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The Law, the Law, the Law, and the Law: Submission, Absence, or Organization?

James E. Faulconer

INTRODUCTION: DIVERSITY

We talk a great deal about diversity today. We live in a society that cannot ignore the diverse ways of living that are found within it. We have a variety of national origins. We are of many races. We are adherents to many religions. Our unity as a country and as a church requires that we reflect on that diversity and its implications. It has often been noted that each of those differences between us presents both a possibility for prejudice and misunderstanding as well as an opportunity for learning and understanding. With that well-worn truism in mind, I wish to look at one slice of our diversity, religion. And I will slice diversity even thinner by looking only at four religions, Judaism, Islam, traditional Christianity, and Mormonism. I am interested in thinking about how we think about religion when we think about diversity and in using overviews of those four religions to do so.

Religion as Symbolic Ordering

From the historical and anthropological points of view we think about religion strangely.

Historically our understanding is strange because prior to about the fifteenth or sixteenth century, in Europe religion was understood very differently than it was after that point. Prior to that time, religion was the ordering principle of the world. It was, to borrow a term from Jacques Lacan (1901–1981), a symbolic ordering. A symbolically ordered social unit is one in which the structures of the unit are ordered by symbolic words, actions, and material artifacts. In a symbolically ordered community relationships among humans and between humans and the world are what they are in virtue of the symbols they use and that give them meaning. An example of part of the premodern symbolic order is the feast calendar of the medieval Christian church, which governed much of the life of the community: 11 November, St. Martin's day, was set aside for butchering meat animals. Plough Monday, the day when the activities of the agricultural year began with the first plowing, was designated as the first Monday after the Feast of Epiphany (6 January). Epiphany is a celebration of the incarnation of God the Son in the West. In the East it is a celebration of Jesus's baptism. Whichever way one understands the holiday of Epiphany, it is surely no coincidence that medieval Christians lived lives in which the appearance of God as a human being and the first day of ploughing were intimately connected. For a medieval Christian, the end of the winter

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season and the end of the human winter that Christ brought about were related typologically: the revelation of God as a human or the revelation that a human is God was the figure; the end of winter and the ability to produce food for oneself and one's family was the resulting type. Of course the calendar was not the only way that religion ordered medieval lives. Children were brought into the community through the sacrament of baptism, families were created by the sacrament of marriage, and death was recognized through the rites of burial. Religion was "an apparatus established by God within human history to serve as the framework for his encounter with humankind."[1]

That understanding of the place of religion in our lives did not change drastically until approximately the sixteenth century. And by the seventeenth it is so much no longer the dominant way of understanding the world that someone like the philosopher René Descartes (1596–1650) could say that religion deals only with morality.[2] It is no longer the ordering force of the world as a whole. From an historical point of view, our understanding of religion is recent and confined to European culture and those cultures that have been influenced by it.

The contemporary understanding of religion is also anthropologically strange. We often think of religion as a set of beliefs that one holds. Thinking that way, we assume that our religious beliefs—conceptual representations of the ideal world—are what make it possible for us to act in religious ways. In our eyes that assumed connection between belief and action is what makes belief fundamental. But that is a mistake. Holding particular beliefs is not what makes one a religious person. One's beliefs are important to religion, but they are not central to it. Thinking that they are is like mistaking spots on one's body for the measles rather than understanding that those spots are a symptom of the measles.[3] Beliefs are, as it were, a "symptom" of religion, something that one has if one is religious, but they are not religion itself.

Perhaps no one has done more to show that being religious is more than holding some set of particular beliefs than the historian of religion Mircea Eliade (1907–1986).[4] He argues that we cannot understand religion except as a way of being in the world in which the sacred gives meaning to our world. A religious person finds himself in a world revealed by a sacred order, by the manifestation of something divine, whether that is the Christian God, other gods, the ancestors, or sacred plants or animals.

The sacred reveals itself in symbols. Eliade says "Every religious act, by the simple fact that it is religious, is endowed with a meaning which, in the last instance, is 'symbolic,' since it [ultimately] refers to supernatural values or beings."[5] Because it is symbolic, religion involves rites, practices, social structures, and so on. It also involves beliefs. But those things are not the essence of religion, they are its expression. The essence of religion is the recognition of the appearance of the sacred in the world—to return to an earlier example, epiphany is the essence of religion. Religious life is life for which the ordering revealed in that manifestation of the sacred gives form to life in general. Ritual and the rest, including belief, are expressions of a religious way of life, a way of life which sees the world in terms of the sacred, in terms of something of a different order, a different reality, revealing itself in the world.[6]

Secularism is supposedly the dominant structure of society today. Some have responded to the rise of secularism by abandoning religion altogether. Others have responded by keeping some religious practices—getting married in the church, for example—but unloosing those practices from their moorings in religious understanding and belief.[7] It might seem, then, that secularism has won the day and that religion has been reduced merely to belief, that we are headed toward a time when there will no longer be people who live in a religious world. That is certainly the claim one hears from the "new atheists" such as Richard Dawkins and Christopher Hitchens: religion is not only outmoded, it is on its last legs, they tell us; the sooner we are done with it, the better.

As you might guess, my claim is the contrary: living in the world as a believer is different today than it was six hundred years ago, but there are still people who live in a world that is largely symbolically ordered. Religion is not likely to go away. Any attempt to understand the cultures of the world and the people in those cultures will be inadequate if it ignores religion. That is not as obviously true of Western culture, but it is also true. But if religion is as I've described it, then understanding the social and psychical lives of religious people will require more than understanding their beliefs. It will require understanding their being-in-the-world.

As I said earlier, to think about religious diversity and its implications, I will look at four different, though re-

lated religions: Judaism, traditional Christianity, Islam, and Mormon Christianity. Relying on the seminal work of the contemporary philosopher Rémi Brague (1947–)[8] I will outline the different though overlapping symbolic orders of each of these religions by focusing on the ways in which they understand law. (It is not irrelevant that during the medieval period, the word "law" was used to designate different religions: "the law of the Moors," for example.[9] Law is a particularly good focus for understanding these religions.) Presumably thinking at least sketchily about the four different ways of understanding law will give us a glimpse into the differences in the ways their adherents are in the world.

Of course, I cannot discuss even one of these four religions in depth in a paper, perhaps not even in a book. That means that to talk about four of them, I will have to resort to the broad strokes of caricature. But in the same way that the caricatures of a political cartoonist can reveal what a detailed description might hide, I hope that my caricatures will help us catch a glimpse of the main lineaments of each of these four religions. So, the first stroke of my caricature: I take the Jewish and Islamic traditions to understand the law in terms of submission, the traditional Christian to understand it in terms of its absence, and the Mormons to understand it in terms of organization and family. That is not to say that there are no elements of submission in Mormonism and traditional Christianity, nor that there are no elements of organization in the Judaic take on law. It is to say that submission, absence, and organization / family provide a handy way of describing what I take to be the most important lines in my sketches.

Judaism

Begin with Judaism, the oldest of these Abrahamic religions. Israel as a whole had only a short time, about one hundred years, as a nation under a king, and a slightly longer history as two states. In spite of their only brief experience as an independent state, during that time they developed a unique kind of nation, and those unique developments have been important to later philosophers of politics and law, such as John Locke, as well as to later founders of nations and states, such as Thomas Jefferson.

To a large extent, what made the Israelite nation unique was that it had written rules for how to select a king. Deuteronomy 17:14–20 tells us:

1. The king must be chosen by God.
2. He must not be a foreigner.
3. He must not make himself rich.
4. He must make a copy of the divinely given Mosaic Law, keep it by him, and study it.

The first and the last of these are particularly interesting, and the last, the insistence on written law, is unique to Judaism among the other early religions of the Near East. That insistence takes law to be something objective rather than the personal whim of the ruler. The law is something interpreted by the priests and learned by the king, but it is *given* by God. The king rules, but he does not legislate—only God can do that—and there are restrictions on his rule. We see here two ideas that were new to the world: the law is written and it has a divine origin. In these we see the one of the earliest ideas that there are limitations on the power of the ruler, divine limitations.

But the law in early Judaism differs from the law of other nations in additional ways, for the Mosaic Law (Torah) is first of all wisdom rather than law as we understand it. Indeed, the word "Torah" literally means something more like "teaching" rather than "law."[10] It is a teaching rather than a set of rules, though it contains both prescriptions and proscriptions. In other religions of the region, the rules of cultic practice were either rules to be observed within a particular space, especially the space of the temple, or they were rules observed by priests in order to set themselves off as priests. In Exodus 19:6 the Lord says to Moses: "And ye shall be unto me *a kingdom* of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (italics added). Though the Levites are set apart as priests, they are distributed throughout Israel, and in principle every male is a priesthood holder. The temple offering at the birth of a son is a recognition of that principle, for it was an offering to redeem the son from priesthood service. God tells Moses that Israel is to be a *nation* of priests. As a result, as Brague says, "Israel is obliged to observe, at all times, the code of conduct that pertains to pertains to priests and to behave as if within the sanctuary."[11] For an Israelite, the laws are the wisdom needed for one who would live in the house of God. They teach one how to be one of the people of God.

As the medieval Jewish thinker, Moses Maimonides (1135–1204), explains,[12] human laws only regulate the actions of the body, but the Torah encourages human beings to strive for both bodily and spiritual perfection.

Indeed, the kabbalists (Jewish mystics) believed that the Torah corresponds "to the very structure and dimensions of the divine; it constitutes its name (or names)."[13] Israel understands itself as elect because it has been given Torah, the teaching for divine life. And this connection of ethical / moral values and life with religious practices, the refusal to separate the two, is also novel. Other Near Eastern groups keep them separate, with the latter, religion, being a matter only of cultic practice.[14] This failure to separate religion from ethical life made it nearly impossible for Roman conquerors to understand the Jewish, and later the Christian, refusal to offer sacrifices to the Roman emperor. Why, they wanted to know, wouldn't the Jews and then the Christians, just perform the cultic sacrifices since those have nothing to do with one's morality? Jewish and Christian insistence on the connection of religion and ethics was novel—and it made life for them much different, and often much more difficult because it separated them from the political state.

The separation of religion from the state which resulted from the refusal to separate religion and ethics had a great deal to do with why the Jews were able to survive after the destruction of Jerusalem in 70 AD. For non-Israelites the cultic practices of religion were matters of state. The destruction of one was the destruction of the other. For the Jews, however, they were matters of ethics, how to live life in a divine way. So, after the destruction, the religion of Judaism was able to continue without being part of any state. Political authority was that held by whatever state the Jews lived in. It had nothing to do with their religion. Unlike other nations, Israel had never been defined by a territory (in spite of God's gift of the land). Instead, they were defined by their temple, temple worship, and by the Mosaic Law—and by the first century AD, for a variety of reasons, the temple was less and less important and the Mosaic Law was more and more important. So, when the destruction happened, the fact that Israel was defined by its religion, a religion that put ethics and worship together and separated religion from the state, made the survival of Judaism possible.

For Israel, the experience of the law was the experience of a gift, the gift of the wisdom for living life in the family of God. That wisdom requires that one submit to its teachings, but because that teaching is the only way in which we can truly know God, we have the surprising result that one contemporary, orthodox Jewish thinker can title an essay "Loving the Torah more than God."[15]

The law and God can be separated conceptually. God is not his teaching. But in the law he has revealed himself by teaching us what we are to do, so his law takes precedence. We submit to the law of God rather than to God himself.

Though this strikes Christians as strange, perhaps even blasphemous, it is an attitude that follows from the Jewish understanding of law. For a Jew, it is not enough to believe in God. Nor is it enough to have had an experience of God. One could have those beliefs or those experiences and yet not really have *known* God. Indeed, it is not difficult to think of those who seem to have had exactly such experiences: they profess belief in God, but clearly do not know him. The Bible describes such people and Mormon scripture repeats the description: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me."[16] Others claim to have had experiences of God, being overcome by the Spirit whether mystically or otherwise, but there is little evidence in their lives afterward that they know him. Israel counters such possibilities with the Law: To know God, to love him, to be in his covenant, part of his kingdom, is to live the life he teaches. Obedience to the law is, thus, not the mere submission of a slave to his or her master. Submission is the way one worships, it is the way one knows God and joins in community with others and with him. To love the Torah more than "God" is to genuinely love the only true God.

Islam

We begin to understand Islam when we understand that the word "Islam" means "submission" and "Muslim" means "one who submits." The world of the Muslim is a world organized and made meaningful by submission to God. The basic religious attitude of Islam is, as the name suggests, submission, obedience to the law. But, in contrast to Judaism, the law is not the practices of the priest taken up by the nation as a whole, and in Islam when one obeys one obeys God rather than the law. Islam is an objective morality, and its goal is to produce a political / social community of those who submit to the revealed law.

Islam as we know it comes into being with the reception of the Qur'an by the Prophet Muhammad, who was born on the Arab peninsula in 570 AD (died 632 AD). But according to Islamic belief, Islam was revealed from

the beginning. Just as Mormons believe that Adam had the fulness of the gospel, Muslims believe that he received the law taught by the Qur'an. Indeed, not only were the words of the Qur'an revealed from the beginning of the world, their content is also revealed from our beginnings as individuals. According to Islam, every person is born a Muslim. God created us Muslims. That is our natural state. But the traditions of our fathers have made us led us away from our original state. Conversion means returning to that state, our condition at birth, having pledged fidelity to God and his law in the preexistence.[17]

Thus the foundation of Islam through the revelation of the Qur'an to Muhammad was a restoration of what had been given to Adam first and then also to each of the prophets. Islam understands itself as a restoration of what had been lost, and first and foremost, what had been lost was the law. Muhammad was born into a tribal society where law was a matter of blood line and worship was a matter of idolatry. The tradition says that at the age of forty (610) he received a visitation from the angel Gabriel, the first of many revelations. These revelations were memorized and later written down to form the Qur'an, which means "the recitation." (Muhammad himself was illiterate.) After receiving his first revelation Muhammad began to preach Islam to those around him, and over time he made many converts, replacing idolatry with the monotheistic worship of Allah (the Arabic word for "God") and creating a society based on law rather than blood line. The Qur'an brought civilization to the Arab peninsula by giving it law.

