TABLE OF CONTENTS

EDITORIAL: VOLUME 29

RICHARD GERMAN ELLSWORTH, PhD

Editor, AMCAP Journal

This issue, Volume 29 (2004) of the *AMCAP Journal*, is my last issue as Editor of the *AMCAP Journal*. I am honored to have served in this capacity and feel privileged to have observed so closely the efforts of the many distinguished reviewers and authors who have significantly contributed to the quality of the past five volumes (25 - 29).

Serving as Editor has been rewarding in many ways. I have become acquainted with many exceptionally knowledgeable and talented AMCAP members I would not have otherwise known. And, although it is not my usual practice to read any journal from cover to cover, I've certainly done so – and nearly memorized – the past five volumes of the *AMCAP Journal*. This impressive array of gospel scholarship has been both personally inspiring and professionally uplifting.

I am very grateful to have had this opportunity to serve as Editor of the *AMCAP Journal*.

JOURNAL STAFF

Volume 29 has been edited during the presidential tenure of Marleen S. Williams PhD, to whom heartfelt thanks are extended. Her persistent encouragement and gracious détente has consistently buoyed the spirits of the entire AMCAP Leadership Council – and especially the *Journal* Editor.

Appreciation is also due the dedicated members of the *Journal* Editorial Board and Associate Editors, Garison L. Jeppeson LCSW and Rachel E. Crook-Lyon PhD, who both continue in service not only to the *Journal*, but also as members of the AMCAP Leadership Council. The significance of their level of service to the *Journal* and to

AMCAP is certainly recognized and appreciated. Sharon J. Black M.A. and C. Emily Ellsworth M.A. have also contributed significantly to the current volume as editors.

Deepest thanks go to the dedicated professionals who contributed to producing this volume of the *AMCAP Journal*.

CALL FOR MANUSCRIPTS

As always, the AMCAP Journal is looking for professionals interested in reviewing books and media. Suggestions for reviews are also very welcome. Authors of previously submitted manuscripts are reminded to contact the Associate Editors regarding their submissions. Note that the email address established for the AMCAP Journal will continue <amcapjournal@byu.edu>, and correspondence can be directly addressed to either of the Associate Editors:

Garison L. Jeppesen, LCSW
AMCAP Journal Associate Editor
University of Utah Neuropsychiatric Institutue
501 Chipeta Way, Suite 1301
Salt Lake City UT 84108
<garison.jeppesen@hsc.utah.edu>
(801) 587-3229

Rachel E. Crook-Lyon, PhD
AMCAP Journal Associate Editor
340 MCKB, Brigham Young University
Provo UT 84602
<rec2@email.byu.edu>
(801) 422-4375

All submissions and correspondence regarding the journal should be submitted following the guidelines found in the "Instructions for Contributors" published in every issue. The *AMCAP Journal* solicits manuscripts from diverse disciplines using diverse methodologies, and is especially interested in articles integrating a spiritual focus with clinical treatment; specifically, articles that contribute to the scientific literature in the field of spiritually related counseling.

Regarding Volume 24 of the AMCAP Journal

Note that the monograph published by Brigham Young University Press, edited by Dr. Aaron Jackson (previous editor of the *AMCAP Journal*) and Dr. Lane Fischer (AMCAP president 1998-2000) – *Turning Freud Upside Down: Perspectives on Psychotherapy's Fundamental Problems* – is a compilation of notable presentations from the AMCAP Conventions 1998-1999, and represents Volume 24 of the *AMCAP Journal*.

Contents

This volume (29) of the *AMCAP Journal* presents Dr. Sherrie Johnson's important and widely publicized (Moore, 2004b) research comparing the mental health of LDS and non-LDS women. Among the significant findings of her study is that increased religiosity was significant in predicting life satisfaction, marital satisfaction, and parenting satisfaction.

This issue also reviews a recent book very significant to AMCAP – Dr. Eric Swedin's *Healing Souls* (2003), which masterfully details the history of psychology and counseling within the LDS community.

In addition, Dr. John Rector's stimulating examination of prejudicial beliefs about wealth and righteousness will prompt serious introspection; Neil Annandale M.S. addresses the very interesting concept of pre-mortal influences upon personality structure; and Dr. Brian Canfield & J. Ty Cunningham M.A. present sound cross-cultural advice regarding counseling clients of Samoan heritage.

The *Journal* continues to publish highlights from AMCAP conventions. Methods for increasing harmony in busy schedules are insightfully presented by Dr. Jeff Hill & Ryan Anderson B.S. Meaningful insights regarding humility and self-esteem are examined in a very useful clinical discussion by Dr. Russ Seigenberg, who insightful-

ly points out, "Humility is actually the key to self-esteem problems as well as the gateway to spiritual power" (p. 119). And this volume concludes with Dr. Truman Madsen's thoughtful and inspiring 2003 keynote address, "Redirection, Renewal and Redemption."

Over the years, AMCAP has been honored to have LDS church leaders address the AMCAP conventions. This volume includes Elder Alexander Morrison's inspiring 2003 keynote address, "Where Can I Turn for Peace." Quoting from his landmark book, *Valley of Sorrow* (Morrison, 2003), Elder Morrison presents personal spiritual insights into mental health issues from the perspective of a parent of one who struggles with ongoing mental illness. In 2004, Elder Morrison received AMCAP's *Distinguished Service to Humanity* award for his efforts to de-stigmatize mental illness among Latter-day Saints (Moore, 2004a). Elder Morrison's message is aptly summarized by his statement (2004, p. 163): "Jesus, the Great Healer, is the source of your success as a counselor and psychotherapist."

This clear statement by Elder Morrison echoes the inspiring words of Elder Jeffrey R. Holland[1] and Sister Patricia T. Holland[2] on the occasion of their conjointly receiving AMCAP's *Distinguished Service to Humanity* award, at the Fall 2000 AMCAP Convention. It is appropriate to quote a few of their words here (transcribed from the recording[3] of the proceedings), as a summary of what AMCAP and the *AMCAP Journal* epitomizes:

> ... I think mental health is at the core of all that is good, all that is godly – of love, forgiveness, of humility and clarity, or light. That is what you [AMCAP members] do ... you are clarity; you are a window of God's love. I personally want to thank you for being an extension of His love, and for caring for those who are so much in need in this rather desperate world ... (Sister Patricia T. Holland)

> ... The one thing in this world people cannot live without is hope. Unfortunately, too many have to live without love – and unfortunately, in an increasingly secular world, multitudes are thinking they can live without faith – [but] the one thing people cannot live without is hope ... and that is the connection to your profession: because you give hope to people ... you personify hope to these people – you're there for their tough days (and sometimes it is tough weeks, and tough months, and

tough years). But you represent the light at the end of their tunnel. And only you know how long those tunnels can be, how dark they can be, how convoluted they can be. But because you are there, they make it another day, another week, another month – and finally, for ever. That is a gospel principle to me, [and] it's a gospel tribute to you. It is what the Savior stood for. It is everything that I believe, in time and eternity, about the future: that God loves us and that Jesus is the Christ, that there is hope and love and faith ...

I've said on occasion [see Holland, 2000] that Mary is reported to have said that morning in the garden, in her anguish and emotion, and probably through her tears – she probably couldn't see very well – that she thought she saw a gardener [John 20:15]. And I say she did: He who cultivated Eden, and He who wept and bled in

Gethsemane, and He who gave us the rose of Sharon, and the Lily of the Valley, and the cedars of Lebanon, and the Tree of Life. She did [indeed] see a Gardener, with all the hope and promise of Spring that that brings ... (Elder Jeffrey R. Holland)

Elder Holland suggested that AMCAP members emulate Christ's example, "bind up the brokenhearted" (Isaiah 61:1), and be "terrific gardeners."

Editing the *AMCAP Journal* these past four years has clearly demonstrated that AMCAP members are indeed "terrific gardeners," in the specific spiritual sense of the phrase.

To print such inspiring words, in the service of inspiring ever more "terrific gardeners," is why the *AMCAP Journal* exists.

REFERENCES

Holland, J. (2000). Missionary Work and the Atonement. Address given at the Provo, Utah, Missionary Training Center on 20 June 2000. Printed in *Ensign*, March 2001, 8-15.

Holland, J. & Holland, P. (1985). Things We Have Learned – Together. Address given at Brigham Young University, 15 January 1985. Printed in *Ensign*, June 1986, 28-32.

Holland, P. (1987, October). "One Thing Needful": Becoming Women of Greater Faith in Christ. *Ensign*, 26-33.

Jackson, A. & Fischer, L. (2004). *Turning Freud Upside Down: Perspectives on Psychotherapy's Fundamental Problems*. Provo, Utah: Brigham Young University Press (*AMCAP Journal*, volume 24).

Marshall, D. (1983, June). Jeffrey R. Holland: A Style All His Own. *Ensign*, 44-50.

Moore, C.A. (2004a, April 2). Elder Morrison gets Service to Humanity Award. *The Deseret News*, B04. <http://deseretnews.com/dn/view/0,1249,595053229,00.html>

Moore, C.A. (2004b, April 2). Study Elevates LDS Women. *The Deseret News*, B01. <http://deseretnews.com/dn/view/0,1249,595053226,00.html >

Morrison, A. (2003). *Valley of Sorrow: A Layman's Guide to Understanding Mental Illness*. Salt Lake City: Deseret Book.

Morrison, A. (2004). Where Can I Turn for Peace? *AMCAP Journal*, 29, 156-164.

Searle, D. (1994, December). Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. *Ensign*, 10-15.

Swedin, E. (2003). *Healing Souls: Psychotherapy in the Latter-day Saint Community*. Chicago: University of Illinois Press.

ENDNOTES

1 Elder Jeffrey R. Holland graduated from Brigham Young University (BA, MA) and Yale University (PhD). He was president of Brigham Young University 1980-1989. He served as a member of the First Quorum of Seventy 1989-1994, and has been a member of the Quorum of the Twelve Apostles since 1994 (Marshall, 1983; Searle, 1994).

2 Sister Patricia Terry Holland graduated (BA) from Brigham Young University. She and Jeffrey R. Holland were married in 1963; they are the parents of three children. She served as First Counselor in the Young Women General Presidency 1984-1986, while her husband was president of BYU. Elder Holland praises her, citing "the love, the confidence, the staying power, the reassurance, the careful handling of my fears and the sensitive nurturing of my faith, especially faith in myself" (Holland & Holland, 1985, p. 29). Indeed, Sister Holland's humble example in calling for "Greater Faith in Christ" (1987) continues to be an inspiring guide to those who are very concerned and very busy, teaching through personal experience how to truly "let go of our cares and troubles over so many things" (1987, p. 33) by believing in the "light that shineth [even] in a dark place" (2 Peter 1:19).

3 Recordings of various AMCAP Conventions are available through the amcap.net website: <http://www.amcap.net/Conferences/catalogsearch.html>

Religiosity and Life Satisfaction among LDS Women

SHERRIE MILLS JOHNSON, PhD

Brigham Young University

Because of their high religiosity, LDS women are an excellent population group to study the effects of religiosity. Very little published research regarding this segment of the general population exists. This study examines the religiosity of LDS women by comparing two national samples of LDS women to a sample of non-LDS women taken from the National Survey of Families and Households (NSFH), in order to determine differences in their life satisfaction and mental well-being. This study also compares two subgroups of LDS women, measuring if increased levels of adherence to the same religious beliefs has an effect on satisfaction and mental well-being. Comparisons between the LDS groups and the NSFH women showed (1)depression levels among both groups of LDS women were significantly lower than the NSFH sample, (2)general life satisfaction was similar for all groups, and (3)self-esteem was lower in the LDS women than in the NSFH women. Structural equation modeling showed that for a group of LDS women who have not served missions (NM-LDS), experiential religiosity plays an important role in predicting life satisfaction and self-esteem. For LDS women who have served as missionaries (RM-LDS), experiential religiosity plays an important role in predicting higher self-esteem, lower depression, and higher life/marital/parenting satisfaction. Conclusions are that personally experiencing religion rather than only participating socially in religious groups seems to be an important factor in influencing satisfaction and mental well-being in LDS women — and therefore is an important point to address when counseling them.

A s early as 1897, many researchers have studied the relationship between religious affiliation and aggregate measures of psychological well-being. It has been found that, in general, religious affiliation has a significant positive effect on psychological well-being (Durkheim, 1897; Bergin, 1983; Ellis, 1980; Ellison, 1991; Idler & Kasl, 1992; Ross, 1990; Williams, et al., 1991).

Despite this consensus, in Utah (a state established by LDS people and still predominantly LDS) a stereotype of LDS women as being depressed has been perpetuated. This stereotype appeared after Louise Degn of KSL Television produced a three-part documentary (1979) on depression, the second part of which was titled "Mormon Women and Depression." Degn never claimed Mormon women were more depressed than other

women, but instead highlighted the problems encountered by Mormon women who experience depression. This proved to be a very important broadcast, in that it encouraged many women who were suffering from depression to seek professional help. However, the program also began a public discussion that depicted

Sherrie Mills Johnson, a graduate of Brigham Young University (PhD), Utah State University (M.A.) and Weber State University (B.A.), currently teaches in the Department of Ancient Scripture at Brigham Young University. She is the author of Spiritually Centered Motherhood *(Bookcraft, 1983) and* Man, Woman and Deity *(Deseret Book, 1991). Portions of this study were presented at the AMCAP Convention, April 1, 2004. Address for correspondence: Sherrie Mills Johnson PhD, 316R JSB, Brigham Young University, Provo Utah 84602 email <sj226@email.byu.edu> (801) 422-3197*

Mormon women in general as depressed.

In March of 1994, Cherrill Crosby added to this discussion with an article published in the *Salt Lake Tribune* entitled "The Ups and Downs of Prozac." This article reported that the anti-depressant drug Prozac was "the most prescribed drug in Utah." Crosby quoted a psychiatrist who claimed that:

> some members of the Church of Jesus Christ of Latter-day Saints have had some "suspicions" [about] psychiatric counseling, making it easier for them to accept that they are suffering from a "chemical imbalance" rather than a deep-rooted psychological problem. (Crosby, 1994, p. A1)

Although Crosby's statistics were about Utah women, the dialogue clearly implicated LDS women. Subsequently, the article was contested by two of the doctors Crosby had interviewed. Both claimed they had been misinterpreted. One of them, Dr. Noel C. Gardner (1994), claimed the article assumed "a sinister explanation for the fact that Prozac is the number one prescribed medication in Utah," and said in his rebuttal that Crosby (1994) had chosen to:

> ignore one of my most important observations: the fact that Prozac is widely used in Utah may be evidence that [psychiatric] treatment in Utah is superior to other parts of the United States which might benefit from increased prescriptions of antidepressants. Epidemiologic studies clearly show that depression is markedly under-diagnosed and under-treated in the United States. How different the article would have been had the author used this point as her underlying assumption! (Gardner, 1994, p. A19)

The debate still continues as to why Prozac sales are high in Utah. To date no conclusive evidence has been presented which proves that LDS women are more depressed or take more anti-depressants than other women. However, because Utah is predominantly LDS, the assumption is that the Utah figures apply to LDS women, and therefore justify the stereotype of LDS women as being depressed. Using claims from early social scientists and some feminist critics (Freud, 1927; Daly, 1992; Ruether, 1992) that the demands of a conservative religion are constraining and that LDS women are discouraged from pursuing careers and other courses that bring satisfaction and provide for

mental well-being, these discussions depict depression as a pervasive problem among LDS women.

RELIGIOSITY AND MENTAL HEALTH

However, a review of research regarding the relationship between the LDS religion and mental health (Judd, 1999) found that, of the many anecdotal reports and essays concerning depression among LDS people, 58 were actual research studies reflecting "sound research methodology" (Judd, 1999, p. *xii*). However, only three of these studies dealt specifically with LDS women and depression. In short, most of what has been written concerning LDS women and depression is anecdotal.

One of the three studies dealing with LDS women and depression (Spendlove, West & Stanish, 1984) compared 143 LDS and 36 non-LDS women living in Salt Lake City; this study concluded there was "no difference in the prevalence of depression" (p. 491). This study constituted a beginning of research concerning depression and LDS women, but its small sample size and localized population preclude accurate generalizations from this study.

Judd (1999) also cited more recent research (Jensen, Jensen & Wiederhold, 1993) based on a larger sample: In 1993 a study of 3,835 Catholic, Protestant, and LDS university students attending Note Dame University, Southwest Texas State University, Washington State University, University of Texas at Houston, and Brigham Young University was conducted. Findings showed that

> women in the LDS denomination reported less depression than women in the other denominations, but scores for LDS men were similar to those of Catholics and Protestants. (Jensen, Jensen & Wiederhold, 1993)

Because this study consisted of only university students it cannot be considered to represent the general church membership.

A third study (Williams, 1999) compared depression levels of 84 LDS women to 114 Protestant women in New Mexico and found "no significant difference in depression scores between Mormon and Protestant women" (Williams, 1999, p. 58). However, the sample size of this study is small and represents only a limited geographic distribution.

Therefore, while these three studies do report depression among LDS women to be the same or lower than

non-LDS women, they do not utilize large enough samples, cover broad enough geographic areas, or represent broad enough age groups to substantiate firm conclusions about LDS women in general.

Note, also, that studies concerning other indicators of life satisfaction such as global happiness, marital satisfaction, and self-esteem among LDS women have yet to be published.

METHODOLOGY

The data used in this study were gathered in two national surveys (McClendon, 2000; Janson, 2002) of members of The Church of Jesus Christ of Latter-day Saints, and were compared to a sample of women of corresponding age groups (NSFH Wave 2) drawn from a national survey (Sweet & Bumpass, 1996). The first of the LDS studies reported here uses the female respondents from a survey of LDS returned missionaries (hereafter referred to as the RM study). The data was originally collected by Richard McClendon in the spring of 1999 using a mail survey from a random sample of 2,000 LDS women in the United States. Surveys were sent to 500 women who had been home from their missions 2, 5, 10, and 17 years, respectively. After eliminating surveys that were undeliverable or that did not meet the criterion, a total of 1,519 valid responses to the standard mail survey procedures resulted in a response rate of 84% (McClendon, 2000).

The second data set was collected in 2000 by Darrell Janson (2002). His study surveyed LDS people who had not served missions (hereafter referred to as the NM study). This instrument was mailed to members of the same age cohorts as the McClendon (2000) study. Of the 2,000 women who were sent surveys, 617 responded to the standard mail survey procedures, giving a response rate of 31%. Although this is a much lower response rate than the RM study, and while a higher response rate was anticipated, these 617 respondents do represent a national random sample of LDS women who have not served missions. Since only 4% to 8% of single LDS women serve a mission from any age cohort, the NM study is actually more reflective of the general LDS female population than is the RM study.

To make the comparison between the LDS women and other women, I used the 1992-1994 (Wave 2) National Survey of Families and Households (NSFH), a national probability sample of the adult, non-institu-

tionalized U. S. population (Sweet & Bumpass, 1996). Wave 1 (1987-1988) of the NSFH study included 13,007 people from a main cross-section of 9,637 households with an over-sampling of blacks, Puerto Ricans, Mexican Americans, single-parent families, families with step-children, cohabiting couples and recently-married persons. One adult per household was randomly selected as the primary respondent. NSFH2 was a five-year follow up which included personal interviews with the original respondents as well as interviews with spouses or cohabiting partners.

The NSFH2 was conducted from 1992 to 1994. Therefore, women who were born 24 to 44 years before 1993 make up the national comparison sample used in the present analysis. The few cases of women younger than 24 in the LDS samples were dropped so that all of the samples would consist of women 24 to 44 years of age at the time they were surveyed. The NSFH2 sample contained 67 women who were LDS. These were omitted to insure a clearly non-LDS NSFH2 sample of 3,075 women.

All three of the instruments contained similar variables of life satisfaction. However, because of the large number of housewives in the LDS samples, the "satisfaction with work" variable was dropped from the Life Satisfaction scale. The factor loading scores for the remaining five items ranged between .552 and .751 for the NM women. For the RM women they ranged between .546 and .722, and for the NSFH women they ranged from .545 to .712. The scaled mean scores were exactly the same (3.82) for the RM and NSFH2 women and only .06 points lower (3.76) for the NM women. The alpha scores in all three groups were a little low, but considering the size of the samples this is normal.

All three surveys included similar measures of self-esteem and depression. Self-esteem was determined by using items from the Rosenberg Self-Esteem Scale (Rosenberg, 1965), and depression was measured by using the Center for Epidemiological Studies Depression Scale (Radloff, 1977).

The only measure of religiosity available for the NSFH2 women was "attendance at religious services" or "public religiosity." The NSFH2 question was asked in two parts: the first part was the number of times the women attended religious services and the second part asked if that number applied to a day, week, month or year. For example, in Part 1 a woman could report that

she attended services 25 times and in Part 2 report "per month." These two questions were merged and recoded so they matched the LDS surveys' format. This new coding format ranged from 1, which was "never attending," to 6, which was "attendance almost every week." These findings were compared to the sacrament meeting attendance of both groups of LDS women.

FINDINGS

Public Religiosity

Comparisons of levels of public religiosity (see Table 1) show that the NM and RM women both attended church services significantly more often than the NSFH2 women. The RM women attended weekly religious services almost 3 times more often than the NSFH2 women. Almost half of the NSFH2 women reported attendance at religious services six times a year or less, while only 17% of the NM and 3% of the RM reported low or non-attendance. When rounded to the nearest format-number, the RM attendance mean was "weekly," the NM attendance mean was "2-3 times a month," and the NSFH2 mean was "once a month." This supports the assumption that both groups of LDS women are more active in church services and have higher levels of public religiosity.

Table 1
Public Religiosity of the Adult NM, RM and NSFH2 Women

	Never	Few times a year	Every other month	Once a month	2-3 times a month	Almost every week	Mean
Attendance at Religious Services							
NM	08%	07%	02%	03%	07%	73%	5.14
RM	01%	01%	01%	01%	07%	90%	5.79
NSFH2	25%	18%	02%	09%	13%	32%	3.62*

NM (N=608) RM (N=1526) NSFH2 (N=3006) * The NSFH2 is significantly different from the NM and the RM groups at p<.001

Table 2
Experiential Religiosity of the Adult NM and RM Women

	Not at all	Not very much	Some-what	Very Much	Exactly	Total %	Mean
Relationship to God[1]							
NM	<01%	01%	06%	27%	67%	102	4.60
RM	<01%	<01%	01%	20%	79%	102	4.77
Inspired by the Holy Ghost[2]							
NM	02%	04%	15%	34%	44%	99	4.13
RM	<01%	01%	08%	31%	59%	100	4.47
Repentance[3]							
NM	03%	07%	18%	23%	49%	100	4.09
RM	01%	02%	15%	28%	55%	101	4.35
Felt the Spirit in Meeting[4]							
NM	05%	03%	11%	27%	55%	101	4.25
RM	01%	02%	10%	25%	63%	101	4.48
Spirit influence in life[5]							
NM	03%	03%	11%	28%	56%	101	4.31
RM	<01%	01%	06%	25%	68%	101	4.59
Scaled Mean Scores							
NM							4.28
RM							4.53*

NM (N=603), RM (N=1508)   *difference in mean scores significant at p <.001

Questions: How well do the following statements describe your personal experiences, feelings, or beliefs?
[1] My relationship to God is important to me
[2] I have been guided or inspired by the Holy Ghost with my problems and decisions
[3] I know what it feels like to repent and be forgiven
[4] I have felt the Spirit of God in Sacrament meeting
[5] The Holy Ghost is an important influence in my life

Experiential Religiosity

In addition to the public religiosity factors, the LDS studies included questions concerning experiential and private religiosity. The factors that determined experiential religiosity concerned the woman's personal experience with the spiritual beliefs she espoused. The questions scaled included: "How well do the following statements describe your personal experiences, feelings, or beliefs?" (1) My relationship to God is important to me, (2) I have been guided or inspired by the Holy Ghost with my problems and decisions, (3) I know what it feels like to repent and be forgiven, (4) I have felt the Spirit of God in Sacrament meeting, (5) The Holy Ghost is an important influence in my life.

The responses, as shown in Table 2, indicate that the RM women consistently scored higher than the NM women on all of the experiential religiosity measures and that the differences were statistically significant. Both scores were high, falling between a "very much" response and an "exactly how I feel" response in all five of the measures. The largest difference in the experiential religiosity variables was in response to the statement "I have been guided or inspired by the Holy Ghost with my problems and decisions." Forty-four percent of the NM women and 59% of the RM women agreed. While both groups exhibit very high experiential religiosity, the

RM group averages closer to the "exactly how I feel" level while the NM women are closer to the "very much how I feel level" – indicating that the RM women are more familiar with spiritual experience.

Private Religiosity

Private religiosity includes practices such as scripture study, personal prayer, and how often a woman thinks seriously about religion. While the differences in all three practices and in the scaled mean were statistically significant, the largest difference, as shown in Table 3, occurred in the daily scripture study question. Over half of the RM women study scriptures on a daily to a few times per week basis, while only 38% of the NM women do so. Almost twice as many NM women (34%) than RM women (18%) answered that they read scriptures once a month or less. Again both groups are high, but the RM mean (5.12) which is "about once a week," is almost a whole point higher than the NM (4.34) mean which is "2-3 times a month."

Religious Behavior

In order for LDS people to participate in temple rituals, they must declare before their ecclesiastical leaders that they are practicing the principles of the LDS Church. They are then given a temple recommend

Table 3
Private Religiosity of the Adult NM and RM Women

	Not at All	Less than once a month	About once a month	2-3 times a month	About once a week	A few times a week	Everyday	Total	Mean
Read scriptures[1]									
NM	11%	15%	08%	11%	17%	26%	12%	100%	4.34
RM	03%	09%	06%	12%	15%	35%	20%	100%	5.12*
Pray privately[2]									
NM	03%	04%	04%	07%	07%	25%	50%	100%	5.86
RM	01%	02%	02%	04%	06%	23%	62%	100%	6.27*
Think about religion[3]									
NM	03%	03%	04%	06%	11%	32%	41%	100%	5.82
RM	01%	01%	02%	04%	10%	33%	50%	101%	6.20*
Scaled Mean Scores									
NM									5.34
RM									5.86*

NM (N=608), RM (N=1507)   *difference in mean scores significant at p <.001

Questions: During the past year how often did you do the following:
[1] Read the scriptures by yourself
[2] Pray privately
[3] Think seriously about religion

Table 4
Public Religiosity of the LDS Women During High School

	Never/rarely	6-12 times year	2-3 times a month	Almost every week	Total	Mean
Sacrament Meeting[1]						
NM	09%	04%	07%	80%	100%	5.44
RM	01%	01%	03%	95%	100%	5.89*
Young Women[2]						
NM	10%	05%	08%	77%	100%	5.36
RM	02%	02%	04%	92%	100%	5.84*
Sunday School[3]						
NM	10%	04%	09%	77%	100%	5.35
RM	02%	02%	05%	92%	101%	5.84*

NM (N=545), RM (N=1350)   *NM and RM difference significant at p <.001

Questions: During high school, how often did you attend:
[1]Sacrament meeting
[2]Young Women
[3]Sunday School

Table 5
Private Religiosity of the LDS Women During High School

	None/rarely	1-3 times/month	Once/week	Few times/week	Every day	Total	Mean
Scripture study[1]							
NM	29%	21%	13%	27%	10%	100%	4.18
RM	11%	16%	14%	38%	21%	100%	5.22*
Private prayer[2]							
NM	11%	10%	09%	26%	44%	100%	5.63
RM	03%	06%	05%	27%	59%	100%	6.26*
Think about religion[3]							
NM	12%	17%	13%	31%	27%	100%	5.19
RM	03%	08%	12%	37%	41%	101%	5.97*

NM (N=547), RM (N=1533)   *NM and RM difference significant at p <.001

Questions: During high school, how often did you:
[1]Read the scriptures by yourself
[2]Pray privately (other than blessing on the food)
[3]Think seriously about religion

Table 6
Family Religious Practices of the LDS Women During High School

	Not at All	Once a month or less	2-3 times a month	2-4 times a month	About once a week	A few times a week	Every day	Total	Mean
Family prayer[1]									
NM	31%	15%	05%	n/a	07%	14%	28%	100%	3.99
RM	16%	15%	07%	n/a	09%	16%	38%	101%	4.83*
Family scripture study[2]									
NM	40%	25%	n/a	17%	n/a	11%	06%	101%	2.85
RM	27%	24%	n/a	23%	n/a	15%	12%	100%	3.57*
Family Home Evening[3]									
NM	33%	31%	17%	n/a	19%	00%	n/a	100%	2.69
RM	20%	31%	18%	n/a	29%	03%	n/a	101%	3.32*

NM (N=543), RM (N=1349)   *NM and RM difference significant at p <.0

Questions: During high school, how often did you:
[1] Pray as a family (other than blessing on the food)
[2]Study the scriptures as a family
[3]Hold Family Home Evening

which permits them to participate in temple worship services. Thus, the recommend becomes a measure of professed religiosity for LDS people. Temple recommends are held by 64% of the NM and 90% of the RM women. This is a significant difference. One of the requirements for obtaining a temple recommend is that the person agrees to obey the Word of Wisdom (D&C 89) which means abstinence from coffee, tea, alcohol, and illegal drugs. The Word of Wisdom is completely obeyed by 83% of the NM women and 98% of the RM women. Another requirement for a temple recommend is that the woman pay 10% (tithing) of her income to the Church. Tithing is paid by 69% of the NM and 91% of the RM women. While these statistics show a discrepancy between the NM and RM women, it is important to remember that both of these groups are highly religious and that even the percentage of NM tithe payers is very high.

At first it may be tempting to attribute the higher religiosity of the RM women to the experience provided them while serving as missionaries. However, the difference in religiosity was apparent even before these women served missions, as the questions concerning home-life while in high school demonstrated (see Table 6). The emotional and physical ecology of the families these women were raised in were very similar. Most were raised in traditional two-parent homes. In both groups there were few transitional changes, emotional problems, physical strains, alcohol or drug problems, or acute financial pressures.

However, there were significant differences in the religious practices of the families of origin and in the private religious practices of the RM and NM women during their high school years. The RM women came from homes where there were more occurrences of family prayer, family scripture study, and Family Home Evening (see Table 6). In addition more RM women (84%) graduated from seminary than did the NM women (69%). The RM women also reported higher attendance at religious services (see Table 4) during their high school years and an increase in private religious practices such as scripture study, private prayer, and thinking about religion (see Table 5). In other words, the difference in religiosity between the RM and NM women was not caused by their mission service; instead, mission service seems to be an outgrowth of their original higher religiosity.

As these statistics demonstrate, both LDS groups constitute highly religious populations. However, since the RM group demonstrates a higher level of religiosity, this provides the opportunity to analyze the effect of religiosity between two groups who adhere to the same religious belief system but demonstrate varying degrees of adherence to the espoused beliefs.

If past studies on religiosity are correct, we would expect that the higher the religiosity, the higher the levels of satisfaction and mental well-being. Therefore, we would expect the LDS women to score higher than the NSFH2 women in measures of life satisfaction and mental well-being. In addition, we would expect the RM women to demonstrate higher levels of life satisfaction and mental well-being than the NM women.

Life Satisfaction

In comparing the adult LDS women with the NSFH2 women, we find (as can be seen in Table 7) that all three groups responded very similarly to the *life satisfaction* questions, with none of the differences being significant. The largest difference between the groups occurred in the *satisfaction with health* variable. This is a little surprising in that many studies have shown LDS people generally have longer life spans and better health. However, the ages of this group of women fall mostly in the childbearing years — in that the LDS women have more children than the national average, this may reflect the fact that many of them are experiencing or have experienced pregnancy and its accompanying health problems. It could also be that the increase of family size and additional pregnancies cause fatigue and health concerns not experienced by the national group. It could also be that expectations for good health are higher among LDS women.

The differences in general life satisfaction were not significant, and indicate that the highly religious LDS women do not feel any more or any less satisfied with their lives than other women. They are just as content with their family life, financial situation, friendships, and with the place they live as are other women.

Happiness

In answer to the global question, "Taking all things together, how would you say things are these days?" almost twice as many of the LDS women as NSFH2 women answered that they were "very happy" rather than only "happy" (see Table 8.) And about three times

Table 7
Life Satisfaction of NM, RM, and NSFH2 Women

	Very dissatisfied	Dissatisfied	Mixed feelings	Satisfied	Very satisfied	Total %	Mean
satisfaction with place you live							
NM	04%	05%	17%	41%	34%	101%	3.96
RM	02%	05%	19%	42%	32%	100%	3.98
NSFH2	03%	10%	16%	47%	24%	100%	3.80
work							
NM	02%	02%	23%	43%	29%	99%	3.92
RM	02%	04%	23%	45%	25%	99%	3.88
NSFH2	06%	10%	14%	47%	23%	100%	3.70
friendships							
NM	02%	06%	20%	48%	24%	100%	3.87
RM	01%	06%	20%	47%	26%	100%	3.91
NSFH2	01%	06%	11%	51%	31%	100%	4.05
health							
NM	04%	10%	24%	42%	20%	100%	3.62
RM	04%	10%	22%	45%	20%	101%	3.69
NSFH2	02%	07%	12%	51%	29%	101%	3.97
family life							
NM	03%	02%	15%	41%	39%	100%	4.11
RM	02%	02%	14%	40%	42%	100%	4.17
NSFH2	02%	06%	9%	48%	36%	101%	4.10
financial situation							
NM	11%	17%	26%	33%	14%	101%	3.24
RM	08%	14%	27%	38%	14%	101%	3.36
NSFH2	10%	22%	21%	39%	09%	101%	3.16
Scaled Scores[1]							
NM							3.76
RM							3.82
NSFH2							3.82
NM (N=595), RM (N=1510), NSFH (N=2950)				[1] (Scale includes all of the variables in Table 5-7 except work)			

Factor Loadings	NM	RM	NSFH2
Place you live	.552	.546	.545
Friendships	.692	.673	.692
Health	.671	.697	.652
Family life	.751	.722	.712
Financial situation	.670	.663	.634
Eigenvalue	2.247	2.197	2.110
Alpha	.684	.675	.648

Table 8
Self-Reported Happiness of the NM, RM and NSFH2 Women

	Very unhappy	Unhappy	Mixed	Happy	Very happy	Total%	Mean
NM	02%	01%	17%	47%	33%	100%	4.08
RM	01%	02%	16%	48%	34%	101%	4.12
NSFH2	01%	07%	16%	57%	18%	99%	3.84*

NM(N=604), RM(N=1510),NSFH2 (N=2618)
* This score is significantly different from both the NM and RM women at p < .001.

Question:
1 Taking things all together, how would you say things are these days? Would you say you are...

as many NSFH2 women as LDS women reported they were "unhappy." For the RM women, the mean for the level of happiness was 4.12, for the NM women it was 4.08, and for the NSFH2 women 3.84. T-tests showed that the difference between the two LDS groups was not statistically significant, but that the differences between both of the LDS groups and the NSFH2 group were significant, indicating that both of the LDS groups have higher levels of self-reported happiness than the women from the national sample.

Marital Satisfaction

More of the NM and RM women than the NSFH2 women were married at the time of the surveys, as shown in Table 9. The NSFH2 women had experienced divorce four times more than the NM women and eight times more than the RM women. The NM women had the smallest *never married* group at 08%, whereas the NSFH2 women reported 17% and the RM women 26%. It is important to remember that in all three samples the women were 24 to 44 years old at the time of the survey. Therefore, many of these women likely could marry later, so these figures can not be interpreted as "women who never marry."

Substantially, more RM (62%) and NM (52%) women reported being "very happy" with their marriage relationship than did NSFH2 women (38%), as shown in Table 9. However, fewer of the NSFH2 women reported being "very unhappy." When the "very unhap-

py" and "unhappy" responses are combined, 11% of the NM, 7% of the RM and 6% of the NSFH2 women were unhappy. The mean difference between the RM (4.35) and NSFH2 (4.17) groups was statistically significant. The mean for the NM women (4.10) was lower than that of the NSFH2 (4.17) women; however, this difference was not statistically significant. Further research is warranted to determine why the NM and RM women report significant differences in their satisfaction with marriage and why the NM women score lower than the national women.

Self-esteem

Only three of the Rosenberg (1965) self-esteem questions were included in the NSFH2 survey. These questions were, "On the whole, I am satisfied with myself," "I am able to do things as well as other people," and "I feel that I am a person of worth, at least on an equal plane with others." In the self-esteem questions, the answers for the individual questions ranged from 1 (strongly agree) to 5 (strongly disagree); thus, the lower the score the higher the self-esteem.

The mean scores of all three questions for the NM, RM and NSFH2 hovered around the "agree" response (see Table 10). The question "I am satisfied with myself" showed the least amount of difference, with very little variation between the three groups. The question, "I am able to do things as well as other people" showed the most variation between the three groups with 86% of

Table 9
Marital Status and Marital Happiness of NM, RM, and NSFH2 Women

	Married	Separated	Divorced	Widowed	Never married	Total %	
Marital Status							
NM	87%	02%	04%	00%	08%	101%	
RM	72%	01%	02%	<1%	26%	102%	
NSFH2	59%	06%	17%	02%	17%	101%	
NM (N=617) RM (N=531) NSFH2 (N=3075)							
	Very Unhappy	Unhappy	Mixed	Happy	Very Happy	Total %	Mean
Marital Happiness[1]							
NM	09%	02%	11%	26%	52%	100%	4.10
RM	06%	01%	07%	24%	62%	100%	4.35
NSFH2	01%	05%	07%	49%	38%	100%	4.17***

NM (N=530), RM (N=1107), NSFH2 (N=1642)
*** The difference between the RM mean and NSFH2 mean was significant at p < .001. The difference between the NM mean and NSFH2 mean was not significant

Questions:
1. LDS: All things considered, how happy is your marriage?
2. NSFH2: Taking all things together how would you describe your marriage?

the NSFH2 but only 75% of the NM and 77% of the RM women reporting they "agree" or "strongly agree" with the statement. The *person of worth* question had the greatest number reporting agreement in all three groups with 80% of the NM, 83% of the RM and 89% of the NSFH2 agreeing or strongly agreeing that they feel they are a person of worth.

