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AND PSYCHOTHERAPISTS

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- 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).

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Editorial

I promised in my last editorial that my next one would be short. I do wish to thank the authors who have contributed to this issue of the Journal. Thank you for investing the time and energy to share your ideas and research. On behalf of all members of AMCAP, I would like to express appreciation to Sister Chieko N. Okazaki of the Relief Society General Presidency, for allowing us to publish the wonderful address she gave at the AMCAP Convention in the fall of 1993. I also wish to thank the AMCAP Journal Associate Editors, Aaron P. Jackson and Robert L. Gleave, who have provided much assistance with the Journal during this past year. Special thanks is also due to Richard G. Ellsworth, an AMCAP member who donated many hours of time editing the manuscripts that appear in this issue of the Journal. I also appreciate the expertise and efforts of our technical editor, Valerie Holladay, and the assistance of my editorial assistant, John Rector.

I hope you enjoy reading this issue of the Journal

Your colleague,
P. Scott Richards

Boundaries: The Line of Yes and No

Chieko N. Okazaki¹

First Counselor, Relief Society General Presidency

My dear brothers and sisters, aloha! I want to begin by calling an alarming fact to your attention, and that's the clear and present danger of carrots. Did you know that nearly all sick people have eaten carrots? Obviously, the effects are cumulative. An estimated 99.9 percent of people who die from cancer and heart disease have eaten carrots. Of all people involved in car crashes, 99.9 percent ate carrots within sixty days of their accidents. Also, 93.1 percent of juvenile delinquents come from homes where carrots are served regularly. Among the people born in 1839 who later ate carrots there has been a 100 percent mortality rate (*Hope Healthletter*, 1992, p. 1)

Now, those of you who ate carrots last night for dinner should be feeling pretty uneasy, except for one fact. The relationship between carrots and death is coincidental, not causal. As practitioners related to the mental health sciences, you are keenly aware of both the strengths and the limitations of statistics in giving you accurate information about a population group.

As I thought about how to approach you and looked at the mass

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of material I've been accumulating for months about the problems of LDS women that might be helpful for LDS practitioners to know, I came to a realization that many people who have occupied this position before me have probably already come to: if I attempt to tell you how to do your job, I think I'll waste your time and mine as well. You're the experts in therapy, and you're the experts in the populations you serve. The statistics and studies available to me are probably both fewer and less helpful than those available to you through your own professional journals and in-service training. As I prayed to know how I could make a contribution to you today, it became clear to me that I probably cannot put specific tools into your hands, but perhaps I can address the heart behind the hands for a few moments.

I'd like to make three specific points today as we explore together the subject of boundaries. First, I'd like to look at how boundaries operate, both in healthy and unhealthy ways. Second, I'd like to suggest a possible model of priesthood partnership that may be helpful to you in attempting to help couples, families, and individuals find a way to understand priesthood principles. Third, I'd like to suggest that you can help women revise their lives by revisioning their lives. What I say has some application to men, as well, of course, but I work primarily with women, so I'm trusting you to make the necessary transfer.

Boundaries

When I was a child, growing up on the Big Island of Hawaii, the sea was an extension of our front yards and we learned to swim as soon as we could toddle. My father maintained what we called a beginner's pool, an area sheltered by a breakwater of large stones so that the water, though deep enough to swim in and occasionally rough enough to give us waves, never was so deep or so rough as to sweep us away. We always had a place to retreat to when we were feeling dubious about the sea, a place of safety from which we could venture forth when we were feeling braver.

Swimming across the pool was a major marker of our competence. After we did that, then we felt ready to tackle the ocean outside the breakwater; and I think that we children were always surprised that it

was really just more of the same water that we'd already mastered inside but with conditions that were sufficiently challenging that our skills were also challenged. That's how we grew as swimmers, learning to match our strength and skill against the new goal of reaching the nearby wharf, and then the buoy that marked the channel for the fishermen's boats.

But even when we considered ourselves to be completely competent swimmers, the beginner's pool was a place to which we could retreat if we wanted to just play instead of to swim seriously. And a large flat rock that absorbed the rays of the sun always waited to welcome us and rewarm us when we returned from a particularly chilly adventure in the deeper water.

This summer, I went back to Hawaii with my older son. I took him to Mahukona, showed him the beginner's pool with many of its rocks still in place, and the sunning stone where we used to creep shivering, then relax as we felt the grateful warmth soak into our bones.

I think you can all see the point I'm aiming toward on the subject of boundaries. Knowing where our boundaries were in the beginners' pool—and having real boundaries—made it possible for us to swim in safety and made all of our later ocean-bound explorations possible. A boundary is a place where yes and no come together, with "yes" on one side and "no" on the other. A beach is a boundary. There are other terms for personal boundaries. We talk about our "comfort zones" or our "personal space." All of these terms suggest geography as well as psychology, a zone of transition, a zone of change.

When I looked for scriptures having to do with boundaries, one of the most interesting was a passage from the Doctrine and Covenants. The Lord explained to Joseph Smith:

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.

All beings who abide not in those conditions are not justified.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth

its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. (D&C 88:37-41)

This scripture has two important applications to our topic of boundaries today, I believe. The first is that not only mortality but eternity and cosmology consist of a series of overlapping kingdoms, or spheres of influence, each with its boundaries. We're here today because of the overlap of two "kingdoms," if you will. One is the professional "kingdom" of being counselors and psychotherapists, skilled professionals in the art of understanding and helping others. The second kingdom is that of the gospel, which also has a high investment in understanding and helping others but which operates from a different set of premises and postulates a somewhat different way of gaining knowledge and skills.

You know a lot about the boundaries between those two kingdoms. Perhaps you've found a way to integrate the two kingdoms so that there is no sense of a boundary as you act in your professional capacity, but I suspect that most of you do maintain some sort of boundary between the two worlds. As an educator, I hope that I always behaved as a Christian, but I was still aware that my professional duties and responsibilities, while providing no license for unchristian behavior, meant that I related to students, parents, and other teachers, not primarily on the basis of our eternal identities as children of God, but primarily on the shared task of learning. I brought to that task as part of my tools my Christian convictions and my Christian love for people—but that wasn't where the focus lay. Is it somewhat the same for you?

The second important principle this scripture contains is the principle of growth: "For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth," and "virtue loveth virtue." The scripture also talks about mercy, justice, and judgment. We have the impression of each of these noble and ennobling traits drawing increased power to itself from those who recognize something desir-

able in what they see. And what is the end of this growth? It is God himself, sitting in the midst of his creations. "Cleaveth," "receiveth," "embraceth," and "loveth" are strong and attractive verbs. They are not verbs of enforced obedience or grudging duty. They are verbs of spontaneous adherence, voluntary loyalties, attraction, even charm. They have a happy, healthy sound of progress, of growth, and of development.

I have always had a strong and healthy sense of myself. This sense of myself manifests itself in a sense of confidence. I know who I am. My values are clear. When I don't understand something, I have no problem asking for a repetition, an amplification, a clarification. When an ethical dilemma presents itself, I can think through it, asking myself how to make a decision that will accord with my highest values. I have, I believe, strong boundaries. Because I know who I am and *whose* I am, it is easy for me to reach across the boundaries to other people—to meet a need, to share a joy, to perform a service, to understand a sorrow. I can be with someone in a problem without feeling that I have adopted the problem or have to take away with me the sorrow of that person. I am not saying this to boast, but to give you some background about myself that provides perspective for what I am going to say next.

I think that many Mormon women do not have clear boundaries for themselves. They feel a sense of confusion about who they are, because many competing voices lay claim to them and they try to accommodate them all. For example, when I became a member of the Relief Society general presidency, I was appalled at how many women were tormented by guilt about their responsibilities as mothers. They seemed unable to see a boundary between themselves and their children. If a child deviated from what was expected, it became a burden that the mother bore. It has taken a long time for me to understand this; and although many of you have had far more clinical experience than I and understand this phenomenon in greater detail, I think you will agree with me that many Mormon women do not know how to recognize and maintain personal boundaries. They are not able to say, "Here is a kingdom of my child, who has such-and-such rules for himself. Here is my kingdom, and I have very different rules for some of

these matters. If I step over the boundary into my child's kingdom, then I need to recognize the differences in those rules."

It is a strength for women to be able to cross their own boundaries easily when they are meeting the needs of their children and serving others, but it is a great disadvantage when they feel every call for service as an imperative which they are obligated to meet. Remember, a boundary has "yes" on one side and "no" on the other. A woman who never feels that she can say "no" is lacking an important element of personal identity and, hence, personal safety. A woman who also feels that she can never say "yes" has an equally serious problem in her inability to move beyond her own boundaries.

Understanding Priesthood Principles

This discussion of boundaries brings me to my second point: understanding priesthood principles. I think that Mormon women's boundaries are crossed far more frequently than those of men, and that some of the most damaging invasions are also conducted by men.

There are many scenarios in which border negotiations occur, if we can use that term, but I have become keenly aware that sexual abuse is one of the most dangerous and damaging of invasions across personal boundaries. Although I am far from being any kind of expert on sexual abuse, in the last year, many women have honored me with confidences about abusive situations in their past. Almost without exception, their personal space has been invaded and their sense of self has been challenged by a man who did not acknowledge, let alone respect, their boundaries. Very often the abuse occurs so early that a child grows up without even knowing that she can have boundaries. As a result, she has no way to create protections for herself and her boundaries are crossed again and again, creating patterns of revictimization.

I was horrified when I attended the Virginia Cutler annual lecture last year and heard Ann Horton of Brigham Young University describe one mother of six, in her thirties, who had sex with her father every time he came to town because she literally lacked any sense of self besides the helpless child who had been forced to submit to incest

years earlier. I learned recently of a woman who had survived a very abusive childhood, married, and had children, but whose sense of self was equally precarious. She desired righteous standards, but her ability to live righteous standards had been seriously impaired by the abuse. A bishopric, seeing her behavior but unable to understand some of the causes behind it, imposed severe discipline on her in a bishop's court. She talked of the choking terror that came upon her as she faced these three accusing men, feeling herself become again a helpless child. She struggles now, not only with maintaining boundaries behind which she can feel safe within herself, but also with generalized feelings of fear about all men in authority. She sees all too clearly how priesthood principles operate to give men authority over her, but she is confused when she tries to understand how priesthood can be a blessing to her. I'm sure she is not alone in her bewilderment and confusion.

If I may, I would like to explore with you a simple image of priesthood that perhaps may be helpful in situations of similar confusion. In April, my stake president asked me to address a combined meeting of priesthood executives and auxiliary heads on the topic of honoring the priesthood. I thought about this topic for several weeks as I prepared to address them. I reviewed in my mind many memories of my husband, Ed, performing priesthood functions with humility and great charity, always grateful for the opportunity to serve others.

I think we use the term "priesthood" in three ways, all of which can confuse both men and women. First, priesthood is church government. It's that orderly list of offices from deacon to high priest, and it's also all of the separate callings that can come with each of those priesthood offices, such as missionary, elder, bishop, or stake president. Second, it's the individual priesthood power that a righteous man, young or old, has by virtue of living worthy to represent God. And third, it is an eternal principle that exists separately from both a person and from an office. We're not sure if there will be deacons in the next world, but we're sure there will be priesthood.

I'm going to use the same analogy here that I did in my own stake, since it seemed helpful to that audience. I have here a Japanese umbrella. You can see that it's a little different from an American

umbrella because it's flatter and doesn't have a spring-bow shape to the ribs, but the principle is the same. It's a sort of portable roof to keep off the rain. It makes a little house that we can carry around with us when we need to.

Let's say that this umbrella represents priesthood power. First, let's think of priesthood as an eternal principle. We know that there have been times when the priesthood has been withdrawn from the earth during periods of apostasy, so those have been times, let's say, when the priesthood has been rolled up and lying on a shelf, just as this umbrella is rolled up and lying here on the podium. This isn't a perfect analogy, of course, but it gives us the idea of priesthood as a principle of eternal power. Whether we know about it or not, whether we're members of the Church or not, whether priesthood is upon the earth or not, whether it's operating in our lives in a way we understand or not, it exists and is part of the divine plan of our Heavenly Father. So the priesthood can exist, separate from an office and separate from an office-holder, just as this umbrella can exist, even if it's only sitting in the closet for twenty years.

Now, let's think about the other two meanings of priesthood. First is the concept of priesthood as government. I need two volunteers. Brother Westover, would you come up here and stand where everyone can see you? For the purposes of this little demonstration, let's say that Brother Westover is not ordained to the priesthood. See, his hands are empty. If it rains, he's going to get wet. No umbrella. Let's say that he desires the priesthood, that's he is interviewed and found worthy and that he's ordained to the priesthood. And let's say that Brother Smith here is his stake president. Would you come up, please? Now, Brother Smith, would you take the umbrella from this eternal shelf where it's been waiting for Brother Westover to get ready and would you give it to him? This transfer of the umbrella from Brother Smith to Brother Westover is ordination. Brother Westover now has the priesthood. (You all saw his temporary stake president, Brother Smith, give him the umbrella.) Brother Westover, you are now a priesthood *holder*. (Keep a good grip on that umbrella, now.)

So we've taken the eternal principle off the eternal shelf and brought it into a mortal context. We've also found someone worthy to

hold it. The third principle, that of Church government, means that a priesthood holder needs to act in a specific function or calling. Brother Westover, would you open the umbrella, please? Let's have that represent your calling. For example, if Brother Westover is ordained an elder, he's also called to be a missionary. Or he may be ordained to be a high priest and a bishop. Of course, ordinations remain in force even if the callings change. Let's demonstrate that by having Brother Westover called to different positions. Brother Westover, let's say that you're called to a position by the organ. Will you go over there? Okay, now you're called to a position on the second step of the stairs leading down to the main floor. Will you go over there? We can even call Brother Westover to go out to the parking lot, but we won't. Lots of different positions, but the priesthood goes with him to every one. That's an analogy for priesthood as church government—ordinations plus callings.

And now let's consider the third aspect of priesthood: personal exercise of priesthood. Brother Westover, would you close the umbrella and just hold it again? Okay, here is this good priesthood *holder*—no office, no calling. But does holding the priesthood mean that he's using the priesthood? Is he blessing the lives of other people with it? Is it doing him or anybody else much good right now? No, because he's not exercising power in the priesthood. If it were raining in here, he would be getting wet. So let's take the next step. Brother Westover, will you open the umbrella, please?

Now the umbrella is sheltering him. If it were raining in here, he wouldn't be getting wet. So the umbrella now represents personal priesthood power. He's holding the priesthood and it's saving him from getting wet. Even if he never does anything else with the umbrella, it's still performing that function. As long as he honors his priesthood—or in other words, takes care of this umbrella—he will be protected by its power. But he can't punch holes in it, or turn it upside down and store footballs in it, or lean it against the wall and walk away from it. If he does any of these things, it will cease to function in his life and he'll start getting wet again.

But he can use his personal priesthood to bless the lives of others, with or without a calling. Let's say without a calling, just to keep

things simpler. Let's say that Brother Jones is in the hospital waiting for an operation the next day. At Brother Jones's invitation, Brother Westover can go to the hospital with another priesthood holder and give him a blessing. That's an exercise of priesthood power through an ordinance that's not attached to a calling.

Brother Westover can also exercise priesthood power just as a follower of Christ, doing the kinds of things that Christ did on the earth without a specific assignment. Brother Westover, for example, will you go hold your umbrella over Sister Miller. Let's say that Sister Miller is out cutting her lawn and her mower runs out of gas. Brother Westover brings over a gallon of gas and fills her tank. This isn't an ordinance, it's not a calling; it's just being a good neighbor and a kind Christian. But that's also one of the powers of Brother Westover's personal priesthood—which is the third definition of priesthood power.

One of the most important exercises of priesthood power occurs in the home. Brother Westover, will you invite your wife to come under the umbrella with you? And Sister Westover, will you just slip your arm through his, the way you would if you were walking in the rain together? Brother Westover is holding the umbrella over both of you. Both of you are being protected from the rain. And Sister Westover, by linking her arm with his, is sustaining him in upholding the umbrella, helping him hold it steady. If Brother Westover were using this umbrella as a walking stick, to prop himself up, or as a scepter to make himself look majestic and important, or as a stick to threaten or hit Sister Westover, it could not shelter either one of them. These would be improper uses of priesthood power.

But as long as he upholds the umbrella and as long as Sister Westover sustains his umbrella-holding arm, then there's quite a bit of room under that umbrella for children or friends. Because of the sealing in the temple, in an eternal marriage between a worthy endowed man who holds the eternal principle of the priesthood and a worthy, endowed woman who sustains that same principle, then the priesthood can be a protection to them as individuals, as couples, and as a family. Sometimes couples don't understand that the covenants are parallel—that both man and woman, when clothed in a certain manner, are thereby prepared to stand in a certain relationship to the ordi-

nances of the Melchizedek Priesthood. I'll say no more about that, but it may be a helpful concept in a situation where priesthood power seems to be used as an instrument of coercion.

Let me summarize: priesthood seems to have three forms in which it impacts our lives. First, it is an eternal principle, separate from any earthly function or individual; second, it is the organizational structure and ordering principle of Church government. And third, it is a personal power conferred upon worthy men which they can use to bless the lives of others, not only through formal callings but also as followers of the Savior.

I certainly don't claim to understand perfectly everything that we need to learn in this life or the next about priesthood power. There is much I do not understand. All analogies are limited. But it is possible that thinking about the umbrella and Brother Westover may give you an idea or two for teaching this concept more helpfully to individuals and couples who are struggling with it.

Help Women Revision Their Lives

The third point I want to make is the importance of helping your clients *revise* their lives by *revisioning* their lives. This is probably not a new concept to you. You all understand the simple, yet profoundly mysterious process of conversion—how a man or woman writes a script for his or her life, or accepts one written by others, and then lives it out as though there are no alternatives and no choices left. Every individual who has been converted to the gospel and has joined the Church is a living, walking testimony to the power of changing a life script. I think that women, more than men, may feel trapped in scripts handed to them by someone else. Even when they accept these scripts willingly, I believe that violence is done if they believe that they *must* accept them because they have no choices. In such circumstances, I think that the power of the Holy Ghost and the power of imagination can combine to suggest alternatives and to give the courage to try on a new role—even for a couple of hours—while the courage builds to make needed changes. Are there ways that you can help with the process of revisioning, ways that will lead to revising?

I want to approach this topic in a way that seems indirect, perhaps, by telling you a story from my homeland of Hawaii that involves a savior goddess. This has always been a story of great meaning to me, even before I became a Christian, because it shows a female with power over death, undertaking a difficult and dangerous task out of love for other women—the young daughters of a fisherman.

Have any of you visited Maui? My husband, Ed, was born on Maui and, until his death in 1992, we went there together every year to visit his mother, who is still alive. This past July, I went alone and celebrated my mother-in-law's birthday with the rest of the family. I loved spending time on the beaches and in the deep forests of Maui.

You may know that the island of Maui, according to the legends of Hawaii, was named for the son of the goddess Hina. But it is not so well known that Hina also had four daughters. It is significant to me that many of the powers associated with the Savior in the Christian literature are the province of goddesses in Hawaii. (It certainly seems, at least from the legends, that the many male gods are too busy having adventures and fighting wars to undertake what we would consider miracles!) Here is a story that is a distinctively native version of the conquering of death—not quite a resurrection story but a restoration from death. And I think it has a message for women and about women.

Near the city of Hilo is a site that is associated with the goddess Hiiaka. As she was passing along the seashore, she greeted the daughters of a household who willingly offered her food to eat. She could tell they were troubled and asked them the cause of their concern. They told her that their father had not returned from fishing and they were very worried. Through her divine powers, she knew that the father had been drowned and that his spirit, or ghost, as the folktale puts it, was wandering on the shore, distressed about his daughters, unable to leave and unwilling to return. Because of the kindness of the daughters, Hiiaka said she would try to restore the father to life, but they must do their part by not weeping until they knew whether she had succeeded or failed. She commanded the spirit to take her to its body, and it rushed away, trying to avoid her and her power. But she followed it to the foot of a steep precipice where the body lay in the

surf, torn by the rough coral and with its face bitten by eels. I love how realistic and humorous this tale becomes, not at all solemn and serious, but really showing the hard work of performing a miracle. While Hiiaka was washing the body, the ghost tried to run away, and she thrust out her hand and compelled him to return by her divine power.

She drove the ghost to the side of the body and ordered it to enter, but the ghost thought that it would be a brighter and happier life if it could be free among the blossoming trees and fragrant ferns of the forest. It tried again to slip away from the [body] in which it had lived.

Hiiaka slapped the ghost back against the body and told it to go in at the bottom of a foot. She slapped the feet again and again, but it was very hard to push the ghost inside. It tried to come out as fast as Hiiaka pushed it in. Then Hiiaka uttered an incantation while she struck the feet and limbs. The incantation was a call for the gift of life from her friends of the volcano:

O the top of Kilauea!
 O the five ledges of the pit!
 The kapu fire of the woman.
 When the heavens shake,
 When the earth cracks open
 Man is thrown down,
 Lying on the ground...
 E ala e! Wake up!
 The heaven wakes up.
 The earth inland is awake
 The sea is awake.
 Awake you!
 Here am I.

By the time this chant was ended Hiiaka had forced the ghost up to the hips. There was a hard struggle—the ghost trying to go back and yet yielding to the slapping and going further and further into the body.

Then Hiiaka put forth her hand and took fresh water, pouring it over the body, chanting again:

I make you groan, O Kane!
 Hiiaka is the prophet.
 This work is hers.
 She makes the growth.
 Here is the water of life.
 E ala e! Awake! Arise!
 Let life return
 The kapu of death is over

It is lifted,
It has flown away.

All this time, she was slapping and pounding the ghost into the body. It had gone up as far as the chest, then she took more fresh water and poured it over the eyes, dashing it into the face. The ghost leaped up to the mouth and eyes—choking noises were made—the eyes opened faintly and closed again, but the ghost was entirely in the body. Slowly life returned. The lips opened and the breath came back.

