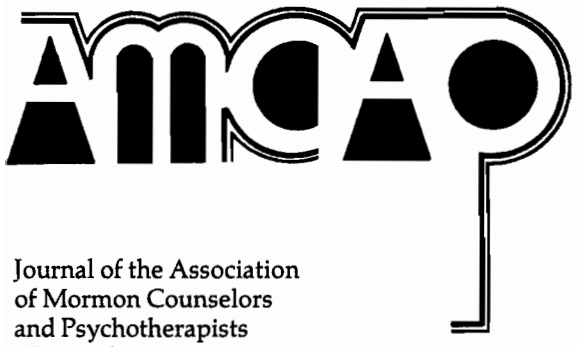

Journal of the Association
of Mormon Counselors
and Psychotherapists
October 1983 Vol. 9, Issue 4

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The purpose of this Association shall be:

a) To promote fellowship, foster communication, enhance personal and professional development, and promote a forum for counselors and psychotherapists whose common bond is membership in and adherence to the principles and standards of The Church of Jesus Christ of Latter-day Saints, both in their personal lives and professional practice.

b) To encourage and support members' efforts actively to promote within their other professional organizations and the society at large, the adoption and maintenance of moral standards and practices that are consistent with gospel principles.

Article 1, Section 2, AMCAP By-laws
(as amended Sept. 30, 1981)

Journal of the Association
of Mormon Counselors
and Psychotherapists

October 1983 Vol. 9, Issue 4

Editor Burton C. Kelly
Brigham Young University

The ideas and opinions expressed by the authors are not necessarily those of the editors, Association, or of The Church of Jesus Christ of Latter-day Saints.

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EDITORIAL

We're grateful to be able to bring to you the articles of this issue, all of which were presented at the September 1983 AMCAP Conference. Thanks to each of the presenters for their considerable time, thought, and effort in preparing their presentations for publication.

This issue likely has value for each reader inasmuch as it deals with children, adolescents, and adults; ranges in content from general theoretical considerations to specific skills and suggestions; and contains ideas for parents, teachers, and therapists. Hopefully you will be intrigued, challenged, and motivated to apply and/or investigate further the ideas presented. Note carefully what Elder Pinegar says is our responsibility to teach as Latter-day Saint professionals, what gift we have to aid us, and what we need to be successful.

Yes, we still desperately need more manuscripts. While we do choose and select from those sent, the range of choice is still uncomfortably limited. How about putting your own ideas and experiences into writing and encouraging your colleagues to do likewise? Thanks!

BCK

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TRUTH IS THE BEST TREATMENT

Elder Rex D. Pinegar
of the First Quorum of the Seventy

Presented at the AMCAP Convention
30 September 1983

I appreciate the honor of being with you this morning to talk with you about some things that I hope will be useful as you look at your professional opportunities and the Church. I cannot talk about anything that we do in education, family or civic matters without referring to the Church because to me the Church is the vehicle through which the gospel of Jesus Christ reaches the lives of people and permits them the full advantage of the gospel. Family, education and civic matters depend upon the gospel of Jesus Christ for their full significance.

As professional people you have two things that are very important in your lives. These two things are, first, the gospel and, second, your experiences—your training in the professions of the world that relate to dealing with people and their problems. I commend you for your acceptance of both of these great responsibilities.

Having accepted, not only in principle, the gospel of Jesus Christ, you have accepted it as a way of life. You cannot separate what you do from that commitment. You have had some discussions about the challenges that that represents. I believe the real life we are hoping to become a part of is life in the gospel of Jesus Christ, for that is life eternal. Therefore, all that we do needs to have eternal life as our objective.

There is no group of people that I admire more than you. It is very difficult these days to get anyone to be interested in solving problems. People come to you hoping to find a way to resolve the conflicts that are in their lives. The training you have had should enhance your ability to do that. And it will, so long as that training is utilized within the framework of the gospel of Jesus Christ.

Now let me differentiate between the gospel of Jesus Christ and the Church of Jesus Christ.

Some years ago, we were with Elder Boyd K. Packer at a mission presidents' seminar. He asked the mission presidents and their wives this question: "Tell me what is wrong with this quote, 'Go ye therefore unto all the world and teach the Church to every nation, kindred, tongue and people.' " The error was obvious. We do not go out to teach the Church. We go out to teach the gospel. In your professions, you are not going to the people that come to you or going out among the people of your profession to teach them the Church. Yet, while you may not be required to lead your clients to the Church, by your own profession of a testimony of Jesus Christ and acceptance of this gospel, you are committed to lead them to the truth. You realize that until your clients recognize the truth in its many facets of living, they will not be helped in eternal ways. If we do not teach them, counsel them according to true principles, we will only add to their confusion.

Now what are some of those truths? First, the greatest truth that we will ever learn is that the gospel of Jesus Christ is true. It is true that man is created in the image of God, that is what gives man his eternal value. For if man were but a creation of men, he would have value only so long as men viewed him as someone of worth. But, when individuals come to understand that they are children of God, that their being is an eternal being and therefore has eternal value, that places within them a sense of belonging to something greater than the experiences of living here in the earth. Then, any single experience need not overwhelm them or destroy their sense of self-worth.

In the 1962 October Conference President David O. McKay gave a talk about the most satanic and destructive instructions that mankind had ever faced. He described these as instructions that had come into the educational systems since the turn of the century. He said these doctrines would destroy man.

Now what were those doctrines? Those doctrines were doctrines which said that man is good and, therefore, it is his environment that makes him bad. If that were true, and we are to help men, then what must we focus on? His environment. By manipulating the environment, then, we would change man from being something bad or experiencing whatever is wrong with him to being something good. Such false teachings would place man as the ultimate in authority. If man is the ultimate good, and all else is bad, then man makes the decision as to that which is of the greatest and highest value. If we contrast that with the gospel of Jesus Christ, we discover the fallacy. The fallacy is that man is the ultimate authority. Man can do and does good things and bad things.

The gospel of Jesus Christ says that man is fallen. And therefore, in order for man to realize his greatest potential, he must look up to that condition from which he fell—the condition of an acceptable relationship with God. When man returns to that condition, then his environment takes on those same characteristics. Our correct focus, then, should be on the improvement of man and let man improve his environment. Otherwise, man becomes so involved in the activities of his environment that the resulting entanglement causes him to lose the perception of himself as being free to act for himself rather than to be acted upon. So first, man is a child of God.

Second, man has agency. The only way for an individual to accept his responsibilities is to understand that he is free to act for himself. If man were not free to act for himself, then he would be subject to others and their direction. He would have no control over his own future and therefore, no possibility of freedom—freedom to be what he really desires to be. (When I say man, I hope you understand I am talking about woman as well. Each of us is more than just a nondescript person, each is somebody—an individual.) When we recognize there is agency in our lives, we rejoice

that we are free to act. We can face any problem, any challenge with confidence for we are in a very real sense in control of what we will be, for the decisions are ours.

A number of years ago I was working in a reading clinic at the University of Southern California. There was a young man, about fourteen years of age, who came to this clinic because he was having difficulty reading. His difficulty was not reading, but that was the expression of his problems and the reason he came to the clinic. When I looked at Richard, I realized that we had a little bit of a challenge. He was a little bit larger than I. I said, "Richard, I'm really glad you're here." "Umh." I was hoping he would speak. He looked at me as if to say, "Okay, I'm here, now what" or almost as if to say, "so what." "So Richard, let me find out a little bit about yourself. What do you like to do?" "Nothing." After a few more hardly audible replies from Richard a question hit pay dirt: "If you could be anyone in this world that you wanted, who would it be?" He said, "I want to be like my dad." "Why is that, Richard?" There was a softening that came almost immediately. He said, "I want to be like him because my mother loved him."

You need to know a little bit about Richard and his dad. Richard was fourteen. His father had been in prison for eleven years. But he wanted to be like his dad. Why? Because his mother loved his father. What did Richard want? The love of his mother. Richard wanted an identity with someone that he knew loved him. Richard was a big kid who was supposed to know a lot of things, but he had a little bit of a problem. He never had quite been able to reconcile the loss of his father. His mother always talked about his father, and Richard felt trapped. He didn't realize he could act for himself in some positive ways that would change his circumstance and, especially, would change his perception of himself.

I discovered that Richard had already learned to read. What he hadn't learned was how to deal with success. When a person is successful, certain things are expected of him. It was that expectation level that he was unable to maintain. Again, he did not realize that he was free to act, that he could act for himself and that the very things that he did made a difference not only in his life but in the lives of everyone around him. A new concept for Richard was that the reaction others had toward him was based upon his own actions.

Yes, to understand that we are free to act is really an important thing. It is an important part of the gospel of Jesus Christ. Heavenly Father has said that men are free to act for themselves. They are agents unto themselves. When we meet with our clients, this truth may be a hard thing for them to understand. The truth is that we must want the consequences of what we want. All actions bring with them consequences. Consequences are sometimes things that we discover we don't want. It is like a man who just purchased a new car. He really wanted that new car. He loved that new car. He got in it. He drove it. He liked it, and he wanted it. What didn't he want? The payments. He didn't want to make the payments. After two or three months he didn't like the payments, but he wanted the car. He quit making the payments, and he soon discovered he couldn't keep the car without them. He lost the car and then what happened? He began to feel like everyone was against him.

Life is filled with consequences. The scriptures teach us that we were placed here in the earth to accomplish a grand purpose: "And we will prove them herewith to see if they will do whatsoever the Lord their God shall command them." We are in the earth with the great consequence. The consequence is to see if we will do whatsoever God, not man, will command us. Our consequences then are the result of our actions. If we want the right consequences, we must want to do what our Heavenly Father wants us to do, and we must not let ourselves become bound by what men want us to do. Joseph Smith's experience with Martin Harris is a prime example of this.

You will recall that Martin Harris, being married, wanted to please his wife. But Martin wanted to please his wife so much so that when he went to Joseph and asked Joseph if he could show the materials they had translated to his wife, he was very disappointed when Joseph said no to him. Joseph told Martin the Lord had told him He would tell him who he could reveal the translated materials to, and it just happened to be that Martin Harris' wife was not one of them. So Martin, I suppose, went back to his wife and told her she could not view the materials. She must have said "yes" with some authority because Martin went back to Joseph to ask him a second time. Joseph agreed to ask the Lord again. The Lord said no the first time, and He said no the second time. Joseph told Martin no a second time. Martin went back and told his wife. His wife must have said, "Yes, I want to see the translated materials. If I don't get to see them you don't get the money. I won't let you mortgage the farm." Martin consented to ask Joseph a third time. Joseph asked the Lord a third time. The answer from the Lord is very interesting on the third request. First He said no, and then He gave conditions under which a "yes" could be given. Joseph then took His answer as meaning it's alright Joseph; sure you go right ahead. So Joseph went back and gave the conditions to Martin Harris and made very explicit the instructions which he gave. Martin said, "Yes sir, I'll do it."

Well you know the story—the translated materials were lost or stolen. At least they were put away. Joseph was in such a state of frustration that he could not be calmed. How did the Lord counsel Joseph? In the third section of the Doctrine and Covenants, we have a tremendous description of what most people face in the world today when they discover that their lives are out of harmony with truth. There, the Lord speaking to Joseph said, "Remember, remember that it is not the work of God that is frustrated, but the work of men . . ." Now why wasn't the work of God frustrated? Because He does not vary. The Lord does not vary from that which He has said. He says neither does He turn to the left hand nor to the right hand, but his course is one eternal round. Therefore, He is not frustrated, but who was frustrated? Joseph.

Now what that teaches me is that if we desire to keep from being frustrated, we must make certain that there is more of the Lord in our work than there is of ourselves. We must want to be in harmony with the truth which the Lord speaks. The Lord said to Joseph on that occasion, that he should not have gone on in the persuasions of men, "You should have been faithful; and he [God] would have been with you in every time of trouble." Now the Lord didn't

promise Joseph that he wouldn't have any troubles. He did promise him, however, that if he would listen to the promptings of the Lord, and seek after those consequences that were in harmony with what the Lord wanted, then he would loose his frustrations, and he would become strong.

