

COURSE GRADE COVER SHEET

Complete student information portion, make copies, and submit one form with each course.
(In the event you are not able to make copies, please hand-write this page with each course.)

I have read the frequently asked questions on the back of this page: XX Yes No.

Student Number (Same as Inmate Number) 180161

Student Name: Eric St. George

Student Address: c/o CCF--180161; PO Box 600

City: Cañon City State: CO Zip Code: 81215

Unit Number: Fox Name of Prison: Centennial

Degree you are working toward: Masters of Ministry & Christian Counseling

My records indicate this is my 4th course. 1 of 3

Course Number & Title: or Name of Book From the Bible: APC551 Individual Appraisal

Book Title: Self Therapy

Author: Jay Earley, PhD

Begin/End Date of Enclosed Course: Jan 1 / Jun 30 2024

Please note that if you are turning in a course that involves textbooks you need to turn in a complete course that normally has three books.

To Be Completed By Student:

Do you need us to send you your next course? YES XX NO

(This question applies only to those working on books of the Bible)

If no, what books will you use for your next course?

Please give us the name and ID number of a few people that are interested in receiving information on attending our college. Thanks and God Bless You!

1. _____
2. _____
3. _____



International Christian College and Seminary
P.O. Box 530212 • Debary, Florida 32753-0212
www.iccscampus.org



Q: Can you send me another grade coversheet?

A: You can handwrite your grade cover page.

Q: How long does it take to grade my work?

A: We normally send correspondence out once per month. However, you do not need to wait on us to grade your work to continue your courses. If you are doing books from the Bible, we can e-mail them to your loved ones and they can print and send them to you. Just ask them to e-mail us.

Q: Can I do my courses in pencil?

A: Yes, but only if you have access to nothing else.

Q: Should I staple or paperclip my work?

A: If you do it is ok. However, we prefer that you do not use staples or paperclips because we scan your work and it takes time to remove them from the papers.

Q: What course will books from the Bible substitute for?

A: We use the books from the Bible as foundation courses. You need 20 courses to graduate. We will determine which courses they will substitute for as you get closer to graduating.

Q: Is there a way I can contact you other than by mail?

A: If you are a federal inmate in good standing you can send me an invitation on Corrlinks and I will accept. If you are a state inmate you can have your loved ones forward an e-mail to me and I will respond. My e-mail is drmcorkle@icccampus.org. You, your family or friends are welcome to call me. My cell number is (407) 760-5616. The office number is (877) 391-3741 ext. 700. As long as I do not have to pay, I will accept all calls. If for any reason you do not reach me on your first attempt, please keep trying. I will pick up.

Q: How do I know if books I have available are acceptable to use as substitutions?

A: As you know, we have a list of suggested books for your degree. However, we can customize some of your future courses to assist you in obtaining your goal. Everyone knows what they need help with. Please pray about it and once you have identified an area where you would like to improve, look in your chapel library or psychology department for a combination of books that are 900 pages. Once you find the books give me the name of the book, the author and the page numbers and I will enter these as a custom course for you.

Q: Is there a time limit for each course?

A: No, you can work at your own pace.

Q: Can I send in my work if my tuition is not current?

A: Please do not send in your work if your tuition is not current. If your tuition is not current your student file is flagged on hold in our system and we are unable to grade any work until the tuition is current. If the college does not receive a payment within 90 days the student file is permanently closed.

Q: I have been writing sponsor letters but have not obtained a sponsor.

A: Some students have to write 50-100 letters before they received a positive response. It depends on your letters. You need to pray and write each one individually from your heart. Also, ask family and friends to help find sponsors.

Q: Will I receive feedback from the graders/readers?

A: Courses are graded by graduate students. They jot down notes for me to read about each of your papers. They normally put down opinions that are highlighted to advise that this is interesting. Unless they point out a problem on the paper, I will accept it as-is. If they provide a problem, I return the paper with their notes asking you to re-do and re-submit. In the past I would write down some comments and students would brag to other students in their dorm making them feel inferior. For that reason, I normally just keep to the basic comments. I know some of you put a lot in your papers and deserve complete feedback. You can call me from your chaplain's or unit manager's office and I will be glad to discuss your papers in full detail.

Q: Can you send back my original work?