The law of the Qur'an, however, differs from that of the Torah. For Islam the law is the objective manifestation of God himself. The words are literally his words, not in any sense the prophet's understanding or interpretation or restatement of what God said. The Qur'an cannot be edited, translated, or interpreted because it is the direct language of God. What the law commands in the Qur'an (or the Hadith, sayings of the Prophet)—in other words, what God himself commands—is good and what it prohibits is bad: God's command defines good and evil. Personal judgment is in principle unneeded and irrelevant. He created the world so that those created might submit to him, not so that they could be taught to live the divine life (as in Judaism) or adopted into the divine family (as in Christianity).[18] God's law is the means for bringing about that submission.

As in Judaism, over time the laws multiplied, governing what seem to outsiders like rules concerning trivial acts, such as whether one can twiddle one's thumbs, which children's games are permissible, and which hand to use in the toilet. But whatever the criticisms one can make of this multiplication and this concern for what seems trivial, it reflects "a noble idea that everything is holy: since God is present everywhere, he must be worshiped in all things."[19] For the Muslim there is no sphere of life into which God does not enter through his law.

God's presence in all aspects of life and the divine character of law explain what is, for most of those outside Islam, at least puzzling and at most grounds for believing that it will be impossible ever for Islam to co-exist with what we call "the West" (though it is important to remember that most Muslims live outside of the areas we usually associate with that extreme difficulty and most have no difficulty co-existing with non-Muslims—and most Muslims already co-exist with the West). Recall that Islam begins, not just as a religion, but also as a state, with the destruction of relationships based on blood ties and the creation of a politico-religious community. From the beginning Islam has been part of the political domain. Whereas we saw Israel distinguishing between religion and the state, but not distinguishing between religion and ethics, Islam doesn't distinguish between any of the three: the political is the ethical, and both are encompassed in the religious. This means that the power of Allah himself is political.[20]

In the United States religion has most often supported the separation of church and state, and it has often encouraged that separation. But "for Islam, [in principle] the separation of the political and the religious has no right to exist. It is even shocking, for it seems like an abandonment of human affairs to the power of evil or a relegation of God to a place outside his proper sphere."[21] If we say that God reveals himself only in his law, a law that cannot be differentiated from either politics or ethics, then to say that religion should remove itself from the state is tantamount to saying that law is irrelevant to the state. If God is present everywhere and must be worshiped in everything, then the state can be no exception. States which deny this are not just mistaken, they blaspheme.

This connection between the political and the religious explains the origin of radical Islam. Of course there are many more in Islam who are *not* radical than who are,[22] but

radical Islam is an extremist interpretation of something real within Islam: Unlike Christ who died on a cross, executed by the political and religious authorities, Muhammad died in his bed, and Muhammad was aware of that difference. As a result, "Islam understands the martyr as a combatant who falls while killing, not as a victim who accepts being put to death. Defeat is not conceived as concealing a deeper victory, reserved for resurrection"[23] There is no concept of quietly accepting one's fate and having everything made right in the next world. It does not follow that one must be a martyr for Islam, but it does follow that political quietism is not the way of Islam.

The faithful Muslim submits to the will of God and in doing so is building a community of others who have also submitted. The ultimate goal is to bring all back to the submission to which they originally swore.[24]

Traditional Christianity

Judaism was unique among its ancient sister religions for taking the law to be divine and for insisting that it can and ought to be put into writing. It was also unique for first bringing together the ethical and the political. Christianity is a revolution, a turning, within that unique movement.

As members of the kingdom of God, Christians are foreigners in the states within which they live. As a sect of Jews, initially Christianity takes the separation of religion from the state that had its genesis in Israel further even than Judaism had. Judaism had founded the unity of the community on respect for shared law, and it had created a divine community on that law. But for Christians, the kingdom of God is not of this world.[25] Christianity dispenses with shared law as the basis for community—though it does not dispense with law—and founds the community, instead, on respect for shared faith. Even when Christianity later obtained political power, it always recognized the difference between the power of the rulers and the power of the state. The result was that for centuries Christian countries had two sets of laws, religious law and civil law.

Contrary to what Christians sometimes say about the early Church, it did not reject the Law of Moses. In Acts the question is never whether converts from Judaism should stop practicing the commandments, but whether converts from outside of Israel must obey it. For Christians, however, "law" means something very different than

it did for either Jews or Muslims, for Christianity insists that the observance of the law must make complete the inner attitudes from which those laws ultimately spring.[26] Contrary to the interpretation that many Christians were later to give this insistence, and the way some continue to understand the relationship between Christianity and Judaism, the insistence on inner attitude was not a development *against* the Judaic understanding, but *of* it. In Judaism living the law means learning to do what God does; in Christianity it means learning to do what God does and with the correct attitude. Indeed, for a Christian, having the correct attitude, having faith, is what makes genuinely living the law possible.

But Christians not only expanded what it meant to keep the law, they also introduced a new element, conscience. In Romans 4:15 Paul argues that there can be no crime without a law,[27] which means that the law describes the limits of good and evil: we know evil only because we have learned a law. But even those who have not been taught the law know something of what is right and wrong.[28] They have conscience. But if we can know the law through conscience, then though God is the origin of the law, he is not—at least not directly—the law giver. Conscience is the proximate law giver, and God is the origin of conscience.

Paul also suggests an understanding of the purpose of the law that is radically different from the way Islam would later understand law and perhaps different than the way previously Israel did. In 1 Corinthians 10:23 Paul says "There is a saying, 'Everything is permissible'—but not everything is profitable. 'Everything is permissible'—but not everything is upbuilding" (my translation). The law is not defined by the will of God, but by what it will do to make us better. Thus, we do not obey the law to please God, though he is pleased when we do. We obey because the commandment he has given us will make us better people, more like him.

Thus, the ultimate goal of any commandment is freedom, freedom from sin, liberation from a state in which we are not living the lives we want to live even when we do what we think we want to do. And the goal of the law is not just to get us to cease to act in sinful ways, but to overcome our desire to sin. As the last half of Romans 7 shows us, Paul is well aware of the difficulty that overcoming sin poses. But what he has in mind when he thinks about law "is less a collection of commandments and prohibitions [that tell us how to behave] than *a [completely] different*

regime of salvation."[29] The ultimate goal of law is to discipline our souls to love the good so that we can follow the admonition of Augustine, "Love and do what you want," but no set of laws can give us that discipline by itself.

In the end, then, there is *no* law for the Christian, at least not in a sense recognizable within either Judaism or Islam. The law is at best, as Paul says, a schoolmaster, a teacher, but even as a teacher it is temporary. If we have faith, in other words if we have trust in God—if we live by his Spirit and the instruction of that Spirit—we have no need for the law.[30] We can become what the law intends for us to become but cannot finally fully teach us.

Mormonism

A person reading only the Book of Mormon would not see anything about law that is very different from traditional Christianity: the Mosaic Law was a schoolmaster and Christ's atoning sacrifice introduced a new regime of salvation. *Jesus*, a person, is the law[31]; there is no longer a code of law except as a temporary expedient. But the Doctrine and Covenants adds something new. The New Testament seldom mentions law, except when referring to the Law of Moses. Likewise the Book of Mormon. But the Doctrine and Covenants speaks of law more than a hundred times, and rarely uses the term to refer to the Law of Moses. Mormonism is awash in law.

For example, the Doctrine and Covenants tells us that the transgression of law has made us "sensual and devilish,"[32] that there are *no* merely temporal laws,[33] and that just as Christ gives laws by which we are to organize ourselves and live now,[34] he will give us a law by which to live when he comes.[35] Law is central to the Mormon understanding of religion, but it is not a law to which one merely submits. And though it is true that the law of the Spirit is a necessary adjunct to any laws we have—we cannot live justly, righteously, if we do not live the law by the Spirit rather than by the letter—nevertheless, we never find ourselves, whether premortally, mortally, or postmortally, outside the realm of law.

According to Mormonism, law is that which organizes our relationships amongst ourselves as the relationships among God's children ought to be organized.[36] It is his word: his decree and his promise.[37] But there are alternative laws, several of them.

For Mormons the question of salvation is not really whether one will go to heaven or hell. With a few exceptions (whom I will ignore because we know almost nothing about them[38]) everyone goes to some heaven, to some kingdom of glory ruled by a member of the Godhead, each with its own law.[39] Mormonism preaches a modified form of universal salvation. The question is, therefore, not "Will I be saved in the kingdom of glory?" but "What level in the kingdoms of glory will I reach?" with the highest level being a couple married by the priesthood and capable of being like God. The answer to the question about one's level of glory is determined by obedience, but that is not primarily obedience to the ethical laws, but more importantly participation in the prescribed ordinances and faithfulness to the covenants of those ordinances.[40] Law does not save a person. Christ does that. But the degree of obedience to law, particularly in the form of ordinance, places that person at a particular level in the hierarchy of the afterworld.[41] As mentioned earlier, howver, this view is complicated considerably by the idea that if one lives by the Spirit neither prescription nor proscription is needed, though organizing principles as well as ordinances and covenants are.

The highest degree of heavenly reward, the highest degree of postmortal existence, called "exaltation," requires law in the form of ordinance and covenant, for those who reach that level of reward are men and women who have been sealed to each other for time and eternity as conjugal couples. Their promise is "a fulness and a continuation of the seeds forever and ever."[42]

Law, then, has two primary functions in Latter-day Saint thinking: it organizes us, ultimately organizing us according to our desires and acts, placing us in the glory most appropriate to us; and it brings us together in eternal family units. It teaches us, as the Law of Moses teaches Israel, but it does not demand our submission in the way that Islamic law demands the submission of Muslims. It recognizes the insight of traditional Christianity that we must be beyond the law if we are to serve God faithfully, yet it nevertheless maintains a notion of law. For traditional Christianity the believer may begin in something like Islamic submission,[43] but the objective of Christian faith is to overcome the law, to live "by the Spirit" instead. By reinserting the notion of life by the Spirit back into the Israelite notion of covenant law, the Mormon position could be understood as either a synthesis of the other two or a continuing development of the them.

CONCLUSION

Each of these ways of understanding the relationship to the law results in different ways of understanding one's place in and relationship to the world. It isn't just that each of the believers in these religious traditions believes in different propositions. Rather, each lives in the world differently. One result of that difference is misunderstanding—again, not misunderstanding of the propositions to which each assents. It is perfectly possible that a Mormon could understand the beliefs of a traditional Christian or an observant Jew or a devout Muslim. But the Mormon would have difficulty understanding the *possibility* of believing those things. He or she could repeat the beliefs and perhaps even explain them, but feeling like they make sense would be more difficult. The world of possible things, ideas, and relationships is different for each of these traditions, though they often overlap. But if we relegate our attempts to understand one another to the beliefs we hold, we will *not* understand one another.

Understanding requires what hermeneutic philosophers call a "fusion of horizons." At least temporarily I must try to understand the other person's position as if it makes sense. Seeing things from another person's point of view means understanding such things as the law in the way that the person understands them. Allowing the law and everything else in question to have the same place in the world, psychically and existentially as well as conceptually, that it has for the adherent. I don't have to believe that the other person may be right. I need only see that the view of the other person makes sense even if I believe it is wrong.

ENDNOTES

1. Remí Brague, *The law of God: The philosophical history of an idea*, translated by Lydia G. Cochrane (Chicago: U of Chicago, 2007).

2. See René Descartes, *Discourse on the Method for Rightly Conducting the Reason*, part III § § 1, 3.

3. The belief that a religion is essentially a set of beliefs is a result of a movement in late medieval philosophy called voluntarism, one of the precursors of the Renaissance and modernism. According to voluntarism, God's will is his essential feature, making it superior to both his intellect and his emotion. Prior to the voluntarist movement the assumption had been that love was God's defining feature, that which made sense of his other attributes. With voluntarism, his will takes that position. On a voluntarist view, religious beliefs are representations to ourselves of the religious aspect of the ideal world. As such, they make it possible for us to act in religious ways. Therefore, beliefs are fundamental to religion. To take religion to be a matter of symbolic ordering is to reject this understanding of the connection between religion and belief.

4. Perhaps the most influential of his books has been *The sacred and the profane: The nature of religion*, translated by Willard Trask (New York: Harper Torchbooks, 1961). See also *Myth and Reality*, translated by Willard Trask (New York: Harper & Row, 1963). Though particular aspects of Eliade's work has come under criticism, the general structure of his thought has stood.

5. Mircea Eliade, "Methodological Remarks on the Study of Religious Symbolism," in *The history of religions: Essays on methodology*, edited by Joseph Kitagawa and Mircea Eliade (Chicago: U of Chicago, 1959) 95.

6. It is not directly relevant to this essay, but it is important to recognize that Eliade's understanding of religion is insufficient when it comes to Judaism and Christianity. Ancient and medieval Judaism and Christian until the Renaissance understood religion in a way that is similar to that described by Eliade, but their understanding was different on at least the two ways: The Jewish-Christian understanding of the world takes the world to be the creation of God (rather than an eternal cosmos), and it insists that there is a historical aspect to its stories about divinity and humanity and their relationship (rather than that those stories reflect merely cycles in an eternal round). Instead of the ordered and beautiful, perhaps eternal, cosmos, we have the ordered and beautiful creation of God. Instead of the endless repetition of the cycles of nature, Christians have on-going history (with a beginning, a middle—the Incarnation—and an end) within which we can see the imprint of God's patterns

7. See Lieven Boeve, "The sacramental interruption of rituals of life," *Heythrop Journal XLIV* (2003) 401–417.

8. Besides the earlier mentioned *The law of God*, Brague has written several relevant books, including *The wisdom of the world*, translated by Teresa Lavender Fagan (Chicago: U Chicago, 2003).

9. Brague 107.

10. R.Laird Harris, Gleason L. Archer, Jr., and Bruce K. White, eds., *Theological wordbook of the Old Testament* 910d.

11. Brague 56.

12. In "Epistle to Yemen" (1172 CE).

13. Brague 207.

14. *Ibid.*, 54.