It is important to keep in mind that with the self-esteem score, the lower the score the higher the self-esteem. The mean scaled score for the NM women was 2.10, for the RM women 2.05 and for the NSFH2 women 1.93. The two LDS groups' self-esteem scores were not significantly different from each other, but both were significantly different from the NSFH2 women's self-esteem.

Thus the highly religious groups both scored lower on

self-esteem than did the national group.

This could be a reflection of the higher standards that are espoused by the LDS Church. Research by Gartner (1983) and Moberg (1983) claims that measures used in self-esteem research are biased against orthodox subjects. Payne et al. (1991, p. 15) conclude that the very language used in self-esteem questions is contrary to religious ideals such as humility – and therefore may account for negative findings.

Others have also found problems with research that evaluates self-esteem measures by religious standards. Emler (2001) has attacked self-esteem measures in general, finding no evidence that low self-esteem causes antisocial behavior or is the social disease some (see Emler, 2001, for references) have alleged it to be. Emler (2001) contends that the societal focus on promoting self-esteem

Table 10

Self-esteem of the NM, RM and NSFH2 Women

	Strongly agree	Agree	Neither agree/disagree	Disagree	Strongly disagree	Total %	Mean
Satisfied with self							
NM	22%	45%	25%	06%	02%	100%	2.20
RM	20%	51%	23%	05%	02%	101%	2.18
NSFH2	22%	55%	13%	09%	02%	101%	2.12
Able to do things							
NM	25%	50%	16%	06%	04%	101%	2.13
RM	27%	50%	16%	05%	03%	101%	2.08
NSFH2	32%	54%	9%	04%	01%	100%	1.89
Person of worth							
NM	30%	50%	15%	02%	03%	100%	1.98
RM	35%	48%	12%	02%	02%	99%	1.88
NSFH2	38%	51%	07%	03%	01%	100%	1.78
Scaled Mean Scores							
NM							2.10
RM							2.05
NSFH2							1.93***

NM (N=603), RM (N=1492), NSFH2 (N=2971)
*** This score is significantly different from both the NM and RM women at p < .001.

Questions:
1. On the whole, I am satisfied with myself.
2. I am able to do things as well as other people.
3. I feel that I'm a person of worth, at least on an equal plane with others.

Factor Loadings, Eigenvalues, and Reliability Scores for Self-esteem Scale

Variables	Factor Weights		
	NM	RM	NSFH2
Satisfied with Self[1]	.788	.767	.742
Able to do things[2]	.713	.792	.794
Person of worth[3]	.798	.824	.759
Eigenvalue	1.766	1.894	1.757
Alpha	.6460	.7065	.6436
Scaled Mean Scores	2.10	2.05	1.93***

is unwarranted, and that young people who score high on self-esteem measures are more likely than others to hold racist attitudes, reject social pressures from adults and peers, and engage in physically risky pursuits such as drunk driving or driving too fast. In light of Emler's research (2001), further study is warranted to determine if lower self-esteem among this highly religious population (i.e., the NM and RM groups) is a problem or not.

Depression

The Center for Epidemiological Studies Depression Scale (Radloff, 1977), used to determine depression levels, consists of twelve questions that reflect symptomatic manifestations of depression. These questions cover such things as poor appetite, inability to sleep, loneliness and feelings of fear (see Table 11). The respondents answered the questions according to how many days

Table 11

Depression Scales and Factor Loadings of the NM, RM and NSFH2 Women

Variables	NM (N=570)	RM (N=1400)	NSFH2 (N=2915)
Feel Bothered[1]	1.16	1.12	1.73
Not Eating[2]	.63	.47	1.19
Can't shake blues[3]	.75	.63	1.25
Can't keep mind on task[4]	1.33	1.26	1.46
Feel depressed[5]	1.11	.89	1.51
Everything is an effort[6]	1.53	1.48	1.49
Feel fearful[7]	.65	.54	.88
Sleep restlessly[8]	1.73	1.61	1.79
Talk less[9]	.57	.54	.99
Feel lonely[10]	1.12	1.05	1.29
Feel sad[11]	1.30	1.12	1.55
Couldn't get going[12]	1.44	1.33	1.55
Scaled Mean Scores	1.11	1.00	1.39*
SD	1.27	1.05	1.41

Factor Loadings and Reliability Scores for Depression Scale			
Variables	NM	RM	NSFH2
Feel Bothered[1]	.760	.602	.675
Not Eating[2]	.492	.568	.616
Can't shake blues[3]	.857	.800	.848
Can't keep mind on task[4]	.691	.614	.778
Feel depressed[5]	.889	.846	.860
Everything is an effort[6]	.749	.685	.749
Fear fearful[7]	.693	.636	.730
Sleep restlessly[8]	.647	.567	.668
Talk less[9]	.773	.685	.763
Feel lonely[10]	.743	.669	.783
Feel sad[11]	.852	.816	.844
Couldn't get going[12]	.741	.696	.739
Eigenvalue	6.706	5.679	6.896
Alpha	.922	.889	.931

* The NSFH2 score is significantly different from both the NM and RM scores at p < .001

Questions: On how many days during the past week did you:
1. feel bothered by things that usually don't bother you?
2. not feel like eating; your appetite was poor?
3. feel that you couldn't shake off the blues even with help
4. have trouble keeping your mind on what you were doing?from your family or friends?
5. feel depressed
6. feel that everything you did was an effort?
7. feel fearful?
8. sleep restlessly?
9. talk less than usual?
10. feel lonely?
11. feel sad
12. feel you could not get going?

they usually felt these symptoms. Therefore, answers ranged from 0 to 7; the higher the number the greater the level of depression.

As shown in Table 11, for all of the symptoms, the lowest scores were reported by the RM women. The NM women scored between the RM and the NSFH2 women except for one question, and the NSFH2 women had the highest scores in all but that one symptom. The exception occurred in the question, "On how many days during the past week did you feel that everything you did was an effort?" Note, however that the differences between the responses to this question were small. The three groups were also very close in response to the "sleep restlessly" question, with all groups reporting they didn't sleep well between 1 or 2 days during the last week.

The largest spread in scores came from the question concerning poor appetite. The NM mean was .63, the RM mean .47, and the NSFH2 mean 1.19. In other words, the NSFH2 women had a loss of appetite about three-fourths of a day per week more than the LDS women did. The NSFH2 women also reported that they felt bothered, weren't able to shake off the "blues," felt depressed, talked less, and felt fearful for about a half a day per week more than the LDS women felt these things.

When the twelve questions were combined into a depression inventory, the mean score for the RM women was 1.00, for the NM women 1.11, and for the NSFH2 women 1.39. The two LDS groups were not significantly different from each other, but both were significantly lower than the NSFH2 women.

That is, both LDS groups experienced the symptoms of depression about one day a week while the NSFH2 women experienced them about 1.4 days a week.

In addition to the depression inventory, the question was asked in the RM and NM surveys, "During the past year, did you ever receive professional counseling or prescribed medication for any emotional problems such as depression, anxiety, or eating disorder?" In response, 18% of the NM and 14% of the RM women said "yes." According to Williams (1999), the national average for receiving mental health help among women is 20%.

STRUCTURAL EQUATION MODEL

To determine the effect of religiosity, age, education, and employment on the satisfaction and well being of the LDS women, five structural equation models were

run for both the RM and NM women (see Figure 1). In each model private, public and experiential religiosity competed against each other as well as age, education and full- and part-time employment, to see how each predicted the five measures of well-being:
1. life satisfaction
2. marital satisfaction
3. parental satisfaction
4. depression
5. self-esteem.

NM women

For the NM women, experiential religiosity showed the strongest relationship to self-esteem with a *beta* of .347 while education also contributed a positive effect (see Figure 2). The only predictor for the NM women in the depression model was education, which showed that education has a negative effect on depression (see Figure 3). No variables in the model were significant in predicting parenting satisfaction (see Figure 4) for the NM group. In the marital satisfaction model, the only significant variable was date of birth – indicating that the younger the woman, the more satisfied she was with her marriage (see Figure 5). Life satisfaction in the NM model was predicted by experiential religiosity (*beta* .337) and education (see Figure 6).

RM women

For the RM women, the most important predictor of self-esteem was experiential religiosity. Education also predicted higher self-esteem with date of birth showing a slightly positive effect meaning that the younger the woman the higher the self-esteem (see Figure 2). Experiential religiosity also predicted a negative relationship to depression levels with private religiosity and education demonstrating moderate negative effects on depression levels (see Figure 3). Parenting satisfaction was most influenced by date of birth among the RM women, but experiential religiosity proved to be a good predictor of parenting satisfaction, and education had a slight effect (see Figure 4). Increased marital satisfaction was influenced by experiential religiosity and date of birth – and, interestingly, part-time employment decreased levels of marital satisfaction (see Figure 5). Experiential religiosity was the strongest predictor for an increase in life satisfaction among the RM women, with private religiosity and age also being influential.

Again, it was interesting to find that employment – this time full-time employment – had a negative effect on life satisfaction for the RM women (see Figure 6).

Even though only 5 to 27 percent of the variance is being accounted for in any of these models, religiosity – especially experiential religiosity – seems to play an important role in predicting satisfaction and well-being in both groups.

When comparing these models, experiential religiosity was significant in predicting all five of the well-being measures for the RM women and in predicting self-esteem and life satisfaction among the NM women.

CONCLUSION

This study shows that both groups of LDS women demonstrate a markedly higher level of *public religiosity* than the NSFH2 national sample of women. Concerning the *private* and *experiential religiosity* scores, both LDS groups are high, but the RM women (who adhere more strongly to their professed beliefs) consistently score higher than the NM women. Despite the difference in levels of religiosity, there were no major differences between the LDS groups and the NSFH2 women concerning *life satisfaction*. However, *self-esteem* scores were actually lower for the groups demonstrating higher religiosity (it was pointed

out that interpreting this result warrants further research). *Depression* among both groups of LDS women was significantly lower than among the national sample.

The women demonstrating the highest religiosity, the RM women, were more satisfied with their marriages than the NSFH2 women were, while the NM women were less satisfied than the NSFH2 women.

Both the RM and NM women report higher levels of general happiness than do the NSFH2 women. Why depression should be less and happiness greater, yet self-esteem lower, among the highly religious women certainly warrants further study.

The most substantial finding of this study, however, is that among women professing the same religious belief system, increased religiosity predicted increased life satisfaction and mental well-being. Whereas *public religiosity* showed no effect, *private religiosity* among the RM women demonstrated moderate effects – and *experiential religiosity* was significant in predicting all five satisfaction and well-being outcomes; *experiential religiosity* also had a strong effect on predicting higher self-esteem and life satisfaction among the NM women.

Personally experiencing religion, rather than only participating socially in religious groups, seems to be an important factor in influencing satisfaction and mental well-being in LDS women.

REFERENCES

Bergin, A. (1983). Religiosity and Mental Health: A Critical Reevaluation and Meta-Analysis. *Professional Psychology: Research and Practice 14*(2), 170-84.

Christ, C. & Plaskow, J. (1992). *Womanspirit Rising: A Feminist Reader in Religion.* San Francisco: Harper.

Crosby, C. (1994, March 27). The Ups and Downs of Prozac. *The Salt Lake Tribune,* A1.

Daly, M. (1992). After the Death of God the Father. In Christ & Plaskow, 53-62.

Degn, L. (1979). Mormon Women and Depression. KSL-TV broadcast, Salt Lake City, February 17, 1979. Transcript printed in *Sunstone,* May 1985, 19-27.

Durkheim, Emile (1898) (Fields, K., trans., 1995). *The Elementary Forms of Religious Life.* New York: Free Press.

Ellis, A. (1980). Psychotherapy and Atheistic Values: A response to A.E. Bergin's Psychotherapy and Religious Values. *Journal of Consulting and Clinical Psychology, 48,* 635-39.

Ellison, C. (1991). Religious Involvement and Subjective Well-Being. *Journal of Health and Social Behavior, 32,* 80-99.

Emler, N. (2001). *Self-esteem: The Costs and Causes of Low Self-Worth.* Layerthorpe, UK: York Publishing Services.

Freud, S. (1927) (Strachey, J., trans., 1961). *The Future of an Illusion.* New York: WW Norton.

Gardner, N. (1994, April 15). Prozac is Effective in Treating Depression. *The Salt Lake Tribune,* A19.

Idler E. & Kasl, S. (1992). Religion, Disability, Depression, and the Timing of Death. *American Journal of Sociology, 97*(4), 1052-79.

Janson, Darrell A. (2002). *Religious Socialization and LDS Young Adults.* Doctoral dissertation, Brigham Young University. *Dissertation Abstracts International, 63/12, June 2003, 4264.*

Jensen, L., Jensen, J. & Wiederhold, T. (1993). Religiosity, Denomination and Mental Health among Young Men and Women. *Psychological Reports, 72,* 1157-58.

Judd, D. (ed.) (1999). *Religion, Mental Health and the Latter-day Saints.* Provo: Brigham Young University Religious Studies Center.

McClendon, R. (2000). *The LDS Returned Missionary: Religious Activity and Post-Mission Adjustment.* Provo: Brigham Young University Department of Sociology.

Radloff, L.S. (1977). Center for Epidemiologic Studies Depression Scale [CES D]. In APA Task Force for the Handbook of Psychiatric Measures, 2000, *Handbook of Psychiatric Measures.* Washington DC: American Psychiatric Association, 523-526.

Ringger, M. (1995). The relationship between private religious behavior, religious identity, and self-esteem among Latter-Day Saint adolescents in the context of familial and religious socialization. Doctoral dissertation, Brigham Young University. *Dissertation Abstracts International,* 55(11-A), 3656.

Ruether, R. (1992) Motherearth and the Megamachine: A Feminine View. In Christ & Plaskow, 43-52.

Rosenberg, M. (1965). *Society and the Adolescent Self-Image.* Princeton, NJ: Princeton University Press.

Ross, C. (1990). Religion and Psychological Distress. *Journal for the Scientific Study of Religion,* 29(2), 236-45.

Spendlove, D., West, D. & Stannish, W. (1984). Risk Factors and the Prevalence of Depression in Mormon Women. *Social Science and Medicine,* 18, 491-95.

Sweet, J. & Bumpass, L. (1996) *The National Survey of Families and Households - Waves 1 and 2: Data Description and Documentation.* Madison: University of Wisconsin Center for Demography and Ecology. <http://www.ssc.wisc.edu/nsfh/home.htm>

Williams, D., Larson, D., Buckler, R., Heckmann, R. & Pyle, C. (1991). Religion and Psychological Distress in a Community Sample. *Social Science and Medicine,* 32(11), 1257-62.

Williams, M. (1999). Family Attitudes and Perfectionism as Related to Depression in Latter-day Saint and Protestant Women. In Judd, 47-66.

Figure 1
Conceptual Model Predicting Life and Family Satisfaction, Depression, and Self-Esteem in LDS Women
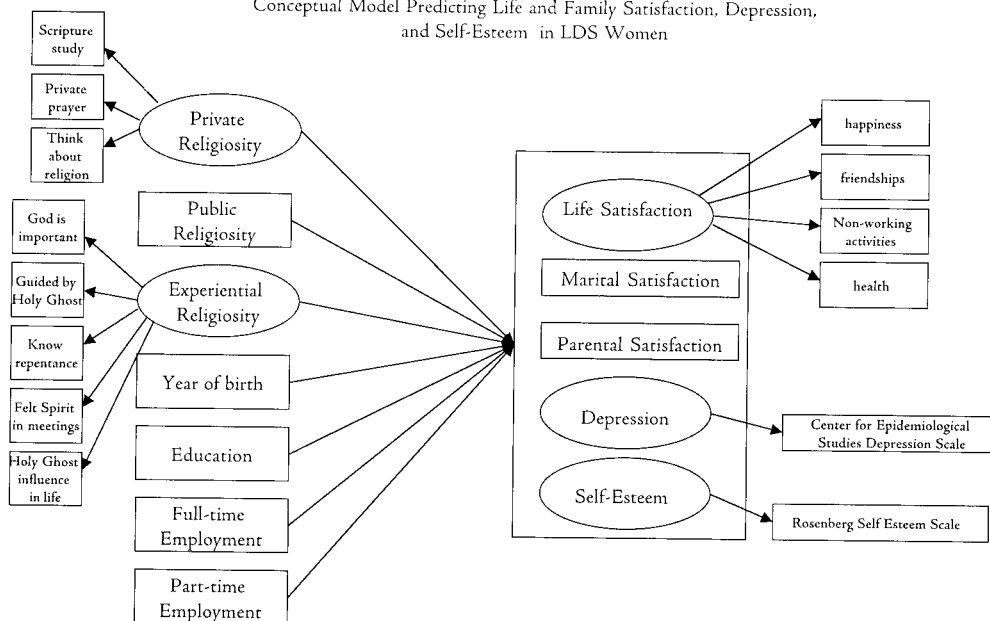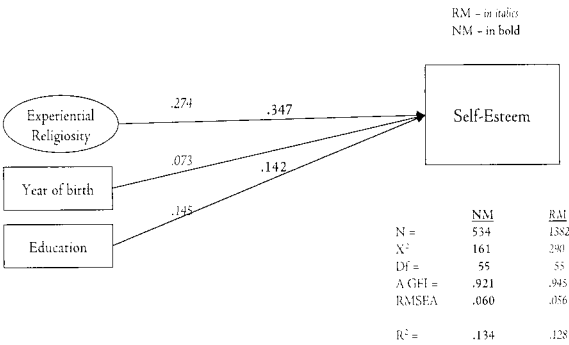
Figure 2
Model Predicting Self Esteem In LDS Women

RM – in italics
NM – in bold

.274   .347

Experiential
Religiosity

.073   .142

Year of birth

.145

Education

Self-Esteem

	NM	RM
N =	534	1382
X² =	161	290
Df =	55	55
A GFI =	.921	.945
RMSEA	.060	.056
R² =	.134	.128

Figure 3
Model Predicting Depression In LDS Women

RM – in italics
NM – in bold

Private
Religiosity   -.097

Experiential
Religiosity   -.109

                     -.110

Education   -.068

Depression

	NM	RM
N =	519	1382
X² =	159	299
Df =	55	55
AGFI =	.920	.943
RMSEA =	.061	.057
R² =	.058	.047
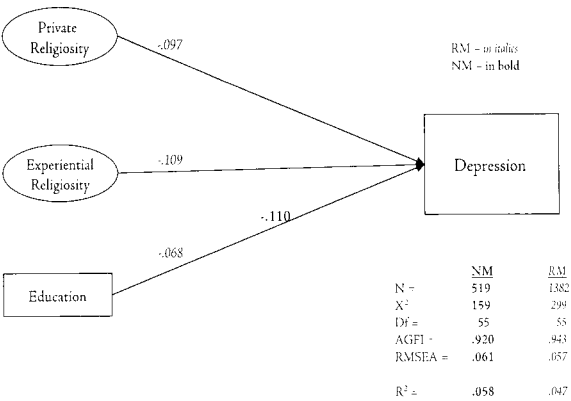
Figure 4
Model Predicting Parenting Satisfaction In LDS Women

RM – in italics
NM – in bold

Experiential
Religiosity   .285

Year of birth   .318

Education   .095

Parenting
Satisfaction

	NM	RM
N =	455	834
X2 =	179	248
Df =	67	67
GFI =	.	.934
RMSEA =	.	.057
R2 =	.	.271
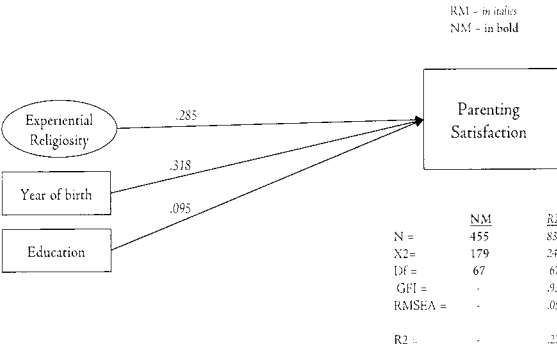
Figure 5
Model Predicting Marital Satisfaction In LDS Women

RM – in italics
NM – in bold

Experiential
Religiosity   .127

                     .120   .119

Year of birth

Part-time
Employment   -.063

Marital
Satisfaction

	NM	RM
N =	478	1050
X² =	140	189
Df =	55	55
AGFI =	.924	.954
RMSEA =	.057	.048
R² =	.054	.044
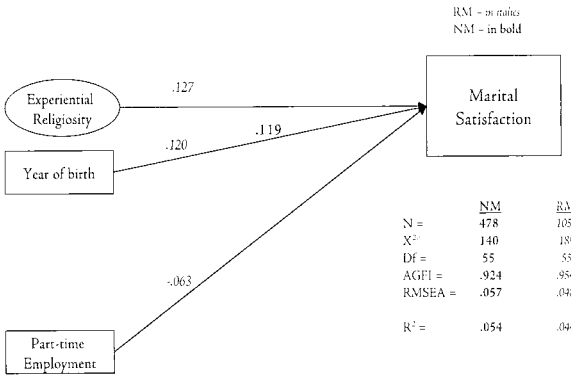
Figure 6
Model Predicting Life Satisfaction In LDS Women

Private
Religiosity   .174

RM – in italics
NM – in bold

Experiential
Religiosity   .296   .337

Year of birth   .137   .134

Education   -.124

Full-time
Employment

Life
Satisfaction

	NM	RM
N =	543	1437
X² =	240	433
Df =	96	96
AGFI =	.921	.945
RMSEA =	.054	.049
R² =	.167	.210
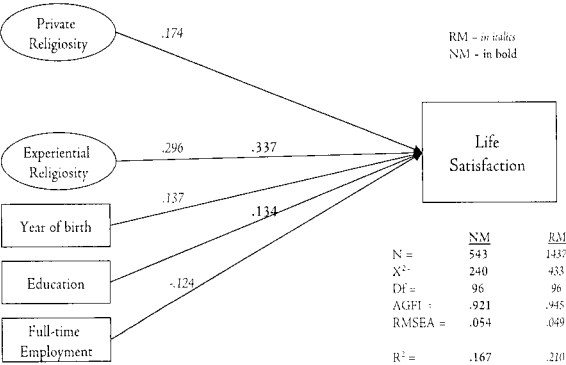
The Symbolic Universe of Latter-day Saints:
Do We Believe The Wealthy Are More Righteous?

JOHN M. RECTOR, PhD

Brigham Young University – Idaho

This study was conducted in order to determine if members of the Church of Jesus Christ of Latter-day Saints (LDS) make attributions consistent with the idea that wealth and righteousness are related. Results indicated that Church members are more likely to attribute righteousness to a wealthy church member than a poor one. Potential reasons for these findings are explored, along with the ramifications such beliefs might have for members of the LDS Church.

From its beginnings, Christianity has been infused with an inner tension as a result of the teachings of Jesus on one hand, and the desire of Christians to co-exist and be accepted within larger economically-oriented host cultures on the other – in other words, to live a life of the spirit while being immersed in the world. For the early Christian church, monasticism was one response to this tension. Those who were more sensitive and enlightened often felt "called" to renounce the world through entering the cloistered monastery. With the advent of the Protestant Reformation, however, a shift occurred. Martin Luther, for example, proclaimed that all individuals could best fulfill their callings in life through serving God where they stood, in the dedicated and proper performance of their daily tasks (Fullerton, 1959). John Calvin extended these ideas by encouraging Christians to magnify their callings not only by per-

John M. Rector PhD, a graduate of Brigham Young University and Tufts University, is a licensed psychologist at the BYU-Idaho Counseling Center. Portions of this study were presented to the AMCAP Convention, April 1, 2004. Address for correspondence: John M. Rector PhD, 270 Kimball Bldg, Rexburg ID, 83460 email <rectorj@byui.edu>

forming their daily work in a devoted fashion, but by distinguishing themselves through prospering (Fullerton, 1959). Ironically, as John Wesley (founder of Methodism) pointed out, this leads Christians full circle to confront again the conflict between the life of the spirit and life in the world:

> I fear whenever riches have increased, the essence of religion has decreased in the same proportion. Therefore, I do not see how it is possible in the nature of things for any revival of true religion to continue for long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and the love of the world in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away ... What way can we take that our money-making will not sink us to the nethermost hell? (John Wesley, as quoted in Fullerton, 1928, p. 19)

Mormonism has not escaped these tensions. The proper place of wealth and material goods has long been an area of concern and confusion for church members. Indeed, President Brigham Young stated:

The worst fear I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of this church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear for them is that they cannot stand wealth. (Brigham Young, quoted in Nibley, 1936, p. 128)

In order to help clarify the ambiguity, LDS leaders have periodically spoken on the nuances of "being in the world, but not of it" as this relates to the accumulation of wealth (Kimball, 1976; Christensen, 1999). However, the potential for further confusion results when it is noted that both local and general church leaders often come from the upper echelons of American society; also when well-to-do Mormons receive attention and praise in both the church and secular press. How might this impact individual church members' beliefs? When combined with popular interpretations of LDS theology, could such occurrences foster the perception that "good people prosper"? These are some of the questions this study was designed to answer. Particularly,

+ do Latter-day Saints tend to believe that wealth correlates with righteousness, and
+ what demographic and psychological variables predict whether Latter-day Saints make such attributions?

At present, no studies have analyzed the differences which exist among the world's religious traditions and their beliefs about wealth and poverty. Attempting to answer such questions about Latter-day Saints would provide a starting point for this line of research, and could be meaningful for a variety reasons. Asking such questions is not only culturally intriguing, but more importantly, can also lead toward better understanding of the various religions to which people belong – and the real-world impact religions have on adherents' lives. For example, India's caste system is a direct result of Hindu theology (Ross, 2001). Caste system beliefs about the meaning of wealth and poverty play a primary role in determining the quality of life for millions of Indians. More specific to the mission of AMCAP, asking these questions will encourage therapists to be aware that some of their LDS clients might endorse views about wealth and poverty which could be part of their deeper, more debilitating psychiatric problems.

METHODS

Procedures

Participants were selected via a random sampling format (Borg & Gall, 1989). The sample was drawn from residences included in the 1997 phone book for Utah County, Utah (Utah County has the highest percentage of Mormons per capita of any comparable county in the United States). Only those who were members of the Church of Jesus Christ of Latter-day Saints, and were adults in the household, were asked to complete and return the experimental measures.

Materials were sent to 750 individuals. Potential participants were each mailed a packet containing a notification letter asking his/her consent, along with the various measures mentioned below. Participation was voluntary. A follow-up letter was sent three weeks after the initial mailing to those who did not initially respond in order to increase returns. Approximately 200 out of 750 individuals responded to the first mailing. Three to four weeks later, another 20 responded to the second mailing. Thus, the total N for the study was 220, for a return rate of approximately 30%.

Participants

The ages of the participants ranged from 21 to 83, with a mean age of approximately 49 years old. The marital status of the sample was predominantly married (88.6%, n=195). Table 1 presents the remainder of the demographics of the sample (Utah County statistical data from Appleman, 2003).

Generally speaking, the typical sample-member tended to be a Caucasian, Republican, well-educated, married, middle or upper-middle class, active member of the LDS Church. Thus, although the response rate was low, the sample was fairly representative of Utah County in general.

Measures

In order to access subjects' attributions regarding the questions of interest, two separate methods were devised:
+ life-history vignettes (see Appendix 1)
+ a scale of items directly measuring the beliefs of interest (see Appendix 2)

The two methods differed in that the vignettes were more ambiguous and required subjects to make

assumptions about a person based on general biographical information, whereas the scale directly asked subjects their degree of agreement/disagreement with certain beliefs.

With regard to the vignettes, one depicted an LDS Church member of low socioeconomic standing, and one depicted an LDS Church member of high socioeconomic standing. Information in the vignettes included a brief mention of the person's church membership, with the remainder of the information focusing primarily upon the extent, or lack of, the person's worldly accomplishments and financial successes embedded in other, less relevant information. None of the information in the vignettes addressed the main character's moral or ethical qualities. Subjects were randomly assigned one of these vignettes. Thus, two equally-sized experimental groups were created: subjects who received the "wealthy" vignette, and subjects who received the "poor" vignette. Subjects read their vignette and then rated the individual depicted using a seven-point, Likert-type, semantic dif-

Table 1
Demographic Characteristics of the Sample

Demographic Variable	Level	% of Sample	N	%Utah County
Gender	Female	43.2	95	50.4
	Male	56.8	125	49.6
Ethnicity	Caucasian	98.2	216	92.4
	Hispanic	.9	2	7
Political Persuasion	Republican	73.2	161	66
	Democrat	10.9	24	
	Independent	12.7	28	
Educational Level	High School Dropout	.9	2	
	High School Graduate	9	20	
	Some College	24.5	54	
	College Graduate	30.5	67	21.6
	Some Grad. School	9	20	
	Graduate Degree	25.5	56	10
Income Level	Less than $10,000	3.2	7	
	$10-19,999	7.2	16	
	$20-39,999	25.9	57	
	$40-74,999	36.3	80	
	$75-149,999	20.4	45	18.9
	$150,000+	5	11	
Lifetime LDS Church Member	Yes	85.9	189	
	No	13.2	29	
Church Attendance	Once a Month or Less	6	13	
	2-3 Times a Month	7.7	17	
	Weekly	86	190	

ferential scale (-3 to +3, zero included, which was converted to all positive numbers for data input purposes; e.g., -3=1, -2=2, -1=3, 0=4, 1=5, 2=6, 3=7) on a number of religious and spiritual descriptor terms, such as *righteousness, devotion to the gospel, spirituality, likeliness to be in a church leadership position,* and *disobedience,* along with other descriptors, such as *depression* and *attractiveness.*

The Mormon Wealth Attribution (MWA) Scale is comprised of 12 statements (Rector, 1998) addressing specific aspects of the attributions of interest (e.g., "It is one of God's natural laws that living a righteous life leads to material prosperity"). All subjects received the MWA Scale and responded to these statements on a six-point scale (-3 to +3, zero not included), depending upon their degree of agreement or disagreement with the statements.

A pilot study was conducted to test and potentially refine the vignettes and the MWA Scale: sixty-three undergraduate students in religion classes at Brigham Young University served as subjects. Each subject was given the measures in packet form, along with the several other measures described below. Participation was voluntary. The researchers did not know which vignette each subject received in his or her packet. Results of t-tests showed that semantic differential ratings for the two vignettes were statistically different. Based on this, the vignettes were determined to have face validity, and to be both meaningful and powerful enough to evoke effects. An item analysis shortened the initial MWA Scale from 31 to 12 items. The 12-item MWA Scale was determined to have high reliability (% = .93). Due to moderately strong correlations with other measures purporting similar underlying constructs, such as the *Protestant Work Ethic Scale* (Mirels & Garret, 1971) and the *Belief in a Just World Scale* (Rubin & Peplau, 1975), the MWA was considered to be valid.

Five other self-report measures were included in the packets to provide additional information regarding subjects' beliefs and also to determine how certain personal and psychological variables measured by these scales covaried with the attributions of interest. These measures included the *Belief in a Just World Scale* (Rubin & Peplau, 1975), the *Protestant Work Ethic Scale* (Mirels & Garret, 1971), the *Intrinsic/Extrinsic-Revised Scale* (Gorsuch & McPherson, 1989), the *LDS Orthodoxy Scale* (Christensen & Cannon, 1978) – as well as a demographic questionnaire including questions of socioeconomic status, years

of church membership and church activity, etc.

The *Belief in a Just World Scale* (JW) is a 16-item measure which requires the respondent to indicate his/her agreement or disagreement with statements regarding the belief in a just world on a seven-point scale (Rubin & Peplau, 1975). Two separate studies utilizing university students as subjects showed estimates of internal consistency (coefficient alpha) to be .81 (Rubin & Peplau, 1975). In addition, various studies have supported the validity of the *Just World* Scale (Zukerman et al., 1974; Miller et al., & Flowers 1974). The *Protestant Work Ethic Scale* (Mirels & Garrett, 1971) is the most widely used Protestant Work Ethic (PWE) scale. It is a 19-item scale purporting to measure aspects of so-called "Protestant ethic values" such as the virtues of industriousness, asceticism, and individualism. The scale is reported (Mirels & Garrett, 1971) to have good reliability [Cronbach's alpha = .79]. The validity of the PWE Scale has been supported by researchers correlating it with other scales purporting to measure similar constructs (Ray, 1982; Blood, 1969). The *Intrinsic/Extrinsic-Revised Scale* (Gorsuch & McPherson, 1989) is a 14-item Likert-type measure purporting to measure both intrinsic and extrinsic religiosity. The *Intrinsic/Extrinsic-Revised Scale* produces three scores: extrinsic personal, extrinsic social, and intrinsic. Analyses indicate the revised scale has reliability estimates of .57 for the E-personal subscale, .58 for the E-social subscale, and .83 for the I-subscale. The *LDS Orthodoxy Scale* (Christensen & Canon, 1978) was originally constructed in 1935 in an attempt to measure the religious and spiritual beliefs of students attending Brigham Young University. At present, there is no reliability data for the *LDS Orthodoxy Scale*.

Data Analysis

The first research question was analyzed using a multivariate analysis of variance (MANOVA). This procedure allows for comparison of participants' scores in the two experimental conditions on all of the semantic differential items simultaneously. Because the overall MANOVA was statistically significant, it was followed up with univariate t-tests for each semantic differential item. In addition, the MWA Scale was analyzed using descriptive statistics to determine the location of the overall mean for the sample and the degree of spread in the scores.

The second research question was analyzed via multiple regression. Participants' scores on the semantic differential

items *righteous, devoted to the gospel, spiritual, likely to be a Bishop/Stake President* and *disobedient* were combined to compute an overall "spiritual-righteousness" score. This "spiritual-righteousness" score was used as the criterion variable, with the interaction "vignette group" and the following variables used as predictors: *education level, income level, political persuasion, age, convert status, temple attendance status, intrinsic religiosity, extrinsic-personal religiosity, extrinsic-social religiosity, just world beliefs, Protestant Work Ethic beliefs, LDS orthodoxy, and frequency of church attendance*. The predictors were entered in the regression equation using a stepwise procedure (see Table 3)

RESULTS

Table 2 presents the data from the MANOVA, the follow-up univariate t-tests, and the accompanying descriptive statistics for each semantic differential item, broken down by vignette group.

The Wilks-Lambda MANOVA revealed a significant difference between the two treatment conditions when all semantic differential items were analyzed simultaneously: $F(20, 192) = 47.2$, $p < .001$. The univariate t-tests showed that respondents who received the vignette depicting the wealthy church member saw him in a more positive light than respondents receiving the vignette of the poor church member for every variable. It should be pointed out, however, that no overall rating for any of the positively scored religious-spiritual items (i.e., *righteous, likelihood of being a bishop or stake president, devotion to the*

Table 2
Comparisons of Participants' Semantic Differential Item Ratings
By Vignette Group

Item	Wealthy Vignette			Poor Vignette			t value
	N	Mean	SD	N	Mean	SD	
Righteous	122	4.86	1.24	100	4.22	1.19	3.89**
Bishop/StakePres.	121	4.43	1.03	99	2.70	1.38	10.54**
Devotion to Gosp.	121	4.70	1.10	98	3.90	1.03	5.48**
Spiritual	121	4.63	1.10	99	3.89	1.06	5.01**
Disobedient	121	2.81	1.34	98	3.57	1.24	4.32**
Physically Attract.	121	4.90	1.03	100	4.03	.94	6.49**
Depressed	120	1.81	1.10	100	5.08	1.19	21.24**
Intelligent	120	6.16	.83	99	3.90	1.49	14.23**
Lazy	121	1.61	1.11	99	3.93	1.80	11.89**
A Democrat	120	3.42	.97	98	3.92	.72	4.25**

**=p<.0001

gospel, *disobedient*, and *spiritual*) exceeded the "slightly agree" (5.0) level for either vignette. On the one negatively scored religious/spiritual item (*disobedient*), ratings exceeded the "slightly disagree" level (3.0) for those who received the wealthy church member vignette, while those who received the poor church member vignette were more neutral in their perception of disobedience. The one religious/spiritual variable which surpassed the "slightly disagree" level for the poor vignette was *likely to be a bishop or stake president*, indicating subjects' perceptions that individuals who struggle financially are unlikely to be in positions of church leadership.

In summary, a mild general tendency was seen for subjects to rate the wealthy church member as being a more righteous person than the poor church member. However, this tendency was surpassed by subjects' willingness to make flattering non-religious attributions about the wealthy church member over the church member who struggled financially (e.g., physically attractive, intelligent, etc.).

Overall Findings on the Mormon Wealth Attribution Scale

Subjects' responses on the MWA scale approximated a normal distribution where the bulk of subjects' total scores fell around the scale's absolute neutral point (45.5); the overall mean for the sample was 42.51, which approximated an average item score equivalent to a very slight disagreement with the righteousness-wealth belief system. This suggests that most subjects were mild to moderate in their agreement or disagreement with the notion that righteousness leads to

Table 3
Stepwise Regression Displaying Significant Interaction
Between Criterion Variable (Overall *Spiritual/Righteousness* Score),
Vignette Type, and Predictor Variable

Criterion=overall Spiritual/Righteousness Score Predictors	β	t	p			
Education Level x Vignette	-0.24	-2.82	.005			
Just-World Belief score x Vignette	-0.21	-2.52	.013	R	F	P
				.411	19.92	<.0001

wealth, while fewer subjects strongly endorsed or rejected these beliefs.