A: When we receive your work, your courses and correspondence are scanned into your student records. If you want your original work sent back to you, you must send us a self-addressed, stamped brown envelope with as many stamps as you used to send your original work to us, clearly stating that you want all of your work returned. Once your tuition is paid, if you want a copy of your work, we will email it to you upon your release or you can have your sponsor send a request and we will email it to them.

Q: How long can I use the Books from the Bible?

A: You can use books/questions from the Bible up to your Bachelor's Degree.

Q: Tell me again about your accreditation

A: We are accredited by the International Theological Accountability Association (ITAA) and are recognized by the Department of Education in Florida. ICCS has been privileged to work with several regionally accredited colleges and universities that do accept some ICCS course transfer credits into their programs. This offers our students the option of benefitting from their ICCS training when pursuing a formal degree at various academic institutions.

There are different kinds of accreditation. Governmental Accreditation and non-governmental accreditation. Governmental accreditation is requested in order to receive student aid money. We, along with Rhema Bible College and many more, choose non-governmental accreditation. With governmental accreditation, we would not be able to offer higher degrees unless the student took some courses on campus. That would make our prison program ineffective to you and many others.

Q: How many credits are each course?

A: Three (3) credits or one (1) course is equivalent to 45 contact hours, 60 credits or 20 courses is equivalent to 900 contact hours.

A contact hour is a measure that represents an hour of scheduled instruction given to students. A semester credit hour is normally granted for satisfactory completion of one 50-minute session (contact hour) of classroom instruction per week for a semester of not less than fifteen weeks.

Q: Do I have to start with my Associate's degree or can I go directly to my Doctorate degree?

A: If you have college credits, we need to see the official transcripts and we will enroll you in the appropriate degree program. If you have no college credits you need to start with the Associate's degree. The undergraduate degrees (Associate's and Bachelor's) each require 60 credits or 20 courses to graduate. For graduate degrees, the Master's requires 48 credits or 16 courses plus a Master's thesis and the Doctorate requires 36 credits or 12 courses plus a dissertation paper to graduate.

Q: Will you write a letter to the Parole board for me?

A: Yes. If you are a student in good standing with us, we will gladly help with Parole and Letters to the court. You must have a hearing date. If the date is near, I suggest you have your family or friends get in contact with us so we can have the rough draft approved and we can obtain the name and address of who you want it addressed to. Otherwise, you can write to us with the information.

Q: How can I help ICCS?

A: Help us spread the word about our college by sharing the school's flyer wherever you can i.e. your prison chapel, library or common area. You can also support us through prayer and by recommending us to your friends who are interested in pursuing a theological degree. To go a step further, consider "paying it forward" by sponsoring a new student.

Q: Why is my coursework postmarked from Austin, Texas?

A: Our grading center is in Austin, Texas. All of your correspondence is to be sent to:

International Christian College and Seminary
P.O. Box 530212
DeBary, FL 32753

Q: Can I continue my degree when I am released?

A: Yes. You are welcome to continue upon your release. We will keep your tuition at the same price for the first two years. You will have an option of taking your classes online or textbooks or a combination of the two. It will be your choice.

Q: What is the cost for my next degree?

A: We offer men and women in prison an 85% discount from our normal tuition. Our current tuition is \$9,497.00 (It continues to go up each year). We offer it to inmates at \$1,425. If you pre-pay you receive an additional discount and only pay \$997. Please note that the rate you will be paying is \$22.00 per credit hour. The standard community college charges between \$150 - \$300 per credit hour. There is no additional discount.

INDIVIDUAL APPRAISAL
APC551
(paper 1 of 3)

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Text Read: Self Therapy by Jay Earley, PhD (2009)

ISBN: 978-0-578-39594-4, 322 pages in 2 parts and 17 chapters

CONTENTS: (ch 1) Personal Healing and Growth the IFS Way (ch 2) Your Internal System: Summary of the IFS Model (ch 3) Taking an Inner Journey: Example of an IFS Session **PART I:** Self and Protectors (ch 4) Getting Acquainted Inside: Accessing Your Parts (ch 5) Becoming Centered: Unblending from a Protector (ch 6) Being Open and Curious: Unblending from a Concerned Part (ch 7) Knowing Yourself: Discovering a Protector's Role (ch 8) Befriending Yourself: Developing a Trusting Relationship with a Protector (ch 9) Keeping Sessions on Track: Detecting Parts that Arise **PART II:** Exiles and Unburdening (ch 10) Being Allowed In: Getting Permission to Work with an Exile (ch 11) Uncovering Your Pain: Getting to Know an Exile (ch 12) Finding Where It Started: Accessing and Witnessing Childhood Memories (ch 13) Caring for an Inner Child: Reparenting and Retrieving an Exile (ch 14) Healing a Wounded Child: Unburdening an Exile (ch 15) Transforming a Protective Role into a Healthy One: Unburdening a Protector (ch 16) Supporting the Therapy Process: Tips on Working Alone, with a Partner, or with a Therapist (ch 17) Conclusion

