



ASSOCIATION OF
MORMON COUNSELORS
AND PSYCHOTHERAPISTS

AMCAP
2500 East 1700 South
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MORMON COUNSELORS
AND PSYCHOTHERAPISTS

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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 to actively 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).

AMCAP supports the principles of The Church of Jesus Christ of Latter-day Saints; however, it is an independent, professional organization which is not sponsored by, nor does it speak for the Church or its leaders.

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Call for Manuscripts

The *AMCAP Journal* seeks manuscripts of interest to the broad interdisciplinary membership of the Association. Articles relating to the practice, research, or theory of counseling and psychotherapy are appropriate for the Journal. Manuscripts should generally not exceed 20 double-spaced typed pages. Style should follow the *Publication Manual of the American Psychological Association* (third edition). Authors should keep a copy of their manuscripts to guard against loss. Three copies of the manuscript should be sent to the editor:

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EDITORIAL

We trust that you will find this an exciting issue. The planned theme of this issue was "Principles of Therapeutic Change." While only two of the articles address this issue directly, those of Brothers Allred and Westover, many of them address it indirectly. Others are really aimed at different issues. There is a wide variety of articles which we hope will tap at least some of the interests of each of you.

Please send us your comments, inquiries, or rejoinders to any of these articles. We would be most happy to hear from you. You will note that Brother Koltko's article in this issue is such a rejoinder.

To whet your appetite, the next issue, which we hope you will be receiving soon after this one, is an index to all of the previous *AMCAP Journals*. We think that you will find this an invaluable issue.

As always, we invite your submission of manuscripts and enlist your encouragement of manuscripts from others.

Thanks to each of the authors, who have given of their time, talents, and energy to bless our lives.

Burton C. Kelly, Editor

THE THERAPY OF FAITH

Garth L. Allred, PhD

I have a friend, a respected and highly qualified medical doctor, who is impressed with the effect biochemical pathology has on human cognition and emotion. My formal training has emphasized the reverse; I am amazed at the impact our selected diet of thoughts has on our mental and our physical health. I have another friend who believes that all our problems are spiritual and that they begin in our own hearts. Perhaps all of us are partially correct. As time goes by and I gain more insight through working with people, I am more and more convinced that our improved understanding of human behavior will require a more holistic approach, a more balanced view of biochemical, cognitive, and spiritual processes.

My experience and professional training have been in the areas of LDS theology and marriage and family relationships, with an emphasis on therapy. The primary objective of this paper is to relate the theological principle of faith with the psychological process of cognitive structuring. I will illustrate also how each has an effect on our mental, emotional, spiritual, and physical well-being.

In this paper I am proposing that faith is a cognitive process. I will show that, when properly directed, faith can lead to change, and that we therapists, in a clinical setting, can help individuals acquire and apply the kind of faith that leads to peace in spite of adversity.

Another objective of this paper is to show scripturally how our faith can profoundly affect even our larger physical and cosmic environment.

Faith Is Mental Exertion

“As a man thinketh in his heart, so is he” reflects the ancient wisdom of Solomon. Christ also affirmed the importance of controlling our thoughts as a vital part of living the higher law. Whereas the law

of Moses emphasized right action, that is, "Thou shalt not kill" and "Thou shalt not commit adultery," the Lord sought to raise Israel to higher levels of spirituality and happiness by emphasizing right thoughts, "Thou shalt not be angry" and "Thou shalt not lust."

In our own dispensation the Prophet Joseph Smith introduced a definition of faith that, I believe, has important implications for individual and relationship therapy. During the Kirtland era, the Prophet conducted theological seminars for leading brethren in the Church. These sessions centered on faith, it being the first principle of the gospel (see Allred, 1986, p. 78). Among the many important concepts advanced here were that faith is the first principle in revealed religion, that it must rest upon some object, and that there are certain effects which flow from it. These lessons, known as *Lectures on Faith*, were first published in early editions of the Doctrine and Covenants. They were in part prepared by Joseph Smith and were in whole endorsed by him. The entire series are still important documents in the Church and rank in importance with the Wentworth Letter, the King Follett Discourse, and the Sermon in the Grove.

In the first of these lectures, Joseph explained that faith is both a principle of *action* and a principle of *power*. Through faith as a principle of action we keep the commandments. However, faith as a principle of power involves *mental exertion*, or cognitive processes. When we work with faith as a power, we work with words, not physical force. Joseph Smith described faith as a power in these words: "Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith he works by *mental exertion* instead of physical force. It is by *words*, instead of exerting his physical powers, with which every being works when he works by faith" (*Lectures on Faith* 7:61; emphasis added).

Throughout this paper I will use the term *faith* to refer to the mental exertion as defined by the Prophet Joseph Smith. By understanding faith as mental exertion or as a cognitive effort, we can make it, I believe, one of our most effective therapeutic tools. For clinicians, the therapy of faith involves instructing others to mentally, rationally, and visually exert themselves in a process of thought detection and thought selection which will aid them in consciously and deliberately (until habits are formed) focusing their mental energies to gain "peace in this world, and eternal life in the world to come" (D&C 59:23). Consistent with these therapeutic processes, Joseph Smith affirmed that men are created with minds capable of such instruction.

Man Has a Mind Capable of Instruction

In the Church we use the term *free agency* to describe what others may call *free will*. I have faith in the scriptures that affirm we do have free agency. As a consequence of my belief in free will, I do not believe that mankind is simply a reactor to his biology and his environment. Although these dual agencies may set limits and boundaries to our present agency, we are free within limits to rationally interpret our nature and nurturing and to decide how we will allow them to influence us. I believe that by using our agency wisely we can draw nearer to God and increase our power with him. As Joseph Smith explained:

We consider that God has created man with a mind *capable of instruction*, and a faculty which *may be enlarged* in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that *the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin*; and like the ancients, arrives at that point of *faith* where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which *no man ever arrives in a moment: he must have been instructed* in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. (*Teachings of the Prophet Joseph Smith*, p. 51; emphasis added)

According to this statement, man can learn to think in ways that will enable him to experience the abundant life here and hereafter.

We Are Free to Act

Some have suggested that man does not have free will, but that he is only a reactor to his body, his brain, and the forces which surround him. Modern scriptures affirm that in the creation of things God did create some things to be *acted upon* and other things *to act for themselves*.

And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both *things to act and things to be acted upon*.

(2 Ne 2:14; emphasis added)

The Lord has also explained that man's ability to act has certain limitations.

All truth is independent *in that sphere in which God has placed it*, to act for itself, as all intelligence also.

(D&C 93:30; emphasis added)

And again we read that

All kingdoms have a law given;

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and *unto every law there are certain bounds also and conditions*.

(D&C 88:36–38; emphasis added)

According to our present knowledge, inorganic things are created to be acted upon; mankind was created *to act*.

. . . And because that they are redeemed from the fall they have become free forever, knowing good from evil; *to act for themselves and not to be acted upon*, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, *men are free* according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

(2 Ne. 2:26–27; emphasis added)

I believe that these scriptures are teaching us that we are free to control our thoughts, feelings, and actions. I believe it is neurotic thinking to believe that others and outside circumstances alone control us and that we are simply acted upon by outside agents. I believe we are more fully functioning individuals when we recognize that our emotions come from our choice of thoughts and that we have a great deal of control in the matter.

And again:

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

(2 Ne. 2:16)

The following account is an example of how we are free to choose liberty or captivity. There were once two sons of an alcoholic father. One became a Catholic priest and the other became an alcoholic like

his father before him. Both were interviewed and asked why they had chosen their particular life-style. Both gave the same answer, "What would you expect, having a father like mine?" The sons were enticed by opposites. There was sufficient good around that they could see that not all the world had to be like their father's world. Each son made a choice. One chose to overcome the adversity of his situation; the other chose to succumb to it.

Man has a spirit independent of God and Satan. The Prophet Joseph Smith taught that "there are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil. They who have tabernacles [bodies] have power over those who have not" (*Teachings*, pp. 189–90).

Brigham Young agreed:

God is the author of all good; and yet, if you rightly understood yourselves, you would not directly attribute every good act you perform to our Father in Heaven, nor to his son Jesus Christ, nor to the Holy Ghost; neither would you attribute every evil act of a man or woman to the Devil or his spirits or influences; for man is organized by his Creator to act perfectly independently of all influences there are above or beneath. Those influences are always attending him, and are ready to dictate and direct—to lead him into truth or to lead him to destruction. But is he always guided by those influences in every act? He is not. It is ordained of God that we should act independently in and of ourselves, and the good is present when we need it. If we will ask for it, it is with us. (*Journal of Discourses*, 9:122)

Consistent with these principles, therapists do not have the power to compel. They suggest to patients *correct* principles to which the Holy Ghost can bear witness. When patients choose to ponder these ideas, instead of their former neurotic thoughts, they are mentally exerting themselves and are working by faith. There is wisdom in reminding patients that they are not to believe anything that is suggested by the therapist unless they believe the principle to be true. If they believe it to be true, they own the principle themselves. When they act upon the principle suggested to them, the reward is their very own. Likewise they must own the consequence resulting from acting upon any incorrect principle. Obviously, in spite of the fact that there are no perfect answers in an imperfect world, both therapist and client own responsibility in trying to identify and act upon correct principles.

Thus, we need not be victimized by adversity or by others; we are free to act independently of these external agents.

Faith Must Be Focused on Something

Joseph Smith taught that faith must rest upon some object, some kind of knowledge suggested to our minds by others.

Adam . . . communicated the knowledge which he had [of God] unto his posterity; and it was through this means that *the thought was first suggested to their minds* that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory. (*Lectures on Faith* 2:18; emphasis added; see entire lecture, pp. 13–32)

So, to experience faith we first must have a certain amount of knowledge from human sources external to ourselves upon which to focus our thoughts. Someone with knowledge must suggest to our minds that certain eternal verities do indeed exist.

Joseph Smith explained:

Let us here observe, that after any portion of the human family are *made acquainted* with the important fact that there is a God, who has created and does uphold all things, the *extent of their knowledge* respecting his character and glory will depend upon their *diligence and faithfulness in seeking after him*, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

We have now clearly set forth how it is, and how it was, that God became an object of *faith for rational beings*; and also, upon what foundation the testimony was based which excited the *inquiry and diligent search* of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. *It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God: the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.* (*Lectures on Faith* 2:23; emphasis added)

Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until persons receive a manifestation of God to themselves? It is. (*Lectures on Faith* 2:32)

The Holy Ghost expands our knowledge, enabling us to perceive relationships and connections between truths that have been presented to us. As Joseph Smith explained:

A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it

may give you *sudden strokes of ideas*, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (*Teachings*, p. 151; emphasis added)

So, if Faith is experienced only after a suggestion is made to another's mind, the function of therapists (along with other facilitators such as teachers, scriptures, and prophets) is to provide knowledge upon which faith can be focused. Therapists suggest to patients how to do thought detection and thought selection—how to *erase* unwanted thoughts and how to *replace* them with more constructive thoughts. They suggest that there are alternate thought choices to the neurotic thoughts previously held. Therapists suggest to patients how to clarify values, set priorities, formulate affirmations (self talk) and visualizations (mental pictures), and alter relationships. This is how therapists help others to unlock the power of faith in their lives.

To Grow in Faith We Must Be Enticed by Opposites

The purpose of life is to learn how to be happy. "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received" (*Teachings*, pp. 255–56).

Happiness comes through making correct choices. We cannot make correct choices unless we have opposites presented to us. From the Book of Mormon we read:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, *unless he yields to the enticings of the Holy Spirit*, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

(Mosiah 3:19; emphasis added)

I recently received a letter from a former patient of mine, one who had with sad consequences chosen not to yield to the enticings of the

Holy Spirit. To protect her identity I will call her Bonnie (all names and places have been changed). She had been excommunicated. Her presenting problems were depression, inability to make decisions, and a TMJ (which had not been relieved through mechanical equilibration). Bonnie had been divorced but was again living with Richard, the father of her young child. Richard, though friendly with me, was bitterly antagonistic toward the Church for “kicking Bonnie out.” Bonnie was not sure if she should pursue the relationship with Richard to the point of remarriage or reclaim a love relationship with a high school sweetheart who though married might be willing to give up his marriage if Bonnie showed renewed interest. She told me that her parents were very active in the Church and that her father was a branch president.

Her letter came to me at Christmas time and read:

Thank you for helping us come to the truth. Thank you for helping me mature my views of love and for Rich. We have great news. Rich was baptized on [date given] and has received the Aaronic priesthood as a priest. I was rebaptized on [date given] which has brought great joy to me, my family, and my friends.

Looking back I can see how the devil had a firm hold on me and how *I had allowed my thoughts to be poisoned*. My life was crumbling into a pile of dashed hopes and broken dreams until a certain experience opened my eyes.

It came in a dream. A dark, menacing presence forcing its will upon me, weighing me down so as to paralyze my body and captivate my soul. I literally fought for my life, using all my strength and will, and getting nowhere. Just when I thought I was doomed because I could fight no more, my mind flashed upon the words, “In the name of Jesus Christ, I order you to leave.” No sooner had I thought these words than the presence drew back. With that release, I regained control of my limbs, sat up, now realizing I was fully awake, spoke the words aloud, and watched as it withdrew and vanished. How perilously close I had come to destruction, to complete captivity of my soul! How blessed I am for the knowledge of my Savior and the Atonement.

Once I had put God and Christ back at the head of my life, everything turned around. We have moved to Vermont & live with my parents. Rich and I are remarrying on [date given] with a temple marriage planned for next Christmas time. We also have a beautiful baby girl . . . “a gift from God,” which she truly is. (Emphasis added)

As this account illustrates, Satan can have great power over us if we allow him. He is miserable and seeks the misery of all mankind. However, we need not yield to his suggestions. As Joseph stated, we who have bodies have power over those who do not.

Now let us look at the steps Bonnie chose to take, which allowed Satan to poison her thoughts, bringing such sadness into her life.

1. She had received a knowledge of the gospel in her home, but, for whatever reason, had chosen not to exert herself—not to focus her thoughts on the principles she had been taught. She did not affirm these principles. She did not “do” faith.

2. She chose not to follow the promptings of the Holy Spirit. She progressively became a more “natural” person.

3. She allowed significant others to negatively influence her thinking. They poisoned her mind with thoughts contrary to the plan of happiness.

4. She became despondent and depressed.

5. She withdrew from her family and friends and became bitter when they reached out to help her.

6. She eventually experienced psychogenic pain.

When the scriptures speak of the “natural man,” they mean those, such as Bonnie, who choose not to follow the enticings of the Spirit. Over time they become more and more “natural” in their thoughts and actions. It is important to remember, however, that in the beginning, all the children of God are innocent. The scriptures affirm:

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, *through disobedience*, from the children of men, and because of *the tradition of their fathers*.

But I have commanded you to bring up your children in light and truth.

(D&C 93:38–39; emphasis added)

Bonnie was enticed by negative influences and, lacking faith, experienced pain and sorrow until she was able to make different choices.

Our Feelings Come from Our Thoughts

There is a tendency for people with problems to do negative, neurotic, or psychotic thinking. They tend to blame their feelings and behaviors upon external causes. Typically when any adversity strikes them, they believe that it was the adverse event that caused their negative emotion—that other people or outside circumstances determined their thoughts, feelings, and behaviors. If this premise were

true, then they would be simple reactors, and not free to choose their emotions; they would not be responsible, therefore, for their lust, anger, hostility, resentment, or reactionary behaviors. Such people shift the responsibility and say in effect, “I was provoked. You *made* me get angry!” It has never occurred to such people that they can control their feelings and behaviors.

The more responsible we become in our thinking, the more we will accept the responsibility for our emotions and our behaviors. One of the most useful syllogisms which I have come to believe is

My emotions come from my thoughts.

I can control my thoughts.

Therefore, I can control my emotions.

Choose a Thought, Choose the Effect

I believe that our thoughts evoke our feelings, and our feelings evoke our behaviors. These triad traits are under our control and have both positive and negative manifestations. To change our feelings we must restructure our thoughts. Effective therapists will help others choose their thoughts in a way that fosters good feelings about themselves and others, and, as a consequence, fosters better relationships and increases the likelihood of better physical health.

The most positive of the triad traits are scripturally identified as *faith*, *hope*, and *charity*. By contrast the negative triad is described in the adjectival terms *carnal*, *sensual*, and *devilish*.

“Without faith no man pleaseth God” (D&C 63:11). Faith, as has been pointed out, involves things of the head—a positive cognitive process focused on Christ and the principles he taught. It is a tried and true trust in Jesus and the promises that have been made to the faithful. It is believing that by doing it the Lord’s way things will turn out well. Through him all things are possible. He is the Son of the Almighty God. He knows all things. “Without the knowledge of all things, God would not be able to save any portion of his creatures; *for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life*; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him” (*Lectures on Faith* 4:43; emphasis added). “Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you” (Moro. 7:26).

Hope is an emotion and is an outgrowth of our faith. As such, it is more heart-centered than is faith; it is the peaceful consequence of our faith thoughts. “Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, *which hope cometh of faith*, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God” (Ether 12:4; emphasis added).

Charity is an outgrowth of hope; it is the behavioral consequence of hope expressed in our interpersonal relationships. When our thoughts are right about ourselves and others, when they are founded and focused on eternal verities, we feel better towards ourselves and others and therefore are in a better position to manifest the Christlike love, *charity*. I believe that true charity will reflect a proper balance of such traits as strength and tenderness. Jesus was truly full of love and compassion, but he also was firm, just, and strong. His feelings of mercy did not rob his sense of justice. We can have charity, the pure love of Christ, only when we have the prerequisites of Christlike faith and Christlike hope (see Moro. 7:47).

When we choose not to follow the enticings of the Spirit, we fall victim to the dark triad traits; we become carnal, sensual, and devilish. Our minds tend to focus on the things of this world (carnal), we are locked into the emotions of the flesh (sensual), and our relationships with others deteriorate and become darkened (devilish). (These processes are presented in this paper in their extremes to simplify the didactics involved. In real life, these variables are continuous and branching, not dichotomous and linear.)

The Natural Man Seeks Relief through False Comforters

When through ignorance or error we make choices opposite to the enticings of the Holy Spirit, we lose light and knowledge and seek relief through Satan-inspired false comforters; we tend to *overreact* and/or *underreact*. Satan is the spoiler, and he seeks to unbalance and destroy us. Without faith we can be caught in his web of carnal thoughts, sensual emotions, and devilish relationships which lead us to both mental and physical disease. If we procrastinate the day of our repentance, Satan has power to seal us his (see Alma 34:35). The following represents the folly of the natural man's reaching for false comforters:

1. Some adverse event or disappointment occurs such as rejection, death, disease, betrayal, tribulation, false accusation, or even “the very jaws of hell” (see D&C 122:5–7).

2. The natural man imposes a negative subjective interpretation upon the event through self-talk. Without faith he thinks that the adversity in some way is causing him to think and feel as he does. Satan whispers to us that we are not okay or these things would not be happening to us. The heavens seem to withdraw, and he is left only with thoughts of his own *carnal* state. This negative process occurs because of ignorance (see *Teachings*, p. 217), disobedience (see D&C 10:21), or the false traditions of our fathers which we have inherited (see D&C 93:39–40).

3. Growing out of these negative thoughts come the *sensual* emotions of anxiety, doubt, and depression with a host of related states of stress. These emotions are sensual in the sense that they are counter-productive to our spiritual growth and physical well-being. They are this-world centered. Without faith we are land-locked in mortality, knowing only what our five senses tell us, and not even trusting the reality they seem to convey.

4. When under such emotional stress, the natural man will tend to overreact or underreact. He will either attack his perceived enemy or run. These defense mechanisms take on many forms and are often discussed in psychological literature. To LDS thinking, they are *figurative fig leaves*. It may be remembered that it was Satan's suggestion that Adam and Eve don fig leaves—not very good covers for their self-consciousness and nakedness. The Lord had a much better plan for their comfort; he provided coats of skins which represented light and truth. The fight/flight mechanisms are only fig leaves, false comforters, and mirages, because they seem to give temporary relief to the stress, but in the end they escalate the stress through the stages of vicious cycles. These behaviors are *devilish* because they are Satan inspired; they are contrary to the plan of happiness; they rob us of light and truth; and they do not reflect charity for ourselves or others.

An example of this process would be the alcoholic who chooses to drink to placate feelings of worthlessness (arising from ignorance of his own divine origins, worth, and power to solve problems); then in his drunken stupor he abuses his wife and children; his self-esteem is then further lowered; he drinks more and more until he is emotionally and physically destroyed.

5. Because the over- and under-defense mechanisms give only the illusion of problem solving, the tension and anxieties increase to an intolerable level in the body. Like revving up a car engine and not putting it in gear to move forward, the body builds up stress to the point where something has to give. Psychogenic pain and other related disorders have been associated with unabated stress. Such patients

typically complain of physical symptoms such as headaches, backaches, insomnia, allergies, ulcers, TMJ, obesity, stuttering, impotence, palpitations, substance dependency, and similar maladies.

Therapy of Faith

When we yield to the enticings of the Holy Spirit and use faith for our therapy by embracing the truths that are presented to our minds, we become more happy, cheerful, and optimistic. Peace comes into our lives, and we increase in our power to gain control over our thoughts, feelings, and behaviors. Because we feel good about ourselves, our relationships with others become more and more Christlike. Accordingly we may even experience better physical and mental health. The following process is involved when we focus our thoughts and operate by faith:

1. An adverse event or disappointment occurs such as rejection, death, disease, betrayal, tribulation, false accusation, or even “the very jaws of hell” (the same adversity experienced by the natural man).
2. However, when the therapy of faith is applied, positive mental exertion takes place. A positive subjective interpretation is imposed upon the event through self-talk. This process takes place at a conscious level, but we may not recognize that we are doing it until it is brought to our attention. Faith is a choice because we are free, because of correct teachings to which we have been exposed, and because of past righteousness (habit). Some argue that this process is just a lot of hype. In answer, it may be pointed out that the imposition of a negative point of view may be a lot of hype, too. The bottom line is that we create our own world by the thoughts we choose to think. “Things are not the way we think they are, but however we think, . . . they are”—at least for us, in the world we create for ourselves.
3. The positive emotion of hope grows out of faith. The fruits of faith are the emotional states such as hope, harmony, cheerfulness, happiness, comfort, and peace.
4. When we have a hope in Christ and in Christlike principles, we are not as likely to overreact or underreact. We are able to exercise true charity toward others. We maintain the behavioral balance demonstrated by Christ of warmth and strength, mercy and justice, faith and works, love and logic, spontaneity and dignity, flexibility and firmness.
5. When we are able to exercise charity in our relationships with others, we increase in light and truth, our control over our negative selves is increased, and we are able to commune more and more with

the infinite. As the processes of the positive triad traits of faith, hope, and charity are developed, our righteousness increases. We are eligible for the promised physical and spiritual health.

And all saints who remember to keep and do these sayings, *walking in obedience to the commandments*, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

(D&C 89:18–21; emphasis added)

When righteousness is coupled with a fulness of priesthood ordinances, then awesome and superhuman powers are granted by God, powers which enable the faithful to control even the elements of the earth and the powers of the heavens (see JST, Gen. 14:30–31; Jacob 4:6; Hel. 10:4–11; D&C 50:29).

Principles upon Which to Focus Our Faith

The Apostle Paul gave a charge to early day Saints, relative to their responsibility in declaring the principles of truth, that has equal application today to therapists and their relationships with their patients:

How then shall they call on him in whom they have not believed?
and how shall they believe in him of whom they have not heard? and
how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written,
How beautiful are the feet of them that preach the gospel of peace, and
bring glad tidings of good things!

(Rom. 10:14–15; see also Mosiah 15:14–18)

Even though therapists do not *directly* “declare the word,” we are in the business of leading the client toward a more abundant life. The principles of most value in bringing this kind of peace are associated with the life and teachings of Jesus. To these values we are committed.

From the Teacher Development Manual we read, “The basic goal of teaching [doing therapy] in the Church is to help bring about worthwhile changes in the lives of people. The aim is to inspire the individual to *think* about, *feel* about, and then *do* something about

gospel truths and principles” (*Ensign*, Oct. 1971, p. 54; emphasis added).

The following principles represent a potpourri of the kinds of thoughts we may suggest to our patients in which they may exercise faith.

1. *The gospel is the pathway to happiness.* The Savior himself declared, “I am come that they might have life, and that they might have it more abundantly” (John 10:10). From the Book of Mormon we read, “Adam fell that men might be; and men are, that they might have joy” (2 Ne. 2:25).

The Prophet Joseph Smith explained: “Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God” (*Teachings*, pp. 255–56).

2. *Sin always brings unhappiness and despair.* Although there may be pleasure in the moment, sin is always a source of eventual pain and suffering. “Behold, I say unto you wickedness never was happiness” (Alma 41:10).

Happiness comes through righteousness. “And if there be no righteousness there be no happiness” (2 Ne. 2:13).

In connection with this principle Carl Jung said:

During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. . . . Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. (1950, p. 229)

3. *Adversity need not bring despair:*

Therefore whosoever heareth these saying of mine, and doeth them,
I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew,
and beat upon that house; and it fell not: for it was founded upon a rock.

(Matt. 7:24–25)

It is important to recognize that *the winds of adversity blew on the house of the faithful as well as the unfaithful*, but the house built upon the rock of the gospel stood firmly. When we make the choice

to focus our thoughts on correct principles and work by faith, we need not feel despair during disappointment and discomfort. Although we are not promised freedom from hardships in this life, we are promised, *and can expect*, peace in spite of adversity (see D&C 59:23).

4. *This life is provided for us to have experience with adversity.* Lehi explained the need for opposition in our lives: "For it must needs be, that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one . . ." (2 Ne. 2:11).

To the Prophet Joseph Smith in the Liberty Jail, the Lord by revelation explained that there is purpose in adversity:

My son, peace be unto they soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high . . .

Thou art not yet as Job . . .

(D&C 121:7–8, 10; emphasis added)

If thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that *all these things shall give thee experience, and shall be for thy good.*

The Son of Man hath descended below them all. Art thou greater than he?

Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

(D&C 122:7–9; emphasis added)

5. *Christ knows our suffering.* Of Christ's suffering we read,

He that ascended up on high, as also *he descended below all things, in that he comprehended all things*, that he might be in all and through all things, the light of truth.

(D&C 88:6; emphasis added)

And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, *that he may know according to the flesh how to succor his people* according to their infirmities.

(Alma 7:12; emphasis added)

6. *There is growth potential in adversity.* A favorite story of mine, illustrating the growth potential inherent in adversity, appeared in the *Ensign* magazine.

Over 100 years ago a Swedish family who had joined the Church

were faced with a long ocean voyage to America, a train trip from New York to Omaha, and then a trek by wagon to Salt Lake City. But when they boarded the train in New York, they discovered that they were to ride in stock cars that had been used to haul hogs to market—and the cars were filthy and filled with hog lice. . . .

Somewhere on the plains of Nebraska, a healthy baby was born. But a few days later, the three-year-old son contracted cholera. In the middle of the night, [the father] went to a neighboring wagon to borrow a candle, but was told they couldn't spare one. This angered him, and he fumed as he sat in the dark with his son's limp, feverish body in his arms. The boy died that night.

The next morning the wagon master said they would hold a short funeral service and bury the boy in a shallow grave, apologetically explaining that they were in dangerous Indian country and didn't have time to do anything more. But [the father] couldn't accept this, and insisted on staying behind and digging a grave deep enough so the animals wouldn't get the body. . . .

[The parents] continued to suffer serious hardships and adversities throughout their lives. But although they both went through identical experiences, each was affected differently by them. [The father] became withdrawn, cantankerous, and bitter. He stopped going to Church and found fault with Church leaders. He became caught up in his own miseries, and the Light of Christ grew dimmer and dimmer in his life.

On the other hand, [the mother's] faith increased. Each new problem seemed to make her stronger. She became an angel of mercy—filled with empathy, compassion, and charity. She was a light to those around her. Her family gravitated toward her and looked to her as their leader. [She was happy; he was miserable] (*Ensign*, Feb. 1981, pp. 54–55).

7. *We may not always be able to change others or our circumstances, but we can always change the way we view them.* This principle is best illustrated by the life of Christ. While tormented and taunted on the cross, Jesus prayed to the Father for those who nailed him to the cross, "Father, forgive them; for they know not what they do" (Luke 23:34).

Again, from the life of Joseph Smith we find this principle exemplified. When the Prophet went to Carthage to deliver himself up to the pretended requirement of the law, two or three days previous to his assassination, he said: "I am going like a lamb to the slaughter; but *I am calm as a summer's morning*; I have a conscience void of

offense towards God, and towards all men'' (D&C 135:4; emphasis added).

As the Mormon pioneers crossed the plains, they sang songs of optimism in spite of hardship. One, perhaps best known, was *Come, Come, Ye Saints*. "And should we die, before our journey's through, Happy day! All is well! We then are free from toil and sorrow, too; With the just we shall dwell! But if our lives are spared again To see the Saints their rest obtain, Oh, How we'll make this chorus swell—All is well! All is well!" (*Hymns of The Church of Jesus Christ of Latter-day Saints*, 1985, no. 30).

Viktor E. Frankl, a prisoner of war during the Nazi holocaust, observed, "We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way" (1963, p. 104).

A few months ago a friend offered the following pithy statement that summarizes succinctly the issue here involved. She said, "Things are not the way we think they are, but however we think, . . . they are." Indeed, we do create our own world by the thoughts we think. Such is the psychocybernetic principle.