Multiple Regression Findings

Table 3 displays findings of the multiple regression analyses. These analyses showed participants receiving the vignette depicting the wealthy church member consistently scored their vignette higher on each of the positive attribute variables, and lower on the negative attribute variables, than did participants who received the vignette depicting the church member who struggled financially.

Of the predictor measures and demographic variables, only *just world beliefs* and *education level* interacted significantly with whether spiritual-righteousness attributions were made for the wealthy vignette: subjects with higher just world beliefs and lower levels of education were more likely to endorse such beliefs. This tendency was mild, though statistically significant.

DISCUSSION

Results from the Vignette method indicate subjects hold a general bias on all of the traits measured by the semantic differential items: the wealthy church member was seen as being a better person, both secularly and spiritually, than the poorer counterpart. These findings are consistent with previous research in two primary ways. First, individuals with conservative political outlooks (note that this sample was overwhelmingly Republican) tend to attribute wealth in others to personal characteristics and abilities rather than to external variables such as luck or societal determinants (see Furnham, 1983). Second, current results underscore the statements of previous researchers who assert that *individualism* is the predominant explanation for wealth and poverty in America (Feagin, 1975; Free & Cantril, 1967; Huber & Form, 1973; Kluegel & Smith, 1986; Smith, 1985). Within a religious framework, individualism appears to take the form of a belief which asserts that people are personally responsible for their prosperity and position in life via their obedience to God; that is, obedience to God's laws brings about prosperous circumstances. *Righteousness, devotion to the gospel, spirituality*, and *disobedience* are all aspects of pious behavior which are considered to be under one's control. Accordingly, each of these variables (except *disobedient*) was rated

higher for the wealthy vignette, suggesting that in some theistically-oriented belief systems, wealth and prosperity are seen as evidence of one's history of behaving in a virtuous, observant, upright fashion.

Results from the analyses of the predictor measures and demographic variables indicate that subjects with higher *just world* beliefs and less education are more likely to attribute a relationship between righteousness and prosperous circumstances than those with low *just world* beliefs and higher levels of education. These findings make intuitive sense in various ways. First, it may be that an inverse relationship exists between education level and just world beliefs: the more educated a person is, the less likely she/he is to believe that the universe is a just place (and vice-versa). Conversely, if one believes that the world is indeed a just place, then individuals who experience prosperous circumstances must have somehow earned those circumstances. Those who do not experience prosperity must have somehow earned their predicament as well. For religious individuals, it seems a natural extension of these ideas to assume that one's devotion to God is an influence in determining one's life-situation and experiences. With respect to education level impacting whether or not an individual attributes righteousness to wealth, it could be that those with higher levels of education consider a wider range of explanations to account for the condition of prosperity, or are less likely to utilize their religious/spiritual beliefs to explain the condition of prosperity. Conversely, it is possible that those with less education consider fewer alternatives to explain prosperous conditions, or are more likely to rely upon their religious/spiritual beliefs as possible explanations for real-world events. These hypotheses are speculative and need verification. However, they do pose some interesting empirical questions about the impact education has on people's tendencies to attribute religious/spiritual causes for real-world events, or to even ascribe to religious beliefs in general.

Results from the Vignette method are also consistent with the "halo effect," which is the tendency to rate individuals either too high or too low on the basis of one outstanding trait (Chaplan, 1985). In other words, knowing that someone is financially prosperous would tend to predispose raters to be positively biased about that person: raters would assume the person to have desirable traits in general. However, I am unaware of any previous study which shows subjects' willingness to carry a halo bias based on worldly or temporal information into the

spiritual/religious realm. Results of this study suggest that Latter-day-Saints are willing to do this. Why might this be the case?

My attempts to answer this question have been impacted by scholarship from three separate fields: cultural anthropology (Mary Douglas), biblical history and criticism (Marcus J. Borg, Jerome H. Neyrey, and Bruce J. Malina), and sociology (Peter L. Berger). Particularly germane are these scholars' ideas on *symbolic universes* and *purity systems*. These concepts can work together to help make more sense of the findings above.

What is a Symbolic Universe?

Biblical scholar Jerome H. Neyrey borrowed the sociological concept of the *symbolic universe* in his attempts to better understand the historical context of biblical peoples. Some relevant material from Neyrey's (1991) text would be:

> We note that human beings universally seek to find or impose order on the world in which they live, which means human beings have a symbolic view of the way the universe should be structured and ordered (see Berger & Luckman, 1966). This perception is generally quite implicit, and comes with being socialized as a child into the ways and workings of a family or clan … Human beings … seek to find order or to impose it on their world so as to give it intelligibility and to define themselves in relation to it. In this they are seeking and producing socially shared meanings. By erecting imaginary and/or real lines, people define "mine" or "ours" in relation to what is "yours" and "theirs." (Neyrey, 1991, p. 273)

In other words, the *symbolic universe* of a particular society or culture is the collection of shared meanings and perceptions held by the group. It amounts to a "map" of the way the world is thought to work.

Another biblical scholar, Bruce J. Malina (1981), notes that human beings can be observed to draw lines which define and give meaning to their world in terms of six basic areas: *self, others, nature, time, space,* and *God.* A few examples from Mormonism are:

1. *Self:* It is important to know one's spiritual heritage as a child of God (D&C 76:24; Moses 3:5), one's family and ancestors, and one's Israelite lineage (either literally or through adoption; see Smith, 1938, p. 151). In order to

reach one's full potential, it is crucial for each individual to know the gospel (D&C 133:37; 1 Pet. 4:6) and, ideally, to live in accordance with it (Abr. 3:25).

2. *God:* It is important to know that God is an exalted man with body, parts, and passions (D&C 130:22) and that God is the spiritual father of all humanity (Heb. 12:9), and as such is intimately concerned with human lives. It is also important to know that God interacts with humanity primarily through covenants offered through his church, that God mediates blessings (D&C 130:20-21; 132:4-6), and that God's greatest blessing to humanity is exaltation, or eternal life in his presence (D&C 6:13; 14:7). Thus, according to the LDS symbolic universe, God and human beings are involved in a relationship of reciprocity – *quid pro quo* – where all blessings are dependent upon human behavior being in compliance with divine will.

Given the fact that Later-day Saints believe obedience is required in order to receive any blessing from God, and that the ultimate goal of human existence is to attain God's greatest blessing, it makes sense that *obedience* would be considered as *the* core value of Mormonism; particularly, the belief that *obedience to divine will brings blessings*. LDS leaders have affirmed this viewpoint (for example:"Nothing is more important to you than obedience to God's commandments" [Wirthlin, 1994, p. 39] and "Obedience is the first law of heaven" [Benson, 1988, p. 26]). While such a focus on obedience is likely to have both positive and negative impacts upon the church membership as a whole (Rector & Rector, 2003), the central message of Mormonism is, in essence, that the Church is the sole possessor of God's saving truths, and that obedience to these truths brings happiness and qualifies human beings for God's greatest blessings.

What is "Purity"?

Influential British anthropologist Mary Douglas (1966) has called the orderly system of lines and classifications which make up a symbolic universe "purity," a term which refers to a group's sense of correctness when the system is known and observed. *Purity* in this sense is much broader than the typical, narrower definition of "freedom from taint or contaminants" (though this broader definition subsumes the narrower). *Purity* is a

term which stands for "the order of a social system." In this sense, all people have an understanding of what is pure and what is polluted, what is orderly and what is disorderly, although just what constitutes purity and pollution changes from culture to culture. Further rounding out these ideas, Bible scholar Marcus J. Borg (1994, p. 50) has said:

> *Purity systems* are found in [all] cultures. At a high level of abstraction, they are systems of classification, lines, and boundaries. A purity system is a cultural map which indicates *a place for everything and everything in its place.* Things that are okay in one place are impure or dirty in another where they are out of place. Put very simply, a purity system is a *social system* organized around the contrast or polarities of pure and impure, clean and unclean. The polarities of pure and impure establish a spectrum or purity map, ranging from pure on one end through degrees of purity to impure or off the purity map at the other. These polarities apply to *persons, places, times, things, and social groups.* [emphasis added]

Occurrences should be added to this list. Depending upon one's symbolic universe, certain occurrences make more sense, seem more appropriate or orderly, and thus are more pure than others. Take, for example, the case of the man who was blind from birth cited in John 9. Part of the symbolic universe of first-century Jews was that those with bodily defects, such as the lame, the deaf and the blind, lacked wholeness (see Lev. 21:16-20) – and lacking bodily wholeness, they lacked holiness (see John 9:34), which was the core value of Judaism (Neyrey, 1991; Malina, 1981; Borg, 1994). The account reads:

> And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered,"neither"... (John 9:1-3)

Blindness was thus a condition considered to be impure by first-century Jewish tradition (Neyrey, 1991, p. 285) and as a result did not seem an appropriate fate for someone who was not somehow wicked.

By the same token, for many twenty-first century Latter-day-Saints, wealth is considered a blessing, and by implication is a state "purer" than poverty. According to the symbolic universe of Latter-day-Saints, blessings

come via obedience to divine laws. Thus, someone who has been blessed with wealth surely must have behaved in such a way as to warrant this blessing from God.

Ramifications

How might such beliefs impact the lives of Latter-day-Saints? At the macro level, such beliefs could pre-dispose church members towards elitism. The perspective that the wealthy, prominent, and powerful are also more likely to be the "elect" of God creates an ethos that worships worldly success – often at the expense of things which should matter most to Christians. Such a perspective would make it all the more difficult to understand and appreciate that living the spiritual life has much to do with things qualitative, intangible, and immeasurable (Rector, 2004). One of the main themes of the *Book of Mormon* is the apparent paradox of material prosperity: When a group of people make a concerted effort over time to live the spiritual life – which includes living by their best understanding of God's commandments – they are blessed by God with prosperity. But it is that very prosperity which contributes to sow the seeds of the peoples' downfall. Is it possible that many Latter-day Saint readers of the *Book of Mormon* define "prosperity" too narrowly? Must prosperity necessarily imply "larger flocks and herds," or could it simply refer to peaceful harmonious circumstances, both individually and communally? Is it possible that, as suggested above by John Wesley, prosperity often follows the industry and frugality which typically accompany religious dedication, rather than being a direct bestowal from God for good works? Whatever the case, once a community experiences an abundance of material goods, the stage is set for the group's eventual downfall because of pride. No materially prosperous *Book of Mormon* group escapes this eventual fate.

At the individual or micro level, such beliefs could impact Latter-day Saints in numerous ways. First, such beliefs, though consistent with the LDS symbolic universe mentioned earlier, often represent inaccurate or faulty logic. Righteousness in and of itself, does not necessarily lead to materially prosperous circumstances, as Elder Dallin H. Oaks has stated:

> Those who preach the gospel of success and the theology of prosperity are suffering from "the deceitfulness of riches" and from supposing that "gain is goodness" (1 Tim. 6:5).

> The possession of wealth or the acquisition of significant income is not a mark of heavenly favor, and their absence is not evidence of heavenly disfavor. Riches can be among the blessings that follow right behavior … but riches can also be acquired through the luck of a prospector or as the fruits of dishonesty. (Oaks, 1988, pp. 75-76)

If church members think about it, they will likely realize there are just too many examples of good people who, for a variety of reasons, never "arrive" financially. Conversely, there are many examples of individuals who have experienced considerable material prosperity while living lives of corruption, exploitation, and so forth. The conditions of wealth and poverty are complex and don't necessarily have to do with the quality of one's character: just as the poor could be both righteous and unrighteous, so can the wealthy.

Second, if church members believe the wealthy are more righteous, then the wealthy are even further entrenched as role models – not just in the secular realm, but in the spiritual as well: wealth becomes a key marker of success, both temporally *and* spiritually. Church members are then even more likely to strive to emulate the lives of the wealthy, while dismissing as role models those who do not seem to measure up socioeconomically. As pointed out by the historian Michael Lenhart (2003), it's as if many church members take the old American dictum, "If you're so smart, how come you're not rich?" and transform it into "If you're so righteous, how come you're not prospering in the land"? Thus, in order to be validated that they are really on the right track – that they are approved of God – they too need to make a substantial amount of money. These perceptions could have subtle but wide-ranging impacts on church members' life decisions – from the choice of a career to the choice of a spouse.

Third, this perspective could impact which individuals eventually receive calls to serve in positions of high visibility and responsibility in the Church (e.g., bishop, stake/mission president, general authority). Of course, if a ward or stake was comprised of only wealthy or only poor members, those congregations' leaders' socioeconomic status would naturally correspond. However, this tendency could be especially marked when a ward or stake is composed of members from a broad socioeconomic background (as many wards and stakes are). So long as church members place a premium on wealth, not

only seeing it as a highly desirable life-condition but also as a mark of heavenly favor, their inspiration will likely be biased toward the wealthy when making decisions regarding whom to put in leadership positions. Many individuals who are not prosperous, but who would nonetheless make good spiritual leaders, could be bypassed as a result.

Finally, the idea that the wealthy are more righteous is antithetical to the life and ministry of the ultimate role model: Jesus. Jesus was a wandering minister who proclaimed

> ... foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head. (Luke 9:58)

Jesus had, at most, few possessions. He did not encourage the accumulation of wealth or the achievement of status. If anything, he warned against the accumulation of worldly goods and status with statements such as

> ... it is easier for a camel to go through the eye of the

needle than for a rich man to enter the kingdom of God. (Matt. 20:24).

If the Church as a whole struggles with these tendencies, it is only to the extent that individual members are muddled. In other words, the conflict over the place of wealth, status, and prestige lies within each individual Christian. Latter-day Saints have worked hard to be accepted and to be assimilated into mainstream Western society. As a result, they have adopted many of the mannerisms, values, and preoccupations of "respectable," middle-class America; they place a high premium on worldly markers of success. They not only want to be Christians, but many also want to be *prosperous* Christians, though they know Jesus said: "ye cannot serve God and mammon" (Matt. 6:24). In many ways, this is the very conflict mentioned at the beginning of this paper – one Christians have been grappling with for nearly 2000 years. So long as Latter-day Saints want it both ways – to be spiritual and to live a God-centered life, but also to live lives of respectability, affluence, abundance, and prominence – they are bound to feel a tension within themselves.

REFERENCES

Appleman, E. (2003). Democracy in action. available: <www.gwu.edu/~action/2004/states/ut.htm>

Benson, E.T. (1988). *Teachings of Ezra Taft Benson.* Salt Lake City: Bookcraft.

Berger, P. & Luckman, T. (1966). *The social construction of reality.* Garden City NY: Doubleday & Co.

Blood, M. (1969). Work values and job satisfaction. *Journal of Applied Psychology, 53,* 456-459.

Borg, M. (1994). *Meeting Jesus again for the first time: The historical Jesus and the heart of contemporary faith.* San Francisco: Harper.

Borg, W. & Gall, M. (1989). *Educational research: An introduction.* New York: Longman.

Chaplan, J. (1985). *Dictionary of psychology.* New York: Bantam-Doubleday-Dell.

Christensen, J. (1999, May). Greed, selfishness and overindulgence. *Ensign,* 9-12.

Christensen, H. & Cannon, K. (1978). The fundamentalist emphasis at Brigham Young University: 1935-1973. *Journal for the Scientific Study of Religion, 17,* 53-57.

Douglas, M. (1966). *Purity and danger: An analysis of concepts and pollution and taboo.* London: Routelage & Kegan-Paul.

Feagin, J. (1975). *Subordinating the poor.* Englewood Cliffs NJ: Prentice-Hall.

Free, L. & Cantril, H. (1967). *The political beliefs of Americans: A study of public opinion.* New Brunswick NJ: Rutgers University Press.

Fullerton, K. (1928). Calvinism and capitalism. *The Harvard Theological Review, 21,* 163-191.

Fullerton, K. (1959). Calvinism and capitalism: An explanation of the Weber thesis. In R. Green (ed.), *Protestantism and capitalism: The Weber thesis and its critics,* 6-20, Boston: Heath.

Flowers, L. (1974). As cited in Rubin & Peplau, 1975, 71&86.

Furnham, A. (1983). Attributions for affluence. *Personality and individual differences, 4,* 31-40.

Hafer, C. (2000). Do Innocent Victims Threaten the Belief in a Just World? Evidence From a Modified Stroop Task. *Journal of Personality and Social Psychology, 79*(2), 165-173.

Huber, J. & Form, W. (1973). *Income and ideology: An analysis of the American political formula.* New York: Free Press.

Kimball, S.W. (1976, June). The false gods we worship. *Ensign,* 3-6.

Kluegel, J. & Smith, E. (1986). *Beliefs about inequality.* New York: Aldine.

Lenhart, M. (2003). Brigham Young University Idaho, Department of History (personal communication).

Malina, B. (1981). *The New Testament world: Insights from cultural anthropology*. Atlanta: John Knox Press.

Miller, D. (1977). Altruism and threat to a belief in a just world. *Journal of Experimental Social Psychology, 13*(2), 113-124.

Miller, F., Smith, E., Feree, M. & Taylor, S. (1973). The belief in a just world and reactions to innocent victims. Unpublished manuscript, Harvard University.

Neyrey, J. (1991). The symbolic universe of Luke-Acts:"They turn the world upside down." In J. Neyrey (ed.) *The Social World of Luke-Acts: Models for Interpretation*, 271-304. Peabody MA: Hendricksen Pub.

Nibley, P. (1936). *Brigham Young: The Man and His Work*. Salt Lake City: Deseret News Press.

Oaks, D. (1988). *Pure in heart*. Salt Lake City: Bookcraft.

Ray, J. (1982). The Protestant ethic in Australia. *Journal of Social Psychology, 116*, 127-138.

Rector, J. (1998). Wealth, poverty, and religiously-based attributions: A study of Utah County Mormons. Doctoral dissertation, Brigham Young University. *Dissertation Abstracts International*, 1999 (May), 59(11-B), 6119.

Rector, J. (Spring, 2004). Origins of human worth. *Perspectives, 4*, 1.

Rector, J.M. & Rector, K.N. (2003). What is the challenge for LDS scholars and artists? *Dialogue: A Journal of Mormon Thought, 36*(2), 33-46.

Ross, K. (2001). The caste system and the stages of life in Hinduism. available: <www.friesian.com/caste.htm>

Rubin, Z. & Peplau, L. (1975). Who believes in a just world? *Journal of Social Issues, 31*, 65-89.

Smith, Joseph, Jr. (J.F. Smith, comp.) (1938). *Teachings of the Prophet Joseph Smith*. Salt Lake City: Deseret Book Co.

Smith, K. (1985). I made it because of me: Beliefs about the causes of wealth and poverty. *Sociological Spectrum, 5*, 255-267.

Wirthlin, J. (1994, May). Live in obedience. *Ensign*, 39-42.

Zuckerman, M. (1975). Ability, home environment, and belief in a just world as determinants of allocation of rewards. *Psychological Reports, 36*(1), 295-298.

Zukerman, M., Gerbasi, K., Kravitz, R. & Wheeler, L. (1975). The belief in a just world and reactions to innocent victims. *Catalog of Selected Documents in Psychology, 5*(3), Fall 1975, 26.

APPENDIX 1

Wealthy Vignette:

Michael is 44 years old, and was born into the Church of Jesus Christ of Latter-day Saints. Overall, Michael has experienced little difficulty in making his way in the world. He has seemed to "be at the right place at the right time" for most occurrences in his life. As a result, things have gone quite well for him.

Michael attended a local college. Shortly before graduation, he married his wife Kathryn, who is also LDS. Soon after graduation, Michael found work at a local computer software company. Shortly thereafter, Michael had received word he had been left a $100,000 inheritance from an uncle which came quite unexpectedly. Shortly before the birth of their first child, Michael and Kathryn decided to purchase their first home using the money they had received and bought a "fixer-upper" which they sold 18 months later for a substantial profit. With this income, Michael and Kathryn not only purchased another home for themselves, but also a duplex as an investment. Within the next seven years, Michael and Kathryn had twins, sold the family's second home, the duplex, another project home, and had purchased a complex of 30 apartments. As a result of the experience he gained from fixing up older homes, and the continued up-turn in the housing market, Michael quit his job at the computer company and began overseeing the building of new homes with the help of a small crew he hired. Now (14 years later), Michael is founder of a prosperous development corporation which is currently expanding into neighboring states. His position pays him a substantial amount of money, and allows him to spend more time at home. Michael and his wife now own a spacious, fully restored, Victorian home situated just down the road from an LDS chapel in a prestigious wooded suburb. The home has a large deck and yard. The family owns four automobiles, and often take vacations during the year to various destinations.

Poor Vignette:

Michael is 44 years old, and was born into the Church of Jesus Christ of Latter-day Saints. Overall, Michael has had considerable difficulty making his way in the world. He has seemed to have been at the "wrong place at the wrong time" for most occurrences in his life. As a result, his life has been difficult.

Michael attended a local college. Shortly before graduation, he married his wife, Kathryn, who is also LDS. After graduation, he began working for a local computer software company. Michael and Kathryn decided to

purchase a home due to their new level of income, and the increasing costs of renting. However, Michael was laid off some ten months after they bought their home due to a down-turn in the computer software industry. Just previous to the birth of their first child, Michael found another job selling mainframe computers with a national company with a local office. As a result of his sporadic sales, Michael didn't make sufficient income from his commissions to meet the family's financial obligations. Michael left his job after 18 months, and found work selling cars just after his wife gave birth to twins. Michael sold some cars initially, but sold very few over the next number of months in a row. Due to his unreliable commissions, and the financial stresses of the family, Michael and Kathryn were unable to pay their bills for a number of months. As a result, the bank foreclosed on their home.

Kathryn's parents allowed the family to live in their home for two years while Michael got back on his feet with a new job. During this time, Michael worked at various temporary jobs, one of which was plastering houses. In order to supplement their income, both Michael and Kathryn became involved during the evenings with a multilevel marketing company. Finally, they were able to move out of Kathryn's parent's house and into a duplex rental. However, after a year of work, Michael severely strained muscles in his back and had to quit his plastering job. His boss was not covered by workman's compensation, and income from multilevel marketing was insufficient to sustain the family for long. As a result, Michael and Kathryn became dependant upon church welfare for a number of months because they decided against moving back in with Kathryn's parents. As soon as he was able, Michael found work, this time at a local high school as its custodian. He has been at this job now for seven years.

APPENDIX 2

The Mormon Wealth Attribution Scale

1. For a Latter-day-Saint, one of the keys to financial success is to live the gospel fully.

2. One of the main causes of long-term financial hardship is disobedience to the laws and ordinances of the gospel.

3. God has a purpose in rewarding the righteous with material prosperity.

4. One of the main reasons church leaders (e.g., stake presidents, mission presidents, general authorities) are typically more wealthy than the average church member is that they have demonstrated more righteousness over time.

5. One of the best insurances against long-term financial hardship is to be as obedient to the gospel as possible.

6. The Book of Mormon teaching that "Inasmuch as ye shall keep my commandments, ye shall prosper in the land" means that if we live righteously, God will bless us with material prosperity.

7. There is no relationship between the level of a person's righteousness and his/her level of worldly success and accomplishments.

8. It is consistent with the gospel that those who are more righteous get rewarded with more material prosperity than do those who are less righteous.

9. There is a direct relationship between the level of a person's righteousness and the level of his/her temporal prosperity.

10. The Book of Mormon plainly teaches that if people are righteous, they will become more financially prosperous than those who are less righteous.

11. If a person wants to become financially secure and well-off, one of the best things he/she could do to insure this would be to obey all the principles and ordinances of the gospel.

Humility versus Self-Esteem: Implications for Research and Practice

RUSSELL D. SEIGENBERG, PHD

Bear River Mental Health Services
Logan, Utah

The subject of self-esteem has become a fairly controversial one in the United States. During the 1970's, increasing self-esteem was seen as somewhat of a panacea for many social ills, including being an important step toward solving problems in the schools. The State of California developed a task force to study and report on the subject of self-esteem. The final report contained the following statement regarding the vision of the task force:

> Today many Californians have a new vision to build a society in which self-esteem is nurtured and people naturally assume personal and social responsibility. (Mecca, 1990, p. 9)

The report also included the idea that "self-esteem and responsibility must be woven into the total education program." It was felt that increasing self-esteem and personal responsibility would be a significant factor in rehabilitating prison inmates, helping people get off welfare, combating the problem of gangs, and reducing teenage pregnancies. However, there is little evidence to suggest that any of the self-esteem programs that were developed were able to make a significant impact on any of these serious social ills.

Many of the initial studies in the 1970's and 1980's showed a positive correlation between self-esteem and academic performance. It was, then, assumed that high self-esteem led to better school performance. However, several researchers now question the interpretation of these results. Roy Baumeister and colleagues (1999, 2003) conclude, after reviewing the literature, that the modest correlations between self-esteem and school performance do not indicate that high self-esteem leads to good performance. Instead, they suggest, high self-esteem is partly the result of good school performance. They found that efforts to boost the self-esteem of pupils have not been shown to improve academic performance. Additionally, Baumeister, et al. (2003) stated that it was not clear how self-esteem programs in the schools may affect students, because other variables such as citizenship are usually targeted at the same time. An earlier researcher (Bean, 1991) concluded that there was "scant evidence" that the packaged programs for building

Russell Seigenberg PhD, a graduate of the University of Massachusetts-Boston (M.A.) and Brigham Young University (PhD), is currently serving as a member of the AMCAP Governing Board, where he serves as Fall 2004 Convention Co-chairperson. He is a licensed psychologist at Bear River Mental Health, a community mental health center in Logan UT, with specialty areas working with depression and anxiety; he also conducts group therapy in the areas of cognitive therapy, anger management, and recovery from serious mental illness. He is the author of two psychological self-help books, The Pocket Therapist and Walking in the Light. email <pensio7@comcast.net>

self-esteem that were used in educational settings actually accomplished what they were attended to do.

It is helpful to define the concept of self-esteem, inasmuch as there are numerous ways researchers use the term. Mary Guidon (2002) proposed a useful working definition: self-esteem can be defined as the "evaluative component of the self," recognizing its dependence upon both self-appraisal of abilities and attributes and feedback from the external world. Guidon (2002) also divided self-esteem into two main parts: (1) global self-esteem and (2) selective self-esteem (related to specific qualities and situations). Most researchers are referring to what Guidon would term global self-esteem when discussing the topic of self-concept.

One point that the majority of researchers appear to agree upon is that low self-esteem is correlated with a sense of personal unhappiness (Haugen, 2002; Baumeister et al., 2003). Diener & Diener (1995) performed a major international study involving 13,000 college students and found a .47 correlation between self-esteem and happiness. Murrell, Meeks & Walker (1991) interviewed a sample of a 1,000 adults at 6-month intervals for several years and found that low self-esteem predisposed people to depression. Nicholas Emler (2002) performed a review of longitudinal studies and found that low self-esteem was not a risk factor for delinquency, violence toward others, drug use, alcohol abuse, educational attainment, or racism. However, he did find that the clearest effects of low self-esteem were related to what he called "private troubles" — depression, suicide attempts, being bullied, eating disorders and teen pregnancies.

Actual Treatment Approaches

A cursory review of more than two thousand self-esteem articles in the literature of the past two years reveals very few studies that directly attempted to modify self-esteem; the vast majority were either theoretical or examinations of correlations between measures of self-esteem and other variables. This supports a conclusion that changing self-esteem is considered to be a very complex undertaking. That is, self-esteem – like many other personality variables – is fairly stable over time, and therefore can expected to be difficult to alter (see Trzesniewski, Donnellan & Robins, 2003). Additionally, available paradigms for

self-concept may not be easily broken down into simple therapeutic steps.

Two recent studies did obtain positive results in increasing self-esteem (Hall & Tarrier, 2003; O'Dea, 2002). These two studies had some important similarities. Both employed concepts of self-worth that are often associated with religious thought and philosophy – such concepts as: the *universal worth* of humanity, the importance of focusing on one's own *character development*, and *avoiding comparisons* with others.

Hall & Tarrier (2003) had psychotic patients identify specific behavioral examples to provide evidence of positive self-attribute. Clinical benefits of increased self-esteem, decreased psychotic symptomatology, and improved social functioning were largely maintained at 3-month follow-up. Jennifer O'Dea (2002) developed a program called "Everybody's Different" in order to improve the body image, eating attitudes, and eating behaviors of young male and female adolescents by focusing on developing their self-esteem. The program focused on expanding 7th and 8th grade students' self-identity and sense of self-worth in nine weekly lessons by encompassing the many aspects of the self besides physical appearance. In addition, the program activities promoted themes of self-acceptance, respect and tolerance, and reduced self-expectations of perfection. This program significantly improved the body image of students, as compared with controls.

Two experiments are clearly an insufficient number from which to draw strong conclusions (these findings do need to be replicated). Another concern is the small number of subjects in the Hall & Tarrier (2003) study: the treatment group had only ten subjects and the control group eight. Also, it is not clear that Hall & Tarrier's work, though laudable, could readily generalize from their subject population of psychotic patients to more normal groups. Although O'Dea (2002) involved a greater number of subjects, only one aspect of self-esteem (body image) was measured; it is not known whether this particular change (based on body image) would generalize to overall self-esteem. At present, there appears here to be no clearly empirically-validated method for improving self-concept. In this regard, James Beane (1991) made a very telling statement in his seminal article in Educational Leadership: "Clearly, enhancing self-esteem is not the soft or simple work that so many people believe it to be" (1991, p. 30).

Directions for Progress

As one considers the recent literature on the subject of self-esteem, it is apparent that there are serious concerns about the heavy emphasis placed upon self-esteem by the U.S. education system and the California Task Force in particular (Bower, 2003; Begley & Rogers, 1998; Kaplan, 1995; Marzano, 1993). Beane (1991) perhaps summarizes it best:

> There has been considerable backlash against the California Task Force report on self-esteem, which is seen by many people as an unsupported statement of New Age, pop psychology "fluff" (Beane, 1991, p.27)

One effect of this counter-reaction has been to add more momentum to the movement in the country to "get back to the old-fashioned values" of *self-control*, greater *personal responsibility*, and *respect for authority*. Some notable changes have occurred in society as part of this conservative thrust: more schools are again requiring school uniforms and there is a greater demand for accountability, including the idea of requiring that students pass standardized tests to graduate from high school. In the corrections area, there is an increase in "boot camp" programs for youthful criminals, and many states now require mandatory sentences for repeat offenders.

One can certainly agree in light of the considerable amount of research over the past three decades that the California Task Force (Mecca, 1990) was overly optimistic in predicting the advantages of raising self-esteem. However, even though higher self-esteem does not appear to correlate highly with academic learning or decreasing antisocial behaviors, it clearly is associated with good mental health. Those individuals with lower self-esteem are more vulnerable to depression, suicide, victimization, teen-age pregnancy, and eating disorders. These particular problems have substantial ramifications for society.

Unfortunately, the professional mental health community appears to have developed few sound theories and techniques that can be utilized to strengthen self-esteem. Despite many years of serious research on this subject, there appears to be a scarcity of answers in the professional literature that can engender real confidence.

The Truth about Self-Esteem

Self-esteem certainly does not work quite like one might suppose. At least on the surface, the rules about self-esteem do not appear very orderly or predictable.

High self-esteem does not guarantee good character or high performance. Spencer (2002) found that boys with high self-esteem were 2.4 times more likely to initiate intercourse than boys with low self-esteem. College athletes who might be expected to have very healthy self-concept because of their accomplishments had low self-esteem if they had a maladaptive sense of perfectionism (Gotwals, Dunn & Wayment, 2003). Low self-esteem predicts eating disorders (Button, 1996; Cervera, 2003; Ghaderi, 2001; Gual, 2002), but narcissistic high self-esteem is associated with aggression (Campbell, Foster & Finkel, 2002; Evans, 1999). High self-esteem is considered by many to be a very positive trait, but Crocker (2002) found that the external contingencies of self-worth, especially appearance, have high costs for stress, aggression, drug/alcohol use, and eating disorders. The United States education system has for a long while encouraged the building of self-esteem in order to facilitate learning (Mecca, 1990). However, despite American youth scoring higher than Korean and Japanese youth on confidence about their math abilities and feelings of being approved of by parents and teachers, they scored significantly lower on math tests (Stevenson, 1987).

One might ask what went wrong as social scientists studied self-esteem. Why has clarity been so hard to achieve? It is important to note that while the ordinary people may be focused on surpassing their peers in order to improve self-esteem, virtually no serious researcher advocates this type of approach. There seems to be agreement on some basic concepts such as the universal worth of humanity, the need to avoid comparisons, and the importance of character values and social responsibility. The California Task Force (Mecca, 1990) built their research on a definition for self-esteem that appears to have such sound roots. The definition for self-esteem as contained in the official Task Force document includes:

+ Appreciating my own worth and importance and having the character to be accountable for myself and to act responsibly toward others.
+ Appreciating that my own worth and importance does not depend on measuring the quantity or quality of my abilities against those of someone else.
+ Living with integrity is essential to valuing ourselves.
+ Accepting ourselves does not discount the need for change and growth. (Mecca, 1990 pp. 18-21)

It has, however, been difficult to fully understand self-esteem because of a basic flaw in the self-esteem paradigm adopted by most researchers and educators: that flaw is a bias toward assuming that high self-esteem is always a desirable quality. Dr. Albert Ellis, the noted cognitive psychologist, insightfully commented regarding this, "self-esteem is the greatest sickness known to man or woman because it is conditional" (as cited in Epstein, 2001, p.72) – while low self-esteem is clearly associated with unhappiness, the relationship of high self-esteem to happiness is far more complex.

There is clear evidence that efforts to maintain or improve self-esteem can be problematic. Jennifer Crocker (2002) found that there are significant costs associated with pursuing high self-esteem. These costs include damage to relationships, increased stress, decreased ability to learn, and vulnerability to substance abuse and eating disorders. Bushman & Baumeister (1998) found that narcissists, who as a group score high on self-esteem, tend to be more aggressive than other individuals when provoked by an insult.

Humility and Self-Esteem

It may be that it is more advantageous and less risky to maintain a realistic and stable (i.e., non-reactive) self-concept than to seek to have a high self-concept. A midrange firmly-grounded sense of self-esteem might be more conducive to life satisfaction and good social relations than a vacillating or distorted high self-esteem. Along these lines, some researchers and philosophers have suggested that problems in self-concept may be best managed by focusing on increasing one's humility. Only 110 articles on *humility* appear in the EBSCO host research database, compared to 2,796 articles on *self-esteem*. These numbers pertain to scholarly peer-reviewed journals. Most of the articles on humility are theoretical – only a few explain specific techniques – and the majority appear in journals which focus on either religion or philosophy.

Steven Sandage & Tina Wiens (2001) advocate the more religious view of recognizing all individuals as having equal value and believing that basic self-worth follows from the status of being children of God. They also suggest that the way to incorporate this egalitarian idea is to practice the virtue of humility and to move away from comparisons with others. Other theorists and researchers favoring the use of humility are Tangey (2000) and Exline (2000).

Baumeister & Exline (1999) linked pride to high self-esteem, specifically suggesting that prideful people might be so self-focused that they would put their needs above the welfare of the group. Jennifer Crocker (2002) recommended establishing less costly, more *user-friendly* methods for enhancing self-esteem. She suggested four main possibilities:

* self-affirmation,
* abandoning dysfunctional or external contingencies for worth,
* non-contingent self-esteem (e.g. every person has worth), and
* shifting goals from self-focused to other directed larger goals. (Crocker, 2002, pp. 610-13)

John Means (1990) provided some specific techniques for helping individuals learn to practice humility. His main intent was to help aggressive individuals learn better social skills. He advocated a four-point approach of:

* accepting one's real inadequacies,
* recognizing that no one has complete control over other people,
* taking a general attitude of patience with others, and
* developing empathy. (Means, 1990, p. 214)

However, Means (1990) did not conduct research experiments or scientifically measure changes. Emmons (2000) says that to be humble means to have *a sense of self-acceptance, an understanding of one's imperfections, and to be free from arrogance and low self-esteem*. This particular definition seems to very well represent the ideas of other philosophers and religionists in the literature. Notwithstanding the general agreement on the definition of humility, it appears that research on humility has been hampered by both a lack of precise methodology for bringing about changes in self-concept and an absence of controlled experiments.

Pride and Self-Esteem

People tend to view things in set "mental frameworks." These models are called *paradigms*. Sometimes change is only possible by considering a problem and its solution in a totally new way – so a complete transformation in thought becomes necessary. True and lasting improvement in self-concept is only possible if there is a dramatic change in the way the problem is conceptualized.

There is an old story about a sailing ship blown off

course by storms near the eastern coast of South America. After the storm there was a great calm, and the ship drifted for many days because of lack of wind to fill the sails. The crew eventually ran out of fresh water to drink, and they feared they would perish from thirst. Their hope was kindled when they saw a sail on the horizon. They fired their cannon to hail the other vessel and frantically cried out for water when it came closer. The reply from the other ship's captain was short and to the point: "Lower the buckets into the sea and drink." They did not respond at first. This did not fit their model for obtaining water at sea. They knew that drinking salt water when dehydrated can cause death. The other captain shouted again, "Lower your buckets into the sea." Finally they complied. They filled their buckets and carefully tasted the contents. To their amazement it was fresh water. The ships were floating near the mouth of the Amazon River. The outflow from this mighty river is so prodigious that the water in the ocean at its mouth is fresh as far as 70 miles out to sea (see Richey, 2002).

It would be wise to be willing to "lower the buckets," so to speak, and embrace a unique paradigm that is truly awesome in its implications. Much of the world seems overly focused on the concept of building self-esteem; however, building self-esteem in the popular sense is not a true gospel principle. God does not define self-esteem in the popular sense of the word. In fact, often what the world considers to be self-esteem the Lord would define as pride. Pride exists when worth is determined or earned through comparisons with others or personal achievement. The gospel teaches that, rather than attempting to increase self-esteem, the primary objective should be to *transcend* worldly self-esteem, to move away from questioning one's value. The ideal state is to have a sense of self-worth based on eternal truth. Thus, an accurate self-concept comes from understanding humanity's relationship with God and correctly appraising one's emotional/intellectual development as measured by God's perfect character.

