical, digital language to the left brain" (pp. 53 - 54).

Milton Erickson (1983) successfully used metaphors, anecdotes and stories in his therapeutic interventions. Some similarities and differences can be drawn between Ericksonian hypnotherapy and David Grove Metaphor Therapy. (Grove, 1987) If a therapist is doing hypnotherapy, according to the Ericksonian tradition, some differences from David Grove Metaphor Therapy are notable. According to Havens and Walters (1989) a diagnostic trance would be done prior to beginning therapy. The method used to accomplish this

kind of trance is to ask the client to close his/her eyes, relax and concentrate on the attendant feelings associated with the presenting problem. This step acquaints the client with the elements of hypnotherapy and allows him/her to experience a light trance. It also gives the client the opportunity to utilize his/her potential to use the unconscious mind as a resource for healing.

For the second step in this process, the client is asked to wait patiently and quietly for disturbing feelings and to report what is happening. At this point the client is closely observed for changes in expression. If changes are noticed, the therapist asks the client about them. The final step in the diagnostic trance procedure is to ask the client to access an image which would remove or replace the discomforting feeling. If the client is able to accomplish this, he/she is asked to practice it until the new response becomes a habit.

Havens and Walters (1989) further describe the hypnotherapeutic trance process in six steps:

Step 1: Transition into Trance

Step 2: Trance Induction

Step 3: Metaphorical Guidance Toward the Source  
and/or Solution of the Problem

Step 4: Direct Statements or Suggestions Regarding  
the Sources and/or Solution of the Problem

Step 5: Trance Termination

- a) rehearsal and review
- b) ratification
- c) reorientation
- d) distraction

Step 6: Follow-up Evaluation (p. 32)

The first step in the preceding process entails giving the client an instruction such as asking him/her to close his/her eyes. The statement chosen for the particular client will be used each time the client comes for the session. This is a significant difference from David Grove Metaphor Therapy as in David Grove Metaphor Therapy few instructions are given. The client is not asked to relax, close eyes or anything of this nature.

In step two, in Ericksonian hypnosis trance induction, the therapist uses various techniques, such as confusion, boredom, puns or plays upon words to elicit a trance. The therapist then teaches the client

how to maintain the trance through the use of voice tone and rhythm. By comparison, David Grove Metaphor Therapy offers no suggestions so as to elicit trance. In David Grove Metaphor Therapy the client usually sits alongside the therapist, thus avoiding eye contact, which assists the client to focus inwardly. The first question asked is usually, "And what would you like to have happen?"

The third step in Ericksonian hypnotherapeutic trance, metaphorical guidance, consists of the use of metaphors, anecdotes and illusions to persuasively communicate ideas, make connections to the subject matter and to provide an opportunity for thinking creatively. The metaphor is provided by the therapist and is indirectly aimed at having the client look at the problem situation without threatening the conscious mind. Some metaphors are general and others more specific or personal.

By contrast, in David Grove Metaphor Therapy, the client supplies his/her own metaphor. For example, if after asking the client, "What would you like to have happen?" and he/she replies, "I want my headaches to go away," the therapist would ask a "where" question to

specifically locate the headache, then questions to convert the headache into a metaphor would be asked. After getting the headache located in the body, questions such as, "What is the shape or size?" "What's it like?" "What kind?" and "Anything else?" would be asked. The therapist is a catalyst and assists the metaphor to be "born".

Step four, direct statements or suggestions, as used in Ericksonian hypnotherapy (cited by Havens and Walters, 1989) is self explanatory in that the therapist gives an opinion about the causal relationship to the problem or offers a problem resolution. Since some clients are not particularly responsive to direct suggestions which would facilitate change, metaphors or anecdotes are injected into the direct suggestions. The client is also given reasons which demonstrate the possibility for change and why he/she no longer needs to hold on to the undesirable behavior.

In using David Grove Metaphor Therapy, no direct suggestions are used. Only the client's own words are repeated. The client's language is not contaminated by the therapist's words as the therapist does not add nor

delete from what the client has said.

Trance termination, step five, in Ericksonian hypnotherapy consists of several steps as described by Havens and Walters (1989). This step includes a review of learning, rehearsal of new skills, validation of the experience as important and finally, as the client re-orientes to the here and now, the therapist makes comments to prevent analysis, rationalization or dismissal of the trance experience.

The final step in Ericksonian hypnotherapy is the follow-up evaluation which provides the opportunity for feedback from the client. This is also the final step in David Grove Metaphor Therapy as the client is asked what the experience was like. The client may or may not discuss content but will most often talk about process.

The analytical approach to psychology as represented by Carl Jung (Hall & Nordley, 1973) is somewhat related to David Grove Metaphor Therapy. According to Jungian theory there is a universality or global interpretation to be gleaned from symbols and dreams. According to Reber (1985) Jung presumed several archetypes could be treated as distinct from

others. For example, the anima, animus and shadow to name a few. Jung, however, hypothesized that a large variety of archetypes were in existence.

In summary, the therapeutic metaphors as used by Erickson and Jung differ from those used in David Grove's epistemological metaphors. Grove describes Ericksonian metaphors as taking place interpersonally and, as previously noted, are therapist initiated and supplied. Jungian metaphors, as described by Grove, are cultural in nature with archetypal symbols from the social environment. Epistemological metaphors (how the client knows what he/she knows) are developed from feeling words and, as used in David Grove Metaphor Therapy, take place intrapersonally with the client supplying the metaphor.

One statement seems to provide a common link among therapeutic modalities which make use of metaphors, symbols, archetypes and the like: "To the Ericksonian therapist the unconscious comprises everything we know but do not know we know, as well as all the psychological resources we possess but of which we are currently unaware" (Barker, 1985. p. 210).

Schafer (1976) as cited in Shapiro (1979)



indicated that a client may not realize that a new experience is created by a metaphor. The therapeutic value is that there has been no verbal realization of this before. Barker further comments that, "Words provide a vehicle which is useful for future constructive creative experience and which extricates the patient from the distortions due to past experience" (p. 59)..

According to Shapiro (1979), "Linguistics, psycholinguistics, and their relation to the study of our ways of knowing provide a broader framework for psychotherapists to use for their better understanding of what patients say - and also for better understanding of the formal underpinnings of what therapists say to patients" (p. 162).

In summary, it is vital to understand the behaviors which are typical of sex offenders if one chooses to work with this population. A review of the literature suggests that many researchers agree that the sex offender displays certain identifiable characteristics.

Oftentimes inmate/clients have reported, both verbally and behaviorally, that they felt like victims.

It was not until the inmate/client no longer felt like a victim that any significant progress occurred in treatment.

Since most of the treatment for sex offenders concentrates on the offense(s) that this population has committed there has been a gap in addressing the victimology that many offenders experienced prior to becoming offenders. . It is for this reason that this particular research has been conducted and Metaphor Therapy was used as an adjunct to treatment currently being offered at SCI.

### Chapter III

#### Methodology

The research population focused upon in this dissertation is convicted and incarcerated perpetrators of sexual offenses who were victims prior to offending. The individuals in the research project all participated in an intervention known as David Grove Metaphor Therapy. It is the opinion of this researcher that it is important in working with this population to provide a treatment modality which does not "re-traumatize" or cause unnecessary pain to participants, yet at the same time assists those individuals to focus upon their own experiences as victims of abuse. For this reason, David Grove Metaphor Therapy and Traumatic Memory Resolution Intervention was chosen as the psychotherapeutic intervention for this study. This treatment consists of gently integrating dissociated parts of the client's memories of space, time and self and is a non-traumatizing resolution to traumatic memories. Metaphors are used as the vehicle to access the events and memories as these exist concretely in metaphorical form in all of us. (Grove, 1987)

The setting for this study was the Southeastern

Correctional Institution (SCI) located in Lancaster, Ohio. The inmate/clients were volunteers and were selected from the sex offender therapy groups described in previous pages. They were interviewed and those who had themselves experienced childhood trauma were deemed appropriate for the treatment offered. The population selected for the study was limited to sex offenders who have identified themselves as previously having been victims of sexual offenses.

The population was selected from male inmates incarcerated for sex offenses. The inmates chosen identified themselves as having been sexually abused prior to sexually offending against another. Six of the inmate participants were Caucasian and three were African Americans.

Every effort was made to protect the identity of the inmate participants. The method of protecting the inmates will be discussed fully later in this chapter under "Ethical Concerns." Clinical case descriptions were developed and will be presented in the following chapter. The cases were traced, metaphorically, as the metaphors transformed and were integrated by the client. Records were kept, both audio taped and

written, of each client which have provided a kind of dictionary of metaphors in order that the history, development and resolution of the metaphor(s) could be followed. The epistemology of the metaphor(s) has been preserved which has been used in the interventions and will also be of value to preserve for individual cases. Sessions were tape recorded and at the end of the interventions clients were asked to offer comments regarding the experience(s) and what changes have been noticed. Behavioral cues were noted as well.

The goal of this research was not to prove whether this kind of intervention is effective, rather it has been to audio tape and examine the reactions of the participants to the intervention using David Grove Metaphor Therapy. The researcher examined what she does in terms of her work with sexually abused, sex-offending inmate/clients who participated in the dissertation study.

In the past it has been noticed that some inmates with whom the researcher works, may exhibit behaviors which include some kind of acting out as the symptoms of the pathology gets worse before they get better. Inmate clients are told that as part of the natural

healing process symptoms get worse before they get better. It may take two or three weeks to integrate information gleaned from therapy sessions. As they begin to feel more confident during the course of treatment, their behavior often improves and they become more in tuned with their feelings and those of others. It is believed that some experiences cannot be put into words and it may be that inmates' restrictive environment does not provide sufficient outlet for expressions that would be possible outside prison.

A search was conducted over the past two years for measurements which could evaluate this work. The "Impact of Event Scale-Revised" (IES-R) which was developed by Mardi, Horowitz, Nancy Wilner and William Alvarez (1979) has given some indication, both pre and post, the intervention of the inmate's self-perception and behavior is in terms of his perception of his traumatic experience(s). A copy of this instrument can be found in Appendix A.

It is possible that there is not a sufficient instrument at the present time to measure the effectiveness of David Grove Metaphor Therapy. David Grove Metaphor Therapy is not the kind of work that can

be measured statistically. Probably the most effective design would be a longitudinal study which would follow the inmates upon release. This would be a recommendation for future study. At this time it is felt that an in-depth study of how this researcher conducts this particular intervention with the current population whose case studies are presented in this dissertation and what these participants say their responses are to this intervention will be most useful to those of us who work with incarcerated sex offenders.

Inmate Preparation, Intervention Protocol and Process for Using David Grove Metaphor Therapy

In preparation for using David Grove Metaphor Therapy the researcher discusses briefly with the inmate/client some of the ways in which this therapeutic modality is different from traditional therapy and gives him a copy of "A Child's Bill of Rights" (see Appendix B) as a way of introducing some of these differences. The client is then offered an opportunity to listen to a client information tape by David Grove. After the client listens to the tape,

questions, comments or concerns are elicited and the client is asked if he wishes to pursue this kind of therapy.

If the client decides to follow through with David Grove Metaphor Therapy the researcher has him sit alongside her rather than face-to-face so as to avoid eye contact. Next he is asked to take some time to adjust his comfort. The researcher speaks quietly using rhythmic patterns and reduces her rate of speaking by one-third. Her speech is quiet and she makes use of long pauses.

The first question asked of the client is usually, "And what would you like to have happen?"

In order to give structure to the session, developing questions are asked. One of three questions will produce a noun or metaphor. For example, if the client says, "I want the pain to go away," he is asked, "And when you have the pain, where do you have the pain?" The "where" question often has to be asked three times before the metaphor can be located physiologically. Next the researcher likely asks about the shape and size of the pain. The next question is often, "What's it like?" The "shape and size" and



"what's it like" questions develop the metaphor and give it structure.

When feelings come up in Metaphor Therapy they are somatic. In traditional therapy feelings are discussed semantically. In David Grove Metaphor Therapy there is the recognition and acknowledgement of the attendant physiological condition that accompanies the metaphor. For example, "When I am scared it's like I have a lump in my throat." The lump in the throat is the metaphor for scared and that metaphor is what is then developed.

Since the person should not have to feel like there is a lump in the throat every time he recalls a particular painful memory or event, it is important to move the metaphor along in time. There are two important questions which facilitate this process. One of them is, "What kind?" and the other is, "And is there anything else?" From the latter question a significant amount of information generally develops. The client usually explains some characteristics of the "lump." It may be large and round, smooth or solid. The shape or size may also be described.

Another important question that is asked is, "And what happens next?" This question is not asked until

all the words have been developed. The "anything else" question is asked until all the qualities of the metaphor are gathered, then the "What happens next?" question can be asked.

If a client says, "I'm scared," or whenever the personal pronoun "I" is used it is likely that there is a "child within" (alter ego). This possibility is checked with a question such as, "How old could you be when you're scared?" Another way of asking the question is, "How old were you the first time you were scared like that?" If a "child within" is discovered, the therapist becomes the "child's" therapist and pays close attention to each clue that the "child" presents. The first question usually asked when a "child within" is discovered is, "And what could he be wearing?" The next question asks whether the "child" likes what he is wearing. If not, the therapist finds out what the "child" would like to be wearing and "dresses" the "child" the way the "child" wants to be dressed. Since clothes are important to a "child", this is an essential issue. The researcher has often found with inmates that they were made fun of in the way they were dressed as children. They perhaps had holes in their

clothes or wore ill-fitting or out of style clothing.

When a "child within" is found, the "child" is questioned until he gets what he needs or is "parked" in a safe place until the next session. For example, "parking" can take place in a number of ways. Often, especially with small "children", the "child" is "parked" sleeping. Either a nurturing person or something from the imagined environment is brought in to the "child's" realm so that the "child" can be feeling some measure of safety. At the end of the session, the "child" is asked whether there is anything he wants the "adult" to know or wants to say to the "adult". This begins the communication between "child" and "adult" which has probably been ignored for a long time. Finally, the "adult" is asked whether he has anything to say to the "child". The researcher checks several times to be certain that the "child" is in a place of safety and whether he needs anything else before the session is terminated. This is also asked of the "adult" several times to make certain that the adult is in a place of safety until the next session.

During a typical session, the first fifty (50) minutes are usually devoted to asking the developing

questions. It is recommended by David Grove (Seminar, 1990) that metaphor sessions be scheduled for ninety (90) minutes each. For the first twenty (20) minutes of a session there are usually so many metaphors coming forth that it is difficult to manage them, but after forty (40) minutes, according to David Grove, "magic time" occurs. This is the time when the metaphors are more fully defined and developed. (Seminar, 1992) If the client is pulled away from this state of inner focus too soon, he may get worse since allowing the time for the metaphors to do their work is essential. They cannot be rushed.

When the researcher ends a session she will ask the client something like, "And is ----- (metaphor or "child within") okay - and does ----- (metaphor or "child within") - need anything else?" She will check with each metaphor or "child within" and finally with the "adult" who is sitting alongside the researcher.

At the close of the session, the researcher asks whether the client would like to say anything about the experience. As with the rest of the session, this portion is also audiotaped. The researcher keeps notes during the session as well and later types them up for

future reference. The notes are shared with the client if he wishes to go over them. This is done at the beginning of the next session.

It is to the researcher's benefit to have been able to study directly with David Grove over the past seven years and to have been given the opportunity to contact him as needed as this research unfolded to receive guidance and encouragement. David Grove's wife, Cei, also made herself available to answer questions and to provide assistance throughout this research. In view of the fact that new pieces continue to be added to this therapeutic modality, it was especially important to be able to receive guidance from the primary source.

#### Ethical Concerns

The first step in developing the research process was to submit a proposal to the Research Review Committee for the Ohio Department of Rehabilitation and Corrections. Dr. Sherry Eve Penn, this writer's Doctoral Committee Core Professor, drafted a letter to the Director of the Ohio Department of Rehabilitation and Corrections (Appendix C). The approval process took nearly five months to complete since, as mentioned

previously, the Committee meets monthly. The letter of approval and accompanying form is included as Appendix D.

Prior to engaging in the research the writer explained to the inmate volunteers from each of the three sex offender therapy groups the nature of the research and the psychotherapeutic intervention. This explanation was given in each of the therapy groups. At that time questions posed by the inmates were answered and an explanation was given that indicated the therapeutic method that would be used as an intervention could cause the inmate/client to feel emotionally vulnerable for a time. It was further explained that the researcher would be available should the volunteers need to be seen in between scheduled appointments. It was explained that David Grove Metaphor Therapy was not the only available therapeutic model available to them and that it was not for everyone. The inmates were told that if this kind of treatment did not produce satisfactory results for them that they were not expected to continue in the research process and that there were other therapists available in the Psychology department with whom they could

choose to work. Those inmates who indicated an interest in learning more about the research project and their possible participation were asked to sign a form indicating interest. A copy of this form may be found in Appendix E.

For inmates who voluntarily agreed to pursue possible participation in the dissertation study, the researcher explained to them, in detail, the limits of confidentiality, the purpose of the study, procedures to be used, risks involved and steps that would be taken to minimize risks along with ways to protect them from harm. For instance, they were told that if they felt a degree of discomfort that they did not feel they could handle, they were to ask a staff member from their dormitory to phone the researcher so that she could see them. It is possible to see an inmate without a pass under these circumstances.

In the prison population the same basic guarantees around confidentiality are given as in the general population. What is not confidential is if an inmate indicates that he is an escape or walkaway risk, whether he intends to harm himself or another, if he has intentions of creating a disturbance or riot and

finally if he begins to talk about a crime for which he has not been charged. If the latter occurs, he is warned that if he gives details as to dates, places or individuals that this information is not confidential and must be given to the appropriate authority. This is a particularly important and legally binding obligation on the part of the therapist, especially if a child is involved, as in cases of child abuse.

Inmates who decided to participate were given a client information audio tape by David Grove which explains Metaphor Therapy. (Grove, 1989) The first side of the tape explains the type of treatment and the other side is a therapy session which presents David Grove working with a client who was a victim of incest. The tape is approximately ninety (90) minutes long. After listening to the tape, each inmate was spoken with to determine whether he wanted to pursue participation in this therapeutic method. Each inmate who listened to the tape indicated that he wanted to pursue the treatment. At that point the inmate was asked to sign a consent for treatment form which included a statement on confidentiality along with a statement that non-participation, should he wish to



discontinue, would not be held against him in any way. It was stated in the form that no coercion was used in order to gain inmate consent. (Appendix F) The inmate was also asked to sign an authorization form for audio tape recording of all sessions (Appendix G).

Due to using case descriptions for this research, it was explained to the inmates that fictitious names would be used to insure confidentiality. The volunteer participants each chose a name to be used throughout the treatment. No other identifying data were used. Tapes were stored in a locked closet and separate files were used for the inmates using only their fictitious names. None of the content of any therapy session was shared with psychology staff members except for Dr. Miller, Psychology supervisor. Inmates were aware of all of the above criteria. The volunteer participants had the opportunity to withdraw at any time during the process with no consequences imposed. Inmates were also told that the researcher would be available to them after the research should they need more work or should they experience any reoccurrence of problems encountered in the treatment or should something new surface as a result of the therapy.

As a further protection of inmate confidentiality, the crimes they committed were omitted from case study descriptions.

Nine inmates participated in the study. Case study analysis for the therapy sessions for all nine inmates are presented in Chapter IV.

Inmates were given the option to draw, write or use clay either following a session or between sessions. Several inmates availed themselves of this opportunity. If an inmate decided to draw, using colored markers or colored pencils, or to write, he was put in a room alone. If he decided to use clay it was required that he be supervised by a staff member. Because clay which can harden could be used to make a mold of a key, weapon or other security contraband item, only non-hardening clay was allowed. After using the clay, the inmate had to be "shook down" to be certain that he did not have any clay hidden in a pocket or otherwise. Since the inmate was closely supervised, the "shake down" consisted of having him turn his pockets inside out.

#### Structure and Analysis of Case Descriptions and Testing

Case descriptions were developed and presented in

a narrative format using questions of the therapist and inmate responses. Oftentimes the exact words of therapist and client were used since all sessions were audiotaped. Notes were also taken during sessions to be used as an adjunct to the recordings and in case of mechanical failure.

The clients gave their own interpretations if they chose. The clients also gave their own reactions as to what occurred. Research was based on inmate sessions and their words.

Prior to beginning the first therapy session, each inmate was given the "Impact of Event Scale - Revised" (Horowitz, N., Wilner, N. and Alvarez, W., 1979). The instrument was administered at the end of treatment as well. This fifteen (15) item instrument was developed primarily for assessing rape victims with post-traumatic stress disorder. It is possible to arrive at two factor scores: the Intrusion factor and the Avoidance factor. The IES-R was designed to be used as a pre and post instrument.

This researcher used the IES-R as a complement to the inmates' verbal reports. The results were unremarkable. Little light was shed. One inmate's

responses are included, both pre and post, as an example.