8. *We are walking bundles of habits*. Much of what we think, feel, and do is automatic and reflexive. We unwittingly react, positively and negatively, to cues. When I shave, I almost always start under my left ear and work around to my right. My handwriting is predictably the same with each signature. I can drive from one point to another without really being conscious of the car's steering mechanism. Seeing a colorful sunset on a beautiful beach, hearing artistic music, or tasting exotic food can evoke memories of bygone years or impact with fresh neurological imprinting. I can experience negative responses to noises in the night, or shadows in alleys. As it is with physical habits, so it is with habits of thoughts. We must learn to detect our unproductive habit patterns and seek to replace them with more productive ones.

9. *Some analogies help*. Our brains are like computers—garbage in—garbage out. When we choose a thought, we choose the emotions, acts, and outcomes associated with it.

Our brain is like an iceberg. The tip of the iceberg is like our conscious mind (agency, choice of thoughts). The submerged and far larger part of the iceberg is like our subconscious mind. It functions like a robot. It does not discriminate. It has no agency. Whatever we dwell

upon with our conscious mind will become programmed into our subconscious.

If you squeeze an orange, it is orange juice that comes out. Do you know why? It is because that is what is inside. If you squeeze a person and anger comes out, do you know why? Because that is what is inside. It was not the external pressure, with which that person was provoked, that created the anger. Anger came out because the person had chosen the anger mechanism, a false comforter, to deal with pressure. But anything that was learned in the past can be unlearned, remolded, and reshaped in the present. The longer we wait, however, the harder the change will be.

10. *We develop habits either through trauma or by patient repetition.* If I witness an automobile accident, the trauma of it will impact my mind immediately, and I will drive much more carefully for some time. Learning to play the piano will require patient repetition. The same is true should I desire to acquire the habit of remaining calm in the face of provocation. I will have to practice with peace and patience for a period of time until the habit of forbearance is formed.

11. *No blame allowed!* We are to accept the responsibility for our own moods, attitudes, and feelings. To make progress, we must not forever blame others for how we feel and behave.

12. *Good feelings come from good thoughts.* To get rid of negative feelings such as depression, anger, resentment, I must change my thoughts. I must solve problems rather than continually ruminate upon them.

13. *Stress can come from unrealistic expectations.* "See that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength" (Mosiah 4:27).

14. *Hold to expectations, be careful of anticipations.* It is possible to maintain our high expectations and still accept imperfect performance from ourselves and others. Let's not anticipate perfection now. Let's have the courage to be imperfect. There are few perfect answers in an imperfect world.

15. *We can do thought detection.* We can be mind detectives. We must watch our thoughts. "If ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard . . . ye must perish" (Mosiah 4:30).

16. *We can do thought selection.* We have the freedom to choose our thoughts, just like changing channels on a television.

17. *The principle of the least interest.* The person in a relationship who is the least interested has the most power. Sometimes we

must choose to be less interested than another person, especially in breaking up vicious cycles.

18. *If we want others to change, we may have to change the way we relate with them.* This principle is related to number 16 above. Sometimes, in order to bring about change, we must do the opposite of what we have done in the past.

19. *Strength without tenderness creates problems in relationships.* Even as faith without works is dead, so is strength without tenderness. We seek a balanced life. Christ is the great example for us.

20. *Tenderness without firmness creates problems too.* If we do not keep these two virtues in balance, we may fall for the "good guy" trap. Mercy cannot rob justice. A parent who raises children with tenderness but without firmness may raise tyrants.

Therapists Can Help Others to Grow in Faith

As an atmosphere of trust is progressively established with a patient, the therapist is in a position to help the client focus his faith, his mental exertions, to bring about the desired changes. The basic process involved is one of thought detection and thought selection, that is, of helping the patient to become progressively more aware of negative thoughts (being a mind detective) and then suggesting to the patient ways in which he can restructure his thoughts about the situation and choose more healing thoughts. The following case study is used as an illustration.

The patient was a 48-year-old female. Her marriage was a second for both her and her husband. She had been hospitalized for attempted suicide. She believed that environmental toxins were the cause of her stress. She sought associations and literature that coincided with her view that external agencies were the sources of her problems. Her husband had difficulty in verbal exchanges. He was a very successful businessman, having inherited the family business from his successful but emotionally distant father and mother. The husband was willing to participate in therapy sessions but had a difficult time getting into them. Her verbal skills were much greater than his. However, he did make marked improvement during the time spent in joint and individual sessions.

The following list represents the patient's negative thoughts:

1. I do not like the thoughts of getting old.
2. I am gaining weight.
3. A brain scan shows there are abnormalities with my myelin sheaths.

4. I have been neutered (hysterectomy). I am not desirable.
5. I have a hormonal imbalance. I have different emotional responses than others.
6. Last June I was rejected during a sexual act. He left me, to answer the phone, and did not come back. He does this a lot. He has not touched me in weeks.
7. "He goes to work" all the time to get away from me.
8. I have a fear of Alzheimer's disease. It's in the family.
9. I have high expectations for my marriage.
10. He won't talk to me.
11. My 14-year-old son and I collude, but when I don't have my husband around, I need someone to talk to. We understand each other without talking.

12. All these things make me so depressed at times.

The patient's negative thoughts could be restructured in the following manner:

1. I may be getting older, but the older I get, the closer I get to a resurrected body. While I am here on earth, I can repent, forgive others, and gain knowledge.
2. This is a great chance for me to learn self-discipline and self-control.
3. Even if there are neurological problems, I will take opportunities while I still can.
4. A person is more than her body. I may not be able to have children any more, but I am still a desirable woman.
5. If I have a hormonal imbalance, I will seek competent medical help, do all that I can cheerfully, and keep a sense of humor.
6. His problems are his, and mine are mine. I'll take care of mine. His indifference is an opportunity for charity from me. I can tell him how I feel in a firm but friendly way.
7. I'll appreciate him for his good qualities.
8. I'll turn it over to the Lord; I will replace fear with trust.
9. High expectations are good, but for today I will be patient.
10. I'll seek ways of making it more safe for him to talk with me.
11. I'll learn to do my own therapy so he will be able to do his.
12. I will remember some of my depression is "divine discontent" turned inward. I will turn it outward and upward.

Ideally, therapy would continue to

1. Help her restate her thoughts in affirmation form. An affirmation is a first-person, present tense statement; for example, change "I will do it" to "I am doing it." These affirmations can be called self-talk or *faith statements*.

2. Help her to use visualizations, vivid mental pictures in which she sees herself doing and being these positive things. Visualizations can be called mental energy or *faith pictures*.

3. Help her to relax. The process of neurological imprinting or reprogramming seems to take place better when the body is relaxed. Faith statements and faith pictures when coupled with relaxation exercises provide a sensation of immediate peace.

4. Help her to *do it*. Because of the preceding three steps, when the time comes to make the behavioral changes she can say, "Of course I can do it; I have already done it in my mind many times."

Faith Is Anticipatory

Many of the people who are trained scientifically are taught that "seeing is believing," the empirical approach to knowing. When we work by faith, "believing is seeing!" In other words, we visualize something good happening in the future; faith is, therefore, anticipatory. Believing something suggested to us requires mental exertion; by believing, we can come to knowledge. One example of this process comes to us from the experiences of the brother of Jared. The brother of Jared needed light for the eight barges which were to take his company to their promised land. The Lord had already told him how he should get air for the vessels, but when asked about the light, the Lord in effect told him to work it out in his own mind: "What will ye that I should do that ye may have light in your vessels?" Later, after he pondered the problem, the idea came to him to fashion 16 stones and ask the Lord to touch them that they might become luminous. Thus, the brother of Jared worked it out in his own mind; he visualized and anticipated what he would do. In all this there is implied a marvelous creative capacity in man, which the Lord expects us to use. When the brother of Jared finally prayed, asking the Lord to touch the 16 stones, he saw the spirit finger of the Lord. In amazement, he fell back. The Lord asked why he had fallen.

And he said unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I *shall* take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

And he answered: Nay, Lord, show thyself unto me.

And the Lord said unto him: Believest thou the words which I *shall* speak?

And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence, therefore I show myself unto you.

(Ether 3:8–13)

And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and *he had faith no longer, for he knew, nothing doubting.*

(Ether 3:19; emphasis added)

The word *shall* in the above passages emphasizes the anticipatory nature of faith.

Satan Would Have Us Doubt

Satan would have us doubt that God can or will bless us or grant us our righteous desires.

Carolyn Pearce Ringger (1987) suggested that we often doubt because Satan whispers to us, spirit to spirit, in our own tone of voice, that we are not worthy to receive blessings from God. We may even hear from him *in our own tone of voice* vulgar and indecent expressions which we think are of our own creation. Some people may even act upon this vulgarity placed in their minds, believing that such is their real nature. Sister Ringger suggested that to bind Satan we must understand his methods of deception and then “erase and replace”—erase the evil thoughts and replace them with positive, Christ-centered affirmations.

From an apocryphal source we read these words which ring with truth:

Again he said unto me; remove from thee all doubting; and question nothing at all, when thou asketh anything of the Lord; saying within thyself: how shall I be able to ask anything of the Lord and receive it, seeing I have so greatly sinned against him?

Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord; how that he will not forsake thee, but will fulfill the request of thy soul.

For God is not as men, mindful of the injuries he has received; but he forgets injuries, and has compassion upon his creature.

Wherefore purify thy heart from all the vices of this present world; and observe the commands I have before delivered unto thee from God; and *thou shalt receive whatsoever good things thou shalt ask, and nothing shall be wanting unto thee of all thy petitions; if thou shalt ask of the Lord without doubting.*

But they that are not such, shall obtain none of those things which they ask. For they that are full of faith ask all things with confidence, and receive from the Lord, because they ask without doubting. But he that doubts, shall hardly live unto God, except he repent.

Wherefore purge thy heart from doubting, and put on faith, and trust in God, and thou shalt receive all that thou shalt ask. But and if thou shouldest chance to ask somewhat and not (immediately) receive it, yet do not therefore doubt, because thou has not presently received the petition of thy soul.

For it may be thou shalt not presently receive it for thy trial, or else for some sin which thou knowest not. *But do not thou leave off to ask, and then thou shalt receive.* Else if thou shalt cease to ask, thou must complain of thyself, and not of God, that he has not given unto thee what thou didst desire.

Consider therefore this doubting, how cruel and pernicious it is; and how it utterly roots out many from the faith, who were very faithful and firm. For this doubting is the daughter of the devil, and deals very wickedly with the servants of God.

Despise it therefore, and thou shalt rule over it on every occasion. Put on a firm and powerful faith: for faith promises all things and perfects all things. But doubting will not believe that it shall obtain anything, by all that it can do.

Thou seest therefore, says he, how faith cometh from above, from God; and hath great power. But doubting is an earthly spirit, and proceedeth from the devil, and has no strength.

Do thou therefore keep the virtue of faith, and depart from doubting, in which is no virtue, and thou shalt live unto God. And all shall live unto God, as many as do these things. (*Lost Books of the Bible*, 2 Hermas 9:1–11, emphasis added; see also 2 Ne. 4:17–26; D&C 91)

We Seek Faith Like the Ancients

When we read from scriptures the marvelous accounts of faith, such as that of the brother of Jared seeing the Lord, we are to anticipate without doubting our own ability to purify our lives and exercise sufficient faith until we are able to have a similar experience. When we can believe as the brother of Jared believed, then we shall see what he saw. Joseph Smith said, “God hath not revealed anything to

Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them” (*Teachings*, p. 149).

And *there were many* whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly *saw with their eyes the things which they had beheld with an eye of faith, and they were glad.*

And behold, we have seen in this record that *one of these* was the brother of Jared; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.

The Lord has declared:

If men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for *if they humble themselves before me, and have faith in me*, then will I make weak things become strong unto them.

(Ether 12:19–21, 27; emphasis added)

We learn by examples. Examples are suggestions to our minds of things that can happen. As we flood our minds, we draw moisture from the roots that have been given us—the scriptures (see Jacob 5:18).

“The Former-day Saints knew more, and understood more, of heaven and heavenly things than all others beside,” because they were willing to sacrifice all things (*Lectures on Faith* 7:20).

Their hearts were not set upon the things of this world, nor did they aspire to the honors of men. They obtained the faith to control the desires of their own bodies; consequently they obtained the power to control the elements of the earth and the powers of the heavens.

The Former-day Saints viewed the plan of salvation [as] . . . a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. . . . And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to

receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. (*Lectures on Faith* 7:17)

Our faith will be therapeutic in direct proportion to our knowledge of and commitment to Christ. I do not know of anything that brings more peace than to immerse oneself in the scriptures and make an earnest commitment to follow the principles found therein.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

(Mark 11:23–24)

Words Are Wonderful

Early in my teaching career with the Church Educational System, I had difficulty understanding why Jesus was called “the Word.” I could understand why he was the “Light” and the “Life” of the world, but why “the Word.” I think I understand now, in part. Words are wonderful, almost like magic. They have the astonishing power to stir thoughts and feelings in others. Hitler had power with words to sway almost a whole nation to lunacy. Jesus came into the world and left a legacy of light, life, and joy.

In order to live the Christlike life, we must be able to change from being carnal, sensual, and devilish to being full of faith, hope, and charity. Actions repeated do produce our habits, our habits in turn produce our character, and in the end, our character is that for which we are judged. We have been commanded to “let virtue garnish our thoughts unceasingly,” and if we do, marvelous blessings are promised.

As children of God we are commanded:

Let thy bowels also be full of charity towards all men, and to the household of faith, and *let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.*

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

(D&C 121:45–46; emphasis added)

The responsibility for therapists to lead others in the direction of change is challenging. There is difficulty in being completely objective when doing therapy. Through our words, expressions, tones of voice, nods, and body language we demonstrate to others the concepts and principles in which we have faith. In turn we invite them to trust us, to have faith in the principles we are suggesting, to affirm and visualize in their own minds the realities of these principles, indeed, to work by mental energy.

A patient would be well advised to find a therapist whose basic values are compatible with his own. We are models for others. We are commanded to flood our minds with the light of the gospel. By so doing, we are promised that our beings will be full of light, enabling us to better lead others in experiencing the promised blessings of peace in this life and eternal life in the world to come.

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HOMOSEXUALITY: GETTING BEYOND THE THERAPEUTIC IMPASSE

Thomas E. Pritt, PhD, and Ann F. Pritt, MS

Although sexual activity has occurred between individuals of the same sex in all cultures and socioeconomic strata throughout history, heterosexuality has always been the social norm. With few exceptions, homosexuality has been viewed as evil and abnormal.

Exclusive homosexuality is seen negatively everywhere, and . . . when a society alleged to approve homosexuality is carefully studied, it turns out that homosexual acts are accepted only in special situations or times of life, and to the extent that they do not impair heterosexual functioning or loss of sexual identity. (Karlen, 1971, p. 483)

Negative sanctions to curb homosexuals' unnatural behavior have ranged from torture and execution to imprisonment, loss of privilege and property, and general public scorn. While contemporary views have softened, considerable stigma remains. For the most part, homosexuals have been and are still expected to change their values and behavior and to be heterosexual.

Surely, no one in our contemporary society would consciously choose to be homosexual. Most individuals who are attracted to those of their own sex recall times when they were desperate to shed their untoward inclinations and conform their lives to heterosexual standards (Cory, 1951; Hodges & Hutter, 1974; Kopay, 1977; Miller, 1971; Pearson, 1986; Reid, 1973). But while motivations for change have come from both society and the individual, there has been a major problem. Few have seemed able to modify their orientation. Clinicians commonly encounter those anguished by, but apparently unable to refrain from, their same-sex attractions. Despite major efforts to resist, homosexuals have persisted in same-sex orientation. Their interest in those of their own sex has seemed irrefutable. In many cases, their compulsive behavior has taken them beyond very significant losses, including

friends and family, a place in their religious and economic communities, and a general sense of personal dignity and human worth. Certainly, some profound need must underlie their driven behavior. Judd Marmor (1980), past president of the American Psychiatric Association, phrases it well: "The psychiatrically intriguing question is why so many millions of men and women become motivated toward such behavior despite the powerful cultural taboos against it" (p. 7).

Now, with the specter of the AIDS epidemic, homosexuals are taken even beyond the horrible perils just cited to the risk of losing their lives. Still, their impassioned interchanges continue, though they clearly recognize that their proscribed acts could result in death.

The fields of psychiatry and psychology have found homosexuality to be an enigma (Acosta, 1975; Bell, 1975; Lesse, 1973; Pattison, 1974). Although various theories have been advanced to explain the origin and purpose of homosexuality, they have been largely unproductive so far as helping homosexuals achieve a heterosexual orientation. In a critical review of the major causal theories and treatment approaches, F. X. Acosta (1975) concludes:

It seems that neither behavior therapy nor psychoanalytic therapy has convincingly proven to be effective in the treatment of either male or female homosexuals. What is clear is that both methods have had minimal successes and an overwhelming number of failures. (p. 23)

To date, it appears that even when heroic personal efforts are combined with the best clinical aid available, few changes in sexual orientation have convincingly occurred.

Therapeutic approaches are based upon theoretical perspectives. If the theory is faulty, the intervention will likely be misdirected and the outcome less successful than it could be. Clinical experience and reviews of contemporary literature have brought a personal conviction that certain erroneous positions have supported the long-standing therapeutic impasse. There have been misperceptions, not only by theorists and therapists but also by homosexuals themselves and by society generally. In the following discussion, we will note six specific erroneous perspectives (which will constitute the major divisions of the article). We will also present a brief consideration of the following four positions which we believe to be correct perspectives and therefore more conducive to the modification of homosexual orientation and behavior:

1. Homosexuality is a problem and represents a state of pathological, social, and emotional development.

2. A considerable body of evidence points to the importance of social learning etiological factors over biological ones.

3. Homosexuality involves social role and identity issues more than problems of sexuality per se. Facilitating the occurrence of corrective, healthful *same-sex* emotional and relational experiences should be the major focus of therapy. Male homosexuals are legitimately needful of loving relationships with heterosexual males and only through such relationships can they mature and come to value themselves and their social role.

4. A correct understanding of the factors that underlie and support homosexuality should lessen homophobia. Such would encourage heterosexuals to more comfortably establish healing relationships with identity-impaired individuals. Personal change for homosexuals is very much needed, but responsibility for achieving it must be shared by both homosexuals and heterosexuals.

Homosexuality, in the context here considered, is obligatory. It involves a preference for others of one's own sex in environments where options for heterosexual behavior exist. Not referred to in this discussion is facultative homosexuality, that same-sex sexual behavior which occurs in prisons or in times of war or in other situations where members of the opposite sex are unavailable. Neither considered are those institutionalized, same-sex patterns of relating that are found in a few primitive cultures and transitionally practiced with the belief that they will enable boys to become potent, heterosexual men. Although issues are discussed primarily in terms of male homosexuality, the major themes presented are believed to apply also to women.

I

The first misleading perspective is that no problem exists, that homosexuality is a natural variant of human development and therefore there is no pathology and nothing needs to be changed.

Particularly in the latter half of this century, a trend toward viewing homosexuality in a more accepting light has emerged. The English Sexual Offences Act (1967) evolved from recommendations of the Wolfenden Report. This Act established the legality of private homosexual acts between consenting adults. In the United States, numerous states have similarly ratified laws legalizing homosexuality among consenting adults. While this softening of statutes has not been designed to affirm homosexuality as healthful and socially acceptable, frequently it has been interpreted to mean this.

Changes have occurred elsewhere as well. From 1950 to the present, a preponderance of authoritative texts and professional papers dealing with homosexuality has evidenced a pro-homosexual stance (Bell, Weinberg, & Hammersmith, 1981; Hoffman, 1968; Masters & Johnson, 1979; Saghir & Robins, 1973; Tripp, 1975; Weinberg & Williams, 1974). Many prominent theorists and clinicians have charged that a homosexual orientation does not, by itself, entail a pathological condition (Bell, Weinberg, & Hammersmith, 1981; Green, 1977; Hoffman, 1968; Hooker, 1957; Masters & Johnson, 1979; Saghir & Robins, 1973; Weinberg & Williams, 1974). In 1973, amidst a storm of controversy, the American Psychiatric Association's Board of Trustees passed a resolution to delete from its *Diagnostic and Statistical Manual of Mental Disorders* the term *homosexuality* and to substitute in its place the term *sexual orientation disturbance*. This new category was to apply only to those individuals who were in conflict with their orientation.

Rather than acknowledge their inability to facilitate change in homosexuals' same-sex orientation, many have determined that it is not a pathological condition. Others have said it is as morally unethical to attempt to change a homosexual's orientation as it would be to try to change a heterosexual's orientation to homosexual (Money, 1972). However, I. Bieber et al. (1962), L. Hatterer (1970), and C. W. Socarides (1968) maintain the view that homosexuality represents a departure from healthful social and emotional development.

Some, referring to many homosexuals who are outgoing, productive, and seemingly well adjusted, seem to have equated apparent social and intellectual competence with normalcy. They have questioned whether or not such high-functioning individuals could in any way be ill. Although happiness and capability in the face of adversity often underlie the marvelous adaptability of mankind, such behavior on the part of homosexuals should not be taken to mean that they are either inwardly confident in all spheres or that they have developed normally. They may be very effective individuals in spite of their deviant development. However, many factors suggest a homosexual orientation is pathological. For example—

1. *The early onset of attraction and sexuality.* Homosexuals commonly report recognizing intense same-sex attractions by age five and before. Most heterosexuals, while they may have been curious about those of the opposite sex as young children, did not feel compelling physical and emotional attractions.

2. *Pathological family relationships.* Bieber and others have noted that homosexuals often come from families where the mother is extraordinarily close, binding, overcontrolling and over-protective. The father is likely to be one or a combination of the following: absent, inadequate, hostile, emotionally cold and detached. Alienation or disregard is almost always reported to have existed between the child who became homosexual and his or her same-sex parent. The same-sex parent becomes devalued, while the opposite-sex parent becomes the preferred role model.

3. *Obsessive-compulsive behavior.* Feelings of being driven and of instability in social and sexual relationships are more the rule than the exception.

4. *Conflictedness.* Evidence of dissatisfaction with their orientation ranges from social withdrawal to suicide.

II

The second misleading perspective is that the multiple roots of homosexuality are so diverse that no clear picture of etiology can be discerned. Different degrees and forms of homosexuality exist, and no one explanation fits all the data.

Contrary to this view, one can find many common threads that have relevance to both the evolution of homosexuality and its perpetuation. Homosexuals may be different in appearance, some being more masculine and some more feminine. Their sexual behaviors may vary. Nevertheless, they are the same in that all are seeking something through the medium of social, emotional, and sexual interchanges with others of their own sex. Whether macho or effeminate or anywhere in between, whatever the combination of their physical endowment and social learning history, all have arrived at the same place and seek essentially the same thing—a continuing interest in and need for others of their own sex. Although the means to their ends may vary, the sameness of the ultimate consummate relations they seek suggests that similar avenues of experience and internal motivation have led to their homosexual orientation. Behaviors are purposeful, and lawfully ordered sequences of experience do govern their expression. While homosexual behavior may appear strange and without merit to most heterosexuals, it serves a useful purpose to the homosexual and is rational from his viewpoint.

While there are great diversities in personal life-style and behavioral expression, the following commonalities are likely to be found among most male homosexuals:

1. Early (birth to age five) emotional trauma that results in a significant disruption in the unifying affectional bond that should exist between a child and the same-sex parent.
2. Matriarchal families wherein the mother is seen as the more valued and powerful parent.
3. Long-standing disinterest in or dissatisfaction with the same-sex parent. (Role dysphoria may also be linked to dysfunctional relationships with the opposite-sex parent. This seems to be more often the case for female homosexuals.)
4. Awareness at an early age (five and before) of a strong attraction to particular members of their own sex.
5. A combination of self-devaluation and sex-role estrangement. They have feelings of being out of sync with many of the interests commonly shared by heterosexual members of their sex. Boys may negatively compare themselves with others and perceive themselves as inadequate. For example, "I can't play ball well" and "I'm not liked—I'm the last one chosen for the team."
6. Absence of close social and emotional ties with same-sex peers, and a gradual detachment from role-appropriate activities and relationships.
7. Idealization of certain early peers whom they see as vastly more attractive or competent than themselves. They are drawn to these ideal persons, but their deficiencies, perceived or actual, discourage the development of mutual appreciations and healthful social rapport. This attraction underscores their sense of differentness and inferiority, rather than developing a sense of their unity, sameness, and mutual competence.
8. Precocious sexual experiences and an early awakening of sexuality.
9. Frequent masturbation with concomitant thoughts of being erotically involved with other males whom they highly value and to whom they feel inferior.
10. With increased sexual acting out, the development of a profound sense of guilt and personal inferiority. There is a continuing withdrawal from social activities with heterosexual peers. At the same time, appropriately identified males may become more specifically the subject of envy and lust.
11. Unsuccessful attempts to deny and repress their same-sex attractions and to experience feelings of sexual attraction for members of the opposite sex. This is often followed by increased homosexual activity and the conclusion that they are homosexual.

To resolve dissonance and maintain a sense of personal worth, many suppress or give up personal and cultural heterosexual values and move to internalize the homosexual subculture's self-imposed myth: "Gay is good."

III

A third misleading perspective is that homosexuality is primarily the result of biological determinants and is a natural variant of physical development such as eye color or handedness. Because of biological factors (genetic variation and intrauterine hormonal influences that determine postnatal cerebral, glandular, and general morphologic structure and function), homosexuality is a phenomenon over which individuals have no control. They have neither personal responsibility for its precipitation nor for its modification.

In 1971, in a chapter analyzing the genetic and chromosomal aspects of homosexual etiology, John Money, probably the world's most highly respected sexologist, concluded:

Postnatal differentiation of gender identity and role . . . is dictated not by the chromosomal sex, nor the other prenatal components of sexual differentiation, but is dependent on postnatal determinants, particularly stimuli from the social environment. . . .

Available evidence supports a nongenetic hypothesis for the origin not only of homosexuality, but of psychosexual differences and variations of all types. Prenatal hormonal determinants probably do no more than create a predisposition on which the postnatal superstructure of psychosexual status differentiates, primarily, like native language, under the programming of social interaction. (Cited in Marmor, 1980, pp. 67, 70)

Results from studies of hermaphroditism or intersexuality, a condition in which the reproductive system fails to accurately differentiate and be either completely male or completely female, have led Money and Ehrhardt to conclude that "the evidence of human hermaphroditism makes it abundantly clear that nature has ordained a major part of human gender identity differentiation to be accomplished in the postnatal period" (1972, p. 18). If intrauterine hormonal feminization of the brain were singularly the cause of homosexuality, would it not be reasonable to expect that much of the body, not just the brain, would be feminized? While some homosexuals may be effeminate, this is certainly not true for many, or perhaps even for most. Is it reasonable to expect that intrauterine hormones would selectively feminize sex-object choice while leaving the remainder of the body alone?

A number of studies have sought to compare hormone levels and responsiveness between homosexuals and heterosexuals. When subtle differences have been found between the two groups, these differences have been based on averaged findings. Levels have not been consistent across those individuals from one particular group. Further, in several instances, the findings that have been seen as significantly different for homosexuals and heterosexuals have not been discovered by other researchers. Where differences have been found, they could be based on more than simply innate potentials. Such differences could be the result of physiological factors that had been modified postnatally. Just as biology may influence thought and behavior, thought and behavior also affect and modify biology. The entire field of psychosomatic medicine grew from the recognition of this premise. Certain homosexual acts could clearly impact physiological functioning as well as could long-standing habits of thought.

Perhaps the most insightful argument against the idea of a hormonal basis for homosexuality was made by C. A. Tripp (1975):

But even if the results of these (hormonal) experiments had been positive, they would not have been applicable to homosexuality in general for reasons cited by Kinsey more than thirty years ago: The idea that definite chemical substances might account for homosexuality incorrectly assumes that heterosexual and homosexual responses are discrete and that they differ in some fundamental way. . . . From these experiments, formal and informal, it has become abundantly clear that the sex hormones play a considerable role in powering human sexuality, but they do not control the direction of it. (p. 12)

Whether it is a male homosexual or a male heterosexual, in either case, it is a *male* sexual response. The only difference is the sex of the person to whom the response is directed, and that is a matter of evolved choice.

Certainly, a male's stature and energy level, along with his general personality style, may more adequately fit him for certain role behaviors than others. Undoubtedly, physiological factors impact ease and quality of social relating. R. Green (1987) notes:

We have evidence pointing to prenatal androgen (male hormone) levels influencing behaviors such as timidity, aggressivity, participation in rough-and-tumble play, and interest in newborns. . . . Newborns with differing predispositions toward these behaviors will have differing early socialization experiences. Earliest experiences with peers, with mother, and with father will all be tempered by this temperamental distinction. (p. 379)

With regard to the nature/nurture controversy, following a 15-year longitudinal study of effeminate and noneffeminate male children, Green concludes:

I doubt that a biological factor can completely explain the development of these boys' different patterns of sexual identity. . . . This simplistic etiological basis is at odds with what we found for our "identical" twins. . . . Reciprocally, I doubt that socialization influences fully explain the development of "femininity" and/or homosexuality. (p. 384)

Because of frailty, intellectual curiosity, or artistic giftedness, a child or early adolescent may be led more toward the arts or academics than toward physical endeavors that are, for the particular family or environment, traditionally viewed as more masculine. If these interests are pursued extensively in solitude and to the exclusion of ongoing interactions with male peers, the child may begin to find himself feeling different and apart. Although physical factors must contribute in important ways to the success or failure of psychosexual development, they must not be given undue emphasis.