How do these three things apply to you? From my perspective of you as counselors, I think they apply in almost everything you do. Today, we face a world that is trying to get rid of guilt for doing that which is out of harmony with the Lord, and there are no shortcuts to repentance. Therefore, we cannot remove guilt from people. Individuals are the only ones who can do that. They do it by repenting. The Lord has said that if we will repent, He will forgive us. Repenting removes our guilt.

One of the best examples of this in the scriptures, that I know of, is the experience of Enos. Enos said he went into the woods to hunt. (Enos became one of my favorites when I learned he loved to wrestle.) Enos wrote, ". . . I will tell you of the wrestle which I had before God, before I received a remission of my sins." He then tells how he went out, and he prayed. He said the reason he prayed was because the teachings of his father sank deep in his heart, and he considered what God expected of him. He knelt down and prayed all day long. ". . . yea, and when the night came I did still raise my voice high that it reached the heavens. And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Enos continues, "And I, Enos, knew that God could not lie; wherefore, my guilt was swept away." And he says at that point he turned to the Lord and said, "How did you do that? How did that happen?" Notice the Lord's reply was: "Because of thy faith in Christ, whom thou hast never before heard nor seen." There are no shortcuts to repentance.

Guilt is a positive influence, or ought to be viewed as such, in the lives of every individual whether they be members of the Church or not. What does guilt represent? Guilt represents the divine within man. When we are sensitive enough to feel guilt, we have just become aware that we are greater than the problem that we face. We are greater than the weakness that we have. The presence of a feeling of guilt may say there is still a sense within us of that which is right. So let us not be too quick to get people to shy away from a sense of guilt, but let us encourage them to use their awareness to change their lives. That is the only way they can get rid of righteous guilt. The scriptures indicate that when men come to the Lord he will show them their weaknesses. It is an awareness of these weaknesses that reveals the power behind the feelings of righteous guilt. Righteous guilt is caused by our own willing rebellion against the commandments of the Lord. One cannot do wrong knowingly and be free from this guilt. I recognize that the use of the term "righteous" may seem antithetical to guilt, but I use that distinction to indicate that such guilt, if utilized properly, will bring about a righteous result. Through this approach, our Heavenly Father enables us to do as the scriptures say, "judges ourselves," that is, we are literally agents unto ourselves. Therefore, progress through our lives here in mortality and eternity is of our own making. This makes it very important that we have the proper understanding of the power of guilt.

If we simply say to a client, "Oh, you shouldn't feel guilty about that," we may have a result that we are not looking for. We may have a consequence that we do not desire. Oh yes, we want them to be rid of the guilt, but what is the consequence that we desire?—that they change their behavior for the better so that the guilt will not return. The change to behavior consistent with the principles of righteousness brings an assurance of self-worth.

Some years ago, I sat in a counseling session with a young man who wanted to go on a mission. As we sat together in the office, he said some things to me about his life that were almost unbelievable. I said, "Well, what should we do about it?" He said, "Well, I have got to go on a mission because the prophet said every young man should go on a mission." He was feeling guilty that he wouldn't be able to go on the mission. "But do you feel guilty about what you have done to keep you from going on a mission?" "No," he replied. He then told me who would not let him go. Was it his actions? No, it was the bishop or the stake president or else I, who was doing the final interview. We were the ones who were keeping him from going. "You won't let me go will you?" I said, "Of course I will. Do you want to go? Do you want the consequences of going on a mission?" He said, "What do you mean?" I said, "You tell me. What are you going to be doing on a mission?" He began to talk about what he thought he would be doing—teaching people about Jesus Christ and the principles that He taught, the blessings of the atonement, faith and repentance. I said, "What was that last word?" "Repentance." "And then what? And then baptism for what? The remission of sins." "Well," he said, "I want to go anyway." I asked, "Do you *really* want to go?" He said, "I do. I can't go back and face my parents. I can't go back and face my bishop or my stake president, because they will know that I lied to them." I said, "Do you know that you did?" He said, "Yes, but I still want to go." I said, "You can't go." He replied, "You can't keep me from going." "That's right," I said, "I'm not keeping you from going. Your own unworthiness is keeping you from going, but I *am* telling you that you can't go." "We'll see about that," he said, and he went to his father. His father called someone that I worked for, and the boy went.

Before he was to leave, I had one more interview with him. I informed him that if he was going he had to stay there. It was made clear to him that once his mission began he would be required to see it through. He said, "Well, I don't intend to come home." I repeated, "Well, you just remember that I am not going to let you come home."

He went into the mission field and was there almost a week when he went to his mission president and said, "I can't stay here. I am not worthy to be here. I have got to go home." The mission president said, "Well, I have word that you can't go home." The young man said, "Have you been talking to Elder Pinegar?" "No, but there is a little note here that says, 'this young man is not to come home.' " Well, he was fabricating that. I found out he used that with all of his missionaries. The young man said, "Well, I'll call Elder Pinegar." The mission president said, "Well, if you insist on leaving I guess you can, but I'll have to call first." The president called me and told me who the young man was and told me the circumstances. I then spoke to them while

both were on the line. The young man got on the line, and we talked for a moment. He said, "I want to come home." I said, "What did I tell you when you were in my office?" "I know what you told me, but I want to come home." "I'm not going to let you come home. You put yourself in that position and you are going to endure the consequences of that decision."

We said a few other things and then he said, "Alright, I'll stay." So he stayed almost a month. He called again. He said, "Things are getting worse, not better." I said, "Do you really want the consequences of coming home?" No, he didn't want that. I said, "Alright then you are going to stay." So he stayed. He completed his mission. When he came home, he said, "I have never had such a hell in my life." I asked, "What do you mean?" He said, "I discovered that I couldn't teach what I did not do."

I want you to consider that. We can only really teach what we are and what we do, not what we believe. To teach our beliefs if we are not living in harmony with them is to fool ourselves; we are not fooling those we teach/counsel.

In your positions you have great opportunities. People come to you seeking relief from the consequences of their actions. You, of all of the counselors, of all of the therapists in all of the world, have the greatest opportunity because you can put into the counseling the gospel of Jesus Christ. You of all counselors are the ones people can come to and know that you are not afraid to be what you are—a son or a daughter of God, one who is willing to exercise his own agency, agency to choose to do right, to be honest, virtuous and to obey God's commandments. As you do that, then your own sensitivity to the needs of your clients will be increased immeasurably. You were given a gift when you became a member of this Church. It was called the gift of the Holy Ghost—intended as a gift to lead you and me and all others who are willing to receive it to all truth, not just to some. This means to all truth, including the truth of knowing the true spirit of the person you are counseling with—to be able to perceive their real needs, not just those you see on the surface.

I was mentioning to Dr. Carlfred Broderick the dilemma of going into a classroom in the middle of the year and taking over a sixth grade class of 36 youngsters. I had echo in my mind the statement of Sister Young, one of my professors at Brigham Young University. She said, "Now, Rex, when you get in the classroom, if you really want to do something for those children, you find out where they are and you take them from there." I looked at those 36 youngsters, and I thought, well this is great. I'll find out where they are. You know the three regular groups, the high, medium and low; well, I found out there were 36 groups—each of them at a different place in each subject; and each of them not only in a different place as far as the academic world was concerned, but in a different place in their own social development, their own physical development, their own emotional power. I was in a dilemma.

What do you do? I can honestly say to you there wasn't anything that my training could do except encourage me to find out. So, as I sat with them, one by one, the prayer in my heart was that I would know the child and somehow be able to see what the relationship between that child and me ought to be. I felt that until that relationship was established, I couldn't help the child.

One day my principal came over to see my lesson plans. After about a week and a half we sat down in his office and he said, "There is something wrong with your plans." "What do you mean?" I asked. He said, "Well, looking at your plans I cannot see where you are having reading and where you are having math and where you are having English." I said, "Oh it's there." I took out my plan and I said, "You see we have reading all day long; we have English all day long; we have math all day long." He said, "You don't do that." I said, "I don't know what you mean; that is what we are doing." It took him a full six months to get me trained that you don't do that. You have to have a low, medium and high group—three groups, three reading groups, etc. I put them in three reading groups in 36 different places.

Not too long after that I had the opportunity to come to Brigham Young University and meet some of the greatest people I have ever known. They are called students. Students have problems and challenges—opportunities to change their lives. I discovered the very same thing. The only thing that was different was their ages. It isn't only the student who has a problem, there are people of every age and background. They all have challenges. But you, bless your hearts, have a gift that will enable you to reach into their individual lives to discern their needs. That gift is the Gift of the Holy Ghost which can lead you to all truth. I am grateful for you. I empathize and sometimes sympathize with the challenges that you face.

Walking down the hall at the University of Southern California some years ago, one of my professors, a professor of statistics, came to me. He said, "Pinegar, I understand that you are a Mormon." I thought these were the golden questions in reverse and was all set to give him the answers. I said, "Yes, sir, I am." He said, "But you are in psychology." I said, "Yes sir." He said, "Do you feel that you can do that and still be a member of your Church?" I said, "Why of course." "We'll see," he said.

I shall be ever grateful to the Lord for that experience. Because from that moment on, everything that came to me I had to measure against the gospel of Jesus Christ, and if it didn't fit, then I had two choices—I could put it into one of two categories, the discarded category or the set it over here category, because I may not quite have been able to understand yet. But I did not adopt it until after I found out where it fit, and if it didn't fit, I found myself absolutely free to discard it. You are free too. Just as we have been talking about your clients being free to act for themselves, so are you. And that's how it fits with you.

Now what shall be the consequences? I think the consequences will be everything that you would like. You will feel good about yourself. You will not have to look back with dread about the counsel you have given your clients. You will be able to look at them, squarely and honestly, because you will not feel you have betrayed yourself. Those are the consequences that we all desire. You need not be ashamed to have something that the world does not enjoy in that "gift." In the third section of the Doctrine and Covenants the Lord told Joseph that except he

Concluded on page 26

PUNISHMENT IN CHILDREARING: SEVERAL PERSPECTIVES

Paul W. Robinson, Ph.D. and Bradley L. Edgington, M.S.*

Presented at the AMCAP Convention
30 September 1983

I wish I had something witty to say in introducing what is to be discussed in this monograph on punishment. Heaven knows, few topics stimulate the sparks and emotion that punishment does. But after literally hours of trying to come up with some poignant opening, I could not come up with anything that could effectively communicate my feelings about what is to be said.

I wanted these remarks to point out how vital this issue is to future generations. I wanted these remarks to communicate a sincerity in what is to be said, and also include encouragement for the reader to take the following comments in the spirit of goodwill and honest concern in which they were intended.

Story of Brian

As a lead-in to the purpose of my lecture, let me tell you a true story about Brian. Brian was born when his unwed mother was thirty-four years old. At age four his mother died. The relatives gathered together and decided Brian should be adopted by Larry, an up and coming businessman, and his wife Diane. They already had two boys, ages four and two.

Now Brian was an unusual four-year-old in several ways. He weighed 84 pounds, was known for throwing violent tantrums, and was exceptionally bright. He and his mother lived with her parents. She did nothing but watch TV soap operas all day long. Almost since birth, Brian was kept in a play pen and was given food every time he made a fuss. On one occasion when Brian was three years old he complained to his mother that he was sick and going to throw up. "You better make it to the bathroom, and not throw up on the rug," she yelled. About halfway to the bathroom Brian fell to his knees and began vomiting. His mother rushed over and beat him for not making it to the bathroom.

Brian's elderly grandparents catered to his every wish. If he became frightened by something (which often occurred), they would be quick to console him. To put it mildly, Brian's life was a confusing mixture of pampering and abuse. Around other young children Brian was physically abusive.

When Brian moved in with Larry and Diane, his world changed dramatically. He was allowed to pick out the wallpaper for his room, and allowed to choose his furniture. His new parents were well educated, patient, and loving.

On one occasion when Brian misbehaved, Diane spanked him and sent him to his room. One half hour later when she went to see how he was doing, she found one of the bannister supports had been kicked out. Upon entering Brian's room, she found the wallpaper had been torn off in many places, and the levelers had been cut in several places. "I'll bet you don't send me to my room again" were the first words Brian spoke to her.