The healing power of Hiiaka restored the places wounded by coral ... and ... eels ... then ... putting out her strong hand, Hiiaka lifted him to his feet. (Westervelt, 1987, pp. 79-82)

That's the part I always enjoyed the most—that Hiiaka, not tired from her hard labor of reembodying this spirit, "put out her strong hand" and lifted the restored man to his feet and then, although the story does not tell us, almost certainly restored him to his daughters.

Women need to see themselves as strong, as capable of hard labor for a goal, as deserving of the pleasures of achievement, as worthy of honor. Their sacrifices need to count for something. They need to see how their efforts are acts of salvation, deeds of redemptive love. They need to see that they are important and that they make a difference in the lives of the people they love the most.

Often, they are crippled and burdened because they get exactly the opposite message. The scriptures tell us of a religious ritual of the ancient Hebrews. On the day of atonement, the high priest would bring two goats before the congregation at the tabernacle. Lots would be cast. One goat would be sacrificed for a sin offering, but the other "shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness" (Leviticus. 16:10). So after the high priest had performed the sacrifice and sprinkled the blood seven times upon the mercy seat as an atonement for his own sins, for those of "his household, and for all the congregation of Israel" (v. 17), then he would "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away ... into the wilderness" (Leviticus 16:21). And thus, the innocent animal would become

guilty and wander away in the wilderness to die of starvation and thirst or to fall prey to wild beasts.

I have had a sense that many Mormon mothers are wandering in just such a wilderness, burdened with guilt that they have accepted but of which they are innocent. It is true that much is expected of LDS women in the latter days. Mothers bear a great responsibility. But guilt is a burden they need not pick up. They need not make themselves responsible for the deficiencies of society. They are not responsible for bearing the burdens of both fatherhood and motherhood. It is not for them to bear unmerited guilt for divorce, juvenile delinquency, drug abuse, teenage sexuality, theft, and violence. They need to know where they stand in their own eyes and where they stand with the Lord. That precious knowledge is not something they should let someone decide for them.

The chapter in Leviticus before the description of the scapegoat describes women as ritually unclean by very reason of womanhood and maternity and describes how they may be cleansed. Those formulae of cleansing tell women that they are guilty, contaminated, unworthy. The ritual of the scapegoat is part of a religion that Christ replaced with the true atonement. Christ did not preserve those rituals involving women in his gospel either, but rather acknowledged women as his disciples, honored motherhood, and gave the first evidence of the resurrection to a woman. No matter who may condemn women to the scapegoat's guilt, it is not Christ and it should not be anyone in his church who would bind that burden on a woman. Nor should women pick up that burden and bind it on themselves. Christ died and rose again to free us from burdens.

Conclusion

In conclusion, the Church has nothing to fear from the strength of women. On the contrary, it desperately needs women—and men, too—who are not trapped in dysfunctional roles that involve playing out scripts that don't really work. Partnership is a mutually supportive relationship that recognizes and honors both the differences and similarities between men and women, that draws deeply on the strengths

of both, that focuses on working toward mutually decided goals, and that celebrates the contributions of both in the home, in the community, and in the church and kingdom of God. Help both men and women to work for partnership and to move away from the limitations of rigid roles.

Remember first the beginner's pool and help your clients, men and women alike, develop safe places in which to practice their skills and gain competencies. Help them find a sunning stone, where they can go when they are shivering and unable to swim any longer, where they can relax and be warmed. Help them understand that a boundary is a line between yes and no and that they get to establish that line, say yes to some things, say no to others, and feel good about choosing either response when it is appropriate to the circumstances.

Remember second the Japanese umbrella and its three-fold application to priesthood: as an eternal principle, as a principle of Church government, and as personal priesthood. Help men understand how to honor their priesthood as an opportunity to serve others. Help women understand what appropriate and inappropriate use of priesthood power may be and how to make a boundary, when necessary, between priesthood as a principle and an individual priesthood holder.

Third, remember the story of Hiiaka and help women find ways to revise their lives by revisioning their lives. Help them to see their own strengths and to appreciate their own ability to slap a reluctant ghost back into a body. Help them develop that strength, if they don't already have it, and to recognize it if they do.

I am sure that you sometimes deal with clients, both men and women, who feel so stressed, depressed, and overwhelmed by circumstances that they barely know how to function, let alone how to take charge of their lives and move forward confidently. Perhaps, if they are LDS, you may have felt prompted to refer them to a scripture of comfort from Joseph Smith's experience in Liberty Jail where the Lord reassures him:

And 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 heav-

ens 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 [or my daughter], 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?

This is a well-known passage of comfort and understanding, but it is the next verse that seems particularly relevant to our discussion of boundaries. The scripture continues: “Therefore, hold on thy way, and the priesthood shall remain with thee; *for their bounds are set*, they cannot pass. 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). There are limits if we can find them. There are boundaries where a yes, a no, will protect us. Please help your clients to make and maintain those boundaries.

The spirit of the gospel is the spirit of liberty, of flowering, of unfurling, and of growth. It is a pattern of enlarging boundaries, or understanding that enables us to reach across and even dissolve boundaries. Ultimately, as we become increasingly like our Father in Heaven, we will understand why the Doctrine and Covenants describes him as “above all things, and in all things, and [he] is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever” (D&C 88:41). Mortality is a beginners’ pool for all of us. The limitations that provide safety in this life are temporary. If we try to make them permanent or endow them with eternal significance, we will limit ourselves and stifle our own growth. I pray that we will remember instead the loving and lovely promise “that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom” (2 Nephi 3:5). I say this in the name of Jesus Christ, amen.

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Rites of Healing

Wendy L. Ulrich, PhD¹

Somewhere along the Yellow River near Beijing, China, an unusual childcare custom has persisted for many generations. Shortly after birth each newborn is placed in a sack of yellow silt from the river bed and the sack is tied around the baby's neck so only the head emerges. Because the new mother immediately returns to the fields to work in this region of abject poverty, this sack of sand will provide child care, blanket, and diaper for the first one to two years of the child's life. The mother will come home to nurse the child at midday, but she does not cuddle or play with the baby. She will remove the infant from the sack only once every few days to change the soiled sand.

At first these infants cry like other babies when hungry or uncomfortable, but parents do not respond to the cries and forbid anyone else to. Within weeks the babies learn the futility of tears or protest and become quiet, docile, and totally undemanding—characteristics highly prized in their culture. Within our lifetime literally millions of children will spend their earliest formative years in sacks of sand.

Those of us raised with different parenting norms probably wonder at this description. Our experience and training both teach us that normal bonding and development cannot occur under such circum-

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stances. The thought of generations of children growing up in conditions so emotionally and physically depriving stuns us.

Unfortunately, our society has its own insidious versions of sandbagging children. Sexual abuse, like a sandbag on a baby, stunts development and obscures healthy bonding. Sexual abuse submerges the child in a numbing quicksand that can cut her off from the feelings and sensations of her own body which the perpetrator attempts to possess. Like a woven cord around the child's throat, a conspiracy of silence implicitly or explicitly weaves around the child, making it difficult for her to speak or even know her reality. Out of ignorance or their own emotional poverty, nonabusive parents often do not hear or respond to the child's cries for help in whatever form they take. Eventually the child stops crying out and adjusts her perception of pain or deprivation to what she or her environment can tolerate. Just as the peasants on the Yellow River follow the same parenting patterns for generations, victims of sexual abuse often become perpetrators, inflicting their crippled sexuality upon the next generation. Children growing up on the Yellow River eventually get out of the sand; children in the sandbags of abuse may spend an entire life there, cut off at the neck, their agency confined, their trust crippled.

I believe that the gospel of Jesus Christ can provide a way out of spiritual sand. Through the healing truths of Christ's atoning life and love, both victim and perpetrator can, if willing, get out of the body bags to find increased freedom, peace, and healing. Psychology, social work, medicine, and other healing arts can provide healing environments, technology, and skills, all of which we have a professional duty and ethical obligation to discover and practice within the highest standards of our professions. However, healing power multiplies as we build upon the sure foundation of the Rock of Christ and not on spiritual sand.

The lasting principles of psychospiritual healing are essential to effective therapy. The word therapy comes from the Greek word, *therapeuo*, which means healing, reminding us that as therapists healing is our business. But the concept of healing in Christian tradition refers to a gift of the spirit which we obtain through faith in Christ, reminding us that as Latter-day Saints healing is our gift. I wish to focus on

this juncture between the professional goal and the spiritual gift, drawing upon both my personal search for the principles of healing and my tenuous, often frustrating efforts to assist others in the healing process.

A House of Healing

When injured or sick, a child runs home to heal under the caring hands of those who love him. When those who should provide healing become instruments of violation instead, God provides other hands, and other houses—including his house, the House of the Lord—where his healing work can go forth. Christ's most frequent and impressive miracle was and is still healing; God's house is ever a house of healing. In the soothing, dream-hymn cadence of the temple, we find healing principles and patterns which we can emulate and teach. I have concluded that specific gospel ordinances embody these healing principles with remarkable accuracy and power, providing healing rites and metaphors to instruct and comfort us. Without violating the sanctity of the House of the Lord, I hope to deepen our appreciation for the richness and healing precision of our liturgy, for as John Widtsoe (1921) reminds us, we cannot "come out of the temple endowed as [we] should be unless [we have] seen, beyond the symbol, the mighty realities for which the symbols stand" (p. 62).

God commands his laborers as they assemble together: "Purify your hearts, and cleanse your hands and your feet before me, that I may make you clean ... from the blood of this wicked generation" (D&C 88:74-75). As we seek through temple initiation to be cleansed from the blood of this generation we realize that ultimately people get bloody in the first place because they are wounded. Although I may get bloody from someone else being wounded and bleeding on me, none of us escape mortal life without getting wounded ourselves. We wound each other and we wound ourselves by our own actions, intentional or not. When Christ comes again we are told his garments will be red, dyed in blood, the blood of our spiritual and psychic wounds, for "he was wounded for our transgressions" (Isaiah 53:5). His garments are dyed in the blood we have bled and the blood we have shed.

Some pretty bloody people come into my office. Some of them hemorrhage faster, it seems, than I can staunch the flow. Some use drastic measures to stop their bleeding, such as psychological tourniquets that cut off feeling and amputate essential parts of the self. Repression and dissociation may stop the bleeding and preserve life, but as tourniquets on the soul they often do considerable damage of their own. When they are removed the wounded limb may be excruciating, may start to bleed anew, or worse, may hang uselessly. Sometimes abused children inflict wounds upon themselves, perhaps an attempt to give overt expression to hidden psychic pain.

To the extent that all parents fail to fully recognize and value the preciousness of their offspring, all children are wounded. The question is not really, "Have I been injured or abused?" or even, "Have I injured or abused?" but how, and how much. But in the case of sexual abuse the damage is almost always severe, pervasive, and lasting. As practitioners of the healer's art, we wrestle with how to help people stop bleeding and start healing from such abuse.

Healing from Life and Death

We find remnants of God's healing principles and ordinances in many cultures, and the Lord invites us to bring to the temple "all your antiquities; and with all who have knowledge of antiquities" (D&C 124:26). Perhaps we need knowledge of antiquities in the temple because this knowledge can help us understand our own rites better. In most cultures in antiquity, ritual surrounds the two essential life experiences—puberty, or the transition out of childhood, and death, the transition out of adulthood (Campbell, 1988). Ultimately, both kinds of rites involve the putting off of one life or level of consciousness and the taking on of another. Each transition requires that we wrestle with questions of healing: Do we "heal" from death? Will we conquer this looming, ultimate transition? Our closest conscious practice run will be our experience with the transition from childhood to adulthood. Can we "heal" from childhood—from the loss of innocence that is both deplorable and inevitable in mortality? A religion that teaches us to "heal" from life holds promise for teaching us to

“heal” from death as well. As Christ demonstrates the healing in his wings—wings under which he longs to gather us, he says,—as a protective mother hen gathers her chicks, we experience his power to free us from the grasp of others’ sins and the resulting death of our innocence. This experience justifies our faith in his power to heal and free us from the grasp of death as well.

In primitive cultures, the onset of menses marks the adolescent transition for girls. This physical marker becomes an outward symbol of consciousness of the bleeding, wounded aspects of feminine development into adult roles of self-sacrifice such as in bearing and nurturing children. For boys, whose transition into adulthood is less clearly delineated, degenerate initiation ceremonies may involve the inflicting of physical wounds as an outward symbol of the bleeding, wounded aspects of masculine development into adult roles of self-sacrifice for familial and societal security and protection. Initiation rites often purposefully frighten and wound by unanesthetized cutting of the genitals, physical deprivation, separation from family and friends, and scarification. The result is clear and intended: No one can go back to being a naive and innocent child after such an experience. Sandbagging babies sounds minor in comparison.

While we abhor the violence in these primitive rituals, many scholars proclaim the need for ritual in modern society (Bly, 1990; Campbell, 1988; Estes, 1992; Jung, 1972; Keen, 1991)—rituals that symbolize and then gloriously transcend the psychic wounding we all experience without having to go looking for it. For example, being held under the water of baptism simulates in a benign way the experience of dying that we might experience the joy of rebirth. Like a child under the baptismal water, those who attend the temple for the first time may feel disoriented, even fearful, pulled away from familiar supports and rules, perhaps because only then are we willing to wrestle with the unlikely mysteries and joys of the inner, spiritual realm. If we can surpass our negative transference we can learn that the rules of abuse do not apply in God’s house, where submission need not injure, vulnerability need not debase, touching need not humiliate, receiving need not violate, and secrets need not isolate. By learning these new lessons in contexts of some uncertainty and isolation—feelings famil-

iar to the contexts in which we learned to distrust and dissociate—we can hopefully find release from some of the painful lessons of the past and embrace a new world view.

For those who have been seriously abused, however, the temple context may trigger so much association with old trauma as to interfere with trust and learning. For one previously led by would-be mentors into dangerous paths, situations requiring trust can induce fear and dissociation. Despite this risk, I believe the temple holds unique promise for the wounded as a place for corrective experience. Healing rites appropriately surface old conflicts and wounds—but this time with a different ending. Kathleen Flake (1993) describes the temple as an opportunity for the wounded child within to curl up on the couch and watch a movie, so to speak, within the comforting embrace of the spirit of God. Whether or not we fully understand the program, the important thing is to feel that spirit which makes us cry, *Abba—Abba*, the intimate, familial name for Father.

Healing Ordinances

The Lord says in Doctrine and Covenants 124:39, “Therefore, verily I say unto you, that your anointings, and your washings . . . are ordained by the ordinance of my holy house.” When do we wash and anoint someone? As most six-year-olds know, the thing to do when you cut your finger is to wash it, apply some medicated ointment, and put on a Band-Aid. Washing is how we become clean from blood and infection. Anointing oil, the medicinal agent used in ancient times as a healing balm, was also used for nourishment and a source of light—contributing to its powerful symbolism. Clean, white dressing completes the healing effort. We see these principles when Christ asks those he heals to wash in the river, or when we anoint with oil before giving a healing blessing, or when we dress in white for baptism for the remission of sins. On this basis, I look to the ordinances of washing and anointing for information about the healing process.

The Lord teaches that through temple ordinances he will “reveal unto [the] church things which have been kept hid from before the foundation of the world” (v. 41), and will “bless you, and crown you

with honor, immortality, and eternal life" (v. 55). These ordinances, then, teach universal principles central to the healing process, culminating in the ultimate healing of resurrection and eternal life.

I will present seven such healing principles suggested in these rites of spiritual initiation. Although these seven principles are all grounded in the initiatory ordinances, they also draw upon the imagery of what I identify as the seven rooms of the temple: the baptistery, the initiatory ordinance rooms, the creation room, the garden room, the world room, the terrestrial room, and the celestial and sealing rooms. These seven temple locations in turn provide an overlay for the seven periods of the creation of the earth, another metaphor for the soul.

Principles of Healing

Principle Number One: Healing occurs within relationships of trust.

The temple is not for neophytes in the things of the spirit but for those already familiar with the spirit's workings. The first room of the temple, the baptismal room, reminds us that we are not ready for the more advanced healing rites of the temple until we have been spiritually born of Christ and received the Comforter promised us at baptism. Likewise, the first step in therapy is for the injured to learn to internalize the comforting, truth-witnessing voice of the therapist and to trust and heed that newly internalized parental voice. The scriptures refer to saviors on Mount Zion; healers can be comforters and testators on Mount Zion as well.

Establishing relationships of trust is not a trivial task when trust has been seriously violated. The old, distrusting self must die, followed by a rebirth of openness to change. Just as we must trust a medical doctor's expertise before we will submit to her interventions, trust in a therapist's wisdom and care is the first step in healing. The first goal of therapy is to help the client feel safe enough to say what hurts, begin to identify what she wants, and develop her capacity to get her needs met. Some of the most useful questions a therapist asks are: "Where does it hurt?" "What do you want?" "What do you need?" Trust builds through respectful listening, careful questions, and precise interventions geared to the client's innermost desires. Ultimately,

trusting relationships with people model the essential trust we must develop in God if we are to open our hearts to his healing.

Rebuilding trust takes time when we have been injured by those we have trusted before. Like medics and temple workers, therapists can be as good Samaritans to bleeding souls left naked by the roadside. In the parable of the Good Samaritan, the wounded man does nothing, says nothing, but only receives—a worthwhile initial model for the healer. To children whose tender feelings have been subverted and ignored by sexual perpetrators, the experience of simple receiving from others can be vital, however new and disconcerting. Sometimes clients test us for months before allowing themselves to receive. They miss appointments or talk of quitting whenever they feel cared for, or they become demanding and provocative, expecting abandonment and rejection. An abused client told me how frightened she felt as she began to trust me for she assumed that once I gained her trust I would hurt her—a telling transference. Another client became acutely sensitive to my moods and emotional availability as he tried to discern if I was safe to lean on. Healing requires willingness on the part of the healer to give. It also requires willingness on the part of the wounded to receive—to be vulnerable, to feel and acknowledge pain, to allow someone else to minister to them, to be patient and long-suffering when healing takes time.

In the world, of course, admitting that one is wounded, naked, or vulnerable is not usually wise. Most of us expend enormous energy trying to deny our wounds, avoid the sight of blood, and avert our eyes from unpleasant mutilations. We run from our pain in a thousand directions, hoping, perhaps, to be more acceptable to other people who are disgusted and frightened by the brutality a wound implies. Some people seek friends and mates who will help them maintain an illusion of wholeness. Society urges men in particular to deny their suffering, ignore their wounds, and gain prestige by claiming that nothing hurts. But companionship and growth cannot flourish in the midst of such denial. Trust and intimacy require that we admit our wounds, not externalize them as something out there that if we could just drink hard enough or work hard enough or play hard enough we could get rid of (Bly, 1990; Keen, 1991). Men (and

women) who must be prepared to go to war or compete aggressively in emotionally dangerous settings often feel trapped between society's contradictory expectations that they both acknowledge their wounds in the service of familial intimacy and ignore their wounds unflinchingly in the service of protecting the family and society. Christ exemplifies in the atonement that spiritual power flows from soul-searching humility and willingness to bleed, if necessary from every pore. To live in this world is to risk being wounded, and once we are strong enough to do so we must be willing for the sake of both growth and intimacy to feel our pain.

Even after careful preparation, there may be times in the course of therapy or temple initiation when the wounded feel self-conscious, exposed, or uncertain. Uncertainty has a certain purpose of stretching us to new levels of understanding and inviting deep change. After experiences like these, one cannot go back to being a naive child. Trust increases as we learn that temples and therapy are places of healing and humility, not hurt or humiliation. Learning to be soothed, to soothe oneself, to use one's cognitive capacities to manage intense affect or ambiguity, and to feel the spirit of both human and heavenly comforters prepare us for the next steps in the healing processes of therapy.

Principle Number Two: Healing requires surrender of innocence, acceptance of personal responsibility, and appropriate self-disclosure, which lead to spiritual power. In apocryphal writings and legends, ritual washing, anointing, and/or dressing of wounds prepare the hero or heroine for healing and spiritual power. In the words of the parable cited above, "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine ... and brought him to an inn, and took care of him." (Luke 10:33-34). The Samaritan, like a ministering angel, anoints and bandages the traveler, then takes him to a safe place for rest and healing. This is where the initiate's journey through the temple begins as well: with the invitation of a heaven-authorized minister into a healing sanctuary of cleansing and safety. These initiatory ordinances embody all of the principles of healing described in this paper.

In the apocryphal Gospel of Bartholomew, (Nibley, 1992, p. 316-7), Mary, the mother of Christ, describes her experience in the temple at the annunciation: "I was washed and anointed and wiped off and clothed in a garment by one who hailed me as a 'blessed vessel,' took me by the right hand and took me through the veil." Washing is the first of several steps in her spiritual preparation to enter within the veil.

Another example of the power of washing occurs in Clarissa Pinkola Estes' rendition of the story, "The Handless Maiden." In this story the heroine's father foolishly bargains to give the devil his daughter in exchange for wealth. When the devil comes to collect, the heroine finds that the devil has no power over her as long as she has washed and dressed in white. When the devil forbids her to bathe she cries in fear, and her hands are washed clean in the process, once again thwarting the evil one. The devil commands that her tear-washed hands be chopped off, but the bloody stumps are again washed with her tears after which she is permanently freed from the devil's grasp (Estes, 1992, pp. 390-391). Her violated body, washed in her own tears, becomes the door out of innocence and into the underworld of initiation, a place where she will "learn immense power" (Estes, 1992, p. 405).

We come to earth, the temple, and therapy to surrender our naivete and acquire power. Losing our innocent acceptance of every voice that entices us can result in increased spiritual power, but the process is a painful one. As unpleasant as it is to be bloody, blood and sin are inherent to the mortal condition. We make bad bargains with the devil, naive to his ways, or others make such bargains at our expense, charging their guilt to our account and leaving us maimed. Healing involves cleansing mind and body from both deserved and undeserved blood-guiltiness, learning to submit to the instructive qualities of suffering without seeking it, inflicting it, or excessively blaming ourselves for it.