At the conclusion of the final therapy session, each inmate was asked to complete "Testing the Intervention," a list of seven (7) items to which the inmate was to respond. (Appendix H) It was used as a vehicle for the inmate to summarize whether he had experienced any changes and, if so, what they were and how he knew that there was a difference. The responses were discussed with the individuals but were not made a part of the dissertation since each inmate's concluding therapy session gave this information.

The testing was another way of allowing inmates to share their experiences. Inmate/clients were given a letter of appreciation for their volunteer participation. A copy of the letter was also placed in each person's psychology file and unit file. (Appendix I)

## Chapter IV

### Case Studies

This chapter contains the case study content of the inmate therapy sessions. Sessions are presented in narrative form. The sessions with Chuck and Rainbow are presented in entirety. The next six (6) inmate presentations are summarized. The final presentation, Mark, is also presented in entirety. Metaphors are in quotation marks in order to assist the reader.

#### Preparation for Therapy Session

Prior to beginning a session the taping equipment was checked to be sure that it was in working order. The inmate/client used a tie pin microphone and the therapist used a hand held microphone. After determining that the equipment was in working condition the inmate/client was asked whether he had anything that he would like to say before beginning the session. This procedure was followed with each inmate/client. The same room was used for each session. The room was chosen because it had no telephone and was simply furnished with a small desk and two chairs. The attempts at simplicity were to eliminate distractions.

Clinical Case Descriptions

## Chuck

There were four Metaphor Therapy sessions held with Chuck. Two additional sessions were held with him which were cognitively oriented. They each lasted about one hour. The Metaphor sessions averaged approximately ninety minutes each. Additionally, Chuck chose to listen to some David Grove Personal Journey audiotapes (1989). The tapes are meditation exercises for personal discovery and growth and some are self-healing exercises for exploring one's own inner healing. After listening to a tape Chuck would process and/or discuss it with the researcher. After listening to a tape on discovering one's own "child within" (Grove, 1989) Chuck wrote some personal feelings and gained some understanding for himself. Through the exercise he discovered himself as a "baby" who needed to be nourished and he was able to hug the "baby." Even though there was no resolution at this point, Chuck got in touch with some feelings of abandonment and emptiness and began to understand the source of these uncomfortable feelings and why he has had them as an adult.

We began each session by suggesting that Chuck adjust his comfort. The first question is, "And what would you like to have happen?"

### First Session

At the first Metaphor Therapy session Chuck took several minutes to respond. At this point, he was told to take what time he needed to discover just whether it might be a metaphor, or a memory or a "child within" and whether it might be something on the inside or on the outside of him.

Chuck responded that he would like some understanding about when he was growing up so he wouldn't have mixed feelings. He was then asked how old he could be when he would like some understanding about growing up. He gave his age as seven. The next question asked was what he could be wearing. Chuck was very specific about his clothes. They were bright colored and included a "checkered shirt" with pants to match and some dress shoes. He also stated that he had a lot of hair.

Chuck was then asked what he could be doing. He responded that he was sitting on the couch waiting to go somewhere. At this point, in order to move the

information along, a series of "What happens next" questions were asked and, as is customary, the client responses were repeated. From these questions, much content was gleaned. A tall man came into the house and said that Chuck and his siblings would have to go with him because their mother couldn't handle them because she was alcoholic. They then went to a foster home in the country where there were horses. Even though Chuck liked the animals, he wanted his "Mommy." His brother, the baby of the family, was taken to another foster home and the children were told that their sister was going to camp. Chuck and his brother cried because they didn't know where she was going but knew she wasn't going to camp. They also had been told by their sister that she had been raped at the foster home. The boys were also abused. They were taken to a van and made to undress. Chuck tried to make his brother stop crying but couldn't.

When Chuck was sent to school he was placed in a retarded class so he said, "I just started acting retarded."

One day after school, Chuck and his brother came home and they were abused. The foster mother was



downstairs and the boys believed that she knew what was happening, but she did nothing. Chuck's brother called their grandmother who phoned the social worker who placed Chuck in his mother's home and the younger brother in another foster home. Chuck was now twelve at this point.

Chuck had a hard time believing that his mother was, in fact, his mother. He thought it was another foster home. He recognized the shiny floors which were shiny when he left so he thought that this was the home where he started, but was still confused because he didn't know his mother very well.

When Chuck's mother started drinking again after a period of abstinence, she began to beat Chuck and so he began a series of running away. On the other hand, when his mom was drinking, the children did what they wanted.

The children never had toys and never got toys for Christmas so Chuck and his brother were creative and used what they could find for toys. They used a tennis shoe for a car and sticks for various games, such as Cops and Robbers.

Chuck never knew his father, but what he wanted

was to pull his family back together, his brothers, sister and mother, but he said that he would still be missing who his father is and where he might be located. He would like to know him and to ask him why, if he knew he had a son, he didn't help out.

When Chuck was asked whether there was anything else that "seven" (the way this part of him was referenced) needed, he said, "understanding." He then went on to relate an incident which occurred at the foster home when he had something wrong with his eye. The medication which was used stuck his eyelids together which was very frustrating. Chuck would manage to get them open and his foster mother would then apply more medication. A metaphor which came out of this was that he felt "left in the blind." He then had a dream about being in the dark and being scared. The door was locked and he couldn't open it so he began to cry. A blind man was laughing at him because he couldn't get out. Chuck was relieved to wake up and realize that this was a dream. The segment of this recollection about his eye disorder actually occurred.

A part of Chuck blamed himself for his mother's alcoholism. He felt that it would have been a better

life if she had not been drinking and he wanted to "go back in history and erase that part." He was also asked to take some time to know about his mother's choice to drink. He finally responded that he knew it was her choice but perhaps he aided her a bit at times by his behavior.

Toward the end of this session, Chuck really wanted to "pull the family back together." He realized that he had to figure out where to begin. He wanted to find out why his brother sexually abused his nephews and said that he didn't want to condemn him for it. Chuck wanted to "figure out how they went wrong." He felt that he needed "a friend on the outside - someone to talk to." He also wanted to reach out and help anyone that he could. Chuck believed that his "Granny" could help because she always did and still does. She told Chuck that he could stay with her when he gets out of prison until he can be self-sufficient.

Chuck commented that, "A lot's bottled up, but it seems like he unbottled a lot today." (The "he" probably refers to the seven and twelve year old "children within" himself.) He also commented that he liked the part about Granny.

Second Session

At Chuck's second Metaphor Therapy session he again chose to regress to age seven. He was wearing a tee shirt and underwear and waiting for "Auntie" to come downstairs. He knows what is about to happen and he can't do anything to change it but he knows that it's a "bad thing." "Auntie takes me to the den and she'll lay down and take all my clothes off and make me lay down on top of her." At this point it is important to empower the "child" or the environment. The "child" at seven accepts it, "but he knows it's a bad thing." He is scared. An attempt is made to get a metaphor but instead Chuck now says that he knows that he did a bad thing.

Another attempt is made here to get a metaphor from "scared." Chuck is scared that somebody knows and somebody saw him. He then goes into a room in his granny's house and plays by himself. Chuck is now told to play for as long as he would like.

Chuck hears a lot of people coming and he hears his brother. He goes to the door and calls his name and tries to meet him at the top of the stairs, but somebody grabs his hand and takes him to a room and

locks the door. She "makes me do nasty things." A series of "What happens next" questions are asked in order to move along the information which is now in "T" (trauma). Auntie "tells me not to tell nobody." Chuck is scared and confused because he knows it's his auntie and he wonders whether his brother has experienced the same thing because he has had problems at home and has been in a foster home. Chuck doesn't reject her any more. He just goes with her when she comes to get him. He learned to accept it and not tell.

Chuck went on to say that, "They used to call me clumsy" as he would drop plates and glasses. He was nervous around his auntie and wanted to stay around others, especially Granny. Chuck cried because his cousin left and Granny said, "Bring my baby here." When he sat on her lap and cried, Granny said that he was "too big of a man to cry."

When Granny went to sleep, Chuck hid in the basement. His auntie called and said that the boogie man would get him there so he came upstairs because he was scared of the boogie man. Granny was asleep and no one else was there and Auntie made him do the "nasty thing." Again some "What happens next" questions are

asked. Chuck's brother comes and they play. Again, he is asked to take some time to play as that's what "seven" likes to do. (When a client is age-regressed, he is referred to by whatever he names himself. In this case, no name was given other than the age of seven). When his brother leaves, Chuck and his brother cry because Chuck wants to go too. They wave goodbye, Chuck has some cereal and then it is time to wash. He wants to wash himself because he is old enough and he "don't want her to touch me that way." She does it anyway and he cries.

Granny took Chuck to visit his brothers and sister and they were taken to a foster home. Here he repeats much of the same information about the foster home that he did in the first session.

At age twelve when he went home, Chuck was able to go to the same school where he was around others his age, he had friends and he said he liked it because he could make them laugh. A girl in school tied his shoes because he didn't know how. His mother's boyfriend made them learn to tie shoes and to tell time. He threatened them if they didn't learn. Chuck's brother couldn't learn to tell time so, "Mother hit him in the

head with a phone and messed him up pretty bad. I ran to Granny's because I didn't want to get beat up. Granny said I could stay as long as I liked." Chuck is now thirteen and says that he has no clothes. Granny took him to Goodwill and bought clothes for \$1.00. She cleaned and sewed them and, "They looked like new."

At the age of fifteen Chuck went home. His mom began drinking again and beat him. (At this point in the session Chuck began rocking back and forth). He had to wear long sleeves and his sister couldn't wear skirts because of bruises. They were beaten with extension cords and sticks. Chuck ran away and left his three younger brothers at home. He got involved with some "dudes" and stole a car because he wanted to be part of the crowd. Chuck felt that his mother didn't love him and she beat him, but she did love one of his brothers and she wouldn't beat him.

Chuck again went to a foster home where he continued to be beaten. He was forced to have sex with the daughters during his eighteen month stay there. He again ran away and stayed with a man from a church. The man was a homosexual and forced sex with Chuck. At this point Chuck felt stuck because he didn't have any

place to go. The man took him to Philadelphia where Chuck had no place to run. Once again, Chuck was told to tell nobody.

Chuck eventually joined the Job Corps. He began using drugs. At this point Chuck indicated that there was more but he didn't know how to talk about it. He was encouraged to take all the time he needed to think about it.

A check was done to see how "seven" was and whether he needed anything. "Seven" was playing. When Chuck was asked about "twelve" he said that "twelve" was confused. He wanted to know whether the man living with his mom was his dad. He also was confused about the beatings and the drinking. He was asked whether he could ask Granny some questions so that he would not have to be so confused. Chuck did not think that would be a good idea. It was suggested that there might be someone else that he could ask. He could not think of anyone to ask. Chuck at age thirteen was in a good place at this point because of the clothes from Granny. At the ages of fifteen and sixteen he needed a home with his family and not a foster home. At this point Chuck was asked whether "sixteen" had something that he



needed Chuck, as an adult, to know. His answer was to take a day at a time. Finally he was asked whether there was anything else. His comment was a question, "Where do we go from here?" This writer's reply was a question, "Where would you like to go from here?" Chuck said that he, "would like to talk about my case." He also commented, "I opened up a little bit - something I can't do around a lot of people." This writer told him that Dr. Miller said he did a lot of work in group.

### Third Session

This session began with the usual question, "And what would you like to have happen?" It took Chuck quite a while to discover just what he wanted. He said that there was something on his mind that he wanted to talk about. It was at age eighteen and he did "certain things" because he wanted to fit in with the crowd. When he was asked what kinds of "certain things", he said that he was selling drugs and stealing. He wanted to stop and knew it was wrong but something stronger than himself made him do these things. He said that he knows he has problems with sex and alcohol but has become stronger. Chuck felt that since no one gave him

anything that he took it even though he knew it was wrong. He remarked that he thought that some things were owed to him so he would justify getting what he wanted. It was like an "evil spirit" that made him do wrong. Chuck went on to say that he believes in a Higher Power and Satan but there was some concern that, "Maybe I'm weaker than most."

At this point an attempt was made to get more information about "evil spirit" and/or Satan by asking the question, "And is there anything else about evil spirit or about Satan? Chuck said, "Something just took my hand and made me do it. I did it, I know I did it."

The next question was, "And what kind of something could that something be?" Chuck said that it was like "You gotta do it, you gotta fit in." When someone would try to convince him to do something, the "person" would tell him that he was a man and should be able to do whatever it took in order to be a part of the crowd. Chuck didn't want anyone to have control over him. "Ever since I was fifteen I did what I wanted to do. I don't need nobody to do for me. I'm a man and I can do whatever I want to do." These were some of the responses to the last question. Chuck went on to say,

"I never counted on nobody to do for me."

Chuck then began to talk about men in his dormitory who just had a short amount of time before going home. He was frustrated to realize that he had been locked up for a long time and still had a long time to go before going home. Someone in the dormitory took Chuck's blanket and he had to decide whether to fight for it or not.. The old message of, "You're a man," came back. He was asked what it was like to say that and to hear that . . . "and what happens next?" Sometimes Chuck felt that the message was, "You're a black man with a number and you'll never get a job when you get out." Other times the message had to do with finding a "nice wife," a job, two cars and a nice bank account. He said he would think about that for maybe a week straight and then would believe that things don't happen like that even if you work hard. "Nobody's gonna hire you, you got to start your own business. How are you gonna do that? I'm a black man with a sex case and nobody's gonna hire me." These were some of Chuck's comments. He was asked what happens when he says that (above comments).

Some summarizing was done here by saying, "So a

part of you knows that you can go out there and make it and a part of you tells yourself that you can't." Chuck replied, "Um-hum." The researcher then said, "And when a part of you tells yourself that you can't, what needs to happen." Chuck replied that he needed support and that nobody writes him, but he went on to say that he didn't expect it. Actually he does want that because he commented that it is his family. Chuck said that when he died he wanted to be known for something and that he didn't steal for nothing, but when he came out of the penitentiary he helped somebody. He mentioned his Higher Power. It was suggested that he ask his Higher Power to put the right people in his life since he didn't have the support of his family and that those people would care about him, to help and support him and to be positive rather than negative. It was also suggested that he make use of the positive people here (in prison) rather than the negative ones so that he can be encouraged and uplifted. At this point he was asked to take some time to know about this and about negativity. Some suggestions were offered to Chuck around associating with positive people and to reward himself when he

doesn't submit to peer pressure. For example, when he chose not to fight over the blanket, it would have been good to pat himself on the back for not giving in to the pressure to fight. He was encouraged not to be too hard on himself because he is learning new behavior and he may slip from time to time. We talked about the qualities of people who are encouragers and the importance of finding some of them to be around.

Chuck said there was still a "kid" inside him and he didn't want to give that up because it helped him to be sensitive. It was suggested that he nurture the "kid" and not allow him to act out in a mischievous way. It was pointed out to Chuck that his "kid" at age seven was led into some inappropriate things that he wasn't ready for and so that seven year old needs to be nurtured and allowed to play like kids like to play.

Chuck next went back to his "kid" who was just learning to walk and just getting teeth and he, as an adult, would like to see him take his first steps and to see how he did that. He said he couldn't do that because he couldn't put a face to the "kid" and that it would be easier if he had pictures. When Chuck was asked whether he had any of his baby pictures, he said

that he did not. He said that no one in his family had any baby pictures of him. It was suggested that he might find a picture in a magazine that could be him. He decided against that. It was then suggested that he might draw a picture of himself as he would imagine himself to be as a baby. He wanted to do that, but at a later time. It was also suggested that Chuck ask someone in his family to describe something about him as a baby. He wanted to ask his mother but she is alcoholic and doesn't write to him.

This session was partly metaphor work and partly cognitive. There was the metaphor of the "evil spirit" which was a very strong influence and created a focus on spiritual warfare between good and evil.

#### Fourth Session

This session began with the metaphor of a "blank." The next question was, "And when you have a blank, where do you have a blank?" Chuck said, "A vision, I can't picture nothing." The question that followed was, "And when you have a vision and you can't picture nothing, does it have a shape or a size?" His answer was, "It's kind of empty." The next question was, "And it's empty like what?" He answered, "It's a standstill

and like I want to say something and say the right thing and nothing comes to mind. It's on vacation." The next question was, "And is there anything else when it's like a standstill and it's on vacation?" After no response to this question, the next question was, "And maybe you might like to think about a time in your life when you first had a standstill and it was like wanting to say something and say the right thing." He answered, "About five." The next question was, "And what could "about five" be wearing?" His response was "Pants and a tee shirt and tennis shoes." The next question, "And what could "about five" be doing?" Chuck said that he was watching TV and he and his brothers were waiting for their mother to come. She didn't come home but his uncle did. His uncle was looking for a book which Chuck had lost. At this point the uncle, "started getting mad" and told Chuck's sister to help look for the book. Chuck's sister doesn't like her uncle. Mother came home and asked the uncle to get out of the house and they argue. The uncle leaves and Chuck's sister cries and shakes her head like she's scared. Chuck's baby brother begins crying and Chuck tells his sister to get the baby's

bottle. Chuck and his sister can't find the bottle. At this point Chuck's uncle comes back looking for his book. Chuck is frustrated because he can't find the book (a Sport's Illustrated Magazine) and because the baby is crying. Chuck tries to tell his mother that the baby is crying but she is drunk and asleep on the couch. Chuck finds the bottle, fills it with milk and warms it while his sister is still crying and looking for the book. He changed his brother's diaper, too. When asked whether there was anything else, Chuck answered, "No, he was just happy; he was smiling. He wanted to play."

When he was asked what "five" needed, Chuck said he was worried about his mother and his brother. He said that he needed someone older. His sister was six and he was five. Chuck at five figured out that he knew how to show love and that was to play with the baby. He said his mother knew how to show love, too. The question about whether "five" needed anything was asked more than once. He was also asked whether "seven" needed anything else. To that Chuck responded that "seven" was in a foster home and that he needed his family back. "Seven" is still confused at this



point and needs some understanding. "And can he have some understanding?" was the next question. Chuck then talked about what he could do (at seven) about knowing how to get back to his family and what school he would attend and what he could and couldn't get away with. He said, "Seven tried it all." Chuck then decided that, "Seven is pretty much hanging on."

Chuck was then asked whether he (as an adult) needed anything. He asked for homework to determine what he could work on at the next session. It was suggested that he might like to do some drawing. He also said he could not picture himself as a baby and he wanted a real picture of himself so he could say, "That's what I looked when I was a baby, but ain't nobody got no pictures like that." He thought maybe people on his father's side of the family might have pictures but he said, "I don't know him." It was suggested that he write some of his family and inquire about baby pictures. Chuck laughed and said, "I ain't got a letter from my people in almost five years."

Chuck decided he would like to work with clay in between sessions. Also during the comments at the end of the Metaphor session he thought this session went,

"kinda slow." We then commented that out of his metaphor of a "blank", he got a "five year old." He then said that he realized that, "I got a kid inside me that don't wanna go. I don't want it to go nowhere. He's pretty all right. But it's the hurt part that wants some understanding about how he sees himself today and how it affected him back then." We talked about the importance of the "kid" being heard.

#### Fifth Session

At this session Chuck wanted to know what the researcher wanted from him and how he should think and feel. His standstill seemed to be back. He decided that he would like to come back and listen to one of the David Grove "Personal Journeys" audio tapes (1989). Over the course of several weeks Chuck listened to a few of these tapes. One of them that seemed to have the most impact was one titled, "Discovering Your Own Child Within" (1989). He wrote some feelings and reactions to this tape. The following is what Chuck wrote: (Corrections in parentheses)

I know a part of me is trap in the pass. I don't know how to releass (release) him. But I know he's

so alone. Cause he can't get out. Because the adult would not let him. I know it's a child within me that's been hurt. (three words illegible) . . .that comes with feeling that makes me not want to go back and restcure (rescue) that wounded child cause I'm scare of what might happen or what I might see. I see a babby (baby) setting there crying with his hands open to me wanting me to pick him up. But in some strange way it's me. That is crying but we don't leave. We just huge (hug) each other. The room is dark. There's a light behind me but we don't leave. Can we? Why is the child crying? Where is his mommy? Is this child me? But I don't fell (feel) happy. I fell (feel) empty and cold. I think the emptiness comes from the fact the child has no mother there to be there for him. The confusion comes from the thoughts. What can I do? Why am I crying? Why am I here? Is the light a way out? Why don't we leave? Where are we? Where did this come from? Is it real or is it a dream? It's a picture that's just there. I know I've got to take the child from here but the only way out is backward

where the light is. I don't know who put the child there but I know I've got to save him. But we can't leave. Why can't we leave yet? What must I do to get to that light that's behind me?

The Impact of Event Scale-Revised (IES-R)

Chuck was given this fifteen (15) item instrument at the beginning of therapy and again at the end. The time frame was over a four month period. The items were rated on a Likert scale and assigned points with 0 points meaning not at all, 1 point for Rarely, 3 points for Sometimes and 5 points for Often. The items were to be marked to indicate how frequently the statements were true for the individual during the past seven days. The results follow: (BT for beginning therapy and ET for end of therapy).

This scale refers to "it" in the statements which allows the individual a range of interpretation which is not limiting. For example, the victim of an act of fondling may interpret that act as seriously as another person would view a rape. The instrument allows for this latitude.