15. Emmanuel Levinas, "Loving the torah more than God," *Difficult freedom: Essays on udaism* 142–145, translated by Séan Hand (Bal-

timore: Johns Hopkins, UP, 1990). The title is not original with Levinas. He is quoting Yossel ben Yossel.

16. Isaiah 29:13. Cp. Joseph Smith—History 1:19.

17. Brague 162.

18. Brague 166.

19. *Ibid.*, 107.

20. *Ibid.*, 80.

21. *Ibid.*, 38, translation revised.

22. A Muslim acquaintance, an imam, said to me "There are 1.3 billion Muslims in the world. If we wanted to kill all you Christians, you would already be dead."

23. *Ibid.*, 113.

24. Ordinary and radical Muslims share that belief. They differ on whether violence is justified in order to bring others back. Most Muslims believe it is not. Indeed, in the United States most Muslims don't engage in proselytizing, trusting God to bring others to him.

25. John 18:36.

26. Brague 68.

27. See also 2 Nephi 2:13 and Alma 42:17.

28. Romans 1:20.

29. Brague 92. 2 Nephi 25:25, Mosiah 3:14–15, and Mosiah 13:28–30 teach something similar.

30. Galatians 3:21; Romans 8:12-13.

31. 3 Nephi 15:5.

32. D&C 20:20.

33. D&C 29:34.

34. D&C 41:3; 51:2; 42:2.

35. D&C 38:22.

36. D&C 102:4; 105:5.

37. 132:18; D&C 130:21–22;

38. Our entire scriptural knowledge about the Sons of Perdition is limited to nine verses, D&C 76:30–38.

39. E.g., D&C 88:38;102:4; 105:5.

40. Nothing makes the primacy of ordinance over law more obvious than D&C 132:26 and similar verses.

41. D&C 88:22–24.

42. D&C 132:19.

43. See James E. Faulconer, *Romans I: Notes and reflections* (Provo: FARMS, 1990) 3–9.

Law, Authority, and Love

Aaron P. Jackson

We have learned by sad experience that it is the nature and dis-position of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. (D&C 121:39)

It seems to me that God wants us to understand each other and interact with each other without resort-ing to authority. I define authority to be some assumed power or right to impose one's will—that transcends a given context or relationship. This posture almost in-evitably leads to unrighteous dominion among humans. I have come to believe that this posture is a product of the individualistic and dualistic perspectives common in Western thought.

Faulconer has thoughtfully and carefully shown us how the dualism and individualism promoted during the 1600's have come to dominate our understanding of religions and our approaches to dealing with religious di-versity. I wholeheartedly agree with his implication that we cannot hope to understand and reconcile the world's religious diversity if we maintain individualistic and dualistic perspectives. He suggests that we should look to Heidegger and Gadamer for ways to get beyond the notion of "bounded being" (Gergen, 2009, p. 3). I agree that the Western philosophical tradition has limited us and contributed to considerable unrighteous dominion. Heidegger and Gadamer both provide important alter-natives to traditional ways of understanding human di-versity. I would like to suggest an additional perspective that may complement what Faulconer proposes.

Oliver (2001) tackled questions of diversity and mul-ticultural philosophy in her book, *Beyond Recognition*. In framing the problem that individualism poses for under-standing diverse perspectives, she explains that, "Only if we imagine ourselves forever cut off from others and the world around us do we need to create elaborate schemes for bridging the gap. We create an impossible problems for ourselves by presuming to be separated in the first place" (p. 12). Using J. J. Gibson's (1966) ideas (among others) she proposes an alternative way of viewing differ-ence and diversity—a relational ontology that assumes our relations with one another are fundamental. She suggests that a relational perspective changes our notion of difference so that, "Rather than functioning as an ob-stacle, an empty abyss between us, space is full of life that connects us to the environment sustaining us" (p. 193). In Oliver's relational perspective, "I do not see other people in the world, I see with them" (p. 202). Oliver is essential-ly arguing for a relational ontology: that we are primarily relational and secondarily subjective selves (cf. Jackson, 2005). Interestingly, Oliver's relational philosophy leads her to conclude that the means to genuine understanding of diversity is found in love. She proposes that

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(L)ove is a choice; it is a willful decision. We can choose to love or we can choose not to love. In this regard, love is an attitude that we willingly cultivate toward others. We can choose to close ourselves off or we can choose to try to open ourselves toward others….Love is not something we choose once and for all. Rather it is a decision that must be constantly reaffirmed through the vigilance of self-reflection. (p. 220–221)

Oliver's conclusion calls to mind the radical reframe of power and authority found at the end of Section 121 in the Doctrine and Covenants.

45 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.
46 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.

Though it would be easy to read Oliver's recommendations as simplistic or even shallow, it is important to understand her proposal in light of her philosophy. She is not just proposing that we be more loving. She is essentially arguing that love, at least the kind of love that is needed for true multicultural understanding, is not possible from an individualistic perspective. Traditional Western notions of the individual self preclude the kind of love she is proposing. So, in order to develop such love we will have to revise our sense of what it is to be human—right down to our ontological assumptions, our sense of what it is to be.

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Take My Yoke Upon You:
A Response to Faulconer's *The Law, the Law, the Law, and the Law*

LANE FISCHER

I am grateful to be able to respond to Faulconer's address, *The Law, the Law, the Law and the Law: Submission, Absence, or Organization*. I found it fascinating. His primary purpose was to teach the audience that engaging with diverse friends requires more than understanding their beliefs. It requires understanding their being-in-the world. His final statement was, "I don't have to believe that the other person may be right. I need only see that the view of the other person makes sense even if I believe it is wrong."

As a response to Faulconer, let me a) briefly comment on his address, b) respond to the hypothetical question of my own construction of divine law, and c) illustrate how that might play out in the resolution of a moral dilemma. I do so to flesh out some of the implications of Faulconer's ideas.

Faulconer aptly chose to illustrate his thesis by taking a small, but exquisitely salient, slice of people's being-in-the-world. He chose people's experience with the sacred and their religion as a symbolic ordering of their experience with the sacred. He chose an even thinner slice, divine law, as conceived in several religions; Judaism, Islam, Traditional Christianity, and Mormonism to instruct the audience. His descriptions of Judaism, Islam, and Traditional Christianity emerged from Rémi Brague's (2007) *The Law of God: The Philosophical History of an Idea*. Faulconer omitted a lengthy description of Brague's discussion of the destruction of the idea of divine law that emerged in modern secularism. I suppose, however, that his final statement could equally be extended to those that do not perceive anything sacred in their being-in-the world. Our response to religious diversity can be the same whether our friend perceives the sacred or not.

The novel aspect of Faulconer's address that went beyond Brague's text was his description of Mormonism's conception of law. That was his own. While I was fascinated by all of the religious conceptions of divine law, I was most intrigued by Faulconer's description of Mormonism and law. I think he is essentially correct (Fischer, 2005). However, my observation is that not all Mormons would articulate divine law in their lives as Faulconer has. I have observed Mormons that seem to hark to Judaism's brand of submission. I have observed Mormons that seem to hark to Islam's brand of submission and yearn for a total integration of religion, ethics and state. I have observed Mormons that seem to hark to Traditional Christianity's brand of conscience and faith over the law. I have observed Mormons that hark to ordinances, covenants, and relationships within a progressively nested set of alternative laws. The implication, of course, is that simply knowing that someone self-identifies as "Mormon" doesn't mean that they will

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order their being-in-the-world according to Faulconer's ordinances, covenants, and relationships. This observation in no way invalidates Faulconer's primary point. It is extremely helpful to understand how people experience the sacred and how their sense of divine law (or the absence thereof) captures their being-in-the world. It is a very salient variable.

What would I say if asked to explain my (Mormon?) conception of divine law and how it plays out in my life? I would say:

One of the tragedies of ancient Israel's experience with God was their worship of the golden calf. At the exact time that the Israelites were receiving sacred covenants from God, they feared and fashioned an idol. It was at this time, with great irony, that God called them stiff-necked. The scriptures continued to use the term "stiff-necked" throughout the Old and New Testaments, the Book of Mormon, and the Doctrine and Covenants. But what does it mean? Stiff-necked refers to the behavior of an ox that resists accepting the yoke. In order for a yoke to be properly placed, the ox must bow its head. If it arches its neck backwards by stiffening its powerful neck muscles, it can be described as stiff-necked. To accept the yoke, it must bow its head in subjugation and then labor. Indeed, the vast majority of references to a yoke in the scriptures seem to indicate that a yoke represents subjugation and an arduous toil (see Deuteronomy 28:48).

If the Judaic understanding of law as submission that requires bowing the head and an arduous toil, then Jesus' admonition to take his yoke can be confusing and refreshing. Jesus entreats us to "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; 11:29–30). The Traditional Christian understanding of the yoke would hark to the idea that Jesus will carry the burden. The Traditional Christian view is that although humans are perpetually sinful they can be saved in their sins by declaring faith in the Savior. I have always been impressed by Mohandas Gandhi's reaction to Traditional Christianity's approach to law, sin and redemption. He concluded that "I do not seek redemption from the consequences of my sin. I seek to be redeemed from sin itself, or rather from the very thought of sin. Until I have attained that end, I shall be content to be restless" (Gandhi, 1948, p. 108).

Is Gandhi's hope for redemption from sin altogether actually possible? And if so, how? At this point my Mor-

mon interpretation emerges. Yes, Jesus entreats me to accept His yoke, but the yoke is not a single yoke, it is a dual yoke. The yoke symbolically represents priesthood ordinances and covenants received in the temple. Each of the saving ordinances of the priesthood transmits specific powers to my being-in-the-world. Baptism provides power to be clean. Confirmation and the Gift of the Holy Ghost provide power to be enlightened. The Sacrament refreshes both of those ordinances. Among other powers, the endowment provides power to be protected and free from bondage to Satan. Celestial Marriage provides power to procreate in the eternities. Each of the saving ordinances also involves a covenant. Each of the ordinances and covenants leads progressively to exaltation: to be redeemed from sin altogether. It is important that the yoke of covenant is a dual yoke. It creates a relationship with God in the process of continual refinement that can result in exaltation. We will pull together.

When confronted with Kohlberg's most familiar moral dilemma, The Case of Heinz, my religious construction of law guides my resolution of the dilemma. Most of us are familiar with The Case of Heinz. In short, Heinz' wife has a terminal illness that can be treated with a new medication. Without the medication, Heinz' wife will die. The local pharmacist has developed the new medication but will only sell it for an exorbitant amount that is beyond Heinz' ability to pay. Should Heinz steal the medication? Why or why not? In Kohlberg's moral development model, it doesn't matter whether the medication is stolen or not. What matters is the logic behind the final decision to steal or not to steal. When confronted by this dilemma I responded as follows:

I know that I would not steal the medicine. Although stealing the medication would save my wife from death at this time, it would damage my integrity, damage my resonance with God, and violate the covenants I have made with God. We are all going to die. My wife and I have received ordinances and made covenants with God that are designed to perpetuate our relationship in the eternities. Stealing the medicine would temporarily save my wife but could damage my eternal relationship with her and my God.

Furthermore, I believe that keeping my covenants benefits the entire ecology. Although my affective response to the situation is that I feel very angry at the pharmacist, (I don't really feel love for him in this situation) I believe that maintaining integrity with my covenants, especially in the face of my personal hurt and anger, will ultimately

benefit the entire ecology. A society advances in goodness according to the individual integrity of each member. I know that I would not steal the medicine.

However Kohlberg might score this response, it is clear that my conception of divine law, ordinances, covenants, and eternal relationships are a dominant part of my solution to the dilemma. To ignore that would seem to misunderstand me. I think that Faulconer's conclusion and this particular slice of our being-in-the-world are indeed most salient. It is a sadness in my life that in my training and in my practice, I was somehow expected to ignore those very important aspects of people's lives. I hope that current training and practice are much more comfortable with such issues. My thanks to Dr. Faulconer for his powerful illustration of the concept.

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A Matter of Perspective

Kristin Hansen

Faulconer's paper is a call to hear, see and understand one another better. The author compares how four different major religious groups experience "the Law." Through his inquiry into each group's experience, Faulconer makes the argument that belief alone cannot account for the differences between each group. He finds that within each religious perspective the law provides each group with a way of organizing life that goes beyond differences in belief.

In this response to Faulconer's paper, I will first address what I see as his call to professionals to hear, see and understand one another better and will discuss his approach for doing so. Using a distinction from Joseph F. Rychlak (1968, 1991, 1994), I will examine the role of perspective or point of view in Faulconer's analysis and his struggle with whether immersion in the first-person point of view is truly possible. I will then comment on his claim that belief cannot account for the differences between these groups and make a further claim that his argument is true or false depending on the perspective or view one holds of human nature. Recognizing the perspective we are taking when we theorize in psychology, I believe, is of more immediate or of equal importance to Faulconer's task of showing by example what type of theorizing can create greater understanding.

FOUR PERSPECTIVES OF THE LAW

Faulconer's paper wonderfully plays with perspective. The author explores how we see, hear and understand each other by opening with a contrast between the secular world today and a more religious world prior to the fifteenth or sixteenth century. He discusses how relations between and among humans and the world "are in virtue of the symbols they use" and the meaning they give to their symbols. Prior to the fifteenth and sixteenth century, he addresses, how "religion was the ordering principle of the world" and thus religious meaning was given to symbols. Activities carried out by man reveal the divine. Man's existence is a reflection of the sacred revealed symbolically. Beliefs are expressions of religion revealed; that is, religious "ritual and the rest, including belief, are expressions of a religious way of life, a way of life which sees the world in terms of the sacred…" (p.3).

Faulconer contrasts this view with our modern secular perspective that limits religion to morality. Religion becomes a set of beliefs one holds. Such beliefs are "conceptual representations of the ideal world…[and] are what make it possible for us to act in religious ways" (p. 3). Beliefs are the cause of action not religion. A secular perspective reveals man's beliefs in his actions, rather than God's order in man's life. A shift in perspective occurs whereby the secular man no longer sees himself as an instrument in God's hands revealing the divine but

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as a holder of religious ideals who is acting them out. A religious ordering of life is no longer one's point of view; rather, one sees oneself as acting on behalf of one's self, or in other words, on behalf of one's ideals.