OVERVIEW: Self Therapy makes the power of a cutting-edge psychotherapy approach accessible to everyone. Internal Family Systems Therapy (IFS) has been spread rapidly across the country in the last decade. It is incredibly effective on a wide variety of life issues, such as self-esteem, procrastination, depression, and relationship issues. IFS is also user friendly; it helps you to comprehend the complexity of your psyche. Dr. Earley shows how IFS is a complete method for psychological healing that you can use on your own. Self Therapy is also a manual for the IFS method that can be used by therapists.

WHY THIS TEXT WAS CHOSEN FOR USE IN THIS COURSE

This course, Individual Appraisal, is stated to be an overview of individual and group approaches to assessment used by professional counselors. This text, Self Therapy, is specifically about this subject. The author, Jay Earley, PhD, is a practitioner of Internal Family Systems Therapy (IFS). He is a practicing psychotherapist for 35 years at the time of the writing of the text, 2009, and

tells us he's been using IFS since he discovered it. Because the text teaches the IFS model, and is written specifically to teach its application for use on oneself it made an ideal text for a class on individual appraisal.

INTRODUCTION

Internal Family Systems Therapy was created by Richard C. Schwartz, PhD, to whom the author gives his acknowledgment in the opening of the text and refers to by the familiar "Dick." Dr. Schwartz also contributes a Foreword to the text where he congratulates the author's career accomplishments, to include this book. In this foreword Dr. Schwartz also tells us that it has been the author's passion to find a means to meet the needs of the many who need psychotherapy and for whom a therapist is somehow prohibitive (cost, time, access, etc). He mentions Dr. Earley's teleconference classes, and Introducing IFS to laypeople as a tool to work on their own, without a therapist.

Dr. Schwartz's forward tells us that Dr. Earley's text will teach us a different means to do "self-talk," or internal dialogue. This foreshadows the concept and structure of IFS. Schwartz tells us he's used IFS for 27 years. A 2009 publication date would place IFS' creation around 1982.

Put succinctly into a brief summary, Internal Family Systems Therapy is: training on how to communicate with one's "self," healing psychic or emotional injuries by using anthropomorphized characters that represent the subpersonalities of one's own psyche, called "parts." These parts make up the so-called "Internal Family."

The human mind isn't a unitary thing that sometimes has irrational feelings. It is a complex system of interacting parts, each with a mind of its own. It's like an internal family -- with wounded children, impulsive teen-agers, rigid adults, hypercritical parents, caring friends, nurturing relations, and so on. That's why this new therapy approach is called Internal Family Systems Therapy.

If you embrace all of these wounded and protective parts inside of you as "real beings" who describe compassion, understanding, and love, you can transform your psyche and create the joyful life you have always wanted.

You don't have to worry. I'm not suggesting that you are a multiple personality, like Sybil or Tara or others you may have seen on TV or in the movies. As you will see in this book, we are all multiples, but not in an extreme way that you might think. The human psyche is just naturally a family of subpersonalities.

The author tells us this is not the first system of therapy to envision the psyche as a set of subpersonalities. He cites to Carl Jung. I personally remember an earlier psychotherapist on whom Jung built, Sigmund Freud. Freud

imagined the id, the ego, and the superego. IFS, with its myriad cast of characters, is similar to Freud's work in the sense of having subpersonalities which make up a person's mind. IFS talks about the "self," which I would liken to Freud's "ego." Ego is in fact the Greek word for "I," the personal pronoun. What we will come to call "protectors" in the IFS system correlate to Freud's "superego," and IFS' "exiles" are not unlike Freud's "id."