BT

ET

3 1. I thought about it when I didn't mean to

3

- 1 2. I avoided letting myself get upset when I 1  
 thought about it or was reminded of it.
- 5 3. I tried to remove it from memory. 5
- 3 4. I had trouble falling asleep or staying a-  
 sleep, because of pictures or thoughts that 5  
 came into my mind.
- 5 5. I had waves of strong feelings about it. 5
- 3 6. I had dreams about it. 5
- 1 7. I stayed away from reminders of it. 3
- 0 8. I felt as if it hadn't happened or wasn't 1  
 real.
- 3 9. I tried not to talk about it. 1
- 3 10. Pictures about it popped into my mind. 5
- 5 11. Other things kept making me think about it. 5
- 5 12. I was aware that I still had a lot of feelings3
- 3 13. I tried not to think about it. 5
- 1 14. Any reminder brought back feelings about it. 0
- 0 15. My feelings about it were kind of numb. 0

Chuck reported the same on both occasions on items 1, 2, 3, 5, 11 and 15. On items 4, 6, 8, and 10 Chuck seemed to be experiencing more stress after therapy than before. He seemed to be experiencing less stress on items 9, 12, 13 and 14. On item 7, it could be that

Chuck was better off not being around reminders of the stressors at the end of therapy than at the beginning of therapy. However, it could also mean that he was avoiding something that would have been better had it been confronted.

Chuck also provided some written information in two areas that were requested: testing the intervention and a behavioral evaluation. He seemed to feel that he got some of what he wanted. One of the ways that he said he knew that was because he was spending more time with his religion "instead of being with the crowd and being easily led." In terms of internal changes, Chuck commented, "The child in me knows me now and soon I can help him." He also noted that he was not aware of the child within before and that it "brought up bad vibes from my family." He said that he was "trying to reach out to the wounded child inside. I need to find out where the pain's coming from. I know part of it is from being abused and growing up in foster homes. I love kids and want to work with battered children. It will help me and them. I could understand because of going through it and I could tell them how I dealt with it."

RAINBOW

There were three metaphor sessions with Rainbow each lasting an average of ninety minutes. Rainbow decided after the third session that he did not want to continue further sessions at that particular time. He has since made a parole.

First Session

The usual first question, "And what would you like to have happen?" was asked at the beginning of the first session. After a long pause, some words were added in an attempt to gain some movement. The following suggestion was made: "And as you're thinking about that, you might like to consider whether it's something on the inside of you or whether it's something on the outside." After another long pause, the following was added: "And it might be a memory and it might be a metaphor or it might be a "child within" . . . and just take some time to know about what it is you would like and what it is you would like to have happen." After another long pause, the following suggestion was made: "And as you know about that . . . does it have a shape or a size . . . or is it on the inside or is it on the outside . . . and what's it

like? (long pause) And so as you begin to know about all of those things and just pick one - just one and see what you would like to have happen. (long pause) And so is there anything that you would like right now?"

Rainbow said that it was hard to put his finger on and he said something was "a little hazy" and that it had a "big orange glow." That was his first metaphor which gave some information from which questions could be asked. He said that he didn't know just what took place and thought that it was a "total blackout." He went on to describe a hospital stay of about a week as a result of a head injury but said that the picture was "pretty hazy." At this point, questions were asked to get as much information as possible about the "orange glow." From the questions asked, Rainbow said that it was an impenetrable round figure about medium size. Danger appeared behind the glow which he described as a group of people whom he believed intended to cause him bodily harm which put him in the hospital. Upon further questioning which ended with, ". . . and is there anything else?" Rainbow said that he believed that he might be trapped and unable to escape. The



next question was, "And you're being trapped and being trapped like what?" (This question often elicits an animal within. In this case maybe he could relate to an animal that he could have been "trapped like.") His response to this question was that he was being trapped in a room with one exit, "covered by a group of people and my not knowing where this exit led." He said that he saw himself in the middle of something that "crept up behind me and caused me to become stuck and confused and afraid." He also was concerned about his life as he sustained some blows to his head which caused severe pain but "he" (reference unclear) told Rainbow to "remain strong and alert and undergo any possible pain." He also thought that he should not feign unconsciousness and he decided that there had to be a way to escape. Rainbow did become unconscious for a time. He next remembered being in a secluded area and in a confused state. He did not know how he got there and he was in such pain that he crawled to a telephone booth to call for help to take him to the hospital. Rainbow described his pain as "a severe bodily pain, physical pain to the extent that (I) felt that I could not make (it) on my own to the hospital." He wanted to

contact someone close that he trusted. His family was on vacation so he called a person whom he described as a "mere acquaintance." He contacted someone who took him to the hospital where he stayed for a week.

The hospital stay was confusing for Rainbow. He did not understand why he was there, where he had been or who did this to him. He described his experience and his confusion. "I laid in the hospital in the hospital bed, couldn't turn over, couldn't - had to lay on my back, great, great, severe physical pain. So I'm not sure, even to this day what was the reason for my going through this. Have I caused someone some kind of harm out there or have I just been a victim, what led up to events, I guess, still a little hazy, still confused."

The question was then asked, "And when it's hazy and it's confused, it's hazy and confused like what?" Rainbow wondered who the people were who committed this act of aggression and whether they could have been close friends and whether he could "walk into this trap again." Using Rainbow's words and doing some repeating, another question was crafted. "And so when it's hazy and confused and it's like an experience of

such severity that you can't understand that there was an attempt on your life and why . . . and so that is confused and you don't know who these people are that did that to you and you don't know why those people did that to you and to this day you don't know that and so as you don't know that, and it's hazy and confused, what kind of hazy and confused could that be?" His response was, "I would just say skeptical, doubt, and being leery about people who I could trust or who I choose to have contact with. It limits my . . . (he trailed off here) and I have a social life out there. The haziness I would couple with confusion I suppose." Rainbow stated that this lack of trust limits his social life and produces fear because he feels that he has to protect himself.

Using his metaphors of "haziness" and "big orange glow" Rainbow was asked what they (metaphors) would like to do. He wanted them to go away so that he would not be anxious or too protective of himself and others. He would like to be happy and to trust because being otherwise keeps "bothering me." He was asked again what "orange glow" would like and whether it is on the inside or on the outside. He said that it was internal

and gave a kind of protection that represented sadness, danger and hurt. It nonetheless had not caused him to do any violence. He did not want it to disappear but he wanted to utilize it more appropriately and for it to be a warning sign of a traumatic event. Rainbow would like for it to be a "productive yellow glow" about the same size but a little brighter. He was asked whether "orange glow" would be interested in becoming a "productive glow." He said that he thought that it would if he would be willing to accept it. Rainbow indicated that he had accomplished a lot and said, "I think I could experience some happy moments and stop being uncomfortable. It takes time." He was asked how much time would it take. There was much rambling here and the question did not receive a direct answer. He did say that too much hurt was associated with "orange glow." Rainbow was asked whether there was anything else to which he responded that he wanted to find release for pressures he had had. For example, for a long time he had felt that he had to be strong. He felt "trapped by the people at the door." This statement seemed to be related to his incarceration as he said that he was "approaching my ninth year of

incarceration." Rainbow wanted to be able to talk to others and ask them for advice. He said, "I have no one and it makes me angry." Part of him felt that it was his fault and part of him did not think it was all his fault. He wanted to be "comfortable." Certainly the issue of trust is a significant issue for Rainbow as he referred to it often. He was asked whether there was someone he could trust and with whom he could talk. He had experienced rejection from former inmates with whom he had become friends who did not keep in touch after they were released. He felt that those around him were thieves and that he had to have someone watch his belongings when he was not there. This made him uncomfortable and had a significant impact on his ability to trust. He knows that this is one way in which he pushes people away..

#### Second Session

This session began by asking Rainbow to take some time to adjust his comfort. He was then invited to begin to think about what he would like to have happen. It was suggested that there may be several things and that he may choose the first thing that comes (long pause here). The invitation was repeated with the

suggestion that it may be a memory, or a metaphor or a "child within" (another long pause). Next he was asked what he would like to do and whether there could be some difference in some way. Rainbow responded that he would like to know the cause of the pain that he was experiencing at that time. "The pain originated several years ago, back in my teenage life. I'm suffering still today from it," Rainbow remarked. He went on to say that he couldn't describe it, that it had no meaning. He said, "It doesn't explain itself. It happens, just simply pain. I need to know where that pain came from, where it stems from, how am I the cause of this pain?" Next Rainbow was asked, "And as you know about that pain, whereabouts is that pain?" He said that it was internal and that it was all over, in his stomach, chest, heart and everywhere. He said that it had taken over. He described it as warm, very hot. He could tell when he was feeling it by his temperature, like it was trying to burn his insides. He went on to say that it (pain) reminded him or plagued him that he had done something wrong and that he was destined or cursed to suffer. Rainbow stated that it was a constant reminder that he was not meant

to fit into society, not to get too close to others but to be an onlooker.

Questions were asked to try to get the pain into a metaphor. The metaphor of a "taboo" came from the questions. He could not describe what kind of "taboo" it was but he did say that he did not know how he was viewed by others but he thought he might be seen as sort of strange and sinister. He also said that if people got too close they might get hurt because they might be afraid to trust him or to know him. At this point the "anything else?" questions were asked. Rainbow said that pain was generated to the point that he wanted to lash out because of his confusion, skepticism to deal with people and his feelings of being ill at ease. Rainbow was afraid that he would not be able to control himself or his temper because of the pain and he was also afraid that he would not be understood. He described other fears such as being afraid to go out in society, that people do not trust him, that he is a criminal. He also said that he had a severe case of agoraphobia which he described as a fear of being in an area where he felt closed in and unable to leave at will.

Rainbow was asked where he was afraid, to which he said that he is afraid of almost anywhere he would go. He saw himself as constantly being watched. He was next asked, "And when you're afraid, what's it like when you're afraid?" He said, "It's like wanting to go into a secluded place and cry and never stop crying - to drink some of this pain with tears and cool some of the heat with tears to just stay and be content by myself - not ever caring any more to trust a person and to ask for their help or forgive people when they wrong me but instead to hold onto that anger and that pain and that animosity until someone pushes me a little too far and I can't accept it." When asked how long he would cry, Rainbow said that he would cry until he became unconscious and sleepy. He added that, "If a friend comes by, if there is any, who would carry me through this - how I would handle these problems I have - just 'til a remedy came through, I guess."

The next question was, "And what happens next?" Rainbow said that he guessed he would just stay in seclusion because he didn't believe people cared about him or trusted him or were willing to give him a chance. "I'm super suspicious about people, very



observant." For that reason, Rainbow felt that he would need time in seclusion to think. He was next asked what would be the first thing that would have to happen so that he could know that he could trust others. Much talk was generated from this question which could be said to further underscore his total lack of trust in others. He did say that he would know (more about trust and care) when people quit monitoring and programming him. Then he would know that he was "okay" and he wouldn't have to keep looking over his shoulder. The next question was, "And so take some time to know about how it might be different if you could know about trust and about other people caring about you and trusting you." After a long pause and no response, the following was said, "And as you begin to know about other people knowing about you and trusting you . . . and what's it like when you know about that?" To that Rainbow responded that there was too much pain to identify with people trusting him. He said that what he needed was one person caring for him and trusting him and he would take that one person across the world, as far away from troubled spots that he had previously encountered and set up a new life, never to

return. He would be happy and live out the rest of his days knowing that he had one real friend.

Next both the pain and the knowing what it might be like to have a friend were valued and he was asked whether there was anything else about that pain. To this Rainbow stated that it was devastating, "A blow to my inner persona." He said that it was crippling and one of the causes for his intense anger and rage that he had experienced over the years. He went on to say that he, "won't give a person a fair shake." He wanted to fight it. He was next asked, "And it's crippling like what?" (This question was asked in an attempt to get a metaphor for crippling). To this Rainbow said that he was not able to accomplish some of his goals, to have nice things and that nothing's important any more. He also said that it, "embellishes my desire to consume food and drugs as an immediate escape. It causes me to feel superior rather than to feel equal." He wanted to prove that he was better than everyone. The other problem that he encountered was that he was unable to risk a relationship with a mate so that he could have a family, something that he had dreamed of for many years. He was not able to trust enough to do

that. Rainbow said that when an argument ensued that he was reminded of where the suffering came from and he wanted to eliminate suffering.

The next question focused on where the crippling was crippling him the most, on the inside or on the outside. He said that it was crippling him in the back of his head and it was pounding. It was also crippling him in his eyes and was like wearing a pair of blinders. It was crippling him in his heart because he did not trust or love. Rainbow's words were repeated and then he was asked, "And it's pounding like what?" The metaphor of a "drum" was obtained from the last question. He said it was like a big stick hitting a big bass "drum." He was then asked whether there was anything else, to which he answered that it was loud, disturbing and caused frustration. Another, "Anything else?" question was asked. Rainbow said that it was painful and that he was used to it and that it was a part of him and making him violent, angry and confused.

Attention was then focused on the "drum" and the "drum" was asked what it would like to do. Rainbow thought that it could be turned into a violin, something more mellow and more enjoyable to hear.

"Perhaps it would strike up a better chord with my relationships, with my anger, with my pain." The next question addressed whether a "drum" could turn into a violin and whether it would like that. The answer was "no." Rainbow said that he wasn't expecting anything nice to happen and that he was used to the pain and suffering. Again, the focus of the next question was to the "drum" and what it could do and what could happen. (The "drum" needed to be valued as it had information which was important and it would continue to be an angry "drum" until it was transformed or the beats could become positive beats). Then he thought he could be happy again and trust people and not feel that he was being watched all the time.

When asked what the "drum" would like Rainbow said that if it were accompanied by people that maybe it wouldn't make "such awful beats." Next he was asked whether a "drum" like that "drum" would like to be accompanied by people so, . . . "It wouldn't make such awful beats." Rainbow paused for quite some time before he replied that he would like to ignore it with his support group ("If I ever get one"). He thought that he may be able to ignore the "drum" by talking to

a support group. He thought that given enough time he might be able to ignore it but he said that this had been going on for a lot of years. What he wanted was to live his life, to be happy and to be able to care for people but he didn't know whether it was possible with the drumming going on inside of him. He was willing to give it a good try. When he was asked whether there was anything else, Rainbow said that it was sad because no one else could hear it (drum).

At this point there was an attempt made to get a metaphor from the word, "sad" by asking the question, "and when it's kind of sad, it's sad like what?" His response was that he had become alienated from people and that he was so sad that he could "hide and never come out of hiding." He also said that it was sad because he could become devious and destructive and he could break all ties with people that he was beginning to trust or trying to trust. He ended by saying that he was sad in every way imaginable. At this point the question was asked, "And is there anything else about sad and where could sad be?" He said that this kind of sad would be wherever he would be, even if he were on the other side of the world. Rainbow added that it

was like he had never grown up.

Questions were then asked of the "drum" and given some invitations to change or go somewhere else.

Rainbow thought it may be able to go "into seclusion."

"Taboo" was asked what it would like to have happen. Rainbow again talked about trust and wanted to be able to trust and be trusted. He also wanted to be left alone. "Taboo" was again asked what it would be like. Rainbow commented that "Taboo" would like to remind him that he is a felon, "a no good dirty bum and a menace to society." He said that perhaps he deserved to die. At this point Rainbow said that he experiences a pounding in his head but also realizes that in his heart he has the right to be what and whom he chooses. Rainbow said that he would fight for what he wants. He was invited to take all the time he needed to fight. He believed that it would be "a never ending battle." He did not think that God would allow him to continue to be punished all his life and that eventually he would be able to live a normal life and to experience joys and pleasures.

Questions were next asked to "a pair of blinders" and what they would like to do. Rainbow thought that

they could be taken off some of the time and he could begin to risk trusting people and to explore areas of his life that he had never explored before. He wanted to become a part of society and not to feel that he had a handicap. Again, a question was directed to "blindness" and they were asked what they would like. (This is necessary because what the client wants is not always what the metaphor wants. The metaphor will not change or move until it gets what it wants or is transformed). Rainbow said that "blindness" could be in his back pocket and be used when needed, but not all the time. They could be there temporarily to be used when needed and eventually to be discarded. Rainbow was asked to take some time to see whether "blindness" would like to be off his eyes and in his back pocket to be used when needed. Rainbow said they would like that because they wanted to see him happy. He was asked whether that could happen and when it could happen. Rainbow said that it could probably happen with continued therapy. He wanted things to change and to be a part of things but right now he felt that his eyes were blurry and out of focus. He said that he needed a focus and he was asked to take some time to know about

a focus. After a long pause Rainbow said that he wanted to give it a try to risk taking "blindness" off and to try to win approval and trust. He said that he would like that and that "blindness" would like that. He was asked what was the first thing that would need to happen so that "blindness" could be in his back pocket part of the time. Rainbow responded that he wanted to approach people even though it would be very hard but he felt that he had to take the risk. He was asked what kind of risk would be the right kind of risk. He thought that he could choose someone and to discuss a world topic or something of mutual concern. Rainbow was asked to take some time to consider this and to determine what could happen. There was a long pause at this point in the session. Rainbow said that he was interested in meeting people but that he had to be careful not to disclose too much about himself because of the lack of trust that he had with people. He did feel that he would not be as leery of people and "to try not to be a taboo on people's lives." He said that he wanted to be honest but at the same time just disclose certain things and reserve the right to do that. He stated that he was certain that he could do



this so long as he picked the right people who would not agitate or scheme against him. Rainbow was asked whether there was anything else. He did not think that there was anything else and so he was asked whether this was a good place to end. Rainbow said, "an excellent place." He was then asked whether he was okay and whether he had any comments. He felt that it was a more heavy experience than before and he described it as more "tightening." Rainbow was encouraged to come in at some time and to draw or to write something about this experience. He seemed to be very motivated to do that.

### Third Session

This session began as usual by asking Rainbow to adjust his comfort and to think about what he would like to have happen. After a pause he was asked whether what was bothering him was more on the inside or more on the outside. As the pause continued it was suggested that it might be a memory and it might be a metaphor or it might be a "child within." When no response was forthcoming, Rainbow was asked how old he might be. He responded immediately by saying that he was "about five years old." He was asked what he could

be wearing. He said that he was wearing as pair of white shorts and a red tee shirt. He was then asked what he was doing to which he responded that he was playing with his building blocks and sitting in a quiet room by himself. When he was asked whether there was anything else, he said he felt a strange object entering the room and he felt afraid. He was asked what kind of strange object it could be. Rainbow said that it had a "cloudish looking shape and form and it looks like a cloud." When he was asked what kind of cloud, he said that it had many sides to it and that it was a dirty cloud like it might rain really hard. He was asked whether there was anything else. His response was that it began to approach him and to cover over him. He didn't want the cloud to touch him but it did. "And as it touches you, what happens next?" was the next question. Rainbow said, "I begin to disappear inside the cloud and it takes me away from my real world and I'm afraid I might never be able to break away from the cloud" (dissociation). Rainbow's words were repeated along with the "Then what happens" question. He said that he felt panic stricken and loss of contact with family and friends because he was being

taken away from them by the cloud. "And as you're being taken away by the cloud, what happens next?" To this question Rainbow responded, "I begin to cry and cry, uncontrollable tears and I don't understand what's happening, what's come over me and why this cloud chose me." His words were repeated and then he was asked whether there was anything else. He said that he began to sit and was unable to find his family and friends and he wondered why he was going through this. He was again asked. "What happens next?" He said that he was "taken away up into the sky and I disappear further and further away and I feel there's no return and I'll never be able to return home." He felt that he must have been a bad boy and was being punished, that he was "no longer clean and must have been soiled by this dirty cloud and I'm destined to live my life soiled by this dirty cloud." He was then asked what happens next. Rainbow said that he remained in this cloud for several years until finally being dropped in a foreign area where he had never been before. He had the thought that he was dirty and an outcast to society and he had tremendous pain inside. He was asked what kind of pain and he described it as a heartache, a

tightening in his stomach, rapid blood pressure and heart rate. He added that he was confused about his environment and how to survive. Rainbow was then asked whether there was anything else. He said that it was very hard to talk to people "because of the dirt that I feel inside." He next spoke as an adult and said that he remained confused and that he felt guilty of a crime that he was now aware of and that he was unable to cleanse himself of the dirt. He was asked whether uncontrollable tears could cleanse him. Rainbow did not think that there was a product that could cleanse him. The "cloud" was then asked what it would like. He thought that the "cloud" would like to "blow up, to disappear and not to bother little boys or to return to hurt anyone else."