On a later occasion after being disciplined, Brian went to his room, messed on the floor, then spread the mess all over the walls with his hands.

On two occasions he was violent with Larry and Diane's two year old. One time he took a six-inch wood screw and dug deep ruts in the two-year-old's back. On a second occasion Brian was earnestly strangling the two year old when Diane came in the room.

After several consultations and testing sessions with a clinical psychologist, the now five-year-old Brian was sent to an institutional psychiatric program for some months. When Brian was returned, his new parents and the psychologist felt he was worse than when he went in. At the request of this psychologist, my wife and I took Brian into our home. We were told that every type of positive approach had been tried on Brian with no success.

It did not take long until Brian began acting violently around our home. On one occasion he was observed intentionally laying on top of and trying to squash some very small puppies. On another occasion he took a three-year-old who was on her hands and knees and quickly smashed her face into a wooden floor—seemingly for no reason at all.

Now, in our home we believe in being positive, but we also believe that certain actions need to be punished. One day Brian became angry at my wife, Carol, when she reprimanded him for being mean. He went to the bathroom, messed and began to spread it around. My wife proceeded to use some good old applied psychology. After spanking him, he was made to clean up the mess. Later that night he retaliated by wetting on his bedroom floor. His action was met with my wife's same reacton. With tears still in his eyes and holding his bottom, he whimperishly said to Carol, "Diane never spanked me like that before."

Apparently sensing Carol was as determined as he, Brian came to me later that day and tried to get me to intercede in his behalf and stop my wife from spanking him. During our little talk he said, "Don't she realize spanking me hurts my brain?" Brian's remark somewhat surprised me, for I knew it was hurting him, but that hurt seemed to be centered in a different location.

As I thought a moment about what he said, I realized somewhere in his past he had heard some adult say something to the effect that spankings hurt children psychologically. And this young man knew exactly how to turn that statement to his advantage.

***Brother Robinson, who presented this paper, is Professor of Psychology, and Brother Edgington, who did the research for the summary on pages 4–9, is a doctoral student in Counseling Psychology at Brigham Young University.**

Now, to shorten a long story, suffice it to say that the approach we took was to very specifically provide Brian with positive support and attention when he expressed socially acceptable actions, and make sure that misbehavior on his part did not pay off. As time passed Brian began acting more and more like what we so often call a normal child. Interestingly enough, Brian showed no aversion to Carol or myself. In fact he often asked to sit on our laps while watching TV, and followed us all around.

Now, Brian had been placed in an institutional setting which focused its approach on using totally positive type therapeutic systems to deal with problem children. According to the rules of that institution, corporal punishment could not be used.

I am often asked how I can condone the use of physical punishment. Two questions I often hear are—

"How come you believe in spanking? I thought all psychologists felt it is wrong," and "How can you be a compassionate Christian and Mormon, and believe in punishment?"

Because the issue of punishment is such an important issue in family living and because I would like to share with you why I have come to the conclusion I have about the role of punishment in the family, I would like to discuss it from several perspectives. I would like to review what the psychological research has to say, what the scriptures have to say, and what role punishment seems to naturally play in everyday life.

Perhaps it is important to keep in mind what my position on punishment is right from the start. I believe that parents in general have been told that punishing children is not only ineffective in dealing with children, but is actually harmful, and should not be done. I believe many child-rearing professionals champion that point of view. On the other hand, my position is that there are times that punishment can be very effective in controlling misbehavior in children. I certainly do not see punishment as the main mechanism for guiding children's thoughts and actions; but it is a natural and important part of life. I see the role of punishment like salt in the diet. It is an essential ingredient of life, but a little, wisely used, goes a long way.

The Position of Psychological Research on Punishment

The position psychological research and child-rearing professionals take on punishment seems to vary, depending on whether one looks at (1) the statements made in popular books by child-rearing professionals, (2) college texts in the area of learning, (3) published research studies on punishment, or (4) books reviewing the research on punishment.

Published Parenting Philosophies

As we look at the position of the psychological profession on punishment, perhaps we should start with what some of the most popular child-rearing personalities and books say about punishment.

A well-known child-rearing personality, Eda LeShan, often heard on the east coast, comes out strongly against punishment. In her book, *Natural Parenthood*, she addresses the question of whether spanking is a legitimate form of discipline. Her answer is, and I quote, "No, it is not. Unequivocably! It may release your anger and clear the air when the atmosphere has gotten pretty tense and wound up, but it does not teach *any* constructive lesson about human relations" (LeShan, 1970).

One of the most popular parenting approaches in the country for the past ten years has been STEP which are letters standing for Systematic Training for Effective Parenting (Dinkmeyer & McKay, 1982). According to STEP philosophy, punishment should not be intentionally administered to children. STEP claims punishment naturally produces results such as sneakiness, irresponsibility, fear, desire for revenge, confusion, rebellion, and guilt in children.

When I first read this I searched for solid research which specifically demonstrated that punishment is the cause of these results in children. I could not find any.

Now STEP's ideas about punishment actually come from two individuals who began writing about child-rearing in the early 1900s. Alfred Adler emphasized the futility of corporal punishment and said, "Corporal punishment in children leads to low courage in adulthood." Strongly influenced by Adler, Rudolph Dreikurs became an ardent opponent of punishment. In *The Challenge of Child Training* (Dreikurs, 1972) he responds to the question of punishment helping to properly mold children by saying:

> But physical punishment is never requisite to this end, even when the child regards it as deserved. If parents only knew what their child feels and thinks when they strike him, they would recoil in horror and never lay a hand on him again. In the moment of chastisement, children who are frequently beaten develop frightening thoughts of hate and fury. (p. 103)

Haim Ginott's books (i.e. 1965) on parenting argue that spanking is wrong. He contends there are more civilized and natural ways to handle misbehavior such as discussing misdeeds openly. Sigmund Freud claimed punishing children created the most undesirable neurotic anxieties in them (Walters & Grusec, 1977).

Thomas Gordon developed PET, one of the most popular parenting systems in the country. Parent Effectiveness Training (PET) argues strongly against the use of punishment and discipline in child rearing as the following quote illustrates. In the book, *PET in Action* (1976), when talking about disciplining, Dr. Gordon says:

> . . I know of no other belief [in disciplining] that causes parents more trouble. In fact, I've become convinced that it is actually a very dangerous belief: it alienates parents and children and contributes heavily toward the deterioration of parent-child relationships.

I could continue to cite popular books on parenting, but I think I have made the point. For several decades punishment has been overwhelmingly labeled in child-rearing books as a most unacceptable means of dealing with misbehaving children. Parents have been told in rather strong terms that punishing children is not only ineffective, but actually damaging. These parenting approaches that have been popular for the past twenty years would argue that the possibility of punishment being effective even in some situations would be unthinkable. It is also important to keep in mind that seldom if ever is any research cited to support this idea.

College Learning Texts

In contrast to popular child-rearing philosophies, almost every college text dealing with the experimental analysis of the learning process claims that punishment works. In the book *Manipulating Parents* (1981) the following comments are recorded about some of the more respected texts and reference books:

Schwartz, B. *Psychology of Learning and Behavior*, New York: W. W. Norton Co, 1978.

> On page 233 of one of the more popular texts used in Psychology of Learning courses Schwartz says "Is punishment effective? In light of all the evidence discussed in the preceding pages, it seems odd that one should ask this question at all. If the experiments we have been discussing show anything at all, surely it must be that punishment works."

Honig, W. K. *Operant Behavior: Areas of Research and Application*. New York: Appleton-Century-Crofts, 1966.

> In Chapter Nine of this highly acclaimed basic research learning reference text, the point is concluded on page 433 that punishment is more effective than the other popular psychological strategies in reducing undesirable behavior.

Hulse, S. H., Egeth, H., & Desse, J. *The Psychology of Learning*, New York: McGraw-Hill, 1980.

> This book is most likely the number one selling text on learning used in college and universities. When talking about the practical use of punishment, the authors state ". . . it is useful to recognize that the use of suppression produced by punishment can be an important technique to incorporate in clinical settings." (p. 158).

How is it possible that college texts specializing in the learning process could make such statements when child-rearing books argue so adamantly against punishment? Perhaps the answer becomes more apparent by looking at the research done on punishment.

Published Research Studies on Punishment

With the advent of control groups and statistical tested significance in the 1920s and 30s, the first serious attempts at determining whether punishment worked was begun. Edward Thorndike conducted several experiments on college students in which they were asked to select one of five Spanish words that might mean the same as an English word appearing beside them. If the subjects made the wrong choice, Thorndike punished them by saying "WRONG." From this Thorndike concluded punishment was ineffective in the modification of behavior (Thorndike, 1911).

In 1938, B. F. Skinner trained rats to press levers to receive food. After training, some rats received a slap on their paws when they pressed the bar. Skinner concluded punishment (the slap in this experiment) did not reduce the bar pressing behavior, except temporarily.

William Estes (1944) shocked rats who pressed bars and collected data suggesting such punishment for pressing bars did not weaken behaviors.

The studies of Thorndike, Skinner, and Estes seemed to support the ideas of Adler, Dreikurs, and Freud that vehemently argue against punishment as a possible parenting tool. According to Walter's and Grusec's (1977) review of punishment research, these up and coming men's punishment philosophies, along with the research findings of Thorndike, Skinner, and Estes ". . . virtually ceased sytematic investigations of the effects of punishment."

While some psychological studies were published in the 1950s suggesting punishment was ineffective (i.e., Sears, Macoby, and Lavine's well cited 1957 survey of 379 parents with children from one to five years old), it wasn't until the 1960s that a few solid experimental investigations strongly suggested the previous conclusions about punishment were wrong. In 1964 Richard Solomon, a well respected researcher, reviewed the punishment literature and asked how the psychological profession could seriously argue that punishment was ineffective. In the 1960s laboratory experiments on animals conclusively demonstrated punishment is effective in reducing undesirable behaviors in animals. Present research supports Thorndike's and Skinner's early findings that "mild punishers" are not very effective, but Estes' results were clearly shown to be incorrect.

Books Reviewing Punishment Research

In the past ten years there have been two major books written that have reviewed the research done on punishment. In 1977 Joan Grusec, a Ph.D. from Stanford with main research interests in imitation and child-rearing practices, and Gary Walters, an expert in animal experimentation, collaborated to review all the research on animals and humans. In their book entitled *Punishment*, they concluded punishment is effective in controlling behavior, AND they point out the negative side effects often credited to punishment (i.e., causes emotional problems and trauma, causes aggression, causes avoidance, generalizes to reduce positive behaviors) are false. Walters' and Grusec's (1977, p. 253) closing statement at the end of their book is

> . . a good case can be made that punishment is a more effective technique for behavior change than is reinforcement. And this leads us to an inescapable conclusion: Punishment will always be a necessary tool for behavioral change.

In 1983 Academic Press published a book authored by Saul Axelrod and Jack Apsche. The book, *The Effects of Punishment on Human Behavior*, also reviews the psychological research literature and emphasizes punishment including spankings can be very effective in controlling behavior. They also review and discount the oft-claimed negative side effects of punishment. They also point out some rather interesting facts uncovered by experimentation such as:

> The relationship between the child and adult who administers punishment does not deteriorate but in fact improves, as long as the adult is the source of positive experiences as well as punishment (Bucher & Lovaas, 1968; Lovaas, et al., 1965; Merbaum, 1973; Simmons & Lovass, 1969; Tate & Baroff, 1969). (p. 290)

They also point out that reinforcement approaches are not always successful in helping control misbehaving children. That certainly was the case with Brian.

In my own twenty years of laboratory research on animals and field research on children, I have seen punishment be a very effective method for controlling behavior, and have not seen punishment have any of the negative side effects claimed.

Does that mean there is no research to support the idea that punishment is ineffective and damaging to children?

No, it doesn't mean that at all. Any seasoned researcher knows that any topic with substantial research time devoted to it always produces studies supporting both sides of any argument. It is a natural result of testing null hypotheses. What should happen, however, is that substantially more studies should produce results supporting one position or another. And that is exactly what has happened in the case of punishment. There is much more support for the idea that punishment is effective than its alternative.