Blaming oneself for being sexually abused is a common way of gaining a false sense of control: if we believe that we deserved the abuse in some way, then by improving ourselves we can avoid it. At the very least, self-blame allows us to avoid the even more frightening

implication that we live in a world where adults cannot be trusted, where we are on our own, and where terrible things can happen to us without provocation. Yet in very fact we do live in just such a world, and spiritual maturity and healing require us to make peace with that fact and let go of the illusion of having been in control of the abuse or having been responsible for it when we were not.

One outcome of having our wounds washed is that we experience being both understood and accepted, cleansed and absolved by one who sees us in our wounded nakedness for just what we are. Washing implies divine and human forgiveness as in the words of the Lord to Isaiah: "Wash you, make you clean....Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:16, 18). Filled with self-hatred, the abused expect others to hate them as well. They either hide their nakedness and then live in fear of discovery and judgment (Kelly, 1992), or they act out their shame, provoking others to reject them and get it over with. The healer neither condemns nor rejects, places the actions of the abused in context, and allows the wounded to experience being both understood and accepted by one who sees them in their nakedness. While they are yet naked and imperfect, the healer reflects back to them their true, infinitely precious nature as potential kings and queens, priests and priestesses.

Principle Number Three: To claim God's healing blessings we must submit to his authority in the name of his Son. The story of the earth's creation testifies of God's power and plan. In contrast to the orderly unfolding of creation, sexual abuse leaves the inner world in chaos and the inner spirit doubtful of God's goodness or power. Even when God through his ministers comes down to us in our unorganized state, claims us as his, and pronounces us good, we in turn must choose him as our Father and God. As victims begin to organize their life experiences in therapy, allowing the dry land of consciousness to emerge from the murky waters of the unconsciousness, they struggle to reconcile tragic realities with the idea of a God who is omnipotent and omnibenevolent.

While sophisticated philosophical discourse can help with such reconciliation, ultimately we choose to believe in God out of desire,

experience with the spirit, and coming to know the Savior rather than out of convincing arguments. We choose to believe despite our doubts, not by eliminating them. Laman and Lemuel saw an angel, yet doubted that God could answer their prayers (see 1 Nephi 15:8-9; 17:45). The brother of Jared, having seen the finger of the premortal Christ, was still asked, "Believest thou the words which I shall speak?" (Ether 3:11). Ultimately we choose to submit to God not because his ways are easy or fully comprehensible but because we recognize with Peter that there is no place else to go, for here are the words of eternal life (see John 6:66-68).

Principle Number Four: Healing requires careful distinction between truth and error, right and wrong. As healing continues we must learn, through the careful tuning of our mind and body, to distinguish right from wrong, truth from error, good from evil, the loving voice of God from the voice of the destroyer masquerading as a friendly messenger in the Garden of Eden. Psychic numbing in response to severe pain can distort our vision and feelings. Cut off from our body, we find it difficult to feel the voice of the Spirit or to know our inner realities. We misunderstand, attribute wrong motives, overgeneralize, underestimate, exaggerate, minimize. We may not perceive psychic invasion until too late, ignoring internal warning signals until our anger explodes upon us like a missile from a stealth bomber. We confuse what we value, what we want, what we like, what we need. We cannot embrace the ambiguity inherent in all things, perhaps because we have to work so hard just to see the black and white.

Therapists need great artistry and skill to help clients retain what loving feelings they have for an abusive family member while rejecting the violation, to retain the capacity for pleasure while rejecting inappropriate touch, to maintain a trusting posture with the world while protecting themselves against real dangers. The wounded may have particular difficulty perceiving the Spirit of the Lord. Even the spiritually experienced seem to lose their ability to feel God's voice when their systems are reeling from their own internal screams. When we hurt, we need loving mentors to nurture, speak truth, and confirm the witness of the Holy Ghost, inaudible to us for now.

Seeing clearly to distinguish truth from error is particularly important in the process of forgiveness. In my experience, most LDS clients anxiously strive to forgive. Clients often feel burdened with guilt over their difficulty in doing so. In their determination to gain closure on the past and remove the cancer of vengeance from their life they may not take the time to distinguish healthy from unhealthy tissue before surgery.

Anger appropriately and irrevocably follows injustice; we must distinguish this righteous indignation from anger that becomes an evil in its own right. The scriptures clearly state that mercy cannot rob justice, which I take to mean that we cannot forgive when we are lying to ourselves (Ulrich, 1991; 1993). Our spiritual integrity rebels at such a task. When we struggle with forgiving we may be trying to say that what happened to us was not that bad, did not really hurt, or was really our fault and not the perpetrator's, denying the realities of our own experience and the judgment of God about the abhorrence of sin. At the other extreme, we may be insisting that what happened to us was fatal rather than merely devastating, or that the fault was entirely the perpetrator's with no mitigating circumstances whatsoever, denying the power of Christ to heal, redeem, and judge. Either/or thinking almost never represents reality. A victim with an accurate understanding of what he has lost is in the best position to absolve the debt and truly forgive.

Amid ongoing debate about the veracity of recovered memories of sexual abuse, therapists must be willing to grapple with divergent perspectives in our search for truth. Latter-day Saints have our roots deep in that quest, beginning with Joseph Smith's search for truth amid discordant opinions and uncertainty. We acquire a testimony of either spiritual or psychological truth through a similar process of accumulating evidence from many sources. Impressions, dreams, physical sensations, powerful emotions, memories, and fragments of familiarity may all contribute. Like an accumulation of spiritual experiences that lead one to conclude which church is true, a sufficient accumulation of evidence may convince one—even in the absence of sure knowledge—that she has been sexually abused. Sufficiently compelling evidence leads to more accurate and dependable conclusions. Correct

interpretation of our spiritual and psychic impressions is vital if we are to come to the correct conclusions. Whether in a scientific experiment, a court of law, a testimony of the Book of Mormon, or a repressed childhood memory, we rarely reach absolute certainty.

Teaching people to tolerate ambiguity is an important aspect of therapy, and as therapists we must model that tolerance for uncertainty. As therapists we must remember the importance of being scrupulous about not “leading the witness” or jumping to conclusions. Our job is to assist clients in gathering evidence, testing hypotheses, considering alternatives, and drawing conclusions based on the highest principles of truth, justice, and mercy. It is irresponsible to assume that the world is a black-and-white place where all the truth lines up on one side of an issue and all the guilt on the other. I find it equally irresponsible to assume that we can simply ignore or take no stand on issues that do not lend themselves to black-and-white analysis.

Principle Number Five: The spirit without the body cannot have a fullness of joy. Like innocents evicted from the garden of Eden, victims of sexual abuse find themselves in a lone and dreary world, cut off from previous understanding of reality, separated from their truest sense of self as if they were in a bag of sand from the neck down. They may have a sense of depersonalization and separation from their body and its sensations and feelings. They are doubly subject to spiritual death, the separation from God, because without clear access to their feelings they have extra difficulty discerning his spirit. They are also doubly subject to physical death, the separation of body and spirit, because they are, while living, cut off from the emotions and perceptions of their body. Addictions of various kinds perpetuate the separation of mind and body, numbing the body and distracting the mind. The scriptures remind us that the dead view the separation of spirit and body as a bondage (see D&C 45:17), and that only spirit and body inseparably connected allow a fullness of joy (see D&C 93:33).

When cut off from our physical reality, affect and cognition seem to operate independently. The mind claims nothing is wrong but the body feels terror; the mind perceives danger but the body becomes numb; the body responds sexually but the mind is a blank. As the

abused tune in to physical feelings again, the negative feelings return first: fear in the belly, anger in the arms and hands, knots of tension in the shoulders, a hard, black, sadness in the chest. The abused child's underdeveloped ego boundaries allow the child to incorporate into her body elements of the abusive environment and lose into that environment elements of her body (Grove, 1989). For example, an adult sexually abused as a child withdraws into a black space inside her head when threatened, eventually equating the internal black space with the blackness of the room in which she was abused. Another survivor's mind wanders, as if her eyes float out of her head and wander through the childhood home, still checking on the whereabouts of potential perpetrators.²

Healing involves a consecration of each part of the body for its rightful purpose and to its rightful owner. A healthy adult has eyes that see clearly and accurately, a mouth that speaks the truth, a head solidly connected to the input and actions of the body, a nose that brings pleasurable and finely-tuned sensations. According to Hugh Nibley, an ancient temple document known as the Shabako Stone states:

The way one becomes a member of the universe is through one's sensory perceptors. Whatever gets to us from out there must come through "the seven gateways" of the eyes, ears, nose, and mouth. These are the avenues made functional by the initiatory rite of the Egyptian temples. The Opening of the Mouth [ceremony], in which the organs of the senses are first washed and then anointed, is to make the organs efficient conveyors to a clear and active brain, by which the mind evaluates, structures, and comprehends reality (Nibley, 1992, p. 60).

Healing rites legitimize and enact our need for healing touch that is not erotic or exploitative. The laying on of healing hands by ministers of our own gender in intimate but nonsexual expression legitimizes our need for carefully boundaried, nonsexualized, soothing. Although we may never completely replicate missing tenderness I believe God can help us get what we need to heal, to accept and mourn our losses and move forward.

Touch serves several purposes. Loving parental touch serves a developmental function, orienting a child to his body and making of

²I recommend David Grove's innovative work with metaphor therapy for ways to help clients remove these invaders.

it a home for his spirit. Reparative touch provides comfort to the physically or psychologically injured. Some touch performs what one severely abused client called an "exorcistic" function, releasing body memories of the trail of abuse. While new therapies are developing to treat the mind-body split (e.g., Grove, 1989), the Spirit is still the surest guide for the LDS therapist. Temple ordinances provide a template for this sensitive healing work.

Complicating the issue of receiving others' touch, the sexually abused often experience gender confusion and eroticization of the non-sexual need for comfort. The sexually exploited of either sex may over-identify with the aggressor even while they hate him or her, may avoid identifying with adults who have failed to safeguard them even while they long for their protection and care. These complex identifications and longings may become eroticized in adulthood as same-sex attractions.

Astoundingly, I know adults who do not remember ever being held or touched in a nonsexual way. As we help clients identify the legitimate needs, fears, and hurts that underpin some same-sex attraction, erotic elements can be reduced and real needs addressed within the boundaries the Lord has established.

Principle Number Six: Healing is not complete until new boundaries, like new skin, forms over the wound. The sexually abused need assistance in developing appropriate boundaries to shield and protect them from those who would destroy or injure. Fully operational spiritual boundaries shield us from the soul-destructive power of evil and usher us into a terrestrial state of increased access to God's messengers. The abused may need permission to have boundaries at all, or may need assistance in developing flexible rather than rigid boundaries. They often feel they lack this psychic protection from evil and may wear layers of shapeless clothing to provide the barrier missing in their self-perceptions. Conversely, they may have a poor sense of the need for protective boundaries and may too readily lay their protective shields aside, seeking refuge in a fantasized invincibility.

Skin and clothing are useful metaphors for helpful boundaries because they are protective but flexible. Sacred clothing with the char-

acteristics of protective new skin characterizes ancient rituals (see Nibley, 1992, pp. 91-138). For example, in ancient Egypt, a skin worn over one shoulder by the Egyptian priest symbolized authority and heavenly power. In ancient myth, Heracles wore a special leather garment for protection in the risky world of humans. In fairy tales and myths, the hero or heroine often receives sacred clothing with magical powers to ward off evil.

In important ways, sacred clothing becomes like a second skin, representative of a new, covenant-bound body consecrated to God and hallowed by his protective care. This body is marked with the scars of our mortal experience and wisdom, suggesting as in ancient cultures that we are now adults who have fought the enemy, been subject to wounding, and survived. Sacred scars attest that, as the scriptures require, we have engraven the image of God upon our countenances (see Alma 5:14), written the word of God in our flesh (see Deuteronomy 11:18), and acquired spiritual understanding transcending the intellect and carved into our very being—like the sacred marks in the hands and feet of the resurrected Christ. They symbolize the covenants with God which become our ultimate protection, accessing for us his power to preserve and defend.

Principle Number Seven: Healing must be followed by reorientation to one's new identity and choices—a period of cognitive restructuring and reintegration. The healing process comes to some conclusion as we incorporate into our identity a new understanding of ourselves and as we learn to enter more fully into God's promised rest. New names have been used in the Old Testament and elsewhere to signify such a change of identity. For example, years after Jacob flees from the murderous intentions of his brother Esau, God commands Jacob to go home. As Jacob gets closer to his homeland with his now large family, he receives word that Esau is approaching with four hundred men. Imagine Jacob's terror as he considers the real possibility that his brother is coming to make good on his threat to kill him. Jacob does all he can to protect his wives and children and then fervently prays, reminding the Lord of His promises of protection. Jacob spends a long and lonely night wrestling with God. Jacob is wounded in the strug-

gle, yet he refuses to quit until God assures him that the promised blessings will be realized. In that moment God gives Jacob a new name, Israel, meaning one who has struggled with God and prevailed. We become the true house of Israel when we, too, wrestle with God, not letting go through the lonely night of doubt and pain until we receive the promised blessings, the final healing.

Abram, whose name God changed to Abraham, was a victim of abuse (we might call it ritual abuse) at the hands of his father and his father's religion. God says to Abraham and to all victims of domestic violence, "Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee ... from thy father's house, and from all thy kinsfolk ... and this because they have turned their hearts away from me.... Therefore I have come down ... to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee" (Abraham 1:16-18).

Final Healing

As I keep vigil with others through long nights of struggle and confusion, I sometimes wonder why someone cannot lay hands on their heads and restore health and faith as quickly as they were taken away by a perpetrator's unholy hands. The spirit has gently witnessed that a different kind of healing is also needed here. Christ could heal a wounded body in seconds, but to heal distorted thinking, a bruised heart, a wounded agency required months and years among his most willing disciples. Although some think therapists should perform these miracles in a few days or weeks, healing requires practice, patience, and enduring to the end.

Just as a house in a dream symbolizes the dreamer, ultimately I believe God provides the house of the Lord as a symbol of the follower of Christ. In our house, our temple of the self, we find many rooms. Within that house each of us needs a place for healing, cleansing, renewing hope in God's promised blessings, and receiving without having to say a word. In such an inner room we bathe and dress in the

whole, white cloth of our covenant body, remembering as if through a veil the distant moment when we received that holy gift upon leaving the premortal existence. In the holy temple, God's abused children can reclaim their precious body and wounded spirit from a sack of psychic sand. These sacred rites portend the day when all God's children will reclaim their precious physical and spiritual inheritance—the day of resurrection when Christ, the Rock of Israel upon which we build, comes to us personally with redemption in his hands and healing in his wings.

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Spiritual Interventions in Psychotherapy: A Survey of the Practices and Beliefs of AMCAP Members

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Abstract

Three hundred members of the Association of Mormon Counselors and Psychotherapists (AMCAP) were randomly selected and asked about their use of spiritual interventions in their professional work. Two hundred and fifteen (72%) AMCAP members responded to the survey and indicated that they use a wide variety of spiritual interventions. Praying silently for clients, teaching spiritual concepts, encouraging forgiveness, using the religious community as a support, and encouraging clients to pray were used much more frequently than were priesthood blessings by therapists, praying with clients, and asking clients to memorize scriptures. Critical incident case examples provided by the therapists revealed that a wide variety of spiritual interventions were perceived as potentially therapeutic. Clinical guidelines regarding the use of spiritual interventions were offered by the therapists and ethical concerns were raised. Implications for AMCAP members are discussed.

Members of the Association of Mormon Counselors and Psychotherapists (AMCAP) have had a long interest in integrating spiritual values and interventions into their professional work. In fact, an express purpose of the AMCAP organization is to promote

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professional practices which are in harmony with moral and spiritual principles (Article 1, Section 2, AMCAP bylaws [as amended Sept. 30, 1981]). Members of AMCAP have discussed and written much over the past two decades about religious and spiritual issues and interventions (e.g., Allred, 1987; Broderick, 1975; Brown, 1975; Burton, 1984; Byrd, 1993; Hardy, 1989; Hurst, 1981; Judd, Bingham, & Williams, 1988; Kelly, 1980, 1981; Madsen & Millet, 1981; Paul, 1983; Pritt & Pritt, 1987), and some members of AMCAP have contributed nationally and internationally in this domain (e.g., Bergin, 1980, 1988, 1991; Bergin & Payne, 1991; Koltko, 1990; Payne, Bergin, & Loftus, 1992; Richards, Owen, & Stein, 1993).

Although considerable work has been done within AMCAP, we still do not have a very clear idea of how widespread or frequent the use of various spiritual interventions is by members of AMCAP. In addition, we still know very little about the types or effectiveness of therapeutic outcomes that result from AMCAP members' use of spiritual interventions. We also know very little about AMCAP members' attitudes regarding the ethical appropriateness of using spiritual interventions in their professional work.

In an effort to gain more insight into these questions, we surveyed members of the AMCAP organization and investigated the following three research questions:

1. How frequently do AMCAP members utilize various spiritual interventions in their professional work?
2. What spiritual interventions are most often perceived by AMCAP members as effective or ineffective and what outcomes are associated with these interventions?
3. What are AMCAP members' attitudes regarding the ethical appropriateness of using various spiritual interventions in their professional work?

Methods

Procedures

After receiving approval to proceed with the study from the Brigham Young University Human Subjects Review Committee in late

September 1992, we randomly selected three hundred psychotherapists in the United States and Canada from the current AMCAP membership directory. In late October 1992, participants were mailed a survey packet which included a cover letter, informed consent document, and copy of the survey. The cover letter and informed consent document solicited therapists' participation and briefly explained that the purpose of the study was to "determine what spiritual interventions members of AMCAP use in their professional work and to gain insight into when such techniques are most effective in facilitating client change." The informed consent document also assured participants of confidentiality, and asked the participants to avoid disclosing details about their clients that could make it possible to establish clients' identity. In early January, 1993, a follow-up letter and second copy of the survey was sent to therapists who had not yet responded to the survey. In early March 1993, a postcard was sent to therapists who had not yet responded to the survey.

Participants

Approximately 130 participants returned the survey after the first mailing. Approximately 70 more participants returned the survey after the second mailing. Approximately 15 participants returned the survey after the postcard was sent. Thus, a total of 215 participants returned the survey for a total return rate of 72%. Actual response rates vary somewhat for each variable and are provided in appropriate places in the text and tables.

There were 122 (60%) male and 83 (40%) female therapists. The average age of the therapists was 48 years ($SD = 9.9$ years). One hundred and thirty-two (70%) of the therapists were licensed. The average caseload of the therapists was 20.6 clients per week ($SD = 15.9$). On the average, 63% ($SD = 34.2\%$) of the therapists' clients each week were LDS. Other demographic characteristics of the therapists such as theoretical orientation, professional specialty, work setting, geographic location, and type of clientele are presented in Table 2.

Survey Description

The survey was constructed for the present study by the researchers. The first page of the survey asked respondents to provide

background and demographic information. On page 2 of the survey, nine "In-Session Spiritual Techniques" were listed (see Table 1) and defined, and the respondents were asked to indicate on a 6-point Likert scale (0 = Never, 1 = Rarely, 2 = Occasionally, 3 = Often, 4 = Very Often, 5 = Always) how frequently they have "used these techniques or interventions during the past year in your professional therapeutic role." An "Other (please describe)" category was also provided so respondents could indicate how frequently they have used in-session spiritual interventions which were not listed in the survey.

On page 3 of the survey, nine "Out of Session Spiritual Techniques" were listed (see Table 1) and defined, and the respondents were again asked to indicate on the 6-point Likert scale how frequently they have used these techniques during the past year. Once again, an "Other (please describe)" category was provided. At the bottom of page 3, we also asked respondents to indicate (Yes or No) whether they believed there are any religious or spiritual techniques that therapists should not use in their professional role; that is, interventions that should only be used by religious leaders. Respondents who answered "yes" to this question were asked to indicate what spiritual techniques they believed therapists should not use in their professional role.

On pages 4 and 5 of the survey, we used a version of the critical incident technique in an attempt to learn more about AMCAP members' perceptions of when spiritual interventions have been particularly effective or ineffective in their therapeutic work. On page 5 the instructions read, "We are interested in finding out when you feel religious or spiritual techniques have been effective or ineffective with your clients. Please recall, if you can, an occasion where you felt a religious/spiritual technique was particularly effective in helping your client grow or change. Without disclosing details which would make it possible to establish the client's identity, please briefly describe: (1) Client demographics (e.g., age, gender, marital status, religious affiliation, convert or lifetime member); (2) What the client's presenting problem was; (3) What spiritual/religious intervention was used; (4) At what point in therapy you used it; (5) Your rationale for using it; (6) The outcome of this spiritual or religious intervention; (7) Any

other comments that you believe would help us better understand this technique/intervention.”

The instructions on page 5 were identical except respondents were asked to recall and describe an occasion when they felt a religious/spiritual technique was clearly ineffective in helping a client change. Finally, on page 6 of the survey, we invited respondents to share any other insights or comments with us regarding the use of spiritual techniques in therapy that had not been addressed in our survey.

Quantitative Data Analysis

Means, standard deviations, and frequencies were computed to describe how often the AMCAP members used the various spiritual interventions. To avoid undue inflation of the Type I error rate (Haase & Ellis, 1987; Leary & Altmaier, 1980; Rencher & Scott, 1990), multivariate analysis of variance (MANOVA's) were then computed to determine whether different types of psychotherapists differed in the frequency with which they use various spiritual interventions. When the MANOVA's were statistically significant, the correlated univariate F-tests were interpreted (Haase & Ellis, 1987; Leary & Altmaier, 1980; Rencher & Scott, 1990), and where needed, least significant difference (LSD) pairwise comparisons were computed to determine which specific spiritual interventions therapists differed on. Finally, chi-square analyses were done to determine if different types of therapists differed in their attitudes regarding the ethical appropriateness of utilizing various spiritual interventions. Alpha levels of $< .05$ were utilized in all analyses.

Qualitative Data Analysis

A licensed counseling psychologist and two counseling psychology graduate students served as judges and used qualitative data analysis procedures (as described in Taylor & Bogdan, 1984, p. 129-142) to analyze the critical incident responses. Each judge independently studied the therapists' responses and carefully searched for possible themes or categories in the data. After independently identifying possible themes in the data and documenting which therapist responses

fit into the various themes, the judges met to compare and clarify their descriptions of the themes and the supporting evidence (therapist responses/quotes).