The Lord loves his children perfectly; all individuals are of equal worth to God regardless of beauty, stature, or accomplishments. It follows that one does not have to *do* anything to gain personal value. To believe otherwise is to deny the word of God and to limit his goodness:

> • I have said, ye are gods; and all of you are children of The Most High. (Psalms 82:6)

> • The worth of souls is great in the sight of God. (D&C 18:10)

Nonetheless, worth must always be counterbalanced by humility – lest some begin to think themselves as having more value than others. Sailing ships would topple over from the weight of the mast if heavy material (ballast) was not placed in the lower part of the ship; humility provides ballast to mankind while progressing in knowledge, skill, earthly possessions and status.

About the same time that the best and brightest of California's educators and social scientists presented their *Final Report* (Mecca, 1990) regarding self-esteem, President Ezra Taft Benson (1989) articulated an alternative "final report" regarding self-esteem – which outlines significantly viable methods for improving self-worth. President Benson covered this topic extremely thoroughly in his 1989 April Conference address about pride (Benson 1989). He said: "In the scriptures there is no such thing as righteous pride — it is always considered a sin" (p. 4). He emphasized the concept that "the central feature of pride is enmity — enmity toward God and toward our fellowmen" (p. 4). President Benson went on to explain that pride places people in a state of opposition. He said that when we are prideful in our hearts, we resist the authority of God and suppose that we know more than he. He stated that the proud "pit their perceptions of truth against God's great knowledge" (p. 4). People are especially prone to do this in regards to their own affairs, about which they tend to feel quite expert.

President Benson further explained that pride is essentially *competitive* in nature. Men and women feel they have no worth unless they surpass others in a myriad of worldly contests and competitions. President Benson quotes C.S. Lewis to illustrate the spiritual realities of such situations:

> We are tempted daily to elevate ourselves above others and diminish them. The proud make every man their adversary by pitting their interests, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C.S. Lewis [1952, pp. 109-110], "Pride gets no pleasure out of having something, only out of having more of it than the next man ... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition is gone, pride has gone." (Benson, 1989, p. 4)

President Benson then declared the profound insight that even those with low self-esteem and a lack of the worldly trappings of success can be guilty of pride:

Pride is a sin that can readily be seen in others, but is rarely admitted in ourselves. Most of us consider pride to be a sin of those on the top, such as the rich and learned, looking down at the rest of us. There is, however, a far more common ailment among us and that is pride from the bottom looking up. (Benson, 1989, p. 5)

President Benson also suggested that gossiping, fault-finding, murmuring, coveting, envying and such sins are all directly related to pride. This is true because they all have to do with competition. Seeking glory for oneself leads to evil (see Mormon 8:36). If only winners can have self-esteem, then ultimately there must be a lot of losers. The battle for pride produces many casualties. Things can get very ugly when people are desperately fighting for glory. The fighting is intense because no one wants to lose, and feel that he/she is worthless. It becomes, then, a fight for emotional survival. And when people are fighting for survival, few rules of conduct apply; it becomes "dog-eat-dog" and "every-man-for-himself." Then, of course, we resent those who surpass us, and hold in contempt those below us on the scale of success.

When individual interests are placed above others' welfare, we tend to get off track. Satan was seeking personal glory when he put forth his own plan of salvation – and in doing so, planned to take the honor from God (Moses 4:1-4). This is so very much like the most evil kings on the earth; i.e., those who did not care for the welfare of their people but only for their own pride and evil desires (see Alma 43:6-8, Alma 49:10).

In many ways pride has become Satan's greatest weapon. It makes men fight among themselves for recognition. It causes people to hate themselves when they cannot achieve "greatness" or "perfection" (Benson, 1989). Worry about gaining others' approval creates constant tension and turmoil. Pride becomes a thorn in the side which can greatly interfere with the quest for eternal salvation. Individuals who feel they are worthless are very vulnerable – and thus become easy prey for Satan's other temptations. They forget who they really are, and out of pain and discouragement they give up eternal goals. Satan even wins when people compete

successfully and feel really good about themselves: these individuals become so puffed up and self-assured that they feel they know more than God and do not need him; they stop caring about those who are less fortunate (and thus, in their eyes, less important). The scriptures give many warnings about the dangers of pride. Consider the following scriptural verses:

+ And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God. (1 Nephi 12:18)
+ And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you. (Jacob 2:13-14)

President Benson (1989) additionally commented about *false pride*, pointing out that it is possible to have low self-esteem and to be prideful at the same time:

The proud do not receive counsel or correction easily. Defensiveness is used by them to justify and rationalize their frailties and failures. The proud depend upon the world to tell them whether they have value or not. Their self-esteem is determined by where they are judged to be on the ladders of worldly success. They feel worthwhile as individuals if the numbers beneath them in achievement, talent, beauty, or intellect are large enough. Pride is ugly. It says, "If you succeed, I am a failure." (Benson, 1989, p. 6)

Clinical Application

It appears that society has become so captivated with the idea of building popular self-esteem, it is difficult to accept that such a focus could be a false doctrine. In fact, on a personal level, it can be quite challenging to give up one's own inner desires for praise and recognition. After all, pride

does feel very good momentarily. When first explained, this concept of forsaking pride amazes many clients. They say such things as, "Why would you try to succeed at all?" or "Why have goals then?" One client actually asked, "Why would you even get out of bed in the morning?" The answer to these questions is, obviously, that higher goals provide more meaningful motivation: one should do well in a career to provide for family, also there is the satisfaction in learning to do a job well and accomplishing a task. The noblest goal, of course, is to serve others. The Savior's mission had only to do with benefiting others. He was chosen to suffer and sacrifice so all might be saved, and he willingly gave the glory to the Father. Cultivating the Spirit of the Lord should be a chief aim in life, not seeking pride or fame. Pride is no more capable of making one happy than is cocaine. Pride promotes an illusion, a great deception:

- Pride is the universal sin, the great vice. The antidote for pride is humility meekness, submissiveness. It is the broken heart and contrite spirit. (Benson, 1989, p. 6)
- Even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, (Mosiah 4:11)
- Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. (1 Peter 5:5-6)
- And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men; That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support. (Mosiah 27:3)

The Blessings of Humility

The commandment to be humble is very clear. What is often lacking is sufficient faith to trust that humility is actually a prerequisite for true happiness. However, consider the great blessings the Lord has promised for the humble as contained within the following scriptures (emphasis added):

- Wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with *joy and consolation.* (Helaman 3:35)

- But be meek and lowly of heart, for such shall find *rest* to their souls. (Alma 37:34)
- Humble yourselves in the depths of humility, and be *filled with the love of God.* (Mosiah 4:11-12)
- Be thou humble and the Lord shall give thee *answers to thy prayers.* (D&C 112:10)
- If they humble themselves before me, I will *make weak things strong* unto them. (Ether 12:27)
- Whosoever humbleth himself shall *be exalted.* (Luke 14:11)
- By humility are *riches and honor and life.* (Proverbs 22:4)
- Let him that is ignorant *learn wisdom* by humbling himself. (D&C 136:32)
- *Honor* shall uphold the humble in spirit. (Proverbs 29:3)

Humility is actually the key to self-esteem problems as well as the gateway to spiritual power. Though it seems a paradox that it could be so effective, humility is quite possibly the most powerful psychological tool available.

The California Task Force asserted in their definition of self-esteem that that we all have intrinsic worth and one's worth should not depend upon surpassing others. However, without the stabilizing force of humility it is almost impossible to resist the temptation to compare one's self to others. Pride feels very good on a temporary basis and is quite addicting – unfortunately, though, measuring against others invariably leads self-concepts to become unstable: there is always someone better. Only if individual character and abilities are juxtaposed with the shining light of the Savior of the world can a balanced perspective about worth be maintained (see Figure 1).

STEPS FOR IMPROVING SELF-WORTH

1. Accept that Worth is a Gift

All human beings have equal worth by virtue of being God's children. This worthiness does not depend upon individual efforts. Further, experiencing one's value to God is relationship-based.

Individual human power and goodness is so small in comparison, that people cannot even begin to give back comparably what the Lord has given. Heavenly Father has given this earth to live on, physical bodies, sustenance, scriptures, prophets, inspiration through the gift

of the Holy Ghost, the Atonement – as well as the very power to live and breathe. And besides all these blessings, God will reward with unlimited richness and power to those who prove faithful in this life:

> I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another – I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another – I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants. (Mosiah 2:20-21)

Oftentimes individuals will say, "I don't deserve to be happy (or forgiven)." The best answer for this is to agree that, indeed, they do not deserve it – it is a divine gift; Christ suffered that they might inherit the joy of the celestial kingdom:

> O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the

vain things of the world! Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths! Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. (Helaman 12:4-8.)

> For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. (2 Nephi 25:23)

Humanity's main choice is whether or not to choose to receive the gift of worth. Consider the options: what will happen if this gift is refused and each individual's worth as a child of God is denied? What will be the life consequences if we ignore the Atonement and insist on being "perfect," or insist on punishing ourselves for our sins?

On the other hand, what will the results be if the Lord's gift of worth is accepted? What would our attitude be? It would be inspiring to follow the example of Alma the Younger (Mosiah 27:28-37) who gratefully accepted the mercies of the Savior and rose from the depths of guilt and despair to mightily serve the Lord the rest of his days. Accepting the gift of worth is the first step toward developing a truly positive self-concept.

Heavenly Father does ask some things in return for his gifts. The sacrifice the Lord asks from each individual is to give up willfulness and pride. He seeks obedience and not mortal opinion regarding how to live the gospel. His instructions include how to view ourselves and others. Although many people feel emotionally driven to be self-punitive or prideful, being willing to accept the Lord's love and direction can lead to wonderful positive changes:

+ Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. (D&C 59:8)

Figure 1. Differences between pride and self-worth

Self-esteem (pride)	Humility and Self-worth
Distorted view of self	True estimate of self
Competitive	Self-directed
Only a minority can win	All have worth
Trying to stay on top creates stress	Brings peace
Value is measured by status and talents	Worth comes from being a child of God
Those of lower status treated differently	All treated equally
Dependent upon the approval of others	Set one's own achievable standards
Enemy to God	Humility as the gateway to spiritual power
Causes alienation and conflicts	Brings love and unity
Rejects counsel	Teachable
Vulnerable to depression	Resilient

- And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord. (Mosiah 24:15)

2. Strengthening the Inner Self

Elder James E. Faust (2003) clarified several extremely important points of doctrine in a very straightforward and eloquent manner. Some of the main points he made were as follows:

- Man's spirit is not perfect, but must be "purged and cleansed of transgression."
- The basic program of the Church is to transform the spirit within man, "to strengthen the inner self."
- The inner soul with all that is stored within it, is what continues beyond this life. (Faust, 2003, p. 3)

The inner self can be strengthened in two main ways. The first way is to live so as to encourage the constant companionship of the Holy Ghost. The light from the Spirit of God transforms the soul in marvelous ways, enhancing abilities and changing one's very desires.

In addition to the effects of the Holy Ghost, a part of strengthening the inner self comes from logical and wise self-talk. As important as it is to follow the Savior in performing the kinds of good deeds Christ practiced on earth, we must also learn to think like him. Cognitive therapy is based upon the A-B-C principle of Dr. Albert Ellis (1994); our thoughts affect our emotions. The inner man must be taught the basic principles of the gospel, including the worth of souls. It will become obvious that this self-instruction is necessary when a split between mind (knowledge/logic) and heart (emotion/desire) is felt. When these conflicts arise, it is necessary to reason within oneself until the truth becomes accepted:

- For as he thinketh in his heart, so is he. (Proverbs 23:7)
- A double-minded man is unstable in all his ways. (James 1:8)
- Behold, the Lord requireth the heart and a willing mind. (D&C 64:34)

Lifetime Achievement Award. Many individuals have made very significant progress in character development over the years, but generally do not recognize their progress, seldom give themselves credit, and tend to compare themselves to others.

The following exercise highlights change over time and provides a good opportunity for recognizing personal progress: The therapist instructs the client to check the attributes that mostly apply to him/her on the Personal Strengths Inventory list below. The client then slowly reads aloud the list of qualities he/she has developed – "I am …", "I am…", etc. This experience is invariably a very safe and positive one. It is helpful for the therapist to ask people how they feel after doing this exercise, and ti point out that the inner self appreciates getting such positive feedback (see Figure 2).

Say Hello to Yourself. Self-worth is, basically, how a person chooses to view him/her self. God gave everyone a marvelous physical brain to aid in eternal progression. The conscious physical mind has its own sense of identity and acts as a tutor or guide to the *spiritual self* within. The importance of this remarkable relationship with the inner self must not be overlooked. People can demonstrate to their inner selves that they have value by improving self-care and meeting basic needs for food, rest, spirituality, socialization, and recreation.

Writing a letter to the inner self or performing a visual imagery exercise can both be very helpful ways to begin productive communication. In the visual imagery exercise, one's present adult self speaks to an image of one's self as a child (which can be considered to symbolically represent the inner spirit of man – see Brigham

Figure 2. Personal Strengths Inventory

Appreciative	Aware	Calm	Caring
Chaste	Cheerful	Compassionate	Confident
Conscientious	Considerate	Cooperative	Courageous
Creative	Curious	Dependable	Disciplined
Energetic	Enthusiastic	Fair	Faithful
Firm	Flexible	Forgiving	Fun
Generous	Gentle	Genuine	Grateful
Happy	Honest	Humble	Independent
Industrious	Insightful	Kind	Likable
Listener	Logical	Obedient	Open
Optimistic	Organized	Patient	Practical
Prudent	Quiet	Realistic	Receptive
Reliable	Respectful	Responsible	Sensitive
Serious	Sharing	Sincere	Spiritual
Strong	Supportive	Temperate	Tender
Tolerant	Trusting	Unique	Warm

Young, *Journal of Discourses* 6:332). Writing a letter can be an easier experience for those who want to begin slowly, or who are not totally comfortable with practicing visual imagery.

Although on the surface these types of exercises may seem silly or even illogical, they often can be very powerful and meaningful. More importantly, they provide some personal evidence that there is a relationship between spirit and mind. This type of work has proven extremely helpful for clients. The following is a format that can be used for developing a suitable introductory message (see Figure 3).

After this initial positive contact, one must follow through on the commitment to continually guide and support the inner person with constructive self-talk. It cannot be emphasized enough that this decision is a prerequisite for achieving emotional stability and peace of mind.

3. Self-acceptance

It would be terrific if everybody could simply accept themselves as having divine worth as children of God, and then just move on, never again to be bothered with self-esteem issues. But people are much more complicated than that. Although it may be doctrinally correct, very few individuals seem to be able to accept themselves unconditionally. Everyone seems to be far too aware of imperfections to be able to offer oneself blanket immunity from personal prosecution.

Some individuals have some very difficult standards to reach. The following are examples of common unrealistic goals:

Figure 3. Sample Format for Communication with the Inner Self

When speaking to the person within, it is helpful to use the same type of language used in priesthood blessings – the tone is compassionate, uplifting, and optimistic.

Dear inner self:
* Empathize with his/her difficult journey through life.
* Point out positive actions and accomplishments.
* Accept errors and shortcomings.
* Explain his/her great worth to you and Heavenly Father.
* Explain the role of sin and repentance in the Plan of Salvation.
* Promise to be kinder and more sensitive to his/her needs and feelings in the future.
* Offer other words of encouragement.

* *Everyone must like me.*
* *I must be perfect.*
* *My parents must approve of me.*
* *I must be rich and successful.*
* *I must weigh 115 pounds.*
* *I must have a college degree and a professional career.*

Although these types of ideas are obviously rigid and illogical, people hold tight to such criteria because of strong subconscious forces, punishing themselves unmercifully whenever they fall short – and consequently suffering significantly.

Because people will continue to insist on judging themselves by unrealistic standards, it is therapeutic to suggest they switch to standards that are achievable and associated with short-term goals. Point out that clients actually have the power to do this! After all, they decided on the ones they are presently using. It's a good idea to suggest some more reasonable criteria, such as:
* *I will accept myself if I give a good effort on the tasks of each day and strive to be kind to others.*

Once such logical new standards are adopted, a close watch on everyday thoughts becomes very important, so as to not become self-critical – and end up deserting the new compact. Giving up negative self-statements is an important component of improving self-concept.

4. Utilizing the Power of Humility

It requires a great deal of personal effort to attempt to conduct oneself so as to be all knowing, wise, kind and good. That vain pretense provides absolutely no room for making mistakes. Reality has a way of dashing any attempts to maintain a perfect self-image, often leaving only despair. Additionally, an exalted view of self provides no explanation for everyone's many past errors. Underneath the false front lurks the awful idea that one is actually very inadequate, flawed, and bad. To avoid the pain caused by recognizing weakness, people choose not to think about their faults, and pretend they do not exist. If criticized, they become defensive and angry. The sad reality is that sooner or later the charade must end. Like an inflated Wall Street stock pushed beyond its true market value, the bubble of false pride must eventually burst. When this occurs, the individual feels utterly worthless and plunges into an abyss of despair and self-loathing.

It is a set-up for a great fall to assume one must be superior in all activities of life and never make a mistake. The oft-suggested solution of making more positive remarks to self is helpful, but quite insufficient. There is an inner pressure to explain or rationalize frequent mistakes and past failures. Too often the only answer that seems to make sense is that one is "bad" or inherently flawed.

To deal with this kind of criticism, one must recognize and accept normal human (imperfect) nature. The truth is that everyone is completely dependent upon the atonement of Jesus Christ for salvation. As measured by divine standards, everyone has great weaknesses in every area, and all stand in need of daily repentance (Romans 3:23). This is the reality the Lord wishes us to accept:

> For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:32-33)

The real mandate is to use Jesus Christ as the standard of excellence. This simple procedure tends to clarify things very quickly – and maintain a safe and humble state. It is helpful to contemplate the Savior's qualities of wisdom, love, patience, humility, self-control, and his skills of leadership and communication. No one could compare to him in any area of life! But with a "God's eye" view, all are eternal spiritual beings in the process of becoming gods. Everyone has a long, long way to go in eternal development. It's easy to notice the imperfections of others, but it's painful to acknowledge our own weaknesses. Actually, thought, accepting the reality of one's weaknesses before God is painful only to false pride. Such an act of submission can take away all illusions and pretenses; true humility brings a wonderful peace of mind that is to be highly sought after.

For those who tend to struggle on the down side of self-esteem and have trouble seeing the good in themselves, humility offers a relatively easy way to improve one's emotional state. Humility can be utilized as a form of psychological *ju-jitsu* or *judo* to neutralize the blows of negativity inflicted by an unkind and highly competitive world (*ju-jitsu* and *judo* are Japanese systems of self-defense in which the individual yields to the opponent's energy/strength and uses it against him).

The *Worth Protection Formula* uses the principle of humility to provide an antidote to the stinging barbs of criticism. It seems to work instantly and has no known negative side effects. The *Worth Protection Formula* gives individuals a powerful weapon for fighting self-criticism or hurtful remarks by others:

> Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls. (Alma 37:34)

It simplifies the task of learning how to be sufficiently humble. Never let a single negative thought go unchallenged, be cause people *feel what they think*. The following formula can be used to maintain a sense of personal value in the face of intense judgment (see Figure 4).
An Example of Using the Worth Protection Formula:

A person gets a C on a big test and calls himself a "stupid loser."
1. This is not totally true. I am not a complete loser. I generally do OK academically. Some of the professors in the program seem to respect my abilities. I have an overall 3.2 GPA.
2. It is true that I am not the brightest person in the program. I certainly struggle with physics.
3. However, I still have worth. I am a human being. I am a child of God.
4. There is still a chance to get a B in this class. I received an A- on the first test. I will plan to work with a tutor a few times to get through the most difficult material.

Figure 4. Worth Protection Formula

1. Is this criticism 100% accurate, or do I just strongly feel that way? What is the evidence that it is not totally true?
2. Describe the specific weakness or limitation that actually does exist. It is true that I: (Make sure to avoid using negative labels.)
3. But I still have worth. I am a human being. I am a child of God.
4. I appreciate about myself that... (Note positive qualities, past efforts in this area, or future plans for change.

Changing Beliefs

There is an emphasis in some areas of psychology on understanding schemas, fixed inner beliefs about self or life (Koch, 2002). Experienced psychotherapists know that these conditioned ideas are highly resistant to change. Many individuals who have low self-worth and feel bad or worthless developed negative ideas about self

Figure 5. Common Mistaken Beliefs

+ I am no good.
+ I will always be depressed.
+ I am unlovable.
+ Things never change.
+ I will never be successful.
+ My sins can never be forgiven.
+ I am unworthy unless I have my parents' approval.
+ Everything is my fault.
+ I cannot do anything right.
+ I do not deserve to be happy.
+ My feelings do not count.
+ Unless I'm a superstar, I have no worth.

Figure 6. Critical Events Analysis

1. Choose a situation from the past that may be related to current concerns.
2. Recognize what your younger self was feeling and thinking at that time.
3. What explanation or belief did you develop at that time to understand the situation?
4. Does this idea appear to be totally true? Can you substitute a more logical interpretation?

Figure 7. History Change Technique

Theme Scripture: "And ye shall know the truth, and the truth shall make you free" (John 8:32)

1. Perform a relaxation exercise.
2. Visualize the childhood event of concern in your mind.
3. Recognize what your younger self was feeling and thinking.
4. What explanations or beliefs did the child develop at the time to understand those events? (Say it out loud in the words of a child.)
5. Let your adult intelligence be a voice inside the child's mind. Talk to him/her and correctly interpret what is happening. (Don't forget to use the *Self-worth Protection Formula – It is true that:*) If appropriate, help the child say or do that which would have made things different or better.
6. After you have helped the child manage the event, have your adult self appear to him/her in a safe place and provide love and support.

in childhood. Problems often have their root in inner decisions which were made as children in response to false interpretations of painful events. These thoughts became firmly entrenched in the subconscious and continue to exert their negative influence throughout the course of the person's lifetime. Although this article cannot provide a thorough examination about how this particularly complex aspect of therapy works, a few suggestions are presented below (see Figure 5).

In doing history work, remember that self-esteem was formed in reaction to perceptions of how others viewed the individual in the past. These ideas, or schemas, can become so deeply impressed that later responses to them become automatic, without any conscious effort. These destructive false ideas must be identified and revised.

Once the faulty beliefs within the subconscious have been identified, the next step is to alter this negative conditioning. Without this type of deep change, improvements are often superficial, and there is a constant battle to avoid falling back into negative habits. Learning how to perform this important task of reprogramming is of immeasurable worth. It provides limitless possibilities for growth, and opens doors that previously may have seemed totally shut. My ideas for changing inner responses to the past were highly influenced by the work of Bob & Mary Goulding who developed the *Redecision Therapy* model (Goulding & Goulding, 1979).

Rewriting Subconscious Programs

The *Critical Events Analysis* is a method that helps bridge the intellectual gap between childhood and the present. It is a way to begin to make sense of the past without feeling all the intense attached emotions. Basically, the *Critical Events Analysis* involves writing down the answers to four questions about each past situation that may be related to current concerns. After recalling some of the pertinent events, write down the answers to the following questions (see Figure 6).

History Change Technique

After gaining some insight and new interpretations of the meanings of significant past events, the next step in the process involves creating a lasting change in the way the subconscious comprehends a specific type of situation. When the critical situation is "experienced" again (i.e., whether in reality or in imagination), take

advantage of superior adult logic and revise perspective. Putting oneself in circumstances similar to the original situations opens the inner chambers of the heart. In that crucial moment, use logic and adult will to refute erroneous beliefs and insert correct ones. Offending programming can be modified in an instant. It can be as simple (but really not so easy) as erasing a message on a blackboard and writing a new one with a piece of chalk (see Figure 7).

Once the false ideas unwittingly learned in childhood and adolescence have been negated, basic worth as human beings is much more easily accepted. Please note that this kind of *reparative* work is not always necessary. Individuals generally sense within themselves whether or not they need to revisit the past. Also, there are a few important safeguards to consider before conducting history change work: the client must have already demonstrated good skills in using cognitive techniques while emotionally aroused and also have expressed a sincere desire to explore the past. Additionally, the therapist should have received proper training and supervision in performing history change work, which often includes dealing with past traumatic events.

There are additional methods that can be used to more completely change one's reactions to the past. Such methods might include gestalt (Polster, 1974; Perls, 1969), hypnosis (Haley, 1993; Erickson, 2001), breath work (Sultanoff, 2002), visual imagery exercises (Lusebrink, 1990), Redecision Therapy (Goulding & Goulding 1979; Gladfelter, 1999), and others.

CONCLUSIONS

Although the Lord avoids the use of the popular concept of *self-esteem*, he does advise that his children build up their confidence:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D&C 121:45-46)

The Lord recommends that everyone maintain virtuous thoughts, pure and positive, which lead to good works. Men and women of faith who walk unhampered by the selfishness and fears associated with pride will be strengthened in all their righteous goals and can achieve great things. Confidence in this sense of the word appears to be connected to recognizing the power to be productive — to use one's talents and the inspiration of God to serve others and bless their lives.

President Ezra Taft Benson gave prophetic counsel in his address on pride (Benson, 1989). Taking his great message to heart, more directly incorporating humility into counseling and church work, will immeasurably strengthen one's capabilities and personal happiness.

There is a very pressing need for new methods for changing self-concept. As previously mentioned, there are very few empirical studies demonstrating an alteration in self-esteem in research subjects. This five-step approach for strengthening self-concept is based upon sound gospel principles and has been proven to be very helpful therapy. Naturally, the effectiveness of any technique or approach is in question until its utility is demonstrated by others and confirmed scientifically. This writer is willing to collaborate with any who might be interested in doing research on this important subject.

REFERENCES

Baumeister, R., Campbell, J., Krueger, J. & Vohs, K. (2003, May). Does high self-esteem cause better performance, interpersonal success, or healthier lifestyles? *Psychological Science in the Public Interest*, 1-44.

Baumeister, R. & Exline, J. (1999) Virtue, personality, and social relations: Self-control as the moral muscle. *Journal of Personality*, 67(6), 1165-1194.

Beane, J. (1991). Sorting out the self-esteem controversy. *Educational Leadership*, 49(1), 25-31.

Begley, S. & Rogers, A. (1998, July 13). You're OK, I'm terrific: "Self-esteem" backfires. *Newsweek*, 132(2), 69.

Benson, E. T. (1989, May) Beware of Pride. *Ensign*, 4-7.

Bower, B. (2003) Findings puncture self-esteem claims. *Science News*, 163(23), 365.

Bushman, B., & Baumeister, R. (1998). Threatened egotism, narcissism, self-esteem, and direct and displaced aggression: Does self-love or self-hate lead to violence? *Journal of Personality and Social Psychology*, 75, 219-229.

Button, E., Sonuga-Barke, E., Davies, J. & Thompson, M. (1996). A prospective study of self-esteem in the prediction of eating problems in adolescent schoolgirls: Questionnaire findings. *British Journal of Clinical Psychology*, 35, 193-203.

Cervera, S. & Lahortiga, F. (2003) Neuroticism and low self-esteem as risk factors for incident eating disorders in a prospective cohort study. *Wiley Interscience*, 9, 271-280.

Crocker, J., (2002) The costs of seeking self-esteem. *Journal of Social Issues*, 58(3), 597-615.

Campbell, W.K., Foster, C. & Finkel, E. (2002). Does self-love lead to love for others: Narcissistic game playing. *Journal of Personality and Social Psychology*, 83(2), 340-354.

Diener, E. & Diener, M. (1995). Cross-cultural correlates of life satisfaction and self-esteem. *Journal of Personality and Social Psychology*, 68, 653-663.

Ellis, A. (1994). *Reason and Emotion in Psychotherapy: A Comprehensive Method of Treating Human Disturbances, revised.* New York: Birch Lane pub.

Emler, N. (2002). The costs and causes of low self-esteem. *Youth Studies Australia*, 21(3), 45-48.

Emmons, R. (2000). Religion in the psychology of personality: An introduction. *Journal of Personality*, 67:6, 873-888.

Epstein, R. (2001, Jan/Feb). The prince of reason. *Psychology Today*, 34, 66-76.

Erickson, M.H. (2001). *Milton H. Erickson, MD: Complete works 1.0, CD-ROM edition.* Phoenix: Milton H. Erickson Foundation Press.

Evans, D. (1999). The Excesses of Self-Esteem. *Education Week*, 10/20/99, 19(8), 47.

Exline, J. & Yali, A. (2000.). Guilt, discord and alienation: The role of religious strain in depression and suicidality. *Journal of Clinical Psychology*, 56(12), 1481-1496.

Ghaderi, A. & Scott, B. (2001). Prevalence, incidence and prospective risk factors for eating disorders. *Acta Psychiatrica Scandinavica*, 104(2), 122-130.

Gladfelter, J. (1999). Redecision therapy. In Price, J. & Hescheles, D. (eds.), *A guide to starting psychotherapy groups.* San Diego: Academic Press, 119-131

Gotwals, J., Dunn, J. & Wayment, H. (2003). An examination of perfectionism and self-esteem in intercollegiate athletes. *Journal of Sports Behavior*, 26(1), 17-38.

Goulding, M. & Goulding, R. (1979). *Changing Lives through Redecision Therapy.* New York: Grove Press.

Gual, P. & Perez-Gaspar, M. (2002) Self-esteem, personality and eating disorders: baseline assessment of a prospective population-based cohort. *International Journal of Eating Disorders*, 31(3), 261-273.

Guindon, M. (2002). Toward accountability in the use of the self-esteem construct. *Journal of Counseling & Development*, Spring, 80(2), 204-214.

Haley, J. (1986). *Uncommon Therapy: The Psychiatric Techniques of Milton H. Erickson, M.D.* New York: W.W. Norton Co.

Hall, P. & Tarrier, N. (2003) The cognitive-behavioural treatment of low self-esteem in psychotic patients: a pilot study. *Behavior Research and Therapy*, 41(3), 317-53.

Haugen, R. & Lund, T. (2002). Self-concept, attributional style and depression. *Educational Psychology*, 22(3), 305-315.

Kaplan, L. (1995). Self-esteem is not our national wonder drug. *The School Counselor*, 42, 341.

Koch, E. (2002). Relational schemas, self-esteem, and the processing of social stimuli. *Self & Identity*, 1(3), 271-279.

Lewis, C.S. (1952). *Mere Christianity.* New York: Macmillan.

Lusebrink, V. (1990). *Imagery and visual expression in therapy.* New York: Plenum Press.

Marzano, R. (1993). When two worldviews collide. *Educational Leadership*, Dec93/Jan94, 51(4), 6-11.

Means, J., Wilson, G., Sturm, C., Biron, J. & Bach, P. (1990). Theory and practice: Humility as a psychotherapeutic formulation. *Counseling Psychology Quarterly*, 3, 211-215.

Mecca, A. (ed.) (1990). *Toward a state of self-esteem: The final report of the California task force to promote self-esteem and personal and social responsibility.* Sacramento: California State Dept. Education.

Murrell, S., Meeks, S. & Walker J. (1991). Protective functions of health and self-esteem against depression in older adults facing illness or bereavement. *Psychology and Aging*, 6, 352-360.

O'Dea, J. (2002, Nov/Dec) The new self-esteem approach for the prevention of body image and eating problems in children and adolescents. *Healthy Weight Journal*, 16(6), 89-93.

Perls, F. (1969). *Gestalt therapy verbatim.* Moab, UT: Real People Press. Revised edition, Gestalt Journal Press, 1992.

Polster, E. & Polster, M. (1974). *Gestalt therapy integrated: Contours of theory and practice.* New York: Vintage.

Richey, J. (2002). The Amazon: A big natural laboratory. *SBE Science Nuggets*, 11-06-02. Arlington, VA: Social, Behavioral and Economic Sciences, National Science Foundation. <http://www.nsf.gov/sbe/nuggets/025/nugget.htm>

Sandage, S. & Wiens, T. (2001). Conceptualizing humility and for-giveness. *Journal of Psychology and Theology*, Vol. 29, No. 3, 201-211.

Spencer, J., Zimet, G., Aalsma, M., et al. (2002). Self-esteem as a predictor of initiation of coitus in early adolescents, *Pediatrics*, *109*, 581-584.

Stevenson H. (1987, Oct.). America's math problems. *Educational Leadership*, 4-10.

Strauman, T. & Kolden, G (1997). The self in depression: Research trends and clinical implications. *Psychotherapy in Practice*, 3,5-21.

Sultanoff, B. (2002). Breath work. In Shannon, S. (ed.), *Handbook of complementary and alternative therapies in mental health*. San Diego: Academic Press, 209-227.

Tangey,J. (2000) Humility: Theoretical perspectives, empirical find-ings and directions for future research. *Journal of Social and Clinical Psychology, 19*(1),70-82.

Trzesniewski, K., Donnellan M. & Robins, R. (2003). Stability of self-esteem across the life span. *Journal of Personality and Social Psychology, 84*, 205-220.

Cross-Cultural Considerations

in Counseling Clients of Samoan Heritage

BRIAN S. CANFIELD, ED.D.

Southeastern Louisiana University

and

J. TY CUNNINGHAM, M.A.

LDS Family Services, Louisiana Agency

The Samoan islands have been politically, economically, and culturally influenced by the United States and Western European nations for more than one hundred and fifty years. Divided into two political regions, American Samoa is a protectorate of the United States and Western Samoa is an independent nation. Due to its political status and more direct influence from the United States, American Samoa is, in many aspects, a more modernized region compared to its neighbor Western Samoa. In the past half century, many Samoans have migrated to Hawaii and the west coast of the United States, including a significant population to the State of Utah. Tradition, migration, religion, acculturation, and modernization of Samoans make them a unique immigrant group. This article discusses some traditional aspects of Samoan culture including a short history of European and American influences, migration of Samoans to the United States, and treatment implications for therapists working with Samoan clients.

T he islands of Samoa are located approximately 800 miles south of the equator and 1700 miles north of New Zealand. Apia, the capitol of Western Samoa, is 2600 miles southwest of Hawaii, with the neighboring islands of Western Samoa lying 40 miles to the west (Murphy & McGarvey, 1994). Western Samoa consists of the islands Savai'i, Upolu, Manono, and

Brian S. Canfield, Ed.D., is Professor and Head of the Department of Human Development at Southeastern Louisiana University. J. Ty Cunningham, M.A., is Agency Practitioner, LDS Family Services - Louisiana Agency. Inquiries concerning this paper may be directed to Brian S. Canfield Ed.D., Department of Human Development SLU 10863, Southeastern Louisiana University, Hammond, Louisiana 70401. (985)549-2309 <bcanfield@selu.edu> or J. Ty Cunningham M.A. (800)846-0728 <ldsfsla@juno.com>

Apolima (Webb, 1996). The nine islands which comprise Samoa are contrasting places. Currently, the nations of American Samoa and Western Samoa are divided into two political regions: American Samoa, which is a relatively modernized society; and Western Samoa, an independent nation which holds more traditional and agrarian standards of living.

Migration for economic and religious reasons has brought many Samoans to the United States. Given the unique culture of Samoa and the factors influencing migration, working with clients of Samoan heritage presents some unique challenges for psychologists, counselors, and other mental health professionals.

Traditional Samoan culture has been changed by contact with European and American cultures. This

contact with western European institutions has influenced how Samoans view the world. Many Samoans maintain traditional Samoan values, beliefs, and social institutions; some have adopted western views and lifestyles; and others attempt to maintain a balance between the traditional Samoan way of life and the "modern" lifestyle of American and Western European societies. Additionally, as was true with other cultural and ethnic groups preceding them, migration to the United States has influenced the attitudes, beliefs, and expectations of many Samoan families, particularly the younger Samoans who have had limited contact with the culture of the Samoan Islands.

WESTERN INFLUENCES IN THE SAMOAN ISLANDS

The Samoans knew of Europeans before their arrival to the islands in the 18th century. Samoans would trade with the islands of Fiji and Tonga for European goods. About 1643, it is documented that Samoans traded for and acquired blue glass beads from the Figi and Tongan Islanders that had been acquired from European traders (Kramer, 1995). Thus, even before the arrival of Europeans to the Samoan Islands, Samoan society was impacted by the arrival of European trade goods, via Fiji and Tonga, in the mid-17th century. For over 350 years, then, trade has brought European and American culture influences into the lives of the Samoan people.

Several western nations have governed the islands of Western Samoa since the 18th century. After a period of political uncertainty, Germany ruled Samoa from 1899 to 1914, establishing plantations and shipping industries. New Zealand ruled the region after the end of the first World War. Western Samoa became a United Nations Trusteeship in 1945 (Webb, 1996).

During the 19th century Samoa saw the arrival of Christian missionaries. These missionaries were sent to create settlements and build churches. Later that century, Germans, English, and Americans came to develop a colonial economy in Samoa. Many traveled to Samoa on business or to escape from the harsh cold of the winter months. However, American Samoa was under the peoples' control until 1860; the German, English, and American governments jointly administrated between 1889 and 1899, then the United States was granted American Samoa as a territory by treaty in 1899. The islands of Tutuila, Olosega, Ofu, Ta'u,

Aunu'u, Rose, and Swain currently make up American Samoa (Webb, 1996).

Western Samoa became an independent nation in 1962. Western Samoa has maintained a cultural and political lifestyle referred to as *the Samoan way*. The Samoan way has dominated Western Samoa's social and political institutions since independence. The Samoan way is characterized by close family ties and hierarchical ruling of extended family heads, or *Matai*. Until 1990 only *Matai* could vote in Western Samoa. Viewed from a Western perspective, Western Samoa has been through 30 years of misgovernment and corruption. *Matai* occupy 41 of 44 seats of the government (the other three seats are reserved for non-Samoans). Traditionally, the wealthiest (but not necessarily the most qualified) *Matai* have been elected to office. Recently adopted suffrage laws now in place arouse hopes among many Samoans that education and infrastructure will improve (The Samoan Way, 1993). The desire for goods from the United States has lead to a substantial trade imbalance in Western Samoa. This demand has been created by media advertisement for goods with the encouragement and support of the American Samoan government (Chin-Hong & McGarvey, 1996). The United States continues to exert a major influence in the creation of a more modernized society in Samoa. The United States government and commercial tuna carriers are the main employers in the Samoan Islands.