The "cloud" was asked whether it could do that. Rainbow had a difficult time with this question and said that he couldn't go on so he was asked whether there was just the right question that he would like to answer. After a short pause he then said that he thought that "cloud" could disappear and not emit so much dirt, but he thought that the only way it could happen would be for a clean and bigger "cloud" to come

and join with the dirty "cloud" help him become clean again. "The only thing that can clean him is a clean cloud," was Rainbow's response. He further remarked that a clean "cloud" needed to take charge of the dirty "cloud." He was next asked whether "a dirty cloud that looked like it would rain really hard would be interested in raining really hard to cleanse the dirty." Rainbow said that it needed to rain in an unpopulated area so that people wouldn't be soiled by it. He said that it needed to rain for several days. He was next asked to take time to see whether this could happen. After a long pause Rainbow was asked, "What happens next . . . and a dirty cloud." He said that the dirty "cloud" decided that it wanted to become clean and to accept the clean "cloud's" help because it was tired of hurting people and it was tired of not smiling. He went on to say that it had much work to do and only the dirty "cloud" knew the way home but it needed to be clean before it started on the long journey home. He said that it needed to take everybody home but it needed to go into the dirty area first and rain. He was asked, "And when it goes into the dirty area and rains, how long will it rain for"? Rainbow

said that it would rain, rain and rain and let it rain and when it was finished, it would be clean again. He was invited to take some time and let it rain as long as it needed to rain. After he had time to do this, Rainbow said that the white "cloud" was going near the area so the dirty "cloud" must be finished raining and he hoped that the inside was as white as the outside looked. He believed that if the inside were still dirty that there would still be a lot of pain and hurt. He added that whatever dirt was inside that the white cloud would take care of and the dirt would not be there any more. Rainbow said, "The white "cloud" is a happy "cloud" and it will be more than glad to share its happiness with another "cloud" - to a less fortunate "cloud" that's going through so much pain. The white "cloud" is set out to help people rather than hurt them like the black cloud." The result would be that the people would be taken back to their families that loved them. "And it takes people back home again, what happens next," was the next question. To this Rainbow remarked that the people would "find themselves placed quietly and softly in the corner of the room just as a child; just as they were taken." He added,

"The child is crying as he was when he left but it's a happy, cheerful cry because he has been reunited with his family and he had a bad nightmare and he's no longer lost and he doesn't have to worry about his confusion being real and he'll be able to live out his life happy without dread of being lost forever." He was asked whether there was anything else that "five years old" needed. He said that he needed his mother and father to always be there so dreams will never happen again and he will never be separated from them. He needed to know that it was a bad dream and he needed a, "great big hug and reassuring words" and to know that they love him and will fight whenever black "cloud" comes. He wanted to be a happy child again, to be dirty no longer and to have no odor. Since the black "cloud" left he felt that he could feel clean. It was also reassuring to have his parents and their hugs and to know that "someone else cares." He found no signs of black "cloud" and he was unable to determine whether it was a dream or not. He also thought that it may not be as dirty as it seems and maybe I can tell by the way people react." Rainbow decided that if people are disinterested then he would

rather stay to himself because, "I can be as clean as the next individual." Rainbow was again asked whether "five" needed anything else. His response was, "I didn't want my family to resent me for being a dirty child." The final question was addressed, as usual, to determine whether he (as an adult) needed anything else. His only comment was, "It took courage to get through this."

This was the final session with Rainbow as he decided not to continue. He made a parole shortly thereafter. For this reason there is no post assessment. At the beginning of therapy he noted on the IES-R that he was aware that he still had a lot of feelings about his traumatic memories but he did not deal with them. He indicated that he tried not to talk about it but that other things kept making him think about the memories. He further indicated that he often had trouble falling asleep or staying asleep because of negative pictures or thoughts that came to him. He often tried to remove the thoughts from memory, stayed away from any reminders and reported that his feelings were numbed.

NOTE: The above cases were very detailed in the



descriptions in order to give a more thorough flavor of David Grove Metaphor Therapy. The next case, and those that follow until the last one, will be less detailed. The detailed cases follow nearly word for word exactly what was said by therapist and client.

TEE

There were five sessions with Tee. He felt that he received what he wanted in the five sessions and he has since made a parole and is in a halfway house.

First Session

Tee felt abandoned and neglected in the past and felt like something was missing. He described it as a "black hole" in the pit of his stomach. According to Tee, the "black hole" felt empty and filled with hurt and pain. He wanted it to be filled up and to be complete. Tee wanted a "certain object or thing to fill it up." Part of it wanted to seek the missing special piece but part of it was scared because it had been there for so long. Tee took responsibility for his unhappy childhood. He was asked how old he was the first time he was missing that and it was like a "black hole." He was five or six and wearing blue jeans, a dirty tee shirt and tennis shoes. He wanted to be somewhere that would feel good and he could be accepted. He determined that the park would be the place for him to be where he could run and play with friends. He had good feelings when he could play with

friends. As an adult Tee wanted to go back to those feelings but it seemed like that was not reality for him.

We next focused on the "black hole" to see what it wanted. As often is the case, a client will state what he or she wants rather than what the metaphor wants. This is how Tee responded as he said that it would like to be filled up. Upon further questioning he said that "the hole" didn't want to be filled up because it was scared. He said "the hole" wanted to be complete but part of it was scared to change because it had been that way for so long and it might not be able to find the right special missing piece. Tee described this dilemma as a battle or a standstill where nobody wins. The longer this goes on, the more "the hole" becomes deteriorated, darker and deeper and scared. With the word scared, the next question usually goes to how old could you be when you are scared. He was between twenty and twenty-five and said that he needed to be filled with something good rather than poison. Tee described this as energy that was constantly at work and never stops eating away. The energy was negative, never stopped eating away, and it would feed off

darkness. This description evolved into a metaphor of a "dark mist" or "dark cloud" that had light colors in it that had a "glowness" to it, but it was little. Tee wanted the "glowness" to "outglow the darkness" but there was not enough of it to do this. More light needed to be in "the hole" so that the "glowness" and the "mist" could start taking over. He decided that the "glowness" and the "darkness" would have to come together in some kind of unity. The result would be "unity of glowness and energy." When this happened they moved about in "the hole" and started filling it up until there was more "glow" than "dark" in "the hole." As a result of this movement the energy died and the "glowness" took over. Then "the dark" was outside "the hole" where it could do no harm. There was a sudden shift in the energy, which had died, but became the force to move around the "glowness." At this point the scary feeling became a free, joyous feeling because the "glow" was good, joyous and a brightness that would help him overcome emptiness, abandoness and neglect.

What Tee still needed was for the "glowness" to take a stand and to glow. He felt like the energy was

part of the "glow" and that the "glow" and energy needed to come together so the energy could spark. He said that "glowness" needed to be more assertive and say, "Today is the day we're going to fill up the hole." It then became a "round ball" that was so bright it overcame "darkness."

At the end of the session it was obvious that Tee had more work to do as he said that he couldn't see the answer and he felt like something was missing. He felt stuck.

#### Second Session

At the beginning of this session, Tee commented that the next couple of days after the last session he was at a standstill, not feeling angry or frustrated, but kind of relieved. After that he felt angry and frustrated with people and it was like everyone was against him. He was unable to find the source of the feelings and did not know whether it was a result of the Metaphor work or his approaching Parole Board hearing date.

The feelings were brought out by trying to locate them physiologically. The feelings were located in his head, then he said that his whole body felt tensed deep

within his muscles. He said that it was like his whole body screamed out and it was intense. The next question developed from the word "intense." Tee described it as a "powerful grip" that "keeps smushing and smooshing and it doesn't loosen up." As a result, Tee wanted to strike out to get rid of the tension. He also wanted to cry out and ask for help. He said that no one heard his cry and he needed a greater force within him which evolved into the need to call on God but he wasn't sure that would help. He still had the anger, hurt and frustration that he wanted God to remove but it seemed that God didn't hear him. Part of him wanted to act on the anger, hurt and frustration against the people he resented, and whom he felt put him down or discouraged him. Rather than to ignore this negativity, it was addressed by asking him who he would like to act out against. He wanted to act out against people so that they would feel as bad or worse than he did and he believed that it would make him feel good. Tee said that then he would feel good in his head and in his thoughts. He thought that he could project his negative feelings onto others and then he would not have them and he would be "more at peace." Tee thought

that if he were able to do this that he would be able to smile more and to enjoy life. What Tee really wanted was patience and inner peace. He issued a cry for help and wanted someone to answer. A part of him wanted to ask God for help and to pray. Tee wanted to do that because it made him feel good about himself. He wanted to know that he had been heard and had been answered. He said that he wanted God to put someone in his life who had inner peace and was not into addictive behaviors. Tee said that he had never asked for help on an emotional level. He wanted God to give him courage to ask for help but a part of him wanted to be left alone. As sometimes a person has an animal within, Tee was asked whether there was an animal who had courage like he would like to have. That question did not provide an animal, but he thought that there would be a person whom he could call upon. What Tee really wanted was to "get in touch with my feelings and to know that I am still a real man." He was asked whether he knew people like that and he said he did but he couldn't imagine himself being like that. He saw himself being closed off, being sociable, but not allowing others to get too close. This thinking

disallowed him from asking for help. The focus then addressed which part of him was the stronger, the part that wanted to ask for help or the part that didn't.

At this point in the session Tee was asked how old he was the first time he cried for help. He was between five and seven. The part that was the stronger, the bigger part, was used to being alone and believing that no one would be there or would care. Fear and hurt were the resulting feelings. When he felt that no one was there he replaced the feelings of fear and hurt with anger and frustration which resulted in his acting out in a rebellious and revengeful manner. Tee thought that if there was noise then he would know that someone was there. If it were to be quiet he would not know that. The noise indicated caring to him and he described it as "caring noise." "Caring noise" would be like asking what would be going on and what he was feeling. Then he could be more involved on an emotional level. "Caring noise" would give Tee a sense of peace but he wasn't sure that he could have it. He decided that he could ask for it which would require vulnerability on his part. He would then be able to ask the other person what was



going on with him or her. The kind of inner peace which "caring noise" would bring would be joyful and would "reflect and attract others who are peaceful people."

Tee was asked to take some time to know about the difference between inner peace and a "powerful grip" that has control and about feeling angry and hurt and frustrated. Tee felt that with inner peace that the "powerful grip" would be less powerful. Tee did decide that he controlled "the grip" and that he could pray and ask God to guide him. He further decided that "the glowiness" could go to inner peace and to "grip" which would lessen the hurt. At this point "the glow" was bigger than "grip" but "grip" transformed into being assertive rather than aggressive and encouraging. He used "grip" to gain courage.

His comment at the end of the session was simply, "I needed it and I feel better now."

### Third Session

At the beginning of this session Tee focused on the fear of going home and how life would be then. He said that this "consumes all my thoughts." The feeling was physiologically identified to be in his chest. He

named it a "scary fear" which he said consumed him and caused his heart to beat faster. He saw this as danger and said that it had control over his life. This fear seemed "bigger than life" to him. He related it to God and said that it was bigger than life although "in a scary sense." What Tee wanted was to have more understanding so that he could accept the fear or the scary part but when he thought about this his heart would beat faster and he felt that he had no control. When this happened Tee would feel that he had to sit and take deep breaths. As he did this he described it as "putting more life into it" and he said that it put everything back into a "normal rate." As he concentrated more on the normal rate he began to panic, feeling that something was not right but was hard to identify.

Next Tee wanted to tell fear that he wanted it to be "balanced fear" or "controlled fear." He said that "balanced fear" needed to be in his heart instead of totally in his head. He could now feel it and understand it. The "controlling fear" needed to be in his head so that it could be defined and it needed to be in his heart so that it could be felt by his actions

so that there could be a balance. Tee decided that he was responsible as to how he chose to react to fear. He said that "balanced fear" needed to be in his heart and in his head and they needed to "take constant inventory of each other." "Balanced fear" was not afraid to stay balanced and to stay in its position.

Tee described "scared fear" as part of "controlling fear." It would keep a close eye on balance. Tee was looking forward, at this point, to see how he would react now that he had made these discoveries. He described this as taking a constant inventory. "The mind" and "the heart" would ask how each was reacting. Tee said that he got a happy feeling as he began to understand how to deal with situations.

His final comment was that he was looking forward to the rest of the day and he thought that he would have some control about how he would feel about situations. He said, "I don't have to be overly angry."

#### Fourth Session

This session began with Tee's statement that he felt inadequate, not good enough. He said that he felt

depressed sometimes. The depression was located in his head, thoughts and images and he described it as a kind of "blank picture." He said it was like a "screen with nothing on it." Tee said that it was like he was sitting and looking at a screen and he knew something was supposed to be there but it was "not good enough to come across the screen." Tee remarked that he didn't see himself as worthy, that he was supposed to be on "the screen" but because he was not good enough to be there he wasn't on "the screen." Tee was telling himself that he was not good enough and it was meant to be this way. Part of this negative message came from being locked up and not feeling positive about himself. Only a part of him believed this and a part of him believed that it was not true. He remarked, "The screen shows more bad things and that's what I see more. Sometimes I feel I see more benefit in bad things." He felt that he was taken advantage of when he was fair and honest with people which caused him to ask the question, "Is it really worth it trying to be honest?"

We now found a "five or six year old" when the question was asked as to how old he was the first time

he was taken advantage of. The child was wearing a tee shirt, shorts, tennis shoes and no socks. He was playing and wanting to be liked and accepted. At times this "child" was picked on and criticized for what he didn't have and for his mother's actions. This brought on the feelings of not being worthy or acceptable. This "child" needed to know that he was all right and not responsible for what his mother did or did not do. These feelings were stored in his heart in the form of a "hook" that was thick and black and strong. The "hook" was "not in dead center" but was "hooked in his heart and it had a good grip." Tee wanted to know why the "hook" was so deeply implanted. He said that the "hook" represented his wanting to take responsibility for his mother's actions when he was young. He thought that the "hook" would like to have a lot of the load off of it. Tee thought that this could happen, that the "hook" could be "chipped at or sanded down some." After some time he determined that a "powerful grip" could pull it off so that he would have less of a burden. Tee had mixed feelings and had an empty spot which was ready to be filled with images and feelings. Tee thought that as this happened he could fill it with

feelings of "sympathy, empathy, honesty and fairness." As this happened he described his affect as a "tingling, fresh feeling." Tee said that for so long he had feelings of resentment and anger. The "hook" transformed into a good, fresh "hook" that could be moved around which allowed him to be more "at balance." This fresh feeling made him feel that he was all right and responsible for himself and what he did and that he wasn't responsible for the thoughts and actions of others. At this point the "blank screen" was able to project positive feelings. Tee felt more balanced and he was determined to know what would be projected on the "screen." He said that he wouldn't put expectations on others. "I can do for somebody and not expect anything back." This would help him get rid of the "inadequacy screen." He added, "When things are not okay I can pray and not react saying, that's what I get for being fair."

He was asked what "five or six" needed. He said that he knew that God or a greater being was looking over him. We left "five or six" playing and not being responsible for his mother.

The final question was whether there was anything

else. Tee said to be forgiven was what it was about, that he had been holding resentment and anger for a long time, that he had not allowed himself to be open or to share things. His thoughts of his mother had always brought up feelings related to anger and resentment which blocked the way to open up and share with her. "I haven't established a mother/son relationship and now I can take responsibility for it." He felt that he could be forgiven.

After the final session, Tee indicated on the "Testing the Intervention" form (Appendix F) that he received what he wanted and that he knew that because he felt that he had more control over his feelings and his ability to control himself. In closing, he stated, "The grip is still there, but it has balance to it now and it doesn't control me or my thoughts."

**TOAD**

There were five sessions with Toad. After the last session, he decided that he had received what he wanted and that he was finished.

**First Session**

Toad got in touch with himself as a "child of seven or eight." Three boys approached him, two of them had clubs and the other one had a snake. They teased him and molested him in a most fearful way. He was unable to defend himself against them. After the incident took place and he was asked what he would like, Toad said that he would, "Like to have those three guys at the creek shot like Dad used to shoot deer and they couldn't molest me again." He added that it could have happened but he talked himself out of it and ran instead. He said that he never saw those guys again. His metaphor was "a knot" and at the same time he came up with an animal within, "a deer." He wanted to run like a "deer."

As an adult Toad wanted to know why this molestation bothered him when it happened fourteen years ago. His other question was whether there was a



connection between his being molested and the reason why he molested. He also had a metaphor of "a needle and thread" which would like to fix things. The first thing they wanted to fix was Toad.

### Second Session

The second session began with Toad's wanting to get back at the guys who molested him. He wanted the same thing to happen to them that they did to him. He then said that he wanted to quit thinking about the guys and . . . "get myself straightened out." He thought that if he got the molestation out in the open that it would help. He wanted to tell it "to somebody that would listen and might believe it." He then began talking more explicitly about what had happened to him. Toad was forced to do some sexual acts and a snake was used as a threat. He was scared and couldn't get away so he did what was asked and hoped it would be over soon. The guys heard someone riding a motorcycle and they ran away leaving Toad behind. He tried to act like it never happened. According to Toad he acted wherever he went. He was angry and used the color "red" to describe his anger. He didn't want anyone to find out and he didn't tell anyone. He said that when

he would think about it he would become angry. Toad began to choke at this point in the session and had to leave the room. When he returned, we "parked" the seven or eight year old "child" playing cars, riding his bike and being happy. His comment at the end of this session was, "I can't believe I'm saying half this stuff. I feel better."

### Third Session

This session began as did the other two with his "child within" at age seven or eight. People were picking on him and he tried to ignore it. One of the things that people teased him about was his name. (It is interesting that in the light of this that he chose the fictitious name of Toad). What he wanted to do was to beat them but he knew that he couldn't so after he ignored them for a time they would give up and leave. When he was asked what seven or eight would like, he said that he just wanted people to leave him alone. As is often common in Metaphor work, there was some recapitulation here with his being teased, his ignoring them and then more teasing. "Seven or eight" just wanted to be happy. This would require that people would show interest in what he would be doing. He

thought that he would be happy if people around him were happy. Toad was asked whether there was anything that "seven or eight" would like to hear from him. His answer was, "Why I molested a kid about seven or eight." We left "seven or eight" having fun riding his bike.

#### Fourth Session

At the beginning of this session Toad commented that he had quit arguing as much as he had in the past and that he was getting a little more sleep than usual.

A check was made to see how "seven or eight" was doing and whether there was anything that he needed. Again Toad began with the "Why did I do it?" question. He said that he was confused. He had an animal within which was a "mouse or a rat" that was trapped or stuck and couldn't get away. It died and was thrown away and it rotted. Attempts were made to get some transformation here but Toad said that the animal was no longer around and was forgotten.

His next metaphor was "a semi truck" that would like to go all over the United States. This was a goal that he wanted for himself after his release.

#### Fifth Session

Again Toad asks the, "Why I did it?" question. This was located in his head and was big like "a house." He drew a picture of "a house" recently when he came in just to do some drawing. He thought that if he could find out why he did it that he would feel better and would be able to stop it from happening again. He described "the house" in his head and said that it had a "lot more confusion and wonder in it than the one I drew." He said that it was scary. He again had the "child within" of seven or eight being molested and "just wishing it would end." He said that as he grew up he hid it from everybody because he was too ashamed to tell anybody. The house wanted to know why he molested "that little girl."

His comment at the end of the session was that he had found out some connection between his victim and his own molestation.

The most significant difference that Toad noted on his IES-R was in terms of how often he tried to remove his trauma from memory. On the pre-test he said that he rarely tried to remove it from memory. On the post-test he said that he often tried to remove it from memory.

Toad also said that he got what he wanted, that it was easier not having to hide the fact that he was molested as a child and that he was finding it easier to make friends. He commented, "I first noticed that I began to sleep easier. I guess that's the child within making up for a lot of hours of restless sleep." He said that the "child within" had been crying out for help but had not been getting it until he did this work. He added, "I feel like a totally different person. I may not show it on the outside but inside there is a great feeling of relief and joy. I just don't know what to say except thanks. I really needed this to help me in my program of recovery."

**FLYGUY**

There were three sessions held with Flyguy. Due to some scheduling difficulties no more sessions were held. It is possible that more will be scheduled in the future.

**First Session**

This session began with Flyguy's desire to learn more about his childhood and why he had such low self-esteem at such a young age. His first "wounded child within" was at age twelve or thirteen. As is not uncommon in Metaphor work, this "child within" was unhappy about the clothes he was wearing. He was wearing "plain old school clothes" and he wanted to wear clothes like everyone else. This would include "nice Levis and a nice shirt so I wouldn't be wearing the same thing every day." Flyguy wanted to be able to pick out his own clothes instead of what his parents chose. For example, he always wanted a pair of white pants but never had a pair.

His other area of concern, and one which set him apart from his peers, was that he had to carry his lunch to school in a grocery bag instead of a small

lunch bag. This caused embarrassment. The embarrassment was all over and it was big, so big that he wanted to hide from it. This feeling was black, dark, gloomy and it surrounded him. He described it as "a fence" and that he couldn't get out. It evolved into "a dog in a pound." "The dog" couldn't get out and he (Flyguy) couldn't get away. It was like people laughing and pointing the finger at him. He tried to ignore it but couldn't. This image became "a big monster" that was attacking and causing destruction. The "big monster" made fun of Flyguy in front of others which caused misery for Flyguy but made "the monster" happy. Flyguy determined that it would take courage to deal with "the monster." He described it as the kind of courage that fights against evil and bad. It was difficult for Flyguy to ask for help to deal with "the monster" because "the monster" would hide when he went to others for help. "The monster" went underground where no one could see him and he would make Flyguy do "stupid things that make me feel bad." This bad feeling was over his whole body and was black, scary and very dark. This feeling produced the metaphor of a "real dark, mean looking cloud" that Flyguy wanted to

avoid because it was frightening. Flyguy decided that he needed to quit trying to please others and to make them happy and to ask God to help him do away with "the monster" and the "black cloud."