Results

Table 1 reports the utilization rates of the various spiritual interventions by all psychotherapists who responded to the survey. "Therapist (silent) prayer" was the most frequently used "in-session" spiritual intervention. The mean endorsement rate across all therapists for therapist (silent) prayer was 2.97 (SD = 1.51) which indicates that on the average the Mormon psychotherapists "often" offer silent in-session prayers on behalf of clients. The least frequently used in-session spiritual interventions were "blessing by therapist" ($M = 0.43$) and "therapist and client prayer" ($M = 0.72$).

"Encouraging client forgiveness" was the most frequently used "out-of-session" spiritual intervention. The mean endorsement rate across all therapists for "encouraging client forgiveness" was 2.88 which indicates that on the average the Mormon psychotherapists slightly less than "often" encourage clients to forgive others. The least frequently used out-of-session spiritual intervention was "client scripture memorization" ($M = 0.55$).

Table 2 reports the average frequency with which different types of psychotherapists use in-session and out-of-session spiritual interventions. The Wilks's lambda MANOVA's, univariate F-tests, and LSD pairwise comparisons revealed that therapists who work for LDS Social Services or in university settings were more likely to pray with their clients, teach spiritual concepts, make reference to scripture, use religious imagery, do spiritual assessments, and give clients blessings than were therapists who work in hospital and school settings. Male therapists were more likely than female therapists to pray with clients, make reference to scripture, and give clients blessings. Female therapists, however, were more likely than male therapists to pray silently for their clients. Masters level therapists were more likely to use religious imagery and do spiritual assessments than were doctoral level therapists. However, doctoral level therapists were more likely to give clients blessings.

Table 1

Utilization Rates of Various Spiritual Interventions by the Psychotherapists

Spiritual Intervention	Response Option (%) ¹						Mean	SD	N
	0	1	2	3	4	5			
In-Session Interventions									
Therapist Prayer	7	11	19	21	23	18	2.97	1.51	190
Teaching Spiritual Concepts	4	11	39	28	16	3	2.47	1.10	192
Reference to Scripture	11	25	41	15	7	1	1.85	1.09	193
Spiritual Self-Disclosure	9	32	36	14	7	1	1.80	1.09	193
Spiritual Confrontation	10	33	36	13	5	3	1.77	1.11	192
Spiritual Assessment	29	23	21	14	10	4	1.66	1.48	190
Religious relaxation/imagery	41	28	19	6	6	1	1.09	1.20	192
Therapist & Client Prayer	54	29	13	2	2	1	0.72	1.00	192
Blessing by Therapist	69	21	8	2	1	0	0.43	0.75	186
Out-of-Session Interventions									
Encouraging Forgiveness	4	5	23	39	24	5	2.88	1.12	189
Use Religious Community	4	10	32	33	17	5	2.64	1.13	193
Client Prayer	8	19	31	24	13	4	2.28	1.26	193
Encouraging Client Confession	13	22	36	17	6	6	2.00	1.29	190
Referral for Blessing	19	20	33	18	7	4	1.84	1.31	193
Religious Journaling	22	21	30	18	7	3	1.76	1.33	193
Spiritual Meditation	13	22	32	22	9	2	1.67	1.22	192
Religious Bibliotherapy	22	25	32	11	6	3	1.62	1.27	192
Scripture Memorization	63	23	11	1	2	0	0.55	0.85	193

¹ Percentages reflect % of the psychotherapists who endorsed the response option:
 (0=Never; 1=Rarely; 2=Occasionally; 3=Often; 4=Very Often; 5=Always).

Table 2

Average Frequency of Use of In-Session and Out-of-Session Spiritual Interventions by Different Psychotherapists

Demographic Variable	In-Session Interventions			Out-of-Session Interventions			Manova's	
	N	Mean	SD	N	Mean	SD	F(IS)	F(OS)
Professional Specialty								
Clinical Social Workers	56	1.64	0.66	60	2.14	0.80	1.40	1.49*
Marr./Family Therapists	32	1.89	0.78	30	2.34	0.97		
Psychologists	36	1.50	0.49	39	1.68	0.59		
Counselors	39	1.53	0.86	39	1.71	0.91		
Other	13	1.61	0.99	13	1.67	1.22		
Theoretical Orientation								
Eclectic	87	1.71	0.72	88	1.99	0.87	1.06	1.20
Cognitive-Behavioral	57	1.46	0.65	61	1.81	0.81		
Other	21	1.50	0.80	22	1.76	1.02		
Work Setting								
University	15	1.86	0.35	15	2.01	0.53	1.68**	2.16***
Hospital	18	1.13	0.46	17	1.32	0.41		
Community M.H. Center	23	1.52	0.66	23	1.72	0.84		
Private Practice	59	1.71	0.78	64	2.11	0.96		
LDSSS	35	1.91	0.61	35	2.36	0.62		
School	15	1.10	0.75	16	1.22	0.93		
Other	12	1.47	0.95	13	1.70	0.73		
Geographic Location								
Utah	65	1.51	0.62	70	1.72	0.69	1.11	1.19
California	27	1.64	0.76	25	2.03	1.10		
Idaho	23	1.76	0.97	24	2.16	0.92		
Other Western States	40	1.67	0.81	42	2.08	0.94		
Eastern States	16	1.73	0.57	17	2.12	0.98		
Gender								
Male	108	1.65	0.71	113	1.98	0.83	5.72***	2.96***
Female	71	1.58	0.78	72	1.87	0.95		
License Status								
License	121	1.65	0.70	125	2.01	0.83	0.81	1.61
No License	48	1.46	0.80	48	1.73	1.02		
Age								
< 49	86	1.60	0.81	90	1.89	0.93	1.02	2.29*
≥ 49	91	1.64	0.67	93	1.99	0.84		
Degree								
Masters	108	1.70	0.76	111	2.08	0.86	3.61***	3.20***
Doctorate	60	1.53	0.64	64	1.76	0.82		

Demographic Variable	In-Session Interventions			Out-of-Session Interventions			Manova's	
	N	Mean	SD	N	Mean	SD	F(IS)	F(OS)
Type of Clientele								
< 50% LDS	49	1.36	0.76	48	1.60	0.94	3.25***	2.53**
≥ 50% LDS	126	1.74	0.70	133	2.08	0.82		
No Children	85	1.59	0.76	90	1.84	0.89	0.78	1.89
Children	92	1.65	0.71	94	2.01	0.86		
< 10% Adolescents	75	1.53	0.74	81	1.82	0.82	1.24	1.38
≥ 10% Adolescents	102	1.68	0.73	103	2.02	0.91		
≤ 20% Young Adults	82	1.48	0.76	86	1.80	0.98	1.93	1.55
> 20% Young Adults	95	1.73	0.69	98	2.04	0.76		
< 39% Middle-Age Adults	88	1.55	0.75	91	1.80	0.90	0.55	1.59
≥ 39% Middle-Age Adults	89	1.69	0.72	93	2.05	0.84		
No Elderly Adults	82	1.59	0.81	88	1.93	1.03	1.23	1.55
Elderly Adults	95	1.64	0.67	96	1.93	0.71		
Type of Therapy								
< 19% Marriage	79	1.42	0.73	81	1.65	0.86	2.97**	2.51**
≥ 19% Marriage	99	1.77	0.70	102	2.15	0.83		
< 9% Family	79	1.39	0.68	80	1.60	0.76	2.27*	3.24***
≥ 9% Family	99	1.80	0.72	103	2.18	0.88		
< 49% Person./Emotional	77	1.72	0.75	78	2.08	0.96	0.72	1.88
≥ 49% Person./Emotional	100	1.52	0.71	104	1.81	0.80		
No Career/Vocational	129	1.59	0.71	133	1.96	0.87	1.05	0.91
> 0% Career/Vocational	49	1.68	0.79	50	1.83	0.90		
No Alcohol/Drug	116	1.54	0.69	118	1.88	0.89	0.99	0.92
> 0% Alcohol/Drug	62	1.76	0.79	65	2.01	0.85		
No Pastoral	146	1.51	0.69	147	1.86	0.88	3.98***	1.35
> 0% Pastoral	32	2.08	0.74	36	2.21	0.83		

Note: Response scale was: 0=Never; 1=Rarely; 2=Occasionally; 3=Often; 4=Very Often; 5=Always. *<.05. **<.01. *** <.001. F(IS)=F-test for in-session intervention comparisons; F(OS)=F-test for out-of-session intervention comparisons.

Therapists with more LDS clients (caseload greater than 50% LDS) were more likely to pray with their clients, teach spiritual concepts, make reference to scripture, and engage in spiritual self-disclosure than were therapists who worked with fewer Mormon clients. Therapists who provided more marriage and/or family therapy were more likely to use most in-session spiritual interventions (e.g., pray with their clients, make reference to scripture, engage in spiritual self-disclosure, use spiritual confrontations, do spiritual assessments, and give clients blessings) than were therapists who did less marriage and/or family therapy. Therapists who did some pastoral counseling were more likely to use all in-session spiritual interventions (except spiritual assessments) than were therapists who did not do any pastoral counseling.

The Wilks's lambda MANOVA's, univariate F-tests, and LSD pairwise comparisons also revealed that marriage and family therapists and clinical social workers were more likely than were psychologists, counselors, and other professionals to encourage client prayer, use resources in the religious community, use religious bibliotherapy, refer for blessings, encourage spiritual meditation, and encourage clients to forgive others. Therapists who work for LDS Social Services, in private practice, and university settings were more likely to employ all out-of-session interventions (except encouraging forgiveness) compared to therapists who work in hospital and school settings.

Male therapists were more likely than female therapists to assign scripture memorization to clients, but male and female therapists did not differ in the frequency they used other out-of-session interventions. Older therapists were more likely than younger therapists to assign scripture memorization, but older and younger therapists did not differ in the frequency with which they used other out-of-session interventions. Masters level therapists were more likely than doctoral level therapists to encourage client prayer, use resources in the religious community, encourage spiritual meditation, assign spiritual journaling, and encourage clients to forgive others.

Therapists who worked with more LDS clients were more likely to encourage client prayer, use resources in the religious community, encourage client confession, use religious bibliotherapy, refer for bless-

ings and encourage clients to forgive others than were therapists with fewer LDS clients. Therapists who provided more marriage and/or family therapy were more likely to use most out-of-session interventions (e.g., encourage client prayer, use resources in the religious community, assign scripture memorization, use religious bibliotherapy, refer for blessings, suggest spiritual meditation, and encourage clients to forgive others) than were therapists who did less marriage and/or family therapy.

Spiritual Interventions Therapists Should Not Use

In response to the question of whether there are any spiritual interventions that therapists should not use in their professional role, 73% of the therapists responded "Yes," while 27% responded "No." Chi-square analyses revealed that masters degree level therapists (77.9%) were slightly more likely to respond "Yes" ($\chi^2 = 3.27$, $p < .05$) than were doctorate level therapists (65.1%). There were no other significant differences between therapists on this question.

The spiritual interventions mentioned most frequently by the therapists as inappropriate for therapists to use in their professional role were priesthood blessings by therapist (mentioned by 79 therapists), encouraging clients to confess (34 therapists), client and therapist in-session prayer (33), and spiritual self-disclosure or modeling (22). Also mentioned by the therapists, though infrequently, were spiritual assessments (12), assigning client scripture memorization (9), encouraging clients to forgive others (8), judging or criticizing clients (8), spiritual relaxation/imagery (5), spiritual confrontations (5), and performing exorcisms (3).

Qualitative Results

One hundred and seventeen therapists described at least one occasion when they had utilized a spiritual intervention and had perceived that it had been particularly effective in helping their client grow or change. Seventy-three therapists described at least one occasion when they utilized a spiritual intervention and perceived that it was particularly ineffective in helping their client grow or change. Some therapists described several effective or ineffective attempts to use spiritual inter-

ventions. Characteristics of the spiritual interventions the therapists perceived as effective or ineffective are summarized in Tables 3 and 4.

Process Themes or Guidelines

Eight major process themes or guidelines regarding the use of spiritual interventions in therapy were identified in the qualitative data and are listed below with several illustrative quotes from therapists.

1. *Use spiritual interventions only when prompted and guided by the spirit of God to do so.* One therapist said that she used a particular spiritual intervention “as I felt prompted by the spirit.” She went on to say that “this is a spiritual intervention, not a therapeutic one, and should be done only under spiritual direction.” Another therapist said that he decided when working with two young Mormon clients to disclose “a tremendous spiritual experience I had (without being particularly directed by the spirit to do so) ... When I shared this experience with these two clients I could see their eyes glaze over and they tuned out ... I came to realize that it was my experience and it could only be understood in the context of the spirit ...” Another therapist said, “Hopefully, therapists are not trying to collect a book of “how-to’s” as to when ... spirituality is appropriate. As soon as we do that then there is no place for the spirit to guide and direct the work.” Another therapist said, “Religious techniques should be ... used only under the direction of the spirit and require a deep personal commitment from the therapist.” Another therapist said, “To reap the full results of using these techniques lies within the therapist’s own spiritual preparedness. This is the way we can receive inspiration for each client.”

2. *Establish a relationship of trust with the client before using spiritual interventions.* One therapist who was working with a severely depressed female, Mormon client said that “First rapport had to be built with patient. We dealt with concrete problems, in an empathetic, caring manner. Patient became involved with psychiatric care involving drug treatment.... Patient began to request blessings, prayer, sharing of religious experiences. Only when patient felt unconditionally accepted, then she requested religion to become a part of our discussion.” Another therapist, who used several spiritual interventions (e.g., teaching spiritual concepts, spiritual self-disclosure, spiritual

Table 3

Description of Effective Interventions Reported by the Psychotherapists

Characteristic of Intervention	Number Times Reported
When Used	
Early in Therapy (1 - 10 sessions)	42
Midpoint (11 - 40 sessions)	12
End of Therapy (41 - termination)	5
Impasse Point	24
Clients	
Female	60
Male	21
Single	31
Married	45
Lifetime LDS	41
Convert LDS	22
Non LDS	4
Client Presenting Concerns	
Depression/hopelessness/grief	32
Marital conflict	24
Childhood sexual abuse/PTSD	20
Low self-esteem/poor self-concept	14
Violations of values (e.g., law of chastity)	14
Difficulty coping with stress & frustration	9
Suicidal ideation	8
Rage, anger	7
Eating disorder	4
Homosexuality	4
Effective Interventions	
Reference to gospel doctrine/scripture	41
Private prayer (client or therapist)	23
Client scripture study	19
Confession to religious leader & others	14
Spiritual imagery	12
Encouraging repentance	12
Encouraging forgiveness	11
Priesthood blessing by religious leader	10

Table 3 continued on next page

Table 3 (continued)

Description of Effective Interventions Reported by the Psychotherapists

Characteristic of Intervention	Number Times Reported
Effective Interventions (continued)	
In-session client/therapist prayer	10
Use of Church support system	9
Priesthood blessing by therapist	6
Spiritual confrontation	5
Client temple visits/Temple prayer role	4
LDS psychological bibliotherapy	4
Sharing of testimony/belief in God's love	4
Role reversal (empty chair) with diety/spirit self	3
Reading/discussing client's patriarchal blessing	3
Meditation	3
Reframing client's view of Church/Doctrine	3
Positive Outcomes	
Strengthened client's self-esteem/self-worth	28
Helped client cope & overcome depression	21
Increased client's hope, optimism & peace	16
Helped client draw closer to spirit/clarify values	12
Improved marital & family relationships	12
Resolved unfinished business with parents/others	11
Deepened client's resolve/motivation to change	8
Increased faith in God/spiritual insight	8
Client returned to Church activity/temple	7
Guilt resolved	7
Client began repentance/change process	6
Increased coping ability/frustration reduction	5

TABLE 4

Description of Ineffective Interventions Reported by the Psychotherapists

Characteristic of Intervention	Number Times Reported
When Used	
Early in Therapy (1 - 10 sessions)	18
Midpoint (11 - 40 sessions)	5
End of Therapy (41 - termination)	1
Impasse Point	5
Client Demographics	
Female	34
Male	16
Single	24
Married	26
Lifetime LDS	15
Convert LDS	12
Non LDS	8
Client Presenting Concerns	
Marital & family conflict	23
Violations of religious values	15
Childhood sexual abuse	13
Anger/Rage	12
Depression	11
Personality Disorders (OC, B, N)*	5
Homosexuality	4
Low self-esteem	3
Psychosis	2
Sexual addiction	2
Severe anxiety/agoraphobia	2
Drug/alcohol abuse	2
Prostitution	1
Suicidal ideation	1
Bipolar disorder	1
Ineffective Interventions	
Use of scripture/gospel doctrines/Church publications	31
Request for divine intervention (prayer, blessings)	14
Suggesting client speak to religious leader	10
Encouraging forgiveness (too early)	7
Spiritual confrontation/Encouraging repentance	7
Spiritual self-disclosure/modeling	3

Table 4 continued on next page

Table 4 (continued)

Description of Ineffective Interventions Reported by the Psychotherapists

Characteristic of Intervention	Number Times Reported
Negative Outcomes	
No change	40
Refusal to follow therapist suggestions	25
Anger at therapist	20
Premature termination	10
Client becomes more closed	9
Client becomes more disturbed	7
Client confusion	5
Client becomes dependent on therapist	1
Client divorces spouse	1

* OC = Obsessive-compulsive; B = Borderline; N = Narcissistic.

assessment) with a Mormon male who was having marital problems, said that he used the spiritual interventions "after meeting with him five or six times and establishing a definite relationship and trust I believe it is beneficial to utilize certain spiritual interventions after you have established rapport and trust."

3. *Obtain the client's permission before using spiritual interventions to make sure the client is comfortable with using them.* One therapist said, "The issue of employing religious or spiritual techniques depends, I believe, upon the desire of the client to do so. I would in no case utilize religious concepts unless the client wished me to." Another therapist said, "Employment of spiritual interventions and techniques should be the result of heavy client participation in deciding when, how, and to what extent those interventions are to be used." Another therapist said, "I believe that spiritual and religious interventions are an invaluable tool when working with Mormon clients, but they should be used with full client consent as part of the client-therapist contract. The more openly this is addressed, the more effectively it can be used or avoided."

4. *Assess the client's religious beliefs and doctrinal understanding before using spiritual interventions.* One therapist, who was working with a 19-year-old female Mormon client, said "The client was in a religiously rebellious mode because of her family of origin. Religious treatment was offered but she rejected anything to do with religion. Her parents (father) had misused religious concepts to force her to do their will. I only attempted [the religious intervention] once, then seeing the negative effect switched to a different approach." Another therapist, who was working with a depressed 30-year-old Mormon female client said that she "suggested personal prayer for relief.... The woman confessed non-belief [in God] or at best, confusion regarding religion generally and Mormonism specifically.... Personal prayer ought not to be recommended unless religious experiences of individual are assessed. I clearly erred in assuming religiosity upon appearances alone."

5. *Work within the client's value framework and level of spirituality.* One therapist said, "I always work within the framework of the client's value system." Another said, "I feel that all therapists should work within the framework of the client's moral code." Another said, "I do

make an active effort to work within the values frameworks of all my clients, and see their religious values and experiences as critically important (I see clients from many different religious groups)." One therapist said, "Religiously grounded interventions are much like those of other therapist choices. Timing, the readiness of the client, adapting the intervention to the client rather than using it as a stock item or a simple size to fill all are among the more important." Another said, "Some people are spiritually sensitive and aware—and therefore receptive to spiritual techniques—and some are not."

6. Use spiritual interventions carefully and sparingly. One therapist said, "Utilization of religious concepts should take place with tremendous care and caution, for each individual sees and experiences the gospel uniquely." Another therapist said, "Spiritual interventions can be very powerful but should be used with great care and discretion." Another therapist said, "I believe spiritual and religious techniques have to be used with extreme care. They should only be used after rapport and trust have been well established. Therapists need to ask for permission to do so or many times the clients may feel like their boundaries have been violated." Another therapist said, "Religious techniques should be used rarely and only under the direction of the spirit."

7. Spiritual interventions may be less effective with severely disturbed clients. One therapist, in relating an ineffective attempt to use a spiritual intervention, said, "The technique was marginally effective mostly, I believe, due to the client's poor functional state. She was hospitalized two time in the past year and was on psychotropics." Another therapist, in relating an ineffective spiritual intervention, said, "This man was so narcissistic and pathological he could relapse in his behavior so quickly that no permanent change could occur." Another therapist said, "I believe the issues of serious addiction, neurotic, and psychotic behavior may not yield to normal spiritual approaches ... the client is 'beyond feeling the spirit'."

8. Use caution in utilizing spiritual interventions if religion seems to be part of the client's problem. One therapist said, "Spiritual interventions are difficult when the client was abused as a child and blames God for not protecting them. In such cases deity becomes enmeshed in the client's adverse feelings and becomes part of the problem."

Another therapist, who encouraged a 16-year-old female sexual abuse victim to pray, said that the client got angry at her for suggesting prayer. The therapist explained that "the abuser in this client's life had used prayer and God as part of the abuse." Another therapist who was working with a 30-year-old female Mormon client "suggested some goal setting around her spiritual and religious concerns and desires.... She was quite resistant, which we explored. Her husband's style of Franklin-day-planner religion was a turn-off to her as he used his own religiosity to make her feel inferior, and it was a real power struggle between them. Setting religious goals meant giving in and losing to his preference and style." Another therapist said, "Never use religious 'techniques' when [in their] background ... a person has been forced to attend church, to believe this way or that, to conform in some religious way, or who has been wrongly dealt with by Church courts, leaders, etc. They will rebel at you, as they did their authority figure.... It will backfire and not help them."

Ethical Concerns

The therapists raised several ethical concerns regarding the use of spiritual interventions in therapy. Five major ethical concerns or dangers that were mentioned in the qualitative data are listed below along with several illustrative quotes from therapists.