TRADITIONAL SAMOAN CULTURE

The extended family is the most important social unit in traditional Samoan culture. The traditional Samoan extended family is a communal living unit. Traditionally, the Samoan family is organized into a very identifiable extended family hierarchy. The *Matai* are the paramount leaders of the extended family (known as the *'agia*) and are elected by a consensus of extended family members. The *Matai* have control over the labor and resources of the *'agia*. Until recently, the *Matai* assigned work in the agricultural fields and allocated food to individual families of the *'agia*. However, recent modernization has to some degree changed this traditional system of resource collection and allocation, weakening the traditional role and power of the *Matai*. However, in many respects, the *Matai* retain a central

and powerful role in all aspects of the Samoan family. Unmarried and recently married members of the 'agia will give up most of their paychecks to the Matai as a replacement for traditional family labor. Subsistence allowances are then returned to members of the extended family (Chin-Hong & McGarvey, 1996).

Ceremonies have always been an important part of the Samoan culture. Fa'alavelave is the traditional system of Samoan ceremonial exchanges at key life events (such as funerals, weddings, birthdays, etc.). At these ceremonies, large public gift exchanges occur between hosts and guests. Some aspects of these ceremonies have evolved as a result of modernization, but their central role in Samoan culture remains. For example, villagers in Western Samoa have learned that hosting a fa'alavelave ceremony generates income and creates a profit. Visitors are now giving more than they receive and village hosts use this to enhance their wealth and prestige. Gift exchanges with younger members of the 'agia have become asymmetrical (Chin-Hong & McGarvey, 1996). As a consequence, if you receive little capital from the Matai you will not be able to afford expensive gifts in return for gifts you receive from higher ranking members of other 'agia.

Traditional Samoan culture is very much a community oriented society. Samoan values revolve around how well people play out their assigned roles in society. Individualism, or loto (an emphasis on personal desires characterized by feeling, thinking, and willfulness), is devalued in Samoan culture. However, Samoans may have many different roles, or aga, to play out. As such, it is no surprise that there are many ways to verbally express the role a person plays in the Samoan language. However, individual experience(s) are noted by the singular word, loto. The moral discourse of a Samoan is that one should play out one's assigned role in the group, acting according to one's status or rank. Living according to one's status shows proper respect to the community and is the very core of the Samoan way of life. Showing appropriate respect is one of the most important values in the Samoan community. This value of respect would compel persons of lower status to "hold their tongues" even if they knew a person of higher status was wrong (Mageo, 1995).

Discipline is done in a framework of establishing respect and family loyalty rather than personal emotions. For example, in traditional Samoan society,

when a man committed adultery, it would not be uncommon for the wife and her sisters to pursue the offending female, beat her and cut off an ear. This would not be done so much out of individual jealousy on the part of the wife, but to ensure that the adulterous relationship would not diminish respect for the family in the eyes of the larger community (Mageo, 1995).

Similarly, Samoan children are expected to show respect along the lines of relationship hierarchies, especially when adults are around. Children's behavior is controlled in relationship to the body and space of the environment. Considering that space is a metaphor for societal position, a Samoan parent may use the command to sit as a method to control a child's behavior, placing them in a proper societal position. This technique may or may not be used when a child is in the presence of other adults (Durante, 1997). The use of the body and its relation to space places the child into his/her proper roles. Unlike the predominant appreciation of individualism found among many Americans, individual motivations for behavior are discouraged in traditional Samoan culture.

MIGRATION AND ACCULTURATION

There have been several major migrations of Samoan people in the past one hundred years. Significant numbers of Samoans have migrated to Australia, New Zealand, Hawaii, Utah, and the west coast of the United States.

A significant motivation for immigration to Utah appears to be based on religious beliefs. Approximately one-third of Samoans migrating to Utah are members of the Church of Jesus Christ of Latter-day Saints. There is a generally held belief among many members of the LDS Church that Samoan ancestry is linked to one of the "lost tribes" of Israel (Cowley, 1954; Smith, 1954; see Alma 63:5-8), a belief which has prompted many Samoans to migrate to Utah to join other members of the Church in "Zion" (Hamilton, 1996).

As with many other immigrant groups, Samoan families have faced the challenge of retaining traditional beliefs and values in the context of a new society which often presents conflicting beliefs and values. Conflicting cultural beliefs and the lack a singular set of societal norms have led to a sense of cultural alienation among

many children of immigrant groups. This phenomenon of cultural alienation is certainly evident among many children and adolescents of Samoan parentage living in the United States.

PROBLEMS OF CULTURAL ASSIMILATION

The problem of cultural alienation is evident among the Samoans and other cultural groups from the Pacific Island region. Alienation is considered a primary reason for the formation of youth gangs such as the *Tongan Crips* and *Sons of Samoa*. It is estimated that approximately 10% of all gang members in Salt Lake City are Polynesian (Hamilton, 1996). While the overall crime rate in Salt Lake City has not increased, crimes have become more violent – a phenomenon largely attributed to increased gang activities in recent years.

Another concern is the LDS Church's policy of establishing "Polynesian only" congregations, a move which has been criticized as creating a sense of isolation and exacerbating the sense of social alienation among church members (Hamilton, 1996). While the Church does not see any link between increased gang violence in Utah and its congregational policies, it has begun an extensive outreach program for Polynesian youth and parents (Hamilton, 1996).

Evidence of cultural alienation among Polynesian youth does not appear limited to Utah. In Los Angeles, Samoan and Tongan youth gangs are carrying out the rivalries of their ancestry. Again, alienation appears to be an influential factor in Samoan youths' participation in gang activity. Children get caught between parents who cling to traditional culture and the process of belonging to a new culture (Kahn & Fua, 1995). For example, Kahn & Fua (1995) found that certain types of Samoan migrant families in Australia produce adolescents who are socially delinquent. The problems noted among these families have included economic stress, corporal punishment as primary means of child discipline, less talking and reasoning with children, less traditional practices, and less interest in church affiliation and religious activities.

Kahn & Fua (1995) found further evidence of cultural alienation in the fact that, compared to non-Samoan and non-Tongan youth, Samoan and Tongan delinquent youth had lower self-esteem, higher scores on the alienation scale, were uncertain about future education and

career goals, and had less affiliation with churches.

While violent and delinquent behavior is certainly not evident among all or even most Samoan youth, its frequency is such that the phenomenon of cultural alienation should be considered when working with Samoan families and youth.

CONCLUSIONS AND TREATMENT SUGGESTIONS

A number of researchers have recognized the potential impact upon the therapeutic process when notable cultural differences exist between the therapist and client (Ibrahim, 1991; McGill, 1992; Pedersen, 1991; Sue, Arredondo & McDavis, 1992). Familiarity with differences of world view in general and cultural differences in particular allow the therapist to co-create with the client an awareness of the therapeutic relationship which offers the best possibility for successful outcome (Becvar, Canfield & Becvar, 1997). While this understanding of cultural differences applies to all therapeutic relationships, due to the notable cultural differences which often exist between Samoans and non-Samoans, an understanding of such differences becomes essential when working with clients within the Samoan community.

An important consideration in therapeutic work with Samoan clients is to avoid grouping them into the larger group of "Polynesian." Because there are many unique cultures identified as "Polynesian," the label is so general that it is of little practical value when referring to Samoans. Unfortunately Hawaiians, Tongans, New Zealanders, Fijians, and Samoans are often lumped into this broad category. This common mistake would be similar to referring to the English, French, Germans, and Russians as one people under the label "European"; or referring to the Japanese, Korean, Vietnamese, and Chinese as one people under the label "Asian."

As a result of cultural uniqueness, there is no single theory or treatment procedure ideally suited for clinical work with every Polynesian family. Even among Samoans, there is significant cultural diversity between the people of American Samoa and those of Western Samoa. Consequently, there are notable differences between these two main Samoan groups and the problems they encounter in the process of cultural assimilation. Given this understanding, there is a very real possibility that two Samoan families living in Salt Lake

City, while sharing many cultural similarities (such as language), would be very different from one another in other important respects. One family might identify with a rural agrarian lifestyle similar to the one they previously experienced in Western Samoa, while the other family from American Samoa would be accustomed to a more urbanized and modern environment. As such, it would be useful for a therapist to avoid prejudging families. Questions should be posed which help identify the unique cultural context of each family.

Because concepts of *counseling* and *therapy* – as known in the United States – do not exist in traditional Samoan society, client-centered therapy is often most useful when working with Samoan clients. Other useful questions and areas to address include:

+ Where does the client or family stand regarding traditional Samoan cultural values?
+ What are the specific values, beliefs, and expectations of this particular client?
+ Where is the family presently located and from where did they immigrate?
+ How long has the client been in the current setting?
+ What role has modernization played in the current family system?
+ Is there evidence of alienation among any members in the family?

Noting that Samoans are traditionally a collectivist culture, Afele-Fa'amuli (1993, p. 4137) provided evidence that "in this predominately oral culture, acquisition of non-indigenous knowledge and skills was more effective when demonstration, discussion, lecture, and other creative techniques were used in combination." Additionally, collective or community learning appears better suited to individual learning. Rather than relying upon individual therapy, this insight into the collective aspects of Samoan society supports the use of family therapy, extended family therapy or multiple family group therapy as preferred treatment modalities (Afele-Fa'amuli, 1993).

Awareness of and avoidance of cultural biases in theoretical foundations of therapy would appear to be particularly important when working with Samoan clients. For example, Salvador Minuchin's *structural* theory (Minuchin, 1974) or Murray Bowen's theory of *enmeshment* (Bowen, 1971) might not be very useful theoretical models for understanding the extended Samoan family systems in certain contexts. Similarly, in applying the concept of *family developmental stages* (Carter & McGoldrick, 1989) it may look as if Samoan families never *launch* their children.

REFERENCES

Afele-Fa'Amuli, S. (1993). An exploratory study of learning preferences and perceptions of adult non-formal learners in American Samoa: Implications for extension and adult education. Doctoral Dissertation, Cornell University. *Dissertation Abstracts International*, 53, 4137.

Becvar, R., Canfield, B. & Becvar, D. (1997). *Group work: Cybernetic, constructivist and social constructionist perspectives*. Denver: Love Publishing Co.

Bowen, M. (1971). Family therapy and family group therapy. In H. Kaplan & B. Saddock (Eds.), *Comprehensive group psychotherapy*, Baltimore: Williams-Wilkins.

Canfield, B. & Canfield, L. (1997). Considerations for cross-cultural counseling in Louisiana. *Louisiana Journal of Counseling*, 7, 36-43.

Carter, B. & McGoldrick, M. (eds.) (1989). *The changing family life cycle, 2nd ed.* Needham Heights, MA: Allyn-Bacon.

Chin-Hong, P. & McGarvey, S. (1996). Lifestyle incongruity and adult blood pressure in Western Samoa. *Psychosomatic Medicine*, 58 (2), 130-137.

Cowley, M. (1954). *Matthew Cowley Speaks*. Salt Lake City: Deseret Book.

Duranti, A. (1997). Indexical speech across Samoan communities. *American Anthropologist*, 99(2), 342-354.

Hamilton, K. (1996, July). The crips and bloods of the promised land: Gangs of the Pacific Islanders in Mormon country. *Newsweek*, 127(20), 72-73.

Hanna, J., Fitzgerald, M. & Pearson, J. (1990). Selective migration from Samoa: A longitudinal study of pre-migration differences in social and psychological characteristics. *Social Biology*, 37, 204-214.

Ibrahim, F. (1991). Contribution of cultural worldview to generic counseling and development. *Journal of Counseling and Development*, 70, 13-19.

Kahn, M. (1995). Children of South Sea Island immigrants to Australia: Factors associated with adjustment problems. *International Journal of Social Psychiatry*, 41(1), 55-73.

Maego, J. (1995). The reconfiguring self. *American Anthropologist*, 97(2), 282-296.

McGill, D. (1992). The cultural story in multicultural family therapy. *Families in Society: The Journal of Contemporary Human Services*, 73, 339-349.

Meleisea, M. (trans. Theodore Verhaaren) (1997). The Samoa Islands: An outline of a monograph with particular consideration of German Samoa, volume 2: Material culture. *Contemporary Pacific*, 9(1), 282-284.

Minuchin, S. (1974). *Families and family therapy*. Cambridge: Harvard University Press.

Murphy, J. & McGarvey, S. (1994). Modernization in the Samoas and children's reactivity: A pilot study. *Psychosomatic Medicine*, 56(5), 55-73.

Pedersen, P. (1991). Multiculturalism as a generic approach to counseling. *Journal of Counseling and Development*, 70, 6-12.

Smith, H.A. (1954). *Matthew Cowley: Man of Faith*. Salt Lake City: Bookcraft.

Steele, M. & McGarvey, S. (1996). Expression of anger by Samoan adults. *Psychological Reports*, 79(3), 1339-1348.

Sue, D., Arredondo, P. & McDavis, R. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling and Development*, 70, 477-486.

The Samoan Way. (1993, April). *The Economist*, 319, 35-36.

Webb, V. (1996, July). Picturing paradise: Photographs of Samoan life and culture, 1875-1925. *USA Today*, 125(2614), 68-75.

Personality Theory and Pre-mortal Life

NEIL O. ANNANDALE, M.S.

Brigham Young University

Interest in the study of psychology and religion has increased in recent years. Leading researchers in this field have specified areas in need of further investigation, one of which is the development of personality theory from a theistic perspective. This article highlights the significance of a doctrine unique to LDS theology – pre-mortal life – and its potential contribution to personality theory. Implications of such a far-reaching view of personality for research and practice in counseling and psychotherapy are also presented.

R esearch in the field of *Psychology and Religion* has increased rapidly in recent years (see Emmons & Paloutzian, 2003). Scientists and practitioners alike are becoming more and more interested in the interplay between religion and psychology. Mental health professionals, whether they are primarily engaged in research or clinical practice, seem to be seeking answers to questions such as:

♦ What is the nature of the relationship between psychology and religion?

♦ What value does religion hold for psychology, and vice-versa?

♦ What significance does the study of psychology and religion offer for informing research, theory, and practice?

Neil O. Annandale MS, a doctoral student in counseling psychology at Brigham Young University, would like to thank Justin Poll for valuable feedback during the revision process. Address for correspondence: Neil O. Annandale MS, Dept. of Counseling Psychology & Special Education, Brigham Young University, 340 MCKB, Provo UT 84602 email: <noa2@email.byu.edu>

Many questions like these remain unanswered or only partly answered at best – and frequently controversy arises over the answers that have been posited.

The current motivation to advance knowledge in this area represents a remarkable change of attitude in a relatively short span of time. Though psychology, as well as medicine and science in general, can trace roots back to a time when religion was integral to a knowledge of healing (Koenig, McCullough & Larson, 2001a; Vande Kemp, 1996), approximately the past 100 years of psychology research represents a stark departure from – or even animosity towards – the inclusion of religion and the spiritual (Bergin, 2002).

Such ill feeling was clearly illustrated in the swift rebuttals, written by some of the most well-known psychologists of that time (Walls, 1980; Ellis, 1980), to an article advocating incorporating religion and spirituality in psychology (Bergin, 1980a).

In this article, Bergin (1980a) boldly pointed out psychology's then-blatant neglect of values in research and practice, and affirmed the need for clinicians to consider and integrate a theistic belief system in their work. Met with fast and pointed resistance on the one hand, Bergin also received an overwhelmingly positive response from

a vast majority in support of his stance on the other hand (see Bergin, 2000; Swedin, 2003a). Bergin's article (1980a) and subsequent reply (1980b) to Ellis and Walls, combined with courageous efforts by concerned psychologists (Richards & Bergin, 1997) as well as influences outside of psychology (see Swedin, 2003b), seems to have blazed the way for a plethora of journal articles, books, and conferences focused on the study of *Psychology and Religion*.

Many leading researchers in the field of *Psychology and Religion* have shared their vision of the needed research agenda for the future (see Koenig, McCullough & Larson, 2001b). Future directions point toward, among other things, the need for further development of personality theory within a theistic framework (as called for by Richards & Bergin, 1997). In harmony with Richards & Bergin's call, this paper highlights the significance of a doctrine unique to LDS theology – the pre-mortal life – and its contribution to personality theory.

A basic examination of personality will first be presented, followed by a discussion of how the LDS doctrine of pre-mortal existence relates to personality theory. Finally, implications of this far-reaching view of personality for research and practice in counseling and psychotherapy will be presented.

PERSONALITY THEORY DEFINITIONS AND PERSPECTIVES

In this section, key terms are defined, developmental contributions to personality and the role of personality in mental functioning are examined; and finally, gospel perspectives regarding pre-mortal life which enhance the understanding of personality are discussed.

"Personality" seems to play a routine role in everyday conversation and vernacular. It is not uncommon for people to render judgments about another person's personal qualities in terms of personality. Although the public's "assessment procedures" stand in stark contrast to those of mental health professionals in terms of sophistication and comprehensiveness, it is nonetheless common practice for people to make references about one another in terms of "personality."

While frequent use of the term *personality* may seem to equate to broad familiarity with the term, this does not

necessarily lead to uniform understanding. In order to establish a common ground for further discussion, it is helpful to clarify some basic definitions of the term, differentiating it from similar terms.

Millon, Davis, Millon, Escovar & Meagher (2000) provide helpful definitions for the word *personality* as well as for the related words *temperament* and *character*. The meaning of the word *personality*, which comes from the Latin term *persona*, "originally representing the theatrical mask used by ancient dramatic players," over time shifted in meaning from "*external illusion* to *surface reality* and finally to opaque or veiled *inner traits*" (Millon, et al., 2000, p. 4); thus, in the present definition:

> personality is seen as a complex pattern of deeply embedded psychological characteristics that are expressed automatically in almost every area of psychological functioning ... [and] is viewed as the patterning of characteristics across the entire matrix of the person. (Millon, et al., 2000, p. 4)

It follows that *a personality trait* is, then, "a long-standing pattern of behavior expressed across time and in many different situations" (Millon, et al., 2000, p. 4).

On the other hand, the word *character* refers to "characteristics acquired during our upbringing and connotes a degree of conformity to virtuous social standards" while the word *temperament* "refers not to the forces of socialization, but to a basic biological disposition toward certain behaviors ... *character* thus represents the crystallized influence of nurture, and *temperament* represents the physically coded influence of nature" (Millon, et al., 2000, p. 4). Thus, notwithstanding the specific differences in definition, the terms *temperament* and *character* seem to lie within the circumference of the broader, more encompassing term of *personality*.

Having defined the term *personality*, it is useful to consider its role in mental functioning. According to Millon, et al. (2000), "personality may be seen as the psychological equivalent of the body's immune system" (p. 8) That is, just as the ability to stay healthy in an environment replete with harmful microorganisms is largely determined by the strength of the immune system, so does "the structure and characteristics of personality become the foundation for the individual's capacity to function in a mentally healthy or ill way" (p. 8). In other

words, when confronted with the stresses of life, it is a person's "overall personality pattern – that is, coping skills and adaptive flexibilities – that determine whether we respond constructively or succumb to the psychosocial environment" (p. 8).

Millon, et al. (2000) also pointed out that "personality inclines us toward the development of certain clinical disorders rather than others" (p. 7). This is an important point – it implies that the potential value of exploring personality could extend far beyond just knowing whether or not someone would be compatible, but to the spiritual etiology of basic personality characteristics.

Theories of personality development, which fall within theories of human development, enrich the understanding of what it means to be human. A variety of perspectives and approaches have contributed to knowledge in this area (e.g., Freud, Erickson, Piaget, Kolberg; see Berk, 2000), in addition to theories focused on biology – anatomy, physiology, genetics, and evolution theory (see Funder, 1997).

These perspectives more or less emphasize the internal, cognitive, and biological aspects of personality. Alternative views of personality and human development include those that focus more on external environmental influences, such as behaviorism and social learning theory. Berk (2000) points out that these two schools of thought view development as "the result of conditioning and modeling" (p. 32). Correspondingly, from the point of view of social psychology, situations and not personality are seen as the primary motivation for behavior (Ross & Nisbett, 1991).

Despite the diversity of perspectives and emphases, these theories serve as a valuable foundation. Although there is no general consensus as to a comprehensive theory of human and personality development, it seems very true that personality combines internal biological factors plus external environmental influences (Bergin, 2002). But left out of these theories is the role that pre-mortal life plays in personality development.

PRE-MORTAL LIFE

The purpose of this section is to provide some foundational truths about the pre-mortal life, or *first estate* (Abraham 3:26, Jude 1:6), from which implications for practice and research in counseling and psychotherapy can be extrapolated. An overview of key principles related to pre-earth life lead to suggestions of how knowledge of the

pre-mortal life can inform the practice of psychotherapy. Also, implications for personality research incorporating knowledge of the pre-mortal life will also be explored.

Both ancient (Romans 8:16) and modern (Hinckley, 1995) scriptures repeatedly affirm this remarkable truth regarding individual human identity: all are the spirit children of God. The following excerpt from the LDS *Bible Dictionary* is especially instructive:

> Every person is literally a son or a daughter of God, having been born as a spirit child to Heavenly Parents previous to being born to mortal parents on the earth (Hebrews 12:9). Thus, each one of us is a dual being: an immortal spirit body, clothed with a body of flesh and bone. (p. 776)

As spirit offspring of God, everyone lived with God in a pre-mortal existence (Abraham 3:22) and received "first lessons" in heaven (D&C 138:56); God's plan of salvation was taught during this time (Abraham 3: 24-27). In this primordial state every individual child of God had *agency* and progressed to the same degree that he/she chose right and exercised faith (Alma 13: 3-4). Writing about the conditions of the first estate, President Joseph Fielding Smith stated, "During the ages in which we dwelt in the pre-mortal state we not only developed various characteristics and showed our worthiness and ability, or lack of it, but we were also where such progress could be observed" (Smith, 2000, p. 14). Further, president David O. McKay noted that, as a result of prevailing opportunities for growth during our pre-earth life, "there were among those spirits different degrees of intelligence, varying grades of achievement, retarded and advanced spiritual attainment" (Smith, 2000, p. 14; cf. Abraham 3:22-23).

From these beginning early stages of development, the children of God progressed and developed to the point that they, as spirits, were given the opportunity to become clothed in a physical body via birth into mortality.

Regarding the dynamic interplay between biology, environment and spirit as these relate to personality development, Bergin (2002) has written:

> Upon birth, mortal experience and pre-mortal dispositions begin interacting to create our mortal personality and character traits. As the brain and body mature, we express our inclinations and acquire distinctive ways of acting that emerge from within (our eternal spiritual

intelligence), from the body (genetics, brain chemistry, hormones, etc.), from learning (in the family, church, and social context) and from new impressions to our spirits from the Spirit of God. (Bergin, 2002, p. 29)

This perspective presents a more comprehensive understanding of personality development. Such a broad view of a person's development, then, extends beyond biology and environment, to beginnings that predate mortal birth. Such a transcendent view of human development empowers clinical counselors as well as researchers in numerous ways – in making sense of life, reinforcing the worth of souls, encouraging the eternal nature of the individual, improving career counseling, in enhancing the individual sense of *Self*, and increasing respect in viewing others.

IMPLICATIONS FOR PRACTICE

1. Making Sense of Life

Elder Boyd K. Packer (1983, p. 18) definitively declared, "There is no way to make sense of life without a knowledge of the doctrine of pre-mortal life. The idea that mortal birth is the beginning is preposterous. There is no way to explain life if you believe that."

This statement sets the precedence for the potential value of "likening" this doctrine to one's own life, as well as integrating it into the professional work of clinical counseling. It is important to remember, however, that as fruitful as endeavors to do so might likely be, the use of explicitly spiritual interventions is ethically predicated on an assessment of the client's readiness and willingness to participate in such spiritual-based interventions (Richards & Bergin, 1997).

One immediate implication that knowledge of the pre-earth life could have for counseling is in helping clients to understand life situations from an eternal perspective. Clients who are weighed down by the stress, trials, and vicissitudes of life can be immensely buoyed up when their overall outlook of life encompasses three phases of existence (pre-mortal, mortal, post-mortal), not just two (mortal, post-mortal), or even just one (mortality alone). Helping clients to see their present situations in life within the context of their earlier pre-mortal existence (and potential post-mortal), can be at once a healing and empowering experience. Clients who can view their present dilemmas from an eternal perspective may readily find

solace and gain hope in God's plan for their salvation as well as in their ability to endure life well (Edgley, 2002).

2. Worth of Souls

Secondly, knowledge of the doctrine of a pre-mortal existence also empowers therapists to resist rejecting difficult clients as helpless, lost, and/or not worth the struggle to help them. Of course therapists prefer or enjoy working with certain clients and not with certain others. Although therapists may not noticeably alter their approach to therapy on account of client preference when working with different clients, it is likely that subtle differences in effort, interest, and energy do indeed exist. Unchecked biases toward certain clients may result in less than optimal service to those clients who, although difficult to work with, are often the most in need.

Knowledge of the pre-mortal life can help therapists see clients, particularly those who are not very enjoyable to work with, in a more favorable light. While on the surface these individuals may appear aloof, unmotivated, irritating and a burden, beneath this "mortal overlay" resides a divine spirit with infinite potential – albeit presently far from being realized (Bergin, 2002; Ellsworth & Ellsworth, 1980). When counselors are able to clearly see this aspect of clients, they are then able to see far more than merely how the clients present themselves. In a sense, then, when counselors see clients for who they truly are, they may begin to curiously wonder about the client's eternal potential and how to tap into innate resources. This view of clients enhances counselors' abilities to conceptualize cases, by looking beyond the data obtained in a clinical interview or standardized assessment.

Therapists already know to look for aspects of innate strengths and abilities that may only need to be pointed out in order to empower clients and instill hope. A significant change in therapeutic relationship and patterns of interaction may come about once counselors and clients begin working from a vantage point which includes knowledge of the pre-earth life.

3. Eternal Nature

As alluded to in the previous paragraph, a counselor's depth of assessment, understanding of the client, and case conceptualization abilities increase once the eternal spirit of the client is considered along with the presenting earthly-manifested problems. Speaking about the role of the spirit in clients' well being, Elder Boyd K. Packer explained:

There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual. But there is a spirit in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering. The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which. (Packer, 1977, p. 59)

Adding the spiritual dimension (especially the potential influences of a person's *first estate* to current functioning) to the assessment process greatly enhances the clinician's ability to accurately and effectively understand and help clients.

4. Career Applications

Fourth, this view of personality development has application as a career counseling strategy. This view presupposes that clients possess innate strengths and unique individual qualities stemming from their progression in pre-mortality. Divine qualities are difficult if not impossible to assess in standard measures of values, likes, and interests commonly used in career exploration. Clients who are seeking help in choosing a career and/or a major in school may profit most from learning more about their core identity – who they truly are – their inherent strengths and natural abilities (see Ellsworth & Ellsworth, 1980).

When appropriate, clients may be encouraged to review their Patriarchal Blessings for glimpses into spiritual gifts and talents with which they have been endowed. Clients who engage in self-reflection, pondering about their mission in life, may thus experience profound insights about hopes and aspirations related to their purpose on earth – that may have originated in their life before.

5. Broadened Self-Concept

The fifth implication for counseling and psychotherapy involves the broadening of the concept of "self" and how clients view themselves and others. Client concerns generally comprise interpersonal difficulties and/or intrapersonal problems. Many clients are discouraged in life due to personal weaknesses or disabilities; others have developed negative views about others and interact correspondingly with them (to their detriment). Whatever the cause or manifestation of interpersonal

and intrapersonal challenges, it is often the case that clients have lost sight of who they and others truly are – and thus think, act, and feel in accordance with this limited vision of human potential.

CLINICAL APPLICATION

Many clients' struggles are sustained by faulty views of themselves and/or others. Such clients may respond positively to exploratory discussions about their and others' intrinsic worth in light of the doctrine of pre-mortal life. Speaking about the power of gospel doctrine to change lives, Elder Boyd K. Packer stated:

> True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior. (Packer, 1986, p. 17)

Initial exploratory sessions of this doctrine – supporting intrinsic worth – may evolve into educational experiences for the client and motivate the client to seek further information about pre-mortal life and other remarkable truths. Counselors may also encourage clients to read certain books or passages of scripture, and to review/receive their Patriarchal Blessings – all in an effort to learn more about their pre-earth life characteristics and what applications this might have for them.

The idea that each person is much more than he/she may appear to be, that each has infinite potential and divine worth, may help parents to feel increased love and hope for their unruly children. It may help husbands and wives to more readily look for the good in each other, and strive to bring that good out. It may help individuals to love themselves and develop increased compassion for others, and to treat themselves and others with increased respect. Clients who are able to see themselves and others as more than simply people who live on earth with limited potential may find significant hope in such a transcendent concept as the "true doctrine" (Packer, 1986, p. 17) of pre-mortal life.

To illustrate how knowledge of this doctrine can be applied in individual counseling, a case study highlighting the fifth implication noted above is presented here.

Case Study

John, a single white male in his early 20's, was self-referred to the university counseling center for anger man-

agement concerns. Early sessions were devoted to information gathering and exploring his presenting concerns. In later sessions, John used the time to share experiences and bring up issues that arose during the week, as well as to discuss his concerns about the way he handled anger.

Throughout the course of treatment, several recurring themes began to emerge. One theme was the prominent role of God in John's life. This theme, as well as John's spiritually-oriented worldview, were readily noticeable in his use of religious words, in the way he would ascribe positive events and good fortune as blessings from God, and in his requests to pray. It was common for John to talk about things of a spiritual nature and from a religious point of view. This facilitated comfortable conversations with religious content that flowed easily between the secular and the spiritual.

Another of John's themes pertained to his desire to identify the root cause for his present predicament. He would regularly express frustration about his inability to change his resentment toward what he saw were the two primary sources of his anger problems: his environment and his biology. John frequently made reference to what he considered to be the poor, counter-productive parenting style of his parents – a style of relating to people that he felt was transferred to him – and to which he wanted to attribute his present problems. His affective intensity would rise and emotion would begin to show whenever he talked about the heated arguments and blaming battles that characterized all too many of the interactions between him and his parents.

Also relevant was that John had been diagnosed with hyperthyroidism just prior to beginning therapy, so some sessions focused on the possible role this condition might play on his inability to manage anger appropriately.

It was during a later session when the doctrine of the pre-mortal life was introduced into the therapy. This particular session had focused on his relationship with his mother and father, his upbringing, the possible interplay between his biology and the environment, and what influence all these contributed to who he is today. Since the focus had been primarily on weaknesses, thus far the search for answers had been limited to his present life only. At this point, a discussion about what made John uniquely "himself" was initiated – what the "pre-mortal John" might have been like, and what aspect of this spiritual side of John's development was expressed in his life. Essentially, this took the form of saying:

John, we have been talking about what influence biology and environment have had on your development. I am wondering, though, what it is that makes you uniquely you. It's something we haven't talked much about, what makes you *uniquely you*? For example, what do you think the "pre-mortal John" must have been like, and in what ways does that part of you find expression in your life now?

This intervention helped to shift the discussion from a deficit-focus to a strength-focus, and encouraged John to look beyond the limiting influences of this mortal world. It immediately helped to change his attitude and demeanor. The feeling in the room changed from a complaining, restless looking-outward for something/someone to blame to a more reflective and curious looking-inward. After some thought, and then with a smile born of discovery on his face, John shared his newly gained insight. He spoke of his sense of humor and the fact that he sings everywhere he goes as being personal qualities unique to himself. He also spoke of identifying a certain "stick-to-it-ness" about him, a persistence that he described as a faith-based principle he remembered learning on his mission, but something he felt was nevertheless unique about him.

In the following session, John mentioned that this intervention had really stimulated his thinking, that he had thought about this idea for sometime afterward and felt it was a good thing to consider what makes him uniquely himself, and what he may have brought with him from the pre-mortal life.

IMPLICATIONS FOR RESEARCH

Research into the divine as it relates to developing a personality theory from a theistic perspective is limited in the traditional sense of research methods. Trying to devise a highly controlled experimental design to measure the influence of the pre-mortal life on personality development seems to be a futile endeavor, for such influences would likely be near-impossible to quantify. Efforts to operationalize the impact of spiritual interventions that draw on the doctrine of the pre-earth life will probably be disappointing. Indeed, Slife, Hope & Nebeker (1999) have pointed out that fundamental assumptions of traditional science or modernism – i.e., universalism, materialism, atomism – are in competition

with basic conceptions of spirituality, leaving empirical methods at a disadvantage for accomplishing effective research in this area.

Although the study of spiritual phenomena in general does not readily fit with empiricism, alternative research methods (including a plurality of research methods) have been suggested as more conducive ways for investigating spiritual phenomena as it relates to mental health and the behavioral sciences (see Slife, et al., 1999; Slife & Williams, 1995). For example, qualitative research methods that "allow subjects to describe their own behaviors and experiences in the language native to their experience" (Slife & Williams, 1995, p. 199) appear to be a reasonable approach for assessing pre-mortal life influences on personality development from the perspective of the individual.

It seems, however, that even alternative research methods may be limited in their ability to help researchers get at the nature of this relationship. Assuming that people believe in this doctrine, have reflected on the interplay and continuity of development from the pre-earth life to this life, and are willing to discuss such an intimate truth – the research task is, then, for people to accurately convey in words what they wish to communicate, and for researchers to accurately capture and understand what is being communicated. As it turns out, information on this topic appears to be primarily realized via *post-hoc* observations, personal reflection, personal revelation, and by studying the teachings of ancient and modern prophets.

Limitations notwithstanding, quantitative and qualitative methodologies still have much to offer. For example, in the opinion of Richards & Bergin:

As long as researchers keep in mind the advantages and limitations of both quantitative and qualitative methodologies as they use them, progress can be made and they can avoid discounting or ignoring phenomena simply because they do not conform to their methodological assumptions. (Richards & Bergin, 1997, p. 322)

These authors also identified six quantitative research designs (analogue, survey, experimental, correlational, single-subject, and discovery-oriented designs) and five qualitative research strategies (phenomenology, ethnography, grounded theory, biographical, and case study) that hold great potential for advancing the knowledge

base of "a spiritual strategy in personality and psychotherapy" (p. 322). By the same token, many of these research designs may offer workable means for productive study of the relationship between pre-mortal life and personality development.

For example, single-subject and discovery-oriented designs allow for convenient investigation with actual clients of pre-mortal life influences on personality development, as well as the impact of like interventions by counselors and psychotherapists who are willing to investigate spiritual phenomena and document their work (see Richards & Bergin, 1997). As noted earlier, qualitative research methods readily lend themselves to an in-depth look at such a profoundly personal process. Client/participant interviews, a common qualitative approach to data collection, may be conducted in clinical and/or research settings by the collaborative or solitary efforts of clinicians and academicians. Sample questions that may be posed to clients include:

+ Do you believe you lived before you were born?
+ What experiences in your life have led you to believe this, or confirmed this belief to you?
+ What impact do you believe your pre-mortal life has had on your life?

The content of these interviews may then be approached using different research paradigms such as *phenomenology* and *grounded theory*.

A phenomenological approach to the questions asked would seek to uncover "the *essence* or *structure* of a phenomenon" (Merriam, 2002, p. 93; italics in original). Merriam (2002) explained, "The defining characteristic of *phenomenological* research is its focus on describing the 'essence' of a phenomenon from the perspectives of those who have experienced it" (p. 93). Therefore, from this perspective, clients' reports of how they came to believe in the pre-mortal life, experiences in earth life that have confirmed or reinforced these beliefs, as well as their perception of what impact this earlier state of eternal existence has had on their present life, would be the focus of the researcher's attention. Statements such as "Please describe for me ..." and "Tell me about ...," coupled with invitations to elaborate on comments and asking questions that probe into "the subjective experience of the individual" (p. 93), are key for facilitating rich data collection.

With respect to *grounded theory*, "the investigator is the primary instrument of data collection and analysis, and the mode of inquiry is inductive" (Merriam, 2002, p. 142). This concept is similar to other qualitative research strategies. A unique aspect of this approach is the objective or goal of the research: "The end product of a grounded *theory* study is the building of substantive theory—theory that emerges from or is 'grounded' in the data" (p. 142). Thus, following a process of data collection common in *grounded theory* studies, i.e., interviews and observations, not to mention other optional information gathering strategies that have been put forward, i.e., literature, previous research, letters, documentary materials, speeches, fictional material (Glaser & Strauss, 1967, as cited in Merriam, 2002, p. 142), researchers analyze the information obtained from participants using a procedure known as "the *constant comparative method* of data analysis" (p. 143; ital. in original). With this method,

> Units of data deemed meaningful by the researcher are compared with each other in order to generate tentative categories and properties, the basic elements of grounded theory. Through constantly comparing incident with incident, comparing incidents with emerging conceptual categories, and reducing similar categories into a smaller number of highly conceptual categories, an overall framework or substantive theory develops. (Merriam, 2002, p. 143)

This approach appears particularly useful when seeking to develop a personality theory that incorporates the role of the pre-mortal life, based on participant responses to questions about the relationship between the pre-earth life and their development in this life.

Case studies and biographical reports also hold much potential for illuminating the processes involved in personality development when pre-mortal life influences are taken into account. The impact of spiritual interventions centered on the doctrine of the pre-mortal life with clients in counseling may also be profitably highlighted in such reports.