These contrasting perspectives demonstrate how perspective can greatly change how one orders and organizes one's life. Despite the predominant secular perspective, Faulconer still lives in a world that is largely symbolically ordered. He lives as a "believer." He maintains a different perspective despite the prevailing view. He also demonstrates that the prevailing view is really only the view of some, when one examines how the law is understood, through outlining the "different though overlapping symbolic orders" from four modern day religious perspectives: Judaism, Islam, traditional Christianity and Mormonism.

Faulconer makes the claim that one must understand how members of each faith live in the world, to understand how they view the law. Capturing the essence of religion requires taking a perspective that views how the symbolic ordering of religious life gives form to life for the members of a particular religious faith. To simply compare religious beliefs misses the richer more complex picture of each perspective. The author writes, "…Understanding the social and psychical lives of religious people will require more than understanding their beliefs. It will require understanding their being-in-the world" (p. 4).

Despite his professed use of "broad strokes of caricature" to compare the law across four religions, Faulconer provides a rich comparison that demonstrates his point. He traces the historical roots of each religious group and shows how each tradition has a different organizing principle for defining, experiencing and living the law. In Judaism, he shows how the law resulted in the combining of religion and ethical/moral life while the state was kept separate. Submission to God's teaching predominates and one loves God by loving and knowing His scripture. Such understanding reveals how Judaism survived the destruction of its state and why a Jew may focus more on his or her love of the Torah, Jewish law given divinely by God, than love of God. Furthermore, it helps us understand, Faulconer writes, why the Roman conquerors had trouble understanding "the Jewish, and later the Christian, refusal to offer sacrifices to the Roman emperor" (p. 7). The Roman's morality was not connected to nationality as was the case for the Jews and later the Christians.

Faulconer describes how Islamic law requires submission to God directly and no separation is made between the religious, moral and political because God is in everything. Muslims submit by obeying which is very different from the Christian form of submission, which involves yielding one's will to God. While Judaism focuses on submission to the law in the Torah, Muslims are organized around submission to God.

Faulconer shows how traditional Christians are organized around the absence of the law, Christ having overcome the law through his Atonement. In contrast, he states that Mormons are organized around organization and family; that is the laws have been given to help Mormons organize themselves on the earth in preparation for Christ's coming. Traditional Christians learn through Jesus' teachings how to overcome the law and how to master their inner attitudes; Mormons must master inner attitudes and also demonstrate obedience to the law by which they want to live. Jesus sets the example for the highest law and Mormons can choose to live by that law or a lesser one if so desired. Like traditional Christians, the highest law requires that one live by the Spirit rather than by the law alone.

In summary, Faulconer describes how during different time periods and among different traditions, the world operated under different organizing principles. Furthermore, in our modern day, despite a prevailing secular view among different religious groups, there are very different ways of organizing reality. Faulconer claims that these different religious groups are, not only believing in different propositions, but they are living life differently. The fact that misunderstandings occur among different religious faiths and between those with secular views becomes understandable when seen through Faulconer's examples of faithful Jews, Muslims, Christians and Mormons with varying ways of organizing life around the law.

THE TAKING ON OF ANOTHER'S PERSPECTIVE

Of course, even when one attempts to take on another's view of how one experiences life, the task is very difficult. Faulconer acknowledges this. Faulconer writes that individuals of different faiths [such as a Mormon learning about Judaism] can learn about another's beliefs but "the Mormon would have difficulty understanding the *possibility* of believing those things" (p.16). Faulconer's point illustrates the need to get into another's perspective and at the same time acknowledges the difficulty with doing so. How do we get into another's perspective when we are hindered by our own biases, history and background?

And by what we do not see and understand, we may simplify and lose the richness of another's view. For example, some meditation researchers fear that the "Western lens" when applied to the study of meditation causes the loss of valuable understanding (Walsh and Shapiro, 2006). As is often the tendency in the West, reducing meditation to a relaxation response, a physiological mechanism, distorts the learning that can occur from a deeper understanding of the meditation process.

Recognition of one's biases, background, and all that one brings to an understanding of another seems to be the first step in "getting into" another's perspective. While recognizing that a Mormon would have trouble actually experiencing what it feels like to live as a Jew, Muslim or traditional Christian, Faulconer does not want to make a simplistic comparison of the beliefs of each of these faiths which might allow him to avoid his biases. Instead, he attempts to get into each perspective in spite of not being able to do so literally.

HIDDEN ASSUMPTIONS IN PSYCHOLOGY'S PERSPECTIVE TAKING

In psychology, a similar movement in perspective taking has arisen out of an appreciation for cultural diversity and sensitivity to one's own cultural countertransference or cultural narcissism when working with clients, students and research subjects. Education is a key to opening up perspective and helping psychologists see, hear and understand others better and in more complex ways. Among medical professionals, there is a movement called "cultural humility" which, at its heart, helps professionals recognize their cultural blind spots while at the same time be open to learning about another's perspective (Tervalon and Murray-Garcia, 1998). However, even if we have the desire to see, hear and understand from another's perspective, we may fall short, not only because we have difficulty imagining the possibility of another's lived experience as Faulconer so rightly points out, but also because our theories about human nature may limit our ability to see and hear even more deeply than our multicultural education allows. Faulconer is able to shift perspectives towards getting into the mind of another in a way that Western psychology does on occasion without awareness and most often does not, due to its prevailing theories of human behavior.

Western psychology has hidden assumptions in its theories for explaining behavior (Slife and Williams,

1995). Reductionism, such as metaphysical, temporal, materialistic, mechanical, and biological, found in Western psychological theories of human behavior offer the illusion of simplicity but have "problematic implications for the meaning of human life and human being themselves" (Slife and Williams, 1995, p. 163). Rychlak (1991, 1994) makes a similar claim that the mechanistic reductionism present in modern day psychological theorizing does not give an accurate portrayal of human nature and instead presents one that ignores meaning and human agency. Even postmodern theorists, whose theories account for meaning and relatedness, still make assumptions about the role of the environment in shaping behavior and have difficulty conceptualizing free will (Slife and Williams, 1995).

Avoiding such reductionism is the central theme of Faulconer's paper. He presents us with a paradox: can we understand another's beliefs even though we can never have the *possibility* of believing those things? Faulconer addresses this paradox by suggesting that "understanding requires what hermeneutic philosophers call a 'fusion of horizons.'" According to the author, to truly understand another, one must try to understand temporarily another's position as if it makes sense. Faulconer wants to understand the other person, "psychically, existentially, conceptually" as if he were in the other's shoes. From this place, Faulconer's judgments about the other's perspective falls away and he cares only for his view from within the other's perspective. While Faulconer completely immerses himself in another to see through the other's eyes, he still struggles with the reality of whether such an immersion is possible. Rychlak (1994) provides an overlooked contribution that I believe helps us begin to address whether Faulconer's immersion is possible.

THE INTROSPECTIVE / EXTRASPECTIVE DISTINCTION

Rychlak (1994) makes a distinction between introspective and extraspective theorizing. Extraspective theorizing occurs when we study human behavior from the "outside." This is the type of theorizing that we presently do in psychology. We view humans at a distance and compare groups of individuals. Individuals are viewed as independent of their environment, but living in it. Given this independence, individuals are comparable on single dimensions or on combinations of dimensions such as appearance, beliefs (expressed thoughts), expressed emo-

tion, and behavior. In other words, when we theorize about human nature from an extraspective perspective, we attend to the reported "contents" of the mind and look at data concerning reported mental contents, reported emotional experience, and biological and environmental factors. We tend to explore the interaction between biology and the environment and try to distinguish the proportion of biological and environmental causes. Even when we ask a research participant to reveal motivation and intention about reported mental contents, we can never truly know the "truth" for that person because we are outside him or her. We become judgers of human behavior and guess at motivation and intention. The role of the observer's influence on the reality being observed is not taken into account though we know that the observer's presence can change what is being observed (Orne, 1962).

In contrast, from an introspective perspective, we can theorize about human behavior from within the individual. Rychlak (1968, 1994) distinguishes an introspective perspective from the concepts of objective and subjective. For Rychlak, "objective" means that which can be communicated and "subjective" means that which cannot be communicated. An introspective perspective is not just referring to subjectivity and is not looking from the outside at a person noting his or her subjectivity. Rather, from an introspective perspective, we *are* in a first-person understanding of the person and from here we are *within* the individuals' unique background, culture and environment in each moment of time (Rychlak, 1994). Rychlak writes, "As introspective theorists we are 'in the heads or hearts' of the item we are observing; we identify with the object of investigation. The targeted item being explained is situated 'here' and not 'there'" (p. 10). As we theorize about human nature from an introspective perspective or a first-person point of view, we are able to observe "agency," as the central conceptualizing capacity of the individual who has been placed in a temporal existence, both in body and in environment (Rychlak, 1994). It is only in theorizing from an introspective perspective that we are able to see and hear on a perceptual level as well as a spiritual level.

From an introspective perspective, we become the individual with a spiritual as well as a biological nature, organizing (choosing) reality meaningfully. From an introspective perspective, we are no longer concerned with guessing another's intentions, instead we *are* in another's

truth and are enlightened by the reality that we are experiencing another individual choose and organize experience. Like Faulconer, who writes, "seeing things from another person's point of view means understanding such things as the law in the way that the person understands them" (p. 17), we get "inside" another's perspective. From "inside" another's perspective, we know about another's experience and empathize with the other whom we are "within," while from an extraspective perspective, we are always on the "outside" and trying to have empathy, guessing at what another experiences and knows.

THE POSSIBILITY OF THE
FIRST-PERSON PERSPECTIVE

Is it, therefore, truly possible to take an introspective perspective? Depending upon the task, a "first-person" type immersion is possible. First a process/content distinction must be made to analyze further Faulconer's struggle with whether immersion is possible. Rychlak (1994) defines a *process* as "a discernible, repeatable course of action on the basis of which some item(s) under description is/are believed to be sequentially patterned… [while] a *content* is an ingredient that is produced, conveyed, or otherwise employed by a process" (p.4). In trying to understand how a process that we all share works, such as cognition, theorizing from "inside" a person is possible because we can look inside ourselves and generalize to others. This is what Rychlak does. According to Rychlak, this type of theorizing is necessary to account accurately for human meaning making, affective assessment, and agency. However, when we try to understand the specific contents of another's perspective from an introspective perspective, we are, of course, limited by our own biases.

Like Rychlak, Faulconer climbs inside the individual and reflects on what Rychlak would call *process*; he is observing that individuals with varying backgrounds have a relationship to the law depending upon their background knowledge, faith, shared community and shared way of experiencing life. This type of immersion is possible. However, where immersion becomes difficult is when Faulconer goes a step further and observes specific mental and emotional contents that such an individual would experience. We can only assume Faulconer is limited by his biases in this process. He admits to being "a believer" but we are not told anything further about his background so we are not entirely sure how well he is

getting into the mind of the Jew, Christian, Muslim and Mormon.

It makes sense that Faulconer struggles with whether immersion is possible and when process and content are teased apart, it seems that immersion is possible with part of his task and not as clearly for the whole of it. Nevertheless, the reader experiences vastly different ways of experiencing the law from each of his insightful descriptions and furthermore, Faulconer's paper is a call to understand how another experiences and relates to life and each other from inside that person's perspective. We see how Faulconer appreciates the intertwining of process and content and why he finds that a comparison of belief alone, contents, would not be helpful in our understanding of each other. Faulconer is able to appreciate such intertwining of process and content because he takes an introspective perspective. While taking an introspective perspective is challenging, its difficulty should not keep us tied to the less problematic *but* more limited extraspective approach.

ALLOWING FOR MULTIPLE AND NOT NECESSARILY EQUAL PERSPECTIVES

While Faulconer shows us the benefits and validity of an introspective perspective, at the same time, he seems to invalidate or deny the benefit of an extraspective perspective. An implication of Rychlak's introspective and extraspective distinction is that it allows for multiple perspectives to be valid independent of whether one is better than another. In contrast, Faulconer seems to want to claim that the introspective perspective is more valid than another, thus closing off, in my opinion the potential for diverse perspectives. Just as Faulconer gives a voice and validity to different religious faiths' view of the law, he does not at the same time give a voice to both the introspective and extraspective perspective. I will demonstrate this by looking at Faulconer's claim that belief is not enough to distinguish different religious groups view of the law.

I agree with the claim that belief is not enough if one theorizes *from an introspective perspective*. As Faulconer has clearly demonstrated, getting into a particular group's perspective to view the lived experience of that group in relation to the law provides a much richer account than a comparison of beliefs. However, unlike Faulconer, I would argue that belief *can* account for the differences in different religions' view of the law, *from an extraspective*

or third-person perspective. In theorizing from an extraspective point of view, a comparison of individuals' spoken beliefs about the law makes sense. However, such a comparison would obviously lose the richness that Faulconer observes when viewing a group's experience of the law from within the group. Both perspectives can contribute something to the final analysis even if one might subsume the other (Rychlak, 1994).

TAKING NOTE OF PERSPECTIVE IN PSYCHOLOGICAL THEORIZING

Faulconer's paper highlights the presence of perspective in how we theorize about human behavior. Psychologists infrequently recognize the perspective from which they are viewing their clients, students and research subjects. Instead psychologists move between a first- and third-person perspective with little understanding of the implications. For example, some Western meditation researchers describe the meditational attitude as being a passive process (Benson, Beary, and Carol, 1974). While focusing inward is a fundamental part of meditating, researchers are viewing the meditator from an extraspective perspective. Therefore, they observe the meditator to be passively present to awareness. They know that the meditator is aware of his or her internal state, however, until they "get into the mind" of the meditator, they can not understand that meditation is hardly a passive project. Actively, the meditator is continually observing the contents of mind and body and the thoughts and feelings that arise in such (Hansen, Nielsen and Harris, 2008).