1. *The danger of engaging in dual-relationships, or of usurping religious authority.* One therapist said, "I consider assessing spiritual status and in-session priesthood blessings to be unethical ... [It is] a dual-relationship. I see these 'techniques' as a sign of one-upmanship.... I am a psychologist and I see the role of a therapist as separate from that of a religious leader." Another therapist, in working with a 37-year-old, Mormon male client, gave the client a priesthood blessing and said that it "failed miserably. I was desperate. Convinced me once again that a psychologist should be a psychologist and a bishop a bishop." Another therapist, who was working with a couple in marital therapy, reported that he quoted a Biblical scripture to the couple and the "husband revolted and pulled away saying, 'If I wanted to be read scriptures I would go to my bishop'." Another therapist said, "When I limit my role to that of a therapist, helping clients explore and discover, things

generally go well. If I confuse my role with that of an ecclesiastical role not held by myself in relationship to my clients, I fall into the realm of unrighteous dominion.... It makes progress in therapy much more difficult." Another therapist said, "I believe we must be careful not to confuse our role and the priesthood leader's role lest we supplant them inappropriately through our role authority in therapy. I feel the need to sustain the ecclesiastical leader in his ministry to my clients. One way to avoid confusion is not to have prayer and priesthood blessings as a part of therapy." Another therapist said, "The mental health profession has struggled to gain legitimacy in the church because some professionals, in the past, have usurped ecclesiastical authority unrighteously and guided members into inactivity or worse. Is it not still an unrighteous usurpation of ecclesiastic authority when we provide services (spiritual) that others, not we, have been called to provide?"

2. *The danger of engaging in priestcraft.* One therapist said, "I have always feared slipping into priestcraft. I give blessings to family and friends—for no money. I suggest clients seek blessings from family members, home teachers, or other priesthood leaders." Another therapist said, "Therapists should seek spiritual guidance from spiritual guides that have that calling. A priesthood blessing should not come from someone who is being paid." Another therapist said, "Invoking the religious or spiritual is to call forth the powers of heaven. I am slow to do this ... because I reflect upon the many scriptural warnings against building false idols, using the name of the Lord God in vain, and presuming to exercise Priesthood in any degree of unrighteousness.... When I have attempted to consciously formulate and apply one of these 'techniques,' I have (at best) detracted from the task at hand, and maybe, sometimes, I fear, been on the border of (or beyond) blasphemy and idolatry."

3. *The danger of trivializing the numinous or the sacred.* One therapist said, "I find the idea of a 'spiritual or religious technique' hard to understand. I do not find responding to the prompting of the spirit as a 'technique'." Another therapist said, "If reference to spiritual matters is used as a technique or tool, it is ... likely to be ineffective." Another therapist said, "Personally, I am rather uncomfortable with the use of the word 'technique' ... as soon as I focus on the technique I am no

longer seeing their [the client's] face—they cease to be real to me. Someone observing me may 'recognize' a technique, but if my heart is right what I do transcends technique." Another therapist said, "My understanding of the divine and my experience both persuade me to avoid consciously-planned use of explicit religious or spiritual matters in my work in therapy. I even cringe thinking of these as "techniques," just as I am troubled by having such matters as "love" and "faith" spoken of as "techniques.... My primary concern is not our corrupting our therapy. Heaven knows that whatever I do in therapy is a perverse polymorphous polyglot of theory and practice from wherever. My concern is our trivializing the numinous, our losing our awe of the divine, our forgetting the fear of the LORD. My worry is more about corruption of my religion than about enhancement of my therapy."

4. *The danger of imposing our religious values on clients.* One therapist said that she is careful "never to push my religious orientation or beliefs." Another therapist said, "I consider how unusual it would be to be able to do clinical work using my values directly and openly. There have been times when I saw an opening in the session to actually mention something about my spiritual self, but declined so as not to confuse personal values with professional tasks." Another therapist said, "I have strong feelings about using religious techniques in therapy and about therapists who use them to "make sure" their patients make the right choices. I don't believe we can walk with our patients in their unique pain if we, in essence, do the work of their bishops instead of our work."

5. *The danger of using spiritual interventions inappropriately in certain work settings.* One therapists said, "In a public school setting I am extremely careful not to use religious techniques (or mention religion)." Another therapist said, "I personally believe that the use of spiritual and religious techniques in therapy depends on the nature of the work place. I work for the state ... and am not at liberty to use spiritual or religious techniques I would like...." Another therapist said, "I often feel extremely hampered through working for the schools. My hands are so tied by the separation of church and state that I am overly cautious in my use of any spiritual intervention."

Spiritual Interventions Belong in Therapeutic Practice

Despite the ethical concerns raised and the belief expressed by some therapists that spiritual interventions have no place in professional therapeutic practice, a majority of AMCAP members expressed a belief that spiritual interventions, if used appropriately, can significantly enhance the efficacy of psychotherapy. One therapist said, "I believe the spiritual is a significant aspect of the psychological, and to most effectively treat our clients, needs to be included." Another therapist said, "All good therapy is based on gospel [spiritual] principles." Another said, "Whether we work with members, nonmembers, active, inactive, or whatever the client's spiritual status, we know the value of prayer, humility, and the Lord's input. We should never approach a client for whom we have not enlisted the inspiration and help of the Lord." Another said, "If we as therapists are prepared both spiritually and professionally we can help our clients at the stage of growth they are at. We can use either psychological or scriptural language. I believe that there is more power in the scriptural language." Another said, "I feel much more effective and complete when I am able to appropriately use spiritual and religious techniques in my therapy efforts. I also feel the use of these techniques helps clients gain an expanded view of their problem in the eternal scheme of things and gives them renewed hope to keep working on their problems." Another said, "All good therapy is a spiritual endeavor." Another said, "Spiritual values and techniques are a must in counseling." Another said, "I believe that spiritual and religious interventions are an invaluable tool." Another said, "[Spiritual interventions] are very critical ... for maximum recovery for most clients (LDS and non-LDS) in my experience." Another said, "Many [non-LDS] therapists are also recognizing the importance of addressing the spiritual part of our being with their clients.... It is becoming a more common practice and more accepted as many see it as essential in the process of healing."

Discussion

The findings of our survey revealed that many AMCAP members do use a wide variety of spiritual interventions in their professional therapeutic work. This finding is consistent with other recent studies

which have shown that therapists of other Christian denominations also use a variety of spiritual interventions (Ball & Goodyear, 1990; Worthington, Dupont, Berry, & Duncan, 1988). Interestingly, many of the spiritual interventions utilized most often by the AMCAP members (i.e., therapist silent prayer, encouraging clients to forgive others, using the religious community, teaching spiritual concepts, encouraging clients to pray, and reference to scripture) were similar to those used most frequently by other Christian therapists (Ball and Goodyear, 1990; Worthington et al., 1988).

Our findings also revealed that there is considerable variation in how often AMCAP members use specific spiritual interventions. The LDS therapists we surveyed more often use less religiously explicit spiritual interventions such as praying silently for their clients and teaching spiritual concepts compared to more explicit interventions such as giving their clients priesthood blessings and praying vocally with their clients. On the average, AMCAP members also more often encouraged out-of-session spiritual "homework" activities rather than using spiritual interventions explicitly during therapy sessions. Why do AMCAP members tend to more frequently use less religiously explicit interventions? Perhaps they believe there is less risk of confusing professional and religious role boundaries when less explicit interventions are used. Perhaps they believe they are less likely to offend clients, or perhaps they simply believe less explicit interventions are more effective. Further research is needed to investigate this question.

Our findings also revealed that different types of AMCAP members (e.g., those differing in professional specialty, work setting, gender, age, degree status, and type of clientele) differed in the frequency with which they used certain types of spiritual interventions. The finding that the therapists who work in school and hospital settings tended to use spiritual interventions less often than did therapists in other settings is of interest. The strong emphasis in school settings on the separation of church and state may have a constraining influence on therapists' use of spiritual interventions in schools. Several therapists who work in school settings specifically mentioned this concern in their qualitative responses. In hospital settings, therapists tend to work more often with people who are in crisis or who have severe

pathology. Bergin (1993) and several therapists in the present study have expressed the belief that spiritual interventions may be less effective with clients who have severe pathology or who are in crisis. If this is true, it could account for why LDS therapists in hospital settings were less likely to utilize spiritual interventions.

Our finding that male therapists were more likely to use more explicit, directive spiritual interventions (i.e., pray with clients, make reference to scripture, give clients blessings, and ask clients to memorize scriptures) than were the female therapists can perhaps best be understood in light of LDS religious beliefs regarding the priesthood and gender role differences. Because LDS men hold the priesthood and more often serve in church leadership positions, it may be that they feel more permission to use explicit, directive spiritual interventions. They are, after all, more likely to have used such interventions in their priesthood and leadership roles in the church. Because of these gender differences in religious roles, there may be more of a danger for LDS male therapists to overstep professional role boundaries and confuse their professional and religious roles.

The finding that AMCAP members who have a heavier caseload of LDS clients use spiritual interventions more frequently than therapists who see fewer LDS clients was not surprising. Therapists and clients who share a common religious world view will probably find it easier and safer to work on religious and spiritual issues in therapy because misunderstandings and doctrinal disagreements are less likely. A case example from our critical incident data illustrates this point. One AMCAP member reported that while working with a Jewish client, he made a reference to Jesus Christ while discussing a spiritual concept. The client was offended by the therapist's religious insensitivity and a rift was created in the therapeutic relationship. Mistakes such as this are less likely when both the therapist and client are LDS. We believe extra caution is warranted in using spiritual interventions when working with clients who are not LDS.

Our finding that AMCAP members in Utah were not more likely to use spiritual interventions than were AMCAP members from other geographic regions surprised us. We had thought that AMCAP members in Utah might be more likely to use spiritual interventions

because of the predominantly LDS population in Utah. However, our data revealed that therapists in Utah were no more likely (and perhaps slightly less likely) to use spiritual interventions than were LDS therapists from other geographic regions. We cannot be certain why this was the case, however, a therapist's comment from our qualitative data may shed some light on this finding. The therapist said, "I don't really ever bring in religion [to therapy] unless the client desires to talk about it. I practice in Salt Lake City where so many people feel religion (Mormonism) is pushed on them." Thus, though therapists in Utah may work with predominantly LDS clients, many of these clients may be less religiously active or disaffiliated from the Church. Therapists should not make assumptions about the religious beliefs and values of clients, even when the client is LDS. Out of respect for individual differences, therapists should seek to understand each client's unique religious perceptions and beliefs.

The finding that AMCAP members who spend more of their time doing pastoral counseling used in-session spiritual interventions more frequently than did AMCAP members who do not do pastoral counseling was not surprising. It seems logical that therapists whose professional role is more closely intertwined with a religious role (e.g., chaplains and LDS Social Service therapists) would likely feel greater freedom to use more religiously explicit in-session spiritual interventions. This finding is consistent with previous research which has found that spiritual directors or pastoral counselors are more likely than professional psychotherapists to discuss spiritual concerns and issues with clients and to use spiritual interventions (Ganje-Fling & McCarthy, 1991).

The qualitative finding that a variety of spiritual interventions, according to AMCAP members, have resulted in positive, sometimes powerful therapeutic outcomes for clients with a variety of presenting concerns was of much interest. Bergin (1988, 1991) has expressed the belief that spiritual influences and interventions can give people added power to heal and change. While our study has not empirically proven that spiritual interventions can cause therapeutic change, the case examples provided by the therapists attesting to this possibility gives added incentive for further empirical study of such interventions.

The qualitative finding that many of the same spiritual interventions therapists reported were effective with some clients were also ineffective on other occasions was of interest, but should not be surprising. It is well known that the effectiveness of an intervention does not depend on the technique alone (Bergin & Garfield, 1994), but also depends on a host of other influences such as client variables (e.g., severity of pathology), counselor variables (e.g., trustworthiness), and process variables (e.g., timing of the intervention). The clinical guidelines offered in this study by AMCAP members provided some valuable insight into client, counselor, and process variables which could influence the effectiveness of spiritual interventions and may prove valuable to therapists and are deserving of empirical study.

The qualitative finding that spiritual interventions can sometimes, according to AMCAP members, result in negative outcomes for clients is of serious concern. While negative outcomes are a possibility when using any therapeutic approach (Lambert & Bergin, 1994), this finding nevertheless emphasizes the need for more outcome research on spiritual interventions. When new therapeutic orientations and interventions are being developed and implemented, therapists have an added responsibility to monitor and evaluate the efficacy of their work. This has not always been done in the field of psychotherapy (Garfield & Bergin, 1986), but in order to protect the welfare of clients and to establish the professional legitimacy of spiritual interventions, we believe it is crucial for AMCAP members who use spiritual strategies to document the efficacy of their work.

The qualitative finding that some AMCAP members believe there are real ethical dangers in using spiritual interventions is also of concern and deserves careful consideration. The possible ethical dangers associated with the use of spiritual interventions raises the question of whether we need more specific standards of training and practice within AMCAP to guide us in our use of spiritual interventions.

Tan (1993) believes that training and supervision in religious and spiritual issues is necessary for therapists, and he has pointed out that the current American Psychological Association (APA, 1992) ethical guidelines acknowledge the need for such training. We agree with him. Just because most AMCAP members are LDS and can be called

to serve in ecclesiastical positions within the Church without receiving any special theological training or degree does not necessarily mean we are also qualified to integrate religious and spiritual interventions into our professional work.

The professional standards of most helping professions specify that we should only use techniques which we are qualified by training and experience to use, and that we maintain knowledge of current scientific and professional information related to the services we render (Corey, Corey, & Callanan, 1988). There is now a rather large body of scientific and professional literature available regarding religious and spiritual issues in personality development, mental health, and psychotherapy. We believe this literature has advanced to the point where it would be inappropriate and perhaps even unethical for psychotherapists to use spiritual interventions in therapy without being conversant with it. We believe that an important task for the future is for AMCAP members to work together to define and implement training opportunities to help ensure that AMCAP members who wish to use spiritual interventions know how to do so in the most effective and ethical manner possible.

We also believe that more explicit ethical guidelines or standards of practice are needed within AMCAP to guide our use of spiritual interventions. In our study, there seemed to be widespread agreement among AMCAP members that dual relationships (professional and religious), usurping or trivializing religious authority and tradition, and imposing religious values on clients all need to be avoided. However, there seemed to be a considerable lack of agreement about how to implement these beliefs during the therapeutic hour. What type of information should be shared as part of informed consent procedures, what spiritual interventions should be avoided, and who should initiate consideration of spiritual concerns and interventions during the therapy hour were all issues about which AMCAP members seemed to have divergent opinions.

We believe that AMCAP members who may utilize spiritual interventions in their professional work need to inform clients of this possibility during informed consent procedures. Spiritual interventions which may be used should be mentioned and AMCAP members

should inform clients' that such interventions will not be used without their consent. AMCAP members should also remind clients that they have no religious or ecclesiastical authority over the client and that they cannot speak for or act on behalf of the Church or its leaders. AMCAP members may also wish to briefly describe some of their fundamental spiritual beliefs which are relevant to their therapeutic work. Because of the ethical imperative psychotherapists have to avoid dual relationships (APA, 1992; Corey et al., 1988), we believe AMCAP members should avoid providing psychotherapy to members who belong to the same ward as they do, or to members for whom they have ecclesiastical responsibility.

We also believe AMCAP members should avoid using spiritual interventions which might blur the boundaries between professional and religious roles. For example, we believe that giving a client a priesthood blessing during a therapy session is clearly problematic because this increases the likelihood that the client will misperceive or be confused about the therapist's role. If the client is paying for the session, it also raises questions about the possibility of priestcraft. We believe further discussion and debate within AMCAP about other controversial interventions such as praying with clients and encouraging clients to confess is clearly needed to determine if any type of consensus can be reached about the appropriateness of such interventions.

Limitations of the Study

A couple of limitations of this study should be kept in mind. First, though we randomly sampled therapists who belong to AMCAP, not all LDS therapists are members of AMCAP. One of AMCAP's purposes is to promote professional practices which are in harmony with moral and spiritual principles and so therapists who belong to AMCAP may be more interested in spiritual interventions than other LDS therapists. Thus, we cannot safely generalize to all LDS therapists. Second, as with all survey studies, the data was obtained by self-report and is only descriptive in nature. The spiritual intervention utilization rates reported by the therapists may not necessarily accurately reflect actual utilization rates. All of the critical incident data regarding the outcomes of various spiritual interventions is based on thera-

pists' perceptions and may not accurately reflect the actual therapeutic outcomes that occurred.

Conclusions

Despite its limitations, our study has provided considerable insight into the beliefs of AMCAP members about spiritual interventions and the prevalence with which AMCAP members utilize various spiritual interventions in their professional work. It has also highlighted the need for more therapy outcome research in this domain. Finally, it has made it clear that there is a need for further discussion and debate within the AMCAP organization concerning ethical guidelines and standards of practice and training for therapists who wish to use spiritual interventions in their professional work. It is our hope that members of AMCAP representing diverse professional and theoretical perspectives will contribute to this important dialogue and research.

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The Making of a Gang Boy

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A long time ago, during the Depression days, Cresencio Ruiz and his wife Mañuela, were blessed with an eight-pound son named Cresencio (Chris). Cresencio and Mañuela were my parents and had emigrated from Mexico in about 1920. I remember my mother telling me of the time the federal troops barged into her home when she was nine years of age, shooting her father for his involvement with Francisco Villa and *La Revolucion*. This left an indelible mark on my mind. Mañuela, her younger sibling, Teresa, and her mother, Doña Jesus, crossed the border and entered the U.S.A. via Nogales. Cresencio met Mañuela in Phoenix, Arizona, and they were later married at St. Mary's Church. He was the band leader with an all-Mexican circus called *El Circo Escalante*. *El Circo* toured all over the Southwest with Manuela as one of the singers in the circus.

As the Depression continued, things became difficult for everyone all over the country. *El Circo Escalante* folded up. Cresencio and Mañuela divorced when I was one year old. Mañuela remarried and went to California—Happy Valley barrio, to be more precise. I stayed with my father and godparents in Phoenix. My father and my *padrinos* (godparents) qualified to play in the Works Progress Administration band in Phoenix. This was a New Deal program to help cultivate all forms of the arts in our society. I remember attending the Sunday evening concerts at Encanto Park and in neighboring cities. I also

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recall standing in line once a month with my foster parents, waiting to collect the monthly commodities under the then Relief Program (Welfare), while in the daytime Cresencio dug ditches, built parks, fixed roads, etc., as a laborer in the WPA.. My father died in 1938. By age nine, I began to get into different kinds of trouble, such as stealing, defying authority, and the like.

Education

In the public schools in Phoenix, I got into trouble with my teachers for speaking in Spanish. You see, it was natural for me to speak in Spanish as this was the primary means of communication at home, at church, and with my peers. Two particular teachers, angered and perhaps frustrated, would turn red, perspire, and with rage (no doubt a case of poor mental health) would shout, "You speak American, you understand! This is not Mexico!" Wham! Wham! Wham! I recall two teachers specifically who ended their sadistic orgy only after one of the Chicano students would break down and cry. We soon learned a new behavior modification system in order to cope with the teachers' behavior. It was simple conditioning: All the Chicano kids had to do was shed a few tears, and the teachers would back off. B.F. Skinner could just as well have done laboratory experimentation at Douglas Elementary and James Monroe Junior High School.

As I got into more and more trouble, the abuse administered to me on a regular basis by my foster parents and the total home environment provided me did not help things any. I had to be placed in an institution called the Jamieson Ranch—School for Incurable Boys. By the time I was 12, I had run away from home at least nine times. Needless to say, by this time I was told by school authorities and my foster parents I would *never* amount to anything.

In 1940, now in my early teens, I persuaded the boyfriend of one of my foster sisters (I'll call him Alonzo) to give me a ride to California. I successfully completed my runaway scheme. Cautious not to be caught nor implicated in such a scheme, Alonzo, who was an interstate produce truck driver, hid me in the sleeping compartment of a diesel transporting citrus into California. A million thoughts went

through my mind while I crouched in the corner of the sleeping compartment, covered with blankets as the border inspector asked Alonzo questions about his load. My heartbeat was so loud and fast I was afraid to open my mouth for fear my heart and guts would come out of my mouth. I even thought my heartbeat would be heard by the inspector. I thought of the friends I had to leave behind in Phoenix—would they break my confidence and tell my foster parents? If the juvenile authorities caught me, would I have to go back to Jamieson Ranch? What if Alonzo were caught and charges of kidnapping were brought against him? AND, what would it be like to live in California with my mother, stepfather and two half-brothers, etc.?

Finally, 50 miles inside the California border, Alonzo applied the air brakes, jumped out of the truck, opened the sleeping compartment, held his arms outstretched, laughed, and said, "Everything is Okay, we are in California. Come in the cab and relax and sleep if you're tired." I was so elated. I gave Alonzo a tight Chicano *abrazo*² and with tears running down my cheeks, I told him over and over, "*Gracias, gracias*. When we find my mother's house, you will be cared for."

Alonzo and I walked from the produce terminal annex on 9th and Alameda Streets in Los Angeles to Happy Valley barrio, a distance of some 25 miles or so. We stopped at a restaurant in downtown Los Angeles and had breakfast. The breakfast included two pancakes, cereal, three eggs, sausage, milk, four slices of buttered toast and mashed potatoes. The price: 26 cents!

After only one week of getting acquainted with my stepfather and half-brothers, plus getting to know my mother for the first time, I was involved in a fight in a local pool hall. This was life as usual for me. What was different was watching my very passive mother driven and driving herself to despair and apathy because of her husband's behavior. I saw my stepfather cheat on my mother weekend after weekend. At times, my stepfather would not come home for three or four days. My mother felt she had to see this marriage through, at least until her

²A hug.

two smaller boys would be old enough to be on their own. She did eventually leave her husband after their two sons had grown. Now a *pachuco*³, I continued to engage in fist fights on a one-to-one basis; in fact, I rather welcomed this kind of conflict. But what was a new experience for me was being “jumped” by six boys at a time. Aha! I soon learned the *modus operandi* of the *pachuco* gang.