From many directions, the importance of social and psychological issues continues to be underlined. For example, homosexual behavior appears to involve much more than simply the release of sexual tension. A heterosexual who does not marry may choose to remain celibate. While this aspect of his life remains unfulfilled, social relationships with both sexes and personal growth and development may be very fulfilling. A homosexual, on the other hand, seems to be pursuing much more than a volitional complementary relationship with another adult. He feels different and often inferior to others of his sex. He is not at peace with himself and seeks to assuage this dissonance through physical intimacies with other men whom, for one personal characteristic or another, he temporarily values.

A preponderance of evidence points to the importance of experiential factors in the genesis of a homosexual orientation. Compared to heterosexuals, much in the developmental background of homosexuals indicates that they did not fare similarly or optimally in social and emotional interaction with their parents and/or with significant others. Their disidentification occurred so early and subtly that they felt they had always been homosexual, that they were such biologically, and that they had been born that way. In most cases, the sensitization and inclination toward role alienation were set in motion in earliest childhood. Very often, far-reaching role-divergent habits and their complement of identity and relational deficits and needs are developed

long before these children reach eight years of age. These children gradually discover their orientation rather than consciously choose it.

Efforts to uncover physiological differences between homosexuals and heterosexuals have thus far seemed to amplify the significance of social and psychological variables. Future studies may further clarify the specific role of physiological, psychological, and other components in the evolution of homosexuality. To date, however, the evidence points in a major way toward the greater importance of social-learning factors. On the basis of information thus far gained, efforts to understand and modify homosexuality should focus on experiential more than physiological issues.

IV

A fourth perspective we believe to be erroneous is that the evolution of a homosexual orientation occurs so early that it is not subject to modification. Following are quotations from C. A. Tripp and John Money most substantively expressing this view:

In these few cases where the treatment succeeds in its immediate goals, why is there still no final success? Answer: for the simple and not so simple reason that the adult human being's sexual response rests at bottom on a massive, cortically organized, sexual value system which is impervious to the trivial intrusions launched against it by what amount to social concerns (concerns which can muster their support from no more than a fragment of frontal lobe authority). The effort to wage this war is what George Weinberg has described as "an attempt to sink a battleship with a popgun." (Tripp, 1975, pp. 257-258)

On the issue of the determinants of sexual orientation as homosexual, bisexual, or heterosexual, the only scholarly position is to allow that prenatal and postnatal determinants are not mutually exclusive. When nature and nurture interact at critical developmental periods, the residual products may persist immutably. (Money, 1987, p. 398)

This constitutes one of the most impressive arguments against the possibility of negotiating a change in sex-role orientation. Undoubtedly, early learning experiences are profound and strongly direct subsequent human learning and behavior. Still, it is believed that adults are not locked into sexual patterns because of past choices alone, but because reaffirming choices are continually being made. Behaviors that are not reinforced in one manner or another tend to diminish in strength and value. The fact that homosexuals' same-sex appreciations more often than not fail to diminish would suggest that the motivation and reinforcement factors behind them remain contemporarily operative.

Human development is a gradual process, and children require years to mature. Attitudes, values, and responsiveness continue to be modified throughout an individual's life, although early experiences may profoundly impact subsequent responsiveness to life events. Profound, positive experiences, realized in adulthood, can counter those profoundly negative experiences an individual may have had in his childhood. Although it is unrealistic to think that homosexuals will or could make a total, abrupt shift from their deeply rooted orientation to a heterosexual one, deep and lasting change in orientation and behavior is possible. There are those who have indicated this to be a fact of their lives. We believe that, to date, significant changes have not more widely occurred because efforts have not been expended in the right directions. Amplification of this point will follow.

V

A fifth misleading perspective is that homosexuality entails primarily an inability of members of one sex to function appropriately with members of the opposite sex. Evolving from a psychoanalytic theoretical base, the belief is that men are homosexual because they are afraid of or dislike women.

Freud postulated specific stages along the psychosexual developmental course. He believed in an inherent bisexuality, and thought homosexuals had failed to resolve oedipal issues with their mothers. From the analytic tradition has sprung a plethora of explanations about the cause and meaning of homosexual behavior. Fellatio was believed to evidence unresolved nursing needs. Men were thought to fear or otherwise have an aversion to female genitalia. They shunned relationships with women to avoid activating archaic fears of an engulfing mother-child unity. Men sought relationships with other men for protection and to avoid competition for women and a reprisal from other men. Men were said to choose homosexuality as a means of avoiding the stresses and demands of heterosexuality and family life. These theories that defined homosexuality in terms of an individual's problems in dealing with members of the opposite sex led logically to particular therapeutic emphases. These have prevailed through the years and underlie most clinical efforts today.

After an extensive study of male homosexuals and their families, Bieber et al. (1962) concluded:

We consider homosexuality to be a pathologic, bio-social, psychosexual adaptation consequent to pervasive fears surrounding the expression of heterosexual impulses. (p. 220)

Marmor (1980) summarizes the point:

Therapeutic techniques that have been employed toward the goal of sex-orientation change have run the gamut of most of the standard approaches. . . . Despite their technical diversity, all these approaches have certain features in common. All of them tend to discourage homosexual reactions and encourage heterosexual behavior. (p. 278)

This conceptualization of the problem has led simply to an "overcome your fears, work through your hostilities, and try it with women, you'll like it" approach. The counsel has been to deny and repress the homosexual feelings and to move toward heterosexual sexual responsiveness.

This misleading perspective has also had a behavioral theoretical base. For behaviorists, homosexuality is viewed primarily as an inappropriate sexual responsiveness that has been learned. Change the direction and nature of the physical relating and the problem will be solved. Behaviorists have used painful, noxious stimuli to curtail homosexual responses. They have attempted to strengthen heterosexual erotic arousal through the use of sexually explicit visual materials and surrogate sexual partners and by encouraging self-stimulation (Abel & Blanchard, 1974; Barlow, 1973; Barlow & Agras, 1973; Herman et al., 1974; Marquis, 1970; Masters & Johnson, 1979; McConaghy, 1967).

Although these efforts have been dismally unproductive in changing basic orientation, the therapeutic zeal has scarcely been dampened. Homosexuals are, unfortunately, still being encouraged to get aroused by women and marry to become straight. This emphasis on homosexuals' deficient relationships with members of the opposite sex, logical though it appears, has done much to obscure the real factors that give rise to and sustain homosexual behavior.

The primary and most critical problem facing homosexuals is not how to be sexually attracted to members of the opposite sex, but how to satisfy unmet, legitimate affectional needs with those of their own sex (Moberly, 1983, 1983). The motivational factors fueling homosexual behavior do not primarily entail avoidant behaviors with regard to members of the opposite sex. The motivations, both positive and negative, are directed primarily toward those of the same sex.

Elizabeth Moberly describes homosexuality as an outgrowth of a young child's response to emotional trauma. The child avoids particular relationships as a result of early emotional discomfort. This avoidant reaction comes to involve particularly the relationship with the same-sex parent and, subsequently, interactions with same-sex peers. The

child becomes emotionally needful as a result of not having the supportive affectional relationships required for the development of identification. Green (1987) also notes this characteristic among the boys he studied: "Throughout the childhood years there is a male-affect starvation . . ." (p. 380).

For normal psychosexual development, it is critical that healthful emotional ties exist between the child and its same-sex parent. An intact same-sex affectional bond is the primary context within which the sense of self and the sense of self as a man or woman naturally evolve. Either an abusive or neglectful relationship, or the loss of a warm, nurturant one, can be deemed hurtful by the young child. There may or may not be culpability on the part of the parent. A young child's emotional trauma may result from such factors as parental neglect, abuse, abandonment, or unavailability. It may occur through separation losses incident to a parent's death, divorce, illness, imprisonment, or an extended job assignment away from home. It may even result from a parent's interests or activities that remove him from nurturant relationships. Through such separations, the parent-child affectional bond can be damaged or disrupted and the child left emotionally sensitized, vulnerable, and needful.

The pain associated with the disruption of the affectional bond discourages a re-affecting of the bond. Even if the parent tries to establish a warm, intimate relationship, the child resists and shields himself from it, as he tries to protect himself from any hint of additional hurt. At a very primal level, the child defends against further trauma and, in so doing, unwittingly insures that his attachment needs will not be met. It is not the trauma itself, but the child's response to the trauma that sets in motion the dynamics which eventually result in estrangement from his sex-role and the later attempt to meet this relational need through sexual intimacy.

The disruption of the affectional bond with the same-sex parent renders these children sensitized to same-sex relational stress through future periods of psychosexual development. With unpleasant father-son experiences, or in the absence of happy, satisfying play experiences with their first and primary role model, their fathers, such children are, from the outset, socially at risk. Negative early social interactions with their same-sex peers can more easily be damaging and are likely to encourage further dissatisfaction with their role and a greater sense of being different. Many factors can contribute to such role alienation. Boys may be and frequently are ostracized for having aesthetic or academic interests. They may experience rejection for not being physically strong or well coordinated, for being shy or inhibited, for

being incompetent or noncompetitive, or for not enjoying ball games or other popular team sports. A child's move from one location to another could occur at a time critical for peer socialization. Difficulties in establishing new relationships could have a major bearing on a child's subsequent sex-role identification. Whatever the particular precipitating factor, gender-disaffected individuals generally report that during their childhood they had not felt competent or happy and successful in many of those sports and rough-and-tumble bonding activities that preadolescent boys commonly enjoy together. While they may not have been social isolates, most felt on the fringe of relationships that were important in their eyes.

The years preceding adulthood are a time of sexual as well as social development. As they grow toward physical maturation, children become acquainted with their bodily functions. Boys learn, in one way or another, about their sexual response. Most, at some time in their early years, experiment with self-stimulation. Boys who are emotionally secure and socially well adjusted do so anticipating a sexual engagement with their future mate. Sexual experiences, for them, thus entail fantasies of coupling heterosexually. By contrast, those who experience various forms of social and emotional trauma, those with unresolved affectional needs and/or burning hurts and hostilities may develop combinations of unusual sexual interests and values. Their unresolved needs, when paired with self-gratification, can facilitate entrance into the addictive world of sexual deviation. Although these behaviors do nothing to improve self-esteem or counter relational deficits, they do easily become habitual and lead to compulsive, ritualized interactions.

Through years of not being well related affectionally, those becoming homosexually inclined evolve various levels of impoverished identity, role dysphoria, and compensatory sexual interest. Though in adult bodies and expressing forms of adult sexuality, homosexuals are, in one facet of their personality, emotionally damaged children. Early in life they withdrew from relationships that were critical for the development of their sense of role-appropriate wholeness and worth, that is, their sex-role identification. Although the gap between gender dysphoric individuals and others of their sex widens, and the normal social channels for same-sex relating become less available, the need for intimacy, belonging, and identity persists. As their self-devaluation continues, homosexuals first admire others who ably express the desired role competencies, then envy them, and finally lust after them. Another distancing strategy is their devaluation of some males over whom they feel superior. In either case, their over- or under-evaluations of others cause them to hold themselves apart. Their inappropriate

self-comparisons fit them for alienation. At sexual maturity, individuals become more highly motivated to find the complement of themselves and their role. They seek to import, through relationships, aspects of that other sex-role which they value, aspects which had been largely outside the bounds of propriety for their role. For example, for their own person, boys are not to be greatly interested in perfume. They can, however, enjoy fragrance and other feminine things through relationships with members of the opposite sex. With maturity, a wholeness is sought, for example, hardness with softness, and assertiveness with receptivity (see Tripp, 1975). Erotic interest becomes heightened toward others perceived as possessing desirable attributes that are not intrinsically a feature of their own role. For comfortably related boys, this is females. For role-estranged boys, it is those of their own sex.

Many homosexuals attempt to repress their same-sex attractions and try to live up to role expectations by getting married. Because of getting the developmental cart before the horse, they almost invariably leave a trail of heartbreak and further family pathology. They learn firsthand that neither abstinence from overt same-sex sexual behavior nor marriage has abated their need for others of their sex. Unfortunately, unsuccessful relationships with homosexual men often leave girlfriends and wives stunned with thoughts of their own lack of worth or femininity. These women do not realize they never had a chance, that the failures in the relationship were largely unavoidable. They simply were not given more, because that which was needed for complementarity had not yet been attained by their spouse. While offering the opportunity for legitimate sexual release, they, particularly, could not have met the emotional and identity need.

Many homosexuals choose to enter a homosexual life-style. The drive to identify is relentless, and the urge to love and relate is greater than either the homosexual taboo or deep marital and religious commitments. At this critical juncture, when they determine to pursue their desires for intimacy, they realize encouragement for "the fact" of their homosexuality from two directions. First, there is the relief that comes with a difficult decision finally made. A stressful ambivalence has seemingly been resolved. Second, gratifying social and emotional closeness that was always wanted is at least partially encountered. They interpret the temporary relief finally achieved through a measure of same-sex affectional intimacy as an approbation for their sexual relating. Unfortunately, they interpret these gratifying experiences to mean that they really are homosexual and that homosexuality is good. This satisfaction, however, does not endure. Same-sex liaisons are not stable

because of each partner's distancing mechanisms and because of the sexual relating which, after the fact, brings further losses of self-esteem and role dysphoria. Their unhappiness and promiscuity are fueled by continuing estrangement and the recognition that physical intimacies have not met their deepest needs. They generally become disillusioned with their partners and realize they must search further for one better or more interesting. Those with whom they related sexually were not found to be those ideally masculine men whose attributes they sought to incorporate. Homosexuals' psychological entrapment thus becomes secure as they cycle repeatedly through periods of disillusionment and hopes for love and fulfillment. They value and continue to need a sense of their own manhood, but through these behaviors, they remain psychosexually as children, never able to find self-completion among themselves, for they never had it to share.

Jerome Kagan writes of the importance of individuals' needs to have their behavior conform to the cultural role standards that are ascribed to those of the sex (1964). He describes that motivation as both powerful and pervasive. Homosexuals are terribly conflicted because they are driven to be men and to have an internalized sense of maleness, but at the same time, they are terrified of the same-sex closeness required to attain it. They desperately need the same-sex love and peer bonding they missed in their youth. Although they are compulsively drawn to men who in their eyes ideally personify masculinity, they are paralyzed by the deep fears that stem from earliest childhood, from perceptions of their profound emotional need and vulnerability, and from the hurtful experiences they encountered as physically and/or socially inept children. Both consciously and subconsciously, they defend against further pain and loss by avoiding the risk of further embarrassment and rejection. Using habitual compensatory mechanisms, they try to meet their overwhelming identity and relational needs through the brief but intense intimacy of a sexual contact. Their particular forms of erotic release are, however, only distorted shadows, deceptive promises of the real intimacy, nurturance, and validation that are needed. Although such experiences provide a temporary reduction of emotional tension, these experiences never fully satisfy because the basic need is not sexual. Their fleeting, intense engagements with others of their sex are motivated by factors that go far beyond the desire for sexual gratification. These are attempts to be as closely associated as possible with valued characteristics of the male role. These attempts are ways of drawing near to those qualities which homosexuals otherwise seem unable to satisfactorily approach and incorporate within.

Problems of sex-role orientation involve much more than sexual behavior. To focus on sexual behaviors when the underlying cause is unmet same-sex affectional need is misleading. Same-sex relating must be understood in terms of symbolic communication, condensed and compressed actions that are designed to meet particular relationship needs. As is the case with all of the paraphilias, it is a form of compulsive, symbolic interaction. It involves, foremost, an effort to become whole and to assuage the psychological pain that is associated with an impaired identity and role estrangement.

By the Greek term "phallus" we express the idea that the genital, beyond its practical function in its fully erect form as a means of procreation and pleasure, has a symbolic function as representing the essence of manliness, the synthesis of every imaginable aspect of proper manhood. . . . Thus for the boy, the phallus represents the grown man's greatness, strength, independence, courage, wisdom, knowledge . . . and everything else a boy may look up to in men and desire for himself. (Vanggaard, 1972, p. 56)

Ironically, homosexuals' unnatural and immoral physical transactions have been the result of frustrated natural drives to obtain virtues relevant to their own sex. While homosexual sexual behavior may be thought to approximate heterosexual sexual intercourse, it does not. When healthy heterosexuals have intercourse, their behavior is an expression of an intact, internalized adult masculine identity. When homosexuals have sexual intercourse, they are seeking, albeit misdirectedly and hopelessly, their identity.

Because of their identity needs and relational deprivation, they become highly responsive to genitalia, the primary insignia of the role to which they need to relate. Their needs for those of their own sex become more confused and even less likely of ever being met when they symbolically telescope them into a genital transaction. Although the release of sexual tension is gratifying, the experience is later disheartening and alienating. What portends a closeness only adds to their feelings of unworthiness, unacceptability, and despair. Seeing no alternative, they continue their addictive spiral as they move through engagements of increasingly impersonal sex. They become more entrenched in homosexuality as they continue to distrust and devalue increasing numbers of appropriately identified heterosexual men. They grow to view these to whom they should be close only in mechanical, depersonalized ways. Their distorted perspectives justify the distance they need in order to feel safe and help sustain their stylized, symbolic relationships. The reason for homosexuals' promiscuity

is not, as has often been alleged, the lack of societal support for the liaisons. Their succession of partners reflects their unfulfilling search for their own masculinity and identity through sexual interchanges.

VI

A sixth erroneous perspective is that homosexuals are, most often, degenerate individuals who have willfully chosen abnormal sexuality with those of their own sex rather than pursue normal heterosexual relationships. Such inadequate individuals are to be ostracized and avoided, lest they deviously impair through association.

It has long been believed that people become like those with whom they associate. Although homosexuals seek sexual relationships with men because of the drive for identification, they must be assured that they will never become whole and feel masculine within until they appropriately bond with those who are well-identified, heterosexual men. Their bonding and identity needs will never be met through sexual liaisons, no matter how many they experience. Mature heterosexuals do not consort sexually with those of their own sex, and only through healthful, nonerotic same-sex relationships can homosexuals regain the track leading to their needed inner sense of masculinity. Conversely, well-identified heterosexuals must know that their orientation is highly stabilized and that it rests securely on a strong foundation of normal same-sex socialization experiences. Therapists and any concerned heterosexual man can learn to see beyond the homosexual's apparently mature body to the fearful child within who needs their nurturance and affirmation. They must recognize that it is only through their benevolent care that the appropriate psychological growth can occur.

The term *homophile* is misleading. Men should be lovers of men in the truest sense. It is precisely that homosexuals are not able to be homophilic, that is, appropriate lovers of men, that they feel impelled to involve themselves in intense but further alienating and identity-distorting forms of contact. Homosexuality evidences an arrest of the normal psychosexual developmental process. This arrest can be a temporary state if, and only if, the avoidant, defensive behaviors can be recognized and eliminated. In their place, reassuring relational experiences with highly valued same-sex heterosexuals must occur. These healthful, nonerotic associations will gradually facilitate the evolution of an internalized sense of role-appropriate wholeness and belonging.

Moberly (1983) has insightfully described homosexuality and this conflict between need and defensiveness as a massive approach-avoidance dilemma. Male homosexuals realize their drive to approach other men, but they are largely unaware of the role their fears and their devaluations and over-idealizations play in maintaining a safe though unfulfilling distance. Thus, through desperate lifetimes, they stay locked half-way between, unable to deny the need to relate and identify, and, at the same time, unable to fully approach, to love in healthy ways, and to become whole.

It must be realized that, to date, the homosexual drive has been misunderstood. Rather than being a voluntary expression of evil and moral depravity, it is the natural growth force operating within that is impelling the person to move toward maturity. It is the undeniable urge to achieve wholeness. That drive for self and for unity with those of their own sex will never be denied but will persist until the individual's identity is fully and appropriately internalized and capable of normal expression with members of both sexes. The very strength of the homosexual drive affirms that person's heterosexuality. Identity-impaired individuals are driven by healthful forces to bond with others of their sex. This indeed answers Marmor's question. The urge to become, to move toward that maturity which is inherently designed is a powerful expression of the need for life itself. It is unfortunate, that as wounded and vulnerable children, many equated sex with love, and that as adults, they were habituated to expressing their needs for intimacy in sexual terms. Only the sexualization of the attraction is inappropriate. Love among those of the same sex is right and good. Brotherhood and Sisterhood are of God! Through scriptural injunction, good men have been charged with the care of their fellowmen. In no wise can we lose sight of our responsibility with any needful brothers or sisters, whether their deficit be alms or association and friendship.

Elder Boyd K. Packer is correct when he states:

The cause of this disorder has remained hidden for so long because we have been looking for it in the wrong place. When the cause is discovered, it may be nothing so mysterious after all. It may be hidden because it is so obvious. (Packer, 1978, p. 10)

So it follows that love, legitimate unmet affectional needs with others of their own sex, is that inscrutable ingredient which is needed for identity completion. It has been so imbedded in inappropriate physical transactions that it has been unrecognizable. Freedom from homosexuality is truly available to men and

women as they come to recognize the underlying causes of their attractions, and as they are able to realize legitimate, healthful, identity-securing affections with valued heterosexuals of their own sex. Comfortably associated boys become well-identified heterosexual men. These principles apply similarly to role-estranged women. Same-sex affectional bonds are crucial for the internalization of a sense of wholeness. That wholeness is prerequisite for an individual's self-valuing and his being a sufficient part of the complementarity that is realized ultimately through the marital relationship.

Therapeutic Approaches

Homosexuality is the end product of a series of role divergent experiences, many of which first occur in early infancy and others which happen throughout the period of the child's development into adulthood. Degree of fixedness or strength of the compulsion depends on the mix of role divergent and role convergent experiences. Some become more impoverished and needful than others. Same-sex sexuality per se is not the core problem. Homosexuality is a symptom of underlying identity needs and of role and interpersonal estrangement.

To attempt to modify an individual's psychosexual orientation by primarily encouraging social and sexual behaviors toward members of the opposite sex is countertherapeutic. Natural evolutionary stages cannot be circumvented. No wonder homosexuals have resisted the well-intentioned efforts of clinicians. They sense the emphasis toward the opposite sex to be incorrect and more than likely unproductive. They are being urged to express a mature level of being and functioning which they have not attained. Such an expectation literally sends a boy to do a man's job.

Marriage, or heterosexual sexual activity alone, does not evidence a cure of homosexuality. It neither vindicates a particular therapeutic approach nor resolves gender identity and role-relationship problems. It should never be advocated as a means of becoming heterosexual. If homosexuality is recognized as motivated by unfulfilled same-sex affectional needs and sustained by an approach-avoidance conflict, a focus on heterosexual marital behavior is quickly recognized as inappropriate.

As amplified by Moberly (1983), both homosexuals and heterosexuals have seen same-sex love as the problem when, in reality, it is the only cure. It would be tragic for therapists to continue to encourage homosexuals to believe that their same-sex interests were biologically programmed and inappropriate for modification. Such an attitude

would cause homosexuals to remain estranged from themselves and others and in a state of arrested development. Rather, they should be offered hope for a normal, heterosexual orientation. Because of the history of failure in dealing with this problem, a great inertia has developed on the part of homosexuals and heterosexuals alike. Major efforts must now be taken to correct this and to renew efforts in proper directions to facilitate appropriate growth and maturation.

Regardless of new information, many homosexuals will passionately declare that they are unable to change. Many heterosexuals will eloquently and appropriately state the case for unconditionally loving homosexuals, particularly those suffering with the reality that their lives are being harshly abbreviated through disease. They will rightly underline the justification for being nonjudgmental and for expressing Christ-like mercy and care. There is every reason for such true charity; nevertheless, this love and acceptance must never be allowed to obviate patterns for health and life given by the Savior. Sexual behavior between those of the same sex has been clearly defined as wrong, and the impress of the entire gospel of Jesus Christ is that there is, in and through him and through obedience to his eternal law, the opportunity, ability, and responsibility for change, for growth, and for happiness. Those grand promises of dramatic improvement, of weakness being transformed into immense strength (see Ether 12:27) have never excluded homosexuals. Only our inaccurate views have caused our efforts to be limiting. Misunderstandings now need to be cleared away and the processes of healthful growth implemented.

The concept of cure needs to be redefined. Homosexuals and many therapists tend to think in either-or terms. They often become impatient for transformation. Those changes involved in psychosexual maturation are gradual and require time as well as sustained effort in right directions. Individuals may become distracted and discouraged and lose sight of meaningful growth. Three weeks after Michelangelo began sculpting his magnificent *David*, he was probably joyfully engaged in his work. His vision of the finished creation was indelibly stamped in his mind and heart. Neither in the beginning nor as the work neared completion were the remaining rough edges and unsmoothed curves seen as evidence of failure. He saw and built only on his previous day's progress. Such is the craft of Christian faith, and such must be diligently expressed by those correcting an inappropriate identification. Such an exercise of belief will soon bring recognition of the miraculous. Those who have successfully dealt with all forms of "impossibles" could joyfully attest to such a reality.

Homosexuality involves a way of life. Years of pathological coping color and affect most areas of the lives of those moving toward gender dysphoria. As all of their thoughts and behaviors are involved in their "coming out" process, so their entire self will necessarily be involved in their "coming in" to their very real heterosexuality. All areas of their being will be involved as they move toward more comfortable levels of same-sex identity and role functioning.

Pathological conditions such as homosexuality are born in the context of critical relationships. Ultimately, deviant coping behaviors are practiced generally in the context of relationships. Likewise, dramatic changes will occur in critical relationships: those with a therapist, religious leader, and/or with some other especially valued friend. More wholesome and validating experiences will also occur though the context of day-to-day friendships and transient social interactions. Ultimately, the corrective patterns of emotion and response will need to be practiced in the same laboratory of life and across all relationships where the others had previously been in effect.

Role-estranging decisions were originally made in pain, and new life-changing decisions will likewise be made in the "pain" of intensely personal and deeply emotional relationships. While the mind of the adult may embrace the desire for growth and change, it is the inner heart of the child that must fathom and accept the change. Although willpower can go far to maintain a redirected course, it is profound emotional interactions, experiences of pure love with those who are well identified that will bring about the deepest healing and the new sense of self.

Moberly (1985) has addressed the value of gender-specific therapy and stressed that it is most beneficial for male homosexuals to work with male therapists and for female homosexuals to work with female therapists. For any helper, the first task will be to hear the pain. The struggle has been real, and the heartache needs to be expressed. Following the needed opportunity for emotional catharsis and history-telling, an explanation of dynamics and an assurance that there is indeed reason for hope will facilitate growth for those seeking change.

Homosexuals may become amenable to change when they recognize that their needs will never be met in same-sex sexual relationships. If they realize that their needs are legitimate and that avenues are indeed open for compassionate, validating relationships with others of their sex, then they may be motivated to put forth the effort to risk those interactions that would facilitate identification and allow them to become whole. They need to believe in the Savior's divinely decreed order for sexual relationships. As they become convinced that

they did learn and develop incorrectly during profoundly important developmental years, they will put forth prodigious efforts to effect appropriate growth.

Homosexuals must be assured that there is a way for them to meet their needs, to get unhooked, and to go forward with their lives. They must also know that, although they are responsible for implementing changes within themselves and in their responsiveness toward others, specific helps will be given them that will greatly increase the possibility of their realizing success. While an extensive discussion of ways to help homosexuals is beyond the scope of this article, a few directions which could be supportive are noted:

1. Discourage homosexuals generally against "coming out of the closet" and defining themselves to others as being or having been homosexual. That the knowledge of their past die with the birth of their new behaviors is important. Any who become aware of the deficient learning history should keep the information strictly confidential. Because of homophobia and long-held misconceptions about the nature or possibility of change, many people would see these growing men as they had thought they were, rather than what they really were and were becoming. Rather than their being seen and treated as normal persons and thereby helped to thus become, knowledge of their prior homosexual orientation would more than likely make proper same-sex emotional closeness very difficult to attain.

2. Encourage these individuals to affirm the truth about themselves, that they indeed are heterosexual and always have been. Such would not be "passing," or deceptively presenting a false front for purposes of temporarily fitting in. Rather, it would entail an exercise of faith in one's own self and a determination to make "the unseen seen." Those who were hurt and estranged need to acknowledge to themselves that they had misunderstood their attractions. They had erroneously believed they belonged to a different category of men. Help them to recognize the importance of viewing themselves not as they had thought themselves to be, but as they truly are. With their corrected view of really being heterosexual, their self-esteem can take a quantum leap forward. They become greatly motivated toward facilitating their own growth.

3. Help them look and act more like heterosexual men. While they need not lose the uniqueness of their personality or take on unwanted culturally stereotyped expressions of masculine

behavior, they should eliminate alienating dress and mannerisms that make them stand apart and appear effeminate or different. Without compromising themselves, they need to build attitudes and ways of being and doing that facilitate their being accepted by others. This will also reflect and facilitate their own general acceptance of other heterosexual men.

4. Help them learn to recognize their many and varied forms of defensive detachment, the defense mechanisms which maintain emotional distance from heterosexual men. As they begin to see the magnitude of their alienation and the distance they create between themselves and other heterosexual males, they will be able to increase their abilities and efforts to effect warm social relationships with them. They need to understand that their attraction toward men is a healthful impetus. They can use that attraction appropriately as they begin thinking and acting in ways that will help them bond and heal. In dealing with same-sex sexual attractions, they must know the benefit of more healthful social approaches. Friendship helps to neutralize inappropriate sexual attraction. One man who had recognized the strength gained from his right interactions said it tersely: "You get unhooked when you go for the heart instead of the groin."