Punishment from the Perspective of Christian Ethics

A second perspective from which to evaluate the value of punishment is from society's ethics. I believe it is fair to say that our country's value system is based on the Christian ethic. So, one way to look at punishment is to look at what is said about it in the Bible.

One does not have to spend much time investigating the principles in the Bible to come to the conclusion that it is a book about brotherly love. If there is one word to describe what the teaching in the Bible centers around, it would be love—the love between husband and wife, sister and brother, parent and child.

With brotherly love as the central theme, the Bible explains that the growth of every member of the human race is based on the principle of freedom of choice. The actions of man, woman and child are not limited and totally controlled by what is often labelled as genetic instincts. Human beings have the opportunity to make choices and learn from the choices they make. These choices we are able to make are not restricted to only "correct choices." The Bible points out that mankind can also choose to make mistakes or bad choices. In fact, according to scripture, only one person who walked this earth never made a mistake. All the rest of us fall into a group in which making mistakes has been a major factor of our actions.

In 1970 Dr. James Dobson (pp. 222–223) wrote the book *Dare to Discipline*. In his book he stated:

> The purpose of scripture is to demonstrate that the parent and relationship with his child should be modeled after God's relationship with man. In its ultimate beauty, that interaction is characterized by abundant love—a love unparalleled in tenderness and mercy. This same love leads the benevolent father to guide, correct—and even bring some pain to the child when it is necessary for his eventual good. I find it difficult to comprehend how this message has been so thoroughly misunderstood during the past twenty years.

In Proverbs 22 verse 15 it is said, "Foolishness is found in the heart of a child; but the rod of correction shall drive it far from him."

Now some people may argue that the rod spoken of in this instance is not a paddle, but a measuring stick with which to evaluate the child. Several other passages, however, can clarify the issue.

In Proverbs 23 verses 13, 14, it is said, "Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

I had a well educated and successful couple come to see me about their teenage daughter. The mother said, "I received my degree in psychology back east at a well known university, and was taught not to use spanking or strong forms of discipline. I can now see that some of that was needed in my home." Her daughter, then on drugs, drinking, and running away, was then placed in a home that believed in Proverbs 23. Four months later the girl was back home with her family, and doing very well. She stayed away from her old friends and struck up a much closer relationship with her parents.

In Proverbs 29 verse 15 it is said, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." A popular present-day parenting belief is to let children, particularly teenagers, make all their own decisions, without reproving or using the rod at all. This scripture leaves little doubt as to the responsibility parents have in this matter.

Proverbs 29 verse 17 goes on to tell us what the results of proper correction will be. It says, "Correct thy son and he shall give ye rest; yea, he shall give delight unto thy soul."

Hebrews 12:5–8 reads—

> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
>
> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
>
> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
>
> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Further on in verse 11—

> Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

This verse leaves little doubt that there will be times all of us parents need to discipline to the degree it is unpleasant. Trying to be totally positive all the time will not work.

In line with these scriptures it is wise to look at how the Lord deals with his most beloved prophets. Does he put his arm around them and say, "Hey, you are my joy so I won't let anything punitive ever happen to you. You will grow and develop through totally positive experiences." No, even his most chosen got beat up, had great family problems, and were killed.

From the scriptures and the way the Lord treats his chosen ones, I have a difficult time believing punishment has no value in helping us grow and develop. Either punishment—including physical punishment—has a value in life, or we are watched over by a sadistic Lord.

The Role of Punishment in Every Day Life

Now, besides the psychological research and the scriptures, what about the role of pain and punishment in our daily lives? Is pain such as that produced by spankings cruel and unusual? Is pain a primitive and ineffective means of influencing a child's actions?

Suppose you seriously sprained your ankle. How does your mind convince you not to walk on it? You know your mind has the power to make you think positively and suggest, 'Hey, wouldn't you like to hop around on one foot for a week or so?"

However, instead, your body uses a rather simple, straightforward and effective means to keep you off the ankle. STEP ON THAT ANKLE AND YOU WILL FEEL PAIN!

Pain is a very natural part of life that greets each of us almost daily. We catch fingers in car doors, touch hot stoves, cut our fingers, and bite our tongues on occasion. Now there are people who irrationally get mad at doors, stoves, ankles and tongues when they feel pain, but most of us handle such painful situations without becoming neurotic or psychotic. In fact such painful experiences are usually excellent learning experiences that we obviously don't want to repeat.

Up to this point I have reviewed with you three different perspectives of punishment in an attempt to show you why I personally believe in using punishment. In the time remaining I would like to share with you a research experience which hopefully illustrates to you why I have taken the time to discuss this issue with you.

I feel thousands of teenagers are rebelling, making foolish decisions that tragically ruin their futures because we have failed to follow the admonitions of the scriptures and the research literature.

Let me tell you about a recently completed research project that substantially changed the lives and outlook on life of five families.

The Controlled Living Program

To see how effective a juvenile rehabilitative approach with corporal punishment could be, I and several other individuals agreed to work with five sets of parents who had teenage girls ranging in age from fourteen to sixteen. None of the parents were solicited for the project. All had contacted me and asked for help. Three sets of parents had previously been involved with government youth rehabilitation programs and did not want their help any more. The other two sets of parents said they wanted private rather than governmental help with their daughters.

Using fictitious names, the Jones had twin fifteen-year-old girls whom the high school principal called the Mafia. The twins Sheri and Carrie had straight Fs for the past year and a half. They intimidated classmates and teachers alike. They used drugs, smoked, and were almost totally noncompliant to any of their parents' requests.

The Smiths' fifteen-year-old daughter, Ann, was on drugs, smoking, drinking, very promiscuous, noncompliant to parental rules and dropped from a B+ average to straight Fs in over a nine-month period. Ann had bitter fights with her parents, claimed she could do whatever she pleased, and filed child abuse charges against her parents.

The Johnsons' daughter, Wendy, was a very bright and attractive fourteen-year-old on drugs, smoking, drinking, noncompliant to parental authority, and wore clothes with suggestive sayings. She ran away from home and lived with boyfriends for several months. She received A's in the classes she liked, and sluffed the classes she disliked.

The Davidsons' fourteen-year-old, Terry, was on drugs, smoking, and drinking. Terry was not too sharp in school. A C grade was quite unusual for her. She almost overdosed at school twice and was known by her schoolmates as one of the rowdiest and most rebellious students in the school. She loved to steal cars and run police roadblocks.

Laura was a sixteen-year-old whose parents had died when she was eleven. Laura lived with her aunt and uncle whom she constantly argued with and failed to obey. She would climb out her bedroom window at night and go to drug parties.

Both Laura and Terry went to school together. They decided to steal a car and drive to Los Angeles where they planned to become hookers until they made it as models. They were picked up by the Las Vegas police.

Leslie was a cute fourteen-year-old girl who was adopted at age twelve, was noncompliant to parental authority, ran away from home often, rifled lockers at school, and sluffed school frequently. Later we were to find out that between the age of five and nine she was locked in the basement of the people who cared for her, except when she was in school. She ate raw meat; and Leslie had been physically and sexually abused. Leslie was once placed in a crisis home where the woman said, "Leslie is the worst girl I have had to deal with in twenty years."

The rules and guidelines for this program were laid out:

1. The best interest of the girls should be the motivating agent for all things done in the program.
2. The girls would not be allowed to skip school, use drugs, drink, smoke.
3. While the main focus was to give positive support to positive actions of the girls, corporal punishment was a course of action the girls were told would be used if needed. (At the end of the project even the girls agreed that this was a key ingredient to the success of the program.)
4. The system was based on the principle of a presiding structure where the girls' parents and the supporting staff had final say as to the rules of the program. This system strongly encouraged the girls to provide input as to what they felt should and should not be the rules. In many cases the staff and parents simply adopted the rules suggested by the girls during weekly planning meetings.

During the course of the program the girls went to local public schools but were closely watched so they could not run away. If they sluffed classes, they were required to stay home and be taught by the school's visiting teachers. If they smoked, drank, or took drugs, restrictions to the home were instituted. Over half the punishments given the girls for misbehaving were in fact proposed by the other girls in the program. The program strongly emphasized getting the girls to help each other, and stopping those actions which would surely ruin the girls' chances later in life.

What happened to the girls? Within four months Carrie, Ann, and Wendy, who all were straight F students at home, were on the honor roll. Sheri was above a C average (remember, prior she was straight F's). Terry received three B's, a C and a D; her best grades ever. And Leslie had a better attendance and citizenship rating at school than she had ever had. All were going to school, staying off drugs

(smoking once in a while), and not being promiscuous around boys.

All five sets of parents now report significantly better relationships with their daughters. Carrie and Sheri went home last May. Both wanted to go to summer school to make up credits they were lacking. Both were on the honor roll last term in school. Neither run around with their old friends, and both enjoy family activities. Their parents are totally elated on getting their two daughters back into a positive family fold.

Ann who had straight F's, was promiscuous, and on drugs is now home with her parents and has been doing well for the past six months. Fights between her and her parents do not occur. She went to her Bishop and straightened out her past mistakes. She is on the honor roll.

Wendy is on the honor roll at school. She is not home, but remains here by choice. She says she knows she could not make it back home in California and wants to stay here until next June. She is pretty much on her own and does what she wants. She (like four of the other girls) says she sees life much differently now. She feels better about herself and wants to succeed in life.

Laura and Terry who stole the car to become prostitutes are now living where they want. By choice Terry stays with a firm family who helps her with her schoolwork. She goes home on weekends and whenever else she feels like it. Laura, having no parents, now lives with her grandmother, is doing very well in school, is on the track team, and set five high school track records last year. All seven of these girls now hold a love for those of us who worked with them. They all call or write, and we all get together once in a while.

I would like to have more positive things to say about Leslie. In our program she did better than she had ever done before. The years of physical and sexual abuse, along with neglect at times certainly took their toll on her. Because of the extent of her unusually harsh childhood years, we consider even the progress we made with her a success.

In terms of how we, the parents, and the girls view what happened, there is no question the project was a smashing success. We helped seven lost girls find themselves and their proper place in their family and society. We used a system which included the possibility of corporal punishment. Both psychological research and scriptural passages imply such a program will work; and it did.

It is my personal belief that there are many concerned parents out there who are being led astray with bad parenting advice. They are told, as I have previously quoted, that punishment is ineffective and primitive. They are told there are better ways. It is true more positive, nonpunitive approaches have been implemented in social programs for years in this country. And how well have they done?

Fewer teenagers are being picked up for truancy these days. The reason, however, is not because fewer teenagers are skipping school. Perhaps it is more because in almost all states teenagers over fourteen or sixteen years of age are no longer forced by the law to go to school. These youngsters can decide whether they go to school or not because going to school at that age is now considered a privilege, not a requirement. It doesn't take much imagination as to what the future of the teenagers is who "decide" not to take school seriously.

Now I seem to be digressing and generalizing a bit here. I frankly don't consider corporal punishment to be the savior of the teenage world. But I do believe that as child-rearing professionals we have been telling parents that some sort of positive understanding approach without the need for firmness (which may include corporal punishment) will work. We have been strongly suggesting to parents that punishing children is a moral sin and almost totally psychologically destructive to a child. Obviously such is not the case.

Now I am NOT suggesting that parents go home and beat the tar out of their children because it is automatically good for them. However, I am suggesting that indications are that punishment (including spankings) can have positive effects in many situations. I am suggesting we keep an open mind, do more research, and get a better understanding of the punishment process. I am suggesting society's current trend toward totally banishing corporal punishment in parenting is not only unrealistic, but harmful. By parents failing to be firm when they should be, we are losing a thousand times more teenagers than we do from parents misusing punishment.