The session ended with Flyguy saying that he wanted to be happy and not miserable, to be like a "little kid running through a park on a nice, sunny day." The little kid would be free, be himself and have a good time. Flyguy commented, "I have been waiting a long time for him to teach me." We "parked" him with this image.

#### Second Session

At the beginning of the second session Flyguy commented that it helped him to do something positive for himself, it made him feel different. He did a class with the Jaycees. (There are inmate Jaycees in the prison! The Jaycees conduct self-help programs such as stress management, promote leadership qualities and sponsor fund raising events to raise money for charitable causes.)

The beginning of this session again dealt with Flyguy's self-esteem. He asked why he was so self-conscious about his looks. He saw himself as an ugly



person. His metaphor for this was "a big, ugly, clumsy scarecrow." He said that when he was younger that he had difficulty getting along with others and that, "dating didn't happen."

He again went to the age of "twelve or thirteen" who wanted to be himself around others. He talked about putting up a front and that he could feel that in his chest and in his heart. This feeling bothered and irritated him because he wanted to be real and not fake. Flyguy said that when he was in Junior High that he laughed at everything whether it was funny or not. He thought that he now he could practice being himself at work and laugh only when he thought something to be funny. At this point he said that "scarecrow" would like to look different, to cut off his head and put on someone else's. He realized that he couldn't do that so he wanted to become more comfortable with the way he actually did look.

In order to feel more comfortable with his looks, Flyguy said that he needed more positive reinforcement from others. He felt that he had more of this today than he had in the past. He thought that he might ask other people whether they thought he was ugly. He then

decided that it would be best to ask God because, "God doesn't see anyone as ugly. It comes from inside. I want to ask God why I look this way and not like someone else." Flyguy said that he asked God but that He didn't answer. Flyguy said, "I know, He makes everybody the way He wanted them to be."

Flyguy was asked what he would like to say to "twelve or thirteen." He responded that he was ugly and didn't like the way he looked, but he said, "I accept you for who you are." He went on to say that "twelve or thirteen" needed love, support and attention. He felt that he could get this from his therapy group, from therapists who work with him and from his uncle.

The final question was what "twelve or thirteen" would like to say. He said, "Look at what's inside, not just what's on the outside."

### Third Session

This session began with anger that Flyguy felt afraid to express. He said that he held it inside in his upper body: chest, shoulders and face. The anger was mostly in his face and he described it as "a big, dark blob" that wanted to, "go off on somebody, . . .

to explode." "The blob" became "a bomb," a big explosion. It wanted to explode on whomever produced the anger. The problem was that it sometimes exploded on the wrong person causing Flyguy to feel bad about himself. This feeling transformed into being "a big bully" who would pick on anyone. The first one he wanted to pick on was his boss. "The bully" wanted to be heard, not just when he became angry but at other times as well. "The bully" became very angry when he was not being heard. Flyguy felt that sometimes his boss treated him like a kid which really infuriated him.

Flyguy was asked when he was first treated like a kid and he wasn't a kid. He said that he was in the ninth or tenth grade. He wanted to be given independence to make his own decisions whether they were right or wrong. Not being given this privilege, Flyguy became upset like "a pit bull" that wanted to "tear somebody apart for not giving me a chance to do what I want." He felt that he was being treated like a little kid incapable of doing things. According to Flyguy this continued to the present time and he did not like it.

The above information evolved into the metaphor of "a dog in a pound" which he had previously. "The dog" was sad, mad, angry, frustrated and lonely and didn't like the way it was feeling. The way "the dog" would get attention would be to "go off" and to be upset and angry. In this way "the dog" would get attention. From this animal within came another animal, "a lion" that could roar and "let it all out." "The lion" wanted to do it in a positive way but it needed help. Flyguy thought that friends, peers and therapists could help. Flyguy said, "I may be an inmate, but I'm still a human being."

Some transformation of the metaphors and "animal within" metaphors took place. Flyguy said that "the bomb" could explode but that it needed "the lion" to explode in a positive manner. "The lion" had to help "the pit bull" and "the dog in a pound" could have the love, attention and affection from family support, therapy group, therapists and friends.

**JOE**

There were nine sessions with Joe.

**First Session**

At the first session Joe wanted some understanding of the way he was brought up and, more specifically, about why his stepfather acted the way he did. Joe said that when his stepfather drank he was scared of him because his stepfather became easily angered and would beat on Joe and his siblings. His stepfather was like a different person when he was not drinking which caused confusion and lack of understanding on Joe's part. These feelings brought up the metaphor of a big, "black hole" which was in the shape of "a heart" because of the hurt that Joe experienced from his stepfather. It was a scary feeling and Joe was afraid of never coming out of the "hole." When he was asked how old he was when he first had big "black hole," Joe answered, "Now."

The "hole" wanted to be "a redbird" and it needed to care for Joe's stepfather. Joe then got in touch with a "wounded child within" at age six or seven playing whiffle ball with friends. At that time his

stepdad came home drunk and beat on Joe and his siblings. Joe said that he cried for a long time and then said, "Unless I quit he'll beat on me again." His stepdad then locked Joe in his room and his mother came to see if he was all right. We left the child sleeping, a mechanism which is often used at the end of a session with a "wounded child."

### Second Session

Again, Joe wanted to know why his stepfather beat him and didn't get along with the family. His metaphor for his feeling was like a "hand" around his throat. This "hand" represented violence to him and the way his stepfather acted when he came home drunk.

His "wounded child within" at age six or seven was the next focus. He was wearing a baseball uniform and wanted to go out and have fun like other kids. It seemed that there were no other kids to play with and Joe didn't have as much fun playing alone. He said that he needed caring, love and understanding. He wanted "to be a real family."

His next metaphor was like "a flashback" and was confused. From this came talk of violence, being beaten, locked in a closet and being made to urinate

and defecate in his pants. These feelings turned to rage and were represented by a "monster" that was "a gargoyle always killing somebody and taking people from their families." In "the gargoyle's eyes" were anger, hurt and confusion, not knowing right from wrong.

Joe wanted to know the true meaning of love but this was hard for him to understand. He wanted to know this in his heart. The metaphor of a "warm hand" reaching out to one another came up next. The "hand" was his stepfather's hand telling Joe that he loved him and "grabbing me to give me a hug and kiss . . . and taking me out to get an ice cream cone." Joe realized that this would be hard because of alcohol which prevented an understanding of love and caring. He said that maybe A.A. (Alcoholics Anonymous) could teach his stepfather about alcohol and the family could teach him about love and caring. Joe was asked whether that could happen. He said, "If he could stick out his hand."

### Third Session

This session began with the "gargoyle" metaphor. Joe wanted to try to figure out ways to make him nicer, more polite, to use better language and to stop taking

his anger out on others. He wanted him to be able to share with others. He said that the "gargoyle" would probably like to be that way too but would need help. The help could come from family, a counselor or people who love and care about him. In order for that to happen the "gargoyle's heart" would have to be willing to help and he would have to give up alcohol. He said that the "gargoyle" is "confused, wants help and doesn't know how to get it and problems get worse."

Joe thought that maybe he could share problems in his own life with the "gargoyle," go to meetings (A.A.) with him and ask him to lunch. He wanted to face him and tell him how he felt about what he did to him in the past.

His next metaphor was a "dark hole" with no certain shape and it was representative of the never ending abuse. Joe said that he was seven when he first had this "hole." He was wearing holey blue jeans, was mad and sitting on the porch. Joe said that he was very destructive and would tear up his toys. From this brought a cycle of abuse which resulted in nightmares where he saw his stepfather with a belt or a race track. Joe was asked what "seven" could do. His



response was to, "Do a crayon picture to show what he'd like them to know - a big picture of a heart that says I love you." His stepdad put the picture in a picture frame and started crying because he didn't know how to deal with his feelings. He said that his stepdad probably ran to the bottle to cover his feelings.

At the end of the session "seven" was in bed sleeping peacefully and comfortable.

Joe commented about the "black hole." He said, "I keep going back to it. I had it at the first session."

#### Fourth Session

Once again, Joe began with his stepfather. He wanted his stepfather to love him, care for him and to do things together. He said that his stepfather would probably be able to reach out and be there when the kids needed him to be there. From this came a "child within" at age eight. Joe then got in touch with a metaphor of a "madman" which represented his stepfather coming home angry and abusive. The result was sleeplessness and nightmares.

Joe then talked about going to school and being made fun of because of his stepfather. He cried and the teacher took him to the office where bruises were

discovered. Joe told the teacher that he fell down the steps. The teacher said that it looked like someone had been beating on him. Because of the fear, Joe had an "accident" in his pants. His stepdad beat him and said, "I'll show you!" His mom tried to stop him but couldn't and she said she loved him which gave Joe "a warm feeling inside." This feeling was transformed into "a bird nest" which Joe described as comfort.

Again there was a recapitulation of the abuse after which Joe found a "safe hiding place" which was a "secure place away from him." This is where we ended the session.

#### Fifth Session

This session began with the "little kid's still in the closet." Joe said that he would probably like to come out but he wanted to take his time. He said that he was eight or nine. A few good memories came up here with this child within playing and enjoying his dinner because his stepdad was not drunk.

Next entered another cycle of abuse. This time his stepsister ran away which resulted in an investigation into the abuse. Joe said that not much was found out because it was "secret abuse." His

stepdad left for a while and Joe was happy because he could have some fun and could go to the playground and go swimming.

The session ended with the "child" still out of the closet and enjoying playing with neighbors and his stepbrothers.

#### Sixth Session

As this session began Joe said that he wanted to "go back to the beginning . . . to the abusive part in the family and bring the rest of the family into the picture." He was asked, "What kind of picture?" to which he responded, "Alice in Wonderland." Joe said that he was always wondering what was going to happen next, he wanted to get his family together in order to try to understand the violence and abuse as well as to understand one another. According to Joe he was never close to his stepbrothers and stepsisters.

Joe got in touch with confusion and being scared of doing things for fear of being beaten. These feelings became the metaphor of a "black cave." Joe was inside the "cave" which was dirty, moist and had birds in it. He said that this was the way he was brought up and he described it as "all black like

having eyes shut, like closing eyes and going to sleep and being black."

Joe said he thought about running away because he was scared. He described this in the form of an animal within which was "a black and white rabbit." "The rabbit" stayed outside its hole, never knowing when it was safe. "The rabbit" was confused and would run around in circles.

His next metaphor was "a vicious tornado" that was out of control. "The tornado" tore up anything in its path, was violent and could jump from place to place. It took lives also. "The tornado" was also confused because it could be vicious but could also control itself. He described it as two attitudes coming together. It could change if it wanted to. Joe decided that he needed to know more about "tornado."

He then described himself as "a walnut" that was always closed. He then said, "Mr. Tornado never gonna get out if we don't open it and see what's inside." He said that his mom tried to talk to "tornado" but tornado never trusted anybody.

Joe decided that "walnut" needed to get rid of the fear of people and to realize that there were some

people who would be good to talk to and that he needed to get out of his shell and to trust. This would take time, however. "Walnut" was interested in talking and didn't want to be in a shell the rest of his life.

Joe was asked what he wanted to say to "walnut." His response was that, "He's all right. He can come out. Life can be good if he lets it. If he doesn't come out of his shell he'll always be a hermit - always running scared." "Walnut" came out of his shell, talked and began to learn how to share with others.

Joe's comment at the end of the session was that it didn't work the way he wanted. "Tornado reminded me of a hand picking me up." The hand was his stepfather.

#### Seventh Session

The beginning of this session focused on Joe's stepfather and whether he loved or hated the family. Again, the "child within" was at age eight and he was bullying other kids.

The question of sexual abuse came up and Joe said that he was seven or eight when his stepfather was "trying to molest my sister, I guess . . . He was always feeling on her and trying to get in her room. I can't remember him doing that to me." He went on to say that

he was confused and that he didn't understand what his stepfather was doing. Joe didn't know that he wasn't supposed to do "things like that." Nevertheless he was scared "not knowing who he might do it to next." Joe described himself as a shaky little kid. From this description came the metaphor of a "like a dog does when he's wet." His eyes were raised and he wondered whether "it could happen to me next." When he asked his mom about it she called him a liar. Mom's reaction brought about some frightening and confusing feelings and the fear that being a stepson that his stepdad might kill him. The metaphor of "a bull" came up at this point. "The bull" wanted to help but was scared and didn't know how to help. As a result Joe closed up like "a shell on a beach" which would keep to itself and not share. When questioned about "the shell," Joe said it was "like with a pearl in it when it opens up." He said that "the shell" represented love and it closed up when "things don't go right."

Joe then talked about being scared and said, "I didn't have to be scared when he wasn't drunk. I still carry 'scared' with me even being locked up."

The session ended with asking Joe whether "a dog"

could teach him something that he needed. He replied that he could teach him "to get out of the way of things and people. Before I was like 'a nut shell' and I was afraid to talk . . . now I can talk."

#### Eighth Session

Joe began with a comment, "Now I can talk about my abusive past and the violence. I couldn't before because I always wanted to fix him. That's the way it was and I can't change it. I'm at 'a wall' and I don't know where to go to."

We went with the metaphor of "a wall" and Joe said that he was running into "a wall" and he didn't know what he needed to work on now. The wall became "a brick wall" and Joe was standing in front of it. He couldn't see over or under it. He likened it to himself and said that it was hard headed, didn't want to move and just stood there. "The wall" got in the way and he didn't know what to do about moving "brick wall." This metaphor became representative of his abusive childhood.

The next metaphor was "a boxer with a glove" which represented Joe's stepfather and "seeing his glove in my face." "The glove" was "a red Spaulding glove" and

was "his way of frightening us kids." Joe said that, "He never had his guard down." He thought that "the glove" could take "the wall" down at least to shoulder level so that Joe could see the expression of his stepfather's face. He then remarked that his stepfather was always confused about where he was going to get his next job or put food on the table but Joe never remembered seeing him cry.

Joe became sad and likened his sadness to "a hound dog with floppy ears" who was moping and sad all the time. "The dog" wanted to be happy and to walk with his head up instead of down. He wanted to be able to look people "straight in the eyes." He decided that he could begin to wag his tail instead of having it between his legs." At this point Joe was asked to take some time to see whether this could happen. The session ended with "the dog walking down the street, happy, looking people in the eyes."

#### Ninth Session

This session began with "the hound dog with floppy ears." Joe said that this was the way he was as a small child - always sad, confused, not knowing what was going on and not knowing about his relationship



with his parents. He said that he wanted "to build relationships, to know what love really feels like." He did not know whether he said the right things so he tried to notice the facial expressions of other people. Joe also commented that, in order to build relationships, he would have to be open and honest with others. He wanted to begin with his stepfather but he didn't know whether he could do that. He commented, "Sometimes secrets come back to hurt you. It's hard to keep stuff hid . . .It's not safe if you want real feelings of love." There was a double bind here as Joe didn't think he could really express love to his stepdad because it wasn't in his heart.

Joe said that his stepfather "took a lot of feelings from me as a child. I'm still angry at him for that." "The wall" represented this feeling for Joe. It was his protection against being hurt and afraid. He said that he had hate because his stepfather left scars. The metaphor of "the dog" was his reminder of the pain and abuse. "The dog" had a sad look.

The hurt was represented by "a silver dagger" going through Joe's heart. It had a leather handle and

a strap on it like a belt. "The handle was made just for his hand." Joe said that, "Dagger is used when I try to share true feelings with somebody about my past, about me. When things don't go right the dagger gets shoved in my heart." Joe went on to say that when he tries to work on things that, "He comes in the picture and gets in the way."

Joe's stepfather was in the wall and the "silver dagger" wanted to pull it out and throw it away. Joe then said that "wall and dagger is my stepfather." Joe thought that "the wall" would like to go to his stepfather and that "the hand" could move "the wall." This would take a lot of time because "the wall" was stubborn and didn't want to move out of Joe's life. "The hand" wanted to open up a space.

The session ended with "silver dagger" making a hole. "The hand" tried to help but "the wall" got in the way. "The hand" ended up moving "the wall." Joe commented, "The abuse is behind the wall, anger is behind abuse and garbage is behind anger. The hand puts it in the garbage can. I carry it from the past. I want to throw it away but it's not easy."

Joe became concerned about whether he would make a

parole at his upcoming hearing. We did not schedule any more sessions and his parole was denied. He will probably do some more work in therapy in the future.

**PINKY**

Only one session was held with Pinky. He had not been in the therapy group as long as the other clients with whom the researcher worked. Pinky was not ready for this indepth kind of work. Perhaps after he has spent more time in the SIR (Safety in Intimate Relations) Therapy Group, he will want to do some Metaphor work.

**First Session**

After a slow start, Pinky came up with the metaphor of an "oak tree" which he said was a description of his stepfather. "The tree" was in Pinky's back yard and was tall, six foot, three inches. It was "a strong tree" and thirty-five years old.

Pinky next got in touch with a "wounded child within" at age eight or nine sitting beside "the oak tree." This was when he had his first argument with his stepfather. Pinky's stepfather was standing there yelling. He then raised his hand and struck Pinky in the face as he continued yelling. Eventually Pinky's aunt put a stop to the abuse. Pinky then ran to his aunt who took him to the park where he sat quietly by

the pond.

Pinky described going to his room when he got home. His room was quiet and colorful and had lots of stuffed animals. He wanted his stepfather to leave which did happen. He returned home when Pinky was twelve or thirteen. At this point Pinky thought that the situation with his stepdad would be better because he said that he had changed and stopped drinking. This brought up a feeling of wondering what would happen which was located inside his chest and was round. The metaphor of "a golf ball" was located which wanted to stay in one place and be happy. The session ended with Pinky's saying that "the golf ball" could go to his stepdad and be happy.

Much work was still needed around Pinky's stepdad and the very abusive treatment that he experienced from him.

**ROBBIE**

Only one session was held with Robbie. He appeared to be very ambivalent about doing this work. Although he said that he really wanted to work, many passes were sent and not acknowledged.

**First Session**

Robbie began by saying that he wanted to better understand himself. He located a feeling on the inside in his head and in his chest. The metaphor of "fog" came from this feeling. "The fog" was thick and dark which kept him from seeing. This caused him to feel shut out and alone.

Robbie next located a "wounded child within" at age nine wearing jeans with patches on the knees, white tennis shoes and a pink panther tee shirt. (Again, these wounded children are usually very specific about what they are wearing). Robbie wanted his family to notice him. He did things that were wrong in order to get attention. He felt that since he was the baby he should receive the most attention. Robbie felt hurt and rejected which he located in his chest. From this feeling the metaphor of "a splinter of glass" was

developed. "The splinter" was long, sharp and shiny. It was like "a bright light" that hurt and was not supposed to be there. "The splinter" would "poke me and make me suffer . . . and keep doing it in the middle of my chest." It also was causing pain in his stomach and would laugh at him. "The splinter knew he was hurting me and there was nothing I could do." "The splinter" kept hurting for some time even though Robbie tried to get rid of it and to hide from it.

Robbie then ran to the playground to be with others his age. He wasn't supposed to do that and would get into trouble. He then went to his room, cried and went to sleep. He was awakened by a lot of noise but when he discovered the source of the noise his dad yelled at him. He looked for his mom but didn't find her so he played, but because he got his good clothes dirty he was spanked. He cried "like he was hurt real bad." At this point he ran away but was stopped by police and returned home.

Robbie again got "the sliver of glass" metaphor after his runaway attempt. His dad yelled at him at which point "the sliver of glass" went in deeper .

His next metaphor was "a spring" which was like

glass twisting. It had sharp edges, little teeth or barbs and was big. When he was asked, "Big, like what?" he said, "a tree." "The tree" was a tall pine or oak that wanted to hurt him. It would "like to go up and down and hurt me like a saw." "The saw" was sharp and had many teeth which cut him. It first began to slowly cut Robbie's thighs. This made him quit thinking about running away. Robbie wanted it to go away but it wanted to stay (a double bind). Instead, it laughed at him like an "evil clown." The "evil clown" was never happy and he tried to make everybody unhappy. He "likes to get them to yell, get spanked, break all your favorite toys." He did break some of them and he also broke some of his sister's toys. Robbie got in trouble for breaking his sister's toys. The "evil clown" laughed and made fun of him for getting into trouble.

The "evil clown" wanted to go somewhere to be happy, like to a toy store so he could play all day but he was afraid to because he would be laughed at by other people. Robbie thought about telling his mom and dad about "the clown" but if he did "the clown" would be scared of Robbie. He didn't want to hurt "the



clown" but he said he could make him go away. Robbie wanted "the clown" to go to the toy store but the clown didn't want to go. "Evil clown got real mean and started saying bad words to me." Robbie started getting scared again and wanted to run from "clown." Because "clown" was always following Robbie, he couldn't run from him. Robbie thought that he could run to grownups because "evil clown" didn't like grownups. "Evil clown" only liked kids but kids didn't like him because he had kids do things they didn't want to do. A long struggle continued with "evil clown" which resulted in Robbie's being "sent away."