THE IFS MODEL OF THE PSYCHE

The IFS model sees our psyches as a family of subpersonality parts. The book introduces some of these "parts" first, but I will introduce the "self" first. Our text tells us that the Self is the center, the "me," the "who I really am." Our "Self" is "mature and loving, and has the capacity to heal and integrate our parts." The author says that the "self" lacks a counterpart in most other forms of therapy, excepting "Voice Dialogue, Jungian analysis, and Psychosynthesis." In contrast, he tells us that "many spiritual traditions do have an understanding that is similar to the IFS Self," listing: "Essence, Buddha Nature, Atman, Inner Light," and even uses two Christian terms "God" (yes, capitalized), and "Christ Consciousness." Our author is not in the text overtly a Christian, and explicitly does tell us that IFS is compatible with all world religions and forms of spirituality. The author also tells us that the Self is filled with "loving kindness." The Self may be obscured by Parts. This view removes the potential for the existence of a genuinely evil person -- a person for whom the Self is truly bankrupt of love -- a view I find contradictory to my experience, and excessively optimistic. The author would counsel me that the evil are being controlled by parts, wounded parts.

The author points to four qualities of the Self that he describes as useful to psychological healing. He tells us that the Self does possess these qualities. "The Self is connected." He defines connectedness as closeness to and desire to have contact with others -- to include our internal subpersonality parts. "The Self is curious." This he defines as uncritical, open and accepting, with a desire to understand. "The Self is compassionate." Compassion is defined as a form of kindness and love that arises when people are in pain. Last, "The Self is calm." Calm is defined as "centered," and "grounded," and capable of dealing with intense emotions.

The author also tells us that the Self is the "leader" of the internal family. He says that the Self is balanced and fair; Self is the "conductor of the orchestra."

PARTS

The Self is not a part. The Self is what remains "when [one's] parts have all stepped aside, what is left is [the Self]." "Parts" can be one of two sub-categories; an "exile" or a "protector." Parts have their own feelings, perceptions, beliefs, motivations, and memories. The author sees parts as being sovereign entities living within a patient. An "exile" is defined as being a "young child part that is carrying pain from the past." A protector is a "part that tries to block off pain that is arising inside you or to protect you from hurtful incidents or distressing relationships in your current life." The text distinguishes that there are two types of protectors; "proactive managers" and "reactive firefighters." In a footnote at pg. 22, the author tells us that "there isn't space to go into that distinction in this book." Notwithstanding, he defines a firefighter as "a type of protector that impulsively jumps in when the pain of an exile is starting to come up in order to distract you from the pain or numb it." I find this definition sufficient to distinguish the two types of protectors adequately -- one form works (the proactive manager) all the time before a crisis and continuing through a crisis, whereas the other form (the firefighter) only arrives when there is an active crisis. The author's definition also gives the connotation that firefighters may be the impetuous behavior generators. Addiction behaviors such as binge drinking, retail therapy (my term for shopping-as-pacifier), eating (comfort foods, or binging) and others are firefighter actions.

The author does offer a couple of parallels to other psychotherapies. He alludes to "schemas" from Cognitive-Behavioral Therapy (CBT) as being comparable to subpersonalities -- Parts -- in IFP. He also states that "defenses" (or as I'll read: defense mechanisms) from "standard psychological language" as being like the "protectors" of IFP. While no allusion is directly made in the text, the entire concept of exiles -- childhood injuries that are subconscious -- smacks of Freudian psychotherapy. The author would likely prefer to see it as being Jungian. Regardless, the premise is largely the same, people are psychically wounded in childhood when they are vulnerable and unable to deal with trauma due to the lack of maturity and lack of experience in youth. This leads to dysfunction in adulthood. The cliché image of visiting a psychotherapist, laying down on the couch, telling the therapist, "I'm having trouble with my... career, marriage, addiction (etc... an adult problem)" and his response is: "tell me about your childhood," still holds validity. IFS would certainly lead one to look into childhood trauma, which they call an "exile," and is represented as a subpersonality, an anthropomorphised

character with whom we will conduct an internal dialogue.

EXILES

An Exile is a "young child part that is carrying pain from the past." [p. 320] In IFS the exile can take any possible imagined form. The text gives many examples of exiles that Dr. Earley has encountered in his work with patients. One example is the "Embarrassed Child" part. The Embarrassed Child is a part that belongs to "Sandy." (all patient names are pseudonyms) The Embarrassed Child is a result of teasing and ridicule at the hands of schoolmates in childhood. This is such an easy part to imagine; none of us escaped youth without being teased or bullied. Today, the Embarrassed Child lives within Sandy, and whenever Sandy "attempts to accomplish something that could make her visible again, an Embarrassed Child part is triggered."