I frankly believe that most misuse of punishment by parents is actually caused by child-rearing professionals' denial that punishment works. We tell parents it doesn't work . . . and that is that. Parents often run into situations where punishment is necessary yet they have no guidelines as to how to do it properly. You see there are times, as the scriptures say, when strong discipline is needed. Yet most contemporary child-rearing philosophies say you can always get your child to agree without resorting to physical coercion. For example, a most popular discipline approach claims you deal with parent-child conflicts in seven basic steps: (1) make friends and express concern, (2) focus on the present problem, (3) get child to make a value judgment about what he/she is doing, (4) get child to agree what he is doing is wrong and develop a plan "with him to change," (5) get a commitment to change, (6) if plan fails don't accept excuses, and (7) don't punish if plan does not work, but go back to step 4 which focuses on getting the child to agree with you (Glasser, 1965).

I wonder why Brian's parents or the parents of our six girls never thought of these steps when they were having troubles with them. Obviously there are times children want things they should not have or do things they should not do. And in these situations talking is often not enough.

So parents try punishing without good guidelines, because they have been told it doesn't work anyway. No wonder parents misuse punishment.

Tips for Proper Punishment

Let me share with you quickly some tips for proper punishment. As you are aware by now, I have been arguing that we professionals need to expand our research in the field of punishment. There is a great deal more we could know. But let me list some of the Do's and Don'ts that seem to be true to use punishment effectively:

1. Do not demean a child when using punishment. Focus on the actions of the child, not her integrity or self-worth.
2. Do not hold grudges for a child's misbehavior. If misbehavior occurs punish it, then forget it. Do not repeatedly remind a child of past misdeeds.
3. Provide alternative ways of acting for the child that can result in positive payoffs. One of the most well known principles of punishment is that punishment does effectively decrease misbehavior WHEN a child has alternative ways of acting available that pay off.
4. Use one part punishment to nine parts positive attention and reward. Keep a daily record of how often you reprimand your child versus the number of times you positively interact and reward your child. If your reprimands equal the number of positives you give your child, you are punishing too much. Something is wrong. Start focusing more on the positive things your child does. Instead of always catching your child being bad, spend more time "catching your child being good."
5. Don't talk it out with your child just before you punish him. Apply the punishment; get it over with, and discuss it a few hours later, after the effect of the punishment has time to settle in.
6. Keep in mind punishment can take many forms. While spankings can work, so can having a child sit on a chair, going to his room, taking away privileges, or taking back allowance money (a form of what we call *Response Cost*). Children can differ in what is punishing to them. For one child a spanking may work, for another sitting on a chair is much more unpleasant.
7. Punish as soon as possible. Do not put it off. Delay dilutes the effectiveness of punishment.

Another source of additional tips which maximize the effects of punishment is Azrin & Holz (1966).

In Summation

In conclusion let me summarize, or perhaps point out more clearly the purpose of this talk. I believe that for several decades many falsehoods have been propagated in the area of parenting. Telling parents there is a better way without using punishment has not worked. Teachers are frustrated in schools and now demanding some effective disciplinary approaches. The past approaches of just trying to talk it out without using firmness is failing with police forces and school districts being forced to try to ignore the problem rather than deal with it. I daily run into parents who claim they cannot get the school staffs or police to help them in trying to be firm with their child. School staff and the police are repeatedly restricted from using punitive methods because, "They are ineffective and should not be used."

The almost universal response by all in our society is throw up our hands, give up on trying to effectively discipline teenagers, and turn the responsibility over to them and say, "Well, it's your decision whether you go to school, get married, use drugs, be noncompliant to parental authority, or be promiscuous."

Who out there really believes that fourteen, fifteen, and sixteen-year-olds will be better off with less discipline because they tend to rebel to discipline.

I believe well-intentioned parents find few things more difficult than trying to be firm with their child when it is needed. It is not only the right, but the responsibility, of not only parents but society to be firm at times with children. It is too easy a quick fix to say, "Well, it is up to you, child; it is not my responsibility." Such fixes cost us in future years.

It is the responsibility of parents to discipline, and it is the responsibility of child-rearing professionals and society to support these parental responsibilities. Child-rearing professionals are obligated to conduct research with an open mind and provide honest and effective disciplinary alternatives that can be given to parents. I believe effective disciplinary methods are out there. I believe corporal punishment is and can be a natural "part," and I emphasize part, of life's disciplinary system. I challenge you, college students and professionals listening to this talk, to commit yourself and not take anyone's thoughts on this issue (including mine), but to search out what has been done; and resolve to help in furthering our knowledge of such important issues. There are so many Brians and Carries, and Wendys and Lauries out there needing our help. Let's help them.

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STRESS: THE INDIVIDUAL CONFLICT

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Stress is recognized by both medical and behavioral scientists as being one of the most serious problems of the day. Stress means different things to different people, and at present we don't always know what is meant by the term, but we are learning of its impact on people. Even though questions remain, we do know that life would probably not be very productive without some stress. It also appears that there is a relationship between psychosomatic, or physical complaints, and the growing pressures our lifestyle seems to encourage.

Through the development of modern technology and refinements in psychological technique, there is a more unified understanding of the problem of stress-induced psychosomatic concerns than has existed previously. Both medical practitioners and behavioral scientists are aware of the capacity of the human body to respond to situational stress; however, it appears that the threshold to initiate such a response is lower than previously thought.

There has always been a capacity within the individual to respond and adjust to pressures; however, the process as it pertains to stress is unclear. One of the most widely accepted theories has been offered by Walter Cannon (1929), who proposed that the body has two approaches to the resolution of conflict. One is to stand and fight, the other is flight, to run or move away from the situation. In either instance, the body's response is essentially the same; adrenaline is secreted into the blood stream, and the muscles prepare for action. Under situational conditions the change becomes very obvious. Under chronic conditions the change is less pronounced since those changes which occur are introduced over a longer period of time and change is gradual with the feelings that occur being perceived as normal. The physical design for flight or fight was adequate for the lifestyle of early man. His world was simple, uncomplicated, with mostly perceptible problems that were resolved with tangible or concrete solutions. There was time for him, after resolving the conflict, to regenerate his physical capabilities before taking on another crisis. With our present complicated world, however, we move from one crisis to another; and, for many, crises are lined up just waiting to be attended to. These are often difficult, abstract problems which are exhausting emotionally as well as physically. This constant drain results in the physical and psychological deterioration of the individual.

For many years the pressures connected with the world of activity were felt mostly by men; however, with changes in roles, women are also manifesting problems which are closely tied to the stressful lifestyle we have come to expect. Heavy contributors to such pressures are digital watches, computers, air travel, heavy financial obligations and indebtedness, increasing demands for people to adopt Type "A" behavior, and more compact schedules, allegedly with more efficient ways of solving problems. With the intense pressure this rapid-fire living presents every sector of our society, it is little wonder that we find more people who feel they are overwhelmed and reaching the point of overload.

As pressures in society become more critical and crises more frequent, it becomes more difficult to find ways to escape the everpresent pressures of daily living. Although stressful demands have long been recognized as contributors to such problems as stomach ulcers, tension, and migraine headaches, etc., it is becoming more evident that prolonged stress also affects other systems. The impact on the cardiovascular, digestive, and skeletal-muscular systems seems to be extensive. There is a growing trend among medical practitioners to associate physiological problems with psychological etiology. Several prominent physicians (Maultsby, 1979; Rahe, 1979; Stroebel, 1979) and numerous family practitioners report that as much as 75 to 85 percent of their practice is stress related—often the result of self-imposed expectations and a compulsion to please rather than the result of organismic or viral intrusion—yet the treatment offered more often than not is to medicate to eliminate the symptoms rather than to focus on the psychological cause.

Stress, of course, is not all negative either in cause or effect and few of us would be willing to remove the exhilaration of a new birth or other appealing experience connected with positive stress to avoid the negative stress also associated with such experiences.

Stress isn't an "either-or" condition. Hans Selye (1978), the person credited with identifying the stress or General Adaptations Syndrome (GAS), has also termed positive stress as "eustress." Charles Strobel (1979) of Yale University School of Medicine suggests three levels of stress. The first he calls adaptive stress. This is the stress which helps us to move each day in ordinary ways. It becomes a motivator for us. The second is reversible stress. This is the stress which tends to impact on us as we approach deadlines, or because of extended procrastination find ourselves in a bind which is difficult to resolve: however, when resolved, the person resumes normal functioning. The third he calls irreversible stress. This is the stress which becomes so intense that the individual experiences severe physical or emotional trauma which often permanently reduces the individual's ability to function. When this occurs, one feels that he/she is overloaded. Festinger (1957) refers to the resolution of such pressure as dissonance reduction. Another school of thought speaks of the process as the individual's effort to return to a state of equilibrium or homeostasis; another describes the phenomenon as tension reduction.

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Whichever model you choose, it becomes rather clear that when under stress, the individual attempts to resolve the conflict. If it remains unresolved, permanent physical or emotional damage can be incurred.

Many have addressed the issues of increasing stress in our society, the causes of stress and the reasons why it is increasing for many. Stress can be blamed on several factors, yet, at best, these seem to be only hunches. It is becoming clear that stress is an individual problem; what is stressful to one may not be stressful to another. Some general kinds of hunches include schedules that are very demanding, almost impossible to satisfy and have only limited negotiable variances; situations in which experience falls far short of expectations; feeling trapped with no possible way to resolve the trap one is caught in; the trend in our society which places strong emphasis on the desirability of Type "A" behavior; and a cultural system which caters to the forces which foster stress rather than minimizing it. There is little demand in our society for Type "B" behavior. Another generator of stress is the impression that time can be scheduled and controlled to the very second. Such precision tends to make people believe they can have control over their schedules, and when they overextend themselves, stress is the result. The person who is essentially Type "B" but feels obligated to behave as Type "A" is likely most vulnerable.

To medicate for resolution of stress is only temporary unless circumstances are changed. With the exception of the antibiotic medications, most modern drugs do not treat causes of problems; instead, they raise the physical threshold so that the symptoms are no longer obvious, permitting the patient to feel less uncomfortable and in many instances believing they have been made well (Wolley 1983). Medication should be used for its benefits, but it should be used with its limits understood rather than promoted as a cure. With the medicated approach, as the individual feels better and begins to again assume additional responsibilities while taking the medicine, the effects of the dosages prescribed no longer control the symptoms and the old problems return. When this happens, the medication dosage must either be increased to get a more effective dosage or a new medication prescribed which is more potent—one that will again control the symptoms. In either case, if the problem is psychological, the correction is temporary unless the etiology of the problem is included in the treatment approach.

Two factors seem to be critical in minimizing stress and its effects. The importance of either is probably determined more by the individual and particular circumstances than by one being more crucial than the other. One factor is how well the person is able to remain within their comfort zone. The concept of the comfort zone is a by-product of Selye's (1978) work. Using his concept of the turtle and the racehorse and an arbitrary scale of 1 to 10, letting the turtle-type response be assigned a value of 1 and the racehorse-type response assigned a value of 10, where on this scale does the person place him or herself? This model suggests that a racehorse person who finds him/herself in a very slow, deliberat environment may express stress equal to or greater than that experienced by a turtle-type person who is placed in a very busy, demanding, scheduled environment. The problems of stress seem most debilitating when the individual is locked into being someone he is not. The important point, then, is for people to find an environment which is as close as possible to the lifestyle which is most healthy for them. When such a setting has been identified, it might mean that the person will decide that they don't "need" to be on such a busy schedule, nor do they "need" to utilize every moment of the day in an attempt to please everyone. Instead, they can discover that it can be pleasant and rewarding to smell and enjoy the rose or stop to watch the sunset. It may also mean that it is not necessary to become involved in transcendental meditation or yoga, or some other environment-altering approach. The important point is that the person is learning to control his/her environment rather than letting the expectations of the circumstances which are around them dictate their lifestyle.

A second factor ties in very well with many of the present cognitive psychological models. The present understanding is that physiology and psychology are inseparable. It is accepted that the physiological response of the individual is directly tied to his psychological perception. If the person's perception or belief is one of inferiority, that person feels inferior regardless of the incoming cues because the individual continues to perceive him/herself as being inferior. If one's perception is frightening, then the resultant feelings are those of fear. Through the use of cognitive models such as the Rational Emotive model of Ellis (1973), the Rational Behavior Model of Maultsby (1975), Beck's (1976) Cognitive Model for Depression, or other comparable approaches, the psychologist can help the individual to recognize and eliminate the cause of one's stress rather than merely treat the physical symptoms. This is not to say that the skills of the physician are not needed; certainly, there needs to be an assurance that any physical problems have been reviewed and necessary action taken for their correction. However, for a problem with a psychological etiology, the behavioral scientist is, perhaps, the practitioner of choice.