Consistent with the foregoing qualitative strategies, an alternative approach may be to invite persons to share their "life-story," inviting the inclusion of a pre-earth life chapter in their personal narratives, the substance of which stories may be analyzed by "a provisional framework for studying the individual person in the cultural context of modernity" as put forward by McAdams (1996, p. 316). It is hoped these example research designs will promote creativity and engender optimism for future research on this subject.

Difficult as it may be to study the connection between pre-mortal life and personality development, communicating this notion with non-believing colleagues and clients can be an even greater challenge. Perhaps the lines for communicating such sacred truths in language that is likely to be foreign to many non-LDS psychologists will open when theistic psychotherapy becomes recognized as a viable and credible approach to counseling and psychotherapy. The fact that challenges (to researching and communicating results) exist does not mean LDS researchers should disregard this fundamental aspect in research or clinical practice. Until events transpire that open the way for further research and opportunities to communicate the connection between the pre-mortal life and personality development, LDS psychologists should be "anxiously engaged" (D&C 58:27) in preparing for opportunities to do so.

CONCLUSIONS

The literature on psychology and religion continues to grow. More and more studies are being conducted, theoretical work is being carried out, and other efforts are underway to advance knowledge in this expanding field. One of the areas of work within this subdiscipline is the development of personality theory from a theistic framework. This paper has highlighted the significant contribution the LDS doctrine of pre-mortal life can make to the understanding of personality and human development. Elder Neal A. Maxwell eloquently and concisely conveys the essence of this paper's intended message:

> Genes and environment by themselves will never provide an adequate explanation for human differences because there is a third factor in the equation of this life: all that occurred before we came here ... trailing traits from our lengthy and extensive experience in the pre-mortal existence. (Maxwell, 1997, p. 264)

Numerous implications for counseling and psychotherapy arise in light of this connection between our first and second estates (see Swedin, 2003b). For example, hope is

engendered, counselor positive regard for the client is increased, and case conceptualization ability is improved. While research methodology and efforts to communicate these truths to non-LDS colleagues and clients seem to be obstacles now, the ideas discussed herein represent just one example of an effort to rise to the challenge and advance the understanding of psychology in light of "doctrines [that] were restored in this, the dispensation of the fullness of times, a time of refreshing" (Maxwell, 2003, p. 35).

REFERENCES

Bergin, A. (2002). *Eternal values and personal growth: A guide on your journey to spiritual, emotional, and social wellness.* Provo: BYU Studies.

Bergin, A. (1980a). Psychotherapy and religious values. *Journal of Consulting and Clinical Psychology, 48*(1), 95-105.

Bergin, A. (1980b). Religious and humanistic values: A reply to Ellis and Walls. *Journal of Consulting and Clinical Psychology, 48*(5), 642-645.

Berk, L. (2000). *Child development.* Needham Heights, Mass.: Allyn & Bacon.

Church Educational System (2000). *Doctrines of the Gospel Student Manual: Religion 430 and 431.* Salt Lake City: Church of Jesus Christ of Latter-day Saints.

Edgley, R. (2002, May). For thy good. *Ensign,* 65-66.

Ellis, A. (1980). Psychotherapy and atheistic values: A response to A.E. Bergin's "Psychotherapy and religious values." *Journal of Consulting and Clinical Psychology, 48*(5), 635-639.

Ellsworth, S. & Ellsworth, R. (1980). *Getting to know the real you.* Salt Lake City: Deseret Book.

Emmons, R. & Paloutzian, R. (2003). The psychology of religion. *Annual Review of Psychology, 54,* 377-402.

Funder, D. (1997). *The personality puzzle.* New York: W.W. Norton & Co.

Glaser, B. & Strauss, A. (1967). *The discovery of grounded theory.* Chicago: Aldine Pub.

Hinckley, G.B. (1995, November). Stand strong against the wiles of the world. *Ensign,* 98-101.

Koenig, H., McCullough, M. & Larson, D. (2001a). A history of religion, science, and medicine: Historical timeline. In H. Koenig, M. McCullough & D. Larson (eds.), *Handbook of Religion and Health,* 24-52. New York: Oxford University Press.

Koenig, H., McCullough, M. & Larson, D. (2001b). Areas of research that need further study. In H. Koenig, M. McCullough & D. Larson (eds.), *Handbook of Religion and Health,* 465-478. New York: Oxford University Press.

Maxwell, N. (2003, April). The wonderful restoration. *Ensign,* 30-37.

Maxwell, N. (1997). *The Neal A. Maxwell quote book.* Salt Lake City: Bookcraft.

McAdams, D. (1996). Personality, modernity, and the storied self : A contemporary framework for studying persons. *Psychological Inquiry, 7*(4), 295-321.

Merriam, S. (2002). *Qualitative research in practice: Examples for discussion and analysis.* San Francisco: Jossey-Bass.

Millon, T., Davis, R., Millon, C., Escovar, L. & Meagher, S. (2000). *Personality disorders in modern life.* New York: John Wiley & Sons.

Packer, B. (1986, November). Little children. *Ensign,* 15-18.

Packer, B. (1983, November). The mystery of life. *Ensign,* 18-19.

Packer, B. (1977, November). The balm of Gilead. *Ensign,* 59-60.

Packer, B. (1987, November). Balm of Gilead. *Ensign,* 16-19.

Richards, P. S. & Bergin, A. (1997). *A spiritual strategy for counseling and psychotherapy.* Washington, DC: American Psychological Association.

Ross, L. & Nisbett, R. (1991). *The Person and the situation: Perspectives of social psychology.* Philadelphia: Temple University Press.

Slife, B., Hope, C. & Nebeker, R. (1999). Examining the relationship between religious spirituality and psychological science. *Journal of Humanistic Psychology, 39*(2), 51-85.

Slife, B. & Williams, R. (1995). *What's Behind the research?: Discovering hidden assumptions in the behavioral sciences.* Thousand Oaks, CA: SAGE Pub.

Smith, Joseph Fielding (2000). *Doctrines of the Gospel Student Manual.* Salt Lake City: Deseret Book.

Swedin, E. (2003a). Book Review of *Eternal Values and Personal Growth* by Allen E. Bergin. *AMCAP Journal, 28,* 41-43.

Swedin, E. (2003b). *Healing souls: Psychotherapy in the Latter-day Saint community.* Chicago: University of Illinois Press.

The Holy Bible (King James Version) (1981). Salt Lake City: The Church of Jesus Christ of Latter-day Saints.

Vande Kemp, H. (1996). Historical perspectives: Religion and clinical psychology in America. In E. Shafranske (ed.), *Religion and the Clinical Practice of Psychology,* 71-112. Washington, DC: American Psychological Association.

Walls, G. (1980). Values and psychotherapy: A comment on "Psychotherapy and religious values." *Journal of Consulting and Clinical Psychology, 48*(5), 640-641.

Life Harmony: Helping Clients Find Peace in a Busy Life

E. JEFFREY HILL, PH.D.

Brigham Young University & IBM Global Workforce Diversity

and

RYAN J. ANDERSON, B.S.

Brigham Young University

Many clients struggle with overload from competing life demands such as work and family responsibilities. "Balance" has been the predominant metaphor advanced to cope with this zero-sum battle. A different, music-based metaphor, where the individual is the composer and conductor of his or her life symphony, is proposed. The goal then becomes the ability to provide for and nurture one's family in harmony. Applying this harmony metaphor to both work and family relationships illuminates how one's life at work can contribute to one's life at home and vice versa. Eight specific suggestions are offered for counselors and therapists to help achieve life harmony: (1)create energy, (2)carpe diem: seize quality time, (3)bundling: do two or more things together in harmony, (4)focus on one thing at a time, (5)be flexible at work, (6)take care of yourself: eat, sleep, and be merry, (7)simplify your life, and (8)create harmony at home.

The topic of finding life harmony between occupational pursuits and family life is of significant personal and professional interest because it has been at the heart of my university and corporate research in 48 countries during the past 10 years. And it is of especial personal passion because my wife Juanita and I have shared the challenging responsibility to both provide for and nurture nine children for over a quarter of a century.

Juanita and I have tried many things to help us find peace as we busily attempt to raise our family. In 1990, I became one of IBM's first telecommuters. For nearly ten years, I worked from my home office in Logan, Utah, located more than 2,000 miles from my business office in New York. Working electronically from home enabled me to live in a quiet community, forego the stressful commute into the city each morning and evening, and be with my family more than ever before,

E. Jeffrey Hill graduated from Brigham Young University and Utah State University. He is an Associate Professor in the School of Family Life at Brigham Young University and Senior Human Resources Professional in IBM Global Workforce Diversity. Ryan J. Anderson B.S. graduated from Brigham Young University and is currently a graduate student in Marriage & Family Therapy at Brigham Young University. Correspondence concerning this article should be addressed to E. Jeffrey Hill PhD, 1042 SWKT, Brigham Young University, Provo UT 84602 e-mail <jeff_hill@byu.edu>

all while being one of the most productive members of my work team. However, working with so many children in the background sometimes made it difficult to maintain the boundaries between work and family life.

Colleagues often did not realize I was working from home, nor did my management want others to know that I was working most of the time away from the office. When co-workers and customers dialed an IBM number in New York, it rang in my basement home office in Utah. I tried to be professional, but sometimes this was a challenge. Let me share one humorous story that appeared in a *Wall Street Journal* article (Shellenbarger, 1997) on telecommuting:

> One morning while I recorded my daily voice mail greeting, my wife Juanita was folding clothes in the laundry room across the hall. My six-year-old daughter Emily had just taken a shower upstairs and could not find the clothes she wanted to wear. She came downstairs draped in nothing but a towel. When Juanita saw her, she said in a loud, giggly female voice, "Look at you! You have no clothes on!" After several colleagues commented with a chuckle about my voice mail greeting, I listened to it and this is what I heard:
>   *Male Voice:* This is Dr. Jeff Hill with IBM Global Employee Research ...
>   *Giggly Female Voice:* Look at you! You have no clothes on!
>   *Male Voice:* I'm not available right now ...
> (Shallenbarger, 1997, p. B1)

Before discussing Life Harmony, it is relevant to summarize some facts about Brigham Young University's School of Family Life. The School of Family Life (SFL) was founded in 1998. The SFL mission is to strengthen the family using *The Family: A Proclamation to the World* (Hinckley, 1995) as its charter. It is a multidisciplinary and inter-disciplinary academic division. One of the reasons I joined the SFL was to examine work and family issues using the tri-focal lenses of social science, business, and the Gospel. I have partnered with the SFL and the Marriott School of Management to create a Work and Family graduate class (OB 660R and MFHD 542), and also to produce a variety of publications and presentations in the U.S., Europe, and Australia. The SFL also publishes *Marriage and Families* magazine (see <marriageandfamilies.byu.edu>) every quarter with peer-reviewed, yet readily accessible, articles geared to professionals and lay people on many aspects of family life. In addition, Dave Dollahite (2000) brought together 100 LDS scholars to write *Strengthening our Families: An In-Depth Look at the Proclamation on the Family*. This has been the basis of Family Life 100, an exciting new class which exposes more than 1500 students each year to the best of scholarly research and revealed truth supporting principles of the Proclamation.

LIFE HARMONY: HELPING CLIENTS FIND PEACE IN A BUSY LIFE

This presentation will first consider some of the background behind why the topic of work-family harmony is so important to counselors and others in the helping professions. Then a music composition metaphor, where the individual is thought of as the composer and conductor of his or her life symphony, will be suggested as a better approach to deal with the topic than the predominant metaphor of work-family "balance." Eight specific suggestions counselors might use to help clients adopt this metaphor as they struggle to find harmony among competing life demands.

Time Famine in America

Individuals and families around the world are experiencing what has been called a "time famine" (Hochschild, 1997). The realities of a global economy, extensive downsizing by large corporations, new work-facilitating technologies, and the advent of e-commerce have all combined to lengthen the work week for many employees. This trend is particularly pronounced in the United States. A recent survey documented that between 1992 and 1997, the average U.S. work week increased from 43 to 47 hours, equivalent to an additional half-day of work per week (Bond, Galinsky & Swanberg, 1998). Last year, a United Nations International Labour Organization Study (International Labour Organization, 1999) revealed that the United States passed Japan as the developed country with the longest work hours, now averaging 1,966 annual work hours per capita. More time at work means less direct parenting time for children.

Compounding this parenting time challenge is the steady increase in the proportion of households with

children where both parents are in the workforce. In the United States, the labor force participation rate of married women with children under six years of age increased from 19% in 1960, to 45% in 1980, and then to 62% in 2000 (U.S. Census Bureau, 2001).

Not only are parents working longer hours with mothers more likely to be in the workforce, but Americans are also working in a way which appears to be more intrusive to family life. Robinson & Godbey (1999) report that what they call "time density" is increasing. That means people are doing more things, more quickly, in the same amount of time. In hi-tech global companies, employees are often provided with cell phones, pagers, fax machines, and lap top computers to enable instant communication anywhere in the world. These portable communications devices can interrupt the flow of precious family processes at any time, on any day, and in any place. David Lunsford at Dell Computer summarizes, "More and more, the boundaries between work and life are being blurred by technology – pagers, cell-phones, e-mail"; consequently, many are compromising the quality of their time off by being tethered too tightly with the "electronic leash" of these technological implements (Hill, 2000).

In addition, individuals and families have less opportunity for rejuvenating non-work activities. Vacations are often interrupted by checking e-mail, phone-mail, and participating in other activities which decrease the value of the rest. Sleep deprivation is of epidemic proportions in the United States (Brink, 2000). It is estimated that the ideal amount of sleep for the typical adult is 8.2 hours per night. In a recent study, I found that the average BYU Marriott School graduate alumni averaged 6.7 hours of sleep per night. That amounts to a deficit of 1.5 hours per night (Hill, Baker & Anderson, 2002). What leisure time we have is increasingly used for sedentary activities such as watching TV, movies, and surfing the Internet (Robinson & Godbey, 1999). This means less rejuvenating exercise and recreation. To illustrate how important this topic is to Utah marriage and family therapists, a study in process at Utah State University (Schramm & Belnap, 2003) is studying a random sample of all newlyweds in Utah who have been married 2-10 months. "Balancing job and marriage" is rated as the top problematic area for both wives and husbands, ranking ahead of problems such as communication, conflicts, birth control, and expectations about

household tasks (see Table 1).

Thus it appears that conscientious counselors and therapists would do well to add to their repertoire tools to help clients find harmony between their work and family lives. The metaphors we use to think about the interface of work and family in our individual and family lives can be some of these vital tools.

Life Harmony: Work and Family Metaphor

Let me introduce this metaphor with a personal anecdote (Hill, 2001). My wife and children all love music, and really like to sing and play diverse instruments. The other day, after a hectic day at the office, I opened the front door and was overwhelmed by a loud cacophony of sound: Abby boisterously fiddled away in the laundry room, Aaron blared out jazz on the trumpet in his bedroom, Hannah enthusiastically bowed her way through a beginning cello book in the living room, and dear Emily turned up the volume of our electric piano as she raced through the hymn "God Speed the Right." The dissonance was ear-splitting and increased the intensity of my headache. Leaving the scene was the only way to find some peace.

A few days later, in a radically different experience, the children joined several others to sing and play Handel's great "Hallelujah Chorus." This time, Abby's violin coordinated perfectly with Hannah's tenor cello line and

Table 1

Top Ten Problematic Areas among Newlyweds in the State of Utah
[source: Schramm & Belnap, 2003]

Wives	Husbands
1. Balancing job and marriage	1. Balancing job and marriage
2. Debt brought into marriage	2. Debt brought into marriage
3. Expectations about household tasks	3. Husband employment*
4. Communication with husband*	4. Expectations about household tasks
5. Wife employment	5. Birth control*
6. Resolving major conflicts*	6. Frequency of sexual relations
7. Frequency of sexual relations	7. Bickering*
8. Financial decision making	8. Wife employment
9. Decision about when to have children	9. Financial decision making
10. In-laws*	10. Decision about when to have children

* Unique problem areas

instead of playing the piano, Emily sang a pure alto voice. As Aaron's trumpet punctuated the grand finale, tears flowed; the perfect harmony of this experience brought us all closer together.

For many years, "balance" has been the predominant work and family metaphor. Struggling to juggle jobs and home life, it seems more like "walking a tight rope" while being involved in a "balancing act". So often, we often feel "out-of-balance" like the first example given above, sense dissonance in competing between the aspects of life. We grapple with working late on an important project or leaving early to attend a daughter's soccer game. We agonize about whether to postpone a family vacation because a business deal is looming, or an unexpected but important meeting has been called. With a "balance" metaphor, work is the irreconcilable nemesis of family life.

Maybe there is a better way to think about this. Stewart Friedman has come up with a fresh idea. In an intriguing *Harvard Business Review* article "Work and Life: The End of the Zero Sum Game" (Friedman, Christensen & DeGroot, 1998), he and two colleagues maintain that work and family life are actually complementary, rather than competing, priorities. Success at work often contributes to success in one's family and vice versa.

Instead of "balance," perhaps a music metaphor of "harmony" may more richly capture what successful individuals do to effectively manage the demands of their work and families. It may be empowering for clients to think of themselves as the composers, lyricists, orchestraters, and performers of their lives. It may give us inspiration to help clients find a way to bring together many challenging aspects of life into the great symphony of mortality. Using the harmony metaphor, the work and family questions for clients are not necessarily (as the balance-metaphor asks), "how can you limit your work time so that you can balance you family life?" or, "how can you get out of the house more so you can have more time at work?" Other, more helpful, questions come to mind, like: "what are you learning at work that can help you have a better family?" or, "are there possibilities for overlapping work and family time with harmony?"

Let's now look at eight specific suggestions to help clients find peace and harmony in a busy life.

Create Energy

Recent research indicates that it is the depletion of energy, as much as the time spent at work, which explains the dissonance between work and family (Carlson, Kacmar & Stepina, 1995). When you feel like your job is sapping your energy, you have little vigor left for your family. An erroneous assumption is that by simply cutting back hours, you will create more balance or harmony. However, it may be more helpful to look at how to increase energy rather than decrease work time, to focus on the tempo rather than the length of your life symphony.

One suggestion to increase your energy without cutting hours is to make a list of all the things you do at work that either drain or energize you. To create more work/family harmony, see if you can arrange to do the energizing things right before you go home. Then when you go home, you will carry more energy into your family.

Another thought is to use commuting time for renewal rather than depletion. Instead of racing home, darting in and out of traffic lanes, and tuning the radio to depressing news; relax and enjoy the journey, and listen to inspirational books, music, or scriptures. You may even want to sing. After the incessant staccato of many jobs, we often need a peaceful larghetto for renewal before walking in the door.

To explore this concept with clients you might want to ask questions like:

1. What kinds of activities energize you at work? At home?
2. How could you arrange to do more of these activities?
3. What kinds of activities deplete your energy at work? At home?
4. How could you do fewer of these activities?
5. What might you do on the job, right before your go home, that would enable you to bring more energy into the family?
6. What might you do at home, right before you go to work, that would enable you to bring more energy into the workplace?

"Carpe diem" - seize quality time

All time is not created equal. In our life's symphony there are recurring measures when work should phase out and let family take the melody, and vice versa. At IBM, I taught employees to "optimize the mix" of their time; that is, do work at "high quality" work times and be with family during "high quality" family times. One father at IBM reported to me that the time when his kids were most willing to interact with him positively

was when they came home from school in the early afternoon. This time was also low energy time for him at work. He found that if he left the office for home a couple of afternoons a week, he could miss rush hour, take a half-hour break with his children, and then productively finish up his work day on his laptop at home.

Another telecommuter told me that he did his best IBM work in the early morning hours, before either his family or his customers were awake. He estimated that between 4:30 and 6:30 a.m., working without distraction, he could get the equivalent of four hours of work done. That freed up 6:30 to 8:30 am for quality family time: getting the kids up, dressed, fed, having a family devotional, and getting them off to school. That is an example of "optimizing the mix." Bedtime can often be a high-quality family time. Few children really want to go to bed at night, and so they will encourage their parents read to them, tell them stories, or sing songs to them for as long as parents are willing. The tender interaction with a parent as they fall asleep may stay with children throughout the night.

A few questions you might ask your clients in this regard:
1. When do you do your best occupational work?
2. What are high-quality family times for you?
3. How could you arrange your schedule to be more available to your family during high-quality family times, and more available to work during high-quality work times?

Bundling: do two or more things together in harmony

There is a concept in time-use research called "shadow time" (Robinson & Godbey, 1999). Shadow time captures the time spent in a secondary activity that is occurring simultaneously with another primary activity. Sandholtz, Derr, Buckner & Carlson (2002) use the term "bundling" to capture this same concept. There are many opportunities to bundle work and family activities without dissonance. For example, I recently brought my 12-year old daughter Hannah to the BYU campus for the morning. While I engaged in my primary activity of writing a boring scholarly article, she enthusiastically organized all the books in my office library. Every few minutes we interacted briefly, and then at noon I took her out to lunch. Using bundling, I got a full morning's work done, had my library organized, and made a memory with my daughter, all at the same time.

The same concept occurs when running errands around home. For example, when you need to go to the store, one way to promote harmony is to take a child along with you. While doing your primary activity of shopping, shadow time can help you connect with a child one-on-one while you travel to and from your destination. At the store, you can teach your child how to comparison shop. In our home we have modified a famous credit card slogan to say, "Children: never leave home without them."

After being sensitized to this concept, there are a plethora of options available. For example, you might choose to get your individual exercise while on a walk with your wife while you strengthen your marriage by resolving a family problem while pushing your one-year-old in the stroller and walking your dog, all while getting Vitamin D from the sun!

A couple of questions about bundling you might ask clients include:
1. What are some activities in your life that make sense for you to bundle together and do at the same time?
2. What are some activities in your life that do not make sense for you to bundle together?

Focus on one thing

Notwithstanding bundling or shadow time, there are other instances when it is better to set firm boundaries and not let work's *basso profundo* overpower the gentle soprano melodies of family life. My experience is that keeping the Sabbath Day holy is a key to focused harmony. Bob Egan, an IBM executive, told my work and family class that he made a promise never to work on Sunday, and he never has. He said it feels good to tell his children, "Sunday is a special day, a day different than other days of the week. Daddy doesn't go to work on Sunday."

Family vacation may be another time for muting work completely. In today's wireless world of laptops, palm pilots, and pagers, it is easy to let work bring dissonance to the delicate tunes of vacation renewal. A few years ago, I took my wife and three of our children to enjoy the Big Island of Hawaii for an eight-day vacation. I brought my laptop with the thought that I could log on a few minutes each day and keep up with my e-mail. However, the few minutes turned into a few hours each day. It seemed that even when playing with the kids in the surf, I would be thinking about a work project or

seething inside at my manager's latest insensitivity. On the second day of vacation, my boss firmly demanded (via e-mail) that I join an important 9:00 a.m. conference call the next morning. After replying that I would attend, I realized that the 9:00 a.m. call in New York would be at 3:00 a.m. Kona time. Sitting in on that tense conference call in the wee hours of the morning, as the sound of the surf resonated in the background, was the straw that broke this camel's back. I asked myself, "What am I doing? I'm supposed to be on vacation!" So after the call, I locked up the lap top, put away the calling card, and crawled back into bed. I made a resolution that from then on, I would throw off my "electronic leash" whenever I went on vacation. My manager was concerned about my lack of availability, but she would have been concerned regardless of what I did (Hill, 2000).

There are other daily and weekly times when it is best to disconnect from work entirely. Some families have a devotional time dedicated to daily spiritual renewal through prayer and reading the scriptures. Some set aside an evening for a family activity and don't allow anything to interrupt this weekly strain of the family symphony. It is also important to focus when there is sensitive communication to be shared among family members. One of the ways work can negatively affect family life is when the worker is emotionally unavailable to the family and is unable to focus empathetically on responsive family communication.

Here are some questions for clients about work-family focus:
1. What are some ways your work distracts you from focusing on your family?
2. What are some ways your family distracts you from your work?
3. How might you better set boundaries between work and family to minimize these distractions?

Be flexible at work

Recent research indicates that those with flexibility and control in when and where they do their work are much better able to find harmony between their work and family life (Hill, Hawkins, Ferris, & Weitzman, 2001; Hill, Hawkins, & Miller, 1996; Hill, Miller, Weiner, & Colihan, 1998). Given the same number of work hours, these flexible workers report both higher productivity and greater harmony in their family lives. Flexible work arrangements include flextime, part-time

employment, job sharing, occasional telecommuting, regular work at home, compressed work hours, the virtual office, and leaves of absence.

Sharing my own experience with telecommuting might be instructive (Dollahite, 2000). For 13 years I struggled to juggle a demanding IBM career with the needs of my family. In 1990, I started working from my home office, instead of from an IBM facility. The difference in my life was immediate. Instantly, I gained an hour a day because I did not have to drive to and from work. Instead of dragging into work and needing to unwind after a "fast-lane" commute, I could roll out of bed early with an exciting idea and immediately key it into the laptop. Later, I could get the kids up for family devotional and breakfast. Because I was working from home, I could listen for baby Amanda while my wife Juanita went to aerobics, shopping, or ran errands. When Abigail had the lead in the fourth grade play, I could be there on the front row at 11:00 A.M. Or, when work got frustrating, I could put Emily in the jogging stroller and go for an invigorating run. The dissonance would dissipate and I could return to work refreshed. I usually took about 30 minutes off from work during mid-afternoon to visit with the kids when they came home from school. Jeffrey and I would often play a 10-minute game of one-on-one basketball. This was very fun and relaxing to me, at least until he started beating me.

On the work side, I found myself more focused, energized, and productive. Without the interruptions of co-workers, I was able to deliver higher quality products in less time. The arrangement worked so well that soon, four of my colleagues were working from home with similar results. Within four years, more than 25,000 IBM employees were working in what became known as the "virtual office."

Some questions you might ask clients in regard to flexibility:
1. What flexible work options are available at your job?
2. How have you used these options in the past?
3. What options might you consider utilizing that would strengthen your family life?

Take care of yourself: eat, sleep, and be merry

Taking care of yourself physically really helps you find harmony in your life symphony. It is important to eat well, sleep long enough, and maintain a positive outlook on life. Additionally, Carlson et al. (1995) found that

being "slightly, unrealistically, optimistic" was related to more life success.

The saying, "You are what you eat," is grounded in fact. Certain foods at certain times can enhance or diminish cognitive functioning. One study found that eating a small helping of complex carbohydrate (e.g., a half a piece of whole wheat toast) led to better sleep (Brink, 2000). Composing a life that includes moderate exercise is another way to generate energy to harmoniously deal with life's demands. Moderate exercise has been shown to increase the blood's capacity for carrying oxygen, resulting in greater energy and brighter moods (Ekkekakis, Hall, VanLanduyt & Petruzzello, 2000; Hughes, 1984). One estimate is that a half an hour or jogging or walking may be equivalent to creating an extra hour of energy.

Getting enough and the right kind of sleep is also important to life harmony. Our study of MSM alumni revealed that those who slept 7-8 hours per night reported significantly higher marital satisfaction than those who slept 5-6 hours per night (Hill, et al., 2002). Being refreshed has a positive influence on family functioning. A study finds that reflexes of those who have been awake for 18 hours straight are equivalent to those with a blood alcohol content of .15 (Brink, 2000). To put that in perspective, in most states of the U.S., the legal blood alcohol content limit ranges from .08 to .10 (Megalaw.com, 2003). Clearly, if we are to be at our best in any aspect of our lives, we need to insure that we get sufficient rest.

What you do the last 30 minutes before retiring often determines how restful your sleep will be and how much in harmony you will feel in the morning. One father tells the story of when he was heading up a high-profile work project with an incredible workload. He would go to sleep only when he was utterly exhausted. Then it seemed he was wrestling with images of his problems even in his dreams. If he woke up in the middle of the night, his mind would start whirring and it would be difficult to go back to sleep. His life was dissonant and its tempo was out of control. Then he started taking a break to put his kids to bed with prayers, stories, and songs. It felt very peaceful to do so. Even though it was only 9:00 p.m., he often would fall fast asleep and rest peacefully all night. It was not uncommon for him to get up at 4:00 a.m. and be rested and productive. Both his work and his kids were better off because of it. (Dollahite, 2000).

A few questions you might consider asking your clients about this are:

1 What changes in your diet might be helpful to you and your family?
2. What changes in your sleep routines might be beneficial to you and your family?
3. How might you begin to implement a regular program of moderate exercise to increase your energy levels?
4. What recreational activities might be beneficial to your and your family?

Simplify your life

Voluntary simplicity – deliberately choosing to accumulate fewer possessions and engage in fewer activities than possible – is a key to finding harmony in a busy life (Brophy, 1995). With fewer voices in the score, it is easier to produce harmony. We live in a materialistic society where we acquire many gadgets and toys. These things have a high cost in time as well as money. When we have too much, we run the risk of obscuring the simple but powerful life melody we hope to compose. One easy way to moderate materialism is to stay out of debt. My father always told me, "There are two kinds of people in the world: those that pay interest and those that understand interest." He also taught me, "Pay 10% to the Lord, 10% to your own savings plan, and live on the rest." Buy less, do less, and do fewer things at the same time. Look for a way to compose a life of modest means and focused time.

One strategy is to simply reduce the number of activities. In conference a few years ago, Elder Neal A. Maxwell (1994) challenged every member of the Church to find an activity they didn't need to do anymore, and then stop doing it. If we really want to focus on those activities with value, then we need to learn how to say, "No," kindly but firmly. Too many of us are pleasers, and we write too much dissonance into our score by agreeing to do too many things that are not part of our primary mission.

Sandholtz et al. (2002) also recommend outsourcing as a means to simplifying. If you have the material means to purchase services to create more harmony, then do it. For example, one family chose to purchase ready-to-eat food for Sunday, so they could spend more time in what they considered to be Sabbath-day activities.

A few questions you might ask your clients about simplifying are:

1. What is one non-family activity that you could give up to make more family time?
2. What is an activity you could choose to do with less intensity?

Create harmony at home

To write a powerful symphony, it is important to keep the theme and melody clear and present before the listener. To compose one's life symphony, it is necessary to clearly invest time, energy, and personal commitment into family and other enduring relationships – to make them primary in our life priorities. We human beings are social creatures, and studies have shown that having quality family relationships is related to better health, longer life, and greater life satisfaction.

In recent months my wife and I have struggled with a trial that has highlighted the importance of putting family relationships as the primary melody of our life symphony. In October 2001, Juanita was diagnosed with Stage 3 breast cancer. We were told by our oncologist that this mother of nine children would have a 50% chance of living for five years if we went through nine months of chemotherapy, surgery, and radiation. If we did nothing, she would have about a 25% chance. With this devastating revelation, our perception of time was radically altered. Now, moments together became of much higher value and every day of life became precious.

My wife's cancer has taught me many things. I have learned that it is not worth it to fret over little frustrations with children or spouse. It is not worth it to harbor a grudge or leave undealt with unfinished business with friends and loved ones. I learned to make time and energy for family and loved ones first. I am much less likely to let the occupational line on the score dominate the melody.

Juanita survived the grueling treatment and we are so blessed that she is now in remission. But our lives are not back to normal. We now take advantage of opportunities that beforehand we might not have taken advantage of. For example, over the holidays Juanita and I and five of our children spent two months volunteering in orphanages in Cuenca, Ecuador. We would have never done that, had Juanita not had cancer.

Some questions you might want to ask your clients:
1. Imagine that you had only one year to live. What would change in your life?

2. How could you change the way you spend your time that would strengthen family relationships?
3. What could you do to bring "unfinished business" to completion in your personal life?

HARMONY: LIVING THE REAL "GOOD LIFE" NOW

I would like to close with an interesting story that I heard recently, and that I found on the internet (Yen, 2002):

An American businessman was standing at the pier of a small coastal Mexican village when a small boat with just one fisherman docked. Inside the small boat were several large yellow fin tuna. The American complimented the Mexican on the quality of his fish.

"How long did it take you to catch them?" the American asked.

"Only a little while," the Mexican replied.

"Why don't you stay out longer and catch more fish?" the American then asked.

"I have enough to support my family's immediate needs," the Mexican said.

"But," the American then asked, "What do you do with the rest of your time?"

The Mexican fisherman said, "I sleep late, fish a little, play with my children, take a siesta with my wife, Maria, and stroll into the village each evening where I sip wine and play guitar with my amigos. I have a full and busy life, señor."

The American scoffed, "I am a Harvard MBA and could help you. You should spend more time fishing, and with the proceeds you can buy a bigger boat, and with the proceeds from the bigger boat you could buy several boats, eventually you would have a fleet of fishing boats …

Instead of selling your catch to a middleman, you would sell directly to the consumers, eventually opening your own can factory. You would control the product, processing, and distribution. You would need to leave this small coastal fishing village and move to Mexico City, then LA, and eventually NYC, where you will run your expanding enterprise."

The Mexican fisherman asked, "But señor, how long will this all take?"

To which the American replied, "15-20 years."

"But what then, señor?"

The American laughed and said, "That's the best part. When the time is right, you would announce an IPO (Initial Public Offering) and sell your company stock to the public and become very rich; you would make millions."

"Millions, señor? Then what?"

The American said slowly, "Then you would retire and move to a small coastal fishing village where you would sleep late, fish a little, play with your kids, take a siesta with your wife, and stroll to the village in the evenings where you could sip wine and play your guitar with your amigos ... (Yen, 2002)

In summary, if we use harmony for our metaphor instead of balance, it may be more possible to compose a magnificent symphony of life where we find peace and shout "hallelujah!" Instead of "struggling at juggling," maybe we can seek for harmony as we provide for and nurture our families.

REFERENCES

Bond, J., Galinsky, E. & Swanberg, J. (1998). *The 1997 National Study of the Changing Workforce.* New York: Families and Work Institute.

Brink, S. (2000, October 12). Sleepless in America: In staying up half the night, we may risk our health. *U.S. News Report,* 63-72.

Brophy, B. (1995, December), Stressless—And simple—In Seattle. *U.S. News and World Report, 11,* 96-97.

Carlson, D., Kacmar, M. & Stepina, L. (1995). An examination of two aspects of work/family conflict: Time and identity. *Women in Management Review 10,* 17-25.

Dollahite, D. (ed.) (2000). *Strengthening Our Families: An In-Depth Look at the Proclamation on the Family.* Salt Lake City: Bookcraft.

Ekkekakis, P., Hall, E., VanLanduyt, L.M., & Petruzzello, S. (2000). Walking in (affective) circles: Can short walks enhance affect? *Journal of Behavioral Medicine 23*(3), 245-275.

Friedman, S., Christensen, P., & DeGroot, G. (1998). Work and life: The end of the zero-sum game. *Harvard Business Review 76*(6), 119-129.

Hill, E. (2000, February 10). Take a vacation and make it a real one. *Deseret News,* p. C03.

Hill, E. (2001, April). Harmonizing work and family life: One man's perspective. *Marriage and Families.* 2-6.

Hill, E., Baker, R. & Anderson, J. (2002, Fall). Finding harmony in a busy life. *Marriott Alumni Magazine,* 4-9.

Hill E., Hawkins, A. & Miller, B. (1996). Work and family in the virtual office: Perceived influences of mobile telework. *Family Relations, 45*(3), 293-301.

Hill, E., Hawkins, A., Ferris, M. & Weitzman, M. (2001). Finding an extra day a week: The positive effect of job flexibility on work and family life balance. *Family Relations 50*(1), 49-58.

Hill, E., Miller, B., Weiner, S. & Colihan, J. (1998). Influences of the virtual office on aspects of work and work/life balance. *Personnel Psychology, 51,* 667-683.

Hochschild, A. (1997). *The time bind: when work becomes home and home becomes work.* New York: Metropolitan Books.

Hughes, J. (1984). Psychological effects of habitual aerobic exercise: A critical review. *Preventive Medicine 13,* 66-78.

International Labour Organization. (1999, September 6). *Americans work longest hours among industrialized countries, Japanese second longest.* [On-line]. Available: <http://www.ilo.org/public/english/bureau/inf/pr/1999/29.htm>

Maxwell, N. (1994, May). Take especial care of your family. *Ensign,* 88-91.

Megalaw.com (2003). *Dunk driving laws.* retrieved January 19, 2004 from: <http//www.megalaw.com>

Robinson, J., & Godbey, G. (1999). *Time for Life: The Surprising Ways Americans Use Their Time.* University Park, PA: The Pennsylvania State University Press.

Sandholtz, K., Derr, B., Buckner, K., & Carlson, D. (2002). *Beyond Juggling: Rebalancing Your Busy Life.* San Francisco, CA: Berrett-Koehler Publishers, Inc.

Schramm, D., & Belnap F. (2003). Utah's newlywed project: An assessment of marital preparation and adjustment among couples within the first months of marriage. Presented at the Utah Council on Family Relations Annual Conference held in Provo, Utah on March 28, 2003.

Shellenbarger, S. (1997, September 24). Work and Family: These telecommuters just barely maintain their office decorum. *The Wall Street Journal,* p. B1.

U. S. Census Bureau. (2001). *Statistical abstract of the United States.* Washington, DC: Author.

Yen, Duen Hsi (2002). The American tourist and Mexican fisherman. Available: <http://www.noogenesis.com/pineapple/fisherman.html> (accessed January 3, 2004)

Book Review

Healing Souls: Psychotherapy in the Latter-day Saint Community by Eric G. Swedin. Chicago: University of Illinois Press, 2003. ix+241 pages, bibliography, index. ISBN 0252028643, cloth.

REVIEWED BY:

RICHARD G. ELLSWORTH, PhD

California State University and Editor, AMCAP Journal

In 1975, Elder Vaughn J. Featherstone was the first General Authority to address the then-fledgling Association of Mormon Counselors and Psychotherapists. Dr. Eric Swedin's comprehensive historical review (Swedin, 2003) of psychology and counseling within the LDS community[1] takes its title (see p. 58) from a notable phrase in Elder Featherstone's landmark address – "you are healing souls" (1975, p. 41).