Another example of an Exile given is "Little Billy" who belongs to "Bill," and is a result of abuse at the hands of Bill's father. "Little Billy" carries a burden of feeling worthless, because Little Billy has memories of failing to live up to his father's expectations and being hit by his father. Exiles carry burdens. A burden is defined as "A painful emotion or negative belief about yourself or the world, which a part has taken on as the result of a past harmful situation or relationship, usually from childhood." [p. 319]

"Christine" has two Exiles in her session, a "Little Girl" and the "Baby." The Little Girl carries a burden of feeling hopeless from being ignored when she needed to be comforted. The Little Girl is imagined as a four-year-old. The Baby exile retains early memories of being stranded in the crib wanting to be picked up.

Because Exiles need not always be imagined as little children, Dr. Earley offers "Lisa's" "Heart Part" which she imagines as the form of a broken heart and is an exile burdened with negative judgment from a little sister. "Ben" has a "Self-Doubt Part" that questions his instincts, and "Jane" has a "Needy Part" that wants a man so she doesn't feel lonely. Even these more adultish exiles are treated as children in the Internal Family.

The names given to these Exiles (and to all parts) are labels created by the patient himself, and not from the therapist. Dr. Earley might even contend that these parts identify themselves, because an important facet of IFS is the belief that the parts are indeed sovereign identities within the patient.

PROTECTORS

For every trauma that takes up residence living inside the patient as an exile, there is also a "Protector." A Protector is "a part that tries to block off pain that is arising inside you or to protect you from hurtful incidents or distressing relationships in your current life."

The cast of characters offered by Dr. Earley as examples of Protectors that he has encountered in his practice is even more colorful than the Exiles. For example, Sandy with the Embarrassed Child part has a Protector Part whom she calls her "Busy Part." The Busy Part is the Embarrassed Child part's protector. The Busy Part keeps Sandy busy with other activities that will keep her from exposing the Embarrassed Child part from potential criticisms; triggers. These triggers would cause the Embarrassed Child part to relive the embarrassment she had felt in childhood.

Bill's Little Billy part has a protector that he calls "The Judge." The Judge is critical and competitive, just like Bill's father. The Judge protects Little Billy by being exactly what Bill's father always wanted; for Bill to be like his father. This mirrors the defense mechanism called

Christine, who had two exiles living in her psyche, the Little Girl and the Baby, has a protector looking over them. In Christine's case she tells us that she feels "fuzzy" and "confused," and she calls the protector "The Confuser." She imagines the Confuser as a sort of wizard using magic to keep her from seeing (or feeling) the Little Girl's or the Baby's burden.

Protecting Lisa's Heart Part is what she calls a "Sooty Demon." She imagines this Sooty Demon part as a little cloud of chimney soot, that hates her little sister. By hating her little sister, the Sooty Demon protects Lisa's Heart Part from being hurt because her Self loves her little sister and the Heart Part is triggered when the little sister is judgmental of Lisa. Because the Heart Part is so vulnerable to judgment from the little sister, the Sooty Demon protects by hating her.

Ben has an "Intellectual Part" that protects his "Self-Doubt Part" exile. Jane's Needy Part has a "Deadbeat" that protects her Needy Part from craving a boyfriend so badly.

The "firefighter" protector is defined as "a type of protector that impulsively jumps in when the pain of an exile is starting to come up in order to distract you from the pain or numb it." Dr. Earley warns these protectors are dangerous; "they just want to stop the pain at any cost." Firefighters may "fly

into a rage or go on a drinking binge." Based on that description, I would imagine that -- because I write from a prison -- one would expect to find many "firefighter" type protectors within the psyche of prisoners. Prisons are filled with traumatized men, and men with maladaptive protectors would be a reasonable presumption. Any counselor who chose to work in a prison using IFS would want to be an expert on firefighters.