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TEACHING INTERPERSONAL SKILLS THROUGH BEHAVIOR MODELING

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When we examine the components of counseling or therapy there is usually some training involved where clients are taught new interpersonal skills. After consciousness has been raised, feelings clarified, problems understood, or support given, often the next step in therapy is teaching new interpersonal skills.

Learning research has told us much about the best way to teach skills. A common mistake made by well intended mental health workers is to think they have done their job if they have told their clients *about* the skills they need to develop. They may even go so far as to show them how to do something, for example to carry on a conversation, to make an assertive response to a putdown, or negotiate effectively with a spouse. However, this is usually not far enough. Interpersonal skills like other skills cannot be mastered without supervised, correct practice. Behavior modeling shows promise of being one of the most effective ways of teaching skills, because it allows the learner to imitate someone else who has the skills and to practice them under supervision.

Theoretical Basis of Behavior Modeling

Behavior modeling is based on Bandura's (1977) social learning theory and was developed into a training process in 1970 (Sorcher, 1971; Sorcher and Goldstein, 1972; Goldstein and Sorcher, 1974) for building an individual's skills in handling difficult interpersonal situations. The motivational system of the method attempts to preserve the trainee's self-esteem by using positive social reinforcement. It is a natural next step in counseling once a client's motivation has been aroused, and the outcome of the training is usually to reinforce attitude change in the process. Conceptually the psychological aspects of behavior modeling are based on the principles of imitation, practice, and reinforcement. In a training program, video tapes or films are first used to demonstrate appropriate actions. Participants are then led through structured practice by an instructor. Participants take turns in various roles and learn through successive practice and reinforcement by the instructor or other participants. While the method is theoretically applicable to any interpersonal skill training, experimental research support has demonstrated its effectiveness specifically with the following skills: a variety of supervision skills (Sorcher and Spence, 1982); cognitive and social skills for high school students (Sarason and Sarason, 1981); teaching skills (King, 1980); writing instruction (Harris, 1983); and assertiveness (Kazdin and Hascitelli, 1982).

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How Behavior Modeling Deals with Weaknesses of Other Programs

Traditional approaches to training usually have some major weaknesses, but behavior modeling effectively deals with these weaknesses:

Weakness 1: Traditional approaches to training are rarely backed by a proven theory of change (Porass, et al., 1980). Lack of a strong theoretical base reduces chances of reliable scientific research on the training method.

Behavior modeling, however, *is* based on a proven theory of change, the social learning theory, which makes scientific investigation possible.

Weakness 2: Most training is improperly evaluated or not evaluated at all (Goldstein & Sorcher, 1974). Without evaluation, how does one know if the training affects behavior in real life?

Behavior modeling requires people to *perform*, and this performance can be evaluated by the trainer as the training takes place.

Weakness 3: Training programs designed to teach interpersonal skills rarely show long-term behavior change (Latham & Saari, 1979).

Several studies using behavior modeling have tested results six months to a year later and found that trainees had retained the behaviors learned in training (O'Conner, 1979; Latham & Saari, 1979; Porras, et al., 1980).

Weakness 4: Traditional approaches to training focus on knowledge and attitude change rather than behavior change, and they neglect basic learning principles (Goldstein & Sorcher, 1974).

Most interpersonal skill training is not as useful as it could be because it only attempts to *motivate* by teaching theoretical and philosophical issues dealing, for example, with improving communications, resolving conflicts, learning to listen, giving recognition to children, asking for changes in behavior, etc. Rarely does training deal with *ability* by (1) showing *how* to communicate, *how* to listen, how to resolve conflicts, and how to carry out the other aspects of relating to others, and then (2) allowing the trainee to enact the behavior. After traditional training, a trainee may have learned the theoretical results of a certain behavior, and be *motivated* to change, but he does not know if he *can* perform the behavior or *how* he should perform it. He lacks *ability*.

How Behavior Modeling Works

According to social learning theory, behavior change depends on three factors; (1) *efficacy expectations* (a person's belief in his or her ability to perform a behavior), (2) *outcome expectations* (a person's knowledge of probable results of a behavior), and (3) *valence* (the value a person places on a certain outcome). Unless all three factors are present, change will either not occur or will not persist for any

length of time. Outcome expectations and valence are often addressed during training, but efficacy expectations are mostly neglected. Counseling or therapy gives the client a chance to explore these feelings in the interview, but belief is greatly strengthened when the person is able to perform effectively in practice sessions.

By combining practice with theory, behavior modeling increases ability (efficacy expectations) as well as motivation (outcome expectations and valence), and thus, sets the stage for learning. A client is allowed to practice learned behavior, not only in a training situation but in the real life situation he or she is confronting. The client is given adequate feedback regarding his or her practice both in therapy and with review sessions after trying out the behavior in the real world. Feedback is directly related to how well the client carries out each step in a specified behavioral routine as opposed to a more general overall critique of his or her performance.

The behavior modeling technique usually has the following instructional sequence.

1. Presentation of key actions—steps or principles considered to be basic to performing critical interpersonal tasks.
2. Showing or modeling to the clients, through demonstration, audiotape or videotape, a person performing the specific key actions successfully.
3. A practice session for the clients who are given the opportunity to behaviorally rehearse or practice the behavior they have seen modeled by applying it to a specific interpersonal problem they are currently facing in their lives.
4. Social reinforcement provided for the client, with positive feedback and approval as the behavior approximates the behavior of the model.
5. Transfer of training by implementing the three precedng processes in a manner such that, when combined with feedback on practice in real life, the likelihood is increased that the client will apply his new skill in a consistent manner (Wehrenberg & Kuhnle, 1980).

Benefits of Behavior Modeling

A few benefits which have been empirically demonstrated from behavior modeling training in various settings are:

1. An improved organizational climate when used in organization training.
2. Increased satisfaction for those involved in training.
3. Ability to transfer the key points to real life situations.
4. Retention of training (Latham & Saari, 1979; O'Conner, 1979; Porras, et al., 1980).

For LDS Church audiences, behavior modeling has a great deal of face validity as a training device. For example, we are taught to use the Savior and Church leaders as examples, and we are taught to be examples so that others can learn from us.

Behavior modeling training programs are currently being experimented with in several Church settings, for example:

—LDS social services practitioners will be undergoing training in consulting with ecclesiastical leaders using behavior modeling techniques.

—An extensive new Guide training program for Guides at the Church's visitors centers is also using behavior modeling.

—Managers in Welfare Services have recently undergone managerial training conducted by Zinger-Miller Associates from San Francisco, a consulting firm to industry which does management training using behavior modeling exclusively as a training method.

An Example of How Behavior Modeling Can Be Applied in a Counseling Session

The following example will illustrate how behavior modeling principles can be applied to develop parenting skills. Let's assume the therapist is consulting with a mother whose teenage daughter is emotionally misbehaving. She is using guilt to get her mother to excuse her misbehavior rather than change it. It has become a problem for both the teen and the mother because the teen continues to evade responsibility for her actions by this behavior. Whenever she misbehaves, she immediately tells her mother that she is sorry, pleads for her forgiveness, but continues to repeat the behavior. The most troublesome behavior is making rude remarks in front of her mother's friends. The mother has a difficult time being firm with her daughter because she feels she should be forgiving and not hold grudges.

Once the problem has been clarified, the therapist should identify and discuss key actions the mother may use to solve the problem. These key actions should describe a process designed to more effectively cope with the problem. The key actions may be worked out by the therapist beforehand and presented at a counseling session or worked out jointly with the mother in the session. In either case the mother should have time to clearly process the reason for each action and add her own refinement to them so that they will be fully integrated into her own concepts and perceptions. For the problem described above some key actions could be:

1. Listen carefully to what the teen is saying.
2. Show you understand the feelings of the teen.
3. Ask what the teen intends to do to remedy the situation.
4. Jointly work out a plan with necessary commitments.

Note that the key actions say what "to do" rather than what "not to do." This will aid in performance even though what not to do could also be covered in the discussion. For example, in this case it is important to avoid letting the teen evade responsibility for actions, or the mother showing she is overly impressed by the guilt feelings.

Once the key actions have been identified and the therapist is sure the mother understands them, a situation could be modeled showing a parent effectively using these key actions to solve a similar problem. Videotapes are not likely to be available to the counselor for such purposes; however, there are audiotapes available to model parent teen interactions. (See, for example, STEP/TEEN audiotape produced by AGS, Circle Pines, Minnesota, 55014.) If neither audio or visual models are available, the therapist and the client may structure a situation with the therapist modeling for the client how he would carry out the key actions.

After the client has seen a model, she should then practice the same or a similar situation using the key actions, while the therapist acts as a coach, reinforcing her for her correct practice and gently suggesting improvements. The mother should have sufficient practice with different situations to make sure she can use the key actions in new situations.

The next step in the modeling process is for the mother to work out a plan detailing where, when and with whom she will try out the new interpersonal skill. It is important that the therapist obtain a specific commitment. In this case, the mother may decide to use the key actions during the coming week whenever the daughter engages in her emotional misbehavior.

The final step is to follow up during the next session with the mother to see how things went. This will be a good time to recognize appropriate efforts and successes or to modify key actions based upon the outcome of the tryout.

Behavior Modeling in Groups

The above example shows how the method might be used for individual counseling. Of course, the method was developed for use in training groups, and it is easily adapted to group therapy sessions, particularly structural groups which have specific training objectives, such as parental training groups, assertive training groups, communication skill groups, marital conflict groups, and the like.

For group sessions the steps are similar.

1. Introduce the topic. (2-5 minutes)
2. Allow participants to identify problem situations related to the topic that they are having. It is best to do this individually and allow time for them to be written down for later use. (5 minutes)
3. Present the key actions. (10 minutes) Remember that key actions are not presented as "musts." Participants should be allowed to modify them as they need to. They may be presented visually on a chart, overhead projector or in a booklet, accompanied with a discussion. Booklets need not be extensive. They could be limited to listing each key action, providing a justification for each one and an example of how each one might be carried out.
4. Present a model. (5 minutes) For groups it is very effective to have videotaped models, audio models, or live, well-rehearsed demonstrations of the key actions. At the conclusion of the modeling, participants should be allowed to comment on aspects of the modeling that they liked or didn't like.
5. Invite a group member to demonstrate before the group. (10 minutes) Agreement to do this should be obtained before the demonstration. The demonstration should allow the member to show his or her knowledge of the key actions before the other group members. Other group members may plan the role of the person or persons to be interacted with. Allow members to give feedback. A good place to start is by asking the demonstrator how he thought he did. Be sure to recognize good performance and gently provide correctives.
6. Have the other members of the group break up into subgroups of three members each. (30 minutes) Give instructions to have each person practice using the key actions while one of the other subgroup members plays the role of the person to be interacted with, and one plays the role of observer. When one person is finished, roles should be rotated among the three members so that all have the chance to practice using the key actions in their specific situation and receive feedback on his or her performance from the other subgroup members.

Summary

Counseling often involves teaching clients new interpersonal skills which may be required to deal with current situations in their lives. Research has shown that skills are best taught using behavior modeling and guided practice which utilize the following steps: First, the client is presented with an explanation of the key actions necessary to be carried out. Second, the skill is modelled for the client by the counselor or a demonstration is shown on video tape or listened to on audio tape which shows someone successfully doing the key actions. The counselor uses the model to provide examples of the key actions in actual practice and to show strengths and weaknesses in the model. Third, the client is guided through a rehearsal of the key actions applied to specific problems they are facing. The counselor acts as a coach reinforcing correct actions and gently correcting errors. Fourth, clients are given opportunities to practice the key actions several times, either in the counseling session or in real life, in such a way that they receive feedback on their performance. Repetitions are required to enable the new behavior to become habitual. Behavior modeling and guided practice can be applied equally effectively with individuals or groups. Examples were provided of each.