5. Help them build communication and interaction skills.

6. Help them develop strategies for assessing their strengths and for maintaining their own healthy self-esteem. Help them see that when they get down on themselves they become motivated to sensually draw from others who appear more masculine. Conversely, when they value themselves, they are able to more appropriately appreciate others. When feeling discouraged and inadequate in their own eyes, they must know that association with respected heterosexuals can satisfy emotional needs and that the comfort of these relationship can replace the pull toward debilitating sexual intimacies. They need to continuously be up on themselves and growing.

7. Help them have corrective social and emotional experiences. The most dramatic personality changes occur through quality relationships. Profound transformation occurs when the pain and fear related to early emotional traumas are assuaged. For hearts to bond, affections must be shared. Such can occur through shared humor and through countless work and play activities. If the care is genuine, bonds of trust will gradually be formed and the individual will become able to expose vulnerabilities and work to change them to strengths.

8. Help them define a safety net—a series of alternatives to utilize when faced with an overwhelming compulsion to act homosexually. This might include visiting a heterosexual friend or family member or engaging in sports or some other distracting activity. They should know that such temptations most predictably come when they are under stress, in an unfamiliar setting, under pressure to perform or produce, or down on themselves. “To be forewarned is to be forearmed.”

9. Teach concepts of human learning and behavior modification and help them see relevant personal everyday applications. For instance, they need to stay in environments where they are less likely to be inappropriately stimulated.

10. Encourage them to acquire and improve role-appropriate skills and behaviors. With careful exposure, they can gain new interests and values. They can learn from sharing in any of a number of projects. A helping hand is generally welcomed and affords opportunities for warm relationships to be built. Some might become more familiar with basketball or football activities so they will be able to participate when those games are played or talked about. Many need to understand that they do not have to value or be skilled in particular games or activities to appreciate and care for others who do value them.

11. Help them see the value of leaving all homosexual sexual relationships and environments and of mainstreaming themselves as exclusively as possible with heterosexuals. Those who have achieved maximum growth have done so in the context of exclusive heterosexual relationships.

12. Encourage them to develop an increased understanding of gospel principles, such as obedience, forgiveness, repentance, and faith in the Atonement, and an ability to implement these principles. Being able to forgive individuals or situations that have caused hurts in the past will encourage and facilitate efforts to relate with others. Faith in Christ can help individuals forgive and love themselves while they are modifying their behavior. Individuals need not return to their earliest beginnings to achieve a new self. Jesus told Nicodemus there were different ways to be transformed (see John 3:3–5). The joy of the gospel is the message of repentance and the opportunity for continual enlargement of body, mind, and soul. Homosexuals must become convinced in their hearts “the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them” (1 Ne. 3:7).

13. Help them develop a warm, personal relationship with their Father in Heaven and with the Savior. The defensive detachment which maintains a safe distance from men seems in many cases to be used to maintain emotional distance from their Heavenly Father as well.

14. Help them understand the importance of personal responsibility and self-direction. Help them to recognize that ease of journey is in proportion to quality of commitment and that God will indeed grant them, by unalterable decree, whatever they desire and will (see Alma 29:4).

Well-identified heterosexuals should have no fear of helping or befriending homosexuals. When there is an opportunity for legitimate friendship and love, however, a homosexual may express a flood of pent-up emotion. The intensity of that outpouring of affection may seem engulfing and smothering and too large for either the friend or the individual expressing it to handle. Nevertheless, this adoration is like the total love and need an infant has for the parent and comes from years of inappropriate emotional containment. This expression must not be discouraged to any degree. Full ventilation of nonerotic affection should be facilitated. As the genuine love is experienced, the intensity of the dependence will diminish and normal levels of affectional rapport will be attained. Homosexuals' dependency needs are normal in light of the extensive deprivation and alienation they have experienced. Meeting these needs allows the all-important relational bond to be effected. These extreme dependency needs should not be feared, because as they are met, they will dissipate. The inner child's hunger will be satiated, and he will grow toward more mature levels of emotional expression.

In summary, we would emphasize that there is surely reason for hope. In working with men and women, we have seen not occasion for further despair, but valid reason for encouragement, even rejoicing. As clinician and friend, we have seen those who were sad and discouraged become heartened by deep and lasting change. Unsolicited, the affirmations have come:

I came, hoping desperately for help to stay away for a time, time enough to allow testing and to feel safe going back to my wife. . . .
Before, I couldn't hope for ten months, now I have hope for a lifetime.

I don't feel gay anymore.

We have witnessed the elimination of compulsions. We have known growth in esteem and in the homosexuals' abilities to comfortably and

meaningfully relate with others of their own sex. We have seen obligatory homosexuals learn to better understand themselves and resolve issues of their unhappy past. Through overcoming their crippling fears and loving in wholesome, nonsexual ways, they have become able to develop rewarding social and emotional ties with other men. As healthful, same-sex affections have grown, these men have also come to experience new appreciations for women. They have established relationships that have deepened and endured, and they have confirmed to themselves that they truly were and are of worth. Their feelings of being different have been finally assuaged, and they have achieved feelings of completeness as men. We have known married men to realize warm, loving emotional and physical relationships with their spouses. We have heard single men tell with pleasure of their comfortable, growing appreciation and attraction for members of the opposite sex. There has been no need to artificially graft in heterosexual responsiveness. As the heterosexual child within matures, the individual will take care of his own sexual responsiveness.

While strategies will yet be defined to better help homosexuals, great degrees of comforting social and orientation change are presently possible. Their burdens can indeed be lifted. As with all clinical objectives, progress should always be assessed in terms of the new and more healthful behaviors being expressed rather than trying to prove the nonexistence of residuals of the past. Men are not boys, and those who have grown toward psychosexual maturity do not remain the same persons they were. They resent and resist thinking in terms of the past because they have moved beyond it. Conceptualizing the incompleteness and inappropriateness of those times is tantamount to returning to them. They must sense the fact of what another has written: "Thinking of an evil past and gone is the quickest way to bring it on." Alternative means of determining progress have been given: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them" (D&C 58:43). To have a client return to the details of his errant behavior under the mistaken notion of proving progress is gravely countertherapeutic.

In the foregoing discussion, we have attempted to demonstrate that homosexuality is indeed a serious psychological problem and that obstacles to change may be embedded in those misconceptions that have been delineated. We believe that homosexuals have experienced adverse social and emotional experiences both in earliest infancy and throughout their childhood. Their compulsive, ritualistic behaviors evolve from a combination of naive choice and habits of physical response. More than heredity or hormonal causes, their "fixed"

orientation is a result of early emotional trauma, deviant socialization, a confusion of physical intimacy with acceptance and belonging, and the difficulty of finding ways and means to have legitimate affectional needs met. A major obstacle to change has evolved from seeing the problem in terms of inadequate relationships with members of the opposite sex. The force that impels these men is the need to grow as a man. That force to grow must be satisfied first in terms of correct relationships with members of the same sex. Then, and only then, can that urge carry the individual into relationships with members of the opposite sex. Only then will members of the opposite sex be relevant.

Facilitating growth beyond the bonds of homosexuality will require a collaborative effort. Homosexuals who desire a change in orientation and those individuals wanting to help will both have to work within the context of natural and eternal law (see D&C 130:20–21). Individuals from all walks of life, professional and nonprofessional alike, will need to use persuasion, long-suffering, gentleness, meekness, and unfeigned love as the means to help men and women who desire to learn and live right principles. Through these mutual efforts, homosexuals will be able to overcome their condition of alienation and developmental arrest. Their intact identity will then enable them to move through successive stages of life.

The gospel, above all else, is a plan of charity or righteous love that is to facilitate growth and freedom and the greatest good for all. The evolution of a healthy sex-role identification will indeed occur through the application of gospel truths. Right relationships will go far toward bringing about deep and abiding change. More than ever before, much can be done to help men and women experience legitimate affection and nurturance and attain their rightful identity. Teilhard de Chardin (1967) has framed the wisdom that has too infrequently found its way into our behavior, but which could help us make desirable personal changes profoundly real: "Someday after we have mastered the winds, the waves, the tides, and gravity, we shall harness for God the energies of love. Then, for the second time in the history of the world, man will have discovered fire" (p. 16).

As we extend genuine love, acceptance, and encouragement to each brother and sister who struggles with identity problems and assure each of a fidelity "stronger than the cords of death," we will all come closer to that unity, maturity, and joy to which we have been called.

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ROLE STRAIN IN DUAL-CAREER MARRIAGES: A PERSONAL ACCOUNT

Larry Halvorsen, PhD

When I was asked to participate in this session as a discussant, it was suggested that I comment on my experience with dual-career marriages as a bishop, as a nonpsychologist lay person, and as a husband. After considerable reflection, I could not think of any dual-career marriage problems I had dealt with as bishop. The research in the literature I read offers no extensive case studies, and so I hope that I can be most helpful in the discussion by describing for you my experience as a husband, focusing particularly on the transition from traditional to dual-career marriage. I will try to be relatively objective, and you will, I am sure, add appropriate amounts of salt to correct for distortions.

My own family was traditional in the sense that my father earned all the money and my mother supported his career. His schedule while I was growing up began at 7:15 a.m., when he left the house after a large breakfast that my mother prepared. He returned around noon for lunch, often with an unexpected guest, came again for supper around 7:00 p.m.—we almost always waited for him—and then left again for an evening of professional activities. He often returned home after midnight. When I was three, my maternal grandmother moved in with us, due to ill health, and did not pass away until I was on a mission. She took on the tasks of light housekeeping and baking and some other cooking, so there were really two women supporting the household during my growing-up years.

My wife, Mary, also grew up in a traditional family. Her parents immigrated from Germany when she was five and eventually had seven children. Her father was a carpenter. He left early in the morning, returned for dinner, which was served promptly at 5:15, ate, put on a suit, and went to the church for evening meetings. He served as bishop of his ward for nine years and as stake president for another

nine years, so that all of the children remember his being at work or church most of the time.

We married when both of us were juniors in college. I was 25 and Mary was 22. Both of us expected to live as our parents had lived, although Mary has since said that she always hoped otherwise. We worked during our senior years in college, and I then applied to graduate school with Mary's enthusiastic support. I was admitted to an Ivy League university, and she resigned herself to a surrogate pleasure in my continuing education and career. When we left for my graduate studies, she still needed to complete 23 credits for an undergraduate degree. I had a generous fellowship, and she worked as a secretary for four years to round out our income. She did not continue her studies at that time. We both remember those years as a marvelous and relatively carefree period. We had a splendid social life, plenty of money, and lots of freedom to roam New England on weekends.

Children were not forthcoming, so after five years of marriage, we adopted a baby boy and began planning our rose-covered cottage. Six weeks after the arrival of our first son, Mary became pregnant and gave birth to a second son almost exactly a year younger than the first. Two weeks later, we left for Los Angeles and my new position at the University of California. The next few years turned the bliss of the first five into distress. Our oldest son was active and aggressive; the second was passive. He took his first steps at seventeen months. The two were engaged in a constant power struggle that filled the house with strain and tension. Mary, in the meantime, had begun taking English literature classes at the University of California. She dreamed of changing her original major from child development to English.

Other strains followed. In an effort to regain our carefree years, we took off one fall weekend and drove to Salt Lake City for general conference. Mary stayed on for a visit while I returned to Los Angeles. One afternoon, while alone in her parents' home, she fell down the stairs while carrying our oldest son and broke her leg in three places—a classic spiral fracture. She was carried onto the plane home on a stretcher and was immobilized in our new multi-level home while her leg took six months to heal.

In a second venture, I took a year's leave of absence from my job, and we went to England with our two young sons, ages three and two. We began the stay with a camping tour of Europe. I can still see both kids screaming on the hot pavement on the first of July in Florence, and our oldest son biting a hole in the seat of our new car because he was tired of riding in it. Our much-dreamed-of camping trip

through Europe came to an end when Mary contracted pneumonia. We retreated to a hotel after 20 days of sitting in the dust of European campgrounds eating packages of dried Knorr soup while wealthy Germans pulled up alongside in their VW campers and trailers. While I have pleasant memories of the remaining time, I also remember Mary's despair at being left with the children while I went to archives in London.

When we returned to Los Angeles, I began the traditional sweating for promotion and tenure while Mary stayed home and gave birth to our third son. We moved into a grand new house, which we both loved. Our eldest son entered school, followed the next year by his brother, and a time of relative peace and respite set in. Our third son was gentle and easy to care for. Mary continued taking night classes at the University of California, but the strain on her was taking its toll on me. I found myself babysitting and fixing dinner more and more in the evenings while she read novels, prepared for exams, and wrote papers. In the meantime, I was made chairman of my department, which meant additional administrative pressures. I was 37 and Mary was 34.

Tensions continued to mount, and I began feeling the ground shifting under me. Our oldest son, Max, had become increasingly difficult. He beat on his brother, was unruly with friends, and one day drove his piano teacher out of the house. I felt anxious as Mary found herself more and more enamored with school and talked about how attractive and brilliant this, that, or the other professor was. I began having deep fears of being abandoned.

Within two years we moved from our dream house to a home in a better school district. The new home was stressful because it needed a great deal of renovation. I promised Mary I would fix it up and make it attractive. Six weeks later, I was called to be bishop in a ward where I knew almost no one. My house-renovating days were over. Mary continued the repairs on her own, continued taking classes at the University of California, and we both continued in combat with Max, who by now had become violent and destructive. I was 39 and Mary was 36.

A period of incredible strain for me set in. I was reelected chairman of my department, and I had started a major project in the area for a series of exhibitions, lectures, programs, and books. At church, young families were in crisis, and I found myself on many evenings and weekends at the bishop's office listening to their problems. I wondered whether Mary and I could stand the pressure. One Sunday afternoon, as I sat in my bishop's office listening to a couple planning

their divorce, the phone rang. Mary called to say that Max had slugged someone or other and that she was ready to leave. She didn't, but we both knew we were in over our heads with him and ourselves.

Max, meanwhile, took his aggressions to church. I walked into the foyer one evening for Mutual activities to find all of the youth of the ward, and their teachers, gathered in a circle. Max was sitting on another boy, calling him the F-word, and threatening to beat him to a pulp. We went off to get counseling for ourselves, and frankly I felt humiliated. Paul's admonition rang over and over again in my mind: "A bishop must be one who manages his own household well and wins obedience from his children." Mary, in the meantime, gave birth to our fourth child.

Now the costs of our home renovations, a new baby, and counseling caught up with us. Mary went to work as a corporate secretary, leaving our baby with a friend in the ward. She despaired over leaving the baby but enjoyed the respite from home life. She continued taking courses. I continued teaching, chairing my department, running the arts project, and being bishop. My anxieties about Mary abandoning me continued to mount, however, as she found new friends at work and men began to hang around her desk. I was terrified when the personnel director—a man in his early sixties with a great deal of poise—invited her to lunch to talk about her future. I envisioned him luring her into a hotel room. As it turned out, he was curious about her interests and asked why she wasn't pursuing a career in writing. She had now finished her undergraduate degree. I was 40 and Mary was 37.

To my horror, she announced that she wanted to quit her job and enter graduate school, which she did with tremendous support from our therapist. Our financial situation became tight. We sold our house, borrowed money from the sale, and moved into a more maintenance-free home. The next two years were filled with even greater stress on me. While I was working through my anxieties about being abandoned and tying that into my relationship with my father, Mary had taken to graduate school like a duck to water. She seemed enthralled with her Shakespeare professor, a young, single male from Yale, who admired her as well. She seemed fascinated with another professor, a Marxist, who was arrested for protesting at a military installation. Worst of all, I thought, she was too amused by a talk that a prominent lesbian in the English Department gave.

I was a nervous wreck. Mary was understanding of my plight, but her assurances brought me little comfort. Finding support in friends and counselors, I sought to reassess myself. I had grown increasingly

dissatisfied with my job. I found a wonderful adviser in the student counseling office at the university. She gave me a battery of personal inventory tests, and I discovered that I had neglected my creative side. I enrolled in an oil painting course and then two sculpture courses, and began spending long hours in a studio that I set up in the basement.

Financial pressures mounted again, and Mary went back to work after completing most of her credits for a master's degree. Our oldest son, in the meantime, had not responded either to our therapy or to his own. After a bout with physical violence, we faced the fact that we had chosen him in adoption, but that he had not yet chosen us. He needed to have a chance to make that decision. We sent him off to my elderly mother, who smothered him with what he had always wanted: the attention of an only child. He hated it. But he also didn't know how to fight with her—his brothers weren't around to beat on—and he began to settle down.

The last quarter of Mary's graduate education, I must say, was pure hell. She completed 15 credits of German through an intensive evening course, worked full time, and taught early morning seminary. My term as department chairman had now come to an end, as had my five-year term as bishop. I respectfully declined my stake president's invitation to join the high council—I'd rather have died at that point. I was 45 and Mary was 42.

The end of my chairmanship brought financial losses, and Mary continued to work full time. Her stable income was short-lived. She received a call from a publisher asking to print a children's book she had written. They wondered if she would accept a check for \$3,000 as a payment for the manuscript. She accepted and quit her job. With \$1,800 of the money, we bought a new Macintosh, and Mary prepared to enter a novel-writing contest, for which the deadline was a postmark of December 31, six weeks away. She had written half of a novel for her master's project. In six weeks of day-and-night fury, she completed the second half, which she had been carrying around in her head. We put the manuscript in the mail at 4:55 p.m. on December 31. "I'm going to win," she assured me. "I can feel it." I remained skeptical.

A week later, we left for Seattle and a visiting professorship for me. In May, Mary learned that her book was one of two winners in a field of 800 contestants. On the same day, I was offered a professorship at the University of Washington. We gratefully received the book prize money to pay off one of the several Visa bills we had acquired for educational expenses. By June, Mary had also been offered a position teaching writing in a liberal arts college, so in September of that

year we both entered new jobs. I was 46 and Mary was 43. Our oldest son, in the meantime, had decided that the family was more important than he had thought and moved back in with us. His grades, incidentally, in the past school year have risen to a 3.8 average, and he plans to enter college in the fall. You may be interested in how we now try to balance our lives. I kept a little journal this past week to describe it. Here is the entry for last Sunday, March 29:

I got up early, prepared my Sunday School lesson and a turkey for dinner while Mary prepared for her Sunday School class and went to choir practice. I hate choir and would rather fix dinner. At church we were asked to be in charge of the ward spring dance. We accepted and divided up responsibilities. Mary will take decorations, publicity, and food. I will take set-up, take-down, and clean-up. We ate dinner after church. I took a nap while Mary prepared a light supper for guests. We spent Sunday evening with them.

Many would ask me why I have supported this dual-career venture. I must say that I didn't support it—certainly not at the outset. I argued with Mary that she was bright and talented and shouldn't place so much emphasis on finishing school. On one occasion, while I was still in graduate school and she was complaining about not having a college degree, I sent her into another room and prepared a diploma from H.I.T., Halvorsen Institute of Technology. I sat down at the piano, played "Pomp and Circumstance," and asked her to march in. She was amused, but not for long.

Later I had to weigh the costs of having a wife who was dissatisfied with her life against my personal sacrifices necessary to support her self-fulfillment. Kohlberg would not have rated my moral motivations very high. I conceded initially out of a sense of self-preservation and not out of altruism.

I hope that my thinking has matured somewhat in the intervening years, especially since I have watched, almost with envy, the great happiness Mary's achievements have brought, not only to herself but to our entire family: The question I wish I could have asked years ago, but was afraid to, is this: "Is it not possible for a family organization to support all of its members in realizing their potential?" That, it seems to me, is one of the fundamental questions of religion. To answer "no" to that question is to deny ourselves our own eternal progression.

For privacy, all names and other identification data in this article have been changed.

A PSYCHOLOGIST LOOKS AT LOVE

Victor B. Cline, PhD

Few if any scientific studies have investigated love. This is probably because of its subjective nature, its lack of precision, and even its lack of accurate definition. In fact, most psychological and psychiatric textbooks not only show no interest in love but seem to be unaware of its very existence.

The word *love* has by far the highest reference frequency of any word in *Bartlett's Book of Famous Quotations*. And certainly love is the single theme of greatest importance, use, and consideration by poets, novelists, playwrights, movie directors, clergymen, and us in our everyday behavior and relationships with our betrothed, spouses, children, parents, and friends.

Yet few words have been so badly beaten out of shape as the word *love*—too much use and misuse have left it where it may imply almost anything. It can be a synonym for God, patriotism, adolescent romance, narcissism, the platonic love of eternal ideas and forms, compassion for the poor, or adultery.

M. F. Ashley Montagu recently wrote that the tendency of matter to cohere is the most primitive form of love. The nuclear binding forces of the atom, he says, are a form of cooperation, while the bonds holding atoms together in a molecule exemplify interdependence. These same characteristics are variously manifested by all life forms: amoebas, plants, animals, and humans. Yet only in the last instance are such characteristics called "love." The German physician-scientist Buchner wrote, "The chemical bonds holding atoms together are the ultimate form of love—potassium and phosphorous entertain such a violent passion for oxygen that even under water they burn—that is, unite themselves with the beloved object."

So initially, it is important that we agree on some definition more precisely spelling out what love is. I would propose that four different

kinds of relationships have *all* confusingly been called “love”: (1) friendship, (2) affection, (3) sexual or libidinal love, and (4) charity, or so-called “Christian” love.

1. In *friendship*, a mutuality of interests is required. It is a relationship that can flourish between more than two people. It springs out of common enthusiasms and implies good rapport and easy communication between the participants. Acceptance, tolerance, and understanding are three of its cardinal virtues. Friendship is a prime outlet for our social needs; it gives us a sense of security and being accepted, respected, and liked.

A young, unmarried female friend of mine recently complained to me, “My main trouble is that all of my men friends treat me like a buddy—they enjoy talking to me by the hour and discuss all of their problems with me—but they never show any romantic interest in me whatever.” In other words, they were her friends, but not much more.

2. In *affection*, a significant psychological and emotional attachment to another specific person exists. Affection is (in a sense) “intense friendship” and in its extreme might be called infatuation. Affection is not always reciprocated completely, but it usually is. It can blind us and at times cause us to be irrational. We see it in a mother’s love for her child, between adolescent lovers, between an uncle and nephew, between two comrades at arms who risk their lives for each other, and also between spouses. There is a real sense of loss when the other person is away and a real sense of joy and satisfaction in his or her presence.

3. *Sexual love* (here I refer only to a biological urge) is the product of body chemistry. It is characterized by a state of physical tension. It has its reference within the single organism and would exist even if the individual were reared in complete isolation or on a desert island. In sex, the only interest is getting release from the tension—a quest for physical satisfaction. Thus when the poets refer to sexual love, they call it lust, passion, or animal appetites, and they imply that it is essentially egocentric—that how or with whom the tension is reduced is of secondary importance. Thus, the sex act can be performed with a prostitute for whom the individual may have complete contempt, or as an act of hostility as in rape. Another person may not even be required—the individual may effect the tension reduction himself. As Plato put it in the *Republic*: “There is no greater or keener pleasure than that of bodily love—and none which is more irrational.”

Not long ago I was involved in some marital counseling where the man and wife would be rated zero in the areas of friendship and affection. They literally couldn’t talk to each other; there was no

communication at all. They had no common interests except that they were extremely compatible and responsive to each other in the sexual area, and this was the only bond they had ever had. They had hoped, I guess, that in marriage they could also learn to be friends and to develop some affection for each other. Unfortunately, they did not, and the marriage failed miserably.

These three types of love—friendship, affection, and sexual love—can be found united in one relationship—as say in a healthy marital union, or they can exist independently of each other. In so-called romantic love we get, as Caleb Cotton once put it, “an alliance of friendship and animalism.”

4. The fourth kind of love is *charity* or “*Christian love*,” although the use of this term is not intended to restrict it to any one religion. This is a love that implies a powerful, deeply genuine, compassionate interest in one’s fellowman. Charity is a giving relationship that expects nothing in return, the central core of which is personal sacrifice. It is deep, steadfast, and enduring. It does not demand. In it we abandon ourselves in the service of others. It is the kind of love exhibited by such men as Tom Dooley, Albert Schweitzer, Jesus, and some of the other great social reformers. It is the kind of love that changes the most bitter foe into a potential friend and brother. It is the kind of love that Paul speaks of in 1 Corinthians. The practice of this kind of love has been called the “highest exercise of freedom.” Charity often involves courage and fortitude because the person who gives this love must often endure and suffer much for the sake of others. This kind of love has the capacity to regenerate and transform people. Martin Tupper, the English poet, puts it eloquently: “This love is the weapon reserved to conquer rebel man when all of the rest has failed—reason he parries, fear he answers blow for blow, future interest he meets with present pleasure. But love is that sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand men in all the earth’s huge quintillian whose clay heart is hardened against this love.”

Other civilizations and peoples have tried different approaches in dealing with love than we have in the modern-day Western world. A brief glimpse at two prominent cultures, the Greek and the Roman, might be enlightening.

When it came to love, the Greeks tried out a specialization of labor. One class of women were “faceless” prostitutes. Sex only (not love) was involved here in a “short-order” type of harlotry. These women were called the *pornae*. Another class, the *heterae*, were mistresses and courtesans. They were captivating, intelligent, and

complex women who provided companionship, mental stimulation, and sex. Their residences were places of beauty and refuge for their lovers. Their gowns, hair, and make-up were elegant. Greek literature referred to such a woman as a "noble companion," and her status was vastly higher than any other class of women. The third class of women were wives. They came from extremely sheltered, protected backgrounds; they lacked sophistication and education, functioning mainly as housekeepers and bearers of legal heirs for their husbands—but not much else.

Greek men, experimenting with love via the specialization of function in their women and occasional homosexual affairs with young boys, were caught in a dilemma from which they could not find any escape. None of the three classes of women completely satisfied them. When Greek men were so unfortunate as to fall in love with the *hetera*, or mistress-type female, the relationship was essentially and ultimately commercial, which often caused considerable financial distress. In addition, they had to contend with a succession of other lovers in this woman's life, lovers which she needed to support her extravagant style of living. These men hungered for a faithful and constant kind of love, but the *heterae*, by the very nature of their role, were unable to give it. So when a man did fall in love with one of these women, he frequently suffered greatly and regarded it as a great affliction. Since Greek wives, by nature of the system, lacked education and to some extent sexual sophistication, they were unable to interest or to find further involvement with their husbands.

The Romans attempted another approach to finding satisfaction in love relationships. In the case of middle- and upper-class Romans, adultery became the model type of behavior with divorce extremely common, and marriage being broken by any trivial excuse. Men with political ambitions married many times in the process of self-advancement. Because of this frequent changing of mates and lovers, childbearing became increasingly unpopular and undesirable. Contraception, abortion, and infanticide were very common. Extremes in sexual license were practiced by both men and women. The net effect was that sexual pleasure, the stimulation of one's nerve endings, became the highest good and foremost goal. The family disintegrated as a social unit. Marriages became increasingly infertile. By the early part of the second century A.D., only one of the 45 great senatorial families that had lived in Rome under Julius Caesar was, 165 years later, in existence. A "sexual-psychological" disease virtually exterminated the former middle and upper classes. Thousands of tombstones were signed, not by the children of the deceased, but by their freed slaves. Thus

in the case of Rome, when sex moved outside of marriage and called itself love, marriage itself lost its value and the long decline in population began—a kind of genocide—which even the social reformer Caesar Augustus was unable to check with his Julian laws. By the second century A.D., many great Roman cities became virtually deserted and a large percentage of Roman farms were abandoned for lack of manpower. While history details the further collapse and fall of this great civilization, a reading of Ovid, Catullus, or any of the other Roman writers on love and marriage practices, can lead the reader to only one conclusion—that sexual gratification alone is not love and cannot fulfill or replace the need for deeper and more enduring relationships.

While Rome was falling, the small but dedicated minority known as Christians interpreted and conceived of love differently than merely sexual stimulation and gratification. Frequently, especially among the clergy, there was an outright rejection and denunciation of the sexual impulse altogether. In the sixth century A.D., an Irish holy man, St. Scuthin, always slept in bed with two extremely beautiful and voluptuous virgins on either side of him. In this “Trial by Chastity,” he and others like him saw great merit in exposing themselves to a maximum of temptations so as to gain virtue by resisting. One day the religious superior of St. Scuthin, a man by the name of St. Brendan the Navigator, chided him about taking such great risks. St. Scuthin challenged St. Brendan to prove himself equally capable of virtue. St. Brendan did try it and managed to resist temptation; but he found himself unable to sleep and quickly cut the experiment short.

Again we come back to the question of, “What is love?” We in our age and civilization still don’t seem to understand “love.” I know of a young married physician (in another community) who has been out of medical school four years, has a rapidly rising income, shows great promise in his field, is active in his church, and is just beginning to live, but who has become romantically involved with his receptionist (an impulsive, emotionally unstable, not too bright female). His comment, “I know it’s all wrong, so crazy, but I love her.”

I also know of a college-educated woman and mother of three children with a devoted, responsible, loving husband. She is very involved with church activities. Yet, she is having an affair with a welder who has deserted his own wife and two other women, whom he subsequently lived with for varying periods of time after getting each of them pregnant. He has a history of repeated venereal disease infection and on occasion has physically assaulted and severely beaten his women companions. This woman knows all of this but concludes, “I can’t help it . . . I love him.”