This is an impressive scholarly work, drawing extensively from the files of noted LDS psychologists and the LDS Church Historical Department library archives. It comprehensively details the work of LDS behavioral scientists and mental health clinicians as they have

Richard German Ellsworth, Editor of the AMCAP Journal 2000-2004, is a graduate of The University of Rochester (PhD) and Brigham Young University (BS, MA). He has been a Fellow and Research Associate in psychiatry at the UCLA medical school, psychology program chair and professor at Chapman University, and adjunct professor at California State University Bakersfield. He conducts a private practice in clinical psychology in Lancaster, California, and consults at the Federal Correctional Institution in Taft, California. The insightful comments of P. Scott Richards PhD are greatly appreciated. Address for correspondence: 1672 West Ave. J, Suite 207, Lancaster CA 93534. email <Dr_E@medscape.com>

struggled to "become more of a link and bridge between revealed truth and the world of scholarship" (Maxwell, 1976, p. 70).

This carefully-researched book most clearly demonstrates such a "link and bridge."

THEMES

There are three key themes in this book. First, comparing the values inherent in psychology with those of religion – because modern psychology performs the same basic functions for individuals that religion traditionally has. A second theme is how modern psychology has substantially affected the overall LDS community and culture. A third theme is the specific integration of modern psychology into the modern Latter-day Saint *healing of souls* – and how this differs from other such integrations in modern culture.

Swedin states (p. 4) that he articulates these themes, not by creating intellectual categories or theories, but by following the method of "descriptive survey" outlined by William James (1902), emphasizing the belief that "a large acquaintance with particulars often makes us wiser than the possession of abstract formulas" (1902, xvii). Indeed, Swedin reports a wide array of such particulars from the field in order to meet this goal.

SYNOPSIS

Initial chapters discuss the cultural progression from religion as traditional psychology, through religious objections to modern psychology, to eventual integration of theology and psychology in the Protestant tradition. This is compared with the initial sharp contrast between the LDS perspective and modern psychology, which progressed to a more integrative stance after World War II, as demonstrated by the establishment of LDS Social Services, the LDS Personal Guidance Association, the Society for the Study of Mormon Life, the Association of Mormon Counselors & Psychotherapists, and the Institute for Studies in Values and Human Behavior (a joint project of Brigham Young University and LDS Social Services). Parts of this discussion, particularly the genesis of AMCAP, were previously published in the *AMCAP Journal* (Swedin, 2000).

The significant work of Allen E. Bergin and others (see, for example, Richards & Bergin, 2004) within the

Institute at BYU is reviewed in depth, detailing their courageous efforts to increase psychology's acceptance of spirituality and efforts toward articulating a complete theory of human behavior based on LDS beliefs. Swedin summarily praises Bergin as "a man of faith and science, a voice crying out for a greater spiritual understanding in the practice of psychotherapy" (p. 89).

Although the theoretical goal of a complete theory based on LDS beliefs was not realized, modern psychology has certainly "not gained ascendance over traditional religious doctrines in the LDS community" (p. 2). Nevertheless, as Swedin demonstrates, the LDS community has "adopted professional psychotherapy as an essential ingredient in the cure of souls. Traditional priesthood-based counseling has grown more sophisticated, with LDS Social Services and private practitioners providing professional therapy for the more serious cases" – with the specific approach to counseling currently advocated in the church's handbook for bishops and stake presidents being "strongly reminiscent of the philosophy in Carl Rogers' client-centered therapy" (p. 113).

In addition, "a large number of psychological self-help books are being published for the LDS audience ... there are also a variety of gospel-oriented therapies and popular motivational psychologies current in the LDS community" (p. 113). Swedin compares and reviews a number of these works, including those by R. Lanier Britsch & Terrance D. Olson, Martha & John Beck, Stephen R. Covey, Clyde A. Parker & L. Alan Westover, Genevieve De Hoyos, Richard L. Bednar & Scott R. Peterson, Joe J. Christensen, Daniel K. Judd, and C. Terry Warner. Building on an insightful summary of ethnopsychiatry (chapter 5), Swedin compares such gospel-oriented therapies and priesthood-based counseling in an insightful discussion of *How Does Psychotherapy Heal*.

The psychiatrist Louis Moench has insightfully pointed out "the line between religious thought or behavior and mental disorder is sometimes [quite] thin" (1985, p. 64) – and because of religion's central position in people's lives, religion "often becomes the matrix upon which psychopathology finds its expression" (1985, p. 72; see also Klaf & Hamilton, 1961). Chapter 6 addresses psychopathology specific to LDS culture and situations commonly encountered by therapists who treat Latter-day Saints, discussing relevant publications by K-Lynn Paul, Richard Heaps & Karen Walker, Marybeth Raynes, Jeffrey Johnson, Marlene Payne, Eric

Stephen & Judith Smith, Robert Rees, Richard Cummings, and Elder Dallin H. Oaks.

Chapter 6 also cites insightful comments regarding appropriate roles for the faithful psychotherapist regarding priesthood blessings. Also discussed is the intriguing question of interpreting mental disorders as demonic possession[2], reviewing statements and/or research by Carlfred Broderick, William Hyde, Wesley Craig, and John & Helen Watkins. Swedin concludes (p. 130) that this "special case of pathology" (i.e., demonic possession) illustrates some of the significant difficulties confronting the formulation of a comprehensive LDS-based theory of psychology.

Chapter 7 reviews the changing roles of women – comparing feminism, traditional gender roles, depression[3] and modern psychotherapy – by examining the influence of the LDS church Correlation Department, the proposed Equal Rights Amendment (ERA), the Mormon History Association, and such publications as *Exponent II, Sunstone*, and *Dialogue*. Relevant works by Helen Andelin, Sonia Johnson, Sherrie Johnson, Rodney & Robert Burgoyne, Louise Degn, Deborah Christensen, President Gordon B. Hinkley and President Ezra Taft Bensen are summarized. Swedin concludes that the believing church member is encouraged to utilize scholarship and intellectual inquiry as "tools to gain knowledge" – but that "spiritual inquiry should always be the prime tool" (p. 136).

Sexuality is a topic central to the practice of psychotherapy. Chapter 8 reviews the history and complexities of attitudes toward chastity, birth control, abortion, homosexuality, and sex abuse in the LDS community. Swedin points out that although the creation of a formal LDS philosophy of sexuality has not been attained, the general gospel assumption is that "sexuality has always been considered a positive good" (p. 155) – and, because Latter-day Saints who gain the highest kingdom of heaven continue to procreate (D&C 132:19), thus sexuality is considered godly, and parenthood divine: "In the LDS community, spirituality is found in motherhood and fatherhood" (p. 155). Among other authors,[4] relevant writings of various LDS mental health professionals are reviewed: Lowell Bennion, Lester Bush Jr., Kenneth Cannon, Victor L. Brown Jr., D. Corydon Hammond & Robert Stahmann, Marybeth Raynes, and Carlfred Broderick – along with key statements by Presidents Spencer W. Kimball, George Q. Cannon, Brigham Young, and Joseph F. Smith. The compatible views of historian John C. Burnham (p.153) and sociologist Edwin M. Schur (pp. 160-161) are also cited.

Views of homosexuality and sex abuse within the LDS community are insightfully and respectfully reviewed, with an emphasis on Clyde A. Parker's [AMCAP President, 1987-88] call for "compassion rather than judgment" (1987, p. 1). An enlightening summary of the writings of Elizabeth R. Moberly and Thomas & Ann Pritt reviews the essentials of reparative theory (pp. 168-172), which Swedin points out (p. 177) has great potential to increase understanding. Relevant church publications and other authors are reviewed: Robert Blattner, Max McBride, Don Harryman, Robert Card, Elizabeth C. James, P. Scott Richards, A. Dean Byrd, David Matheson, Anne Horton & Kent Harrison, Elder Dallin H. Oaks, President Gordon B. Hinckley and Elder Richard C. Scott.

Chapter 9 comprises an investigation of the selfist emphasis in modern psychology – a discussion which continues in current AMCAP dialogue (see Smith & Draper, 2003). In critiquing the modern narcissistic therapeutic ideology, Swedin draws on the work of Bernie Zilbergeld, Christopher Lasch, Philip Rieff, Robert N. Bellah, John Burnham, Paul Vitz, Michael & Lise Wallach, Sigmund Freud, Erich Fromm, Carl Rogers, Abraham Maslow and others. Swedin points out "none of these therapists wanted to promote selfishness *per se*, but … the teachings of these theorists, flawed by a limited understanding of human motivations, have led to further selfishness" (p. 192). Because of the focus on individualism, much of the modern therapeutic ethos, then, is counter to the LDS focus on "collective [i.e., family-based] rather than individual" salvation: "The preoccupation with the self that so strongly characterizes the therapeutic ethos finds no resonance with the principles of family salvation" (p. 195). Swedin clarifies the relationship of selfist theories within the LDS psychotherapy community by drawing on the writings of Peter L. Berger, Elder Neal A. Maxwell, President Ezra Taft Benson, Robert L. Millet, Erich Fromm, Michael & Lise Wallach, Genevieve De Hoyos, C. Terry Warner, Victor L. Brown Jr. and Allen E. Bergin – concluding that "the modern cure of souls in the LDS community has implemented the rejection of selfism in its therapies" (p. 198). Indeed, "the determined commitment of the Latter-day Saints to their religious traditions provided the community with the strength to accept and reject the aspects of the modern psychologies that they found desirable or distasteful" (p. 198).

VALUE TO AMCAP MEMBERSHIP

This book is a key contribution to the field. Its succinct summaries of various LDS-based theories and critics are presented objectively and clearly. Every LDS behavioral scientist, counselor, and psychotherapist could benefit from reading this important book. Indeed, the final summarizing essay of the book, "Conclusion: Contemporary Lives," should be required reading for all students of LDS behavioral science and mental health.

LIMITATIONS

Although this book masterfully addresses significant pre-1990 contributions, only brief mention is made of the more recent developments within AMCAP and the LDS therapeutic community. It would, for example, be instructive to clarify how the important work of the past decade is based on the foundations laid by the earlier work.

Additional analyses of the significant strength and breadth of recent work – and the resulting influence both within the general LDS community and on the national scene – would be a most welcome addition, although it might very well prove to be so large an undertaking as to require an entire additional volume. But this, too, would be very welcome.

CONCLUSION

Swedin, then, does not present an exhaustive history, but rather a significant historical overview of many LDS psychological works as they pertain to relevant gospel doctrine. However, no more comprehensive analysis brings together so many diverse historical details of LDS psychology as does this book. The bibliography list, alone, provides a significant compilation of works relevant to LDS psychology, and will prove invaluable to future researchers.

The conclusions of this book are best summarized by Swedin's telling statement: "the efforts of professional LDS psychotherapists … have created a situation in which psychology is not only accepted but has redefined the cure of souls in the LDS community" (p. 3).

But most of all, it's a very enjoyable book, easily readable and pleasant to peruse.

REFERENCES

Ellsworth, H.S. (1979, August). Answer to I Have a Question: "Is it our understanding that we are to propagate children as long and as frequently as the human body will permit? Is there not any kind of gospel family-planning?" *Ensign*, 23.

Featherstone, V.J. (1975). Transgression. *AMCAP Journal, 1*, 36-41. Reprinted in *AMCAP Journal, 16*(1), 1-16.

Greer, F. (1985, Fall/Winter). Close Encounter with Evil: An Antidote and a Subsequent Shift in Values. *Journal of Pastoral Counseling*, 114-122.

James, W. (1902). *The Varieties of Religious Experience: A Study in Human Nature*, reprint edition 1961. New York: W.W. Norton & Co.

Johnson, S. (2004). Religiosity and Life Satisfaction Among LDS Women. *AMCAP Journal, 29*, 87-101.

Judd, D. (2004). *Hard Questions Prophetic Answers: Doctrinal Perspectives on Difficult Contemporary Issues.* Salt Lake City: Deseret Book.

Kimball, S.W. (1975, October). The Lord's Plan for Men and Women. *Ensign*, 2-5.

Klaf, F. & Hamilton, J. (1961). Schizophrenia: A Hundred Years Ago and Today. *Journal of Mental Science, 107*(September), 819-827.

Maxwell, N.A. (1976). Some Thoughts on the Gospel and the Behavioral Sciences. Speech delivered 26 February 1976 at the symposia on *The Gospel and Behavioral Science* at Brigham Young University. Published in *BYU Studies 16*(4), 1976, 589-602 and *Ensign*, July, 1976, 70-74.

Moench, L. (1985). Mormon Forms of Psychopathology. *AMCAP Journal, 11*(1), 61-73.

Parker, C. (1987). President's Message. *AMCAP News* (August), 1.

Peck, M.S. (1983). *People of the Lie: The Hope for Healing Human Evil.* New York: Simon & Schuster.

Poulton, Ronald L. (2001). Understanding Spiritual Evil in the Context of Psychotherapy. Unpublished manuscript.

Richards, P.S. & Bergin, A. (eds.) (2004). *Casebook for a Spiritual Strategy in Counseling and Psychotherapy.* Washington DC: American Psychological Association.

Smith, T. & Draper, M. (2003). From the Individual to Individualism: A Critique of the Helping Professions. *AMCAP Journal, 28*, 20-24.

Swedin, E. (1996). *You are healing souls: A history of psychotherapy within the modern Latter-day Saint community.* PhD dissertation, Department of History, Case Western Reserve University, *Dissertation Abstracts International*, July 1997, 58(1A), 255.

Swedin, E. (2000). Psychotherapy in the LDS Community. *AMCAP Journal, 25*, 27-39.

Swedin, E. (2003). *Healing Souls: Psychotherapy in the Latter-day Saint Community.* Chicago: University of Illinois Press.

Van Gelder, D. (1987, June). A Case of Demon Possession. *Journal of Pastoral Care, 41*(2), 151-161.

ENDNOTES

1 The current work grew from Swedin's earlier research (1996), which was his doctoral dissertation in the history of science and technology at Case Western Reserve University.

2 Much of this discussion is based on the Spring 1984 AMCAP Convention titled "Devils, Drugs, and Doctrines." That this is an enduring topic of interest is evidenced by numerous related scholarly works, both from within the LDS church (Poulton, 2001) and outside the LDS church (Van Gelder, 1987; Greer, 1985; Peck, 1983).

3 LDS women and depression continues to be a productive and popular research topic; see Johnson (2004).

4 Prominent secular research is mentioned (William Masters & Virginia Johnson, Alfred Kinsey, Havelock Ellis), but some important LDS sources are not reviewed; for example, missing in the discussion of birth control is reference to an *Ensign* article by a gynecologist, who was also a member of the Salt Lake temple presidency, that stated:

> the [specific] method of spacing children – discounting possible medical or physical effects – makes little difference. Abstinence, of course, is also a form of contraception, and like any other method it has side effects, some of which are harmful to the marriage relationship ... prophets past and present have never stipulated that bearing children was the sole function of the marriage relationship. Prophets have taught [see 1 Cor. 7:4-5 JST; Kimball, 1975, p. 4] that physical intimacy is a strong force in strengthening the love bond in marriage, enhancing and reinforcing marital unity. Indeed, it is the rightful gift of God to the married. (Ellsworth, 1979, p. 23)

Where Can I Turn for Peace?

ELDER ALEXANDER B. MORRISON

First Quorum of the Seventy
The Church of Jesus Christ of Latter-day Saints

A few months ago, as Rick Hawks has indicated, I wrote a book entitled *Valley of Sorrow: a Layman's Guide to Mental Illness* (Morrison, 2003). The book, intended for a general audience, was not written either as a clinical or scientific treatise, although it almost necessarily contains some information on both the scientific and clinical aspects of mental illness. My purpose in writing it was deeply personal. I wanted, above all else, to pay tribute to our beloved daughter, Mary, who has suffered from panic attacks and depression for half of her life, and whose courage, faith, and spiritual maturity astound and inspire all who know her. Secondly, I hoped that by recounting some of what is known about mental illness I could lay to rest a portion of the

Elder Alexander B. Morrison has been a member of the First Quorum of the Seventy since 1987 and was sustained as an Emeritus member in October 2000. He is a graduate (PhD) of Cornell University and also holds a master's degree in pharmacology. Prior to his call as a General Authority he directed several international committees in the World Health Organization, leading groups of Nobel prizewinning scientists, and was professor and Chair of the Department of Food Science at the University of Guelph, Ontario, Canada. He was the first recipient of the David M. Kennedy International Service Award from the Kennedy International Center at Brigham Young University. He is author of Valley Of Sorrow: A Layman's Guide To Understanding Mental Illness and His Name Be Praised: Understanding Christ's Ministry and Mission.

prejudice, ignorance, misunderstanding and social stigma which continue to dog sufferers and their families afflicted with one or more of the cruel constellation of afflictions involved. With your indulgence, I shall not hesitate to quote from *Valley of Sorrow* in my discussion with you today.

The tsunami of suffering associated with mental illness sweeps over and submerges its victims and their families, leaving in its wake smashed hopes and deserted dreams. Sorrow, hopelessness and despair can afflict every waking moment. Grey emptiness is punctuated only by bright flashes of terror and pain.

Amidst all of the tears, turmoil and despair, however, there is - as you know - reason for hope. During the last four decades great advances have been made in the therapeutic armamentarium available to physicians treating mental illness. Although the available medications represent a revolution in the treatment of mental illness, it must be admitted that today's drugs are far from perfect. Unwanted side effects and limited efficacy, especially over time, are not uncommon in many – perhaps the majority – of patients. But I have great faith that over time biological and medical research will lead to new and improved therapeutic interventions in the field of mental illness. New medications, more closely approaching the longed for "silver bullet" (which is specific in both the site and nature of its effects), can

be expected over the next decade. So, too, can we expect additional information, at both cellular and sub-cellular levels, about how the brain actually works, and how its component parts, both large and small, influence each other. Skilled psychotherapy, which assists sufferers to understand why they think as they do, and helps them to overcome unhealthy or aberrant thoughts, will continue to bring benefits which medication alone cannot provide.

I return again to a brief consideration of the tsunami of suffering so characteristic of mental illness. That suffering inevitably colors every attempt to treat, and hopefully to heal, the victims of mental illness. Every sufferer cries out for respite from agony, longing to be made whole again. Family members and friends, caught up in the maelstrom of pain and despair, echo the pleas of the primary victims. Each longs for a day when tears will be dried and torment will cease. Where, each asks, can I turn for peace? In the beloved words of Emma Lou Thayne, "where is my solace when other sources cease to make me whole? Where, when I languish, where, in my need to know, where can I run?" (*Hymns* no. 129).

I believe with all my heart that the answer to those penetrating questions lies at the very core of successful treatment of mental illness. It is the answer discovered by Robinson Crusoe, the character invented by Daniel Defoe, more than two-and-a-half centuries ago. You all know at least the elements of the story: as the sole survivor of a ship caught in a ferocious storm and broken apart on a reef near an uninhabited island somewhere off the South American coast, Crusoe, like so many sufferers from mental illness, believed he had been abandoned by God. Washed ashore by the ocean currents, he struggled first to survive and then to salvage some sort of life for himself. At first, alone on his island, Crusoe, bereft of all human companionship, was overcome by loneliness, self-pity, and deep depression. Defoe has Crusoe saying these words:

> I had a dismal prospect of my condition, for as I was not cast away upon that island without being driven, as is said, by a violent storm quite out of the course of our intended voyage, and a great way, viz., some hundreds of leagues, out of the ordinary course of the trade of mankind, I had great reason to consider it as a determination of Heaven, that in this desolate place, and in this

desolate manner, I should end my life; the tears would run plentifully down my face when I made these reflections; and sometimes I would expostulate with myself why Providence should thus completely ruin its creatures and render them so absolutely miserable; so abandoned without help, so entirely depressed, that it could hardly be rational to be thankful for such a life. (Defoe, 1719, pp. 44-45)

But later, miracle of miracles, the scales fell from Crusoe's eyes, so to speak, and he began to see things "as they really are." He began to understand he had not been abandoned by God after all. Sinner though he undoubtedly was, in common with all mankind, nothing could separate Crusoe from the love of God (see Romans 8:38-39). He found first solace and then deep faith and spiritual contentment in his study of the Bible, a copy of which he located in a seaman's chest salvaged from the wreck. He began to pray, for the first time in his life, and to reflect upon the "many wonderful mercies which [his] solitary condition was attended with." He began to give thanks to God, "who had thus spread [his/Crusoe's] table in the wilderness." Wrote he,

> I learned here again to observe, that it is very rare that the providence of God casts us into any condition of life so low, or any misery so great, but we may see something or other to be thankful for, and may see others in worse circumstances than our own. (Defoe, 1719, p. 45)

Challenges became tests of worthiness for the castaway, and contentment came to him. Crusoe found peace when he put his hand in the hand of God and walked with Him.

There is it, in a nutshell: inner peace and the healing of the spirit come only as we turn to God and commit our lives to Him. How sweetly this lesson is taught by the virgin mother-to-be of Jesus. When told by the angel that she would bring forth a son named Jesus, "the Son of the Highest," she exclaimed: "be it unto me according to thy word" (Luke 1:31-32, 38). It is a wondrous story: a young girl, sweet and pure in her innocence, not (we can be sure) fully understanding her glorious destiny, who is nonetheless totally obedient, humbly submissive to the God and Father of us all.

The example of the Mother of Jesus tells us all what

is needed: if we are to overcome the trials of life, however galling they may be – including those of mental illness – if our faith is to remain intact, inviolable, we must be submissive to the will of God. "Not as I will, but as thou wilt" (Matt. 26:39) must be our watchword. Only then can we find peace in the midst of the storms and turmoil of our mortal journey. Even though we may have to endure repeated fiery trials of our faith, we can both survive *and* be made whole as we "take [His] yoke upon [us] and learn of [Him]" (Matt. 11:29).

It should not surprise us that Jesus is the Great Physician, the miracle worker who heals the scarified souls of the suffering. The Bible records more than two dozen healings during Christ's mortal ministry, from the healing of the nobleman's son (John 4:46-53) to the healing of Malchus, a servant of the high priest, whose ear was severed by Peter's sword the night Jesus was betrayed (Luke 22:50-51). And who can ever forget the account in the Nephite record of the actions of the resurrected Christ here in the Americas, who continued His role as the Great Healer:

> All the multitudes, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one ... (3 Nephi 17:9)

We can be sure that among that throng of sufferers, longing to be healed, were some afflicted with mental illness.

One of Jesus' attributes as the Great Healer is His total compassion, His ability to understand and empathize with the sufferer. All that He did was done out of love: "For he loveth the world, even that he layeth down his own life that he may draw all men unto him" (2 Nephi 26:24). As he went about healing and blessing all, Jesus demonstrated the power of God, to be sure, but His miracles stand also as symbols of His compassion for the weak, the unfortunate, those in spiritual, emotional or physical pain. His heart was ever tender and full of empathy for those in distress. The tears of the bereaved, the widow, and the orphan affected Him deeply. The depth of His love for children can never be plumbed. He, whose burdens were beyond our mortal abilities to comprehend, reached out in loving compassion to ease the cares of others,

taking no thought of Himself. "Come unto me, all ye that labour and are heavy laden," He said, "and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). How can we ever thank Him enough for the ineffable gift of His life and example, for His unparalleled ability to bind up the wounds and heal the bodies and spirits of the suffering? His empathy is perfect, His understanding is full and complete. He is the model we must strive to follow.

How does Jesus carry out His work of healing? We do not know: His ways are not our ways, as Isaiah reminds us (Isa. 55:8). But of one thing we can be sure, He, the creator of worlds without end, King of Kings and Lord of Lords, knows all there is to know about psychotherapy and medicine (Kimball, 1982, p. 11). We can teach Him nothing, "for as the heavens are higher than the earth, so are [His] thoughts [higher] than [our] thoughts" (Isa. 55:9).

In some way, which I do not even pretend to understand, Jesus' role as the Great Healer relates to His Atonement. The Atonement is, at the same time, the most basic and fundamental doctrine of the gospel, and perhaps the least understood of all the revealed truths (McConkie, 1985, p. 10). In a very real way it is beyond human comprehension. Try as we will, we cannot fully grasp it in all its majesty. We can at best comprehend only its broad outlines. The Atonement of Christ pays for our sins and suffering upon condition of our acceptance of Him and our obedience to His laws and ordinances. If we are not willing to accept these conditions, and try to live up to them, the full weight of divine justice must inevitably fall upon us. It cannot be otherwise. Christ came to earth, as Elder Bruce R. McConkie (1985, 1989) has summarized, to bring mercy to the repentant and justice to the unrepentant. He came not to end *all* suffering, but to end the *needless* suffering brought on by sin and to teach us that suffering need not be in vain. In some way incomprehensible to the human mind, Jesus took upon Himself the sorrows, sins and suffering of *all* of God's children. This was accomplished through great sacrifice, through unspeakable agony. There is no pain He did not suffer, nor anguish He did not know. Yet His incomprehensible suffering permits Him to empathize with ours.

We cannot mention Christ's Atonement without at

least giving passing reference to the Father's Great Plan of Happiness (Alma 42:8), of which the Atonement is perhaps the centerpiece.

When the formation of the earth was being discussed in the great council in heaven, Jesus Christ, who stood among those in attendance as one who "was like unto God" (Abraham 3:24), proclaimed:

> We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [i.e., the spirit children of God] may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25)

Our mortal experience, our "second estate," thus is a time when we will be tested and tried. Mortality is a time for learning, even though that effort may be nearly more than we can bear – confusing, well-nigh inexplicable, soul-wrenching. C.S. Lewis (1943) spoke of how God remodels us, if we will but let Him, sometimes in ways that hurt and don't seem, on the surface, to make sense:

> Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of – throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. (Lewis, 1943, p. 172)

At times, in God's remolding of our lives, it is required that we go to the outer limits of our faith, when all we can do is hang on, trusting that He knows what is best for us, even when we feel bruised and battered by life. We may be surprised, even confused at what is happening, but He is not. God, the Omniscient One, who comprehends all things past, present, and future, knows full well how we will cope

with adversity and tribulation. Though He knows us perfectly, and loves us completely, His foreknowledge does not impinge on our agency because, as we approach our trials, we are free to choose one course of action or another. Our decisions are made in the light of *our* knowledge, not *His*. We do not know what He knows. God takes our decisions into account so that His tutoring proceeds as it should, and His purposes – to help us grow spiritually and become more like Him – are not frustrated. Thus "we know that all things work together for good to them that love God" (Romans 8:28).

We must be careful, however, not to equate Christ's healing of body and spirit with absence of adversity or of suffering, either. Both adversity and suffering are the inevitable consequences of living. Both are the constant companions of those who are afflicted with mental illness. William Styron, himself a victim of the malignant sadness of depression, hit the mark when he noted that the pain associated with depression "is quite unimaginable to those who have not suffered it, and it kills in many instances because its anguish can no longer be borne" (Styron, 1990).

Although many mentally ill persons blame themselves for their condition, the causation of much of suffering remains an enigma. Many victims, and those around them, falsely attribute their illness to divine punishment from God who is affronted by their sin. Latter-day Saints are by no means immune to those false ideas. In the *Book of Mormon* we are informed that "wickedness never was happiness" (Alma 41:10). It is seductively easy to twist that doctrinal truth into the erroneous belief that unhappiness is always due to wickedness. All too often victims and others conclude that the suffering of the mentally ill is due to something brought about by the sufferer himself – just punishment meted out by an angry God.

In their agony of spirit, persons with mental illness commonly ask why it is they suffer so much. They may pray over and over again, day in and day out, for relief that doesn't come. Their prayers – unlike those of others, or so they believe – go unanswered. In their false guilt and confusion they may feel deserted by God and deprived of His love. They may become bitter and angry. The Old Testament character Job, at a time when he undoubtedly was depressed, annunciated that bitter despair:

Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived ... why died I not from the womb? ... Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? (Job 3:3, 11, 20-22)

From time immemorial, mankind has tried to make sense of suffering. Why, we ask, do the righteous so often suffer while the ungodly apparently get off scot-free? Why is there such an unequal distribution of suffering in the world? Why, if God's justice reigns, do we read every day of senseless violence, brutal attacks on the innocent, the murder of children and women? How do we explain the tragedy of the innocent family killed on their way home from church, by a drunken driver fleeing from the police? And closer to home, why, oh why, is this pain and suffering happening to me? Why does God not hear or heed my prayers? Doesn't He care? Perhaps I really do deserve to suffer, though harrow up my soul as I will, I cannot comprehend why!

How then, do we explain suffering? At best, our knowledge about it is incomplete and inadequate. Of one thing we can be sure, I think: the causation of suffering does not lie in the nature and character of God. He who is all-knowling, all-powerful, ever-present, knows "all things which are to come" (Words of Mormon 1:7), including the suffering which all of us must endure. He knows, in infinite detail, the trials and tribulation that await each of His children, as He knows too our ability to withstand them and grow spiritually from them.

Though I recognize God is omnipotent, I do not believe He actually afflicts people with mental illness – or other ailments either. For example, I do not believe He stipulates that this person be depressed or that person schizophrenic. But in His omniscience, He knows a trial is coming to us *and declines to remove it*, using it as a tutoring tool, to help us to grow spiritually. He knows every detail of our DNA and hence of our genetic propensities to resist or acquire disease, including mental disorders. So, too, He knows fully all the myriad of biological, social, and environmental factors to which we will be exposed during our lifetimes, and He understands completely the effect they will

have on us. He knows when genetic predisposition will converge with a stressful lifestyle or emotional trauma to produce disorder, perhaps even serious disease. Not all His children pass with flying colors the various tests to which they are subjected, but those who do so become stronger spiritually. Furthermore, while granting that God can do whatever He wishes, I do not believe for a moment He uses the suffering of mental illness to punish His children. No mistake about it: sin certainly *can* cause mental illness, but God is not the source either of the sin or the resultant affliction. I believe His very nature forbids it. The Prophet Joseph Smith wisely noted:

A man is his own tormentor and his own condemner. Hence the saying, they shall go down into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man. (*History of the Church*, 6:314)

That said, however, and fully recognizing that all mortals sin, in the sense that all fall short of perfection, the vast majority of the mentally ill are not sick because they are gross sinners. Furthermore, they are not sick because God is punishing them but because they have a disorder of bodily function, resulting from natural causes and treatable using the knowledge God has given to skilled health care providers. If we do not believe that people get osteoarthritis or tuberculosis because they are sinners, why would we accept that they get obsessive-compulsive disorder or schizophrenia because they are sinners? Such thinking just doesn't make sense, to me at least.

When the pain goes on and on, and prayers are not answered as we had hoped – even expected – they would be, sufferers come to a great crisis of faith. Testimonies hang on the way in which they respond to that challenge.

There are some who believe that people with mental illness need only get a priesthood blessing to be healed. As I noted in *Valley of Sorrow*, I am a great advocate and supporter of priesthood blessings. I know, from many personal experiences, that they do inestimable good. Our daughter, Mary, literally lives from blessing to blessing. I don't know what we would do without them. I know that final and complete healing in

mental illness or any other disease comes from faith in Jesus Christ. In any and all circumstances, in sickness and in health, in good times and bad, our lives will improve and become richer and more peaceful as we turn to Him. He and only He has ownership of the healing "balm of Gilead" (see Packer, 1987; Jeremiah 8:22) needed by all of God's children.

However, without in any way denigrating the unique role of priesthood blessings, may I suggest that ecclesiastical leaders are spiritual leaders and should not be expected to take on the roles of mental health professionals. Almost all of them lack the professional skills and training to deal effectively with deep-seated mental illnesses – and are well advised to seek competent professional assistance for those in their charge who are in need. Remember that God has given us wondrous knowledge and technology that can help us overcome grievous problems such as mental illness. Just as we would not hesitate to consult a physician about medical problems such as cancer, heart disease, or diabetes, so too we should not hesitate to obtain appropriate professional assistance in dealing with mental illness. When such assistance is sought, we must be careful to ensure, insofar as possible, that the health professional concerned follows practices and procedures that are compatible with gospel principles. We should run away as fast and as far as we can, from those who do otherwise.

Persons suffering from mental illness who have received a priesthood blessing and have prayed fervently for relief may feel caught between their faith and the need to reach out for professional help. It is not unknown for a severely depressed person who has received a priesthood blessing to stop taking medication in order to show God his/her faith in the blessing. Weeks later, deep in depression again, they fear to go back on their medication, thinking, wrongly, that to do so reveals a lack of faith. I believe it is important for people to understand that getting appropriate professional help is not contrary to the exercise of faith. In fact, exercising faith may *require* following the advice of health professionals. Acquiring spiritual maturity is the hardest of all labors, and can be immensely painful, particularly if the quest occurs in the face of the intense emotional distress associated with mental illness. It is only when the fear, confusion, disappointment, and even anger of the sufferer give way to acceptance and

submission that peace finally can come. Then and only then do we truly understand the Savior's words: "Not my will, but thine, be done" (Luke 22:42). Time, many tears, and much prayer are required.

I must emphasize the need for patience, on the part of both the health care professional and the patient. Healing almost always takes time. Though "tribulation worketh patience" in Paul's felicitous phrase (Romans 5:3), pain and patience are uneasy partners. Sufferers naturally want relief *now*. When intense suffering is involved there is little comfort from considering the advantages of some undetermined future state, no matter how rosy it may appear to be. But do not forget: patience leads to experience, and experience to hope, as Paul also noted. That is true even when the burden borne is galling. Indeed, God "trieth [our] patience and [our] faith. Nevertheless – whoever putteth his trust in Him the same shall be lifted up at the last day" (Mosiah 23:21-22). In a time of great distress Alma learned that God will "ease the burdens which are put upon your shoulders, that even you cannot feel them upon your back" (Mosiah 24:14).

Sufferers of mental illness know from experience how hard it is to appreciate and cultivate the sunny side of life while being battered by a hurricane of darkness and despair. It is hard to keep in mind a glorious tomorrow beyond the veil where there will be no tears or sorrow, no broken dreams, no times when a person is trying with all her strength to just hang on, to make it through another dreary, painful day. Yet Jesus, the Great Exemplar, who always points the way for us, declared: "Be of good cheer" (John 16:33). "I will lead you along," He assures us. "The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours" (D&C 78:18). No matter if our path be strewn with thorns, no matter how hard and onerous the struggle through mists of disappointment, no matter though we be bowed with care and pain, He will guide us. He will be our leader, if we in humility will follow Him: "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers" (D&C 112:10). To take Him by the hand requires us to acknowledge that without Him we are as lost children, weak and incapable of rescuing ourselves and unable to find our way home again. We need not be ashamed or even embarrassed to show Him our weakness. After all, He knows us perfectly!

Furthermore, "the Lord God showeth us our weakness that we may know that it is by his grace, and his great condescension unto the children of men, that we have power to do these things" (Jacob 4:7). Additionally, "I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Ether 12:27).

As we walk hand in hand with the Almighty along the disciple's path through life, ever seeking to become more like Him, our understanding of His purpose for us continually increases: "For he will give unto the faithful line upon line, precept upon precept" (D&C 98:12). That understanding increases as we read and ponder the sacred scriptures and the words of the living prophets. It increases as we partake of saving and exalting ordinances and covenants. And it increases perhaps most of all as we contemplate the infinite Atonement of Him who is our Advocate with the Father. God did not spare His Only Begotten Son from suffering and anguish so stark and severe as to cause Jesus to "tremble because of pain, and to bleed at every pore and to suffer both body and spirit" (D&C 19:18). Why then should *we* despair or rail against the unfairness of life? Jesus, our Advocate, knows perfectly our suffering and helps us through whatever ordeals face us. The prophet Alma spoke adoringly of Christ's compassion for us in our infirmities:

And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. (Alma 7:11-12)

The faith in Christ and the Father that is necessary for us to gain spiritual submissiveness helps us to understand that we cannot expect immunity from the vicissitudes of mortality, including the numerous afflictions which are "common to man" (1 Corinthians 10:13). We come to recognize that as Jesus "learned ...

obedience by the things which he suffered" (Hebrews 5:8), so too must we. The trials of mental illness, for example – trials which "trieth [our] patience and [our] faith" (Mosiah 23:21) – will in the long run be understood as having been for our good. They represent the "customized challenges and tutoring that require an added and special submissiveness," as Elder Neal A. Maxwell has wisely noted (2002, p. 13).

Both professional caregivers and the sufferers from mental illness to whom they minister must come to understand the need for faith that sometime, whether in this world or in the next, all will be made right. Jesus and the Father [care] for us, with a love which cannot be broken. President Brigham Young put this great truth wisely:

When the Latter-day Saints make up their minds to endure, for the Kingdom of God's sake, whatsoever shall come, whether poverty or riches, whether sickness or to be driven by mobs, they will say it is all right, and will honor the hand of the Lord in it, and in all things, and serve Him to the end of their lives, according to the best of their ability, God being their helper. If you have not made up your minds for this, the quicker you do so the better. (*Journal of Discourses* 1:338)

Understanding that there is a spiritual perspective to mental illness simply confirms what believing Latter-day Saints have known all along: We are much more than the sum of our anatomy and physiology. The workings of our minds (notice I did not say "brains") cannot fully be explained by knowledge of neurotransmitters, synapses, DNA, and all the other marvelous intricacies of neurobiology. Man is both body and spirit (see D&C 88:15). Those with mental illness experience inner-conflicts, psychic pain, emotions and feelings which are, I believe, evidence of spiritual wounds not explicable by biochemistry alone.

In the light of this understanding, a few words of advice for Latter-day Saint counselors and psychotherapists seem appropriate. First, advice to Latter-day Saint Counselors and Psychotherapists:

• Recognize – as many of you already do – that Jesus is the Great Healer. Ultimately He it is who heals the suffering souls of your patients. You are at best only His helper, His apprentice. As you draw closer to Him, by obedience to His laws and command-

ments, your ability to become a more effective servant will increase. But never forget: though you are a servant, you are on His errand! Much is expected of you!