THE IFS PROCESS

Familiarized with the "Self" and the "Parts," now we'll turn our attention to the process. The first step is "getting in to Self." IFS talks of entering Self as though it were a gear in a car or a suit of clothing. One must shift into Self before any work can begin. In IFS, the Protectors can take over the Self. An IFS practitioner would say that the Protector is in "the seat of consciousness," if that Protector is "in charge of our psyche at that time." [p. 74] This is the most extreme form of "blending," when a protector has fully taken over. The Seat of Consciousness is "the place in the psyche that determines your identity, choices, feelings, and perceptions." [p. 321]

Blending is defined as "the situation in which a part has taken over your consciousness, so that you feel its feelings, believe its attitudes are true, and act according to its impulses." As an analogy, like tea, a Self can be blended along a continuum from very dark tea (very blended) to weak tea (just slightly blended) with a protector. A Self can also become blended with an Exile, and IFS speaks of an Exile "flooding" a Self, meaning that it blends itself too intensely and too quickly with its emotions. Indeed, in IFS, flooding will overwhelm a Self, and a stepping-back or "unblending" is needed so that the Self can stay in control; it can stay in the Seat of Consciousness. Unblending is defined as "separating from a part that is blended with you so that you are in Self." [p. 322]

Once the patient (or oneself if you are working alone, as the book is premised) is grounded in Self, the next step is to access a part to work with. The first part one will likely encounter is a Protector. Logically, this is because the Exiles are kept hidden (in the subconsciousness, or figuratively "behind a curtain,") by Protectors. Once this Protector has been "accessed," next the Self and the Protector are meant to have a dialogue. Accessing a Part is defined as "tuning in to a part experientially, through an image, an emotion, a body sensation, or internal dialogue, so you can work with the part using IFS."

The conversation between Self and Protector goes forward as though the two were separate beings in separate bodies. While this reader believes such a

practice is pure play-acting or figurative, Dr. Earley would surely call me a skeptic. [p. 165] The conversation should include getting to know the protector, learning who he/she is, what is his/her role, and what exile they are protecting. The author says that it is totally normal for a protector to have a different gender than the patient. (eg., a man could have a motherly protector that guards access to his inner, wounded little boy.)

Because psychotherapy is not to be like sending a psychic SWAT team in to attack an Exile and take them into custody (if only real goon-squad SWAT teams knew better than to run in and escalate situations); the Self will literally ask permission of a Protector to talk to an Exile.

A Protector is apt to initially refuse and will need to have his fears assuaged. Our author tells us that the most common fears are: 1) "The Exile's pain is too much," 2) "There is no point," (the Exile cannot be healed) 3) "The Protector doesn't want to be eliminated," 4) "The Exile will be harmed," 5) "The Protector doesn't trust your competence," 6) "A secret will be revealed," (eg., a suppressed memory) 7) "A dangerous firefighter will be triggered" (he may take over control) 8) "The Exile will re-experience the wound."

Once the Self has gained permission from a Protector to access an Exile, then that step may be taken. While doing any of these steps, the author repeatedly reminds that one must stay in self. This means continuously staying conscientious of any blending between a Protector and Self or an Exile and Self. If blending occurs, the patient is to ask the Protector/Exile to unblend from the Self. Otherwise the patient must consciously separate and return to Self. Once access is gained, it is time to learn about the Exile. This is done, again, by asking. Ask the Exile to tell you his story. Here the author states that "Conscious Blending" may be a reasonable tool. He defines this as: "the situation in which you choose to feel a part's emotions because doing so will be helpful in the IFS process. You are aware that you are blended and can unblend easily "if necessary." Other things to learn from the Exile that will go to the healing process are any memories the Exile has of the trauma he suffered. This may be a "Generic Memory" (an image that represents a kind of incident that happened many times during your childhood), an "Implicit Memory" (a childhood memory that shows up as a vague body sensation or a fragmented image, giving you only a partial sense of the actual incident or relationship), or "Symbolic Memory" (an image that represents a memory through symbols, as in a dream, rather than showing exactly what happened.) Of course, the Self will want to learn what burden the Exile carries. The memories

ought to reveal the "Childhood Origin," defined as: "an incident or relationship from childhood that produced enough pain or trauma that it caused an exile to take on a burden."

Once these important facts are learned from the exile, and we have gained the Exile's trust, it is time to heal him. Healing involves "unburdening" the Exile. Unburdening is "the step in the IFS process in which the Self helps an exile to release its burdens through an internal ritual." A ritual helps the Exile to materially visualize the unburdening. Our author says: "IFS has discovered that it is helpful to release a burden to one of the basic elements in nature -- earth, fire, wind, water, or light. This signifies that the burden won't come back because it has been carried away, or transformed, by something elemental and powerful."