This distinction between introspective or a first-person perspective and extraspective or third-person perspective theorizing goes unnoticed throughout psychological research and theorizing. While there are many examples, I will give only a few. For example in cognitive psychology, minds and/or brains are said to "process information." While this would be true when observing another human being, receiving stimuli and giving a response, or even observing areas of his or her brain light up on an MRI scan, this would not be true from a first-person perspective. From an introspective perspective, information is not passively "processed." Instead, one climbs "into the person's perspective" and understands that stimuli observed are meaningfully organized. As our theoretical perspective shifts from third- to first-person, cognition moves out of passivity (e.g., "information processing") into activity; we describe the individual as "observing,"

"meaningfully organizing," and even "choosing" what and how to organize experience. For example, from an extraspective perspective, habits are seen as different from new learning. However, from an introspective perspective habits differ from new learning only in linear time. From an introspective perspective, habits are the result of once organized behavior; that is, habits were once chosen; habits were once new learning.

In clinical psychology, in moving from an extraspective to an introspective perspective, the meaning we give our clinical work shifts. For example, from an introspective perspective, new meaning is given to a client's passivity, which could be activity to avoid an intrusive therapist, who, like the client's parents, attempted to take away the client's agency. Psychotherapists often take an introspective perspective without conscious awareness of doing so. For example, the client/therapist experience of an "aha moment" indicates a type of joining and empathy that occurs between therapist and client and can best be explained when viewed from an introspective perspective. From an introspective perspective, the therapist is able to understand exactly what the client needs emotionally joining with the client in his or her experience. However, all too often therapists, who are able to give accurate and healing empathy to clients, resort to the language of an extraspective perspective in their theorizing, reducing the client's challenges to biological and environmental causes. In their use of *extraspective theorizing* to explain to the client the causes of his or her problems, therapists end up objectifying the client. This is because extraspective theorizing requires objectification or viewing another at a distance while the empathy given required an ability to take an introspective perspective. They undo the *healing* empathy they have given to clients whose problems, from an *introspective perspective*, could be said to stem from a history of being objectified and treated without empathy by primary caregivers.

CONCLUSION

In conclusion, Faulconer's paper sheds light on how we can understand one another's cultures more deeply and richly through getting into another's way of experiencing life, something that a comparison of belief alone cannot capture. Rychlak's (1991, 1994) distinction between introspective and extraspective theorizing illuminates the difference between immersing ourselves *in* another's perspective versus merely observing at a distance. It further

helps us determine when immersion is generalizable and when it is limited. Without first recognizing that I am approaching my understanding of human nature from a theoretical perspective, either the first- or third-person, I will not be able to make clear judgments about many things: how I explain my treatment to my clients, how I conduct my research, how I explain my research to the research community, how I teach psychological theory and research, and how I choose who will influence my learning about psychology and human nature. I personally desire to learn from and communicate about human nature from an introspective perspective. However, I can still learn from those who take an extraspective perspective even if this is not the grounding upon which I choose to stand.

Faulconer's paper is an important call to see, hear and understand each other with greater empathy and appreciation for the richness and complexity each of us experience in life. While some will be converted by Faulconer's call to take an introspective perspective, it is, we might recognize, a matter of perspective. I submit, that both ways of theorizing in psychology are valid perspectives. Using Rychlak's insight, analyzing religions based on belief is a valid perspective if one thinks about human nature from a third-person perspective, however, as Faulconer so wonderfully demonstrates, a much more interesting and colorful picture and pathway emerges when our perspective moves toward greater empathy and greater "getting within" another even if this task is challenging.

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Faulconer Responds to Jackson, Fischer, and Hansen

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I want to thank Aaron Jackson, Kristin Hansen, and Lane Fischer for taking the time to respond to me. I recognize that their doing so is a gesture of kindness, and I appreciate what they have done.

I am grateful to Jackson for recommending Kelly Oliver's *Witnessing: Beyond Recognition*. One might understand my presentation as a description of how four Abrahamic religions understand themselves and their relations to each other. Oliver argues that the philosophical theme of recognition—a subject recognizing herself as a subject—is insufficient for understanding human personhood and, therefore, for understanding human relation. Since the early modern period, most Western philosophical thought has understood human relation in terms of recognition. But for all their talk of persons being face-to-face, because they understand the world in terms of subjects and objects those philosophies ultimately demand that persons prove themselves worthy of being-recognized: a person is an object of a certain worth, and anyone claiming fully to be a person must prove that she has that worth. The most that such views can give us is a view of human beings as in perpetual conflict that is ameliorated by the assertion of or demand for rights. In place of a theory of recognition, Oliver uses the work of Emmanuel Levinas as the foundation for her argument for a theory of witness: we do not demand or recognition of our selves or offer recognition of others, but we witness our relations with one another. Oliver provides a way of thinking about how persons of different faith traditions might "live together in love" (D&C 42:45) and adds a needed dimension to the story that I outlined.

Fischer is right that not all Mormons would articulate the relation between Mormonism and the law as I have. That's one of the things I like about being a Mormon: we have wide bounds within which to stretch our minds, and we need not all agree about anything but the most central matters. In spite of that I don't think that Fischer and I disagree much, though the clumsiness of my expression may have made it appear that we do. He argues that we must understand our relation to the law as but one aspect of our religion, with our relation to Christ, with whom we are yoked, as the other. Fischer deftly shows that this double yoke solves Heinz's dilemma differently than would one nursed on a Kohlbergian understanding of moral maturity: Fischer's response to the dilemma is that he cannot think about what should be done in such a case without taking into account both the law and his relationship to a person, namely God, and therefore also all other persons. I agree wholeheartedly.

I may require my writing students to read Hansen's précis of my essay as an example of someone summarizing another's work accurately. And she follows that summary with an excellent piece on perspective in psychology, using Rychlak's thinking to address the question of whether and how it is possible to understand the perspective of someone else. According to Hansen I have dealt with the difficulty of teasing apart "the intertwining of process and content" and by doing so have shown

the value of an introspective perspective. But I have not recognized that "multiple perspectives [can] be valid independent of whether one is better than another," instead wanting "to claim that the introspective perspective is more valid than another."

As evidence Hansen takes up my claim that belief is not enough to understand a religion and argues that, indeed, there is a valid perspective from which one can distinguish between religions solely on the basis of belief. She then uses that argument to generalize about the place of third-person perspective in pscyhological theorizing, arguing that therapists sometimes "resort to the language of an extraspective perspective in their theorizing, reducing the client's challenges to biological and environmental causes." In doing so, "they undo the healing empathy they have given to clients whose problems, from an introspective perspective, could be said to stem from a history of being objectified and treated without empathy by primary caregivers." To that I say "amen."

My only disagreement with Hansen is a mild one. In fact, it is not so much a disagreement as it is a correction of what I said: I did not intend to argue that only the introspective approach is valid or even that it is better. Indeed, one can distinguish between religions by talking about the beliefs of each. Perhaps I became carried away with my rhetoric and made it appear that I don't value the third-person perspective. My view is that understanding a religion must go beyond understanding its beliefs. But I don't think that means that one can only resort to introspection, that one must understand what it existentially feels like to be a practitioner—though introspection is also a valid way of understanding. I believe that the understanding I was recommending was an extraspective one: understanding religion is more than understanding belief, it is also understanding such things as rites, practices, and social structures, all of which can be described from a third-person point of view and not only from a first.

Though I did not make the useful distinction between kinds of perspectives that Hansen points out, I think I have been more guilty of not recognizing the introspective than the extraspective. But even if that is true, there is a solid point to Hansen's criticism: had I thought more clearly and carefully about the difference between the two perspectives, I assume that I could have more clearly explained the four approaches to the law without often appealing to the introspective and sometimes to the extraspective but not recognizing that I was depending on different perspectives and mixing them in a way that could give the impression that I favor introspection.

Thank you all.

Interpretation and Adherence to the Prescriptive Elements of the Word of Wisdom among Latter-day Saints

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The Church of Jesus Christ of Latter-day Saints (also called Mormon) has a health code generally referred to as the "Word of Wisdom." Written in 1833, this code includes various dietary and other recommendations, including abstention from using tobacco and drinking alcohol, coffee, and tea. Although some of these dietary behaviors tend to be strictly followed by Church members, others are not. The purpose of this paper is to identify how a homogeneous group of young church members interpret and adhere to the proscriptive and prescriptive directives of the Word of Wisdom.

INTRODUCTION

Social learning theory holds that new behavior is learned through reinforcement or punishment, or through the observation of others in their environment. The theory assumes that as people observe positive, desirable outcomes, they are more likely to adopt the behavior themselves. Behaviors may be communicated through direct teachings and by associations (Bandura, 1977). For example the direct teachings in the Latter-day Saints' health code referred to as the Word of Wisdom indicate that smoking tobacco and drinking alcohol, coffee, and tea are harmful to the body and should be avoided (D&C 89). Physical and spiritual benefits associated with living this doctrine are emphasized in talks and classes and are frequently reinforced by adult leaders who serve as role models for youth. Religious activity also reinforces other health promoting behaviors such as education, family unity, and social support.

Among Latter-day Saints, abstention from tobacco, alcohol, coffee, and tea is strongly associated with Church activity (Merrill, Madanat, & Lyon, 2002). For example, a large statewide survey in Utah found that 93% of those who attended church weekly had never smoked cigarettes, compared with 55% of those who attended less than weekly (Merrill, Madanat, & Lyon, 2002). Corresponding percentages for alcohol drinking were 99% and 56%, respectively. The same study showed that Latter-day Saints who attended church weekly compared with

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those attending less than weekly had significantly lower levels of tobacco and alcohol use and experienced significantly lower levels of physical and psychological health problems.

The Word of Wisdom contains both proscriptive and prescriptive elements. To proscribe means to prohibit, denounce, forbid or disallow—it is sensitive to negative outcomes, is inhibition-based, and focuses on what we should not do (Janoff-Bulman, Sheikh, & Hepp, 2009). The Word of Wisdom indicates that we should not consume "tobacco," "strong drink," and "hot drinks" (D&C 89). In contrast, to prescribe is to assert a rule or a guide, to recommend or direct—it is sensitive to positive outcomes, is activation-based, and focuses on what we should do (Merrill, Madanat, & Lyon, 2002). The Word of Wisdom tells us that we should consume wholesome herbs, fruits, and grains, and that meat should be eaten sparingly (D&C 89).

The Word of Wisdom was a revelation recorded by Joseph Smith in 1833 and first published in 1835 (Ludlow, 1992). Initially only a few church leaders working closely with the prophet Joseph Smith received the counsel to follow the Word of Wisdom (History, 1980). However, in 1834 a group of church leaders in Kirtland, Ohio, met and sustained a policy that the Word of Wisdom should be adopted by the whole church (As quoted by Harper, 2007, pp. 51-52). In various speeches, the importance of adhering to the Word of Wisdom was stressed by Church leaders (Alexander, 1981; Peterson, 1972; Minutes of the General Conference, 1851; Smith, 1842). Brigham Young, the second prophet of the Church, and his successors frequently advocated the doctrine (Peterson & Walker, 2003). Yet nineteenth century presidents of the Church were generally merciful to those who struggled with the use of proscribed substances (e.g., tobacco and alcohol), particularly those who had begun using these substances prior to the establishment of the Word of Wisdom (Harper, 2007). However, the doctrine gained prominence, and by the early part of the twentieth century adherence to the proscriptive elements of the doctrine became widely adopted (Alexander, 1986; Alexander, 1981; Peterson, 1972).

Despite efforts by early Church leaders to encourage Church members to live by the Word of Wisdom, it was not considered a commandment to be strictly observed by church members until the early 1900s (Alexander, 1981). During that time President Joseph F. Smith and

his successor, Heber J. Grant, signified a notable transition in the emphasis given the Word of Wisdom, considering it as a commandment; adherence to the proscriptive elements of the doctrine became required for full priesthood participation and temple attendance among the general body of the Church (Alexander, 1986). From the 1890s into the 1920s, Church priesthood leaders reported that progress had been made in abstention from tobacco, alcohol, and coffee and tea (Peterson, 1972). The proscriptive elements of the Word of Wisdom have clearly undergone changes in emphasis during its 175-year history, and although it is acknowledged by Church leaders that it was not originally given as a commandment (Packer, 2007), it has been progressively treated as one since the early 1900s (Smith, 1908).[1]

The prescriptive elements of the Word of Wisdom have received much less attention and are not connected with full fellowship in the Church. This lack of emphasis on the prescriptive elements of the Word of Wisdom, all of which have been scientifically shown to contribute to better health and lower weight, is illustrated by the fact that Latter-day Saints in Utah tend to have significantly higher levels of obesity than their non-Latter-day Saint counterparts (Esselstyn, 2007; Merrill & Hillam, 2006; Nestle, 2006; Aldana, 2005; Campbell & Campbell, 2005; Katz & Gonzalez, 2002; Willet, 2001).

In light of epidemic trends in obesity worldwide and related increases in chronic disease, perhaps greater attention should be placed on the prescriptive elements of the Word of Wisdom.[2] In order for Church leaders and counselors to place greater emphasis on the prescriptive elements of the Word of Wisdom, a better understanding of how Church members interpret and adhere to these elements is needed. The purpose of this study is to assess interpretation and adherence to the Word of Wisdom according to whether the directives are proscriptive or prescriptive. The study population consists of a homogenous group of religiously active young Latter-day Saints.

METHODS

Population and Sample

A cross-sectional survey was administered to Latter-day Saint students attending Brigham Young University and Utah Valley University. At Brigham Young University undergraduate classes were randomly selected, with

all students in those classes choosing to participate in the survey. Students at Utah Valley University were identified through a Latter-day Saint student stake consisting of ten wards, with students surveyed in their priesthood and relief society classes. All students completed the survey.

Of 762 total questionnaires administered, 29 individuals had missing age or baptismal information, and 13 were older than 35 years. These surveys were excluded, leaving information from 720 students (355 from Brigham Young University classes and 365 from the Utah Valley University wards) for analysis. The only statistically significant difference in those removed from the analysis involved race, with 3% of Caucasian and 8% of non-Caucasian groups removed.