Gang Acceptance

Having thus experienced my initiation, I was soon accepted as a member of the Rose Hill and Happy Valley Pachuco Gang. The *muchachito* from “small town” Phoenix was now a big-time *maton*⁴ leader of a northeast Los Angeles Rose Hill *pachuco* gang. For the first time in my life, I really felt I belonged. I commanded the respect of my peers and, most important, the *pachucas* in the barrio and at Abraham Lincoln High School took notice of the new *pachuco*.

During the early forties, we Americans of Mexican descent were not allowed to sit wherever we wanted, even though we paid our admission—at the Los Angeles, Lowe’s State, Million Dollar, or the United Artists Theaters. Balconies were designated for ethnic minorities. A local roller skating rink across the street from Lincoln Park (the site of the Plaza de la Raza) allowed Chicanos and Blacks on separate days and evenings.

My daily schedule was quite an active one. Between 1940-47, my time was spent in gang fights, retaliatory skirmishes against Anglo marines and sailors who invaded my barrio, gang fights against Anglo gangs from El Sereno, interviews with social workers, sociologists, probation and parole officers, running and hiding from the police in the Flat Top area, getting into fights with the “Rah-Rah” and “ROTC Goodie-Goodie” boys from Lincoln High School, working as a bus boy and in car washes, doing migratory farm labor all over California, boxing, getting drunk, fighting with teachers, going in and out of

³Mexican American youth gang member of the 1940s.

⁴*Muy macho* or “tough guy”

Juvenile Hall, and in and out of every police station in Los Angeles. In 1942, I was kicked out of Lincoln High School by the boys' vice-principal, who wasn't necessarily hospitable towards ethnic minorities. I remember the words he yelled at me as he grasped me by my collar with one hand and twisted my arm behind my back. "I want you to get your dirty, poor — out of here! You and your kind will never amount to anything! You're a loser!!" I really thought the V.P. had his gall; I was poor, yes, but not dirty! These same words were also repeated by the juvenile officials of the Highland Park, Eagle Rock, Central, University Park, and Georgia Street Police Stations.

Many *pachucos* joined the Armed Forces where conflict and aggression were now rewarded rather than punished. I also tried to use this outlet by enlisting in the Navy, but was rejected (another rejection—even patriotism couldn't accept me) because of a perforated eardrum caused by a heavy-handed policeman who once questioned me. Later on, however, I was accepted by the U.S. Army Paratroopers.

My turbulent and stormy life continued into my marriages. For instance, in 1942, at age 16, I married my high school and next door neighbor-girlfriend with whom I had two boys, Ronald and Arnold. Within four years, the marriage ended in a divorce. Both Ronald and Arnold became gang members, and Ronald later died as a result of a drug overdose. A second marriage produced two more boys, Gregory and Danny. This marriage only lasted four and one half years.

People Can Change

In 1951, while serving in the U.S. Army, I earned my Paratrooper Wings at Fort Benning, Georgia. At that point I began to experience many changes, which led me toward higher education and conversion to The Church of Jesus Christ of Latter-day Saints. In 1953, I enrolled at East Los Angeles Community College, went on to earn my BA. in sociology from California State University—Los Angeles. I also pursued graduate education, receiving a masters in social work from the University of Southern California—Los Angeles in 1961. In 1968, I was appointed Chair of the first Chicano Studies Department at East Los Angeles College, the first one in the nation. In 1972, I was

appointed Associate Superintendent of Mesa Public Schools, Mesa, Arizona. In 1973, at the age of 47, I received my doctorate in education from Claremont Graduate School in Claremont, California. In 1974-75, I was selected to serve as the first Chicano director of Colegio Jorge Washington in Cartagena, Colombia, South America. My last position in California was with Child Protective Services investigating all facets of child abuse as well as providing clinical therapy. On March 9, 1992, I, Dr. Chris Ruiz—or “Lil Man,” as I am still known by my gang name in East Los Angeles—joined the faculty at Brigham Young University as an Associate Clinical Professor.

It took people of mixed color—“tossed salad” is the phrase I prefer—to help me turn my life around. For instance, as a child, it was a *Black* woman, a “friendly visitor” (before the term “social worker”) who impressed me with her kindness when my family was on county welfare in Arizona. It was a *white* woman, a music teacher in my junior high school who cushioned my physical and emotional hurt. She would always praise my singing talent. It was an *Italian* man, the local “rag man,” who used to stop by my house in Phoenix on Saturdays to give me used shoes and pants. During my adolescent turmoil, a probation officer of *Mexican* background his *white* co-worker helped me. My socio-political awareness is owed to six persons: two *Jewish* women, three *Jewish* men, and a social-worker-activist-turned-politician of *Mexican* descent. Two persons, one *white Catholic* and the other *white Protestant* taught me community organization skills before I began my formal higher education. It was they who helped turn me into an activist advocate. Because of the financial support received from a *Catholic Filipino* and his *Mexican-American* spouse, I was able to purchase my home in Arizona. It was a white educator who recruited me to be the recipient of a good-sized scholarship as a Ford Fellow, which helped me work on my doctorate. My first job as an outreach social worker is due to a *Presbyterian minister* of Mexican descent. At the age of thirteen, my first exposure to “religion” was from a *Navajo* man in Phoenix, Arizona. The persons who were responsible for my first teaching job were a *white* male and a *Chinese* lady in Los Angeles, and my psychotherapist was *white* and a *Mormon*. Needless to say, countless other people of diverse backgrounds assisted me and still

provide support in my growth and development. The Lord is not through with me yet.

A Solution to Gang Behavior: Outreach Services

My professional experiences as a street-gang worker started in a settlement house in East Los Angeles in the fifties. Cleland House of Neighborly Services operated under the auspices of the Presbyterian Church. The greatest percentage of its clientele were Catholic and people of Mexican ancestry. It was situated in a low-income section of East Los Angeles. The house was surrounded by an area containing a medium-sized softball field and included a two-story stucco building with administrative offices, counseling rooms, an arts and craft room, and a medium-sized enclosed gymnasium.

My task was to do extensive outreach work with youth who were involved in gang activities. Although there were four other youth service agencies close to Cleland House, not one of them had a program to reach out to such youth involved with gangs. I was recruited to do outreach work with these youth with special problems because of my background and training. From the recruitment phase to my formal interview with the Executive Director, Reverend Antonio L. Hernandez, and the Agency's Personnel Committee, I was assured total support in order to reach out to the neighborhood troubled youth who were menacing the entire area. In the early phase of my work, I spent half of my time with youth in a local pool-hall, a hang-out for some of the hard-core members of one particular gang: "*Hoyo Mara*."⁵ My entree was a 1957 convertible T-Bird, my paratrooper boots, white T-shirt, khaki pants, and a crew cut. I would purposely park my car in front of the pool hall with my guitar (as bait) resting on the front seat. Within minutes, a youngster or two would approach my T-Bird, ask if I played *la lira* then ask if I could play it.⁶

The visitor was always accommodated. Casual conversation followed about the youngster, myself, school, work, and hobbies. The

⁵*Hoyo* = hole, *mara*, short for *maravilla*, or marvelous. Hence, Marvelous Hole Gang.

⁶Colloquial for guitar

communication was half *pochó*⁷ combined with Chicano street talk. I had acquired the lingo early on during my *pachuco* era of the forties. The youngster would end our encounter quite abruptly as someone beckoned him to go back into the pool-hall. It took seven or more such visits to the local pool hall where I would play pool with some of the older *batos*⁸ in order to gain their confidence. I spent enough time with them in their environment so that I could get to know them and invite them to come to the Settlement House to work out with weights, participate in boxing, wrestling, and learn to play guitar. I knew that once the youth felt comfortable and trusted me, they would participate. I was also confident that once the leaders came to the agency, the rest would follow.

Between 1953-1973, using group work as a method of helping individuals change their violent, destructive behavior to more socially acceptable behavior, I was able to help dissolve five gangs. The young men progressed from gangs to car clubs, guitar groups, athletic clubs and youth service groups. Within the first year of my outreach work with troubled youth, I organized beginner, intermediate and advanced guitar classes. As the *batos* improved their skills they moved up to the next class. All honed their skills in order to be in the advanced class where they could perform at several social activities, specifically at the Annual Settlement House Fiesta, a fund raiser in which the boy sang and played Mexican folk songs on a stage. The audiences included members of the community, parents, and community leaders. For five years after this began, former gang members were invited to perform at the Mexican Village, an exhibit area at the annual Los Angeles County Fair held in Pomona, California.

After two years and countless hours of home visits with the parents of gang members, hours spent doing family counseling; referring some of them to welfare services; coordinating services with parents and probation officers; transporting parents to schools, hospitals, juvenile hall, and county jails; providing translation services; assisting youth with court appearances; locating employment; taking them on

⁷Combination of English and Spanish

⁸Gang leaders

field trips to the Rams football games and the beach, and holding ongoing informal and formal group sessions, I was able to establish my credibility. The people I served knew I was available to them 24 hours a day. On many occasions I was called at home at 2:00 a.m. by parents who were having a crisis. I would stay with them until the particular problem was resolved, at least temporarily.

The Director of the Agency for Cleland House was also President of the East Los Angeles Coordinating Council. This group was composed of representatives from public and private agencies and groups such as the East Los Angeles County Sheriff's Department, Social Services, high school and junior high school principals, counselors, Probation Department, Public Health Nurses, County Parks and Recreation Department, Catholic Youth Organization, and Variety Boys Club, as well as local business representatives and service organizations. From time to time youth from the guitar groups were invited to perform during the Council's luncheon meetings. This was a great ego builder for the youth. Ironically, some of the school administrators present at these functions were persons who earlier had told me and some of the members of the guitar groups that they were losers and would never amount to anything. Shades of the 1940s!

Some of the parents wanted to get more involved with us and requested their own Parents Guitar Group. I helped organize such a group. They called themselves "*Las Clelandias*," a name synonymous with Cleland House of Neighborly Service, the Agency's name. They, too, with the help of Lucy Hernandez, wife of Reverend Hernandez, performed for several fiestas in and out of the community. What an ideal situation! Gang boys and their parents were involved in the same program with the goals of helping improve their self-esteem and increase their positive involvement in their community. Many of the parents were also members of the citizenship class I taught at the Agency.

In 1958, I wrote a proposal and presented it to the Director. The proposal essentially centered on a work-camp concept where gang boys, according to their level of progress in counseling, would be taken to a ranch where they would work, earn money, develop leadership skills, leave the violent barrio for two weeks, receive counseling,

have recreation. On their return home, they would serve as recruiters for future projects participants. The Director approved the approval.

The majority of the parents approved the idea for several reasons. In essence, they felt their youth needed to get away from the barrio, from gang activities. They also liked the idea of their sons earning money to buy clothes and in general, help support the family. Pre-planning had also revealed that some of the Agency's board members had friends who owned large fruit orchards and ranches. The first work-camp experiment took place in Hemet, California. All the necessary protocol, such as health, legal, insurance, transportation, etc. was arranged. All interested parents and youth met at the agency a couple of times to discuss the goals and objectives of this special project and to give suggestions. The budget was discussed, and it was agreed that each participant would contribute at least five dollars. The total cost of the work camp was twenty dollars per youngster. Administratively, it had been discussed and agreed that money would not be a reason for a boy being denied attendance. It was agreed that the integrity of each family and youngster had to be preserved and respected. Some of the youth volunteered to work at the agency for the work-camp. It was also agreed that if at anytime during the work-camp a youngster's behavior became uncontrollable, after group consensus, I would call the parents and have them pick up the participant. The other option was that I would call the Agency Director who would then drive to the work-camp site, pick up the youngster, and drive him to his home.

Each youth rotated performing such tasks as setting up for breakfast, lunch, and dinner and doing clean-up chores. The older boys rigged up an outdoor shower stall. Each leader received a one-half discount on the camp fee. Each task group selected its own leader. At least twice a week the owner of the farm would walk to the backyard, our campsite, and present a freshly baked hot apricot pie along with ice cream to the group. In return, the youth volunteered to entertain the owner's church congregation during social events. Because of the experimental nature of such a project, it was decided the first group would be comprised of eight youth plus two older boys (16-17). The older youth served as assistants. Two agency vans were used to trans-

port the youth, food, tents, and other equipment to the work-camp site. The Agency Director, in all cases, assisted, then returned to the agency.

On Sunday, those youth of Catholic background or Protestant background were driven to their church. On some occasions the youth went swimming in the afternoon. The length of each work-camp was fifteen days. As was to be expected, the harder the youngster worked, the more apricots were picked and the more money was made. Earnings for the period ranged from \$58 and \$110. Not a single youth was sent home for behavior or health problems during each work-camp session.

The therapeutic value in terms of changing negative to positive attitudes can be assessed to the degree that the forty-two youth from their various gangs were helped to gain insight into their problems and change their behavior. It was clear that gang-violent behavior was curbed within the immediate area of the Agency. As the years went by and the youth got older, all became junior leaders in the Agency's regular summer camp program; some became part-time staff members, some became guitar instructors at the Agency, one started his own private guitar class, many completed their probation, some joined the armed forces, still others got married, and a few returned to school. The best vignette, and there are many, is about a young man I'll call Larry, who was a drug user and a gang leader, a violent person. By 1964, he had become a regional representative of sales, responsible for the supervision of over one thousand employees. In 1970 he was appointed Executive Director of Cleland House of Neighborly Service, the same Agency which had hired the author as a street-gang worker some twenty years earlier.

Upon graduation from USC with a masters degree in social work, I was offered a position at the Neighborhood Youth Association, an agency sponsored by the Episcopal Church. It serves youth with more-than-average delinquent behavior in Los Angeles and in San Pedro, California. During my two years at NYA, I presented a similar work-camp project proposal to the Director. The project was approved by the Board of Directors. Using exactly the same program, two work-camp projects were planned and successfully accomplished.

In this case, each group met during the summer months of June and July, 1962, working a large pecan farm of one of the NYA board members in Paso Robles, California. Some of the work tasks included learning how to set up steel rods for wire fences. The format of a regular work day plus week-end activities was an exact duplicate of the first work-camp project initiated in East Los Angeles. The only difference was that the composition of the group had an ethnic mix: Mexican, Anglo, Black, Tongan and Filipino.

One of the success stories of the NYA work-camp activity was a young man I'll call Jerry. Jerry had been referred to NYA for violent behavior—gang violence, stealing, beating up teachers, truancy, drug abuse, and running away from home. At the age of seven he had witnessed his natural father kill his mother with a knife. As a young child, he displayed anger and hostile acting-out behavior. He choked cats, set fire to outdoor trash bins, and the like. As he got older, he developed an interest in art. By the time he entered in high school his art work took a distorted twist. He drew pictures of his mother with a dagger through her head with minute details, such as the blood oozing from her head. The services of a psychiatrist were available to the staff on a weekly consultation basis, so Jerry's drawings were analyzed by the psychiatrist, who determined that Jerry felt anger because his mother had "abandoned him." His anger was displaced and projected onto all females, but especially onto all male authority figures.

Because of Jerry's deep emotional problem, he was provided, besides group work, several one-on-one sessions with me. Jerry's art teacher also knew of Jerry's problem; in fact, she had referred him for group counseling at NYA. One day Jerry came to show me a picture he had drawn of his art teacher. Jerry's drawing was a large 20" x 18". His group members and I encouraged him to submit it to his high school annual drawing contest. He agreed and was one of the top three finalists. That meant he qualified for the final art entry. In February he submitted his outline on the topic: Draw a Picture of Your Neighborhood. Between March and the first of June he worked on his picture while attending his group sessions after school and

going on field trips with our group on weekends. By mid-June his 25" x 36" framed picture depicting his neighborhood had won first prize! It was exhibited for one month in the main entrance of his school. He received several certificates for his accomplishment.

Jerry's picture, drawn in black with white background, shows the names of the streets in his neighborhood, spacious homes, men, families, and children playing in a local park, and business establishments with people smiling while doing their shopping. An important and significant character in the drawing is a mother spritely pushing her stroller on the sidewalk. Jerry, early on, told me he had never told anyone that the lady pushing the stroller was his mother and the baby being strolled was him. His image of himself and his neighborhood had taken on a new dimension. His drawing had none of the death images of the past. Through a contact at the Agency, an appointment was set up to have Jerry meet one of the most popular Black artists in Los Angeles, who lived in the secluded area of Beverly Hills, California. His friend was indeed impressed with Jerry's art work. He gave Jerry advice and invited him to a couple of art shows which Jerry attended.

It was also during this time that all first-place winners from area school districts were invited to display their art work in the main window of one of the largest clothing stores in Los Angeles. Jerry's picture was exhibited for one month, and he received praise from all segments of the community. This made him very happy, and built his self-esteem tremendously. He no longer exhibited violent behavior at home, at school or in the neighborhood. He was seen as a celebrity. He said he had "grown up" and "didn't need to be in gangs." He graduated from high school. The day he left the Agency, Jerry presented me with his prize-winning drawing, a present I still possess and which I cherish. A follow-up four years later showed that Jerry and his brother had started a landscaping business hiring youth from their neighborhood.

Reach Out and Get Involved

In March of 1992, a few days after my arrival in Provo, I was approached by a group of Latinos and asked to help them with such

issues as education, health and welfare, police-community relations, unemployment, civic affairs, youth gangs, and drug abuse. I helped found the Utah County Latino Council and am currently its advisor/consultant and parliamentarian. I am also currently a member of the Brigham Young University Advisory Committee for Ethnic Affairs and the Utah County Gang Task Force. I am also a member of the Diversity Committee of the Counseling and Development Center at the University. I also chair a subcommittee on Ethnic Minority Affairs. The committee is currently comprised of eleven Polynesians, ten Hispanics, three Blacks, three Anglos, one Portugese, and is, at this writing, in the process of recruiting high school students who are or have been "gang bangers." We hope to offer some solutions to the gang problems in the Wasatch Front. There are growing needs and opportunities for all of the helping professions to assist in the task of reaching out to our community and our nation's youth. It is my hope that AMCAP members will look for opportunities to get involved.

I know that working with youth is difficult. Working with troubled youth is even more difficult. The old adage, "You win some, you lose some" holds true for clinical work. However, those of us who have made it a specialized area of service can appreciate the changes made in even one individual's life. There are thousands of youth out there needing positive strokes. They are *our* youth. It's incumbent upon us to reach out to them. Be creative. Place your faith and hope in the future of your nation. The poor, the needy, the homeless, the delinquent, the abused child, the gang—boy or girl—they are your children, too. There is a phrase that is picking up momentum across our land among Hispanics. "*Si see puede! Si queremos! Si podemos!*" ("It can be done! We want to! We can do it!"). As Cab Calloway, black musician of another era, used to sing, "You've got to accentuate the positive, eliminate the negative, latch on to the affirmative. Don't mess with Mr. Inbetween." Change can happen. I have a personal testimony of this.

Youth Gang Violence: Community Interventions

Dale F. Pearson, PhD¹

Abstract

The rise of gang activity and crime—such as homicides, drive-by shootings, drug trafficking, burglary, and graffiti—poses a serious threat to many communities, including Utah. While juvenile homicides are relatively rare and constitute a fraction of all juvenile crime, its prevalence at all is a serious concern to parents, schools, and families in general. Some core problems which have given rise to the increase in violent gangs in society are discussed. Strategies and community interventions are recommended for this escalating social concern.

Introduction

In Utah, there is a rapidly developing proliferation of youth gangs which are emerging as a growing “underclass.” Many of these gangs exist in Salt Lake County, but are also found elsewhere in the state. This “underclass” consists of groups that have veered from conventional, responsible behavior; they are frequently characterized by poverty, crime, and illegitimacy, “liv[ing] outside the bounds of middle class morality” (Taylor, 1992, p. 288). While we may perceive “gangs” as inner-city gangs only, in the early 1990s an emerging trend saw gangs in the United States developing in affluent and suburban communities as well (Korem, 1994, p. 31). In Salt Lake City these affluent gangs also come from the east side of Salt Lake City, as well as from other sections of the city. Huff (1993) has suggested:

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If we think of gangs ... as a symptom of broader socioeconomic problems ... we realize that the strategies likely to leave a positive impact on gangs are also likely to affect crime, mental illness, homelessness, and other forms of social pathology. (p. 466)

Being a part of an "underclass" contributes to many problems in society, including the formation of youth gangs. Youth gangs or "corner groups" have been present in our society for many years, and while the behavior among gang members is similar, their activities have reached a point where there is considerable fear and apprehension in the neighborhoods that are saturated with these gangs. The rise of gang activity and crime poses a serious threat to many communities, including Utah.

Development of Gangs

Many gangs in Utah are similar to gangs in other parts of the United States and are generally formed for "social reasons." As gangs may also go against the norms and laws of society to obtain resources, they are therefore not the "majority," but rather must be considered the "minority" because of their illegal use of means to obtain dictated goals. But gangs can often form the basis for violence toward individuals and communities, and may attract both males and females who come from poor, dysfunctional, or broken homes; who are school dropouts or who are struggling with school achievement; who comprise a variety of racial groups and so may suffer from prejudice or racism; and who begin using drugs and participating in criminal and delinquent activities. Many gang members come from homes where no strong father or father substitute exists, and where single mothers attempt to hold the family together, as best they can. Thus, many of these may be considered a minority as any individual or group who feels powerless to compete for societal resources is often defined as a minority (Steele, 1990).

An individual joins a gang in order to obtain a sense of belonging and have access to a "support system." Children who gain membership in gangs usually come from dysfunctional families and are deprived of the skills and knowledge necessary to compete and succeed in society. For this reason, disadvantaged children would be con-

sidered a minority. They gain power by joining others, but still feel powerless to compete for the resources necessary to succeed in the dominant society. Huff further comments:

Gang members tend to remain in the gangs longer than was formerly the case . . . it is relatively common these days for a young person to begin gang activity in his early to mid-teens, perhaps do time for delinquent and/or criminal offenses, then return from the correctional system directly to the gang. (Huff, 1993, p. 466)

Gangs in Utah—A Legal Perspective

The Salt Lake Area Gang Project, a multi-jurisdictional gang suppression and diversion task force is in operation throughout the Salt Lake County area. Its member agencies are the police departments in the area, the Utah Division of Investigation, and the Salt Lake County Sheriff's Office. The Project also provides associated law enforcement agencies with the information and assistance that can lead to the arrest and prosecution of gang members involved in criminal activity.