"Sometimes the Exile needs you to do something that changes what happened in the original childhood situation. This lays down a new experience on top of the old memory, one that redresses the wrong that was done to her... If the Exile wants you to beat up a[n] [abusive] parent or even destroy him, go along and do that. Even though we obviously don't want to act that way in the real world, sometimes violent fantasies can help an Exile to feel stronger and more fully protected." "This will lay down new 'memories,' new neural connections that will free the Exile from the burdens of the past and allow you to feel better about yourself in the present." [pp. 239-40]

This concept I really found fascinating. The idea of replacing a harmful memory with a new one, and that in doing so new neural pathways are created (as in learning), is very intriguing. In the same vein of unburdening an Exile via ritual in order to fashion a new memory, is also the act of reparenting an Exile. "Reparenting" is the nurturing of a wounded Exile in order to provide healing. Exiles are always the children of the Internal Family, and where they are parts that were not fully raised into maturity or they represent a part that was mistreated in childhood, they may need to be reparented due to the failure to parent that was suffered. This tactic would be appropriate in a case such as that of "Bill" whose "Little Billy" part still suffers with the pain of neglect from his father for whom Bill could never live up to his expectations.

When a part becomes too extreme in its affect, when a part does not receive attention from the Self, or when a part is unable to express his/her emotions, the part is said to be "polarized." A common example of a polarized part is a Striver Part. A Striver Part is a Protector that busies itself with work in a career or school, fighting to achieve. It often does this at the cost of relationships,

Another example of a polarized part is the Pessimist Part, one who constantly worries about failure. These polarized parts can heal when given an opportunity to express themselves and unburdening themselves in a treatment setting.

IFS IN PRACTICE

Having learned the IFS process and read the example therapy sessions from Dr. Earley, I sought out additional resources. I wrote to the public library and requested they return two examples of Internal Family Systems Therapy in use in contemporary articles in peer-reviewed journals. I received "'Your Exile is Showing': Integrating Sandtray with Internal Family Systems Therapy," written by Brie Turns, Paul Springer, Branden Eddy and D. Scott Sibley and published to The American Journal of Family Therapy, Volume 49, No. 1, pages 74-90, (2021). Author Brie Turns writes from the Fuller Theological Seminary in Phoenix, AZ. I also received "Integrating Internal Family Systems and Solutions Focused Brief Therapy to Treat Survivors of Sexual Trauma," written by Ethan Ryan Jones, Danielle Lauricella, Carissa D'Aniello, Maggie Smith and Justin Romney, published to Contemporary Family Therapy, Volume 44, pages 167-175, (2022). All write from Texas Tech University in Lubbock, TX.

In both of these articles there is a conspicuous change in vocabulary from Dr. Earley's. Earley names the defenders of Exiles, "Protectors," whereas these articles both use the name "Manager" for this part. The articles see Managers as guards, keeping exiles imprisoned and preventing their escapes. They both cite to Richard Schwartz's Internal Family Systems Therapy (1995). It is possible that Earley chooses to use a different term in his practice than that of Schwartz, along with a slightly different role.

IFS INTEGRATED WITH SANDTRAY THERAPY

Both IFS and Sandtray are experiential forms of therapy. "Sandtray Therapy" is a form of therapy with which I was unfamiliar, and is described as:

"Most clinicians will use an open box, typically 20 X 24 inches, full of sand. Figures, also called miniatures or images, are selected, rather than collected by therapists over time. (citation omitted) Miniatures should represent a variety of emotional themes, aggressive and conflictual elements, mobile and stable images, and natural elements. People representing various ethnicities, careers, religions, magical, and active roles are also recommended. Finally, animals, nature, bugs, furniture, fences, buildings, and vehicles are also recommended figurines to have in a collection. To begin a sandtray activity with a client, therapists often provide a vague set of instructions. For example, 'I would like you

to create your world in the sandtray. Start by looking at the figurines and grab anything you want to put in your world. Remember, your world cannot be based on a movie or video game."

These therapies complement one another so well because the figures of Sandtray may represent parts of IFS. In addition, both explore the inner worlds of patients by externalizing the inner world experientially. In this integrated process one can follow through nine steps. First, the therapist (or oneself... because the integrated form could certainly be used as self-therapy just as Dr. Earley envisions) defines the types of parts. Next, one identifies them and gives them each a name, gender, and age. Then, externalize these parts by selecting figurines to portray them, and photographing the images to record the selection from session to session. The images are arranged in the sandtray, representing how they interact. Step five is for developing a story among the images, or parts, and the Self, discussing the Internal Family. The therapy then identifies any blending of parts to the Self. Following every session there is to be "homework," small realistic changes a part can make. The next session will assess the change, and reset placements in the tray to reflect changes. The last step is to find if the images have changed identities -- the article gives the example of a client whose "Jokester" firefighter who had been a clown image became a "Snuffleupagus" (the Sesame Street character.)