Questionnaire

Development of the questionnaire involved input from faculty in the College of Religious Education and the College of Health and Human Performance at Brigham Young University, student focus groups, and 250 students who pilot tested the instrument. This process allowed us to assess and improve the validity and reliability of the instrument. The final instrument consisted of questions on demographics, interpretation of the Word of Wisdom, and selected health behaviors. The demographic questions included gender, age, race, marital status, returned missionary status, location where the survey was taken, family income, location where the student was raised, mother's education, and father's education. Respondents were also asked whether they had adhered to the Word of Wisdom during their teenage years and whether it was adhered to in their home. Baptismal age was requested to determine time as Church members. (Individuals may be baptized as members of the Church at the age of eight years or older).

Participants were asked whether they thought certain substances were prohibited by the Word of Wisdom. They were also asked the meaning of "strong drink," "hot drinks," "wholesome herbs," and eating meat "sparingly."

Health behavior questions focused primarily on the selected items specifically addressed in the Word of Wisdom. Students were asked how frequently they consumed vegetables, fruits, bran or whole grain cereal, brown rice or whole wheat breads, meat of any kind, coffee, tea, alcoholic beverages, tobacco, and drugs. Although sleep and physical activity do not appear in the Word of Wisdom, questions were also asked about the average number of days per week participants were physically active (i.e., increased their heart rate for at least 20 minutes) and the average number of days per week they had sufficient sleep. These questions were developed using items from the Center for Disease Control's Behavioral Risk Factor Surveillance System survey as a template.[3] The study was approved by the Institutional Review Board at Brigham Young University.

Statistical Techniques

Frequency distributions and measures of central tendency and dispersion were used to describe the study participants. The t statistic was used for testing the null hypothesis of equality of means between independent groups. Logistic regression was used with the stepwise option to identify demographic variables associated with selected interpretation variables. Two-sided tests of significance were based on the 0.05 level against a null hypothesis of no association. Analyses were performed using SAS version 9.1 (SAS Institute Inc., Cary, NC, USA, 2003).

RESULTS

Demographics

The average age of the study participants was 22 (SD = 2.7) years, with ages ranging from 18 to 35 years; 55% were male. Most participants had been baptized into the Church at the age of 8 (M = 8.3, SD = 1.8). Percentages relevant to the study are as follows: Caucasian (91%); single (90%); had served a Latter-day Saint mission (54%); felt they had adhered to the Word of Wisdom all of the time during their teenage years (75%); and felt that the Word of Wisdom had always been observed in their homes (83%). Approximately half (51%) of their mothers and slightly less than three-fourths (71%) of their fathers had a degree from a college, trade, or technical school.

Proscriptions

Participants were asked whether they thought selected tobacco items were prohibited by the Word of Wisdom. Although all recognized tobacco smoking as prohibited, above 96% also identified smoking nicotine-free tobacco, smoking substances other than tobacco, using fine ground tobacco or snuff, or using spitting or smokeless tobacco as prohibited.
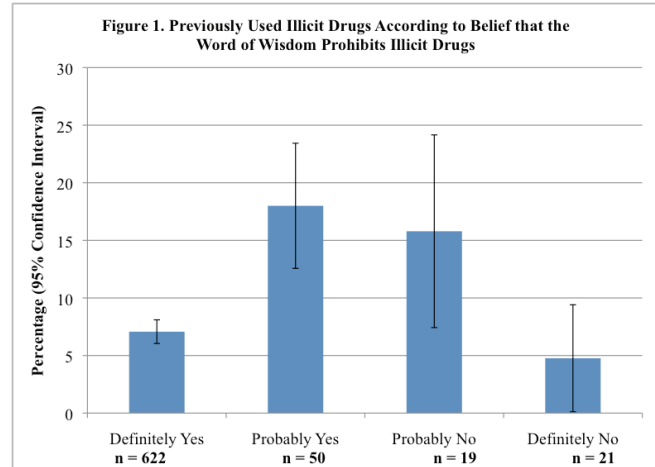
The Word of Wisdom mentions "strong drinks" as being prohibited. The percentage of participants who associated strong drink with beer, liquor or spirits, or wine was 97%, 96%, and 96%, respectively. A clear majority also categorized coffee (84%) and selected teas (70%) as strong drinks. Only a slight majority considered energy drinks (52%) and nonalcoholic beer (52%) to be strong drinks, and 18% classified caffeinated soft drinks as strong drinks.

Participants were also asked whether they interpreted selected items as "hot drinks," as described by the Word of Wisdom. Items most likely to be interpreted as "hot drinks" were coffee (98%) and black tea (96%). Many interpreted decaffeinated coffee (85%) and green tea (82%) as "hot drinks," but not herbal tea (26%). A strong majority (78%) identified iced tea as a hot drink designated by the Word of Wisdom.

Consumption of those items largely perceived as being prohibited by the Word of Wisdom is presented in Table 1. The percentage of respondents who had ever used tobacco, alcohol, coffee, or tea was generally less than 10%. Only about 3% had used illicit drugs more

Figure 1. Previously Used Illicit Drugs According to Belief that the Word of Wisdom Prohibits Illicit Drugs

than twice. Participants were asked whether illicit and non-prescribed recreational drugs are prohibited in the Word of Wisdom. About 87% said definitely yes, and 7% said probably yes. The percentage of participants with a history of illicit drug use was significantly related to whether they thought the Word of Wisdom specifically prohibits illicit drugs (Figure 1). Those who responded that illicit drugs are or are not prohibited by the Word of Wisdom were significantly less likely to have ever used illicit drugs than those who were unsure whether illicit drugs are prohibited by the Word of Wisdom.

PRESCRIPTIONS

Participants were asked about the meaning of "wholesome herbs," as referred to by the Word of Wisdom. Items most likely believed to be wholesome herbs were plants necessary for nutrition (97%), plants for human consumption (95%), grains (92%), vegetables (92%), fruits (89%), and plants for treating human illnesses (88%).

Despite the large percentage who considered fruits, vegetables, and grains to be wholesome herbs prescribed by the Word of Wisdom, fruit servings among participants only averaged 4–6 per week for males and one serving per day for females; vegetable servings averaged 4–6 per week for both males and females; bran/whole grain cereal averaged 2–3 servings per week for males and 4–6 servings per week for females; and brown rice/whole wheat bread averaged 2–3 servings per week for males and 4–6 servings per week for females (Table 2).

TABLE 1: PREVIOUS USE OF PROHIBITED ITEMS OF THE WORD OF WISDOM

Item	Males		Females		
	No.	%	No.	%	P value
Tobacco Products of Any Kind					
Never	370	93	310	96	0.0724
Once or twice during your life	22	6	12	4	
Otherwise	5	1	1	0	
Alcoholic Beverages					
Never	350	88	285	89	0.6066
Once or twice during your life	36	9	32	10	
Otherwise	11	3	5	2	
Coffee					
Never	360	91	273	84	0.0069
Once or twice during your life	27	7	34	11	
Otherwise	9	2	16	5	
Black Tea					
Never	382	96	305	94	0.1955
Once or twice during your life	13	3	14	4	
Otherwise	2	1	4	1	
Drugs (illegal/non-prescribed)					
Never	356	90	307	95	0.1219
Once or twice during your life	32	8	7	2	
Otherwise	9	2	9	3	

TABLE 2: FREQUENCY OF CONSUMING FRUITS, VEGETABLES, AND GRAIN

Item	Males No.	%	Females No.	%	P value
Fruit Servings					
Never	1	0	2	1	0.2163
1–3 servings a month	9	2	22	7	
1 serving a week	30	8	17	5	
2–3 servings a week	80	20	51	16	
4–6 servings a week	80	20	49	15	
1 serving a day	68	17	45	14	
2 servings a day	75	19	73	23	
3 servings a day	35	9	45	14	
4 servings a day	13	3	12	4	
5 or more servings a day	6	2	6	2	
Vegetable Servings					
Never	4	1	2	1	0.2163
1–3 servings a month	22	6	20	6	
1 serving a week	48	12	27	8	
2–3 servings a week	98	25	69	21	
4–6 servings a week	71	18	51	16	
1 serving a day	77	19	63	20	
2 servings a day	56	14	58	18	
3 servings a day	18	5	24	7	
4 servings a day	3	1	8	2	
Bran or Whole Grain Cereal					
Never	27	7	10	3	0.0307
1–3 servings a month	52	13	37	11	
1 serving a week	46	12	40	12	
2–3 servings a week	77	19	62	19	
4–6 servings a week	60	15	37	11	
1 serving a day	83	21	87	27	
2 servings a day	35	9	28	9	
3 servings a day	11	3	18	6	
4 servings a day	3	1	3	1	
5 or more servings a day	3	1	1	0	
Brown Rice/ Whole Wheat Bread					
Never	23	6	18	6	0.0004
1–3 servings a month	61	15	31	10	
1 serving a week	51	13	27	8	
2–3 servings a week	74	19	66	20	
4–6 servings a week	61	15	40	12	
1 serving a day	73	18	66	20	
2 servings a day	40	10	50	15	
3 servings a day	12	3	22	7	

Note: Column percentages sum to 100 by item. Numbers may not sum to 720 because of missing responses to the specific items.
*Based on the Mantel-Haenszel Chi-Square test for trend.

Participants were not unified in their interpretation of the Word of Wisdom with respect to meat (Table 3). Above 61% did not believe the Word of Wisdom limits meat consumption. However, 71% indicated that eating meat "sparingly" (D&C 89:12) refers to both how often (frequency) an individual should eat meat and the amount (quantity) of meat an individual should eat at one time. Considering an additional interpretation of eating meat "sparingly," the survey asked how often an individual should eat meat to comply with the directive in the Word of Wisdom. Only 11% believed that eating meat sparingly means once a month or less, but 60% believed the phrase means weekly, 19% thought daily, 8% said "as desired," and 3% did not believe that the direction to eat meat sparingly was relevant in the current era. Meat consumption of any kind averaged one serving per day for males and 4–6 servings per week for females (Table 4). The percentage of respondents eating meat once or more daily was significantly related to the respondents' interpretation of the Word of Wisdom directive to eat meat "sparingly" (Figure 2).

TABLE 3: INTERPRETATION OF MEAT CONSUMPTION ACCORDING TO THE WORD OF WISDOM

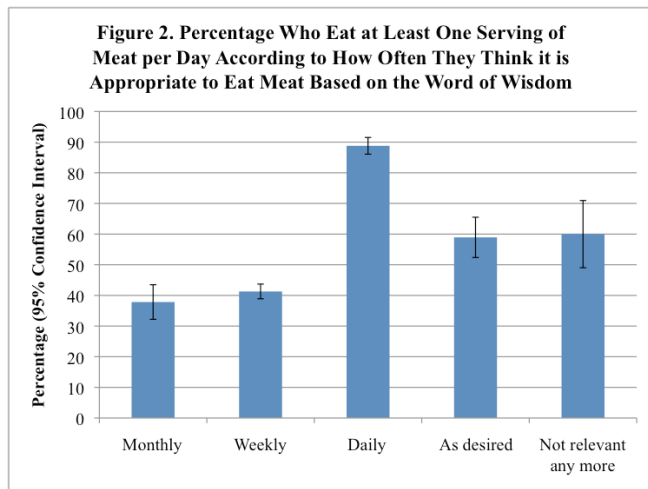| Items	No.	%
Should the frequency of eating meat vary according to the time or season of year?		
Yes	277	39
No	438	61
The phrase "eat meat sparingly" (D&C 89:12), primarily refers to		
How often (frequency) an individual should eat meat	70	10
The amount (quantity) of meat an individual should eat at one time	105	15
Both of the above	510	71
None of the above	29	4
To comply with the Word of Wisdom directive to "eat meat sparingly" (D&C 89:12), how often should an individual eat meat:		
Monthly	74	11
Weekly	419	60
Daily	134	19
As desired	56	8
The phrase is not relevant today	20	3

Note: Column percentages sum to 100. Numbers may not sum to 720 because of missing responses to the specific items.

TABLE 4: FREQUENCY OF MEAT CONSUMPTION

Meat of Any Kind					
Never	1	0	6	2	< 0.0001
1–3 servings a month	9	2	25	8	
1 serving a week	7	2	27	8	
2–3 servings a week	55	14	75	23	
4–6 servings a week	74	19	65	20	
1 serving a day	113	29	79	24	
2 servings a day	113	29	41	13	
3 servings a day	20	5	2	1	
4 servings a day	1	0	1	0	
5 or more servings a day	3	1	2	1	

Note: Column percentages sum to 100 by item. Numbers may not sum to 720 because of missing responses to the specific items.

*Based on the Mantel-Haenszel Chi-Square test for trend.

Figure 2. Percentage Who Eat at Least One Serving of Meat per Day According to How Often They Think it is Appropriate to Eat Meat Based on the Word of Wisdom

Adequate sleep and physical activity, although not specifically prescribed in the Word of Wisdom, were included in the questionnaire. About 94% of participants believed that obtaining sufficient sleep is prescribed by the Word of Wisdom, and 94% believed that regular exercise is recommended by the Word of Wisdom. Males and females averaged only 4 days per week of physical activity with 20 minutes of increased heart rate (Table 5). Males and females also indicated that they received sufficient sleep four days per week on average. The mean number of days in a typical week of sufficient sleep was not significantly related to whether the respondent believed obtaining sufficient sleep is recommended by the Word of Wisdom (mean of 3.61 days per week for Yes and 3.56 for No; $P = 0.8696$). In addition, the mean number of days in which respondents participated in physical activity for at least 20 minutes did not significantly correlate with whether they believed exercising regularly is recom-

mended by the Word of Wisdom (3.85 for Yes and 3.64 for No; $P = 0.4549$).

TABLE 4: FREQUENCY OF PHYSICAL ACTIVITY AND ADEQUATE SLEEP

Physically Active/ 20 Minutes of Increased Heart Rate Days per Week					
Zero	16	4	10	3	0.4911
One	40	10	19	6	
Two	47	12	47	15	
Three	71	18	61	19	
Four	62	16	57	18	
Five	76	19	62	19	
Six	67	17	50	15	
Seven	18	5	17	5	
Sufficient Sleep in a Typical Week Days per Week					
Zero	10	3	17	5	0.0600
One	32	8	38	12	
Two	64	16	46	14	
Three	84	21	60	19	
Four	69	17	65	20	
Five	69	17	50	15	
Six	38	10	29	9	
Seven	31	8	18	6	

Note: Column percentages sum to 100 by item. Numbers may not sum to 720 because of missing responses to the specific items.