Attempts were made to get the metaphors to get together in some way to make some change. The "splinter of glass" wanted to hurt him all over. It broke into many pieces. "The splinter" then stayed in one place and only caused pain at times. When Robbie did something bad, "the splinter" turned a little and hurt him, but it stopped when he did something good. Sometimes "the splinter" got mad when Robbie did bad things. Eventually the glass started to fall into "a deep pit" with no bottom. "The fog" got thicker and darker and Robbie commented, "I don't tell people how

I'm feeling." He then said, "The days go on and I go to sleep." We "parked" "nine" sleeping and feeling safe and comfortable and . . . "he feels pretty good."

**MARK**

There were eight sessions with Mark. He did a considerable amount of work including several sessions of Art Therapy. Six of Mark's drawings are included in the Appendix (J). Mark's drawings are presented in the order in which he drew them. He did them as a way to express feelings between sessions. Mark chose not to comment on the drawings. They are included as items which may be of interest to the reader. They would probably be most useful if viewed while reading Mark's therapy sessions.

**First Session**

This session began with Mark's wanting to resolve his anger. He located his anger, physiologically, inside his head and he described it as "a big, black nothing." Behaviorally, Mark wanted to hit something or somebody because, "it hurts." He also noted feeling anger in his chest and it felt like he was being smothered. Mark said that he had no freedom from this pain and he felt violent. Some words came to his mind as a result of his feelings. He was asked what kind of

words to which he replied, "I hate you. You're a bitch! Why can't I be left to do what I want to do?" He first had these words when he was between eleven and thirteen and living in a poor apartment complex. He said that the "kids there always got abused verbally by the rich kids outside." Mark thought this to be unfair and noted that the rich kids weren't any different from himself. He became angry and began to steal which got him in trouble. As a result he was grounded and locked in the bathroom. He rebelled and cut up his mother's clothes which made him feel happy. After a series of events, Mark was sent away where he was abused even more. He was scared all over and it was always "black." This feeling developed the metaphor of "a great big horrid monster" who wanted Mark to enjoy the abuse but not to tell Mark. Mark wanted to be left alone, but since that didn't happen he went along with the abuse because it was easier that way. As a result he started to enjoy the abuse and he told himself that he was sick, not normal and he became depressed. At that point he didn't want to live any more. This feeling developed the metaphor of "a blob of melted wax in his heart."

Mark said that he fed "the monster" and his relationships fell apart.

The "melted wax" took the shape of "a star" which was so bright that "the monster" couldn't hide in the dark any longer.

Mark said that he ended up like his father, in prison. This made him angry and he wanted to "swing on Grandpa. I would rather hug or hold him. I'm afraid he's gonna die and I won't get to show him."

There was recapitulation of the acting out and eventually Mark left for Florida at age sixteen.

#### Second Session

Again, this session began with Mark's feeling of anger. The feeling was all over, both on the inside and on the outside. The anger was actually rage and it was located in his head and it caused him to feel guilty and he described it as major depression. Mark said this caused him to withdraw like a selfish little kid. His "wounded child within" was four or five and he was by himself watching his mother get hurt repeatedly. He then got in touch with himself as a "child" of sixteen and still watching his mother get hurt. He was angry and wanted to hurt the perpetrator.

Again there is more anger, more acting out and incarceration again. Mark came up with several different ages of "wounded children."

At age five he thought his stepfather was dead because he left a note on his car on top of a bridge. The note said that he was going to die by committing suicide. The next morning his mother was crying and Mark heard them dragging the river but they couldn't find his stepfather. Mark thought it unfair that he didn't have a dad. His stepdad fought with his mom all the time and she kicked him out of the house and burned his clothes. She sat on the front porch and laughed as she watched them burn. Mark called the police who separated his parents. His dad left and several days later he put sugar in Mom's gas tank.

Eventually Mom got a divorce and "takes us on the run." They went south and Mom met another man who fought with her and left. Mark ended up in trouble again and wound up in a "holding cell a long time crying." He was seven or eight when his mom called the police on him. Mark didn't forgive her. "She used to say she hated me and I didn't like it too much. I used to tear up her stuff. I called her all kinds of

names. She's not supposed to call the law on her son. She pressed unruly charges. I went off, started tearing things up - anything - and I set a lot of trash fires. I liked watching police and firefighters. I was a very selfish little boy."

Mark got into more trouble and started acting out sexually. "I acted out with the wrong people and got caught."

Five months after this session Mark commented that the day after this session he broke his sexual sobriety by masturbating. (Members of the SIR Therapy Group who are sexually addicted are expected to abstain from sexual activity during incarceration. The eventual goal, upon release, is to have one significant partner.)

### Third Session

This session began with Mark's "child within" at age four or five. He was confused and didn't understand what was happening to him. He said that, "He doesn't approve." At this point four or five fragmented by seeming to disappear into the woodwork. He then said that, "Bobby (the perpetrator) doesn't stop." This lasted for about an hour after which he

said, "I come back. I'm myself again." His "child within" did not understand and was told not to tell. He agreed but said, "The next time Mom tried to drop me off there I told her not to." However, it happened all over again. This "wounded child" didn't like what happened and he got angry. The anger was located inside his heart and developed into the metaphor of "burnt ashes" which fell apart easily. He described "the ashes" as nasty, yucky and really gross. As a result he withdrew and disappeared. He said that he thought of a park but there was a problem. He was afraid of the park and said that he couldn't go there. At this point he is now seventeen or eighteen. Something about evil and possession is mentioned but Mark didn't want to think about it. This feeling scared him and he felt it inside his whole body and it seemed that it controlled him. He began to cry and said that he didn't think there was a god and commented, "I'm afraid it's got my soul." He added, "Something inside says to just keep messing with it and I fall into its trap." He said, "He's got me."

At this point Mark tried to deal with this evil thing by doing counterproductive activities such as



"huffing gas." He was attempting to cover what he perceived as evil by escaping into the world of drugs and alcohol. He believed that he had become part of the "realm of an evil world." He described it as big, evil, very powerful, lying, deceiving, tricky and he didn't want to talk about it. As Mark thought about all of this he began to cry and to shake. He said, "I cried out to God and it disappeared." However, he was still plagued with this evil being which laughed at him. He saw footprints in his grandma's yard but she laughed at him too. Mark told his grandma that he had seen the devil and she didn't believe him. (Mark cried at this point). "Grandma went to work and I went to the park. I wanted to see him again. The radio was on and there were songs about the devil. He comes, sits there and torments me. . . . I just kept messing with it against my better judgment. I liked it, the power was intriguing." (There were several times when Mark said that he didn't want to talk about this because it was too scary. He continued, however).

Mark said that this evil force waved its hand at him and he fell asleep. He said that he could feel him but "didn't know if he had my soul or not. I was

really, really scared and felt like he and God were fighting over my soul." He said that he called out to God and said that if He was there that he needed Him. When he cried out to God it disappeared.

Mark went to a creek where he "blacked out" and said it was like "hot air" rushing past him. All the water disappeared from the creek and the stones had faces on them. Mark asked why this would happen and he received the answer that, "Some love God and some don't." He had some other strange experiences at the creek and he imagined that he had died at which point he began to cry again. He then described "hearing wonderful music like a choir coming down from the sky and angels." (He began to sob here). Mark then said that he was scared and he thought he was dying and he thought that he saw an elder who told him to come and said that he needed to get his life right. "I told him I'd stop and I wanted to follow God." The singing that he had been hearing stopped and Mark said, "I rejoined my body." Some of this repeated before Mark said that he pled with the angel and said that he was sorry. He understood the angel to say that he would die if he didn't change. "They went back to heaven and

this time they were singing. I rejoined my body. Stephanie (a friend from out of state) said she saw all this in her dream." (More crying here).

Mark said that "the ashes" were gone and there was "a bright light" in his eyes. He got a message saying that things would be all right. He said that "a wall" had been shattered, just lying there in little pieces or rubble and he could feel himself escaping. He said, "I can feel myself escaping and it feels so wonderful. It feels warm, strong, good and I'm taking in clean air like holy breath."

#### Fourth Session

This session began with Mark's getting in touch with his "child within" at age thirteen. He began to bring girls home but his mom didn't want him to bring black girls home. This bothered Mark. He located this feeling on the inside and in his stomach. The feeling made him sick like "a virus" that was spread out. He felt like curling up like "an infant." Mark then got in touch with a "child" at the age of three or four who was angry at his mom. He began to throw whatever he could find and he felt good when he could go against his mother's will. Apparently at this point Mark was

again a teenager as he said that he began to get intimate with his girlfriend but they ended up in a fight because he felt that his mother forced him into it.

Mark then became the three or four year old again and said that he curled up like "a baby." He was wearing bib overalls and his dad said that he was clumsy. Mark took his feelings out on his stuffed bear, tore its eyes out and ripped its ear. After that Mark felt better.

What Mark needed was to go to his grandpa where he would feel love. His concern was that his grandpa had cancer and would die before Mark got out of prison.

Mark decided that this would be a good place to end the session.

#### Fifth Session

This session began with Mark at the age of twelve or thirteen and in "a tunnel" with "a child" of somewhere between three and six. Mark said, "I guess I took advantage of his trust. I was being selfish and conniving and I lied. I lied. I molested him. He told me to stop. I felt bad and stopped." From this information, Mark had the feeling of guilt from which

the metaphor of "something sharp" developed. The "something sharp" was stabbing him but he couldn't tell where. He saw himself as lying there and bleeding and he told himself that he was going to die that way. He also told himself that he would try not to do it again. However, when he was about in his sophomore year of high school, "It happened again." This time he molested his next door neighbor who was about five. "I tried to tell myself that this is okay and there's nothing wrong with this but inside I knew it was wrong and I was out of control. (Mark began to

Mark was asked the question, "You were out of control like what?" From this question came the metaphor of "a black monster." It was "a monster" like the one that took advantage of him although not as strong. He remarked, "Something stops him now - something inside."

Mark was asked the "What kind" (of something inside) question. The metaphor of "a piece of crystal glass" came from that question. Mark then went back to the "black monster" and said that if it tried to do anything that it got sick to its stomach and . . . "It hurt mentally and physically and would like to shrivel

up into a little ball like a speck of dust. It knows it can't act out or crystal will tear it apart into shreds." After he was asked whether there was anything else, Mark said, "I get a message from it - like you're going to be okay. Just follow this light and you'll be okay. No matter what don't give up." He next got the metaphor of "holy breath" again.

Mark was again asked whether there was anything else. This time the question was addressed to "holy breath." His answer was, "I have some kind of purpose. I can't tell what it is. There's a reason all of this took place. Starting to feel clean inside - like my spirit can breathe. I can't understand that. The more I come in here the better I feel about myself. I don't feel so angry."

Mark next got a pain in his chest that felt like it was jabbing at him and trying to push itself out. The pain left for a moment then Mark said that there was "more terrible stuff." He started sobbing at this point and said, "I want to tell someone I'm sorry." He said that he couldn't think of her name but he was angry at himself because he wanted to tell her that he was sorry. The "black monster" came back and Mark was

angry at it. He was asked what "black monster" would like. It wanted to ask for forgiveness but "can't say he's sorry to the person he raped." "Black monster" was sure that there was forgiveness inside and he wanted to start over but instead he just held it inside and let it hurt. Mark described this feeling as massive depression and said there were "more victims, lots of victims. I carry it around and it makes me mad."

Mark next talked about being tired of people brow-beating him and said that he wasn't going to allow it any more. He added, "I'll change the way I come at people and be aware of boundaries." He felt that he would lose control if someone stepped over his boundaries and he didn't want that to happen. Although Mark felt that his anger was better, he still acknowledged that he was out of control. He said that "holy breath" helped anger and that crystal helped the confusion in his head.

Mark ended the session by saying that Psalm fifty-one (51) was in his head and he quoted, "Create in me a clean heart, O God."

### Session Six

Some time elapsed between the previous session and this one. Mark needed some time to process what he had been through so far. In the meantime staff members commented that they noticed a significant change in Mark and his approach to them. What had been seen before as "pesky" behavior became much more pleasant and staff members enjoyed talking to him rather than seeing it as a chore.

This session began with Mark saying that the last few days it seemed that he had a vision in his head and said that he was about twelve. Even though these were usually bad times for Mark whatever this was seemed pleasant. He described the vision as a pleasant memory in the back of his head. He then said that they were two different times, one was green and the other brown and orange. As the memory developed he discovered that he was in sixth grade and on a science field trip at a Life Nature Center. It was spring and he was on a path walking through the woods. It was both fun and scary, almost ghost like. The class came upon an old house in the middle of the woods and they were told a ghost story. Mark enjoyed it because he said that, "It was one of the few times I was accepted by my peers."



He talked more about the field trip and that he liked it so much that he visited the site on other occasions. There was a gorge there and Mark said that he felt very small beside it. He felt that the gorge had power and he was a speck. He knew that if he fell that he would die. After he went there a couple of times he got into trouble again and experienced more family problems.

#### Session Seven

At the beginning of this session Mark said that he felt relaxed everywhere. He commented that, "It used to feel unusual and now it feels nice. This feeling turned into a metaphor of "a forest." He felt like he was walking through a forest that was serene, quiet and green. He heard birds chirping, he felt a cool breeze and he was sitting next to a clean stream. This made him feel like taking a nap. He decided that he would "like to take a look at that bridge again." "The bridge" was now in the daylight and it was pleasant walking across it in the sun while looking down at the stream. The water was like crystal. (The metaphor of "crystal" comes about again). The water was shining whereas before it was turbulent and choppy. He said,

"Now it's like looking down at glass. It resembles holy ground. It's not evil any more. I like to skip rocks across the stream. I just want to sit and enjoy hearing the water for a while." Mark commented that before he just wanted to "get high" but now he wanted to enjoy it for a long time.

Mark then found himself in Florida sitting on a beach, crying, because he was happy. Next he got a memory of sitting on the beach one time because he had been "partying" and had over-dosed. He said, "I thought I'd die that night. People were standing around looking at me.. I was sitting with someone. I don't know who. It's my Christian friend who's happy because I lived. She keeps telling me about God and I didn't want to hear it. I should have listened. She sat there all night with me." Mark described the feeling as part of his head being dead and it had left the other part. He went on to say that the girl was not upset with him and seemed to be "at peace with me."

Mark commented at the end of the session that he used to think that he had bad times with his family. "Now I think of good times. We had some good times."

#### Session Eight

Mark began by saying that he wanted to talk about future goals. He was nearing completion of his Bachelor's Degree and considering applying for graduate school. He also had the goal of touring Europe after being off parole. (He wouldn't be permitted to do this otherwise). He did not want to see Europe as a tourist but wanted to work there for several years. Mark thought that he might like to have a job as a cook on a cruise ship. After Europe he would like to open his own catering business.

Mark commented that he hadn't had any visions. He was asked for comments about Metaphor work. He said, "I believe Metaphor Therapy works. Before this I saw a hostile, aggressive young man who had some deep rooted pains that he didn't understand and had no idea what they were about and through the Metaphor work we found ways of facing what they were - whatever the unknown was and discovered in my own mind and conquered them." He felt that he had conquered the majority of the anger, realizing through his Relapse Prevention Plan (required for sex offenders in therapy) that he would never be finished. "People seem to think that I'm a lot more pleasant to be around." He was affirmed

wholeheartedly here and was told that whereas he had been seen as pesky he was now seen as welcome.

#### **SYNTHESIS OF EXPERIENCES**

There was much in common with the nine clients who were seen in Metaphor Therapy. One factor that was consistent throughout was that each client experienced emotions which were more volatile than usual. Either they experienced more intense anger, rage, confusion or depression. Often they felt that they were out of control of their feelings. Each client had been told to let the researcher know if he needed to be seen sooner than the next scheduled appointment. Most of the time clients did not use this option.

From what clients said, they felt that each emotion was intensified whether it was positive or negative. Another interesting thing happened. While a client would say that he would not divulge in group what had happened with him in individual session, usually he spoke about his involvement in Metaphor work in his next group session. It is also interesting to note that several of the men who worked with Metaphor Therapy tried to get others involved as well. Those

who participated in only one session did not try to involve others.

Of all the clients with whom the researcher in this project worked, Mark seemed to make the most progress. This was verified by numerous staff personnel. Mark had been seen as a nuisance by staff and inmates alike. As he progressed in therapy his image changed and he was seen as someone who was pleasant to be around. Prior to therapy Mark invaded boundaries. He was not seen as considerate of the needs of others. As he progressed he realized that he had constantly invaded the boundaries of others. This was a significant revelation for him. Mark appeared to be very honest and was unafraid to show his emotions. While several of the inmate clients cried during sessions, Mark often cried unabashedly.

Toad, on the other hand, seemed to want to impress the researcher and it appeared that he said what he thought the researcher wanted to hear. In her opinion, Toad needs much more work. It may be that the intervention was too painful for him. Unlike Mark, he showed little or no progress in his therapy group. He still has all the signs and symptoms of a victim.

There is a good example of this writer's view of Toad in Grove and Panzer (1984).

There are some people who lead such impoverished lives that they do not have positive resources in their experience that are strong enough to counteract the unwanted feeling. Such clients have to search the possibilities of the future and orient to their own future constructs. Another alternative is to break up the presenting pathology into very small, doable bits. Make the smallest change that is possible in one small section and treat the syndrome like a mosaic, changing one piece at a time. If there is nothing positive at all in the client's experience, the therapist can either fabricate a resource or make one present in the past. If the therapist cannot do that for the client, he may be able to introduce people into the matrix that can. (p. 73)

Hopefully, some small change, for the better, occurred for Toad.

Some of the other clients: Pinky, Robbie, Rainbow and Flyguy all need more work. It could be that they became upset because there was too much information

forthcoming. It is also possible that many incarcerated males find it too difficult to trust enough to do this kind of work. It seems that they want to filter what it is that they divulge. Perhaps it is necessary for an inmate to be in group for a long period of time before he is willing to allow certain information to be made known.

Joe wanted things to have been different when he was growing up. What he wanted was out of his control. In this case, it was hoped that he could experience his want internally. While Joe finished for the time being, he still has a great deal of anger and it is something to be worked on at a later date. He did not make the parole that he was counting on. This kind of anger needs time to abate before more productive Metaphor work can take place.

Tee is an example of one who had difficulty with his anger becoming more intensified during therapy. It often happens that things get worse before they get better. Tee's anger, however, abated and he felt that he was under control by the end of treatment. He wanted a couple of cognitive sessions, which we did, in order for him to deal with his fears around being

released. This is a significant factor when someone has been incarcerated for more than a year or two. He is now out on parole and seemed to work through most of his fears prior to leaving the institution.

Chuck did some good work but thought he was being transferred and decided to quit therapy so as not to bring up something that he could not finish. As it turned out he is still awaiting transfer and he wants to do some more work. (An inmate is given only a twenty-four hour notice before being transferred. This is for security reasons.)

A particular problem is that inmates are unsure about what information is given to the Parole Board, Even though they are told what is divulged and what is not, there is still some concern. In other words, the trust level between staff and inmates is low. When an inmate is in a therapy group it takes a long time to establish a trust level.

All of the inmate/clients came from abusive backgrounds, most of them having been sexually abused. There were a couple who were not sure whether they had been sexually abused, but enough information was in place that indicated that they were. Several of them



had been victims of sexual abuse but had not conceptualized it in that way. For example, a couple of them had been used sexually by a babysitter or an older relative. At one point their thinking was not that they had been sexually abused, but that they had earned a badge for being so lucky to have had sex with an older female at an early age. Most of this thinking had been altered prior to doing Metaphor work. All the inmates were sex offenders and had dealt considerably with their own offense(s). They had not, however, dealt with their own victimization(s). All of the inmates approached therapy with many questions and some uncertainty. All of them described the experience as different, unusual or "weird." Most of them wanted to tell others of their experience but ended up just telling them to try it for themselves. Even the ones who did not continue therapy reported having something positive happen but they were not necessarily able to describe it exactly. They seemed to feel a certain "mysticism" about it.

Most every client had a "wounded child within" that surfaced during the course of treatment. Most of the time the inmate/client was able to give a very

detailed description of what the "child" was wearing. Often he was not happy with his clothes. The inmates all had some self esteem issues as children and most of them experienced ridicule from their peers. It is interesting that with Flyguy his self esteem suffered because of something which we might think to be minor. He had to carry his lunch to school in a grocery bag instead of a small lunch bag. In other words, all of the inmates saw themselves as set apart in some way from their peers and did not feel that they measured up to their classmates.

## Chapter V

### Discussion

Throughout this research the primary issue was to facilitate the process whereby the client could transform the negative experience into one which could be reintegrated in such a way that it was less traumatic. The process was validated as part of the client's internal experience rather than one which was projected by the therapist. For instance, if the client was talking about an issue related to his abuse, his pain was validated. Any change that was expected was of an experiential nature first. Cognitive changes would only be expected after experiential changes. In order for this to happen, the therapist had always to align with the pathology. In this way it was possible for memories, metaphors and any "wounded child within" to change or transform.