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SUPPORTING THE ADOLESCENT STRUGGLE FOR AUTONOMY: SOME ISSUES FOR THERAPISTS

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Introduction

Adolescence is a crisis, sometimes more severe than at other times, that represents a dual developmental task. The adolescent must successfully achieve the goal of autonomy or his/her quest or ability to define identity and achieve future intimacy will be blocked. This is well known. Less well known are the corresponding tasks of parents in supporting the developmental transition of their teenager. Frequently, the therapist is called in to "fix up" one party when the trauma is actually caused because both parties have failed to realize their mutually supportive roles during the search for autonomy. For LDS therapists working with LDS families, the issue is related to therapeutic tasks as well.

Developmental Tasks

Let's begin by pinpointing the necessary developmental tasks of adolescents, a series synthesized from Erikson's, Kohlberg's, and Piaget's work along with our own experiences and observations. The child has five tasks, some more obvious than others:

1. To come to terms with body changes;
2. To cope with sexual development and psychosexual drives while learning more about his/her sex roles;
3. To establish and confirm his/her sense of identity;
4. To synthesize his/her personality;
5. To struggle for independence and emancipation from the family.

Many parents have no clear concept of their own tasks in this process. They define adolescence as a terribly upsetting and confusing experience their *children* have in which their role is to deflect, defuse, and endure. In therapy, many parents express real relief at learning that part of their task as parents is to help the child become autonomous. A common view within the Church and society is that parents' one duty is to tighten controls and multiply restrictions. While the parent is indeed responsible for setting limits and providing standards, the goal of those standards is to help the child achieve an autonomous identity, not just hack away at undesirable behavior. If we may use a gardening metaphor borrowed from Elder Packer, the parents are not trying to beat back a stream of water with the flat of the shovel. Instead, they are using the shovel to create a channel here, a bank there so that the experimentation, exploration, and limit-testing of the adolescent will be a creative experience rather than a destructive one.

The parents have six tasks:

1. To help the child complete his/her emancipation from the family to achieve autonomy;
2. To provide support and understanding;
3. To offer a favorable and appropriate environment for the child's healthy development through acceptance, providing information, and being available for discussion;
4. To limit the child's behavior and to set standards;
5. To recall his/her own adolescent difficulties, to accept and respect the adolescent's differences and similarities, and to model respect for differences in others, thus letting a child know that there are a range of acceptable models for differences in addition to the parents themselves.
6. To relate to adolescents and the process of maturation and autonomy-seeking they are experiencing with a constructive sense of humor.

Acceptable Behavioral Characteristics

During this period, it is normal for the child to:

1. Display heightened physical strength and coordination;
2. Display occasional psychosomatic and somatopsychic disturbance;
3. Display maturing sex characteristics and proclivities;
4. Engage in oedipal conflicts that review and resolve earlier conflicts;
5. Exhibit inconsistent, unpredictable, and paradoxical behavior;
6. Explore and experiment with him/herself and the world;
7. Manifest eagerness for peer approval and strong peer relationships;
8. Develop strong moral and ethical perceptions;
9. Develop his/her ability to use deductive and inductive reasoning and operational thinking as part of an accelerated stage of cognitive development;
10. Be competitive in play;
11. Manifest erratic work-play patterns;
12. Develop his/her use of language and other symbols;
13. Manifest intense self-criticism and introspection;
14. Display great ambivalence toward parents, including anxiety over the loss of parental nurturing, a resistance to parental nurturing, and negative criticism that manifests itself in verbal aggression.

Paralleling these stages for the child is a list of acceptable

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behavioral characteristics for the parents. It is normal for parents to:

1. Allow and encourage reasonable independence;
2. Set fair rules and enforce them consistently;
3. Be compassionate and understanding even while being firm. Discipline should not be punitive or derogatory;
4. Feel and express pleasure and pride along with occasional guilt and disappointment;
5. Have other interests besides the child;
6. Have a fulfilling life apart from the child;
7. Express occasional intolerance, resentment, envy, or anxiety about the adolescent's development.

It has also been helpful to give parents a range of behaviors so they do not go into this bewildering stage without some parameters. It is extremely helpful for parents to know that occasional anger and/or guilt over their performance as parents is normal. It also helps them understand that some turbulence and resistance from their children is also normal.

Minimum Psychopathology

In such a conflicted period, some turbulence is predictable. Some minimal psychopathology may be signaled by these prolonged symptoms on the child's part:

1. Apprehensions, fears, guilt, and anxiety about sex, health, and school;
2. Defiant, negative, impulsive, or depressed behavior;
3. Frequent somatic or hypochondriacal complaints, occasionally taking the form of denying ordinary illnesses;
4. Irregular or deficient school performance;
5. Preoccupation with sex;
6. Poor or absent personal relationships with adults or peers;
7. Behavior that is either extremely immature or precocious; (Occasionally, an equally serious symptom is unchanging personality and temperament.)
8. Unwillingness to assume responsibility for greater autonomy;
9. Inability to substitute or postpone gratifications;

Signs of minor psychopathology on the part of the parents may be indicated by these symptoms:

1. A sense of failure;
2. Greater disappointment than joy;
3. Indifference to the child or to the family in general;
4. Apathy and depression;
5. Persistent intolerance of a child;
6. Limited interests and self expression;
7. Loss of perspective about the child's capacities;
8. Occasional direct or vicarious reversion to adolescent impulses;
9. Uncertainty about standards regarding sexual behavior and deviant social or personal activity.

Extreme Psychopathology

These minor symptoms can develop into extreme psychopathology. In the child such behavior manifests itself by:

1. Complete withdrawal into self and extreme depression;
2. Acts of delinquency, asceticism, ritualism, and overconformity;
3. Neuroses, especially phobias, persistent anxiety, compulsions, inhibitions, or constrictive behavior;
4. Persistent hypochondriases;
5. Sex aberrations;
6. Somatic illness, anorexia, colitis, menstrual disorders, etc.
7. Complete inability to maintain relationships with friends, perform at school, etc.
8. Psychoses.

Parallel disfunctions on the part of the parent that indicate extreme psychopathology are:

1. Severe depression and withdrawal;
2. Complete rejection of the child and/or family;
3. Inability to function in his/her family role;
4. Competition with the child;
5. Destructive or abusive behavior toward the child;
6. Seeing the child's unacceptable sexual or aggressive behavior as a manifestation of his/her own vicarious impulses;
7. Perpetuating dependence in the preadolescent;
8. Overreacting to violations of sexual standards, social standards, or assertiveness on the part of the child;
9. Compulsive, obsessive, or psychotic behavior.

Issues for LDS Families

What are the particular consequences for LDS therapists dealing with LDS families? Rich and I have had the rather stimulating experience of viewing and discussing this topic from the point of view of therapists who also have children, some moving into this adolescent phase and others approaching it. The reality of that situation has checked what might be a temptation to theorize beyond an appropriate point.

It has been helpful for us to view the period of adolescence with a long-range view: What kind of resolution do we want? Many parents simply want some cessation to the turmoil, the confrontation, and the challenges. That's a very natural reaction in the heat of battle. When someone asked Freud what he thought a normal person should be able to do well, he answered simply, *"Leiben und arbeiten"* (love and work). In short, the adolescent, if he/she accomplishes this developmental stage successfully, will be an autonomous person, able to choose work and do it successfully, and able to achieve intimacy with others.

It seems paradoxical that the achievement of intimacy and closeness must come after a process of separation, but it is true. It is also clear that we cannot really share ourselves with another person unless we have established our own identity. The principle of free agency further clarifies the idea that we have to be free, autonomous, and capable of independent action and thought to really give of ourselves. This parallels the principle of free agency and the principle of consecration. For example, one has to be free, autonomous, and separate in identity in order to consecrate oneself to God; that is, oneness with God is not a fusion but a giving of an independent soul toward a

mutually acceptable outcome. One cannot give what one does not know or have control over. As Erikson has observed:

> It is only when identity formation is well on its way that true intimacy—which is really counterpointing as well as a fusing of identities—is possible. Sexual intimacy is only a part of what I have in mind, for it is obvious that sexual intimacies often precede the capacity to develop a true and mutual psychosocial intimacy with another person, be it in friendship, in erotic encounters, or in joint inspiration. The youth is not sure of his identity, shies away from personal intimacy, or throws himself into acts of intimacy which are "promiscuous" without true fusion or real self abandon.[1]

As therapists, we feel that one of the most helpful things we can do for our families—both for the adolescent and for the parents—is to clarify the tasks of each in working together for the outcome of an independent, loving person. In some respects, this means helping parents become comfortable with ambiguities and paradoxes. The develpmental process includes a tension between the conflicting values of the parents, society, and the adolescent. Indeed, the developmental process is primarily characterized by those tensions. It is helpful for a therapist to realize that his/her role consists not in eliminating, or even sometimes in reducing, conflicts as much as it lies in teaching ways of dealing with these conflicts—in providing tools for appreciating and sustaining the paradoxes.

Father Lehi said succinctly, "For it must needs be that there is an opposition in all things." U. Carlisle Hunsaker recently commented that this scripture should not be read as only an opposition between good and evil "but also between many competing goods." He continued:

> So many of the opposites we face in life are complementary opposites. Let us recall the context in which Lehi made his declaration concerning the necessity of opposition. He was giving counsel to his son, the main theme of which was that the joy of life must be experienced through, not around, opposition. The true adventure of life is to be experienced in attempting to achieve a workable harmony or synthesis between complementary opposites. I understand the joy of which Lehi spoke to be the subjective accompaniment of growth. Reality characterized in large measure by polar opposites provides us with a matrix for growth by providing us with the opportunity to achieve a fusion of such opposites; a fusion which becomes more than the sum of its parts. Such a fusion brings expansion to the soul, and hence joy.[2]

In the context of Church beliefs, many clients feel conflicts in their parental roles, usually not because they are "bad" parents but because they are trying very hard to be "good" parents. Our intent here is to identify some of the predictable paradoxes and, rather than resolving them by arguing for one side to the exclusion of the other, describe them and suggest the benefits in recognizing and respecting the tensions inherent in them.

1. The first paradox involves the family's theological understanding about what God wants. For parents who prize obedience and see it as the theological underpinning of the gospel, the attempts of the adolescent to achieve autonomy are very frequently labeled as "disobedience," thus locking the parents and children into a struggle over means while the end (becoming an independent, loving person) sometimes is disregarded in the battle.

2. A second paradox might be labeled the "natural man" difficulty. As we have seen, the adolescent's ability to come to terms with his/her maturing sexuality, acquire information about sexual roles, and explore appropriately his/her sexual behavior and/or feelings are core tasks in the developmental process. Furthermore, Latter-day Saints are theologically committed to what Elder James E. Talmage called "the eternity of sex." Many parents make a near-absolute dichotomy between sensuality and spirituality, reacting with dismay and disapproval to any manifestation of adolescent sexuality and limiting their discussions of sex with their teenagers to "Don't!" LDS parents are far from having a monopoly on this problem, but our very proper concern with premarital chastity sometimes takes the form of attempting to deny and suppress sexuality. You don't, of course, need to be a therapist to know the futility of such an effort.

3. A third paradox might be labeled "stewardship vs. ownership." Conscientious Mormon parents hear and accept messages about their responsibility for shaping the children's values and behavior. This genuine stewardship, which has, we believe, eternal implications, can sometimes be translated into a sense of ownership where parents are unwilling or unable to let the child develop his/her sense of autonomy, let alone assist in that process. Parents may frequently respond to an adolescent's request for increasing autonomy in two equally inappropriate ways: either they abruptly define rigid rules and recreate an earlier stage of dependence; or they establish premature independence. If the family supports only independence and ignores dependent needs, the teenager may be separated, without the skills and maturity to be fully autonomous. The teenager may thus have a bruising failure and return home defeated.