Occasionally, mismatched teenagers get married. When there appears almost no chance for a successful marriage, however, they end all discussions of the matter by saying, "But we love each other."

What kind of madness is this thing called love that leads in many instances to such dangerous, self-defeating, and irrational behavior? In some cases we might liken it to someone blissfully jumping off of the Walker Bank Building exclaiming, "Isn't the view wonderful!"

It is unfortunate that, as in the case of the physician, not only are the chances infinitely great that he will wind up with a terrible burden of personal stress and trouble but that the psychological damage to his wife and children will be incalculable. But this is not the end. This psychological damage may be felt like seismic shock waves two and three generations later. It is not unusual in our mental health clinics to work with as many as three generations of the same family. They re infect and pass on their insecurities, neuroses, and emotional problems, which are frequently every bit as contagious as a viral infection.

In trying to answer this riddle about the nature of love, we might look briefly at the great loves found in our epic poetry, literature, and folklore. These have more psychological validity than we might at first suspect; they summarize and epitomize the quality and character of love in the cultures from which they emerge. Take Tristan and Isolde, Romeo and Juliet, or the more updated ill-fated lovers in *West Side Story*. One Salt Lake marriage counselor has commented that these great love affairs have at least two things in common: (1) a tremendous, overpowering yearning and longing experienced by the lovers for each other (in fact the song "Tonight" from *West Side Story* magnificently captures this sense of longing and emotional need of the lovers for each other); (2) the fact that they never lived together or had a chance to become man and wife (if they had, they probably would have wound up in the office of a marriage counselor or had difficulty, at best, as marriage partners). What this implies is that the "courtship of love" is very different from married love (or male-female relationships). The courtship kind of love (that is, the intense longing for the other party), the overpowering infatuation, while very dramatic, is also very fickle, unreliable, and changeable and is, for the most part, prompted and stimulated by certain kinds of childhood experiences and fixations which are aroused and triggered by the love partner (the sexual aspect is in many ways only of secondary importance). In addition to people's obvious physical and biological needs, they also possess deep-seated psychological and emotional hungers. If we have experienced or suffered significant emotional deprivation or trauma as children, these may tend to reappear in various forms in adolescent or adult life.

I know of a woman who finally confided in her therapist that the thing she really wanted in a husband was someone to take her in his arms and rock her like a baby. She could never tell any man this, but this was the kind of relationship she really wanted and had deep, unsatisfied hungers for. This secret wish stemmed back to her earliest relationships and experiences with her mother. Sometimes when an apparently mature individual gets involved in an obviously inappropriate and self-defeating romantic relationship, it may be in response to these early childhood emotional hungers and needs which are stimulated and reawakened. It makes no difference if the other party in this infatuation be Frankenstein's monster or the Wicked Witch of the West. If he or she happens to pass by or enter the person's life when certain needs are awakened, he or she may be magically transformed into a beautiful and seductive creature, momentarily like Prince Charming or Cinderella. But 12 o'clock inevitably arrives, and whether your name be Elizabeth, Sophia, Natalie, Marilyn, or Thomas, George, Charles, or Bill, the magic spell always ends at midnight—and as you turn to face your marital or love-starred bed partner, you invariably have to come face to face with reality.

Since the good fairy plays this nasty trick so often, on nice decent people as well as on others, some have argued that choice of a marriage partner should be made by one's parents or some marriage broker, or even an IBM machine where male and female could be matched in an objective, completely impassionate, but at least rational and sensible way. However, this extreme approach will win little favor in a democracy such as ours where we demand the right to free choice—even in making mistakes. Does anyone even have the right to suggest that only compatible people have the right to marry and have children? What about all the petty, selfish, immature, neurotic, infantile adults? Would we deny them the opportunity to try to work out their problems, even in marriage? In fact, sometimes the needs and illnesses of neurotic spouses compliment each other. The dependent husband and the aggressive, shrewish wife may need each other more than anyone realizes, and while they appear unhappy together, they would be much more unhappy with most any other partner, and still more miserable alone.

Probably the most impressive fact is that in a time when divorce is generally easy to get and relatively acceptable to society, the majority of Americans prefer to accept what happiness marriage has brought them rather than seek further for it. They may not have realized their daydreams, but they have found something they are willing to accept as a realistic substitute. Certainly, few people have ever loved sublimely,

and few really expect to. But many are content with the love they have. This, after all, is Earth, not Heaven.

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WOMEN—ISSUES IN COUNSELING

Barbara Quigley, MSW

Much is written on women's issues such as PMS, depression, lesbianism, the female alcoholic, the feminist movement, and the battered woman. I would like to address my thoughts to the needs we have as counselors to increase our awareness of the wide scope of women's concerns, of how these concerns may differ at different ages or of how these concerns are similar in all age groups. I also believe we need to look at our own biases, interpretations, perceptions, and values in working with women clients. Audrey Faulkner (1980) states: "Our professional technology requires that we place a certain distance between Social Worker and client in order to facilitate the objective assessment that precedes intervention. No assessment is totally objective, however; it always reflects our view of reality" (p. 85). Our intervention must take into account that women of different ages reach womanhood at different times and in vastly different personal styles. I will deal specifically with six areas: (1) age, (2) roles and relationships, (3) expectations, (4) identity, (5) life experiences, and (6) options. I will also examine the similarities and differences in these areas as they may apply to a teenager, a young woman, a middle-aged woman, and an older woman.

Age

Age is an area of difference that we need to take into account. Gail Sheehy (1977) writes: "We are not unlike a particularly hard crustacean. The lobster grows by developing and shedding a series of hard, protective shells. Each time it expands from within, the confining shell must be sloughed off. It is left exposed and vulnerable until, in time, a new covering grows to replace the old." With each passage from one stage of human growth to the next, we, too, must shed a protective

structure (p. 29). In adulthood, "as in childhood, each step presents not only new tasks of development but requires a letting go of the techniques that worked before" (p. 31). Though we may feel uneasy, "the courage to take new steps allows us to let go of each stage with its satisfactions and to find the fresh responses that will release the richness of the next" (p. 514). "It would be surprising if we didn't experience some pain as we leave the familiarity of one adult stage for the uncertainty of the next" (p. 513). Often it is this pain that brings our clients into counseling.

For the teenager, this is a time of conflicting immaturity and cultural sophistication, of insecurity and questioning, of exploring options such as drugs and alcohol, of driving, and of entrance into the job market with its questions of "What do I want to be?"

The young woman is moving into the adult world, trying to decide the things she should be doing and trying to prove herself competent in those choices, whether they be education, career, marriage, or family beginnings. The work, stress, frustration, or failure involved with trying to accomplish chosen dreams and goals are often issues that bring the young women into our offices. These women were raised in the atmosphere of the Women's Rights Movement. They have been told they can do "anything" and too many of them try to do "everything."

The middle-aged woman is facing a plentitude of endings and beginnings. For some women, the nest begins to empty, and they may feel the label of "misplaced homemaker" or "depressed housewife." For the women who have never married or have chosen to delay child-bearing, there may be the anxiety of the biological time clock winding down. It is a time of deadlines and a sense of urgency to move ahead. It can be a pivotal point of new options such as returning to school, entering a profession for the first time, or deciding to make a change of vocation. At a women's conference in Scandinavia, Camille Kimball (1976) said:

Any woman may be under the necessity of earning her own living and helping to support dependent children. If she has been trained she will be much happier and have a greater sense of security. . . . Not all of a woman's lifetime could possibly be completely filled with the demands of a family, home, and children. A woman who has the foresight can see that through forty years of experience she has matured the ability to commence a grand and useful second half of her life. Let her study a profession, or adopt a trade, or find subjects for study and research. There are many learning opportunities. These years should be viewed as a time that can be socially and professionally productive. (p. 12)

Audrey Faulkner (1980) writes: "Women now in late life reared families in an era when they were expected to be totally devoted to their children and involved in their care 24 hours a day. . . . Now, when these children have reached adulthood, their mothers are told they should not be 'over-involved' with their grown sons and daughters. Supermom is now told that 'hands-on' has become 'hands-off'" (p. 67). No wonder depression has its highest incidence in the middle and late years, but these also can be years of renewal—a time for an exciting fresh start.

It is very easy to see the older woman placed in Erickson's final stage of ego integrity: the ultimate in emotional achievement, or its opposite of disgust and despair. Many of the older women have lived their lives in a traditional orientation, believing that marriage and motherhood are the only acceptable roles for women and that it is the man's role to take care of them; consequently, they are devastated when faced with widowhood. Other women who believe that the selection of the traditional role was a bad choice for them may be experiencing tremendous rage and disappointment, and yet feel only pessimistic about the possibility of change. This may be difficult for a young therapist to understand. The social worker in a nursing home may be called on to be empathic to the despair and hopelessness of some of its residents, yet also aware of the self-satisfaction shown by others.

Roles and Relationships

As all women are either a mother or a daughter, or both, I'll start this segment with a statement that Noemi Mattis made to a mothers-daughters group: "If a woman does not like herself, she most likely will not be satisfied with her daughter." This can be applicable no matter what ages the mother and daughter are. We may see in our offices the teenager who is in conflict or pain in one or many of her roles. She is, or could be, a daughter, a student, a friend, a lover, a young wife, or a young mother. For her, turmoil may arise from claiming maturity while acting immaturity, from wanting and refusing help, and from swinging through the emotional spectrum with its extremes of love and hate. The bombardment of choices from peers, media, and family pulls her in different directions, creating the conflicts we see unfold when counseling with this age group.

The years of the young woman include many roles and relationships, many of which are the same as those of the teenager—daughter, student, friend, lover, wife, mother, as well as possibly divorcee or wage earner. She is caught in a whiplash between all of the "shoulds" and "wants" of these busy years.

The middle-aged woman may have the same role and relationship possibilities as the young woman, adding perhaps the roles of mother-in-law, grandmother, widow, and daughter of aging parents. These roles may be intensified with "deadline" or "must do" approaches or lightened with the enthusiasm of the "get to's" of new directions, options, and freedoms that require many assessments and decision-making choices.

The older woman may have similar roles and relationships, or she may have dropped some of them. Most likely, she will lose the role as a daughter as well as losing other older and peer group relationships. For these women, coping with loss is a prevalent area in therapy.

Expectations

All age groups share in expecting to have their needs met. These needs are expressed in Maslow's pyramid of basic needs: (1) physical needs, (2) security needs, (3) social needs, (4) achievement needs, (5) self-actualization or self-fulfillment needs.

The teenager can express paradoxical needs of wanting to be left alone to handle her life at the same time as wanting to be dependent. She may feel no need to worry about the future and then helplessly feel the need to be rescued when things do not work out.

The young woman may expect herself to take on all options—and feel as if she needs to succeed at all of them to be fulfilled. Conversely, she may look only for the "he" to take care of her throughout their "happy-ever-after" lifetime.

The middle-aged woman may find herself floundering in an ocean of expectations, her own and those of the many significant others she feels responsible for. There are many decisions to make and options that are coming by for her to grasp—maybe for the last time.

The older woman may be expecting to go into the "golden years" physically and financially independent, surrounded by her children and grandchildren, traveling with her husband abroad, or leisurely enjoying retirement. Then she may find that the smaller retirement income does not even cover much more than the necessities. She may be left a widow, alone and lonesome as her children and grandchildren's busy lives only infrequently touch with hers. The greatest shattered expectation may be ill health that leaves her incapable of caring for herself. In all age groups one or many frustrated expectations can build up the hopeless, helpless components of depression.

Identity

The search for the discovery of self is a lifetime, ongoing endeavor. All of the age groups are seeking ways to measure their worth. The feedback we get from others creates our self-image—how we see ourselves. Many negative “readings” from feedback from significant others as children and throughout adulthood create a low self-esteem or self-worth. Many times it is identified for the first time, or at least seen more clearly and worked on, in therapy sessions. Maxwell Maltz (1965) described a good self-image as being “a reasonable approximation of ‘you,’ being neither more than you are, nor less than you are” (p. 10). All women may ask: “Who am I?” “What am I worth?” “What am I capable of?” The answers are constantly changing, so the questions will always continue to be asked.

Life Experiences

For teenagers the time involvement with the family, with friends, and with school changes. Friends and peer relationships often far outweigh the importance of family and school for them. We may see teenagers in crisis with an unwanted pregnancy or a broken relationship. Conflict at home or at school or with other authority figures are often problems that bring teenagers to counseling. Some find themselves involved with drugs, running away, dropping out of school, and breaking the law. Also, divorce or the second marriage of their parents is hard for teenagers to accept and to deal with.

The young woman may be asking, “Did I make the right choice?” or “Is this all there is?” as she tries so hard to make everything fit. This is especially true of the young mother who is trying to juggle a meaningful relationship, family, self, and most often a job too. It can also be true of the woman who works and fights so hard to do a good job in her career. Too often she finds that advancement and equal opportunity may have only men’s names written on them. Priorities of higher education or careers may postpone marriage and children, and she finds herself out of synchronization with her peers.

The middle-aged woman has traveled through the experiences of the teenager and the young woman, and she may now find herself in competition with younger women both for jobs and for men. Grey hair and facial lines are symbols of power in men, but symbols of decline and asexuality in women. The traditional woman who saw her only role as wife and mother may find herself out of a job as her children are raised, and losing out on a good relationship with her husband

as his job, or sometimes a younger woman, often becomes more important to him. Alcoholism, depression, or meddling in her grown children's lives may be where she spends long, dreary years.

The older woman of today is a casualty of our culture; she was rewarded in younger years for nonassertiveness and dependence, and in old age she is expected to take care of herself and not be dependent on others. This segment on life experiences may seem negative in the extreme, for success can be enjoyed in all ages; but success stories do not often find their way into therapy.

Options

Exploring options is a prime agenda in social work, and one where we see a more immediate result of our efforts. The teenager may have options of schooling or other career preparation, marriage, motherhood, abortion, or placement of a child for adoption. Other options may include working out differences at home, living in a foster home, or contending with the life of a runaway, a life that might include street life or even suicide.

The young woman may still have many of the same options as the teenager. She may be reevaluating choices she has previously made, returning to school, starting a serious relationship, beginning a family, or facing divorce.

The middle-aged woman is looking at a changing role in the home. She may be facing employment for the first time, deciding if it is time to move out of a dead-end job, going back to school, becoming politically involved, participating in cultural and arts interests, taking up hobbies, improving talents, taking time to read, giving volunteer service, traveling, and taking time for herself.

The older woman may also still have many of these options. She may be faced with the choice of dependency if health or finances no longer allow her the choice of independency. She can choose to wrap herself in the warmth of pleasant memories, or to be bitter because of the unpleasant ones; to continue to be as involved as limitations may allow, or simply to endure—or possibly to die.

I referred to our need as counselors to look at ourselves and our views of reality in interacting with our clients who are women. We need to ask ourselves many questions such as: "What positive or negative impacts have there been from the women in our lives?" "What will our personal experiences with women do to influence us in counseling?" "How will our experiences as a man (or a woman) influence us in counseling women?" "How might we look differently at women's

issues if we were younger (or older) therapists, dedicated feminists (and what would our definition of that be?), traditional women's role advocates, bitterly divorced, or victims of abuse or rape?" I am not saying the answer to any of these questions need make us less effective counselors of women, but I want to stress that social work asserts the rights of each individual to self-determination; and we must not require a woman client to adopt our approach. The burden of acceptance and understanding of generational differences rests with the helper, not the one being helped. I hope we as counselors will be more cognizant of the individuality of each woman we see, recognize how diverse problems may be at the various life stages, and how cultural influences at different periods of time may impact on the view of reality.

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ADOLESCENT PREGNANCY AND ABSTINENCE: HOW FAR HAVE WE COME?

Terrance D. Olson, PhD

Some of you know that when I first received an OAPP grant five years ago to “promote abstinence and other prudent approaches” to the problem of adolescent pregnancy, I was somewhat naïve as to how politicized prevention efforts had become. At that time in the battle against teenage pregnancy, there were, on the one hand, those who dedicated themselves to solving the problem and, on the other hand, those who advocated abstinence.

There is evidence, however, that attempts to reduce adolescent pregnancy need not polarize and that abstinence may be the most thoughtful and reasonable option.

Why Have We Had to Come So Far?

The following statement from the Surgeon General’s Office is relevant to our discussion today:

A recent release from the Office of the Surgeon General reports a remarkable drop in the incidence of venereal disease [in the military]. . . . For the Army as a whole, the decrease amounted to 40 per cent; for soldiers stationed in the United States, it was more than 50 per cent. This is an encouraging note in view of the trend toward increased rate in the civilian population as recently reported. The Surgeon General credits this accomplishment to a new approach on the part of the Army, based on “an intelligent appeal to the higher moral sense of the individual,” with “moral, spiritual, psychological, as well as objective factors.” In this program the reasons for good conduct are stressed through group and individual education and conferences. . . . This approach has supplanted prior concepts, which emphasized the aspects of prevention, with the implication that the soldier was not remiss so long as his illicit relations did not result in infection. Training films . . . have been replaced by new films reflecting the current trend, dramatizing “The rewards of good conduct as well as the effect of social diseases on an individual’s

future health and happiness.” (“Venereal disease control,” 1948, p. 784)

The philosophy of the Surgeon General’s Office in 1947 is not incompatible with the philosophy of Title XX which has funded all of us to see how effective we can be in helping adolescents behave in ways which promote their own economic, educational, and familial futures. So what happened between 1947 and 1987 that we have seemingly sought ways to reinvent approaches which were showing promise even 40 years ago?

Kurt Back, a social psychologist at Duke University, sheds some light on this. He notes that rates of adolescent pregnancy result from two components—increased sexual activity and insufficient contraception. Now, a scientist guided by scientific principles might feel the need to address both components in any prevention efforts. But Back indicates that this is not what has happened: “We are struck by the preponderance of research and application on the second factor—the use of contraceptives, to the virtual exclusion of the first, the increase of teenage, nonmarital intercourse” (1983, p. 2).

Back’s work reveals that a professional’s decision on how to intervene regarding adolescent pregnancy has been a matter of ideology and of values, not of science. In other words, the values of the professional community have guided prevention strategies. Most of those strategies have neglected the idea of abstinence.

Some observers point out how difficult it might be to enforce prohibitions in teenage sexual activity. Back argues that such presumed difficulties ought not to deter the scientist, for just because a program might not reach everybody, it could still be of benefit. Back continues:

In the same way, one might argue that elimination of racism and sexism could not be effected by changes in social norms. After all, should one interfere in bigotry between consenting adults? The differences in these cases seem to be more a question of where one *wants* to interfere than where one *could* [emphasis added]. . . . If the problem of teenage pregnancy is serious, one should consider scientific evidence as well as values and acknowledge the justifications and consequences of self-imposed restraint. (1983, p. 4)

Only recently have we reached the point where a bare majority of students report sexual intercourse prior to graduating from high school, and in many communities the majority of students are still abstinent at graduation (Miller, 1981; Zelnik & Kantner, 1980). But programs promoting abstinence can still have an impact on even those students already “sexually active.” Even the Army’s approach 40 years

ago suggests that success is possible. It may be that we have had to come so far in considering abstinence as legitimate, not because of any data from empirical science, but because of philosophies which held abstinence as illegitimate.

The Pragmatic Argument

There are those who argue that abstinence is a good idea in principle and that they would even prefer it philosophically, but “we’ve got to be pragmatic.” But empirical evidence shows that promoting abstinence *is* the pragmatic approach and that promoting family involvement in any prevention program is the most pragmatic approach of all.

Here are a few examples of recent research which highlight why promoting abstinence might be not only philosophically defensible but also powerfully pragmatic.

1. Numerous studies have shown that the more involved parents are with their teenagers, the more likely the teenager will be insulated from the problems of teenage pregnancy (see Hanson, Myers & Ginsburg, 1987; Miller, 1981; Shah & Zelnik, 1977; Olson, Wallace, & Miller, 1984).

As a specific example, the impact of two factors—knowledge and attitudes—on teen out-of-wedlock childbearing was examined using a sample of 10,000 never-married females in the nationally representative High School and Beyond Survey. The results show “that knowledge, as measured by sex education courses and self-reported birth control knowledge, has no effect on the chances that a black or white female will experience an out-of-wedlock birth as a teenager. However, when adolescents and their parents hold values that stress responsibility, the adolescents’ chances of experiencing an out-of-wedlock childbirth are significantly reduced” (Hanson, Myers, & Ginsburg, 1987).

2. The impact of adolescent family planning clinics on the goal of reducing the adolescent pregnancy rate was examined using data from across the United States. Regression analyses showed that while the availability of contraception was related to a decrease in the adolescent birthrate it was also associated with an increase in the adolescent pregnancy rate, with the decrease in the birthrate being due to the proportion of teen pregnancies not allowed to continue to a live birth, rather than to reduced teenage pregnancy (Weed & Olsen, 1986; Olsen & Weed, 1986; Weed, 1986).

Weed and Olsen summarize:

Our basic findings were clear and consistent, and have now been replicated and confirmed by other people doing work in this area, including researchers from the Alan Guttmacher Institute in New York. On the basis of this evidence, we would conclude that programs which rely on increased accessibility of contraceptive services as the major means of reducing teenage pregnancy are not likely to be effective. (Weed & Olsen, 1987, "Effectiveness of Sexuality")

3. The Ford Foundation sponsored a prevention project (Project Redirection) which emphasized the knowledge factor. This two-year study of sexually active adolescent females achieved a reduction in repeat pregnancy rates as long as monthly counseling meetings were held and contraceptive devices were distributed. Within a year after the monthly meetings (and distribution) ended, the repeat pregnancy rate of the target population had increased to match that of the control group (Polit & Kahn, 1985). Perhaps either family involvement or the promotion of an "attitude change" could have strengthened the impact of the study.

The Developmental Factor: What Can We Expect from the Immature?

Professionals in child development and related fields have documented that adolescents are not yet fully accountable for their actions. Our legal system acknowledges this by having juvenile courts, by restricting teenagers from access to the full rights of citizenship, and in other ways. Legally, of course, most states still have laws on the books which define sexual intercourse with or between legal minors as illegal. Yet, in most states, pregnancy is a condition which renders a legal minor "emancipated." That is, she can be considered a "legal major" under the law, no matter what her developmental stature.

What is the purpose of the legal system "denying" adolescents their full "rights"? Actually, to require full culpability only from those capable of undertaking it is quite defensible. Adolescence is supposed to be a time in which the individual is protected from adult responsibilities while being taught how to take a responsible place in the adult world. As legal minors, adolescents are neither granted full rights, nor asked to bear the full responsibilities of citizenship. As they mature, they qualify to bear the full responsibility of their actions.

That students often behave irresponsibly, destructively, immaturely, and unwisely is nothing new. Nor do legal minors have a corner on irresponsible behavior. Legal majors behave irresponsibly too, but the difference is assumed to be that those who are adults must bear the

full legal burden of their irresponsibilities. (And this says little about the social and emotional consequences of such behavior.) But “children” are protected from the full weight of those consequences while they are yet being nurtured and educated into full citizenship.

Thus, sexual intercourse, by an unmarried legal minor, is by definition irresponsible behavior. How can an individual who is not deemed mature enough to bear full legal burdens be expected to comprehend the full responsibilities of sexual involvement? And, even if there is limited *ability* in teenagers to see the meaning of responsibility and of consequences, they may yet be willing to listen to the older generation, when taught with care and concern. After all, adolescents are at a major transition point in their lives. Involvement in sex affects them emotionally, physically, and, often, educationally and financially. It is hardly an area where the mature (parental) generation can afford to abandon teenagers to their “rights.” In other issues of emotional and familial well-being or personal health, parental involvement and interest are deemed fundamental.

With respect to adolescent pregnancy, the painful truth is that legal minors do bear the burden of consequences, regardless of their maturity or legal capability. And, of course, the burden is extended in both directions across generations. Especially since high school students are legal minors, it is appropriate that a family-centered approach be taken and that abstinence be given primary emphasis, not even to be undermined by the idea that all other prevention options are equally defensible.

On pragmatic, developmental or legal grounds, there may not be such a thing as “responsible sex” among the unmarried adolescent population. On all these counts, abstinence looks like the best way for the mature generation to introduce the next generation into adulthood. (After all, a future parent, at best, is a person trying to act in the best interests of the next generation.)

Aren't You Trading One Ideology for Another?

There are those who think that abstinence ought not/cannot be taught in the public domain because it represents a value stance. But *every* program designed to address this problem will take a value stance. It is impossible to teach about family relationships in an ethical vacuum, because humans experience life in a moral context. Inasmuch as curricula cannot avoid a value base, the base ought to be one which takes into account students' status as legal minors, the family of the adolescent, and the behaviors and philosophies which will be in the

adolescents' best interests, both in the present moment and in the future. Even issues of pragmatics cannot be separated from ethical starting points, because even pragmatists will not consider "practical" those programs which violate their ethical sense. So of course an ideology guides our prevention efforts. The question is whether the ideology is defensible, given the problems and the audiences we are addressing.

Abstinence and the Health Factor

If the concern is with AIDS rather than just with adolescent pregnancy (if we are talking about "premature" death rather than just "premature" pregnancy), there should be no quibble about protecting the next generation from the diseases of the present one. The concern about syphilis and gonorrhea a generation ago is more than matched by today's concern about AIDS. Solutions of 40 years ago may have more utility than some have been willing to admit, given the Army's report of a dramatic reduction in VD rates in 1947–1948 by implementing an education program which emphasized "an intelligent appeal to the higher moral sense of the individual" (U.S. Army, 1948).

Summary: Ideology and Science and Prevention

That sex education or contraceptive availability is going to reduce the pregnancy rate among adolescents is clearly disputable. Such education may be equally ineffective in preventing AIDS. The option of abstinence is philosophically promising and defensible in the public arena, especially when adolescents are linked with their parents' using every avenue available. However, even the success of abstinence-based programs is limited, yet they deserve research attention. How much success is success will also be debatable.

There are some promising possibilities for prevention that have more to do with *family life* education than with sex education, that have more to do with philosophies of family life than with technologies and "health" issues, and that remember adolescents are designated legal minors for significant reasons. And family life education programs can be designed to provide solutions to real problems in any family, in the present *and* future. It would be ironic indeed if, in our efforts to prevent adolescent pregnancy, we were to develop programs designed to address the problem as if it were just an issue of behavior and consequences in "the present moment," when family relationships span a lifetime, and when the family is the best resource interveners have to promote success in prevention efforts.

Our experience with our AANCHOR curriculum (Olson & Wallace, 1982) has been that it is possible to deliver a program which promotes abstinence, while honoring what every culture does to promote quality family living. But our efforts are less effective when teenagers are taught elsewhere that sexual decision-making is a grab bag of equally defensible options. Students are more likely to avoid pregnancy when they—

1. are intertwined with their parents and discuss sexual values and beliefs with them.
2. report positive family strengths like loyalty, compassion, and emotional support.
3. believe that sexual intercourse by unmarried teens is wrong.
4. have educational plans past high school.
5. draw upon ethical commitments when making decisions.
6. come from intact or remarried homes.
7. have more than moderately strict parents.
8. have parents interested in their activities.
9. achieve in school, sports, music, etc.
10. avoid early and steady dating.
11. report an interest in their own future and in consequences of their choices.

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“WHOSO THEREFORE SHALL BE ASHAMED?”

L. Alan Westover, MS

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.
(Mark 8:38)

As members of The Church of Jesus Christ of Latter-day Saints, we believe that all truth is subsumed within the gospel of Jesus Christ, that the gospel of Jesus Christ “embraces all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys necessary to save and exalt men in the highest heaven hereafter” (McConkie, 1966, p. 331). We also believe that the Lord wishes us to “be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that are expedient for [us] to understand” (D&C 88:78).

What could be more “necessary to exalt man,” or more “expedient for us to understand” than the roots of volition, human behavior, and behavior change? Since we believe that all mankind has “fallen” (see D&C 20:18–20; Moses 6:48–49) and that it is the work and glory of God “to bring to pass the immortality and eternal life of man” (Moses 1:39), is it not reasonable to assume that the Lord’s strategy and plan must center upon the ability to change? Furthermore, if we, as avowed disciples of the Lord, have personally chosen to center our life’s work upon the task of assisting others to find enduring joy via needed change, should we not model our efforts after the methods of the all-knowing God we worship?

As members of The Church of Jesus Christ of Latter-day Saints, LDS scholars have a decided advantage in the study of human behavior in that we may adopt as initial assumptions, instead of educated

guesses, the truths revealed from the source of all truth, the Lord. We cannot afford to ignore the truths we possess by deferring apologetically to those with different views.

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have.

(D&C 60:2–3)

Even to passively omit Deity from our theories and practices is folly and places us in poor company indeed.

And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

(2 Ne. 9:42)

Surely as members of the Association of Mormon Counselors and Psychotherapists we are committed to avoiding these pitfalls, by “com[ing] down in the depths of humility” and “consider[ing] [ourselves] fools before God.” And if we are prepared to take one additional step, to “hearken unto the counsels of God,” we avoid the unenviable status of being despised by God, receiving instead divine approval for being “learned.”

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God.

(2 Ne. 9:28–29)

What is being suggested here is not meaningless self-deprecation; rather, it is an acknowledgment of the relative poverty of our understanding when contrasted with that of our Father in Heaven. The startling confrontation with this fact led Moses to exclaim “for this cause I know that man is nothing, which thing I never had supposed” (Moses 1:10). Recognizing the relative puniness of our own understanding, then, we are led to “knock,” conscious of the promise that “whoso knocketh, to him will he open.”