Sometimes a client would be in a state of inner focused concentration and would have that concentration interrupted. When that became the case, his body language was mentioned. For example, if there were tears, the researcher would say something such as, "And as all that happens and what happens next?" The words

were said very slowly.

As David Grove (1989) put it, this kind of therapy can be described as a sacred time and space. It can be compared to worship which is done at a special time and in a special place. In this context, sacred refers to the honor and reverence given to the client's metaphoric experiences. The memories, metaphors and "wounded child within" are honored, revered and protected. This gives the client a great degree of respect so that the process of therapy is enhanced and facilitated. This sacredness of language is "bracketed off from the profane language of everyday speech" (Grove, 1991, p.5). This kind of therapeutic language brings about a kind of moment of worship which is non-invasive and brings a significant sense of value to the client and to his/her words. For example, if a client experiences a knot in his stomach, the therapist helps him to create a sacred space in his stomach and marks the sacred time by the way the questions are asked. The metaphor is approached in a sacred way and is given appropriate homage and value. To do otherwise is to profane the metaphor and it will deconstruct. Because of this way of doing therapy, it appeared that each

client felt very valued, affirmed and respected. Not that this is not the case in other kinds of therapeutic techniques, but it seems to be even more so with David Grove Metaphor work (1989). David Grove explained the way that this takes place. He described it as creating an environment of grace. The language of grace is undeserved. It cannot be earned, it cannot be worked for, it is unmerited and is a gift of the moment. It supplies all that is needed for the moment. The clients seemed to have a real sense of the researcher's being there for and with them. What the therapist looks for is the epiphanic moment when the pathology changes in such a way that the client experiences it differently. An example of one way to accomplish this is taken from Grove and Panzer (1984).

Now take some time to think about that memory and to think about what you knew then and how different that was from what you know now, and how what you know now can go back to then to change then so that it can be different, and the people you knew then could change then in some way so that it could be different, and the people that you know now could go back to then and do what

they need to do so that then could be different. And take some time to discover how that could happen and make any adjustments that you need to make so that you can remember what happened differently, and feel differently about it and you can still know what happened. (p. 109)

The researcher has received different kinds of comments when she has used David Grove Metaphor Therapy than with other techniques and the reason may be due to what has just been described.

Several inmates mentioned spirituality during and after sessions. They made comments such as, "I thank God for blessing me with the knowledge to overcome mixed feelings." Another client said, "My spirituality has increased since healing has taken place." Several inmates said that they slept better after they began to experience some healing. Some commented that this had to do with a feeling of not seeming to be condemned. One inmate commented that, "I am more calm, more serene, at peace, at ease and will allow others around me to enjoy me more." As inmates spoke of feeling more calm and peaceful these feelings also seemed to contribute to more restful sleep. Most of them had no

difficulty focusing in therapy sessions when there was much noise outside the room. The therapist was disturbed but not the clients. The tapes bear witness to the noise and the times when the therapist left the client in a mode of, ". . . and take a little time to . . ." while she attempted to quiet the noise.

It can be said that all of the inmate/clients came to therapy with some degree of anger. Some had more anger than others, but it was there in each one. The anger took different forms in therapy, mostly in metaphoric terms. Oftentimes the color black was used to describe a negative emotion.

Each client experienced silence in the sessions. With some clients the silences were very long. The client and the therapist would sit in silence together. It was the therapist's job to ask the right question that the client could answer. Whereas it is often true with other forms of therapy that silence is considered resistance, the same is not true with David Grove Metaphor Therapy. This researcher found to be true what David Grove has said (Seminar, 1990) and that is that the point of most resistance is in the beginning. She found that the most prolonged silences were in the

beginning. It took a while to get started. Grove has also said (Seminar, 1990) that if the client is stuck and afraid, that the therapist has no right to move him/her. It becomes important to find out how the client can be more stuck. The client cannot resist if the therapist is with him/her. In other words, the therapist aligns him/herself with the client and goes with the resistance.. The therapist helps the client to be more resistant. The therapist needs to find out what message the client is attempting to communicate and how the therapist can be of help.

Several clients dissociated or fragmented. When they dissociated they "left" their bodies and there was an "upward sensation," like floating. In dissociation the client could "see" himself in the memory. In fragmentation the client would "leave" his body and "enter" a nearby object. Sometimes the client "implodes" into his own body and enters a specific location such as the heart. In dissociation, the client "leaves" the area of where the abuse occurred but in fragmentation the client stays in the area of abuse but fragments into the wallpaper or a familiar toy (Grove, 1992). Both of these defense mechanisms



occurred in several of the inmate clients.

It is also noted that the memory, metaphor or "child within" nearly always felt worse before it got better. An example of this is from Flyguy's metaphors. He began with a "child" at the age of twelve or thirteen, next he got a metaphor of a fence, then a dog in a pound which became a big monster and then a dark cloud.

An example of metaphors which transformed into a more positive form began with a black hole which became a five or six year old child. There was a sudden shift, and the person now was twenty or twenty-five. The next metaphor was a dark mist or cloud which had bright colors and became a "glowness" which was the healing metaphor.

#### Limitations

This study was an attempt to accurately report what the inmate/clients said their reactions were to the researcher's intervention using David Grove Metaphor Therapy. It was not an attempt to create an instrument that measures reliability or validity. What was reported was useful in understanding the therapeutic process and hopefully is related to

positive change for the inmate/clients.

As was mentioned previously it is possible that there was an attempt, with at least on the part of one client, to say what it was that he thought the therapist wanted to hear. The reports are only as valid as the honesty of the clients. It is impossible to determine true honesty. Inmates become very adept at manipulating therapists and at saying what it is they want us to hear.

In this intervention the therapist, regardless of the setting, is to align with the client. This factor alone permits the possibility of dishonesty. Even though no promises were made, it is possible that an inmate may have thought that participation in this study would aid him in some way to gain an early parole or at least to allow for some positive comments to be given to the Parole Board.

Another limitation was that what was gained in therapy may not remain over the long term. There is no guarantee that the inmate/clients are any better off after treatment than they were before.

Since David Grove Metaphor Therapy takes a considerable amount of learning in order to deliver the

intervention, it is not taught or learned quickly. If used by someone who is inexperienced it could be a detrimental rather than a positive experience for the client. Even though the therapist/researcher has conducted workshops on David Grove Metaphor Therapy, she has also cautioned that it should not be used unless the person has more training than one workshop can provide. A workshop can give suggestions as to the use of "clean language" and ways to ask questions differently but to go beyond that without additional training would be unwise.

The therapist/researcher studied with David Grove for the past seven years. It took several of those years before she felt confident enough to deliver this intervention. It would appear that the most appropriate training prior to using this therapeutic modality would be a Master's degree in counseling or psychology. The clients who are most appropriate for this intervention are some of the most abused and traumatized. It is therefore cautioned that they not be further damaged by the use of a method that could worsen their conditions.

## Chapter VI

### Conclusions and Recommendations

The end result for inmates who completed treatment was positive, according to their reports. The physiological components of their treatment issues were changed in such a way that they were no longer troublesome. For example, Mark described his own sexual victimization as a big black monster. This was when he was raped at one of the juvenile facilities where he was incarcerated. His metaphor of melted wax was how he felt destroyed after the rape. The star metaphor was so bright that the monster could no longer hide in the dark and his metaphor of burnt ashes transformed into a bright light. His wall became holy breath. All of his significant metaphors transformed into something more positive than what he had at the beginning of therapy.

Even though not all inmates completed treatment, they appeared to feel that they were being respected and affirmed. This seemed to be particularly important since most of the sex offender treatment consists of a significant amount of confrontation and sometimes inmates feel that they are being "beaten up." Metaphor

Therapy provided a kind of respite from what they were used to experiencing. While there is certainly a need for direct confrontation in terms of the inmates' offenses, there also is a need to provide a vehicle for their own healing of the abuses which most of them have suffered.

It has been important to maintain a balance so that inmates are not allowed to use their own abusive backgrounds to provide an excuse for their offending against others while still providing the opportunity for them to begin their own healing processes.

One of the primary reasons that this therapist/researcher embarked on this particular work was to provide what she saw to be lacking in the total sex offender program at Southeastern Correctional Institution. She wanted to attempt to fill this void by providing an opportunity for inmates to begin to heal their traumatic backgrounds and childhood experiences. While these issues are addressed in groups, there was not a component in the SCI program that addressed them exclusively.

Enough interest has been generated in David Grove Metaphor Therapy that it will continue to have a place

in the sex offender program at the Southeastern Correctional Institution. Even though each session is usually more time consuming than traditional therapy, usually fewer sessions are needed. In this sense, David Grove Metaphor Therapy seems to be quite efficient.

#### Research and Further Study

It would be useful for further study to monitor the inmate participants to see whether the changes that were made continue to be maintained. This monitoring can happen for inmates who remain at the Southeastern Correctional Institution. It will probably not be possible for those who are paroled or transferred to another institution.

As David Grove continues to refine and make changes in his work, it would be important to integrate the changes into work with sex offenders. The intervention need not, of course, be limited to sex offenders, but may be applicable to any person who has experienced trauma.

Further study with this intervention could also include adolescent sex offenders who are not incarcerated and who have been abused sexually or

otherwise.

As time goes on it would be important to check with former clients to determine what kind of memories the offenders have of themselves and their victims. For example, if an offender victimized a seven year old girl, he could be asked how he knows that the seven year old girl will not be present in the future orientation. The therapist can check with the client to determine what it would be like for him to be in the presence of a seven year old girl, what thoughts, feelings, physiological reaction and concerns would likely be present. It would be important for future visualization to check for affect and content of his seeing himself in the future.

Since the question of whether there is a correlation between those who have been sexually victimized with those who become sex offenders is critical, it would be interesting to research whether recidivism is higher for sex offenders who have not resolved their own victimologies. A longitudinal study would be necessary in order to determine whether there is a difference.

Since sex offender programming is relatively new

compared to many other forms of treatment, research is still in the infancy stage. Much needs to be learned, but it would appear that it is of primary importance to begin to track those with whom we work and to compare findings with non-treated sex offenders. A considerable amount of public education is also needed as many individuals still hold the premise that sex offenders should be locked up permanently or even worse. This is unrealistic. Realistically, most will end up being released from prison and will become our neighbors. Do we want untreated offenders to be released into the general population? This therapist/researcher thinks not. It is hoped that the research in this dissertation will be of assistance in the endeavor to provide another component of treatment for this offender population.



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## THE IMPACT OF EVENT SCALE-REVISED\*

Below is a list of comments made by people after stressful life events. Please mark each item, indicating how frequently these comments were true for you DURING THE PAST 7 DAYS. If they did not occur during that time, please mark that item "0 = Not At All."

Note: Items are rated on a Likert scale consisting of "Not At All" (0 points), "Rarely" (1 point), "Sometimes" (3 points), and "Often" (5 points).

0 = Not At all  
1 = Rarely  
3 = Sometimes  
5 = Often

- \_\_\_\_\_ 1. I thought about it when I didn't mean to.
- \_\_\_\_\_ 2. I avoided letting myself get upset when I thought about it or was reminded of it.
- \_\_\_\_\_ 3. I tried to remove it from memory.
- \_\_\_\_\_ 4. I had trouble falling asleep or staying asleep, because of pictures or thoughts that came into my mind.
- \_\_\_\_\_ 5. I had waves of strong feelings about it.
- \_\_\_\_\_ 6. I had dreams about it.
- \_\_\_\_\_ 7. I stayed away from reminders of it.
- \_\_\_\_\_ 8. I felt as if it hadn't happened or wasn't real.
- \_\_\_\_\_ 9. I tried not to talk about it.
- \_\_\_\_\_ 10. Pictures about it popped into my mind.
- \_\_\_\_\_ 11. Other things kept making me think about it.
- \_\_\_\_\_ 12. I was aware that I still had a lot of feelings about it, but I didn't deal with them.
- \_\_\_\_\_ 13. I tried not to think about it.
- \_\_\_\_\_ 14. Any reminder brought back feelings about it.
- \_\_\_\_\_ 15. My feelings about it were kind of numb.

---

\*This scale was developed by Mardi Horowitz, Nancy Wilner, and William Alvarez, 1979. Reprinted by permission.



## *A CHILD'S BILL OF RIGHTS*

*A child within has the right:*

- 1. To use their language without having to explain themselves.*
- 2. Not to talk about the content of their experience.*
- 3. To say, 'I don't know.'*
- 4. To only answer questions they want to.*
- 5. Not to have to talk about their feelings.*
- 6. To be resistant. This may be the only way they can let you know to stop what you are doing.*
- 7. To expect you to be their therapist and not the adult's.*
- 8. To be healed at the time of their trauma.*
- 9. Not to be forced into making eye contact.*
- 10. To teach the therapist how best they can heal.*
- 11. To take the time they need to heal themselves.*
- 12. To find a passage through their experience that does not retraumatize them.*

The Union Institute

P. O. Box 101599  
Pittsburgh, PA 15237  
Phone: 412-366-2996  
August 4, 1992

Reginald A. Wilkinson, Director  
Ohio Department of Rehabilitation and Correction  
1050 Freeway Drive, North  
Columbus, OH 43229

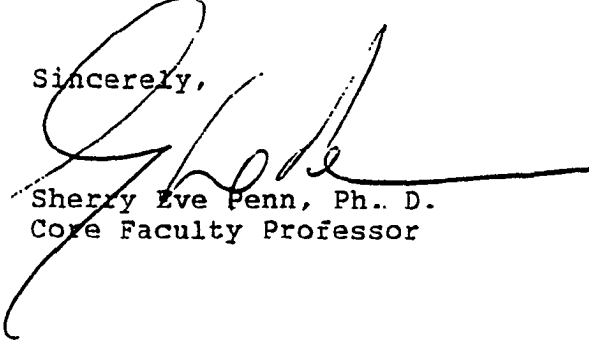
Dear Mr. Wilkinson,

I am the Major Professor and Research Advisor on the doctoral committee of Ms. Suzanne Wing, an employee of the Ohio Department of Rehabilitation and Correction. Ms. Wing is also a Doctoral Candidate in good standing in the field of Clinical Psychology in the Graduate School of The Union Institute.

Consistent with your Department's request for Research Proposal Approval, I wish to attest that Ms. Wing's research proposal has been approved by her entire doctoral committee and by the university as being fully consistent with our requirements and, indeed, shows explanatory promise of being a solid contribution to her field.

If I can answer any questions for you regarding Ms. Wing's research proposal, please feel free to contact me at the above address and telephone number.

Sincerely,



Sherry Eve Penn, Ph. D.  
Core Faculty Professor

cc: Ms. Suzanne Wing



George V. Voinovich  
GOVERNOR

Mike DeWine  
LIEUTENANT GOVERNOR

APPENDIX D  
OHIO DEPARTMENT OF REHABILITATION AND CORRECTION

Reginald A. Wilkinson, DIRECTOR

1050 Freeway Drive, North  
Columbus, Ohio 43229

November 17, 1992

Suzanne B. Wing  
Psychology Assistant  
Southeastern Correctional Institution  
5900 BIS Road  
Lancaster, Ohio 43130

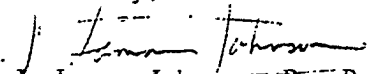
Dear Ms. Wing:

I am in receipt of your revised "Consent to Research Treatment and Procedures" form.

Your revised consent form successfully addresses the concerns of the Committee and your research can now be started once you have received final approval from the Warden of the Southeastern Correctional Institution. It is your responsibility to make whatever logistical arrangements are necessary with the affected institution.

We are pleased to be working with you and look forward to having a copy of your research when it is completed. If you need further information, please don't hesitate to let me know.

Sincerely,



J. Lamar Johnson, Psy.D.

Chairperson  
Human Subjects Research/Review Committee

JLJ/vs

cc: Committee Members:  
Steve Van Dine  
Evalyn Parks  
Kathy Trent  
Chuck Davis  
Donald Polanski  
File



George V. Voinovich  
GOVERNOR  
Mike DeWine  
LIEUTENANT GOVERNOR

Appendix D  
OHIO DEPARTMENT OF REHABILITATION AND CORRECTION

Reginald A. Wilkinson, DIRECTOR

1050 Freeway Drive, North  
Columbus, Ohio 43229

RESEARCH PROPOSAL APPROVAL

Proposal Title:

The individual submitting this research proposal has read and agrees to the conditions specified on the reverse side of this approval form.

Submitted by:

Suzanne B. Wing  
Name  
Southeastern Correctional Institution  
Address 5900 BS Road  
Lancaster, Ohio 43130 653-4324  
Telephone (ext. 230)

Date Submitted:

8-18-92

Advisor:

See attached  
Signature and Title  
The Union Institute  
Academic Institution

\* \* \* \* \*

FOR THE DEPARTMENT OF REHABILITATION AND CORRECTION:

[Signature]  
Research Review - Central Office

11-17-92  
Date

M. J. Black, Ph.D.  
Chief - Management Information Systems

11/23/92  
Date

[Signature]  
Managing Officer/Field Supervisor

12-9-92  
Date

RESEARCH PROPOSAL APPROVAL

Time Frame:

Start Date: Upon Committee Completion Date: 3-4 months.  
<sup>approval.</sup>  
Estimated Departmental Cost: See note.

Dollars: \_\_\_\_\_ Dollars: \$ \_\_\_\_\_

Final approval is contingent upon the following conditions:

- o Confidentiality of subjects' identity
- o Signed approval by subject(s) if needed
- o Copy of results is to be provided to this Department
- o Approval of research advisor if research is part of an educational requirement
- o Research design is in accordance with accepted standards regarding human subjects' rights

*This is an ongoing component of the total sex offender program at S.C.I. Therefore, there are no additional departmental costs.*

SOUTHEASTERN CORRECTIONAL INSTITUTION

Lancaster, Ohio 43130

EXPLANATION TO PARTICIPANTS FOR RESEARCH PROCEDURE

1. FULL TITLE OF THE STUDY: The Use of David Grove Metaphor Therapy and Traumatic Memory Resolution With Sex Offenders Who Were Previously Victims.
2. RESEARCHER AND THERAPIST: Suzanne B. Wing, M.Ed., L.P.C., Psychology Assistant 2.
3. PURPOSE OF THE STUDY: The purpose of this research is to use the David Grove Metaphor Therapy and Traumatic Memory Resolution as an intervention with inmate volunteers who are sex offenders and have been victimized prior to becoming perpetrators.
4. HOW THE STUDY WILL BE PERFORMED: Volunteer participants will be asked to agree to having all sessions audio tape recorded. The inmate clients will be selected from self referrals who have been interviewed and deemed appropriate for the treatment offered. The offender's name or other identifying marks will not appear on any form completed by either myself or the offender. The inmate client will be asked to choose a fictitious name which will be used throughout the study in order to protect confidentiality.
5. EXPECTED DURATION OF THE SUBJECT'S PARTICIPATION: Subjects will spend approximately 1.5 hours per session participating in this research. Therapy sessions will continue until there has been some resolution of the inmate client's traumatic experience related to being victimized. Approximately 3-6 sessions will be expected per inmate client.
6. EXPERIMENTAL PRODUCT OR PROCEDURE: Participation in this study will involve focusing on resolving or restructuring the trauma involved in being the victim of a sexual assault.
7. APPROVED OR ACCEPTED PRODUCT OR PROCEDURE WHICH MIGHT EXPOSE THE SUBJECT TO SOME RISK: I will be available to work with inmates should there be any adverse effects as a result of this technique. In addition, inmates will have access to the two therapists in their respective Sex Offender Therapy (SIR) Groups.

8. **POSSIBLE RISKS:** It is possible that some subjects may become uncomfortable or anxious while completing the research. All participants are currently in treatment in their Sex Offender Therapy Groups. Should a participant become uncomfortable, I will be available as well as one of the two co-therapists from his respective SIR Group. It will be explained to subjects that if they give specific details of a crime against a child, and they have not been prosecuted for same, that there may be an obligation on the part of the researcher to report the information to the appropriate legal authorities.
9. **POSSIBLE BENEFITS:** There may be no immediate benefit. The inmate client will be given the opportunity to resolve his own abusive background which will give him further resources for understanding other victims and to assist in breaking down the cycle of abuse.
10. **APPROPRIATE ALTERNATIVE TREATMENT OR PROCEDURE:** The inmates have access to other therapists for work around trauma resolution other than with this method.
11. **METHODS USED TO MAINTAIN CONFIDENTIALITY:** All written material will be completed anonymously by using fictitious names.
12. **VOLUNTARY PARTICIPATION:** Participation in this research is voluntary; refusal to participate will involve no penalty or loss of benefits to which the subject is otherwise entitled.

**INFORMATIVE STATEMENTS AND SIGNATURES**

The information has been explained to me and I understand it. Any further questions I may have in regard to this study will be answered by:

Researcher,

SOZANNE B. WING, M.Ed., L.P.C., Psychology Assistant 2, SCI Psychology Department

**CONSENT SIGNATURES**

**WRITTEN CONSENT**

I have had the study explained to me and I agree to participate.