The rise in crimes committed by street gangs in Salt Lake County has prompted authorities to seek support from local communities to suppress and divert the gangs' illegal actions. Parents, neighbors, educators, and agencies need to realize that this problem exists; they must learn why kids are attracted to gangs, and they must get involved in prevention programs. In response to this threat, the Salt Lake Area Gang Project was formed to identify street gangs and their members, to disrupt their continuing criminal presence, and to divert associate members into programs promoting a positive lifestyle.

In the past several months, numerous gang-related crimes have been reported, such as homicides, rapes, drive-by shootings, assault, drug dealing, robbery, burglary and vandalism—this number is increasing daily. A total of 1,978 gang members was reported in 1993 (*The Daily Universe*, Sept. 1, 1994). Dr. Jeff Jenson reported 2,000 gang members and over 250 gangs in Salt Lake County and its environs (West Valley, Murray, Midvale, Sandy, and West Jordan; Salt Lake Area Gang Project, 1994). Other estimates have placed the number of gang members at 2,200. In 1993, 5,478 crimes were committed by juveniles with 310 first degree felonies (Salt Lake Area Gang

Project). Although the number of gangs and their members is constantly changing, members generally comprise a variety of ethnic and cultural groups including Asians, Blacks, Hispanics, Pacific Islanders, and caucasian youth. In Utah, 91.21% of youth are white (caucasian), with 4.78% Hispanic, 1.89% Asian/Pacific Islanders, .79% American Indian/Eskimo, and only .65% (less than 1% Black); but among gang members only 20% are white (caucasian). Gangs are typically 95% male and 5% female. Gang members range in ages from 9 and up, with the average between ages 13-19, and with two-thirds of the membership including ages 18 and over accounting for approximately 1455 adults being involved in gang activities (*The Daily Universe*, September 1, 1994).

Gangs in Utah wear distinctive clothing which may include: baseball caps (L.A. Raiders, L.A. Kings, etc.) with additional lettering on gang caps; coats or jackets with professional sports logos, bandannas are worn (blue for "crips" and red for "bloods") and in addition each gang has a particular hand sign, logo, and color. Defacement of property, or graffiti is known as "tagging." It may be, but isn't necessarily, associated with a gang. While "tagging" can be used by youths as a personal identification logo, it may also be used as a way of marking out and designating a "turf" (Korem, 1994, p. 116). Gangs may use graffiti to identify and describe the gang's name, street, or boundary names, and challenges made to rival gangs. For example, in California, the use of number "187" on bill boards, walls, etc., indicates that a homicide may happen.

While some gangs are described as "hardcore"—meaning highly delinquent and violent, the majority of gangs are involved primarily in substance abuse and acts of delinquency and crime. There are four terms that describe levels of commitment to a gang:

1. *Full-fledged gang members*. These have the highest degree of commitment to the gang activity, regardless of the conditions involved. "Full-fledged members typically comprise 10% to 20% of the group" (Korem, 1994, p. 90).

2. *Associate*. These youths do not usually initiate the ideas to commit crimes, but can become involved when trouble begins. Approximately "30%–50% of a gang" can comprise these youths.

3. “*Wanna-be.*” These youths usually don’t initiate crimes or confrontations, but are usually present when problems happen. They are attracted to the excitement and involvement, but are afraid of committing violent acts.

4. “*Hanging out.*” These youths aren’t in gangs, but “hang around” gang members at parties, shopping malls, locations near a school, etc., and may be later recruited for membership.

Gang members are recruited through a variety of means including peer pressure, intimidation verbal and physical means, and as an offer protection from rival gangs or groups. Boys and girls are “jumped in” (accepted in a gang) by fighting a member of a desired gang; or they may be courted and given an open invitation to join after a period of close observation; gang membership may involve committing a burglary, stealing a car, or even committing a homicide. Membership in gangs is largely voluntary, and boys may leave or “pull out,” but in some states, like California, termination of membership is difficult and dropping-out more infrequent.

A variety of crimes can be perpetrated through gang activity including drive-by shootings, vandalism, burglary, robbery, assaults, and drug dealing. A variety of weapons may also be used which often include guns (handguns, shotguns, rifles), knives, “Molotov cocktails” (a bottle filled with gasoline which is lit and thrown), tire irons, tire jacks, etc. Targets of gang crime can include other gang members, and innocent citizens hurt at random by anti-social gang involvements.

Gangs in Utah—A Religious Perspective

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeteth to abide in sin and *altogether abideth in sin*, cannot be sanctified by . . . law, neither by mercy, justice, nor judgement. Therefore, they must *remain filthy still*. (D&C 88:35; emphasis added)

We must therefore properly consider many gangs as not only anti-social but “anti-moral” as well. Gangs have clear values based on their sense of right and wrong, but may still violate the rights, norms and values of others outside the group. Our religious history suggests that gangs and “secret combinations” have always been with us. As long as

gangs continue to violate the personal rights, values, and lives of its victims, we must aggressively consider them as *spiritually* in opposition to our deepest values.

The Book of Mormon describes an early gang leader by the name of Kishkumen who committed a murder and was “upheld by his band ... that no one should know his wickedness” (Helaman 2:3). This was one of the earliest recorded accounts of a man and his band (gang) bent on destruction and the violation of man’s rights. Following this, Gadianton took over as an articulate and cunning gang leader, who directed the Gadianton robbers (see Helaman 2:4). These robbers had many of the characteristics we see in the Utah gangs today: “They did have their signs ... and their secret words” (Helaman 6:22) “secret oaths and covenants” (Helaman 6:25) “that ... they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God” (Helaman 6:23). Just as gangs in Utah and the United States continue to multiply, so too did the Gadianton robbers become numerous “and did slay so many of the people ... and did spread much death and carnage throughout the land” (3 Nephi 2:11). The comparisons between Utah gangs and the Gadianton robbers may not be exact but more similarities than differences are evident. One major concern regarding the Gadiantons was that “this Gadianton did prove ... almost the entire destruction of the people of Nephi” (Helaman 2:13). The final intent of the Gadiantons was “to destroy the souls of men” (Helaman 8:28). Gang activity also brings with it the control, intimidation and destruction of a community. The Nephites and the converted Lamanites had to be actively involved in their own defense and protection and “were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers ... to maintain their rights, and the privileges of their church and of their worship, and their freedom and their liberty” (3 Nephi 2:12).

To some reading this, the comparison between the ancient Gadianton robbers and gang activity of today may seem “a stretch” Individuals may reflect that the time in the Book of Mormon and times today are very different, even that the comparison between the

two is extreme, if not remote. While the groups are different and conditions dissimilar, their purposes and intents have common threads—to *intimidate and control the rights and lives of others*. If we regard gang activities as unimportant, we make a serious mistake, allowing their acts to go unpunished. I am not recommending that we as Utahns should take up arms against this threat of our freedoms, but we do need to be actively involved as a community in finding solutions. As Sam Keen expressed, “Our cities are filled with huddled masses of the homeless and wandering gangs of hopeless young barbarians” (Keen, 1994, pp. 2-3). Certainly, white supremists and other violent gangs should not be excluded.

Youth Who Kill

A unique, further extension of the escalating gang problem is the violent increase in gang-related homicides on our streets and in our homes. Klein (1989) relates this to the abundance of handguns available on the street:

Does the ready access to guns explain much of the increase in violence? The notion here is that more weapons yield more shootings; these, in turn, lead to more ‘hits’; and these, in turn, lead to more retaliations in a series of reciprocal actions defending honor and territory ... The theory is that firearms have been the teeth that transform bark into bite. (p. 219)

Utah has been among those states concerned about gun control. The recently passed Brady Bill is intended to limit guns to adults and youth, but the impact of this legislation is yet to be fully felt. Goldstein (1991) maintains:

Guns are involved in two out of every three murders in the United States, one third of all robberies, and one fifth of all aggravated assaults ... The gang rumbles of decades ago, whatever their group or individual expressions, typically involved fists, sticks, bricks, bats, pipes, knives, and an occasional homemade zip gun. The geometric proliferation of often sophisticated automatic and semiautomatic guns and their ready availability have changed matters considerably. (p. 305)

Addressing the issue of children and youth who kill as part of a gang membership or as individuals, the following facts remain:

1. Compared to juveniles involved in most other delinquent behaviors, juvenile homicides are very rare, but when performed are perpetuated by males (see Benedek, 1989; Ewing, 1990a, 1990b).

2. These youth tend to be "below normal in intellect, although generally not mentally retarded" (Ewing, 1990b, p. 18).

3. The data suggests the majority of youth who kill (more than 85%), are "fifteen, sixteen, or seventeen years old" (Ewing, 1990b, p. 3)

4. There is also evidence that the families of these youths are in crisis, with only the mother in the home.

Juveniles who kill often seem to come from broken families in which one or both parents are disturbed, neglectful, or abusive ... many have parents who are alcoholic or mentally ill ... have been directly victimized by domestic violence. Many juveniles ... have histories of antisocial behavior ... many if not most juveniles examined had histories of substance abuse or were under the influence of alcohol or other drugs when they killed. Truancy and running away from home ... are frequently found ... (Ewing, 1990a, p. 8-9).

5. Youth killings may be part of another crime in progress. (Ewing 1990a) comments:

Many, perhaps even most, homicides committed by juveniles in the course of robberies, burglaries, and other theft crimes are unintentional if not accidental. A juvenile committing a robbery or burglary panics and overreacts when a burglary victim unexpectedly appears and confronts the juvenile burglar or when a robbery victim tries to use force to thwart the robbery p. (37).

6. There is a suggestion in the literature of a "personality or character disorder" being present in youth who kill, but Ewing (1990a) observes that "only a small fraction of the juvenile killers examined were said to be psychotic ... Most reports of I.Q. scores of children who kill place them at, near and sometimes even above average in intelligence (p. 7).

Several studies have compared nonviolent delinquents with adolescents who kill (see Arbit, 1991; Busch, 1990; Zagar, 1989). Researchers have identified several important variables among these youth who kill, which include the following:

1. Criminally violent families, which included physical abuse.
2. Antisocial membership, which included membership in a gang,

weapon possession, conduct disorders, and prior arrest histories.

3. Alcohol/substance abuse.

4. Educational deficits which comprised mental retardation, epilepsy, hyperactivity and underachievement (school problems).

A core problem in many of our homes today, domestic violence reflects itself in the community as well. Ewing (1990b) suggests the following:

[The] single most consistent finding in the research on juvenile homicide to date is that children and adolescents who kill, especially those who kill family members, have generally witnessed and/or been directly victimized by domestic violence. (p. 22).

Concerns about Our Youth

It appears in Utah and in many other states, some core problems have given rise to the increase in violent gangs in society. To name only a few:

1. Parents and communities have abandoned their children, focusing instead on material possessions and money, above the needs of children. Most adults would deny that things are more important than our children, but our actions speak for themselves with a high percentage of two-parent families both employed and the focus on our cars, boats, recreational vehicles, etc. "Many young people today lack a sense of self-worth ... at the extreme end ... are those who hate themselves. Their lives are miserable (Vernon, 1993, p. 191). If as adults we fail to validate our children, why should they? When parents are "too busy," the inferred rejection plays into their children's identification and need for gang contact and anti-social behaviors.

2. Along with a primary focus on materialism is the companion emphasis on "sensual pleasure" (Vernon, 1993, p. 205). Our need for immediate gratification or "feeling good" appears through our use of drugs, alcohol, sex, and power, which may gratify for the moment and provide an artificial "fix," a temporary substitute for long-term and lasting fulfillment. Our need to look out for "me" gets translated into self-gratification to the exclusion of everyone else. Dr. Urie Bronfenbrenner of Cornell University reports on problems with children who don't have both parents:

Children growing up in such [single-parent] households are at greater risk for experiencing a variety of behavioral and educational problems, including extremes of hyperactivity or withdrawal, lack of attentiveness in the classroom, difficulty in deferring gratification, impaired academic achievement, school misbehavior, absenteeism, dropping out, involvement in socially alienated peer groups, and especially, the so-called 'teenage syndrome' of behavior that tend to hang together— smoking, drinking, early and frequent sexual experience, a cynical attitude toward work, adolescent pregnancy and, in the more extreme cases, drugs, suicide, vandalism, violence and criminal acts! (Bronfenbrenner, 1991, p. 3).

Too often, adults pursue personal or career goals, or a social lifestyle that either limits children in the home or totally excludes children altogether in their planning. Ego-satisfying styles of living are pursued to the exclusion of the important role of parenthood, because the emphasis is on personal pleasure and achievement—"instant gratification at all costs" (Vernon, 1993, p. 207).

3. We have failed to convey a sense of conscience to children in our homes. Youth today can violate the rights of others often without a sense of guilt or remorse for their acts. Why does this happen? In large measure the youth of today see the adults doing the same things— cheating on spouses, cheating on taxes, cheating on promises, and cheating on themselves. We all need to examine this as parents! Too many violate values and social norms without concern.

The basic principles which we endorsed as a new nation are constantly being eroded. These principles often included the following:

The importance of lifetime family commitment; submission to authority; respect for the property of others; patriotism and loyalty to country; honesty and integrity ... the moral connection between love, marriage, and sex; and the recognition of and accountability to a higher power [in my family, God]. (Vernon, 1993, p. 223)

If our principles of loyalty, integrity, and devotion have been omitted from the lives of our children, why should it be surprising that our youth are confused?

Where Do We Go From Here? State/National Intervention

While dealing with gang violence is a complicated issue, the following insights and suggestions are offered:

1. An important issue relating to the family is a need on both the state and national level to develop greater sponsorship and direction which can strengthen single parent families and also offer direction and support for the two-parent family as well. A need exists to clearly define public policy in the family; just as we already have a “drug czar” on a national level, we also need a “family czar” on both national and state levels to respond to the critical needs facing the family today. These new agencies would have the task of assessing the impact which social problems have on the family and to recommend changes in policy and proposals for new legislation. The American family is cracked and bleeding. If families and youth are to survive, new reforms, policies and directions are needed to strengthen them. While local “grass roots” programs are the main impetus for change, state and federal interventions could help to give greater visibility to family issues.

2. We need to develop early intervention programs to intercept those young children who might not be successful in school, to help them to make a positive, early school adjustment. Goldstein (1993) reports on the Head Start program, suggesting a mandatory National Head Start program:

We know Head Start works ... we have longitudinal evidence concerning the 123 African American youths of low socioeconomic status ... who participated in the 1962 Perry Preschool Project in Ypsilanti, Michigan ... the forerunner of the national Head Start program. At ages 3 and 4 the participants attended a high-quality preschool program.... The longitudinal data point to the program's effectiveness 69% had no reported offenses (compared with just 49% of the controls).... By age 19, three-fifths of the Head Start group were employed ... more than two thirds of the ... group ... had graduated from high school; and two-fifths of the Head Starters were enrolled in college or a postsecondary vocational program. (p. 470)

3. For youth who are on the verge of dropping out of school, we must do something on a national level to prevent them from becoming an “underclass.” Goldstein (1993) observes, “The population most at risk for gang involvement is the 14 to 24-year-old males, especially those living in poor inner-city neighborhoods” (p. 468). He maintains:

Those who drop out of high school (and even many who complete high school are ... increasingly unable to support themselves legally because they lack

marketable job skills.... We should...create a targeted national youth service and employment program.

The targets of the proposed program would be youths aged 14 to 21. They would be required to complete a year of national service.... Examples of national service projects might be a national youth conservation corps, a job training corps, and a system of premilitary boot camps ... to prepare youths to enter military service (p. 469)

4. Because the school system may not fully attract some youth, the gang then becomes the family or support system for many troubled kids. For those youth still in school, who are still active gang members, special relationship problems exist inside and outside the formal classroom. History has shown that children learn better when parents are actively involved in supporting the education process. Developing a school voucher system would permit parents and youth to choose schools that better meet their educational needs. This system would distribute tax money to those schools that parents support. For some youth, the school is far away, requiring busing or other transportation. A voucher system would permit parents to choose those schools that endorse their family needs and may also help to reinforce family values.

5. In Utah, the Juvenile Court System needs to be replaced by a Family Court System to address the domestic issues facing both parents and youth today. Too often, those issues facing youth, delinquency and crime are processed by the eight Juvenile Court districts, to the exclusion of the parents and other adults who also directly or indirectly contribute to those issues. Currently, those states that have family court systems have found this approach preferable to the traditional juvenile court jurisdiction.

The juvenile system in Utah is swamped with cases and unable to handle the most serious offenders. On August 30, 1992, the *Deseret News* in Salt Lake City reported that juvenile crime in 1991 in the United States, "increased more than 25 percent in the past decade." It also reported that "1,429 of every 100,000 Black youths were arrested for violent crime—a rate five times that for white youths." We must enact wholesale reform of the juvenile justice system so that for the vast majority of juvenile offenders, their first brush with the law is their last.

Community Intervention

1. The real development of gangs begins with the break-down of the community, including the family, schools, and other community groups. Sometimes parents of gang members who were born in another country don't fully understand the language or the culture of the new society in which they reside. Children in these homes have difficulties communicating with parents, whose primary value system may be different from the values of cities and communities in the United States. Our focus in these communities should be on prevention programs that help teach troubled and confused parents and youth. A multi-disciplinary team comprised of a social worker, police officer, and former gang member could help to educate through workshops or small group discussions, those who struggle with appropriate choices. Appropriate role models could help to enlist support and direct parents and youth toward re-direction and change. Yes, we need to remove hard core severe youth offenders from our streets, but more detention facilities, "double-bunking," and lock-ups are not the long-term answer!

2. An "Anger Control" program under the direction of Dr. Sheila Peters (October 15, 1992), a clinical psychologist, focuses on African-American children living in Nashville, Tennessee. These young males, ages 5-19, are taught a variety of principles including "How to rise above your circumstances," "Collective work and responsibility," "Anger control," "Communication skills," "Social responsibility," and "Victim awareness." While this is a relatively new program, the uses of Black male examples as models are introduced early in the program to reinforce traditional values. This value-oriented program promises to provide new learning skills to youth who might otherwise become part of society's "underclass."

3. Salt Lake City has developed for several years a midnight basketball program that attracts some gang members and begins to address issues of sportsmanship, teamwork, etc., and keeps these members off the streets during early morning hours. But the underlying issues for job training, education, and future income still need to be addressed. For example, in the gang wars among young blacks in L.A. County, the focus was on rock-cocaine (crack) sales territories

and profits. Ofttimes, extreme (police) punitiveness and repression worsened the existing problems of minority youth. Inequality, black unemployment issues, inequality, and alternatives that develop entrepreneurial drives for organization and group development need to be explored. Traditional law enforcement programs may view youth delinquency and crime as "law-and-order" problems instead of communities focusing on new programs and policies that could be made or enforced to effect the real problems that reside in these gang-ridden neighborhoods.

The basketball league attracts some gang members, but doesn't deal with the issues I've described (job training, education, income, etc.). The idea of helping kids develop small businesses may have merit to help divert them from violence and drug trafficking. I believe that most youth want three main things: power, control, and money, and the development of small entrepreneurial businesses could help direct youth toward these important career goals. On-the-job training can stimulate a young person's need to learn to read and write, and understand math and basic business skills to be effective small business owners.

4. Utah County, through Provo School District, has currently the Young Entrepreneurs School (YES), which attempts to reach youth who have special educational needs. This program introduces youth who choose to become involved to business opportunities. This could be expanded to assist troubled youth as well to become involved in small business ventures. This program targets youth ages 14-21.

5. Bassett (1993) highlights the efforts of the Aurora, Colorado Police Department on "gang control" and "community involved gang programs." It shows that along with community support, police can effectively combat gangs. This program is made up of a four-part program. First is a *Police Organization and Approach*. This consists of special teams that watch gangs and gather information. Another team organizes the information and sorts it into valuable categories. A third team, made up of eleven SWAT officers, acts as the enforcement arm of the group. These three groups work together to fulfill the police side of gang suppression. Second, *High-intensity Community Oriented Policing*. This consists of a large police presence, interaction with the

community, and the sharing of responsibility to the community. A third step is a *Task Force Organization and Approach*, which consists of six steps: (1) Education, (2) Legislation, Enforcement, and Prosecution, (3) Alternative Activities, (4) Youth Advisory, (5) Recruitment and Orientation, (6) Public Affairs. These help the community become more involved in gang suppression. The final step is a *Community Relationship*. In Aurora, a local hospital donated needed supplies, personnel, and building space; a school donated an auto shop for transforming vehicles into surveillance vans. Numerous businesses have donated other resources to "gang suppression." The entire community is very involved and actively involved in suppression activities.

6. A final suggestion: Grassroots programs that address the special needs of Hispanics, Asian/Pacific Islanders, Native Americans, African-Americans, and Caucasians still prove to be the most effective approaches to gang violence in Utah and elsewhere. Utah County is beginning a program called OFA (Organized Family Advancement), which is aimed at youth from Tonga—those born in Tonga, but raised in the USA, and those born in the United States. The focus is on parental support and involvement, where possible, to attempt to deter these youth from beginning anti-social activities. It is too early to assess the value and possible outcome of these attempts, but these efforts are commendable and are needed in Utah County and elsewhere in the state.

Conclusions

We need to continually legislate to keep guns out of the hands of youth, to lock-up hard-core youth and young adults and adults; to enforce curfews for younger children, to provide more probation officers and judges to handle the increased load. Local and national government leaders need to become receptive to the messages they hear and strive to implement those suggestions coming from minority leaders. Communities and families, wards and stakes need to develop more effective "neighbor watches" to work together at problem resolution. Through community involvement, we can identify, develop, and resolve these chronic problems.