William G. Dyer, who has written about some types of parental behavior that reinforce dependency rather than fostering healthy independence and interdependence, cited the example of Jane N., a college sophomore who calls home "at least three times a week" to ask her parents' advice on her classes, on purchases, on activities, and on relationships with fellow students and her roommates. Until she has talked things over with her parents, she feels very insecure about making a decision. Her parents are "very pleased" and proudly tell their friends "that Jane is a real home girl who loves her family—not one of those wild types of college students." They are deeply satisfied by Jane's obvious need for them.[3] Dyer further suggests that the parents would be angry and hurt if someone suggested that they were selfishly using their daughter to meet their own needs instead of nurturing her own largely suppressed need to be a separate person. In such a case, it is sometimes helpful for parents to realize that a defensive and hostile attitude toward the larger society is counterproductive in helping their children establish the needed autonomy.

Conscientious LDS parents who are rightly concerned about undesirable influences from a negative peer group may overreact and try to isolate the adolescent within the family circle, thus depriving him/her of mirrors for reflection at a time when the child desperately needs peer input to determine his/her own identity. As Erikson has observed, the search for identity "normally" takes the form of overidentifying with heroes of cliques and crowds.

Falling in love is not so much a sexual relationship as it is "an attempt to arrive at a definition of one's identity by projecting one's diffused self-image on another and by seeing it thus reflected and gradually clarified. This is why so much of young love is conversation." Even in the "clannish, intolerant, and cruel" behavior that excludes others over trivial matters of dress, speech, or social class, Erikson reminds parents that it is important "to understand in principle (which does not mean to condone in all of its manifestations) that such intolerance may be, for a while, a necessary defense against a sense of identity loss."

4. A fourth paradox is that extremely conscientious parents may not meet their child's need for autonomy because they are not dealing with their own continuing needs for individuality and autonomy as adults. By presenting the child with a model of parenting that includes no separate time or activities apart from the children, parents may give a negative picture of parenting to their children, present inadequate models for a healthy marital relationship, and "smother" the child by obsessive attention or too many rules. The overly "good" parent is really an ineffective parent.

For example, one girl in her first year of college, the oldest child in the family, was suffering deep depression even though she came from a stable home with an adequate income and had always achieved well in school. She was writing to a missionary and felt, bitterly, that she would end up marrying him because everyone expected it, even though it was a relationship in which she did most of the giving. Kris's mother, though a conscientious and hard-working woman, was not emotionally warm and mainly communicated a sense of duty as her motivation. Although she was a college graduate, she did not acknowledge Kris for her achievements in school, and her main reaction to Kris's winning a scholarship was to make her feel guilty for deserting her younger sister: "'I don't know what Norene will do without you.'" As someone described the mother, she considered "sacrifice . . . one of the finest virtues. Her bent back, carrious [sic] teeth, lack of concern for style and grooming, [and] confinement in a small crowded home overrun by children would present a model far from attractive to an intelligent, ambitious, pretty young girl who might well wonder about the obvious rewards of self-sacrifice." The mother's relationship with the father was far from satisfactory as well. She was jealous of affection displayed between the father and daughter, yet was not an affectionate person herself.

Clearly, this mother did not recognize and nurture individuality in her daughter and presumably in her other children. Possibly she had never achieved a satisfactory resolution to her own crisis and postponed her own need to achieve autonomy by immersing herself in the tasks of caring for her numerous children.

5. A fifth paradox occurs when the messages given by our intra-Church culture conflicts with messages given by our larger society. An example that is particularly problematic for adolescents working through the individuation crisis involves gender roles. Our society, like most societies, applies a great deal of pressure on maturing boys and girls to enforce compliance with certain gender expectatons. Usually these expectations swiftly lead to stereotypes. Instead of allowing an adolescent to have an identity that integrates both passive and active components, instrumental and expressive, productive and nurturant elements, the message can be clearly given that certain traits are appropriate to only one sex.

Children can be particularly confused when a father who relies on "authority" for his masculine identity feels compromised in his ability to express his nurturant side, failing to set an example for his sons of well-integrated masculinity and for his daughters an example of a husband who can be expressive as well as authoritative. Similarly, the mother who relies overmuch on her homemaking and child rearing roles may compromise her ability to express her own creative capabilities, thus teaching her sons to look for wives who have limited ideas of what they can do and teaching her daughters by example that passivity is rewarded.

A frequent example encountered in therapy is the boy with feminine behavior whose parents are "sure there's something wrong with him." Very frequently, the root of the problem is a paralyzing struggle between the boy's own emerging needs for autonomy and his fear of losing his mother's nurturing which he attempts to "buy" by behavior that conforms to this feminine ideal. Encouraging movement toward autonomy has been a way of teaching such boys that they can have intimacy as well-integrated personalities, rather than as emotional clones of one parent or the other. Usually, the parents' efforts to teach the boy more "manly " behavior involves stereotyped injunctions to "be tough. Don't cry. Do it on your own." A boy who is acutely aware of his need for nurture will not find such an image of masculinity appealing.

Usually such parents do not realize the extent to which they have contributed to the problem by not helping the boy sort out conflicting messages from his dual culture. At Primary and Sacrament meeting, boys are taught to "turn the other cheek; don't get angry; be nice," typically underscored by the mother who wants him to "be good" while the frustrated father is ordering him to "stop crying; hit him back, don't put up with this," thus articulating the message of the larger culture which the boy will see in exaggerated form on television.

Thus it is ironic that while the church culture encourages obedience and loving, it may punish appropriate assertive behavior while the larger society is simultaneously punishing loving behavior and rewarding aggression.

The paradox for boys is paralleled by that for girls, even though it receives far less attention because the cultural message of both Church and society reinforce each other. Girls may be taught to be passive, to take care of others' needs, to conform, and to please. Thus, they do not "cause problems" in the same way that aggressive boys do. Their confusion may not surface until they rebel by seeking their own sexual pleasure or over-conform by feeling unable to deny a sexual suitor—never having been taught how to say no. Some may postpone for years learning the psychological costs of passivity; their depression and confusion may actually be far more pervasive than the more conspicuous confusion with cultural messages manifest by their young male counterparts. As a result, LDS therapists can expect to see increasing numbers of

them as clients.

In short, as these five paradoxes show, the demands of dealing with reality prevent a simple either/or choice from being successful as a permanent solution. In our thinking, the basic issue comes down to the therapist's willingness to forego simple answers and their undeniable but short-term comfort in favor of the more difficult but ultimately more rewarding task of helping the client (either the adolescent or his/her parents) recognize the complexities of the task and the potential for growth or synthesis. In such cases, the children have often heard about the need to follow rules and commandments, as if they were the religious goal. We would suggest that learning the rules and keeping the commandments is essential but that our religious goal is to integrate the principles behind the rules into our lives so that we want to conform to God's will, rather than feeling obliged to conform to his will as manifest in the rules. In the ideal situation, we will have a relationship with a loving Father. Instead, all too frequently we see a relationship primarily with a rule. Similarly, God is often described as a being who establishes rules and metes out rewards and punishments, rather than a being whose predominant characteristic is his love for us.

C. S. Lewis' popular parable, *Screwtape Letters*, elucidates the paradox of the issue through the voice of the senior devil, Screwtape, coaching a junior devil through a difficult case:

> To us a human is primarily food; our aim is the absorption of its will into ours, the increase of our own area of selfhood at its expense. But the obedience which the Enemy [meaning God] demands of men is quite a different thing. One must face the fact that all the talk about his love for men, and his service being perfect freedom, is not (as one would gladly believe) mere propaganda, but an appalling truth. He really *does* want to fill the universe with a lot of loathsome little replicas of himself—creatures whose life, on its miniature scale, will be qualitatively like his own, not because he has absorbed them but because their wills freely conform to his. We want cattle who can finally become food, he wants servants who can finally become sons.[4]

The process of maturation involves a coming to terms with a genuine paradox, a legitimate source of struggle in which "there must needs be opposition in all things." The legitimacy of that struggle does not, however, mean that all outcomes are equal. On the contrary, they throw into higher relief the value of what is struggled for. What the therapist should not do, in our opinion, is to shortcircuit that struggle with easy outs and facile answers. It is much more valuable for the therapist to sustain and support the individual in thinking through, talking through, and in some cases, working through the consequences of that tension between opposites. The resolution, when it comes, will not be the final answer, although it may clearly resolve the immediate identity crisis. The same issues will return on a different level to be worked through or be reintegrated later; and if the client has acquired the tools in the first struggle, he/she will be better equipped to find a solution which honors both the self and the demands of external reality.

In this far from simple situation, the LDS therapist may indeed look upon the paradox as redemptive. Therapist, parents, and adolescents within the LDS culture and context can find resolution of the adolescent identity crisis easier if it is perceived, not as a battle, but as a paradox, where the task of all concerned is to insure identity, individuation, and intimacy—can we say love—not only to one's self, but to others and to God.

Endnotes

1. As cited in Frederick W. Coons, "The Developmental Tasks of the College Student," p. 269. Typescript in possession of the author.

2. U. Carlisle Hunsaker, "Mormonism and a Tragic Sense of Life," p. 11. Address delivered at the Sunstone Symposium. Salt Lake City, Utah, August 1983. Typescript in possession of the author.

3. William G. Dyer, "Interdependence: A Family and Church Goal," *Ensign* (February 1971):36.

4. C. S. Lewis, *The Screwtape Letters* (New York: MacMillan, 1971), pp. 37–38.

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repent, he would be delivered up and become as other men, having no more gift. That is not a consequence that you and I can afford. We cannot afford to give up that gift. We have to remain true to it. And that is the joy of it.

In closing may I just say to you, that we pray for you. There are many people who will come to you who will not come to the ecclesiastical leaders of the Church, whether it be a bishop, a stake president, an elder's quorum president, a home teacher, or even a General Authority. They come to you because their guilt sometimes will not permit them to come to us. And you sometimes have the opportunity to assist well before we do. Sometimes they never come to us after having come to you because they have set things straight.

Now the Lord bless you for what you do. You are needed desperately. There are those in the world who will only have you as their contact with the gospel. Now I shall say as I did in the beginning—while you have no obligation or responsibility to lead your clients to the Church, you must lead them to the truth. When they begin to deal with the truth, they begin to make changes that will last, that will endure hardships, challenges, setbacks and will bring them forward victoriously. Let me close with this brief experience.

Speaking with a group of missionaries about the size of this center section right here, I asked them this question, and I would like you to respond in the same way. "Have any of you ever participated on a championship athletic team of any kind? What kind would that be—football, track, swimming, wrestling, basketball?" You know when I said this, this young fellow sitting right in the front jumped up with his hands straight in the air. His excitement lifted his feet right off the floor. I knew there was the one I wanted. I had him come up and stand by me. He was just barely five feet tall. I put my arm around him and said, "Champion athletic team?" "Yes sir, basketball," he replied. The shock was all over my face. I said, "Basketball?" He said, "Yes sir, state champions." I said, "State champions. Tell us about your most exciting game." "It was the championship game." He continued, "One of those games where we made a basket, they made a basket, we made a basket, they made a basket, we made a basket, it went like that the whole game. With four seconds to go we were three points behind. We made a basket. Time out was called with three seconds left on the clock." He said, "The team came off the floor, and we got up off the bench, and we really gave it to them." Now you know where he was playing. He said, "We patted them on the back and said, 'Come on gang, we know you can win this game. You are going to win this game. We know you can do it.' " He said, "It was at that point that the coach turned to me and said, 'Fred get in there.' Yes sir." He said, "I walked out towards the court, and the coach put his arm around me and instructed me, 'Now look, Fred, I want you to do just one thing, get the ball.' Yes sir." He said, "I walked out on that court when that referee's whistle blew. In my heart all I could think was get the ball, get the ball, get the ball." So he said, "I did. I got the ball. I threw it to John, and we won. I guess you know who they carried off the floor—John. No one had to carry me off the floor," he said. "I was already walking three feet off the floor. I was taller than I had ever been." I said, "Why is that?" He said, "I am a champion." What was it that made him a champion? "When did you learn you were a champion?" "When we won." Now, how did he win. By getting the ball. You cannot score in the game of life without the ball. And the ball we are talking about is the spirit of the gospel of Jesus Christ. If we want to win, both we and our clients must somehow get that into our lives. Of this I bear witness, in the name of Jesus Christ. Amen.

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