+ You must learn all you can about the art and science of your calling, keeping yourself up to date always on advances in the vast field of knowledge which you have stewardship over.

+ Yours is not a *trade* or even a *profession*: it is a sacred calling to wear out your life in serving others. As part of that sacred calling you must never depart from the highest standards of personal and professional ethics. The souls of mankind, and their eternal destinies, are in your hands!

+ Strive each and every day to be worthy to be an instrument in God's hands.

+ Struggle to learn how to apply gospel principles in your practice, without imposing your own religious beliefs on others.

+ Pray for wisdom beyond your own, as you encounter problems outside of your experience, or too complex and tangled for you to tease apart.

+ Read and ponder daily the scriptures and the words of the living prophets. They will be a strength and a bulwark to you, a source of wisdom and encouragement.

+ Attend the temple often. Ponder there the atoning sacrifice of the Savior which lies at the root of all healing.

+ Acknowledge with gratitude those sudden flashes of pure intelligence which are the manifestations of the Spirit to you and which will enlighten your mind and tell you what to do when your mortal wisdom is insufficient and you know not how to proceed.

How grateful my wife and I are that our beloved daughter, Mary, is under the care of two good and godly men – Doctors Greg Ellis and Randy Hardman – who exemplify in their lives not only the highest standards of professional excellence, but also an understanding of who God is, and of our relationship to Him. Both see themselves as being blessed to assist the Great Healer in a noble work. They have our undying gratitude.

Now, a few words of advice regarding your dealings with patients: Please note the need to address the issues mentioned sensitively and wisely, depending on the spiritual maturity and orientation of the individual. You will be able to help patients gain a spiritual perspective of their problems more readily if they are active, believing Latter-day Saints than if they are members of other faith communities, or profess no spiritual beliefs at all.

+ Although patients must take the lead in their own spiritual journey and recovery, pray for their success. Call upon the powers of Heaven to encourage and support them.

+ Encourage patients to pray, and in their prayers to tell God the truth about their feelings, whether distorted, accurate, sad, angry or happy.

+ Encourage patients to open up the channels of communication with other people, with themselves, and with God.

+ Help them to ask for Divine assistance to sort out and resolve their struggles and conflicts, to submit their wills to that of God, and to understand that nothing can ever separate them from the fact that the Lord loves and accepts them.

+ Help them to recognize they are persons of eternal worth, as God's sons and daughters.

+ But be careful not to tell people how to pray nor to pray with them in counseling sessions. Each must come to God, and communicate with Him as he or she understands the Almighty.

+ Do not talk about matters which are appropriate to discuss only in sacred settings, such as the temple, and avoid any actions which mimic or emulate sacred ordinances or practices.

+ Help your patients to understand God's grace, and that through Christ's atoning power they can find peace and acceptance as they draw closer to Him.

+ Encourage patients to seek direction, a blessing, or both from their spiritual leaders, and to participate actively in their religious community.

I reiterate: in your counseling of patients regarding spiritual issues related to their healing, always be sensitive and wise, respecting their views, being careful not to force your own spiritual beliefs on others; and never trifle with sacred things.

I end where I began: Jesus, the Great Healer, is the source of your success as a counselor and psychotherapist. He who knows all, who understands fully the suffering of the mentally ill, whose empathy and

compassion are complete, will make whole all who come to understand that Christ took upon Himself their pain and suffering if they will but come unto Him. In any and all circumstances, lives are improved and become richer and more peaceful as those involved learn that He is the source of the healing "balm of Gilead" needed by all of God's children. That is my simple message to you. If you, or your patients, long for peace, long for healing, long to be made whole, turn to the Source of all goodness, the Great Healer – He who is "the way, the truth and the life" (John 14:6). Of that I testify, in the name of Jesus Christ, amen.

REFERENCES

Defoe, D. (1719). *The life and adventures of Robinson Crusoe.* London: North Books, reprint edition 2001.

Hymns of the Church of Jesus Christ of Latter-Day Saints (1985). Salt Lake City: Church of Jesus Christ of Latter-day Saints.

Kimball, E. (ed.) (1982). *The teachings of Spencer W. Kimball.* Salt Lake City: Bookcraft, Inc.

Kimball, S.W. (1972). *Faith precedes the miracle.* Salt Lake City: Deseret Book Co.

Lewis, C.S. (1943). *Mere Christianity.* New York: MacMillan Publishing Co., reprint 1981.

Maxwell, N. (2002). *One more strain of praise.* Salt Lake City: Deseret Book.

McConkie, B. (1985, May). The purifying power of Gethsemane. *Ensign,* 9-11

McConkie, M. (ed.) (1989). *Doctrines of the Restoration: Sermons and writings of Bruce R. McConkie.* Salt Lake City: Bookcraft, Inc.

Morrison, A. (2002). *His Name Be Praised: Understanding Christ's Ministry and Mission.* Salt Lake City: Deseret Book.

Morrison, A. (2003). *Valley of sorrow: A layman's guide to understanding mental illness.* Salt Lake City: Deseret Book.

Packer, B. (1987, November). Balm of Gilead. *Ensign,* 16-19.

Smith, Joseph Jr. (B.H. Roberts, ed.) (1957, 1976). *The history of the Church,* 7 volumes. Salt Lake City: Bookcraft.

Styron, W. (1990). *Darkness visible: A memoir of madness.* New York: Random House.

Redirection, Renewal and Redemption

Truman G. Madsen, PhD

Brigham Young University

The last time I was at the podium at an AMCAP Convention (Bergin, et al., 1978), I shared it with Dr. Carlfred Broderick[1]. He is gone now. We talked briefly on that occasion about our overlapping days at Emerson Hall in Cambridge while we were attending Harvard University; we didn't know then what the rest of our story would be. Shortly after that, Carlfred was invited to write an article for the *Encyclopedia of Mormonism* titled "Suffering in the World" (Broderick, 1992). He was chosen because he had earlier given a talk titled "The Uses of Adversity" (see Broderick, 1996, p. 121). Shortly after that I became one of the editors of this *Encyclopedia* chapter, and we spoke long distance about it. When we finished, he and I were both in tears.

One of the lines in Carlfred's article states:

Suffering can wound and embitter and darken a soul as surely as it can purify and refine and illumine. Everything depends on how one responds. (Broderick, 1992, p. 1422)

Carflred became the icon on that point. He was diagnosed with cancer. The first time around it was curable; the second time it was not (Lytle, 1999). We spoke intimately several times, and I remember three sentences from those conversations. One was: "You'll never hear me say, 'Why me?'" The second was: "I have learned some things about Carlfred Broderick that I need to change." The third time, the last conversation we had, his voice was weak. But in his characteristic way of bringing together the solemnities of eternity with his sparkling humor, he said, "Truman the next time I see you, it will be in the Celestial Kingdom."

I said, "Carlfred, I know where you're headed, but there are some questions about me."

He replied, "Oh no, Truman – there's nothing higher than the Celestial Kingdom."

Even during the course of his final illness he was still thinking in terms of "things about Carlfred Broderick that I need to change." At the very end he acknowledged, at least facetiously, that redemption was soon to be realized. These processes of redirection, renewal, and redemption are my topic today.

REDIRECTION: EXPERIENCES IN CONVERSION

Redirection is often striking in the lives of converts to the Church. I'd like to describe three conversions, more or less recent, of persons who were professional caregivers before they found their way into our midst. I have benefited by the association of all three of these individuals.

I want to talk about what they brought to the experience and then point to some of the redirection that came into their lives.

Truman G. Madsen PhD, a graduate of The University of Utah (BS, MS) and Harvard University (MA, PhD), is Emeritus Professor of Philosophy at Brigham Young University. He is the author of numerous books and articles, including The Highest In Us. *Address for correspondence: <trumanmadsen@hotmail.com>*

First Convert: Benjamin Crue, MD

A man named Dr. Benjamin Crue[2], now in our midst, was years ago head of the chronic pain team (on which subject he has written several books) at the City of Hope hospital in Los Angeles, California. His most recent book is an 800-page book titled *The Myth of Chronic Pain* (2004). Before he found his way into the LDS church, he had come to certain conclusions. He had dealt with people who, despite every effort from pharmacology to psychology, still had terrible pain and came to this hospital as a last resort to seek relief. It became clear to Dr. Crue that sometimes such pain is not the result of obvious physical conditions: he concluded there are times when people, consciously or not, respond to unresolved emotions of anger, fear, guilt – and most of all grief – by actually holding on to pain as a way of getting attention, concern or love.

When he would confront patients with that insight, of course the predictable response was "You think I want to be suffering like this?"

The answer, at least sometimes, was "Yes, you do want something more than you want relief from pain; you want attention, if only from the nurse who takes your blood pressure." That, and related recognitions, led many patients at least to improvement and sometimes to cure (a little word play shows the name "Crue," if the letters are transposed, becomes "cure").

Dr. Crue investigated the LDS tradition and applied the kind of experiment described in Alma chapter 32. He really joined the church as an experiment; then while he was riding on an airplane, the answer came as clear as it could be – not just that a particular doctrine was true, but that the whole restoration was true, including the *Book of Mormon*.

Applying his new perspective, he probed deeply into the issues of chronic pain, redirecting some of his earlier ideas. Among other things, he raised the crucial point of the importance in the lives of troubled and pained patients of at least one significant other whom they care about and who cares about them. Without such an individual relationship, patients face continuing sagas of hopelessness, but with the presence of that significant other, the prognosis changes. What Dr. Crue came to know and teach is that the most significant other is Jesus Christ. With this perspective came significant changes in his personal and professional life.

Second Convert: Anonymous

Now I move to a second conversion. This man's name I must not give publicly, as his whole family has rejected his acceptance of the Gospel. This man was teaching seminars and workshops trying to convey to people his theory of human potential. He had a Christian background, which he used as a starting point to develop this philosophy. He was strongly influenced by the philosopher Alfred North Whitehead (1861-1947), who could be called the grandfather of *Process Philosophy*.

Whitehead (1929) undercut the great classical tradition that God is to be identified with *static being* and instead identified God as *becoming*. There is, then, *process* in God: Unless there is in this sense a *progressing* God, there cannot be a *feeling* God – and if there is not a feeling God, for Process Theologians (Mesle, 1993; Farmer, 1997, 2003) there would be no *healing* God.

So the man of whom I speak was telling people not only that he believed that Christ and Christ's atonement can influence healing, but that he believed there is power to influence healing *within each of us*. He taught that at birth there is divinely implanted in each of us a brain factor so powerful that if and when we turn away from the hurts and hurtfulness of our past toward the future, in repentance and in faith, this mechanism actually revises the brain – practically rewires it. In contrast to Freud's strategy of unlocking the past layer by layer, one should turn only to the future and not look back. The result, he explained, would be a brain change that would affect everything – including, of course, mental and emotional functions.

What did this philosopher-psychologist find when he came into the LDS Church? Like Dr. Crue, he found many things compatible with his earlier thinking, but also a higher, more inclusive perspective. He found, first of all, that the prophet Joseph Smith talked about total change. The prophet Joseph Smith taught about a process whereby one becomes a new person through the influence of the Holy Ghost, transforming physical as well as spiritual realities: a condition described as a new birth. Many in the religious world talk about being "reborn" or "newly born" or "born again," but they concentrate on only the first principle of the transition – faith. Redirecting his thinking and his life, he learned that there must be genuine repentance, and then there must be the nurture of ordinances.

This brother wanted to accept, not just the initiatory ordinances, but all which God has revealed for this

dispensation. Now in his teaching he quotes a sentence that the prophet Joseph Smith gave to the twelve before he sent them on missions to Britain: "Being born again comes by the Sprit of God through ordinances" (Smith, 1938, p. 162). The highest ordinances are the temple ordinances. They are channels of power, not simply as in the Protestant tradition, "outward signs of inward grace" (Staples, 1991). When I was a Stake President trying to prepare young people for the temple or to re-establish temple recommends, I gave them this quotation on a 3 by 5 card and asked them to put it on their refrigerator. What I really wanted them to do was to put it in their hearts. Being born again brings the ultimate redirection into our lives; it is something we all need to experience.

Third Convert: Milo Baughman

This leads us to the third convert, Milo Baughman[3]. He just passed away this year. He was a world famous furniture designer, with roots in New England. He had mastered interior design for a time and was very successful. But he felt that he had been called to do something more, something higher, and so he began studies for the Presbyterian Ministry. He was almost ready to be ordained, but he was married to an LDS wife who at that point said, "I don't think I can continue to be your wife if you do this. But if you will consider my religion, that's something else." He did not want to consider becoming a Latter-day Saint. But eventually he did. He found his way into the church – and then went back to furniture design.

How did the process of redirection function in his life? He had already had a history of depression and had tried all the things one can try, from medications to shock treatment. But in the LDS church he felt new and powerful spiritual influences. He felt what he called *koinonia*, a Greek word that means "fellowship, participation, community feeling" – but in its deepest root it means "a special relationship with God." He recently told me that now when he spoke, he no longer felt the Presbyterian speaking.

This former Protestant had found the redirection that comes with the full Gospel. He found there was "sufficient *Christology*" in the LDS Church, in its teachings, and especially in the temple. By *Christology*, he meant *the application of the atonement of Christ to every aspect of the human self.* But for him this process was more

painful and laborious than it is for many. He was not spared additional bouts with depression and mania. When he was manic he made bad decisions, and when he was depressed he made even worse ones.

Three different blessings were given him, and in each the essential message was the same: "This [bipolar disorder] is going to be a trial for the rest of your life. But there will be some relief and some release, and your faith must stay firm in Christ." His summary to me was "I'm going to be the most depressed happy man or the happiest depressed man in the Church." Aspects of his redirection are evident in his own self-therapy: whenever he saw the beginnings of depression in others, he would quickly begin to reach out in various ways: he wrote letters, and he made phone calls, and visits. He gave his best and made it through.

At Milo's funeral one of the speakers pointed out that in the Doctrine & Covenants (Section 46) there is a particular set of statements about how one has to have faith to be healed, and it names different kinds of maladies from which one can be healed. But the scripture goes on to say that there are those who do not have these specific gifts of faith. What of them? The answer is that the crucial goal of life is to keep the laws of God, believe in Christ, and in faith and practice to become his sons or daughters – not necessarily that they be delivered from the afflictions of life (D&C 42:52). His family, friends, and associates were reminded of the revelation to "bear with" their infirmities (Alma 1:25, 36:40). Milo's life and experience shows that some things can be overcome through redirection, and some things must simply be endured. Christ is essential to both, and in him eventual renewal and redemption shall come.

RENEWAL: LIGHT, LOVE, AND POWER

Years ago Dr. Allen Bergin[4] called together a team: As I recall there was a physicist, a biologist, an astronomer, three psychologists, and a fellow philosopher. The group was to explore all the passages in modern revelation about light. Allen wanted to know if there is something about light that we could somehow apply to both diagnosis and therapy. After lengthy discussion, the group concluded that the use of the word *light* in the scriptures is often as a metaphor. "Light" is not something one can isolate and examine, like titrations in a chemistry lab.

Transforming Light

But neither Allen nor I was fully satisfied, so we went to work with all of the scriptures plus the teachings of the prophets. We read those passages of scripture as if we were reading poetry. I eventually wrote an article called "Man Illumined" (Madsen, 1994, chapt. 3; also in Madsen & Tate, 1972, 119-133). It didn't go where I wanted it to: I left out the part that I wanted to reach but didn't dare mention: I can show from sacred sources that light is often equated with something that is very real – cosmological. According to the prophet Joseph Smith, this applies to our creation, to the building blocks of our own spirits, which are somehow made of light. He taught that these "pure principles of element" are co-eternal with God, and in them "dwells all glory":

> Hence we infer that God had materials to organize the world out of chaos – chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; the may be organized and reorganized, but not destroyed. They had no beginning and can have no end. (Smith, 1977, p. 344)

So light and truth are eternal, the beautiful and the good. But what I was looking for was love. I suggest that *light* – the divine light that the Doctrine and Covenants describes – carries, or is synonymous with, *love*. And I suggest that it is impossible to feel the Holy Ghost without feeling love – first for its personal source, and eventually as you respond to it, love for those whom God loves. This transforming light, which we so often experience as love, may become the source of renewal in our lives once we are committed to seek the guidance of the Holy Ghost in all that we do.

To even begin to comprehend the power of this light, we must remember that the ultimate source of all light in this universe is Christ himself, and he is unwavering in his declaration: he is the light of the sun, the moon, and the stars (D&C 88:7-9). There was an article in *Scientific American* recently (Hajian & Armstrong, 2001) that says the Hubble telescope has now been able to identify stars that are one trillion times brighter than our sun! In the Book of Abraham, originally written in the Egyptian alphabet, the prophet says that if this earth had not been properly curtained, or veiled, it would be consumed by such light.

There is, then, a connection between light and fire: as Isaiah (Isaiah 33:14) tells us, God dwells in "everlasting burnings." We Latter-day Saints are the only people I know of who have taken the classical doctrine of burning in hell and turned it into burning in heaven!

I have been asked what I learned from living five years in the Holy Land. One of many things I learned was that we cannot receive the fullness of the glory of Christ, *his* all, without giving *our* all. When he came down from the Mount of Transfiguration, he said, according to the prophet Joseph Smith (1938; see Ehat & Cook, 1980, p. 246; see also Matthew 28:18), "All power is given unto me in heaven and on earth." This staggering statement could never be said by puny, finite mortal man – unless he had fulfilled the Doctrine and Covenants passage (D&C 50:26) that says that one who has been ordained and set apart is appointed to be the greatest, although he may be the "least and the servant of all." He is "possessor of all things," as all things are "subject unto him: the life and the light, the spirit and the power, sent forth by the will of the Father through Jesus Christ his son" (D&C 50:27).

There is a *but* clause: "But no man is possessor of all things except he be purified and cleansed from all sin" (D&C 50:28). If I read it correctly, this means that that Spirit we go on seeking – and are promised – can be enlivening, illuminating, empowering – and even inspiriting. This action and effect of the Spirit is *renewal.*

Becoming Christ-like

In our [LDS] tradition we often use the phrase "to become Christlike." I suggest we mean three different things by it, on three different levels – increasingly inclusive. On the most literal level, we may mean that we should imitate the behavior of Jesus, as advised by Thomas à Kempis (1998); we should find out what Christ did in certain circumstances and try to do likewise. Literal behavior is certainly part of the challenge, but even this has its higher component, as we need the Spirit to help us know how to apply conduct that originated in Christ's life in the context of our own situation.

A second level of becoming Christ-like is more subjective: to seek to emulate his inner virtues. We are commanded to seek these virtues, such as compassion, temperance, patience, brotherly kindness, charity, humility,

diligence. All of these virtues are Christ-like, but as with the outward behavior, developing them in the context of our lives requires help from on high.

Third and the most crucial, we have been counseled to become like Christ in nature. How can this be remotely possible? Christ is unique. Unique in that he was the first born, the only begotten in the flesh, unique in other attributes that were inherent in his nature from the pre-existence. How can we possibly aspire to be in nature like him?

Let's look at the attribute that seems most unique: in D&C 93:21, he revealed "I was in the beginning with the Father, and am the Firstborn." But in the next sentence he continued, "and all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn. Ye also were in the beginning with the Father." He shares not just the blessings, he shares his very nature. As he affirms in D&C 93, verse 19:

> I give unto you these things that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness ... You shall receive grace for grace. (D&C 93:19)

That is what I took seriously when I wrote about the *Highest In Us* (Madsen, 1978). I don't think he gave us these teachings to taunt us, to torment us, to place something so far beyond us that it would discourage us. I believe he wants us to understand our potential. Dr. Allen Bergin has written about the *mortal overlay* (2002). We recognize as almost no one else does, even in the Christian world, that we began as individual spirits full of light and that the mortal body is a covering which conceals that tremendous brightness. The prophet Joseph Smith even taught that when that spirit is disembodied, we could not endure the glory of it (Ehat & Cook, 1980, p. 254). That spirit is still in there, even in those of us who have been darkened by our acts – or un-acts. It is there even in those who have faltered and failed in honoring the patterns of righteousness.

I like to consider this in relation to the Savior's statement that he is "a light that shineth in darkness, and the darkness comprehendeth it not" (D&C 45:7, John 1:5). We can read this in the sense that we are in a measure blinded and cannot comprehend – that is, recognize the light. But it also means: no matter how far we sink into darkness, that darkness will not totally extinguish the light within us – whether or not we recognize that light. The ultimate promise is that if we continue in light we will receive more light "and that light groweth brighter and brighter until the perfect day" (D&C 50:24). Renewal comes into our lives as we grow and become more and more perfect in this light.

Experiencing Renewal

Let me turn for a moment to a few cases. I have one advantage over you – my longevity: I've been around long enough to see the long-term effects of various attempts at therapy and healing and overcoming. I have seen some seemingly hopeless cases of problems and addictions that have been healed and overcome *through Christ*. The role of the therapists in those cases has been to start the process: to introduce the person to Christ and to remove the blindfolds that have prevented the sufferer either from being in full touch with his latent spirit or from recognizing his love. I'll describe two examples.

Dr. Allen Bergin and I both know a young man who not only was homosexual but was immersed in the homosexual life. He was what stake presidents would call a "predator." With the intervention of Elder Spencer W. Kimball, he slowly began to turn his life around. As time went on, he was blessed with a fine and flourishing family and asked to accept callings of high ecclesiastical importance. The most recent time I saw him was in a solemn assembly where he was serving as a temple worker. Despite the darkness, light can be restored.

And I have known cases of addiction. My wife, Ann, and I answered the door one evening to see a refugee from the streets of San Francisco, a boy who had become addicted to drugs and had fallen in with a kind of Jesus commune. He was at our door because Ann's teaching had led to the baptism of his mother, and he had a dim memory of that. He said, "I'm here; I need help." I think he had damage to the brain, in part from being burned out by drugs. But as he learned to know the Savior, he experienced light, and new strength. He eventually served a mission. He has reconciled with his alienated family and is now planning his wedding. Another soul struggling in darkness was able to overcome, to heal, and to grow in the light.

REDEMPTION: THE ULTIMATE GIFT OF CHRIST

We all know the feelings of hopelessness that sometimes get in the way as we are attempting to serve – to reach out to people who are struggling in various forms of darkness. But we somehow have to hold on. Carlfred Broderick taught me that the physician who would heal by bringing others to Jesus must first heal himself (Broderick, 1992). This has profound implications for all of us.

Some Who Became Christ-like

Let me share about two others.

I had a student once who had multiple sclerosis; she was a very open individual and talked in class as we sometimes do in therapy. She told me later, "You did some good things for me, but the best thing you did was to introduce me to Ralph Rytting." Ralph Rytting was a hemophiliac who had during his short life 3200 blood transfusions. He often told me that when he left the hospital after a transfusion, he felt like he had been purified, like he was able to begin his life again – clean. He told me over and over that he would not have asked for his condition – particularly because there was a 50% chance that he would transmit it to his children. But he found that the experiences incident to it had opened dimensions of his soul and his relationship with Christ that he felt never could have developed otherwise. My student, who also suffered with a disabling physical infirmity, said "Ralph Rytting is the one who really taught me about Christ."

Another who came to know Christ through hardship and suffering was Dr. B. West Belnap[5], who used to teach a class at BYU called *Your Religious Problem*. West would encourage his students to be completely open in describing their problems with religion by telling them his own. He told them that he felt that he did not really know the scriptural meaning of "charity," the pure love of Christ. He felt he knew it as a conception, but not as a *warm reality*. Then Dr. B. Belnap developed a brain tumor. After two operations, the doctors told him they had done all that they could do, and he had only a few months to live. He was young, and asked for a blessing, with the one request that he could know whether he would live long enough to bless his newborn son. He was promised that he would, and he did.

The last talk he gave to anyone on campus was to members of the Religion Department (Madsen & Tate, 1972, pp. ix-x), and he told of how he had received letters from all over the world from people who knew him and knew about his condition, thanking him for specific things he had said that had changed their lives. He told members of the religion faculty to never give up teaching, reminding them that Jesus was a teacher. Then he quoted these verses

> And [the Savior] shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pain and the sicknesses of his people. And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. (Alma 7:11-12)

It was integral to Christ's mission to "go forth suffering pains and afflictions and temptations of every kind." We speak often of Christ's suffering in relation to our *sins*, but the scriptures include *temptations, afflictions, pain*. Dr. Belnap said to us "if all Christ suffered was my level of pain – Oh brothers and sisters, he loves us a lot more than we think!" He learned first-hand the power of Christ's love for us – the pure love of Christ – and felt awed by love in return.

Another whose enduring patience and fortitude in suffering has become a great example is Elder Neal A. Maxwell, who has leukemia. These same verses in Alma 7:11-12 have become crucial scriptures for him.

I finish with a fable traditional among the Jews; we review it every time we go to the Holocaust museum. The story is that children, little children like the 1.6 million who died in Hitler's crematoriums, because they are innocent must surely return to the presence of God. But because some of their parents had abused or abandoned the children, or worse, the parents were not in heaven. Time passed, and the children said to each other, "We want to belong to someone." So they went to the Father, and they said, "Please forgive our parents and let them come where we are."

And God replied, "How can I do this thing? Your parents were your worst enemies."

So the legend says the children went and talked to Elijah [whose name, by the way, is a combination of the words for "father" and "son": *El-i-jah*, *El*-father, *jah*-son]. Everyone knows Elijah is supposed to have something to do with the hearts of children and parents (Malachi 4:6). "How can we prevail with God?" the children asked Elijah.

Elijah replied, "Go back and say to God, 'Yes, our parents abused, our parents abandoned us; *for that very reason* we have a right to ask that they be healed and forgiven'."

And God will say, "how can I forebear?"

The parents will ultimately say, "how can we be redeemed?" Thus, the hearts of the children may reach out to the hearts of abusive parents, and visa versa.

Now the Gospel of Jesus Christ, which in many ways differs from the retaliation standards of this world, says that the victim may ultimately become the redeemer of the victimizers. Through the Gospel of Jesus Christ, there is *redirection* or repentance, there is *renewal*, and ultimately because of the atonement of Jesus Christ, there is *redemption*.

CONCLUSION

I was once face to face with a man who had been in a Russian prison camp (see Solzhenitsyn, 1973). He described the guard who almost daily beat the prisoners viciously with a steel whip. One day he started the usual beating and then threw the whip down and cried out, "I cannot do this any longer." He then joined the prisoners in their torment.

That is what Jesus covenanted to do before the foundation of the world. But more, he brought healing balm to soothe the wounds of the prisoners. But more, he brought keys to unlock the shackles that bound them and unlocked the door of the prison from inside. But more, he has given us the covenant of the sacrament, by which we acknowledge what he has done for us and make commitments by which we are changed and sanctified. But more, he has required of us a sacrifice unparalleled in history: to build temples where if we come with broken hearts and contrite spirits he will make known what we most need – knowledge and the power to be transformed in anticipation of the day when we will have a renewed mortal body in what is called the resurrection.

I pray that we will be effective as mediators in assisting those who come to us in activating the processes of redirection, renewal, and redemption in their lives. For those like Dr. Benjamin Crue, the philosopher-psychologist conducting human potential workshops, and Milo Baughman – all of whom were walking in partial light – may we help them to redirect toward a brighter, more complete perspective.

For those like the young homosexual and the youthful drug addict who are in darkness, may we help them find the eternal light within themselves that cannot be completely extinguished. May we help them in activating that light to the renewal of their spirits and ultimately of the circumstances of their lives.

For those who are suffering pain, grief, or discouragement, may we introduce them to individuals like Ralph Rytting and Dr. B. West Belnap who, consciously or subconsciously, give us examples to follow in becoming Christ-like, preparing to be worthy of Christ's sacrifice and offer of redemption to us. This I pray in his sacred name.

REFERENCES

American Psychological Association (1990). Allen E. Bergin: Citation - Award for Distinguished Professional Contributions to Knowledge. *American Psychologist*, 45(4), 474.

Bergin, A. (2002). *Eternal Values and Personal Growth: A Guide on Your Journey to Spiritual, Emotional, and Social Wellness*. Provo: BYU Studies.

Bergin, A. & Madsen, T. (Parker, C., Brown, V. & Broderick, C., discussants) (1978). Integrating Professional and Religious Practice. Presentation and Panel Discussion at the 4th Annual AMCAP Convention, Salt Lake City, 29 September 1978.

Broderick, C. (1992). Suffering In The World. In Ludlow, D. (gen. ed.), *Encyclopedia of Mormonism* (5 volumes), New York: MacMillan, 1421-1422.

Broderick, C. (1996). *My Parents Married on a Dare and other Favorite Essays on Life*. Salt Lake City: Deseret Book.

Crue, B.L., Jr. (ed.) (1975). *Pain Research and Treatment: Further Observations from City of Hope National Medical Center*. New York: Academic Press.

Crue B.L., Jr. (1983). The Neurophysiology and Taxonomy Of Pain. In Brena S.F. & Chapman S.L. (eds.), *Management of Patients With Chronic Pain*. Spectrum Publications, Inc., 26.

Crue, B.L., Jr. (2004). *The Myth of Chronic Pain*, 2 volumes. Durango, Colorado: B.L.Crue MD. ISBN 0974857505.

Ehat, A. & Cook, L. (ed.) (1980). *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph Smith*. Provo: BYU Religious Studies Center.

Farmer, R. (1997). *Beyond the Impasse: The Promise of a Process Hermeneutic* (Studies in American Biblical Hermeneutics, No 13). Macon, GA: Mercer University Press.

Farmer, R.L. (2003). A Commentary on "The Paradoxical Nature of Sin." *AMCAP Journal, 28,* 38-39.

Green, J. (1966). Zion and Technology: A Not-So-Distant View. BYU Devotional Address, 7 May 1996. Available: <http://wsww.byu.edu/fc/ee/w_jdg96.htm>

Hajian, A. & Armstrong, J.T. (2001, March 17). A Sharper View of the Stars. *Scientific American* <http://www.sciam.com/article.cfm?articleID=0000FFB8-76A3-1C70-84A9809EC588EF21>

Hafen, B. (2002). *A Disciple's Life: The Biography of Neal A. Maxwell.* Salt Lake City: Deseret Book.

Kempis, T. (J.N. Tylenda, trans.) (1998). *Imitation of Christ,* revised edition. New York: Vintage Books.

Lytle, J. (1999). Carlfred B. Broderick, Noted Sociologist, Dies at 67. *USC News, 19*(2). <http://www.usc.edu/uscnews/story.php?id=4710>

Madsen, T. (1978). *The Highest in Us.* Salt Lake City: Bookcraft.

Madsen, T. (1994). *The Radiant Life.* Salt Lake City: Bookcraft.

Madsen, T. & Tate, C. (eds) (1972). *To the Glory of God: Mormon Essays on Great Issues (dedicated to the memory of B. West Belnap).* Salt Lake City: Deseret Book.

Mesle, C. (1993). *Process Theology: A Basic Introduction.* St. Louis: Chalice Press.

Richards, P.S. & Bergin, A. (1997). *A Spiritual Strategy for Counseling and Psychotherapy.* Washington DC: American Psychological Association.

Richards, P.S. & Bergin, A. (2000). *Handbook of Psychotherapy and Religious Diversity.* Washington DC: American Psychological Association.

Richards, P.S. & Bergin, A. (eds.) (2004). *Casebook for a Spiritual Strategy in Counseling and Psychotherapy.* Washington DC: American Psychological Association.

Smith, Joseph, Jr. (J.F. Smith, comp.) (1938). *Teachings of the Prophet Joseph Smith.* Salt Lake City: Deseret Book.

Smith, Joseph Jr. (A. Burton, comp.) (1977). *Discourses of the Prophet Joseph Smith.* Salt Lake City: Deseret Book.

Solzhenitsyn, A. (T. Whitney, trans.) (1973). *The Gulag Archipelago 1918-1956.* New York: Harper & Row.

Staples, R. (1991). *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality.* Kansas City: Beacon Hill Press.

Swedin, E. (2003). Book Review: *Eternal Values and Personal Growth* by Allen E. Bergin. *AMCAP Journal, 28,* 41-43.

Waterstradt, J. (1988). *They Gladly Taught: Ten BYU Professors, Volume III.* Provo: Brigham Young University Press.

Whitehead, A.N. (1929) *Process and Reality.* New York: MacMillan.

ENDNOTES

1 Carlfred B. Broderick PhD (1932-1999), AMCAP president 1982-83, was a distinguished professor at the University of Southern California. The author of several texts and popular books on marriage and the family, he served as editor of the *Journal of Marriage & the Family,* as president of the National Council on Family Relations, and as president of the Cerritos California Stake. He is remembered not only for his significant academic contributions, but especially for his delightful sense of humor (Lytle, 1999).

2 Benjamin L. Crue MD is an internationally-known Neurosurgeon; he is Past President of the American Pain Society and also of the American Academy of Pain Medicine. Trained at the University of Chicago and Yale University, he was a professor at the University of Southern California School of Medicine and Director of Neurosurgery at the City of Hope Medical Center for several decades. Dr. Crue is particularly well known for his classification of pain based on the temporal factor of pain duration (Crue, 1975, 1983).

3 Milo Baughman (1925-2003) was one of the most significant designers of contemporary 20th Century furniture. He studied architectural and product design at the Art Center School of Los Angeles and at Chouinards (now known as the California School of the Arts), and theology at Bangor Theological Seminary. His furniture has been exhibited in museums throughout the United States, including the Whitney Museum of Art in New York City. He established the Department of Environment Design at Brigham Young University and taught there for over 15 years. He also lectured at Rhode Island School of Design, University of Tennessee, University of Wisconsin, North Carolina State, and other schools (see <http://www.bibleman.net/Milo.htm>).

4 Allen E. Bergin PhD, AMCAP President 1980-81, is considered by many to be the "grandfather of modern LDS psychology" (Swedin, 2003, p. 41). He is the 1989 recipient of the prestigious American Psychological Association *Distinguished Professional Contributions to Knowledge* award. Among his many publications, he co-authored with P. Scott Richards PhD (AMCAP Vice-President, 2001-2003) several significant books (1997, 2000, 2004). Dr. Bergin retired

from the BYU Psychology Department in 1999. His most recent book, *Eternal Values and Personal Growth*, was published in 2002.

5 Bryan West Belnap PhD (1921-1967) was a popular professor and Dean of Religion at Brigham Young University. President Harold B. Lee "respected and embraced such bright 'schoolmen of spiritual stature' as West Belnap" (Hafen, 2002; see also President Lee's *Forward* in Madsen & Tate, 1972). Dr. Belnap is the author of, among other publications, *Faith Amid Skepticism* (1963). Madsen & Tate (1972, p. x) characterized B. West Belnap as "a man who was full of truth and responsible feelings for the encounter of what is deepest in man with what is deepest in man's world." The BYU Religious Studies Center has established in his honor the B. West Belnap Award for religious research (Waterstradt, 1988).

✖AMCAP

The Association of Mormon Counselors and Psychotherapists

Fall Convention 2004
September 30 - October 1, 2004

Joseph Smith Memorial Building in Salt Lake City

Building upon a Foundation of Truth

CE Credits Available

Keynote Speakers: Elder Joe J. Christensen, Daniel K. Judd PhD
Plenary Speakers: Robert L. Gleave PhD, Roger Belisle MA & Dallas Jensen MA,
                      Douglas E. Brinley PhD

●Larry Burk, MA ●Rachel Crook-Lyon, PhD ●A. Dean Byrd, PhD ●Alfred C. Dodini, PhD, LCSW
●Shawn C. Edgington, PhD ●Noel C. Gill, PhD ●Kara Heugley, CPCI ●Rebecca Jorgensen, PhD
●James B. Lewis, LCSW, CSAT II ●Stevan Lars Nielsen, PhD ●Anne M. Makin ●Randy K. Moss, PhD
●Kari A. O'Grady, BS ●Christine S. Packard, MC, LPC ●Kristine Plummer, LCSW ●David C. Pruden MS, CFLE
●Rory C. Reid, CSW ●P. Scott Richards, PhD ●Russell Seigenberg, PhD
●Thomas Sevy, LCSW ●Marleen Williams, PhD

Convention Fees*:	both days	one day
Professional members	$120.00	$ 85.00
Spouses, Retired members	$100.00	$ 70.00
Non-AMCAP members	$150.00	$100.00
Students	$ 60.00	$ 30.00
Students without lunch	$ 40.00	$ 20.00

AMCAP membership:
Professional $60.00 annually
Students $30.00 annually

*Price includes lunch—Pre-Registration is due by September 24, 2004. Registration at the door is $20.00 extra

***AMCAP's mission** is to provide information and support for the LDS mental health professional in four areas:*
1. Spiritual Focus 2. Clinical Application 3. Networking and Outreach 4. Research, Theory and Publication
As AMCAP members we strive to center our personal and professional lives upon Jesus Christ
by serving our brothers and sisters in need.

For a registration form, convention schedule, AMCAP information or register online
please visit our website: www.amcap.net
For more information, email: mail@amcap.net or call 801-583-6227

The Mission of The Association of Mormon Counselors and Psychotherapists is to provide information and support for the LDS mental health professional.

AMCAP carries out this mission through four dimensions, represented by the AMCAP logo with four arrows converging at the center:

Spiritual Focus

Clinical Application

Networking and Outreach

Research, Theory, and Publication

What is the center upon which those arrows converge?
It is The Living Christ –
Christ whom we serve by serving our brothers and sisters in need,
Christ whom we approach by our own spiritual strivings.

✂AMCAP

THE ASSOCIATION OF MORMON COUNSELORS AND PSYCHOTHERAPISTS

AMCAP

Association of Mormon
Counselors and Psychotherapists
2540 East 1700 South
Salt Lake City, UT, 84108

http://www.amcap.net