*Based on the Mantel-Haenszel Chi-Square test for trend.

DISCUSSION

Almost all the participants identified tobacco, alcohol, coffee, tea, and illicit drugs as being prohibited by the Word of Wisdom. The proportion of respondents who reported ever having used these substances was low. The high level of recognition of these prohibited substances and the general tendency to abstain from using them is consistent with the Church's emphasis on avoiding "tobacco," "strong drink," and "hot drinks." Above 96% classified "strong drink" as beer, liquor or spirits, and wine. Slightly over half thought that energy drinks or nonalcoholic beer should be classified as strong drinks. This raises the question of whether alcoholic content is perceived as an essential ingredient of a strong drink.

Caffeinated soft drinks were considered strong drinks by 18% of the participants. Church leaders have not taken an official position on the caffeinated beverage issue since it was first raised in 1917 in the *Improvement Era*

magazine (Harper, 2007). Both sides of the caffeinated beverage issue cite the lack of or the presence of some of these beverages at church-owned locations as justification for their position. In regards to issues like these, recent Church leaders have explained that the reason they do not take an official stance on all items available is that it is unfeasible and unnecessary and that common sense is required for these issues (Hinckley, 1989; Packer, 1996).

Almost all participants classified coffee (98%) and black tea (96%) as "hot drinks." A smaller percentage identified green tea as a hot drink (i.e., 82%), and 26% identified herbal tea as a hot drink. Application seems basically consistent with belief: 88% had never drunk coffee, 95% had never drunk black tea, 84% had never drunk green tea, and 42% had never drunk herbal tea.

The Latter-day Saint Church *Handbook of Instructions* (2006) for local leaders contains two small paragraphs under the heading Word of Wisdom. The first paragraph reads, "The only official interpretation of 'hot drinks' (D&C 89:9) in the Word of Wisdom is the statement made by early Church leaders that the term 'hot drinks' means tea and coffee." The second paragraph directs Latter-day Saints "that they should not use any substance that contains illegal drugs" and further excludes any harmful or habit-forming substances unless under the care of a competent physician. In addition, Gordon B. Hinckley, a former president of the Church, indicated that common sense is required to recognize those contemporary items that are not specifically prohibited by the historical Word of Wisdom (Hinckley, 1989). Hence the Church has clarified certain proscriptive aspects of the original revelation now found in D&C 89 and emphasized abstinence from harmful substances and common sense as the bases for applying the Word of Wisdom.

The specific passage in D&C 89 that transitions from prohibited items to those prescribed reads,

> And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man — Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. (D&C 89:11)

The Word of Wisdom also encourages the consumption of all grain for man and beast, with an emphasis on wheat as the staff of life for man (D&C 89:14–17).

Scientific research supports that these prescriptions promote better health, and especially that grains and wholesome herbs should be the base of a healthy diet (Esselstyn, 2007; Merrill & Hillam, 2006; Nestle, 2006; Aldana, 2005; Campbell & Campbell, 2005; Katz & Gonzalez, 2002; Willet, 2001).

A high percentage of participants in the current study considered the use of fruits, vegetables, and other plants for human consumption, nutrition, and medication as among the prescriptions in the Word of Wisdom. Grains were also identified as being prescribed by the Word of Wisdom. However, adherence to the prescribed aspects of the Word of Wisdom was relatively low in these respondents, and their average consumption of these foods well below levels recommended by science and government (Gao, Wilde, Lichtenstein, & Tucker, 2006; Mypyramid.gov, 2005).[4]

There was considerable variability in interpretation of the statement regarding meat and the frequency of actual meat consumption. The wording in the Word of Wisdom regarding meat may be interpreted as both proscriptive and prescriptive. To eat meat "sparingly" and "only in times of winter or of cold, or famine" are explicit phrases used in the Word of Wisdom. Verse 12 in Doctrine and Covenants section 89 reads: "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly." Today the word *sparingly* is open to broad interpretation since it is often used as a comparative adverb, as evidenced by this study.

There was a low correlation among participants between their interpretation of the statement about meat and their consumption of meat. In 1828, Noah Webster listed five definitions for the term *sparingly*:

1. Not abundantly
2. Frugally, parsimoniously, not lavishly
3. Abstinently, moderately
4. Seldom, not frequently
5. Cautiously, tenderly

Note that Webster's definitions include the notions of amount (how much) and frequency (how often) and suggest disciplined caution. Under the third definition, the dictionary states, "Christians are obliged to taste even the innocent pleasures of life but *sparingly*" (Webster, 1828). Approximately 64% of males and 39% of females indicated that they ate at least one serving of meat per day. The modern tendency towards increased meat consumption has evolved through many factors, some of which include social philosophies concerning protein, ag-

gressive marketing, taste appeal, increased convenience, and modern refrigeration (Willet, 2001). Super-sizing our portions and increasing frequency of use appear to be the modern social trends of meat consumption in spite of sound scientific, physiological, and even theological reasoning to eat meat sparingly (Esselstyn, 2007; Merrill & Hillam, 2006; Nestle, 2006; Aldana, 2005; Campbell & Campbell, 2005; Katz & Gonzalez, 2002; Willet, 2001; Widstoe, 1943; Widstoe & Widstoe, 1937).

Doctrine and Covenants Section 89 verse 13 addresses the issue of meat consumption according to season of the year: "And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine." In this study, more than half of the respondents did not interpret the Word of Wisdom as limiting the consumption of meat according to the season, time of year, or famine conditions. The comma after the word "used" in verse 13 did not appear until the 1921 edition of the Doctrine and Covenants (Peterson, 1972). The comma issue is just one reason meat consumption can be a sensitive or controversial part of the Word of Wisdom.

An explanation for these findings may be that since the Church does not require adherence to the prescriptive elements of the Word of Wisdom for full fellowship, they are not highly valued. Some may believe that the prescriptions are vague, leading to various interpretations and, consequently, differences in practice (Widstoe, 1943; Widstoe & Widstoe, 1937). However, at least in the case of consumption of fruit, vegetables, and grains, which were generally believed to be prescribed by the Word of Wisdom, adherence is low.

Physical activity and sleep behaviors were also considered in the study. Although physical activity and sleep are not mentioned as proscriptions or prescriptions in the Word of Wisdom, over 93% of the respondents believed they are contained in the doctrine. This may be because of the clear connection between physical activity, sleep, and personal health, or it may be due to the proximity of another scriptural passage which addresses sleep in Doctrine and Covenants 88:124. Nevertheless, believing these items are included in the Word of Wisdom was not well correlated with behavior in terms of sufficient levels of physical activity and sufficient sleep. This indicates that people consider getting sufficient physical activity and sleep as prescriptive, not proscriptive. Hence, the general disconnection between the prescribed items

in the Word of Wisdom and actual behaviors is further illustrated.

A few limitations in this study should be mentioned. First, the study involved a convenience sample of religiously active college-aged Latter-day Saints from Brigham Young University and Utah Valley University. Although our aim was to identify a religiously active group of young Latter-day Saints who had been members for most of their lives, the sample may not be representative of all religiously active Latter-day Saints. Second, participants provided self-reported data on sensitive issues, which may have resulted in biased responses. However, the anonymous nature of the survey should have minimized such bias.

CONCLUSION

This study shows that there is high recognition of and compliance with the proscriptive elements of the Word of Wisdom. The lowest level of agreement and adherence to the proscriptive elements involved selected types of tea. The study also shows that consumption of fruits, vegetables, and grains is believed to be prescribed by the Word of Wisdom, yet many fail to consume adequate levels of these items. In addition, being physically active and getting sufficient sleep is believed by most participants to be a part of the Word of Wisdom, but many could not be considered physically active, nor are they getting sufficient sleep. Finally, there was little agreement on what it means to eat meat "sparingly," and frequency of meat consumption varied considerably according to the individual's interpretation.

Some of the physical and psychiatric health problems experienced among Latter-day Saints today could be reduced by greater adherence to the prescriptive elements of the Word of Wisdom. However, greater adherence may require making these elements more culturally or religiously proscriptive, or at least by placing a greater emphasis on the health and spiritual benefits of adhering to the prescriptive elements. This emphasis could be provided by Church leaders, by lay members in Church talks, by teachers in classes, and by counselors, as well as examples of adult role models in the Church. As for the consumption of meat and various types of tea, clarification may be needed from Church leaders to facilitate interpreting what it means to eat meat "sparingly" or how to identify prohibited beverages in our ever changing society.

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ENDNOTES

1. Smith, J.F. (1908). General Conference Report. President Joseph F. Smith read Section 89 of the Doctrine and Covenants—the Word of Wisdom. Then a vote to accept it as binding upon the members of the Church was unanimously passed.

2. These websites were again retrieved May 18, 2009 from: http://www.cdc.gov/NCCdphp/publications/AAG/obesity.htm and http://www.who.int/dietphysicalactivity/publications/facts/obesity/en/

3. Surveys were accessed through CDC's home page (http://www.cdc.gov/brfss). Four different BRFSS years were analyzed, and the general format was emulated to the degree that the questions could be modified to fill the specific purpose in relationship to the Word of Wisdom.

4. Mypyramid.gov is the United States Department of Agriculture's government Web site on food recommendations and the 2005 healthy food guide pyramid.

Implications of Civility for Children and Adolescents: A Review of the Literature

Keely Wilkins, Paul Caldarella, Rachel Crook-Lyon, and K. Richard Young

The purpose of this article is to review the literature exploring various definitions of civility, along with reasons why civility is vital to children and adolescents in any community. The authors examine definitions and components of civility in both historical and current contexts. The need for increased civility in modern society is described. The authors also explore the relationship of civility education to character and moral education and outline civility interventions suggested in the literature. Finally, suggestions are given for methods and strategies that have been found to be successful in bringing civility into schools.

"Caring for others, seeing and reaching beyond our own wants and comforts, cultivating kindness and gentility toward others from all of life's situations and circumstances—these are the essence of civility, a virtue to be admired, a virtue to be acquired." (Gordon B. Hinckley, 2000, p. 58)

REVIEW OF THE LITERATURE

Civility, defined as polite behaviors that maintain social harmony or demonstrate respect for the humanity of an individual, is important in maintaining a society. However, many aspects of today's rapidly changing world—including influence of media, pervasiveness of technology, weakening of families, mobility, focus on the individual, and glorification of violence—contribute to incivility. Much anecdotal evidence suggests that civility is vanishing both as a behavior and a virtue (Ber-man, 1998; Boyd, 2006; Burns, 2003; Hinckley, 2000; Feldman, 2001; Kauffman & Burbach, 1997; Peck, 2002; Schaefer, 1995; Stover, 1999). The increased academic focus of public education has minimized the teaching of civil behavior, once prevalent in American schools (Peck, 2002). Increasing statistics of violence combined with

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anecdotal evidence lead many researchers, professionals, and laypersons to decry the loss of civility and look for some way to revive this peace-making virtue.

The purpose of this article is to review the literature exploring various definitions of civility, along with reasons why civility is vital to children and adolescents in any community. The first section sets the stage by examining definitions and components of civility in both historical and current contexts. Next civility is examined more specifically as it affects today's children and adolescents, including school curriculum, school environment, and personal development. Finally, suggestions are given for methods and strategies that have been successful in bringing civility into schools. We consider the importance, some of the challenges, and some useful methodologies of teaching civility while interacting with youth in roles such as parent, teacher, youth leader, and clinician.

CIVILITY AS A CONCEPT

DEFINITIONS AND PERSPECTIVES

A definition of *civility* might include characteristics like courtesy, politeness, consideration, gentility, and respect, as well as dispositions like caring, looking beyond selfishness, or seeking ways to help those in need (Hinckley, 2000). Civility has been defined simply as decency (Peck, 2002) and as the consideration of others within interpersonal relationships (Ferriss, 2002). Keyes (2002) defined civility as "the quality with which individuals comport themselves in each other's company, reflecting the degree to which each individual is polite and courteous" (p. 393). We believe that the notion of civility also includes the way people think about and behave toward their community and society.

Historical context. To more fully understand the complex construct of civility, it is useful to view the term in its historical context. In the Latin roots *civis* (citizen) and *civitas* (city), one sees the connection of civility to maintaining a functioning society; thus civilized people are those who are fit to both enjoy the benefits and carry the responsibilities of citizenship (Peck, 2002). Boyd (2006) agreed that civility is related to civilization and "denotes a sense of standing or membership in the political community with its attendant rights and responsibility" (p. 864). Thus civility may be defined as the ability to work as a citizen (Shulman & Carey, 1984).

Functional perspective. Functionally, the object of civil behavior, as it relates to civic capacity, is an ordered, harmonious community (Schaefer, 1995). The maintenance of a civilization obligates its members to be polite in everyday interactions with fellow citizens (Boyd, 2006). Hinckley (2000) noted that "civility requires us to restrain and control ourselves, and at the same time to act with respect toward others" (p. 53). Thus civility, as a code of mutually accepted social behaviors, functions to create order and focus toward the common good of all citizens.

Civility may be viewed in two distinct ways: proximate and diffuse (Fyfe, Banister, & Kearns, 2006). *Proximate civility* is characterized as politeness, or the absence of rude interactions with others: It includes words and gestures used with or around others. *Diffuse civility* is defined as regard for the effects of one's actions on others and the spaces shared with them, whether or not one is present at the same time as others in those spaces. Civility requires respect for others in their presence and maintenance of shared spaces in consideration of others using them (Forni, 2002).

The reasons for civility—in either its ancient or modern applications—go back to the common good. More than merely tolerance and peacefulness, which require only leaving other people alone, civility requires activity, with affirmative action in which individuals purposefully interact with others to lift and to help (Boyd, 2006).

Naturally, *incivility* is behavior that disrupts social harmony or disregards the humanity of a person (Hinckley, 2000). Uncivil behavior is indifferent to the good of a community, favoring individual interests and pleasure (Feldmann, 2001). It is not necessarily behavior *against* the common good; it just puts personal interests first.