On each *AMCAP Journal* and each issue of the *AMCAP News* is the following claim: “AMCAP supports the principles and standards of The Church of Jesus Christ of Latter-day Saints.” In making this assertion, is it our intent merely to note that AMCAP members are also coincidentally members of The Church of Jesus Christ of Latter-day Saints? Or do we wish to emphasize a deeper commitment or striving to conduct our professional lives in strict harmony with revealed truths? If we wish to do the latter, let us take a more convincing stance and clearly state the assumptions upon which our faith is founded. Assumptions such as the following might be considered:

Assumption 1: God, the Eternal Father, his Son Jesus Christ, and the Holy Ghost, as taught in the scriptures of The Church of Jesus Christ of Latter-day Saints, are living realities (see first article of faith).

Assumption 2: “Man is the child of God formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of Celestial parentage is capable, by experience through ages and aeons, of evolving into a God” (Statement of First Presidency, 1909, pp. 74–81).

Assumption 3: The earth was prepared as a proving ground upon which literal sons and daughters of God can demonstrate the extent to which they are prepared to do all things whatsoever the Lord their God shall command them (see Abr. 3:24–25).

Assumption 4: All mankind will be held accountable for the moral quality of their chosen behaviors (see second article of faith).

Assumption 5: “. . . through the Atonement of Christ, *all* mankind may be saved, by obedience to the laws and ordinances of the Gospel” (third article of faith; emphasis added).

Assumption 6: “The first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins [by one having authority]; fourth, Laying on of hands [again by one having authority] for the gift of the Holy Ghost” (fourth and fifth articles of faith).

Assumption 7: All those who keep the commandments of God and endure until the end of their probationary state shall have eternal life (see D&C 14:7; 2 Ne. 31:9, 17–20).

Assumption 8: We can best become acquainted with the commandments of God by looking to the standard works of The Church of Jesus Christ of Latter-day Saints and the words of modern prophets (see eighth and ninth articles of faith).

Assumption 9: All those things which “inviteth to do good,” which “persuade to believe in Christ,” those things which are “virtuous, lovely, or of good report or praiseworthy,” should be actively sought and openly received (Mor. 7:16; thirteenth article of faith).

Assumption 10: All worthwhile endeavors are harmonious with the single unifying purpose of striving “to bring to pass the immortality and eternal life of man” (Moses 1:39).

Few of us would disagree with these statements as tenets of our private worship. As LDS professionals we would do well to stand upon the foundation of such articles of faith, not only on Sunday but also in the professional work we do. These revealed “assumptions” should rest at the heart of our theories, applied interventions, and research activities. As a formal association of Mormon counselors and psychotherapists which claims to support principles of The Church of Jesus Christ of Latter-day Saints, we should be prepared to adopt formally the Articles of Faith of The Church of Jesus Christ of Latter-day Saints as advanced in the Pearl of Great Price as our common point of departure into our professional activities. If we are not prepared to do so, we should either disband or select a more fitting and less presumptuous organization title disassociated from the Church.

Consequences associated with the adoption of such assumptions are not trivial. These assumptions not only have great intrinsic value in and of themselves but they also unlock a vast treasure of additional revealed truths pertaining to the study of human behavior.

The pages which follow are an attempt to identify and integrate some of these revealed truths regarding the roots of volition, behavior, and behavior change. It is acknowledged that any such effort will inevitably be incomplete and imperfect. It is hoped, however, that it may highlight the great potential which exists for increased understanding if LDS scholars such as AMCAP members will collaborate in the quest for a gospel-based theory of human behavior. While the challenge may be too great for us as independent scholars, it is attainable if we will work together as a group qualified to knock and have the door opened unto us.

Today—A Day of Probation, A Day of Proving

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there,

and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

(Abr. 3:24–25)

Members of the restored church are unique in the knowledge that the earth was created as a proving ground on which literal sons and daughters of a divine Father could qualify and prepare for godhood. A complete understanding of human behavior is not possible outside of the context of the plan of salvation. The following brief review of the plan of salvation underscores this point.

The enormous gulf between our own attributes and those of a divine Father makes it inevitable that some of us would be willing to sacrifice everything in that quest for understanding even though others would find the cost too high (see D&C 29:36–37).

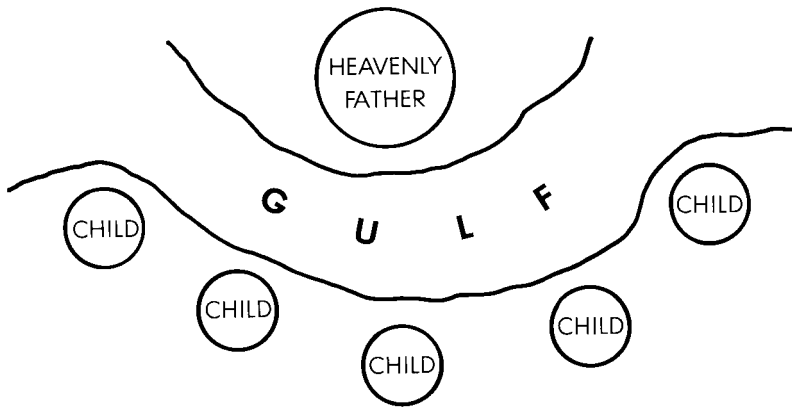


Figure 1

It was necessary for the two-thirds who committed themselves to pass over the gulf, to prove the quality of their commitment in a temporary mortal probation. The question to be answered was Would we do all things whatsoever the Lord commandeth? The rewards of obedience were clearly promised:

... and they who keep their second estate shall have glory added upon their heads for ever and ever.

(Abr. 3:26)

The pure love of a divine Father and a divine Brother would be expressed by their working ceaselessly to help us achieve our potential. They would provide us with a straight and narrow path across the

gulf and we are free to accept or reject the opportunity. The Lord foresaw the rejection of this opportunity by many of his children.

For straight is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. . . .

Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

(D&C 132:22, 25)

Nonetheless, some would succeed.

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

(D&C 45:57)

Because obedience to God's commandments is the only way to "abide the day," obedience to the commandments of God is the operationalization of love.

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

(Matt. 22:36–40)

Because the three loves (God, neighbor, and self) are all expressed by conforming to the truth, the three loves cannot compete with one another. One's love of self is only as great as his love of God and neighbor. Likewise, the three loves are only as great as one's commitment to true law.

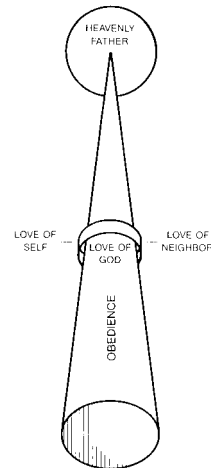


Figure 2

Pure love seeks the eternal fulfillment and joy of God, self, and neighbor, which fulfillment and joy can be obtained only by conforming our lives to truth. As we move across the gulf in strict obedience to the “strait and narrow way,” we become not only one with the Lord (see D&C 35:2) but also one as eternal family units and as a Zion people (see Moses 7:18–19).

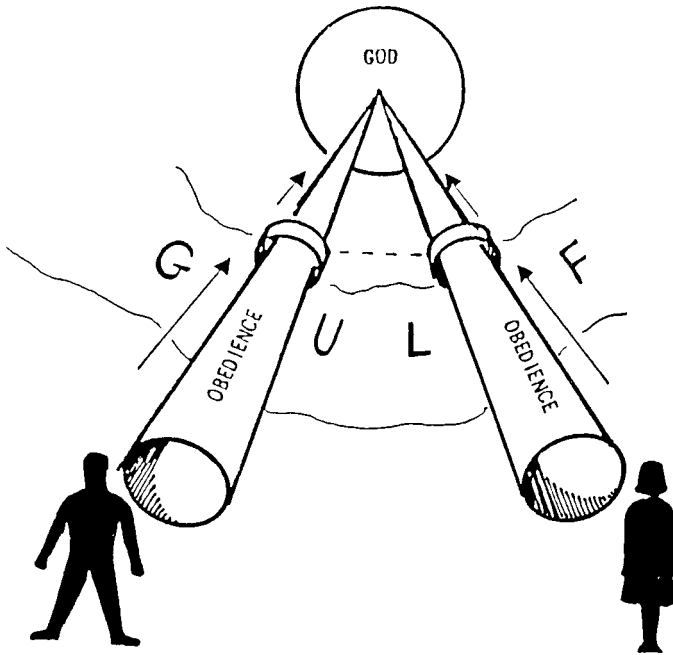


Figure 3

Yea, we see that whosoever will may hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—

And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.

(Hel. 3:29–30)

As we sanctify our hearts and learn how to love perfectly, we too will freely sacrifice all things in order to bring “to pass the immortality and eternal life of man” (see John 3:16; D&C 19:16–18; *Lectures on Faith* 6:7–8, 10). From the vantage point of pure love, one sees the *needs* of others differently. He seeks to identify what is truly needed in order to obtain eternal life. Such needs may include the need for repentance or the need to learn patience, empathy, and humility by facing difficult challenges. Meeting such needs with a confronting call to change or with the provision of a prolonged personal challenge may not inspire great popularity in our stewardships with individuals who are not viewing life from an eternal perspective. If we truly love them we will give them what they need to get back home to Heavenly Father, whether or not they appreciate it at the time. The Savior at times met the needs of the *physically* handicapped by restoring their health. At other times he met the needs of the *spiritually* handicapped with articulate crushing confrontations. The scribes and chief priests were not grateful for being told they had turned the temple into a den of thieves (see Mark 11:15–18) and were as whited sepulchres (see Matt. 23:27–28), but it was the message they needed to hear. The failure of these proud men to repent might lead to a loss of salvation. All the Savior’s behavior was motivated by a desire to meet the *real* needs of those around him.

* * *

QUESTIONS

As Brothers and Sisters first, and counselors second, what should we have as the overriding purpose motivating our professional activities?

How may a counselor best express his or her love in the counseling setting?

When is it an act of love to confront a person with painful realities, or allow him to suffer some bitter consequences?

* * *

The Savior never forgot that every soul he encountered was in the midst of his or her own final examination or personal proving grounds. We are familiar with missile or plane proving grounds in which devices are tested to see if they reliably do that which they were created to do. We place our trust only in those planes or missiles which prove reliable in the testing process. Similarly, only those of God’s children

who prove reliable during this brief mortal examination will be entrusted with the enormous powers of godhood. This test, as any other, is of limited duration and will be followed by an evaluation of performance. Alma and others have referred to the proving or testing period of this life as a probationary or preparatory state (see Alma 34:32–34; 42:4–13) in which we prepare for a final accounting or judgment (see Matt. 7:21–23; Rev. 20:2–15).

For a performance evaluation (judgment) to be fair, the person to be evaluated must first be permitted to obtain the resources necessary to pass the test and must be told the criteria against which he or she will be evaluated. Second, the person must be free to perform or fail to perform at that standard. The scriptures call these two principles, respectively, the principle of stewardship and the principle of free agency. Neither principle can be excluded from a fair test.

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship; That every man may give an account unto me of the stewardship which is appointed unto him.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

(D&C 104:11–12, 17)

Stewardship

The Lord grants stewardships specific to the needs of his children. These tailor-made stewardships include many elements, including physical bodies, time, material wealth, truth, spiritual gifts, authority, special abilities, and the powers of procreation. The size and quality of stewardships vary. A steward manages resources owned by another.

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my saints, for all things are mine.

(D&C 104:14–15)

As the passage continues, we are clearly taught that as stewards we will be held accountable for the resources entrusted to our care:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

(D&C 104:18)

In the parable of the talents, the Lord reveals that the steward who is faithful over a few things will be made ruler over many things, while the slothful servant who buries his talents will lose even those few talents which he was initially granted (see Matt. 25:14–30). This is true of each of the elements of our individual stewardships (material wealth, truth, authority, time, our physical bodies, and powers of procreation). That the parable of the talents applies to each of these arenas of stewardship is documented in the scriptures. For the sake of brevity, we will illustrate its application to only one of them. Scriptural documentation is equally available in the other stewardship arenas. Applying this principle to the “talent” of truth, Nephi taught:

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

(2 Ne. 28:30)

Those who see this life from an eternal perspective will focus their attention and efforts upon learning to be “good and faithful servants” and will encourage others to do likewise. For those who pay the price, the blessings will be infinite:

Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

And he that is a faithful and wise steward shall inherit all things. Amen.

(D&C 78:17–18, 22)

* * *

QUESTIONS

What does the principle of stewardship suggest about who may most appropriately render counsel?

Should the availability of counsel have any preconditions? If so, what should they be?

How well are we doing individually and collectively as LDS professionals with the talents of revealed truth regarding the resolution of social-emotional problems which the Lord has placed in our stewardships?

* * *

Free Agency

If this life is to be a proving ground followed by a final judgment in which we give an accounting of our stewardships, that we be free to manage our lives is essential. While the secular world debates whether human behavior is caused by physiological or environmental forces, the Lord has revealed that neither explanation is adequate. He explains that a third element, intelligence, is the sole determinant of chosen behavior:

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light:

And every man whose spirit receiveth not the light is under condemnation.
(D&C 93:29–32)

In this short statement, the Lord identifies the existence of a natural element in the universe which has thus far been undetected in scientific study. The independent action of an “intelligence” is not undetermined; it is self-determined. The scientist need not abandon his belief in an orderly universe when accepting the Lord’s explanation; he needs only to acknowledge the existence of a primal element (intelligence) of which he was previously unaware.

Not only is the intelligence an uncreated entity, it is also characterized by an internal power source which enables it to act for itself, to act independently.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

(D&C 58:26–28)

When the Lord organized the elements of the earth, he clearly distinguished between things capable of independent action and other things which could only be “acted upon” (see 2 Ne. 2:14). That the Lord intended that Adam and his posterity be “actors” was demonstrated in his assignment to Adam to “subdue” the earth and

to have “dominion” over every living thing which moves upon the earth (see Gen. 1:26–28).

This view is in powerful contrast to the assumption that environmental forces act upon man, subdue, dominate, and control him. The scientific community largely treats human behavior as the response to physiological and environmental stimuli and thus as dependent upon the ebb and flow of external forces. The Lord has said mankind can independently bring to pass much righteousness without benefit of commandment or instruction, let alone dependence upon some external power source for energy to choose or to assign direction to such choices.

Moral Agency

Initially, the Garden of Eden was the sphere in which Adam and Eve were placed. While the Garden did contain a number of opposite or alternative conditions, such as wet/dry, hard/soft, fatigued/rested, hot/cold, which provided a limited number of behavioral alternatives from which to choose, only one behavioral alternative was expressly forbidden by the Lord. Adam and Eve were commanded not to partake of the fruit of a specific tree. Because this single forbidden alternative provided the only opportunity for Adam and Eve to disobey God, it comprised the limits of their *moral* agency. Because a primary purpose for providing his children with a second estate was to allow them to independently choose their eternal destiny, the Lord has gone to great lengths to protect man's moral agency. He set the guidelines:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

(D&C 101:77–78)

The Lord has allowed Satan to actively promote evil alternatives because it is necessary that opposition exist if man is to be free (see 2 Ne. 2:11–16; D&C 29:39). By the same token, the Lord has provided the light of Christ, the Holy Ghost, scriptures, missionaries, parents, thereby exposing the posterity of Adam to righteous alternatives (the truth) so that man might be free.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

(John 8:31–32)

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

(D&C 98:8)

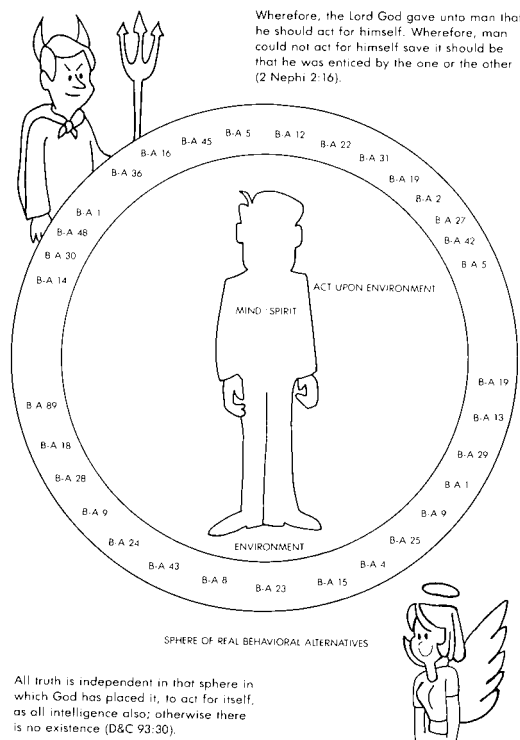


Figure 4

How does knowledge of law or truth make us free? By obtaining knowledge of the truth or law, one becomes free to partake of the blessings of God by conforming to the law, or is free to deny himself the blessings by choosing not to conform to the law.

Inasmuch as all mankind has sinned against light which has been received, all are under condemnation and subject to spiritual death, which death consists of being cut off from the presence of God (see Alma 42:9, 14). And without a Savior, we could not choose to lay hold of salvation, for the alternative would not exist (see 2 Ne. 2:26–27). It is not possible to understand correctly the principle of free agency independent of the gospel of Jesus Christ. The principles of love, stewardship, and agency fit tightly together with other great gospel truths like puzzle pieces, and, when fitted together, reveal the magnificent vision of the plan of salvation. Of all students of human behavior,

we in the Church should understand that any theories which do not include an understanding of the plan of salvation are incomplete and inadequate. The Prophet Joseph Smith states it plainly:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. (*Teachings*, 1938, p. 51)

Environment

What then of the biological forces and the environmental forces we are constantly experiencing? Do they not play some significant role? Yes, they comprise many of the “bounds and conditions” of the sphere in which each intelligence or spirit is placed (see D&C 88:35–38).

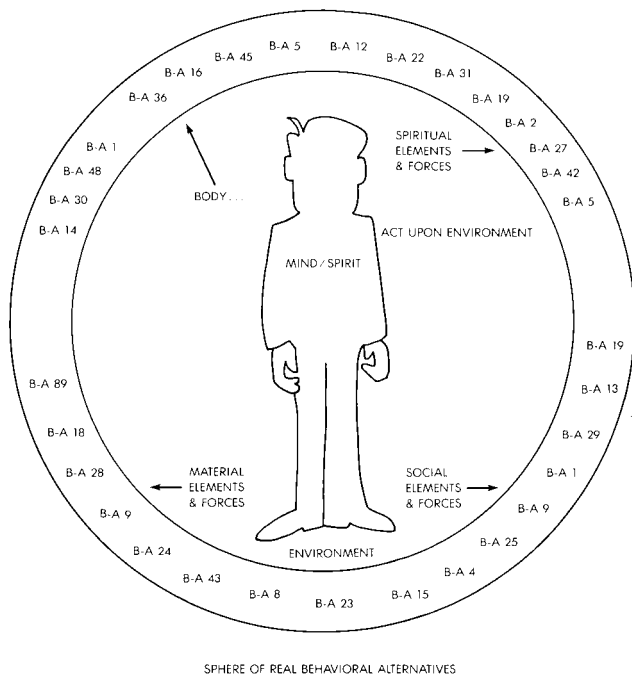


Figure 5

Together with the person, the environmental elements and forces determine what behavioral alternatives exist. No matter how noble the spirit, he cannot choose a nonexistent alternative, nor can he choose an alternative of which he has no knowledge. That the social environment influences the sphere of known behavioral alternatives has been consistently taught by the Lord, with his great emphasis upon the family and the home:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

(D&C 68:25)

If children are taught righteous alternatives, they are accountable before God for their choices. But, if knowledgeable parents fail to teach righteous alternatives to their children, they deny them the opportunity to accept or reject those alternatives, for the children have not been exposed to them. In those things the children have been denied their agency.

Similarly, we are commanded to expand our neighbors' spheres of behavioral alternatives:

Behold, I send you out to testify and warn the people, and it becometh every man who has been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads.

(D&C 88:81-82)

Biological and physical realities also limit our sphere of behavioral alternatives. It is clear that the severely brain-damaged child will not have the alternative of learning calculus, nor will the amputee have the alternative of running the four-minute mile. If the ski slopes are devoid of winter snows, the ski buff cannot choose to ski.

Spiritual realities, of course, also influence our sphere of alternatives (see D&C 46:7-10). One cannot exercise priesthood he does not possess. The promptings of the Holy Ghost frequently make us aware of moral expedients, thereby enriching our sphere of behavioral alternatives.

Indeed, biological forces, social forces, physical forces, and spiritual forces are important, for together with the previous choices of the individual himself they determine which behavioral alternatives

will be available. But they cannot determine which alternative the independent actor will choose within the set of available alternatives. Environmental elements and forces can determine what an individual will *not* choose to do (by eliminating that alternative from that sphere), but, given a sphere of alternatives, environmental elements and forces cannot determine which choice the individual will make. Only because we are free to independently choose our course do we have the ability to determine the limits of our eternal destiny.

And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

(2 Ne. 2:28–29)

Behaviors Not Chosen

A living soul is comprised of a body and spirit joined together (see D&C 88:15). During mortality, body and spirit are connected—that is, one's spirit resides within the boundaries of the physical body. Because the spirit of man inhabits a material body which is subject to the laws of nature, a soul not only acts but is also acted upon by environmental elements. Consequently, some behavior occurs not by choice but as an involuntary response to environment. A soldier receiving a flesh wound in the leg, for example, will not be able to walk without limping, if at all. Should a sufficient amount of blood be lost he may lose consciousness. Should bacteria enter the wound an infection may result, which will in turn cause a fever. The soldier suffering high fever may involuntarily shiver, or even become incoherent and delirious. In all of these observed behaviors the element of volition or choice is absent. Human beings therefore not only “act” but are also “acted upon,” and when they are acted upon, an involuntary behavioral response may be evoked. Apparently, one is not morally responsible for such involuntary behaviors unless, of course, they occur naturally as the lawful consequences of previous acts of volition. Moral responsibility would apply in the example of the wounded soldier, for example, if the wound was intentionally self-inflicted. In that case the soldier acted upon the gun (material element of his environment) in a manner resulting in the gun acting upon himself.

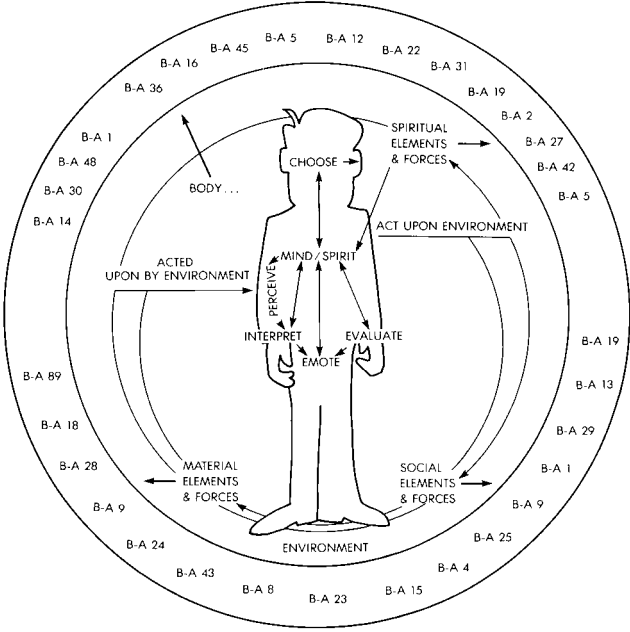


Figure 6

Chosen Behaviors

As has been previously noted, a fair test requires that certain essential criteria be satisfied. One such criterion is that the person being tested first be taught the information upon which he/she will be tested. A more subtle yet essential requirement is the ability of the learner to *perceive* the instruction and accurately *interpret* the communication, thereby assigning meaning to the perceptions. Only then can a person accept or reject the instruction and be held accountable for a decision.

... because that which was from the beginning is plainly manifest unto them, and they receive not the light.

And every man whose spirit receiveth not the light is under condemnation.

(D&C 93:31–32)

That a person can normally restrict the range of his perceptions is self-evident. Church leaders have frequently counseled the avoidance of pornographic material. One who does not pick up the magazine nor frequent the theater in which pornographic matter is displayed will not perceive the matter.

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

(Matt. 5:28–29)

Both Ham and Lot's wife chose to look upon that which was forbidden and suffered severe consequences for their choice to perceive. Of course one can also choose not to perceive the words of the prophets by choosing not to read the scriptures, attend church services, or participate in temple worship. One can choose not to perceive the needs and attitudes of family members by continually being occupied away from home. We at times go to great lengths to avoid exposure to the truth.

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

(Zech. 7:11)

While it is true that many sensory experiences are thrust upon us unsolicited, it is also true that we can greatly limit the extent of destructive perceptual experiences via a more responsible exercise of agency.

Similarly, the scriptures are replete with examples of individuals who refused to "interpret" accurately their perceptions and thereby failed to understand the intent of perceived messages. The continual plea of the prophets that "we harden not our hearts" reinforces the need to interpret accurately that which we perceive. It appears that of all of the court of King Noah only Alma accurately interpreted Abinadi's intentions. For the majority, Abinadi was only a presumptuous old man who was insulting and slandering the establishment. Only Alma recognized that Abinadi was risking his life in an effort to persuade Noah and his priests that they were on a course of self-destruction. Is it possible that much of the descriptive jargon we use

in the professional community, terms such as *denial*, *subjectivity*, *paranoia*, *projection*, *self-deception*, *repression*, is a manifestation of the unwillingness of free agents to acknowledge the truth but instead choosing to attach inaccurate interpretations to their perceptual experience? Is there anyone who does not on some level choose to adopt false beliefs simply because these beliefs are more appealing and less threatening to personal pride?

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

(2 Tim. 4:3-4)

The point is that multiple interpretations of the same perceived events are always possible. In adopting an interpretation we actively choose a belief which will influence subsequent behavioral choices. As we have already discussed, one cannot choose to believe or have faith in an idea he has not yet been taught by someone—parents, teachers, friends, counselors, the Holy Ghost—and therefore cannot fairly be held accountable for inadequate beliefs (interpretations). Those who possess the truth have the responsibility to teach it, whether they be parents (see D&C 68:25), neighbors (see D&C 88:81-82), or counselors (see D&C 1:19; 2 Ne. 28:31). After being taught, those previously ignorant are free to receive or not receive the light, although there may be circumstances which prevent them from acting on the teachings which they do receive.

And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—

For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it—

Therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven—

These should then be attended to with great earnestness.

(D&C 123:11-14)

* * *

QUESTIONS

*What is the difference between "free" agency and "moral" agency?
How should an understanding of these two concepts influence our*

counseling efforts? Do our theoretical treatments and research activities reflect this view of mankind?

According to the Savior, how can one recognize a true disciple? What promise does he give his disciples?

We are part of the social environments of those with whom we counsel. In what ways can we influence their sphere of known behavioral alternatives? What responsibilities do we accept when we consent to render counsel?

* * *

Values—Motivation

We have seen that in a world which is governed by law we are limited in behavior not only to the set of behavioral alternatives which exist, but also to the set of behavioral alternatives of which we are aware. The consequences of behavior are determined by law, and they will occur whether or not they were anticipated or intended. If one accurately identifies the consequences of various behaviors available to him, he can intentionally bring about consequences by implementing the appropriate law. As we explore the question of why a person intentionally strives to bring about one set of consequences rather than another, we move into the arena of values and motivation.

Joseph Smith taught that chosen behavior is correctly understood as a process wherein one gathers and interprets information concerning his environment, evaluates the profitability of alternative behaviors, and finally preferentially selects a single alternative from the set he believes to exist.

From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings. If men were to duly consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental. . . . Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? (*Lectures on Faith*, 1833, 1:9–11)

While the individual chooses behavior on the basis of beliefs, he or she reaps consequences from the world as it really is. To the extent

the *real* consequences approximate the *expected* consequences, a person gains confidence in his or her beliefs. As the consequences of behavior match or fail to match the expected outcomes, faith in the beliefs will become stronger or weaker, as the case may be. Faith grows only with the nourishment of evidence.

When the mind believes or has confidence in any subject, or statement, or proposition, whether correct or incorrect, it is then in possession of faith. To have faith is simply to believe. Faith and belief, therefore, are synonymous terms, expressive of the same idea. Faith or belief is the result of evidence presented to the mind. Without evidence, the mind cannot have faith in anything. We believe that a stone will fall, when unsupported, on the evidence of past observation in relation to the falling of heavy bodies. (Pratt, *True Faith*, p. 70)

In our quest for happiness, then, we choose behaviors believed to produce desirable outcomes. We compare the relative worth of resources to be expended (costs) as well as the worth of the anticipated consequences (returns) and estimate the net gain (profit).

(Expected Return) – (Expected Costs) = (Anticipated Profit)

In all *chosen* behavior we must spend resources in order to obtain valued consequences. If the returns are more valuable to us than the costs, then we have engaged in a profitable exchange. If the costs prove to be greater than the value of the return, then the behavior has been unprofitable and the experience may be considered in future choices. All of our lives we are estimating costs, returns, and profits, and investing our stewardship of resources accordingly.

To accept the truth that we are motivated by anticipated positive outcomes is only to believe that our behavior is purposeful. If we did not hope and intend to achieve consequences of value or worth through our behavior, then why would we engage in the behavior? How could we be credited with dignity or nobility when consequences of value occurred if we did not intend them to occur? Is there any means by which we can assess the appropriateness of a behavioral alternative other than by estimating and evaluating the desirability of expected outcomes?