Date: \_\_\_\_\_

Participant's Legal Name: \_\_\_\_\_

Participant's Signature: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

Researcher's Signature: \_\_\_\_\_

I certify that I have explained the research, it's purposes and procedures to the subject before requesting the subject to sign.

Researcher's Signature: \_\_\_\_\_



Appendix G

I hereby grant my permission for this interview and subsequent agreed upon sessions to be taperecorded. I understand that the recordings are only to be used for the purpose of Metaphor Therapy and Research Project.

I further understand that the recordings will be available only to the Supervisor, Dr. Stephanie L. Miller, and to the Core Professor of Ms. Wing's Doctoral Committee, Dr. Sherry Eve Penn.

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

TESTING THE INTERVENTION

- 1) Did you get what you wanted?
- 2) How do you know that?
- 3) What difference will it make?
- 4) What could be the first thing you do to know it has made a difference?

BEHAVIORAL EVALUATION

- 1) Specific behavioral task
- 2) Specific experiential task
- 3) Empirical validation of internal changes that have taken place.

**LETTER OF APPRECIATION**

TO: \_\_\_\_\_

FROM: S. Wing, M.Ed.

DATE: 07/06/93

It is with much appreciation that I wish to thank you for volunteering to be a subject for my doctoral research in Clinical Psychology.

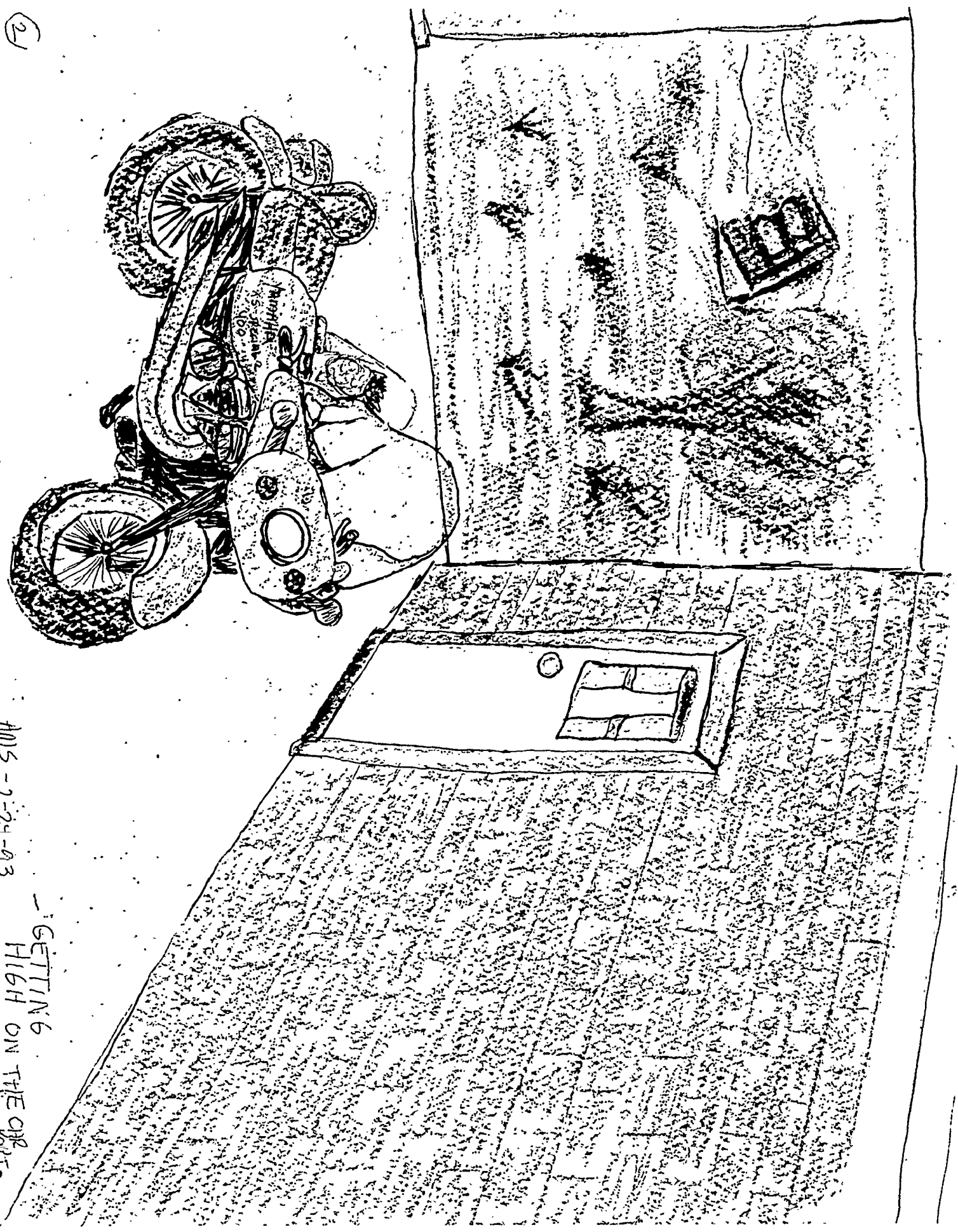
As you know, Metaphor Therapy is a fairly new treatment and is used particularly for individuals who have experienced a traumatic event. This research was conducted at SCI for offenders who were victims prior to becoming perpetrators. For the past 6 months, Metaphor Therapy has been the treatment I have used with volunteers such as yourself, on an individual basis, with sessions of approximately 1 1/2 hours each. This has meant a commitment on your part and it is greatly appreciated. My hope is that you have benefited from this work as much as I have.

Thank you,

\_\_\_\_\_  
Suzanne Wing, M.Ed.  
Psychology Assistant

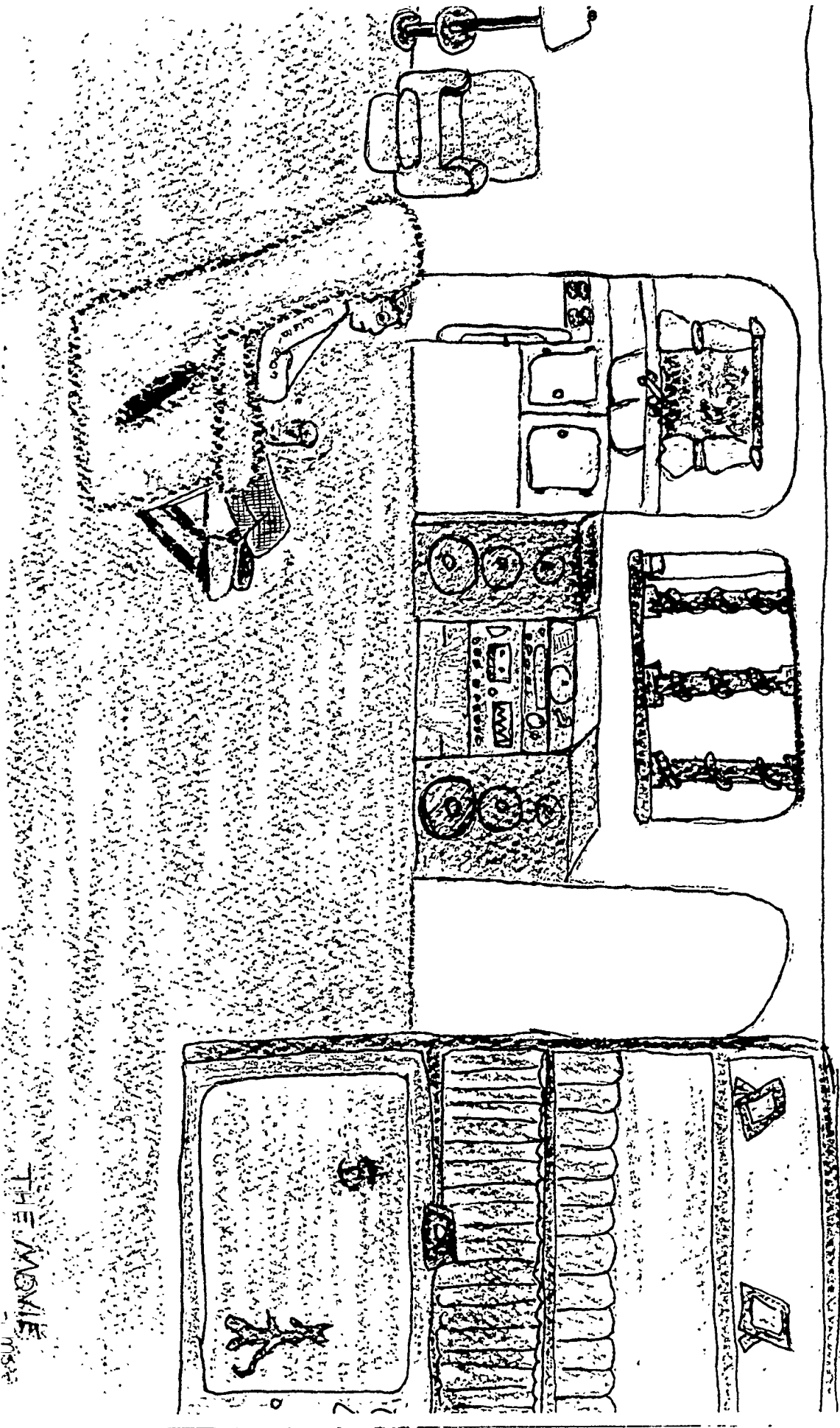
\_\_\_\_\_  
Stephanie L. Miller, Ph.D.  
Psychologist

(2)

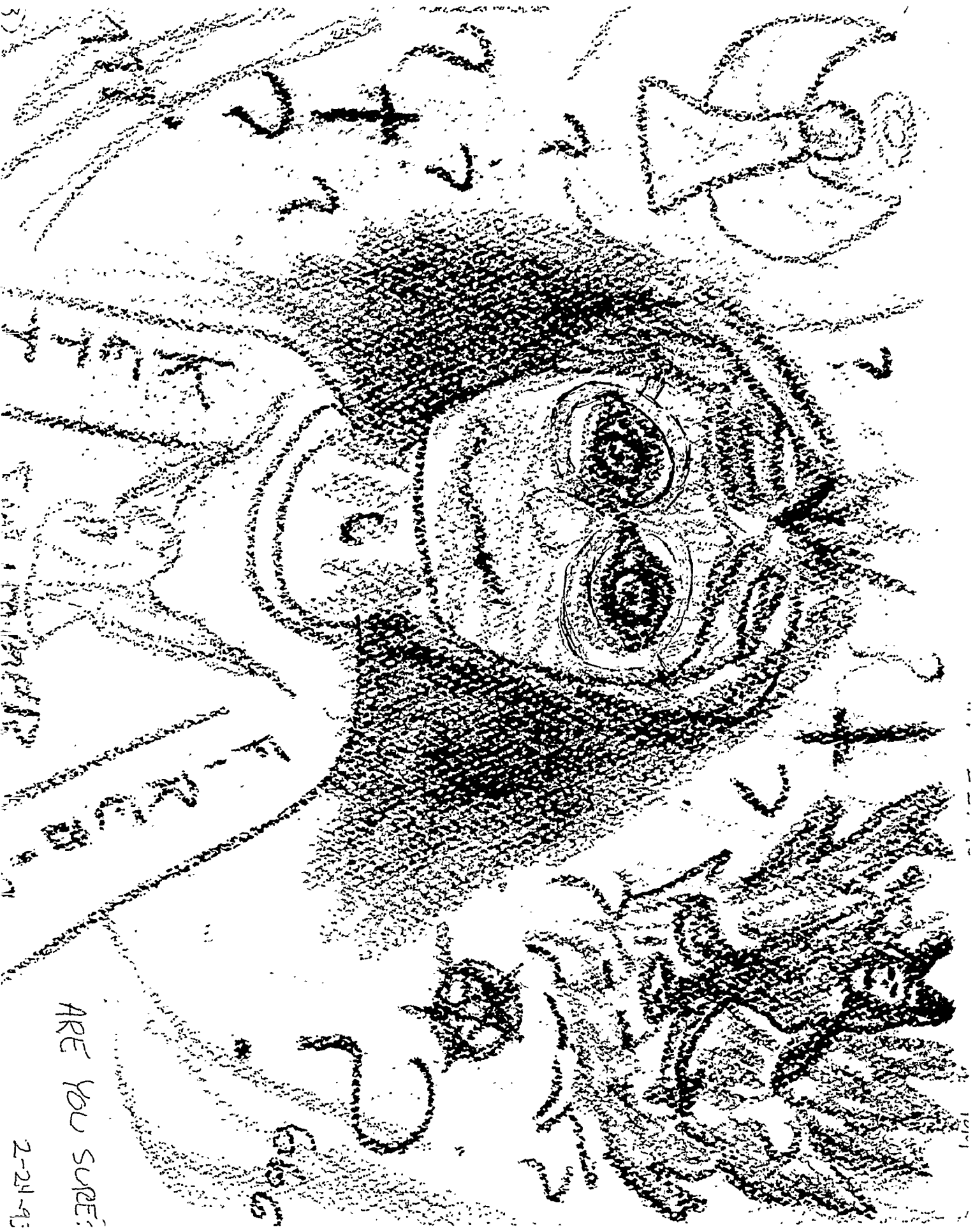


AMS - 2-24-93

GETTING HIGH ON THE CRACK

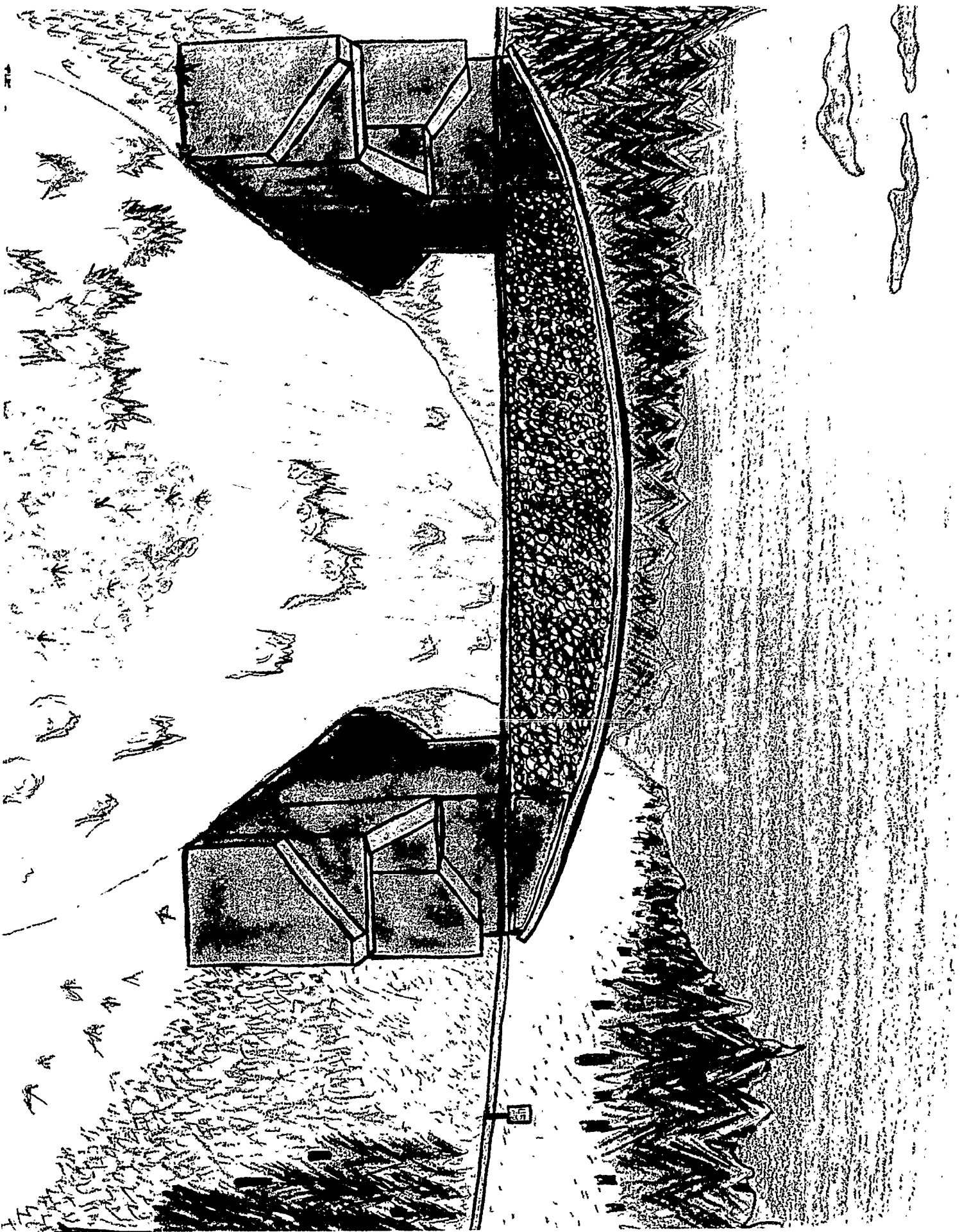


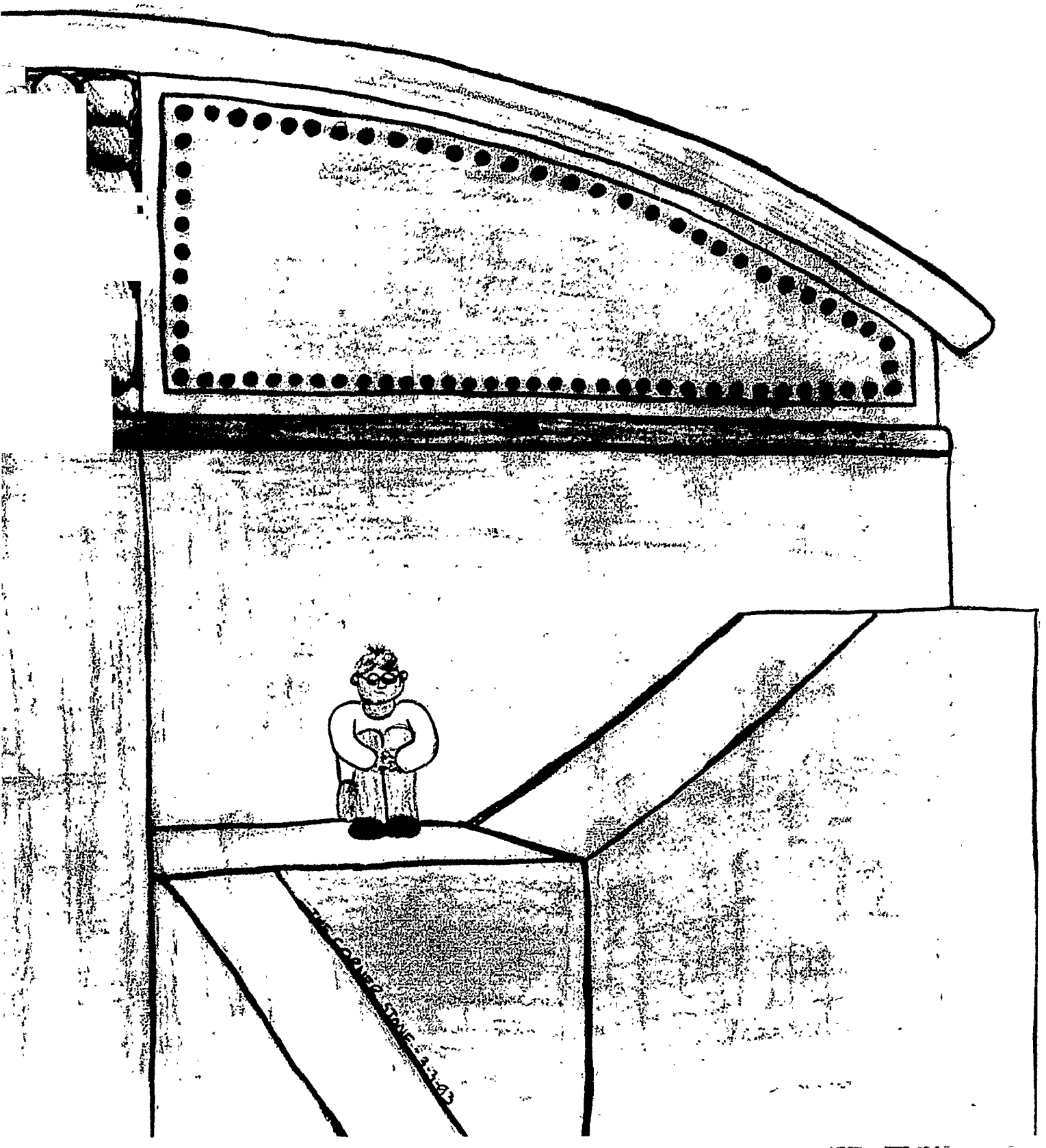
THE MOVIE  
1952



ARE YOU SURE?

2-21-93









-3-5-93-