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The Lord Would Deliver Them

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I enjoyed reading Dr. Dennis Nelson's deliberately challenging article in the 1994 AMCAP Journal, "Whither Thou Goest Will I Go?" Brother Nelson showed me the first draft of that article a few years ago, and then as now I agree with him that the APA, NASW, and the other national professional organizations seem to have made a leap of faith by declaring humanism to be "right thinking." I also agree that as members of such organizations, we should raise a critical voice whenever "beliefs" replace "findings" in their literature and conferences, not because I doubt the place of faith in our professional lives, but because a scientific professional organization should not be a forum for any particular faith, be it Humanism or Mormonism.

I'm not sure if Brother Nelson is correct in thinking that most LDS therapists are either too busy or too intimidated to challenge these professional organizations, but I admit that I am. I am not altogether politically correct in the therapy that I provide my clients, and I would just as soon keep out of the professional spotlight for that reason. I try to be upfront with my clients about my own agenda, especially about those areas where there is a diversity of opinion (whether sexual orientation can change, the validity of religious experience, the politics of male-female relationships, etc.), but I feel quite confident that the authoritative voice of the larger professional organizations would criticize some of what I do in therapy as "off base." Therefore,

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I keep a low profile personally, and I fatalistically allow the professional organizations to follow the larger society toward an uncertain future.

Now Brother Nelson comes along and challenges my complacency. What's more, he does so at a time when we see other "impossible" things happening: the Iron Curtain is down, the Republicans have control of both houses of Congress, etc. It seems less far-fetched these days to hope that a vocal minority in the APA or NASW can challenge the unsubstantiated assumptions that are being published (and legislated). The two questions before me, however, are (1) Does Heavenly Father want me to pick a fight right now? and (2) Do I have the guts to do so?

It would be an easy thing for me to find solace in the replies to Brother Nelson's article that were also published in the AMCAP Journal, because they seemed to require less of me personally. Perhaps I should leave the scientific haggling to scrappers like Brother Nelson, and I will just cheer from the sidelines. That may yet be what I end up doing.

On the other hand, Brother Nelson's article came out at a time when I had been studying the scriptures to answer just these sorts of questions. I have been particularly intrigued with what seems to have been a Nephite obsession with my first question: Does Heavenly Father want me to pick a fight right now?

In the Book of Mormon, this question is almost always asked at the macro political and military level, but I imagine that the question is just as valid at the micro personal and interpersonal level as well. Almost everywhere I look in the Book of Mormon, I find the prophet Mormon editorializing that "The Lord's People" can only expect God's help when they play a defensive game plan, and that they lose that help whenever they switch to an offensive game plan. There is a very compelling case presented in the Book of Mormon that the best response to persecution is to defend yourself from attack, but to make no counter-attack without express direction from the Lord.

I want to say upfront, however, that there seem to be four important caveats to this general rule:

1. Under some conditions, the Lord may direct a pacifist response to help you to develop more sincere repentance and humility.

2. It seems that almost any defense is acceptable during an attack on you, your family, or your community.

3. The Lord may direct you to retaliate to such an attack if (and only if) you first cleanse your heart of hatred and revenge by turning the other cheek after the first two or three such attacks.

4. You may be more quickly justified in such a retaliation if your enemy is a “covenant brother,” one of your own, who has transgressed that covenant with you.

I think that it is worthwhile to consider each of these propositions in turn, and then we can review where our dilemma concerning professional organizations fits in.

Faithful Waiting on the Lord

The first example of the doctrine of “faithful pacifism” that comes to mind is the patient response of Alma’s people in the land of Helam to the oppression from Amulon and the priests of Noah (see Mosiah 23 and 24). As far as the record goes, they made no effort to fight their way out of bondage, but after sufficient time had passed, the Lord simply covered their retreat, allowing them to escape to the land of Zarahemla.

At roughly the same time, the Lord similarly blessed Limhi’s people to do the same thing (see Mosiah 22), but only after he had allowed them to be slaughtered in three attempts to fight their way to freedom, and it was strongly suggested that Limhi should have waited for the Lord’s “green light” before allowing such battles.

Of course the quintessential example of this strategy is found a generation later in the story of the people of Ammon, the Anti-Nephi-Lehies (see Alma 24). These Lamanites confirmed their repentance by refusing even to defend themselves or their families from a lethal attack.

What may be the key thread through all of these examples is the fact that these groups were all “recent-repenters,” who apparently felt that they could not repent of a violent nature while taking up the sword for any reason. This is not to say, however, that the Lord would deny those with less on their conscience the right to put forth a stronger defense.

Straightforward Defense

By far, most of the military accounts in the Book of Mormon tell the story of the mustering of a local militia to defend a city or village against an approaching enemy force. As far as I can tell, they seem to be entirely justified in making any defense possible, unless of course they had previously declared themselves pacifists. In fact, Mormon extols Captain Moroni for his prior preparations for an effective defense in the opening chapters of the “Nephite Great War” (Alma 48).

The peculiar thing about these defensive battles, though, is that we repeatedly find the Nephites defeating the Lamanites in battle, and then everyone just goes home! We see this pattern clearly in the Battle of Manti (Alma 44:20), the Battle of Noah (Alma 49:25), and the Invasion of Zarahemla (Helaman 1:33). Whatever happened to “Remember the Alamo”? Whatever happened to slaughtering the prisoners, or burning a Lamanite village or two, so that they would think twice about sending another army in six or seven years, as the Lamanites always seemed to do? Why did the Nephites always push their enemies back to the border between the two countries, and then just stop there and declare the war over? Can we imagine what World War II would have been like if the Allies had followed that battle plan? But this is just what always seemed to happen.

The Nephites seemed to be very concerned about what the Lord would and would not justify in their defensive efforts, so much so that Alma 43:30 notes Captain Moroni “thought it no sin that he should defend them by stratagem.” Well, we would say, of course it was no sin to fight that big army of invaders, no matter what it takes to do it! But Captain Moroni worried that he might be stepping out of line by using strategy. We find the Nephite Law of War spelled out in this way:

Now the Nephites were taught to *defend themselves* against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught *never to give an offense*, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and *by so doing, the Lord would deliver them...*" (Alma 48: 14-16; emphasis added)

Basically, this law seemed to restrict the Nephites militarily to purely defensive operations. They could fight an army that was attacking a Nephite village, but they could not retaliate against Lamanite villages as a deterrent to another war. While it would have made military sense to take the offensive once the battle had turned in their favor, the Nephites apparently feared that this might cause them to lose the Lord's protective power.

Justified Retaliation

Having reviewed the Nephite Law of War, we might be surprised to see Captain Moroni himself breaking this law, when he warned Ammoron:

I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and *I will follow you even into your own land*, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, *if ye seek to destroy us more we will seek to destroy you*; yea, and we will seek our land, the land of our first inheritance. (Alma 54:12-13; emphasis added)

It may be that Captain Moroni had succumbed to the spirit of revenge, but I don't think so. After all, he never followed through on these threats, even after the Nephites were unmistakably in command of the field. Rather, I believe that he was appealing to an alternate version of the Nephite Law of War: "For the Lord had said unto them, and also unto their fathers, that: *Inasmuch as ye are not guilty of the first offense, neither the second*, ye shall not suffer yourselves to be slain by the hands of your enemies" (Alma 43:46, emphasis added). Apparently, the Lord may justify his people in making a counter-attack against aggressors, but only after they have first prepared their hearts by *forbearing to attack* after the first few times that they might feel justified in doing so.

I'm not sure that there is anything magical about how many times we forbear to counter-attack. The Nephite Law cited above seems to say that we have to forbear twice. Our modern version of this law indicates that we need to forbear three times (see D&C 98: 33-37). In any event, it seems clear that the intent of these divine directions is to protect the Lord's people from acting out of feelings of hatred or a desire for revenge.

The Book of Mormon gives us very few examples of "justified retaliation." Somehow, it seems that every time the Nephite armies would have been justified in carrying the war to the Lamanite homeland, the Lord would bless them such that they never actually had to do so. There are, however, several negative examples of this principle, with armies claiming "righteous indignation," but whose hearts were really filled with hatred and revenge, and who were destroyed in battle (note, for example, Mosiah 9:1-2 and Mormon 4:4).

With One of Our Own

The Nephites seemed to be much more decisive in dealing with internal dissent than they ever were in punishing foreign enemies. On the micro level, excommunication was their official response to individual apostasy (for example, their "names [would be] blotted out," Mosiah 26:36), while on the macro level it was a military response to political rebellion.

We recall how Captain Moroni attracted an impromptu army to his Title of Liberty, and how that army pursued the fleeing Amalakiahites *into Lamanite territory* and forced the survivors to return to Zarahemla. Apparently, he didn't think twice about invading another country to capture rebels, and he seemed to feel justified in making those rebels a deal that they couldn't refuse: "Whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom" (Alma 46:35).

It seemed evident that Moroni looked upon government as a "covenant relationship" between citizens, and we don't seem to find in

Book of Mormon leaders the same sense of forbearance in dealing with “covenant breakers” that we see in their dealings with “non-believers”. There seemed to be no doubt whatsoever that the Lord would actively prosper whichever side “kept the true covenant.”

For example, only a few years later, Captain Moroni had to put the “Nephite Great War” on hold while he led another impromptu army with his Title of Liberty back to Zarahemla to quell another rebellion (probably by the same folks who had before accepted the “covenant of freedom”), now led by Pachus. Once they had defeated the rebels, “those men of Pachus, and those kingmen, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death” (Alma 62:9). With “one of their own,” there seemed to be no need to wait passively for them to attack a Nephite city; Moroni initiated the attack first, and as far as we can tell, the Lord blessed his efforts in doing so.

A Question of Response

There might be other principles regarding how we respond to conflict in the Book of Mormon, but these observations seem to cover most of the bases. As we have seen, the Lord will not necessarily sustain us in our battles just because we are less wrong than our enemies are. He obviously expects a lot out of us, and we would be wise to approach these decisions as cautiously as the Nephites did.

As I see it, there are several questions that must first be asked before we should decide to “do battle” with any large professional organization:

1. Is this organization “one of our own”? Do the members of this organization have a “covenant” with one another that might once have been recognized by God? As far as I can see, professional organizations do not fall under this category. Rather, they seem to be man-made inventions that would merit neither the blessings nor the wrath of God. If we fight such a professional organization, we cannot automatically expect the Lord to place this battle in the “high priority” category.

2. In our efforts to repent personally, do we need to be humbled by enduring “the shame of the world”? Many of our AMCAP mem-

bers may feel that they have “sold out” during the earlier years of their careers by buying into worldly philosophies. If so, they may have to endure a period of time where they are professionally ridiculed before the Lord will reveal things that will silence the opposition. This seems to be a personal issue that must be answered individually by each AMCAP member.

3. Has the organization mutated into a “foreign enemy,” with an agenda that runs altogether counter to the restored gospel? Do the professional organizations in any way threaten the Church? Actually, there is some indication that this may be a concern. As Brother Nelson pointed out, there are efforts being made to use licensure as a means to restrict permissible therapies to only humanistic models, and that would diminish the range of assistance that we can offer to church members (and others). If this is the case, however, we may still have to be “good sports” about it, limiting ourselves to a “defensive war,” forbearing to take every possible advantage, and leaving the professional organizations with the last say in any debate (they control the journals).

Brother Nelson’s article expressed his belief that a “culture war” is underway, and that our choices have narrowed to being either a “victim” or a “participant.” It was obviously his hope that we would care enough about the “perversion” of professional organizations that we would be willing to fight about it. The replies to his article questioned whether fighting ever solves anything, or whether the leaders of the “other side” have really drawn battle lines anyway. This article is obviously taking the question from a different slant. I’m suggesting that even if a “culture war” is underway, and *even if* professional organizations are deliberately fighting religious values, we must recognize that our first duty is to God, and *we must fight by his rules* or not fight at all. I also believe that one of the reasons that we have been given the Book of Mormon is so that we can know what those rules are. If Mormon were here today to counsel us about this “cultural war,” I believe that he would advise us to maintain our memberships in the professional organizations, and to add our different points of view to its journals and letters to the editor. When we are ridiculed or otherwise attacked for our position, we will then need to defend that posi-

tion, and we may very possibly merit the Lord's blessings in doing so. Moreover, the Lord approved of Captain Moroni's efforts to prepare for the defense in advance of the battle, and he probably expects us to do the same by conducting quality research dealing with significant issues, research that eventually will have to be taken seriously. Such an approach may yet turn the debate away from a "war of words" and toward a scientific examination of the evidence, which actually is what we want to see from these professional organizations in the first place.

Imposing Our Values

Duane M. Laws, EdD¹

How exciting to read an exchange of viewpoints by thoughtful AMCAP members in the Journal (Vol. 20, no. 1—1994). The issue of “we and them” who don’t do things because “we/they” wait for others to “do it,” is very true. I am one of “them.” I am an LDS professional who has chosen the nonconfrontive role described by Nelson in his article (“Professional Organizations: Whither Thou Goest Will I Go?”). I often hide behind the “academic objectivity” shield of the classroom where you are supposed to consider all views correctly without any bias. I hear in academic circles that it is incorrect in class to make moral judgements or to “impose your values” upon students.

This “objectivity” shield was often penetrated as I taught in a non-LDS environment. I tried not to “impose” my LDS values. What has my years of teaching LDS and mainly non-LDS students taught me? I found it is IMPOSSIBLE TO IMPOSE VALUES ON ANYONE! Also I found it impossible to keep my values from being expressed, especially in teaching about marriage and the family. Non-LDS students would ask sometime during the semester if I were Christian. When I responded affirmatively they would remark, it was good to have Christian professors in the university. This would usually spark a discussion of the overt way in which strongly held views of professors were shared by supposedly “objective teachers.”

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As I considered Nelson's purpose in writing his article (e.g., to motivate AMCAP members to respond and read the exchange with Fischer and Gleave), a variety of thoughts came to mind. I thought why doesn't everyone write and give their opinion, express their values and thoughts? Scott, the AMCAP journal editor, would love to be overwhelmed with letters to the editor! But then I realized that a lot of AMCAP journal readers and members may be like me. We read if we have time, we react to a few friends and/or our spouse and that is the end of it.

Does it matter where we stand on the issues? Does it matter whether we state our value commitment in print? It does make you vulnerable when you share or write your opinion. However, the absence of a response also communicates a message which often is not the one you intend. So in case everyone out there in AMCAP land is waiting as I have until you retire to share written responses, let me encourage us all TO TRY TO IMPOSE YOUR VALUES by letting journal readers know where you stand.

What are my reactions to the excellent exchange of Nelson, Fischer and Gleave? First, I had a question. Who is Dennis Nelson? The journal listed the credentials of the other writers in the dialogue, but not Nelson's. Is he so well known that just "stupid me" is uninformed?

I thought to myself as this question arose in my mind, what difference does it make what his profession is? Aren't you responding to his ideas and not his professional background? I then recognized that I do have some judgements about the value positions people take in relation to their personal or professional background. I assume, therefore, that all three of these brethren are psychologists talking about their APA experience in relation to the issues raised by Nelson.

I have responded in silent protest ways similar to those of Nelson's. I stopped membership in two professional organizations and a subscription to a popular magazine because I disagreed with the positions they espoused. In one situation I did move beyond silent protest by writing to the magazine editor. My response from the editor was, "We are sorry to lose you as a subscriber, but unfortunately your views are not represented by a majority of our readers." I wondered why I took the time to write, but it felt good to state my protest.

During the late 1960s and early 1970s I changed university teaching positions from Utah to Michigan. This was in the midst of student and faculty protests over Viet Nam. I was not in favor of the demonstrations at our university, but I watched what took place rather than get involved with faculty teach-ins. I did not think that sharing my views on academic activism with my colleagues would serve any useful purpose. Besides they might think negatively about the Church too, I silently protested by not getting involved in the teach-ins. I'm not sure whether I was being tolerant as suggested by Lane Fisher or whether I was fearful of speaking out lest student demonstrations might occur in my classes. The values I held were definitely different than those of the demonstrators.

More recently in the 1990s at my university the issues of gay/lesbian liberation have begun to surface. Demands for student funds and offices for gay/lesbians student activities were made and honored. Demands for "rights" and benefits for "domestic partners" were thrown into the public arena. Many businesses and local governments have accepted these demands. I suspect they do so because they believe the majority want this and they might be sued for intolerance. I stepped out of my silent role and offered to faculty-student coordinators some articles and tapes by Dr. Lorraine Day and Dr. Joseph Nicolosi who have opinions about AIDS, testing for AIDS, and homosexuality. I was informed that these persons were radical and/or religiously biased. They were not sensitive enough to the real issues concerning homosexuality and the AIDS crisis. No public showings of videos or publications with alternative views were provided to students ... except in my classes!

In my family sciences classes (safety of the class again), I showed and discussed a variety of materials in order to balance what was given in the university presentations. I presented and discussed the views of gay liberation activism represented by such groups as the "Act Up" organization in our area. But I never confronted the views of outspoken "lesbian" faculty members in public and university-sponsored presentations. I attended a number of the lectures by speakers (such as Duberman) who were brought in for AIDS awareness weeks. These weeks are major events planned and funded by university resources.

The programs are advertised as the honest, open, and objective viewpoints on homosexuality. They are needed, according to the student sponsors, to overcome the "homophobia" prevalent in society.

I never stood up in public questions/answers sessions to present alternative viewpoints because of the fear of being labeled as a religious fanatic or homophobe. I did ask the bookstore representative at the lectures if they had other books or pamphlets on gay/lesbian issues and counseling besides those displayed. They did not recognize any of the titles or sources I inquired about, such as Nicolosi's reparative therapy or Conrad's book, *You Don't Have to be Gay*. The books on display were about the victimization of gay/lesbians and the homophobia of conservatives or "right wing religious groups." The process and support for "coming out" was clearly documented to help interested students.

I quickly learned that to publicize that homosexuality is a social problem or to suggest that a person might want to overcome same sex attraction was an evident indication of my "value bias" and my attempts to "impose my values" upon students. I needed to be much more tolerant and objective as a teacher should be. After all, I was informed, all major psychological associations have changed their former positions on homosexuality as an emotional problem. I was wrong and the associations of professionals were right.

I recall referring a student to the university counseling service to get help in changing his sexual attitudes and behavior. He was in conflict with his feelings and values. He wanted to change his behavior. He told me that the counselor would not be able to help him change his basic nature, but would be available to help him accept his homosexuality and learn to live with it. At that time I did not know of a reparative therapy counselor to whom I could refer him. Since then I have become aware of Evergreen International and other organizations that help individuals with conflicts over same sex attraction. Counseling centers and services for gays and lesbians who want to change sexual orientation are not advertised in our area. Many gay/lesbian services and offices are available and advertised both on and off campus.

I did write some letters to our student newspaper on the issue of homosexuality. I suggested that maybe there needed to be some support and resources in the university for individuals in conflict who

desired to change same sex attraction or a “gay” orientation. Student letters in response stated that maybe faculty members (specifically Professor Laws) needed to have their consciousness raised to the realities of sexual development. Studies were quoted about homosexuality as a biological reality and not a choice made by unfortunate victims in a prejudiced society. APA diagnostic manuals were also quoted to help enlighten me as to what the psychological professional community was now saying about homosexuality.

These few skirmishes with the “free and open” discussion of issues in the academic community or public arena convinced me that I had enough other priorities in rearing a large family, being a Church leader and teaching my classes; I did not need to enter the fray. I stood on the sideline and read what others were saying. I cheered as a spectator when those who stated my viewpoint were allowed to be heard. I chose to work silently with groups like Evergreen to help individuals overcome same sex attraction and ignore the rhetoric in society.

In retrospect, as I evaluate my responses, I realize I allowed my fear of criticism, ridicule or rejection to moderate or even stop my speaking out more openly on these issues. I thought to myself in justification: I need to be tolerant, not impose my values and avoid appearing as a moralistic radical. Others, like William Bennett and Pat Buchanan, were expressing the moral indignation I felt. They were taking the heat. That was sufficient. I was safe on the sidelines in my class involved in my silent protesting.

As a person, and a marriage and family counselor, I believe it is impossible to remain neutral or “objective” (whatever that means for a counselor). I am consistently listening to clients with issues of wrong and right. How shall I best help a parent or marriage partner deal with values issues? I used to think that the response of “Uh huh, tell me more” was an “objective” way of staying out of the emotional and spiritual dilemmas of families, but I don’t any more. There are right and wrong responses and right and wrong choices. I believe in absolutes, not “it depends on the situation...” I find that when appropriate, a clear statement of my values and position is essential in counseling both LDS and non-LDS families. They can accept what they want and what is useful to them.

I have become more verbal in describing issues from a conservative viewpoint and am pleased to hear morals, ethics, and standards discussed more openly in public discourse. I am convinced that those who hold amoral or relativistic views have dominated the dialogue in counseling literature. These views may even have been helped by many of us who because of fear of professional ridicule or censure have been silent. Other positions need to be heard. I feel more confident in sharing my ideas and supporting what I consider to be moral/theistic viewpoints in education and counseling. I find increasing positive acceptance for spiritual values from those I teach and counsel.

In conclusion, I believe that AMCAP has a legitimate additional and unique role to play as a professional organization. AMCAP should be the voice and place to articulate as clearly as possible by capable AMCAP writers/speakers the Restoration perspective on current issues. I think AMCAP conferences and publications should provide concepts and strategies whereby counselors can identify and support Restoration philosophy/viewpoints. These efforts should seek answers for these questions: What are Restoration concepts and strategies that are relevant for counseling? When and how do these concepts add strength and health to personal and family growth? What are Restoration issues of morality in our changing culture? We have the advantage in having inspired prophets, leaders, and the scriptures to serve as resources for our quest.

I believe AMCAP needs to consider all sides in discussions of contemporary cultural issues. AMCAP publications and conferences should consider alternative views, but AMCAP ought to be the place where one can go to hear/read about how LDS counselors interpret the scriptures and words of the Prophets as they counsel individuals and families. People today need all the help available to confront and identify the "evil and designing" influences that are destructive to marriage and the family. AMCAP ought to give us the intellectual tools to develop emotional and spiritual behavior to assist in counseling, education and our own personal lives. To discover, then to defend and sustain a Restoration perspective on issues of relevance to LDS counselors and educators is a worthy goal for AMCAP. If we don't do it, who will?

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