It is neither intelligent nor noble to choose a behavior without regard to the desirability of resulting outcomes. Our goal, therefore, should not be to eliminate personal reward, but rather to sanctify ourselves and thus incorporate more godly values into our lives. In a sanctified state, we will find rewarding that which God finds rewarding. Because in the Lord's value system the worth of souls is paramount (see D&C 18:10), he warns us not to risk our souls in the pursuit of *any* other valued consequence.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

(Matt. 16:26)

(Expected Return) – (Expected Cost) = (Anticipated Profit)

The whole world – his own soul = What is a man profited?

From the context of the Lord's value system President David O. McKay warned that "no success can compensate for failure in the home."

Again illustrating the incalculable worth of a single soul, the Savior taught:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

(D&C 18:15)

Bring one soul – Labor all your days =
How great shall be your joy unto the Lord

Once we learn to place sufficient value upon the eternal welfare of our brothers and sisters, then we will find the consecration of resources to be profitable, even though our personal comfort may have been temporarily sacrificed. Of course, the greatest example of such a choice was the atoning sacrifice of the Savior. His infinite personal sacrifice was only possible because of the infinite value he placed upon the welfare of his brothers and sisters and upon loyal obedience to his Father.

The Lord has not told us to disdain treasure; on the contrary, he has recommended that we lay up treasure in heaven where our efforts will yield eternal returns (see Matt. 6:19–21; D&C 6:3; and Hel. 13: 19–20).

We value—we treasure—we love those things we believe are necessary to experience joy or happiness. The adversary would have us believe that the ultimate blessing of happiness is predicated upon: (1) the immediate gratification of the appetites of the flesh, (2) the enjoyment of social position, status, the honors of men, and (3) the possession of vast material wealth and power. Just as Satan sought to entice the Savior to abandon his earthly mission in order to obtain immediate gratification (see Luke 4:1–13), so Satan seeks to entrap all mankind.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men . . .

(D&C 121:34–35)

Our Father in heaven knows which “treasures” will provide true joy for his children; they are the values which he has chosen for himself. As we become increasingly like our Heavenly Father, our work, glory, and joy will also be “to bring to pass the immortality and eternal life of man” (Moses 1:39).

The view of mankind proposed in previous pages contains numerous assumptions and assertions. Many of these are restated below for the convenience of the reader:

1. Man is a dualistic being comprised of a body of mortal parentage and an immortal spirit begotten of divine parents.
2. Man resides in an absolute environment (sphere), the elements of which are governed by absolute laws which establish real bounds and conditions.
3. Man is subject to the laws of his absolute environment, as is all matter, and is further vulnerable to being “acted upon” by other “free agents” within his social environment.
4. Man also resides in a personally defined environment (subjective reality)—an internal model or map of the absolute environment as he perceives it and interprets his perceptions.
5. This “internal map” is limited by the range of one’s experience, including interaction with environment. One is free to govern his openness of perception to interaction or exchange with his environment; perception is an agentive function of the spirit.
6. Man is independent to value what he will.
7. Man is independent, autonomous, or free to choose within his subjective reality the behavioral alternatives upon which he will act.
8. One must interpret (attach meaning to) his perceptions in order to create an internal map of his absolute environment, which interpretation is also an agentive function of his spirit.
9. People are not equal spiritually, physically, or in the quantity and quality of behavioral alternatives which exist in their subjective realities and absolute environments.
10. All behavior involves an expenditure of personal resources, at the very least including time and energy.
11. The consequences of one’s choices are determined by (1) absolute natural laws of the sphere and (2) artificial or man-made laws enforced by powerful members of one’s social environment.

This view of human behavior is further illustrated in Figure 6. A brief discussion of the model will be provided toward the end of this paper, following the treatment of emotion in the next section.

* * *

QUESTIONS

How important is it that both the giver and the receiver of counsel be able to identify accurately the values motivating their behaviors? Should we help the person receiving counsel to become fully aware of all the costs inherent in his current activities? Are we prepared to help this person discover alternative behaviors which would be more profitable?

Is a counselor most justified in operating from the vantage point of his own values, from the values of the person being counseled, or from the values of the Lord? Is it appropriate to counsel a person to abandon his current value system? Is it moral to seek to help a person operate with defective values? Is it justifiable for a counselor to try to help a person find happiness although that person is committed to wickedness?

* * *

Emotion

The capacities of all spiritual substance are eternal as the substance to which they belong. There is no substance in the universe which feels and thinks now, but what has eternally possessed that capacity.
(Pratt, 1843, p. 102)

As Orson Pratt suggests, emotions are fundamentally rooted in the spirits of men and women. That spiritual beings not possessing bodies of flesh and bones experience emotions is illustrated in the Lord's conversation with Job wherein he asked where Job was when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). It would seem, therefore, that spiritual beings without bodies of flesh and bones are capable of experiencing the emotion of joy. Surely the Holy Ghost could not be correctly called the Comforter were he unable to feel and empathize. Similarly, the scriptures reveal that Lucifer "was angry, and kept not his first estate" (Abr. 3:28) when the Savior was chosen by the Father. Simple physiological explanations, therefore, cannot adequately account for emotions.

Nonetheless, the Lord revealed to Joseph Smith concerning the depth of joy to be experienced:

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

(D&C 93:33-34)

Apparently, the depth of the emotional experience of joy is greater when the spirit is housed in a mortal body, and greater yet after the resurrection when body and spirit become inseparably connected. We are further informed that resurrected beings that are granted eternal life due to their righteousness receive a fulness of joy not available in this world (see D&C 101:36–28).

Because the interplay between body and spirit is not yet well understood, it is prudent to explore both medical and spiritual conditions when pronounced emotional disturbance occurs. Competent medical assessment and treatment are always in order. When emotional disturbance has spiritual roots, however, ultimately there must be a spiritual resolution. In such cases, medication will not resolve the true problem.

For the purpose of this paper, we will attempt to understand how emotions can be generated in spiritual beings independent of physiological factors. A correct understanding of emotions requires an accurate understanding of spiritual activities and processes just as a correct understanding of sensation requires an accurate understanding of biological activities and sensory mechanisms. The primary functions and operations of the spirit previously explored include—

1. The interpretation or assignment of meaning of an experience whereby such information is organized into beliefs.
2. The evaluation of behavioral alternatives perceived to be available against the standard of the spirit's chosen value system.
3. The selection of one behavioral alternative to the exclusion or postponement of all others.

In other words, our spirits are free and independent to choose what they will believe, what they will value, and how they will behave. The source and resolution of emotional arousal and/or emotional disturbance is intimately related to all these activities or operations of independent spirits.

The specific nature or type of emotion experienced is determined by the *position a person believes himself or herself to have* in relation to the things he or she values.

EXAMPLE: John places great positive value upon the enjoyment of his father's approval.

Condition #1: John believes his father totally approves of him.

Emotions: Elation, joy, peace.

Condition #2: John believes he is about to receive commendation from his father.

Emotions: Anticipation, excitement.

- Condition #3: John believes his father is about to learn of a misdeed and withdraw his approval.
Emotions: Fear, anxiety.
- Condition #4: John believes his father will never forgive him regardless of his future efforts and behavior.
Emotions: Depression, discouragement, despair.
- Condition #5: John believes his father is unjustly withholding approval which has been earned.
Emotions: Anger, frustration, resentment.
- Condition #6: John believes that due to his own misbehavior his father will justly communicate stern disapproval.
Emotions: Guilt, shame, remorse.
- Condition #7: John believes that by taking corrective steps he can regain his father's approval.
Emotions: Hope.

Clearly, John's chosen beliefs, values, and behaviors largely determine the emotional response he will feel within any given set of circumstances.

The intensity of these emotions is directly related to the strength or intensity of the value. We experience intense emotions when something of great personal value appears to be affected in some way. The more John values his father's approval, the more intense will be his emotions as he focuses his attention upon the father, upon the father-son relationship, or as the status of that relationship is affected in some way.

Emotion also appears to further affect the behavior selection process indirectly by coloring one's perception of new experiences. Deep emotions, both of a positive and negative focus, seem to have this effect. Mate-selection theorists have long commented on the tendency of the infatuated lover to look at his prospective mate through rose-colored glasses, thereby magnifying strengths and screening out weaknesses (Waller & Hill, 1951). Similarly, deep feelings of depression, anger, guilt, fear, or hurt seem to color one's perceptions of ongoing events. The angry and frustrated wife who smashes her prized vase against the wall in a fit of temper or the enraged father who abuses his child makes these choices in the same way he or she makes other choices. While these people select what they believe to be the most profitable available alternative, unfortunately the choice is made in the temporary context of an abnormally skewed set of

values. Because their attention is temporarily focused almost exclusively upon a single valued condition, they temporarily block out the extreme prices they pay in terms of other valued conditions and then select a behavioral alternative which would not normally be considered. At such times a type of tunnel vision seems to predominate. At the moment the vase is smashed the sentimental and historic value of the family heirloom are ignored. Similarly, the abusive father blocks from his awareness the possibility that his blows might seriously injure his child physically and emotionally. The observation, however, that intense emotion often impairs one's perspective of the "big picture" should not be interpreted to imply that an emotionally aroused person is irrational. Choices continue to be entirely rational, but based upon an abnormally skewed set of beliefs and values.

Mind and emotion are so completely intertwined that it is folly to attempt to understand the one apart from the other. Because we are free to choose our beliefs, our values, and our behaviors, we can often prevent prolonged emotional disturbance through the responsible exercise of our agency (a topic for another paper).

Having completed our exploration of the relationship of emotion to other volitional activities performed by one's independent spirit, we are in a position to review the complete model of human behavior introduced throughout this paper (see Figure 6).

Volitional Model

The model of human behavior is comprised of three substantive elements—Environment, Body, and Spirit. Environment is defined to include all portions of the real universe which exist outside the physical boundaries of the body. In a very real sense, one's body is also an important part of the sphere or environment in which God has placed the independent spirit to act for itself. Because of the unique relationship of body to spirit, the body will be treated separate from other aspects of the spirit's environment. Environment encompasses three categories or realms: (1) Material Environment (material realities), (2) Social Environment (relationships between independent "souls"), and (3) Spiritual Environment. All three of these categories help define and delineate the sphere of real behavioral alternatives available to the individual.

The second element, Body, also places real limitations upon one's sphere of real behavioral alternatives. That individuals vary in sex, size, age, and in degree of physiological completeness (that is, sensory apparatus, central nervous system, body parts, etc.) is apparent.

The third element, Spirit, is defined to be independent or free to act for itself within the sphere of behavioral alternatives which exist and of which it is aware.

The addition of arrows in the model illustrates the theorized relationship between the three elements as well as between the fundamental agentic activities of the spirit of the actor.

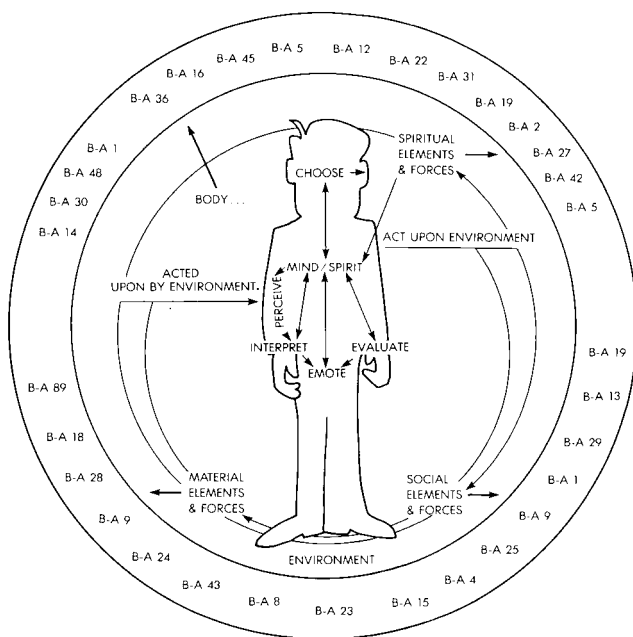


Figure 6

The elements of the larger process, including the spiritual operations, will generally operate simultaneously just as do the multiple biological functions of the body. Chosen behavior is seen as springing from the totality of one's identity rather than a mechanistic response to environmental and physiological stimuli. Therefore, the arrows cannot be appropriately interpreted as a mechanistic cycle of inputs and outputs.

All interaction between an individual and the environment, whether initiated by the individual or the environment, involves the transfer of energy, information and/or matter. In such an exchange,

deterministic laws are set in motion resulting in direct consequences for both the individual and the environment.

Any energy, information, or material from the environment which impinges upon the physical boundaries of the body is accounted for by the arrow labelled "Acted upon by Environment." The arrow labelled "Act upon Environment" may be defined as any energy, information, or material from within the physical boundaries of the body which impinges upon the environment. This includes both chosen and unchosen behavior. When a person is "acted upon by environment," the environmentally initiated interaction between one's body and its environment may or may not be perceived or recognized via one of the body's sensory apparatuses. Interaction initiated by the environment may be perceived by the mind/spirit independent of the body's sensory apparatus (see Moses 1:11; D&C 6:15, 23; 8:1-3; 46:28; 67:10-11; 131:7-8; *Lectures on Faith* 5:2; Smith, *Teachings*, 1938, p. 247). On some occasions interaction initiated by the material environment will elicit a reflexive or involuntary response by the body, in which case the body will "act upon its environment" without agentive decision-making processes occurring. On such occasions behavior is an involuntary response to environmental or physiological stimuli. Otherwise the spirit will choose what behavioral response, if any, will be made to the perceived experience.

We know that although the human body has a sophisticated sensory apparatus it is constantly bombarded by its environment in ways not recognizable through the five unmagnified senses. This environmental bombardment, while not perceived, is still real in its consequences. Environmentally initiated interaction which is perceived is passed on to the spirit in the form of information to be interpreted and retained. The ability of the spirit to register and store information is limited by the body it inhabits. Just as a Helen Keller may have been limited to the three senses of touch, taste, and smell, likewise, an individual is biologically limited in ability to store information by the capacity of his or her brain and central nervous system. Only brains which are activated by spirit may constitute mind. The idea that mind is inseparably related to spirit was taught by Joseph Smith:

. . . the Son being filled with the fullness of the *mind*, glory, and power; or, in other words, the *spirit*, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the *mind* of the Father; or in other words, the *Spirit* of the Father. (*Lectures on Faith* 5:2; emphasis added)

The spirit of the individual performs six primary roles:

1. It perceives some environmentally initiated interaction with environment as well as changes in physiological status.
2. It stores or retains information.
3. It interprets information, organizing it into behavioral alternatives. In this process, meaning is assigned to raw information which has been perceived and stored.
4. It evaluates the relative attractiveness of stored behavioral alternatives.
5. It emotes or feels sentiments regarding its relative spiritual state or condition.
6. It chooses the alternative believed to be most profitable.

Because a behavioral alternative whereby a person will “act upon” his/her environment is chosen and instructions are sent by the spirit (mind) to the body does not imply that the body’s attempt to implement those instructions will always match those instructions as it acts upon its environment. Actual behavior will, in most cases, approximate the instructions to the degree the beliefs about self and environment are complete and accurate. If, for example, a person is under the influence of hallucinatory drugs, he might tell his body to swoop like a bird from a tenth-story window to the ground. In such an instance, objectively observed behavior and its consequences will vary considerably from the instructions sent and the consequences intended.

As previously noted, some behavior is completely involuntary, occurring in consequence to interaction initiated by the environment. For example, an automobile might slam into a pedestrian with great force. The resulting movements of the body would occur not because of choice, but as a lawful consequence of physical forces acting upon a material object. Certain involuntary biological functions and conditions, such as reflexes and epilepsy, also fall within this category of involuntary or unchosen behavior.

When a person acts upon the environment behaviorally, deterministic laws are set in motion resulting in consequences for self and environment. Only a portion of behavioral consequences subsequently impact upon the individual, allowing him or her to perceive and recognize them. Such consequences are still real and may dramatically act upon others within the actor’s environment. Many behavioral consequences are never recognized or appreciated because they are not perceived by the actor. Nonetheless, they are real. If perceived consequences correspond directly with anticipated consequences, confidence

or faith in the beliefs leading the person to choose the particular alternative will increase. If perceived consequences fail to correspond with expectations, those subjective beliefs about reality become suspect.

The internal behaviors of the spirit (perceiving, interpreting, evaluating, emoting, and choosing) are dynamic, particularly if body and spirit are sufficiently open to perceive accurately and interpret the true nature of the environmental sphere they inhabit and the relationship between the soul and its environment. The healthy personality does not stifle personal growth by refusing evidence in this regard. While it must defend itself from destructive elements and inaccurate information, it will be relatively free of self-defeating defense-mechanisms which filter out or block accurate information. Such withdrawal from reality constitutes willful abandonment of the quest for eternal progression. The crippling effects of such an irresponsible exercise of agency can be healed only after a conscious decision and commitment have been made to eliminate mythical fears and to exercise positively the power which resides within.

A Mighty Change

The newborn infant enters mortality through the stressful process of childbirth. In Western culture the infant is assigned the surname of the father and becomes a family member. If the child is a male, he will usually carry his father's name for the rest of his life, and when asked who he is, he will state the name selected by his parents at the time of his birth.

In the child's eye, parents assume an almost deified position. They provide him with food, clothing, and shelter. They seem to know everything and are able to accomplish tasks which are awesome. It is no wonder that the child comes to value the approval and attention of the magnificent beings who are his parents, and it is no wonder that the child accepts as true whatever assessment of personal worth his parents assign to him. If he is told by his parents that he is not capable of performing a simple task, he will believe them. If he is repeatedly told he is a bad boy, he will trustingly accept the position. If his parents teach him that certain ideas are accurate and certain conditions valuable, he will accept the beliefs without question. Again, for the child, parents are as gods.

Unfortunately, parents often fail to teach accurate beliefs and joy-producing values, thereby providing their children with distorted self-images. The crystallization of adopted beliefs, values, and roles which constitute "identity" is of course also influenced by experience and

social interaction outside of the parent/child relationship. Children who adopt identities which are inaccurate will select behaviors inconsistent with their true identities as sons and daughters of God. Such behaviors, if repeated, will reinforce the inaccurate self-definitions, thereby perpetuating a vicious cycle. Once identity has crystallized, to root out its deepest vestiges is exceptionally difficult. Our Father in Heaven, possessing a perfect understanding of the great difficulty of changing identity, has nonetheless defined his singular purpose as being “to bring to pass the immortality and eternal life of man” (Moses 1:39). To transform mortal man into a god obviously constitutes identity change of the greatest proportions. Surely the perfect plan devised by our Heavenly Father must include the means by which inaccurate personal identities might be abandoned and replaced. This being so, it is pertinent to ask, What is the Lord’s plan for bringing about this massive identity change? Do we as LDS counselors understand and teach this strategy to those we seek to assist? Do we at times naively attempt to improve upon a strategy prepared by the Lord?

The identity transformation process described in the scriptures seems to be the same regardless of the time, place, or persons involved. It can be divided into five sequential states or steps to true identity change.

Step One: Confrontation with the Truth

An individual operating under misconceptions and misplaced values must first be confronted with the truth. The truth is scripturally defined as “knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). The process of introducing to people a view of things as they really are necessarily precedes the motivation to change. The following is just one example of many recorded in the scriptures:

I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?

. . . Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

(Alma 5:16–18, 24)

Step Two: The Witness of the Spirit

The testimony of the truth provides the Holy Ghost the opportunity to bear witness to the heart of the listener. It is always an uncomfortable experience to be confronted with one's own inadequacy or personal irresponsibility. This spiritual dissonance generally motivates one in some way to resolve or eliminate the discomfort he feels. Some individuals will exercise their agency in a spirit of rebellion while others will express a deep desire to bring their lives into harmony with the truth. Peter and the other Apostles fearlessly testified of the divinity and martyrdom of Jesus Christ following the crucifixion of the Savior. Consider two very different responses to this same message:

Audience #1: The Pharisees

“When they heard that, they were cut to the heart, and took counsel to slay them” (Acts 5:33).

Audience #2: The Multitude

“Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37).

Those who continue in active or passive rebellion cannot achieve identity change nor do they wish to do so. Only those with a sensitivity for and love of the truth respond with a broken heart and a contrite spirit sincerely desiring to change and make amends for previous error when appropriate.

Step Three: A Call to Repentance

Any teacher of the truth, like Peter, should be prepared for both responses, for both will occur. The set of individuals who respond, “Men and brethren, what shall we do?” should always hear the same prescription for change from an authorized representative of the Lord.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(Acts 2:38)

Sometimes, in an effort to communicate a supportive nonjudgmental attitude, we gloss over the need for sincere, heartfelt repentance, but in doing so we do not help the person make the necessary change. Only those who are poor in spirit and mourn for their sins yet come

unto the Savior and exercise faith in him are promised comfort and the kingdom of heaven (see 3 Ne. 12:3–4). To be truly meek and to hunger and thirst after righteousness denotes intense desire which is kindled by these first three steps. Only those who are thus prepared will ultimately be *filled* with the Holy Ghost.

Step Four: The Exercise of Faith in Jesus Christ

Individuals vary in the intensity of their desire to reduce the spiritual dissonance caused by the gap between behavioral performance and the newly discovered truth. The Savior taught: “My sheep hear my voice, and I know them, and they follow me” (John 10:27).

When the king of all the Lamanites received a call to repentance,

. . . the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day.

(Alma 22:17–18)

Such a willingness to discard one’s former life-style, position, and gods (identity) in favor of the newly discovered truth requires the exercise of faith or confidence in Jesus Christ. One who is caught up in the bonds of sin recognizes his own inadequacy and his consequent dependence upon the healing powers of the Savior “after all [he himself] can do” (2 Ne. 25:23).

One of the accounts we have of the internal struggle which leads one to turn to Christ is that of Alma the Younger. He suffered from false pride to the extent that he actively sought to persuade the people to ignore the counsel of his own father, a prophet of the Lord. It was while in this attitude of rebellion that an angel of the Lord appeared to him and confronted him with the truth (Step 1) and called him to repentance (Step 3). This was done with such force and in the power of the Spirit (Step 2) that Alma lost his strength and fell into a comatose state. Alma describes in the following verses the vast spiritual dissonance he felt and its ultimate resolution via the exercise of faith in Jesus Christ (Step 4):

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

(Alma 36:12–21; see also Mosiah 4:2–3)

Step Five: Baptism

Such an individual as Alma the Younger has a broken heart and a contrite spirit and is anxious to enter into a covenant with the Lord.

And we are willing to *enter into a covenant with our God to do his will*, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

(Mosiah 5:5; emphasis added)

Baptism is the ordinance through which one enters into this covenant with the Lord. The Savior taught Nicodemus the absolute necessity of baptism, saying:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

(John 3:5)

The full power of the parallel between physical birth and baptism may be obtained by a careful reading of the scriptural account of the baptism of Adam. The Lord has provided, in Adam, a perfect model of the step-by-step process through which a son of God, though fallen, may successfully implement the principles of the gospel, ultimately being readmitted to the presence of the Lord (see Moses 6:49–68). For our purposes here we will only superficially explore the massive identity change that occurs when an individual qualified to be baptized (see D&C 20:37) enters the waters of baptism.

A New Identity

Just as the process of mortal birth includes a period of intense discomfort for the newborn, so the “born again” process includes a period of intense discomfort for the person who would transform his or her own identity. Following the travail of repentance, the newly baptized individual tastes and appreciates the gift of life. Like the infant child, the “born again” individual takes a name, the name of Jesus Christ, and literally joins the family of Christ.

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and daughters.

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

(Mosiah 5:7–10; emphasis added)

The enormous import of such a change in personal identity cannot be overestimated. Consider additional benefits associated with the identity change that occurs when one is “born again.”

And they all cried with one voice, saying: Yea, we believe all the words which thou has spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent,

which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

(Mosiah 5:2; emphasis added)

The mighty change of the heart where there is “no more disposition to do evil” is the peace which many clients are seeking when they request counseling from LDS therapists. How enduring is this change when it occurs?

And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and prophecies which were handed down even to the present time.

. . . Yea, I, say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

(Alma 23:5–6, emphasis added; see also Alma 27:27)

This is not to suggest that a reversion is not possible if one ceases to exercise faith. But it would appear from this sample of “thousands” that once such a transformation of heart has occurred few are disposed to return to their old identity.

Implications for LDS Therapists Today

I would raise the following questions:

1. How many of the troubled members of the Church seen in counseling have already experienced this mighty change in their hearts?
2. How many would have reason to seek counsel if they had already passed through the “born again” experience?
3. Could it be that the “born again” process is the only process whereby real healing can occur? (See Mosiah 3:12; Acts 4:12.)
4. Do we understand this process ourselves sufficiently well to effectively teach it to others?
5. Is it inappropriate for the paid professional to steer clients in this direction? Is it appropriate to steer them in any other direction?
6. Can one who has not personally passed through this process effectively teach others to do so?
7. Are we sometimes guilty of seeking to bypass or shortcut the process to Step 5 (Baptism) before satisfactory completion of the first four essential stages?

Is it not true that the great purpose of the professional endeavor in which we are engaged is to help relieve the social/emotional burdens so many people carry? What activity could be more rewarding than one that effectively assists people in resolving their personal difficulties and achieving their potential? While this was also the great desire of a converted Alma the Younger, he did not feel to proclaim "O that I were a psychiatrist!" or "O that I were a social worker!"

Understanding that the psycho/emotional pain experienced by his people was a spiritual phenomenon requiring the healing "born again" experience, he instead proclaimed:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they would repent and come unto our God, *that there might not be more sorrow upon all the face of the earth.*

(Alma 29:1-2)

Gospel-Generated Intervention Strategies

Discomfort and sadness of course occur in life whether or not we are skillful and responsible in the selection of behaviors. In order for this world to serve as an effective proving ground it was intended that our biological, physical, and social environments be less than ideal. Nonetheless, it is also true that through our chosen behaviors we at times set in motion deterministic laws which bring about painful consequences which might have been avoided via other choices. Why do people choose behaviors with unpleasant outcomes and fail to choose behaviors with desirable outcomes? This question rests at the heart of any intervention strategy.

There appear to exist four primary reasons for selecting behaviors which produce unhappy outcomes:

1. *Ignorance.* One may not be aware of the laws upon which the blessings sought are predicated. These are they "who are only kept from the truth because they know not where to find it" (D&C 123:12). If exposed to the truth, they might gladly receive it and act upon it.
2. *Environmental Constraint.* One may be denied, by physical constraint, the freedom to implement true principles. Prisons, dictatorial governments, social orders, geographical barriers, economic bondage, poor physical health—all may have this

effect. In such instances, the knowledge and exercise of true principles may be frustrated by an environment which disallows the implementation of those principles. How many Solzhenitsyns are shackled in sheer frustration by Communist regimes? How many Einsteins, hungry for knowledge, never obtain a formal education for lack of opportunity? How many spirits are imprisoned within deformed or incomplete bodies?

3. *Bonds of Sin or Habit.* Individuals who have become addicted to various physical appetites and personal habits (Alma called them the “bands of death” and the “chains of hell” [Alma 5:7]) may have voluntarily relinquished the power to obey the law upon which the blessings are predicated by virtue of many previous choices. Such individuals may know how they need to behave and desperately want to conform to requisite laws but do not know how to escape the bondage of habit and how to obtain the power of self-discipline. While this category might be conceived as a subcategory of “ignorance,” it will be treated here separately.
4. *Attitude of Rebellion.* Some individuals, while aware of the laws upon which blessings they seek are predicated, willfully choose not to obey the laws. While all of us to some extent fall into this category, explaining, even to ourselves, why we sabotage our own efforts to achieve happiness is difficult. A few of the most common reasons we engage in such self-betrayal follow:
 - a. *Laziness:* We just don’t want to put forth the effort to obey the law, or perhaps we are prone to procrastinate until we are forced to act.
 - b. *Rejection of the Law:* We vainly suppose we can obtain the blessing while willfully violating the law upon which it is predicated.
 - c. *Misplaced Values:* We choose to lay up treasures on earth, seeking after the material things of this world, the honors of men, and the hedonistic pleasures of the flesh in faith that “wickedness is happiness,” thereby placing our faith in false gods. We love our sins.

Of course, few of us neatly fit into any single one of these four categories. We all suffer at times from our ignorance of truth, inasmuch as each of us possesses but a small portion of the cumulative knowledge of the world. Likewise, we all experience unnecessary negative consequences from failure to discipline our lives with the truth we do possess. And we all know the deep frustration of seeing the

problem clearly, knowing the solution, and being denied the power to resolve the problem due to circumstances beyond our control.

An understanding of these four contributors to unhappiness and discomfort provides direction for efforts to eliminate them. All four problems must be acknowledged and appropriately addressed if the greater problem is to be resolved. Our task might be summarized as follows:

1. To obtain the truth by study and by the exercise of faith.
2. To teach or disseminate the truth effectively to those ignorant of it.
3. To create an environment in which individuals are free to govern themselves independently (make choices).
4. To allow people to experience personally the consequences of their behavior, whereby they can learn to distinguish good from evil, and learn to accept responsibility for their independent choices.
5. To support actively each person's efforts to bring about responsible behavior change once that person has made a firm decision to forsake the unproductive behavior.
6. To endure with dignity and faith the immutable limitations we chance to inherit in mortality.