The article offers a case vignette to show us these steps in a real-world therapy scenario. The vignette tells the story of a couple seeking therapy for trouble in their marriage. Rachel and Chris are having difficulties because she believes he's having an affair due to his long hours at work. She is retreating from intimacy by burying herself in housework and in raising the children, to the exclusion of romantic engagement and sex with her husband. The article walks us through the steps with Rachel and Chris.

An important point near the conclusion of this article echoes an impression I had early in reading the Self-Therapy book: "For adults, it is important to take into consideration that sandtray therapy may be viewed as being juvenile or childish. (citation omitted) ...in order to overcome this potential obstacle, the therapist needs to normalize and highlight the benefits of sandtray therapy to increase client buy-in. (Id.)" Those benefits include, as was stated at the opening of the article, the "significant and moderate effect sizes" this form of therapy has at achieving results for patients.

IFS INTEGRATED WITH SFBT

Solution-focused brief therapy "assumes that change occurs when clients can access resources and identify solutions to their problems (citation omitted) ... clients are viewed as the experts of their problems and subsequently the expert at identifying the best solutions. (Id.) The therapist's role is to help clients access these solutions and integrate them into their daily lives. (citation omitted)" The article goes on to tell us that this form of therapy is particularly effective for survivors of trauma owing to how it centers on the client, empowers her, gives her agency in her own treatment.

An SFBT session takes the form of therapist asking, for example, a "miracle question," such as: "If you were to go home tonight, wake up in the morning, and recognize that a miracle happened in the night that solved your problems, what would you notice throughout the day that would prove a miracle happened?" Here, the integration is seeking out language in the response that is consistent with existence of IFS parts.

SFBT is by its very nature, brief. The article explores its use in treating survivors of sexual trauma. Treatment of sexual trauma by SFBT is better when the client wants a short-term solution. Critics argue longer-term treatment in ST is superior. IFS integrated with SFBT can extend the timeframe and offer the long-term treatment model that the patient may require.

This article offers an example vignette to illustrate the SFBT/IFS integration model in action. The case is of "Janet," 39 years old, female, married to "Steve," 44 years old. As a young teen, Janet was groomed to engage in sex acts with an adult couple. This persisted for 5 years. Now an adult and married, Janet is engaging in extramarital affairs. In response to the "miracle question," Janet says if her nightmares were to cease, she could feel more in control of her life. Expanding into an IFS parts identification, she names two firefighters, one called "firefighter" and the other "self-sabotager;" a manager called "momma bear;" and exiles "mid-20's Janet," "teenage Janet," and "young Janet."

The article reads the dialogue between Janet's Self and her exiles, the goal of which is to regain lost control of her life. For Janet, this is what form healing will take. The termination phase seeks to move toward self-sufficiency. Once she feels control in her life, ostensibly her affairs will cease.

The article concludes that this integrated IFS and SFBT therapy lacks empirically validated efficacy for sexual trauma, to date. There is evidence that establishes efficacy with depression, parenting concerns, and antisocial

behavior (citation omitted). Future research may provide this empirical evidence.

CONCLUSION

The premise of Dr. Earley's text was to teach his mentor Dr. Schwartz's Internal Family Systems Therapy as a technique for self therapy. The course that I've applied the text to is Individual Appraisal. While a large part of the text is devoted to teaching the IFS program, and equally serves as a text for any would-be therapist, its use as a tool for treating oneself was well established. The key to IFS's functioning is to normalize the imagining of parts. Neither Earley, nor the authors of the additional journal articles ever explicitly state that the parts are imagined, but I find that view more comfortable. As a form of self therapy, a tool for appraising oneself, there is little difference in IFS and self-talk or internal dialogue. IFS provides a roadmap for engaging in this self exploration, by giving the self therapist a template for labeling parts of their own psyche and interacting with those parts.

The addition of the extra material found outside the text helped to round-out my understanding of IFS, and the extra vignettes conducted by different therapists were very helpful by giving tangible and specific examples of the concepts taken from the text. Learning counseling by example is of benefit compared to only by explanation of the concepts. Also, the addition of examples from other therapists gives a fuller view of the same technique used by different people.