While we make unproductive choices for all four reasons in various aspects of lives, often when we examine specific problem areas one of the four explanations is clearly dominant for that given problem. If the problem is to be resolved effectively it first is necessary to assess accurately why the problem exists. Once this has been accomplished the gospel suggests an intervention appropriate to the primary reason for the problem's existence.

If the problem exists because of ignorance, the appropriate intervention is to supply the needed information or refer the party to someone who can supply the needed information. If, on the other hand, a person is in an attitude of rebellion, or subject to environmental constraints over which the person has no control, continued dissemination of information will be useless, if not counterproductive. Should a person, however, be ignorant, merely to withdraw and permit the person needless suffering of painful and destructive consequences would be inappropriate. Similarly, teaching the first principles and ordinances of the gospel to a person who does not wish to change is fruitless. A person who has been persuaded by bitter consequences already suffered that current behaviors must be abandoned may need assistance in learning how the bonds of habit can be broken. The first principles and ordinances of the gospel hold the answers for this person.

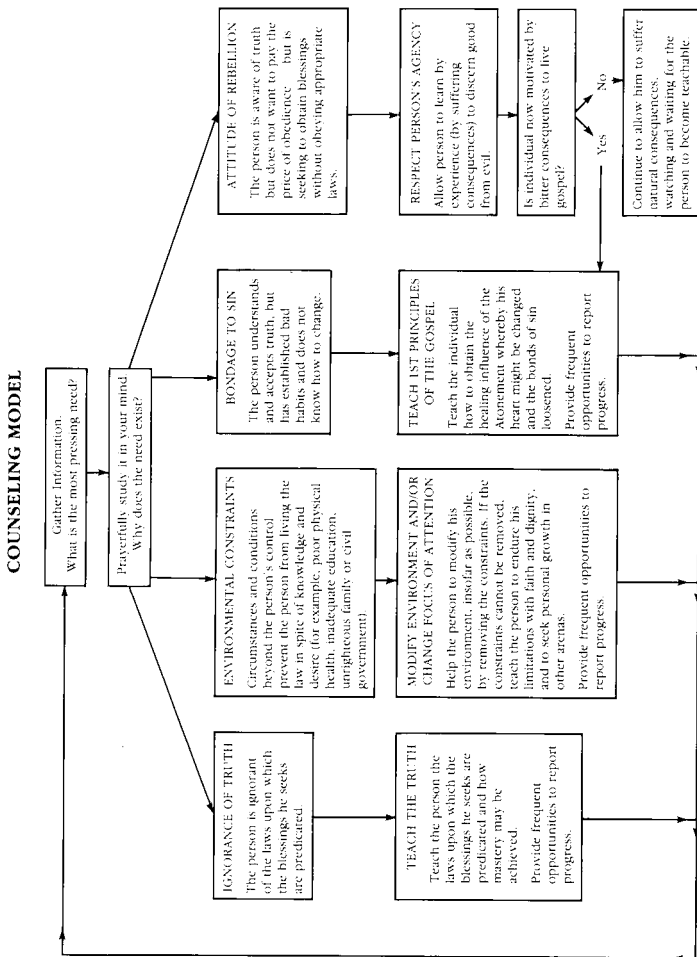


Figure 7

Conclusion

From this LDS perspective, the political leader, the counselor, the parent, and the teacher all become serious students and disseminators of the truth. Responsibility for resolving problems through the implementation of correct principles necessarily remains with the individual, for as an independent actor, only that person can choose to discipline his or her life. In such a society, the person who knowingly and willfully continues to behave irresponsibly will not receive unconditional supplemental assistance of any sort. Following the Lord's example, we should dispense blessings only to those who exercise responsible behaviors. To indiscriminately provide blessings to those who have willfully violated the law upon which the blessings are predicated only encourages continued irresponsibility and dependency. Ideally, society would cease its unproductive efforts to indiscriminately guarantee security and happiness regardless of personal works. Instead, society would vigorously seek to guarantee an environment abundant with truth and freedom in which each individual, as a self-reliant actor, might subdue his or her own carnal tendencies and gain self-dominion while proceeding with the work of "subduing the earth."

The roles of government would be limited to those described in the Doctrine and Covenants.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

(D&C 134:2)

Science would not waste its energy trying to identify the determinants of chosen behavior, for those have already been revealed. Rather, science would seek to define clearly the lawful consequences of real alternative behaviors so that the true nature of man's sphere might be accurately understood and taught. Scientific endeavors, therefore, would consistently treat "chosen" behavior as an independent variable rather than as a dependent variable. Knowing that we are independent to choose and to act in our respective spheres, we are challenged to become as knowledgeable as possible concerning the real alternatives offered by that sphere. Science and technology would continue to enlarge understanding of our sphere of behavioral alternatives by discovering and applying the laws which govern our environment.

The successful resolution of man's problems requires that we seek to enlarge the freedom of man rather than seek to restrict it or control it by external manipulation. The appropriate goals of all social

institutions (familial, educational, governmental, or scientific) thus are in harmony with the central purpose of the plan of salvation—to provide man the opportunity to fill the measure of his creation.

In the preceding pages a gospel-based theory of human behavior has been forwarded together with a logically consistent problem-solving or counseling model. While the theory and intervention strategy may be imperfect and need refinement, the paper does demonstrate that a gospel-based theory of human behavior is achievable and that the gospel does provide explicit intervention strategies. In other words, the gospel is pragmatic; it provides real answers to the real problems we face in our personal, family, ecclesiastical, and professional lives. Furthermore, the “answers” are generally quite different from those generated by secular theories of our time.

Let us not be ambivalent nor bashful in expressing our identity as the Association of Mormon Counselors and Psychotherapists. As Paul addressed the worldly sophistication of Rome, let us openly proclaim:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.

(Romans 1:16)

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ARE SOCIAL SCIENTISTS LESS RELIGIOUS?

Tim B. Heaton, PhD

In my observation, there is a commonly held notion that social scientists are less religiously inclined than other people. Presumably, their low religiosity occurs because they try to understand religious experience and the functioning of religious organizations in terms of the laws of human behavior. Since religious phenomena are subject to the same patterns as other types of experience, social scientists apparently do not need supernatural explanations.

However, this notion ignores aspects of the social scientists' perspective which might support greater religiosity. Social scientists may be more aware of the importance of institutions for shaping and expressing personal religious experience. They may also be more sensitive to the realm of experience which lies outside the materialistic domain of many of their theories. Moreover, the orientation of other occupational groups may run counter to religious perspectives. For example, physical scientists who accept evolutionary explanations have reason to question the theology of salvation, or the medical profession may doubt the efficacy of faith healing.

To my knowledge, the notion that social scientists are less religious is not based on sound empirical evidence. The purpose of this article is to evaluate the hypothesis of low religiosity among social scientists by comparing church attendance of social scientists with other professionals and with other occupational groups.

The comparisons are based on a large sample of Mormons who completed a demographic survey in 1981. Adults were randomly sampled from the computer files of The Church of Jesus Christ of Latter-day Saints. Mailed surveys, followed by other attempts to interview or otherwise obtain information from nonrespondents, yielded a response rate of about 80 percent. For details of methodology and a summary of some of the major findings of this survey, see Goodman and Heaton (1986).

TABLE 1
ESTIMATED AVERAGE CHURCH ATTENDANCE FOR PROFESSIONALS
IN THE LDS CHURCH

	Sample Size	Estimated Average Attendance	Estimated Average Attendance*
<i>Occupation:</i>			
Social Scientists	44	62	60
Managers	630	59	64
Mathematicians, Accountants, Computer Scientists, Engineers	272	60	60
Lawyers	40	71	62
Physical-life Scientists	33	79	72
M.D.s, Dentists	73	71	64
Other Health Professionals	94	57	57
Teachers	330	75	68
Technicians	71	53	59
Artists, Writers, Entertainers	58	64	66
beta		.19	.09
<i>Education:</i>			
1-12 years	356	46	47
13-15 years	121	60	60
16 years	338	70	69
17 + years	458	73	73
beta		.29	.28
<i>Gender:</i>			
Male	851	63	63
Female	421	65	65
beta		.03	.03
R ²			.096

*Adjusted for other variables

The 1970 U.S. census occupational codes were used to categorize respondents into groups which would provide as much detail as possible on occupation while still maintaining large enough numbers in each group for statistical reliability. Through use of a five-point scale, respondents were asked how often they attend church. This scale was converted to approximate average attendance to facilitate interpretation of results. This transformation yields an average attendance rate of 55 percent, compared to 49 percent computed from yearly ward reports of sacrament meeting attendance.

Further analysis of these data indicates education plays a greater role in predicting church attendance than does occupation (Albrecht and Heaton, 1984). Education is therefore included as a control variable. Also, this analysis is adjusted for gender differences in attendance.

The sample sizes and estimated average percent attendance for occupation, education, and gender groups are presented in Table 1. The last column of Table 1 also reports average attendance after adjusting for the effects of education and gender, utilizing multiple classification analysis. The results show that physical and life scientists have the highest attendance rate, followed by teachers, lawyers, medical doctors, and dentists. Each of these groups is nine or more percentage points above social scientists. Other groups, however, are comparable to social scientists. Once educational and gender differences are taken into account (last column), occupational differences are reduced so that teachers and physical and life scientists are the only groups noticeably higher than social scientists. In short, although social scientists do not attend church as often as some other professionals, they are no lower than many other groups of professionals.

Differences among educational groups are substantially larger than occupational differences. To illustrate, the beta value (a measure of explanatory power) is .29 for education compared to .19 for occupation. When all three variables are considered in a multivariate analysis (column 3), the occupation beta drops to .09; but the education beta remains virtually unchanged. In other words, education accounts for some of the differences among occupational groups, but the reverse is not the case.

Women attend church only slightly more than men, indicating that gender is not an important factor in predicting attendance.

In combination, education, occupation, and gender account for only 9 percent of the variation in attendance. This difference is not meaningless by social science standards, but it does indicate that these factors are not of overriding importance.

TABLE 2
COMPARISON OF CHURCH ATTENDANCE OF PROFESSIONALS WITH OTHER
OCCUPATIONAL GROUPS

	Sample Size	Estimated Average Attendance	Estimated Average Attendance*
<i>Occupation:</i>			
Professionals	1348	64	57
Sales, Clerks	856	54	55
Craftsmen	575	46	52
Operatives	313	43	49
Laborers	138	34	42
Farmers	105	48	53
Service Workers	428	54	58
beta		.21	.09
<i>Education:</i>			
1-12 years	2099	45	46
13-15 years	479	58	57
16 years	575	68	67
17+ years	611	72	71
beta		.28	.26
<i>Gender:</i>			
Male	2179	54	53
Female	1584	56	57
beta		.03	.06
R ²			.092

*Adjusted for other variables

In Table 2, professionals are compared with other occupational groups. Average attendance for professionals is higher than for any other occupational group considered. Moreover, the attendance rate for social scientists (62 percent) is higher than for any other major occupational group considered. In part, professionals attend church more often because they have higher levels of education; but even after education is taken into account, no other group is noticeably higher than professionals. As noted previously, educational differences are more important than occupational differences, gender does not make much difference, and the other factors considered do not explain much variation in attendance.

Conclusion

The data show that some professional groups do have higher attendance rates than social scientists; but social scientists have attendance rates on par with many other professionals, and higher rates than any major nonprofessional occupational group. Perhaps more importantly, education has a greater influence on attendance (and the influence is positive) than does occupation. However, neither of these factors, nor gender, explain very much of the variation in attendance. Of course, results must be qualified by the small samples in some occupational groups and by our examination of only one of many indicators of religiosity. With these qualifications in mind, however, we find no support for the notion that social scientists are an irreligious group.

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REACTION TO JUDD: “RELIGIOUS AFFILIATION AND MENTAL HEALTH”

Mark Edward Koltko, MS

Daniel Judd (1986) did a commendable job in collecting references to 188 studies which investigated the issue of religious affiliation and mental health. I take issue in two ways, however, with the second part of his paper, an analysis of data concerning religious affiliation and scores on the Minnesota Multiphasic Personality Inventory (MMPI). I make these comments in the hopes that (1) future investigators will be more wary of certain pitfalls and (2) someone will be inspired to reanalyze the MMPI data, in order to base conclusions on firmer ground.

1. *The data analysis did not really test the hypothesis.* Judd charts the average, or mean, MMPI scores attained by samples of Latter-day Saints, Catholics, Protestants, Jews, Hare Krishna devotees, and nonreligious college students. He found that, for all religious groups, both for men and for women, and on all 13 validity and clinical scales, the mean group MMPI scores were within normal limits, with one exception (Hare Krishna women showed elevated Pa scores, indicating greater suspiciousness). Judd concluded that “these data contradict the notion . . . that religiosity is facilitative of mental illness” (p. 87).

Would that this were so. However, Judd did not really test his hypothesis. Only the most confirmed antireligious bigot would say that religious affiliation is so psycho-noxious that an *entire group* would show gross evidence of mental illness. Yet, by looking at group mean scores, that is exactly the hypothesis which Judd tested.

A more realistic hypothesis to test would be something like this: “Either in general or within some group is religiosity associated with a *relatively greater prevalence* of mental illness (even if the absolute prevalence of illness is still small)?”

For example, the lifetime prevalence of schizophrenia in the general population is between 0.8% and 1.0% (Maxmen, 1986, p. 151).

If one were to find solid evidence that a given religious group had a prevalence of, say 3% (or 0.3%), then this would be a stunning finding, clearly demonstrating the possibility of a positive (or negative) link between religious affiliation and mental illness, for the group involved—even though the group's *overall* rate of mental illness might well be within normal limits.

In terms of Judd's MMPI data, the way to attack this question could be to do the following: Instead of reporting whether or not a *group mean* score fell outside of normal limits, report the *percentage* of people whose scores fell outside of normal limits.

There are, of course, rather serious problems with using the MMPI at all to deal with this question. After all, the MMPI is a *clinical* instrument, normalized on a *geographically limited* population (Minnesotans; see Anastasi, 1982, pp. 506–507). I feel that it is questionable to use the MMPI as a *research* instrument, generalizing findings to a *nationwide* population. However, given that these are the available data, the least we can do is to use them well.

Perhaps a data analysis along these lines would demonstrate a *positive* link between religious affiliation and mental illness—but if so, it could be a spurious one, which brings me to my second point.

2. *The measuring instrument (MMPI) was antireligiously biased.* The following are six items from the MMPI (they also comprise the religion subscale on Barron's Ego Strength Scale, Es, a derivative of the MMPI). The test-taker answers "Yes," "No," or "Can't Say" to each item:

- 58. Everything is turning out just like the prophets of the Bible said it would.
- 95. I go to church almost every week.
- 209. I believe my sins are unpardonable.
- 420. I have had some very unusual religious experiences.
- 483. Christ performed miracles such as changing water into wine.
- 488. I pray several times each week.

I guess that we would peg the ideal Latter-day Saint as answering the above questions affirmatively, except for the "unpardonable sins" item. However, on the Ego Strength Scale, only the church attendance item is scored in such a way that positive agreement contributes to one's total Ego Strength score. The items concerning personal religious experiences, the practice of prayer, and belief in scriptural history and prophecy are scored such that positive agreement indicates *lower* levels of Ego Strength. (These items are not the major part of one scale in the MMPI proper as they are on the Ego Strength Scale, so the "penalty" for an LDS-style religious person is not so obvious on the MMPI itself, although it is still present.)

It is just good research practice that one variable (here, mental illness) should be defined in terms which are independent of the other variable being studied (here, religious affiliation). A situation like this one, where mental illness is partially being defined in terms of religious belief and practice (while testing a hypothesis of association between mental illness and religiosity), is technically known as "contamination." The moral: Beware of (pro or anti!) religious contamination in the scales used to evaluate mental health or illness. (For examples of how one researcher dealt with contamination in the MMPI and Es, see Hood, 1974, 1975.)

In sum, I do not wish to fault Judd personally. Actually, I am pleased that the *AMCAP Journal* chose to publish his work; most empirical reports in journals strike me as dreary affairs, confined to tiny areas of interest. Judd, on the other hand, chose to deal with a weighty issue, highly relevant to AMCAP's concerns. If he has erred, these are only the same errors made by many researchers before and after him. I applaud Judd's attempt, and only wish to encourage us all to do *more* such integrative research—but to do it even more carefully.

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THE HUMANITARIAN THEORY OF PUNISHMENT*

C. S. Lewis

In England we have lately had a controversy about Capital Punishment. I do not know whether a murderer is more likely to repent and make a good end on the gallows a few weeks after his trial or in the prison infirmary thirty years later. I do not know whether the fear of death is an indispensable deterrent. I need not, for the purpose of this article, decide whether it is a morally permissible deterrent. Those are questions which I propose to leave untouched. My subject is not Capital Punishment in particular, but that theory of punishment in general which the controversy showed to be almost universal among my fellow-countrymen. It may be called the Humanitarian Theory. Those who hold it think that it is mild and merciful. In this I believe that they are seriously mistaken. I believe that the "Humanity" which it claims is a dangerous illusion and disguises the possibility of cruelty and injustice without end. I urge a return to the traditional or Retributive theory not solely, nor even primarily, in the interests of society but in the interests of the criminal.

According to the Humanitarian theory, to punish a man because he deserves it, and as much as he deserves, is mere revenge, and, therefore, barbarous and immoral. It is maintained that the only legitimate motives for punishing are the desire to deter others by example or to mend the criminal. When this theory is combined, as frequently happens, with the belief that all crime is more or less pathological, the idea of mending tails off into that of healing or curing and punishment becomes therapeutic. Thus it appears at first sight that we have passed from the harsh and self-righteous notion of giving the wicked their deserts to the charitable and enlightened one of tending the psychologically sick. What could be more amiable? One little point which is taken for granted in this theory needs, however, to be made explicit. The things done to the criminal, even if they are called cures,

will be just as compulsory as they were in the old days when we called them punishments. If a tendency to steal can be cured by psychotherapy, the thief will no doubt be forced to undergo the treatment. Otherwise, society cannot continue.

My contention is that this doctrine, merciful though it appears, really means that each one of us, from the moment he breaks the law, is deprived of the rights of a human being.

The reason is this. The Humanitarian theory removes from Punishment the concept of Desert. But the concept of Desert is the only connecting link between punishment and justice. It is only as deserved or undeserved that a sentence can be just or unjust. I do not here contend that the question "Is it deserved?" is the only one we can reasonably ask about a punishment. We may very properly ask whether it is likely to deter others and to reform the criminal. But neither of these two last questions is a question about justice. There is no sense in talking about a "just deterrent" or a "just cure." We demand of a deterrent not whether it is just but whether it will deter. We demand of a cure not whether it is just but whether it succeeds. Thus when we cease to consider what the criminal deserves and consider only what will cure him or deter others, we have tacitly removed him from the sphere of justice altogether; instead of a person, a subject of rights, we now have a mere object, a patient, a "case."

The distinction will become clearer if we ask who will be qualified to determine sentences when sentences are no longer held to derive their propriety from the criminal's deservings. On the old view the problem of fixing the right sentence was a moral problem. Accordingly, the judge who did it was a person trained in jurisprudence; trained, that is, in a science which deals with rights and duties, and which, in origin at least, was consciously accepting guidance from the Law of Nature, and from Scripture. We must admit that in the actual penal code of most countries at most times these high originals were so much modified by local custom, class interests, and utilitarian concessions, as to be very imperfectly recognizable. But the code was never in principle, and not always in fact, beyond the control of the conscience of the society. And when (say, in Eighteenth Century England) actual punishments conflicted too violently with the moral sense of the community, juries refused to convict and reform was finally brought about. This was possible because, so long as we are thinking in terms of Desert, the propriety of the penal code, being a moral question, is a question on which every man has the right to an opinion, not because he follows this or that profession, but because he is simply a man, a rational animal enjoying the Natural Light. But all this is changed

when we drop the concept of Desert. The only two questions we may now ask about a punishment are whether it deters and whether it cures. But these are not questions on which anyone is entitled to have an opinion simply because he is a man. He is not entitled to an opinion even if, in addition to being a man, he should happen also to be a jurist, a Christian, and a moral theologian. For they are not questions about principle but about matter of fact; and for such *cuiquam in sua arte credendum*. Only the expert "penologist" (let barbarous things have barbarous names), in the light of previous experiment, can tell us what is likely to deter: only the psychotherapist can tell us what is likely to cure. It will be in vain for the rest of us, speaking simply as men, to say, "but this punishment is hideously unjust, hideously disproportionate to the criminal's deserts." The experts with perfect logic will reply, "but nobody was talking about deserts. No one was talking about *punishment* in your archaic vindictive sense of the word. Here are the statistics proving that this treatment deters. Here are the statistics proving that this other treatment cures. What is your trouble?"

The Humanitarian theory, then, removes sentences from the hands of jurists whom the public conscience is entitled to criticize and places them in the hands of technical experts whose special sciences do not even employ such categories as Rights or Justice. It might be argued that since this transference results from an abandonment of the old idea of Punishment, and, therefore, of all vindictive motives, it will be safe to leave our criminals in such hands. I will not pause to comment on the simple minded view of fallen human nature which such a belief implies. Let us rather remember that the "cure" of criminals is to be compulsory; and let us then watch how the theory actually works in the mind of the Humanitarian. The immediate starting point of this article was a letter I read in one of our Leftist weeklies. The author was pleading that a certain sin, now treated by our Laws as a crime, should henceforward be treated as a disease. And he complained that under the present system the offender, after a term in gaol, was simply let out to return to his original environment where he would probably relapse. What he complained of was not the shutting up but the letting out. On his remedial view of punishment, the offender should, of course, be detained until he was cured. And of course the official straighteners are the only people who can say when that is. The first result of the Humanitarian theory is, therefore, to substitute for a definite sentence (reflecting to some extent the community's moral judgement on the degree of ill-desert involved) an indefinite sentence terminable only by the word of those experts—and they are not experts

in moral theology nor even in the Law of Nature—who inflict it. Which of us, if he stood in the dock, would not prefer to be tried by the old system?

It may be said that by the continued use of the word Punishment and the use of the verb “inflict” I am misrepresenting the Humanitarians. They are not punishing, not inflicting, only healing. But do not let us be deceived by a name. To be taken without consent from my home and friends; to lose my liberty; to undergo all those assaults on my personality which modern psychotherapy knows how to deliver; to be remade after some pattern of “normality” hatched in a Viennese laboratory to which I never professed allegiance; to know that this process will never end until either my captors have succeeded or I have grown wise enough to cheat them with apparent success—who cares whether this is called Punishment or not? That it includes most of the elements for which any punishment is feared—shame, exile, bondage, and years eaten by the locust—is obvious. Only enormous ill-desert could justify it; but ill-desert is the very conception which the Humanitarian theory has thrown overboard.

If we turn from the curative to the deterrent justification of punishment we shall find the new theory even more alarming. When you punish a man *in terrorem*, make of him an “example” to others, you are admittedly using him as a means to an end; someone else’s end. This, in itself, would be a very wicked thing to do. On the classical theory of Punishment it was of course justified on the ground that the man deserved it. That was assumed to be established before any question of “making him an example” arose. You then, as the saying is, killed two birds with one stone; in the process of giving him what he deserved you set an example to others. But take away desert and the whole morality of the punishment disappears. Why, in Heaven’s name, am I to be sacrificed to the good of society in this way?—unless, of course, I deserve it.

But that is not the worst. If the justification of exemplary punishment is not to be based on desert but solely on its efficacy as a deterrent, it is not absolutely necessary that the man we punish should even have committed the crime. The deterrent effect demands that the public should draw the moral, “If we do such an act we shall suffer like that man.” The punishment of a man actually guilty whom the public think innocent will not have the desired effect; the punishment of a man actually innocent will, provided the public think him guilty. But every modern State has powers which make it easy to fake a trial. When a victim is urgently needed for exemplary purposes and a guilty victim cannot be found, all the purposes of deterrence will be equally

served by the punishment (call it "cure" if you prefer) of an innocent victim, provided that the public can be cheated into thinking him guilty. It is no use to ask me why I assume that our rulers will be so wicked. The punishment of an innocent, that is, an undeserving, man is wicked only if we grant the traditional view that righteous punishment means deserved punishment. Once we have abandoned that criterion, all punishments have to be justified, if at all, on other grounds that have nothing to do with desert. Where the punishment of the innocent can be justified on those grounds (and it could in some cases be justified as a deterrent) it will be no less moral than any other punishment. Any distaste for it on the part of a Humanitarian will be merely a hang-over from the Retributive theory.

It is, indeed, important to notice that my argument so far supposes no evil intentions on the part of the Humanitarian and considers only what is involved in the logic of his position. My contention is that good men (not bad men) consistently acting upon that position would act as cruelly and unjustly as the greatest tyrants. They might in some respects act even worse. Of all tyrannies a tyranny sincerely exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end for they do so with approval of their own conscience. They may be more likely to go to Heaven yet at the same time likelier to make a Hell of earth. Their very kindness stings with intolerable insult. To be "cured" against one's will and cured of states which we may not regard as disease is to be put on a level with those who have not yet reached the age of reason or those who never will; to be classed with infants, imbeciles, and domestic animals. But to be punished, however severely, because we have deserved it, because we "ought to have known better," is to be treated as a human person made in God's image.

In reality, however, we must face the possibility of bad rulers armed with a Humanitarian theory of punishment. A great many popular blue prints for a Christian society are merely what the Elizabethans called "eggs in moonshine" because they assume that the whole society is Christian or that the Christians are in control. This is not so in most contemporary States. Even if it were, our rulers would still be fallen men, and, therefore, neither very wise nor very good. As it is, they will usually be unbelievers. And since wisdom and virtue are not the only or the commonest qualifications for a place in the government, they will not often be even the best unbelievers. The practical problem of

Christian politics is not that of drawing up schemes for a Christian society, but that of living as innocently as we can with unbelieving fellow-subjects under unbelieving rulers who will never be perfectly wise and good and who will sometimes be very wicked and very foolish. And when they are wicked the Humanitarian theory of Punishment will put in their hands a finer instrument of tyranny than wickedness ever had before. For if crime and disease are to be regarded as the same thing, it follows that any state of mind which our masters choose to call "disease" can be treated as crime; and compulsorily cured. It will be vain to plead that states of mind which displease government need not always involve moral turpitude and do not therefore always deserve forfeiture of liberty. For our masters will not be using the concepts of Desert and Punishment but those of disease and cure. We know that one school of psychology already regards religion as a neurosis. When this particular neurosis becomes inconvenient to government what is to hinder government from proceeding to "cure" it? Such "cure" will, of course, be compulsory; but under the Humanitarian theory it will not be called by the shocking name of Persecution. No one will blame us for being Christians, no one will hate us, no one will revile us. The new Nero will approach us with the silky manners of a doctor, and though all will be in fact as compulsory as the *tunica molesta* or Smithfield or Tyburn, all will go on within the unemotional therapeutic sphere where words like "right" and "wrong" or "freedom" and "slavery" are never heard. And thus when the command is given every prominent Christian in the land may vanish overnight into Institutions for the Treatment of the Ideologically Unsound, and it will rest with the expert gaolers to say when (if ever) they are to re-emerge. But it will not be persecution. Even if the treatment is painful, even if it is life-long, even if it is fatal, that will be only a regrettable accident; the intention was purely therapeutic. Even in ordinary medicine there were painful operations and fatal operations; so in this. But because they are "treatment," not punishment, they can be criticized only by fellow-experts and on technical grounds, never by men as men and on grounds of justice.

This is why I think it essential to oppose the Humanitarian theory of Punishment, root and branch, wherever we encounter it. It carries on its front a semblance of Mercy which is wholly false. That is how it can deceive men of good will. The error began, perhaps, with Shelley's statement that the distinction between Mercy and Justice was invented in the courts of tyrants. It sounds noble, and was indeed the error of a noble mind. But the distinction is essential. The older view was that Mercy "tempered" Justice, or (on the highest level of all) that

Mercy and Justice had met and kissed. The essential act of Mercy was to pardon; and pardon in its very essence involves the recognition of guilt and ill-desert in the recipient. If crime is only a disease which needs cure, not sin which deserved punishment, it cannot be pardoned. How can you pardon a man for having a gum-boil or a club foot? But the Humanitarian theory wants simply to abolish Justice and substitute Mercy for it. This means that you start being "kind" to people before you have considered their rights, and then force upon them supposed kindnesses which they in fact had a right to refuse, and finally kindnesses which no one but you will recognize as kindnesses and which the recipient will feel as abominable cruelties. You have overshot the mark. Mercy, detached from Justice, grows unmerciful. That is the important paradox. As there are plants which will flourish only in mountain soil, so it appears that Mercy will flower only when it grows in the crannies of the rock of Justice: transplanted to the marshlands of mere Humanitarianism, it becomes a man-eating weed, all the more dangerous because it is still called by the same name as the mountain variety. But we ought long ago to have learned our lesson. We should be too old now to be deceived by those human pretensions which have served to usher in every cruelty of the revolutionary period in which we live. These are the "precious balms" which will "break our heads."

There is a fine sentence in Bunyan: "It came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave." There is a fine couplet, too, in John Ball:

Be ware ere ye be wo.
Know your friend from your foe.

One last word. You may ask why I send this to an Australian periodical. The reason is simple and perhaps worth recording; I can get no hearing for it in England.

C. S. Lewis (1898–1963) was a British essayist, novelist, and poet, and on the faculty of Magdalen College, Oxford, when he wrote this article.

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