Fundamental elements of civility. If civility is to be considered as active demonstration of courtesy, consideration, and respect in both civic and personal contexts, many aspects and elements are naturally involved. Awareness of oneself and the environment has been noted as an essential factor (Forni, 2002). Self-control is another critical component, as supported by one of the few empirical studies of civility (Ferriss, 2002; see also Hinckley, 2000; Kuhlenschmidt, 1999), and empathy is fundamental as well (Berman, 1998; Kahn & Lawhorne, 2003; Schaefer, 1995). Some (Boyd, 2006; Hinckley, 2000; Stover, 1999; Youniss & Yates, 1999) also emphasize respect, which includes regard for and acknowledgement of the property,

rights, and humanity of others—perhaps the underlying quality of civil behavior.

Today's Need for Civility

Concerns regarding incivility have been noted throughout history (Fyfe, Bannister, & Kearns, 2006) and continue to be reported (see e.g., Hinckley, 2000; Feldman, 2001; Kauffman & Burbach, 1997; Peck, 2002). Increased public exposure to uncivil behavior via the modern media may cause incivility to seem more pervasive than ever before (Ferriss, 2002). While anecdotal reports of child and adolescent behavior suggest that incivility has increased in the schools and in society in general (see e.g., Feldman, 2001; Forni, 2002; Peck, 2002), little empirical evidence examines the actual levels or changes in specific civil behaviors. However, data measuring antisocial behavior, violence, and crime, are available and point to the necessity of interventions to increase civility.

Antisocial behavior, violence, and crime. Walker, Ramsey, and Gresham (2004) provide a comprehensive overview of *antisocial behavior*, defining it as hostility and aggression toward others and society, which may be considered the extreme of uncivil behavior. These misbehaviors are not necessarily criminal, but they are aversive to others and can lead to more serious misbehaviors. Walker and associates note that an antisocial behavior pattern identified in the school years (e.g. conduct disorder) that is not treated with intervention may continue into adulthood as an antisocial personality disorder. They also contend that antisocial behaviors are both individual problems and societal problems that can cause a great deal of trouble in the schools. Garbarino (1999) posits that much of youth violence can be attributed to attachment difficulties between child and parent, youth depression, and parental abandonment. Hence although most antisocial behaviors stem from personal and familial dysfunction, many may be perpetuated and exacerbated by negative school environments leading to school violence and crime.

Crime can be largely attributed to human greed, uncontrolled passions, and disregard for others (Hinckley, 2000). In 2005 about 10% of males and 6% of females in secondary schools reported having been threatened or injured with a weapon on school property (Mayer, 2008). As noted by the National Center for School Statistics (2007), during the 2005–06 school year 86% of public schools reported that at least one theft, violent crime, or other crime occurred in a school setting, amounting to an estimated 2.2 million crimes. The Center also reported that during 2005-06 school year 4% of students ages 12–18 reported being victimized at school during the previous 6 months, 3% reported theft, and 1% reported violent victimization. Data show that 1.5 million secondary school students experienced a crime at school in 2005 (Mayer, 2008).

Media and technology. Changes occurring in contemporary society, including prevalence of antisocial behavior and violence, have affected many people's beliefs, attitudes, and actions. Society has taken a sharp turn away from focusing on people and relationships toward focusing on the self and technology (Peck, 2002). With an ever-increasing amount of technological equipment in which individuals can immerse themselves, relationships tend to become less important, and common courtesies or manners tend to seem outdated.

Decline of civic responsibility. Media focus and general societal emphasis on gratification of the individual are taking their toll on civic life and responsibility. Schaefer (1995) found a lack of civic responsibility among individuals in the United States, especially adolescents. Many young adults have difficulty thinking in terms of the whole community, of what is good for everyone, focusing instead on just what they want for themselves and their peers. Modern American culture (particularly the culture of youth) is obsessively self-centered, shallow, and irreverent (Schaefer, 1995). People seem to be encouraged to let go of all restraints and express themselves publically any way they want to (Sherman, 2005). From this position, youth feel encouraged to mock conformity and to seek to have all that they want and to have it now. Such attributes and attitudes can lead to uncivil behavior.

Intrinsic value of civility. Above and beyond the necessity for civil behavior to maintain peace and order in a society, people are obliged to behave civilly because other human beings deserve to be treated with respect, as all are of equal worth (Boyd, 2006; Forni, 2002; Hinckley, 2000; Youniss & Yates, 1999). Treating others with the respect of civility is important for two reasons: Dependence on others is crucial for survival and such respectful treatment is the right of equal persons. As a citizen, one does not have to like or be fond of someone to treat that person civilly (Peck, 2002); displaying decency towards others is necessary simply because of their equal status as fellow citizens. Many also gain personal satisfaction from the ability to serve and a desire to somehow make a dif-

ference in the world, both of which can be met through civil behavior (Hinckley).

Regardless of whether or not incivility is really increasing, the modern world needs a shift toward more respectful behaviors. High crime rates in schools, increasingly crude media, and the perceived widespread lack of respect and responsibility need improvement. Although civil behaviors alone cannot produce an instantly perfected society, these behaviors can improve society. Teaching people to behave more civilly is a step toward a more harmonious and positive society; teaching civility in schools offers a reasonable way to obtain this goal.

CIVILITY AND TODAY'S YOUTH

In considering what civility is and what it can (should) accomplish, as well as noting the aspects of society that mitigate against it, we quickly recognize particular dangers placed by incivility on today's children and youth. These young people are the leading citizens of tomorrow; if they can be taught to realize the values and resist the threats to civility, a more civil society may be encouraged.

Focus of Education

At its inception, public education had the purpose of nurturing a civil society: The main function was to prepare students to serve and improve society. Mourad (2001) stated that organized education is a major component of the civil state and is linked to concepts of the common good. He observed that the goals of modern public education are to prepare children for employment, create national strength, create socioeconomic mobility, and teach children to obey laws. He argued, however, that public education can be more: It can accept the social responsibility for the well-being of individuals and become an institution to convey basic human values. As Montessori (1948) signaled many years ago, "Education should not limit itself to seeking new methods for a mostly arid transmission of knowledge: Its aim must be to give the necessary aid to human development" (p. 126). The current trend to focus primarily on academic mastery, as well as the ever-decreasing support given to public education and the common emphasis for teachers to "do more with less," undermine this potential.

The purpose and nature of formal education in the United States has changed immensely. Throughout most of the history of the United States, its goals were to prepare children to be good citizens of their society, to comply with the law, and to demonstrate self-control (Peck, 2002). Preparation for civic responsibilities was its principal objective (Schaps & Lewis, 1998). Training in civility and manners carried equal value with academic studies because of the potential effect on both the individual and society (Berman, 1998).

The use of the McGuffey Readers, beginning in the 1830s, illustrates this intended enculturation (Peck, 2002; Field, 1997). Used in both primary and secondary schools, these readers (1) helped children learn to read while they (2) exposed children to culture and civility. These readers were a prominent fixture in U.S. classrooms for decades—through the 1920s (Field, 1997). They emphasized character, moral integrity, individual responsibility, and ethical conduct, teaching the standards of social life and providing a frame of reference for acceptable social demeanor. Topics discussed included work ethic, politeness, diligence, honesty, fairness, negotiation, consideration and respect for others, morality, and patience. Read by children and adults alike, the readers had a huge impact on society in the United States. They and the Bible were the sole sources of enlightenment in many households, indoctrinating American citizens with good manners and civil responsibility (Peck, 2002).

The school is a multipurpose institution that cannot concentrate solely on academic goals (Noddings, 1992). While it may not be reasonable to revert to the approach taken in earlier American schools, some of these initial ideals can be incorporated into contemporary education. Today's academic emphasis is essential for children to gain the preparation necessary to survive as functional and employable adults in modern society. Indeed, it would be foolish to attempt to limit students' education to kindness, loyalty, and respect; but is it necessary to avoid teaching such things at all? Infusing the current curriculum with some of the ideals central to early American public education might be a way of strengthening children's civility and improving society without sacrificing its major academic focus; such an enhanced curriculum might also be a way to address school violence.

Prevention of School Violence

In one of the few empirical studies regarding civility, Hatch (1998) maintained that civility can be a tool to alleviate the negativity found in schools:

Civility is a form of politeness, and if the art of civility is taught, then the skills used in resolving differences are more easily implemented. A polite atmosphere is an excellent setting in which to solve future problems and conflicts as they arise. (p. 36)

If students leave school with the positive forces of their high school experience to guide them, they will most likely take those forces into society. The art of civility is a quality needing to be integrated into society, and secondary education is the means. By teaching secondary students the skills necessary to get along with others and the quality of civility, we can initiate the introduction of positive attitudes into a society. Any skills we can teach to teenagers which will have a positive impact on their lives are worthwhile, not only to the students, but also to society. (p. 56)

Reflection on the societal effects of civility leads to consideration of its possible role in reducing school violence, a subject gaining increased attention as disturbing acts of aggression are widely publicized by the media. Many authors (Feldmann, 2001; Forni as quoted in O'Mara, 2007; Hatch, 1998; Kahn & Lawhorne, 2003; Kauffman & Burbach, 1997; Mayer, in press; Peck, 2002) have expressed the opinion that civility may contribute to controlling and reducing acts of violence. Kahn and Lawhorne (2003) suggested that school safety is linked to a culture of civility. Physical precautions are not sufficient to create a safe school (Mayer, 2008); rather a culture of civility and mutual respect is necessary to ensure student safety (Kahn & Lawhorne). Fostering an attitude of civility in schools may keep interpersonal conflicts from escalating into acts of violence.

Others have agreed that violence may be related to incivility (Boxer, Edwards-Leeper, Goldstein, Musher-Eizenman, & Dubow, 2003; Mayer, in press; Skiba et al., 2004). Mayer investigated relationships of various student perceptions of school safety and violence with student fear in addition to anxiety and avoidant behaviors. He concluded that experiencing uncivil behaviors such as intimidation, bullying, hate language, and social rejection explain students' fear, anxiety, and avoidant behaviors better than does actual victimization by theft or attack. He pointed out that students' concerns about their safety at school can negatively impact their school performance and suggested that educators align their priorities to address low-level incivilities. Reducing uncivil behaviors may be more effective than directly targeting high-level aggression and violence because the negative behaviors

are shaping students' perceptions of school safety (Mayer, in press; Skiba et al., 2004).

Similarly, an empirical study on the associations between exposure to "low-level" aggression and measures of well-being suggested that low-level aggression seems to have effects on psychosocial functioning similar to those of more severe forms of aggression (Boxer et al., 2003). This study examined student who were both experiencing and witnessing low-level aggression and found both to negatively impact measures of well-being (i.e. future expectations and perceived safety). Although low-level aggressive behaviors are much more prevalent in schools than blatantly aggressive behaviors and may easily be ignored and not corrected, they should not be trivialized.

Feldman (2001) and Benton (2007) have suggested that schools would do well to deal with smaller-level acts of incivility to prevent escalation into more serious acts. These small acts include refusing to address school faculty appropriately, making borderline insulting remarks in class, neglecting to bring the proper supplies to class, or failing to show up to appointments (Benton, 2007). Arriving late or leaving early from class, using cell phones, doing non-class activities in class, wearing inappropriate attire, monopolizing classroom discussion, being vocally intolerant of others' opinions, or holding private discussions with others have also been noted as common uncivil behaviors in schools (Feldman, 2001). An empirical study regarding civility suggested that cursing at a teacher or peer is a common uncivil behavior seen in schools (Plank, McDill, McPartland, & Jordan, 2001). By ignoring these small acts, instructors are essentially condoning the behavior, encouraging students to test incrementally how much incivility will be tolerated (Feldman, 2001; Benton, 2007).

In the opinion of Kauffman and Burbach (1997), creating a climate of civility in the classroom is one of the most effective ways a teacher can prevent youth violence. A decline in civility is a major threat to the well-being of both teachers and students since a small social blunder might easily explode to a violent confrontation. Although a system of conflict resolution may help diffuse this violence, a code of civility might prevent it altogether (Kauffman & Burbach).

Adolescence as a Crucial Time

Schaefer (1995) believed that adolescents are a good population with whom to work on civility because cre-

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ating social ties and building community are major developmental needs of this age group. Adolescents are in the midst of identity formation and can benefit from opportunities to serve their community (Youniss & Yates, 1999). On the verge of full formal citizenship, adolescents have a need to be informed about their community; they also have the cognitive ability to reason effectively with this information (Althof & Berkowitz, 2006). Adolescents feel a need to realize their potential, assume their place in society, and become a contributing force for good (Ludick, 2002). Ludick (2001) believed that educators can affirm their faith in youth by expecting more from them and treating them as if they are better than they actually show. Schaefer quoted several adolescents who seemed to be acutely aware of the need for civility and to recognize good manners as "social laws" that are "essential to any society." He contended that adolescents are capable of thinking in terms of the greater good; therefore, school faculty should not expect any less of them.

Murray (2006) suggested that uncivil attitudes and behaviors can be changed by fostering civility in secondary schools. Survey research with a large school district in Texas (Hatch, 1998) investigated the need to teach secondary school students the "art" of civility along with skills for resolving differences. This study found that adolescents believed skills for resolving problems with peers and family members to be valuable, and they were willing to learn these skills. Because belonging is a basic human need, it can be a strong motivator for students to seek ways to resolve negative issues that may be blocking them from having positive social interactions with others (Hatch, 1998).

SUGGESTIONS FOR CIVILITY INTERVENTION

Because awareness, empathy and respect are basic elements of civility that have the potential to reduce violent thoughts and behavior in maturing and socially-oriented adolescents, materials and activities that promote civility in this age group need to be developed (Schaefer, 1995). In the sections which follow we review possible components of a civility intervention as well as strategies for increasing civility in youth, with a particular focus on applications in schools.

Components of Civility Intervention

Civility is addressed to some degree in the schools by general rules or guidelines for social behavior. However the rationale, benefits, and full scope of civil behavior receive little direct attention: More work appears to be needed. We will now examine social consciousness, empathy, and respect as three important components of a potential civility intervention for schools.

Social consciousness. Berman (1998) and Boyd (2006) have expressed the opinion that social consciousness, unity, and responsibility are major factors leading to greater civility. When adolescents lack a sense of community, they develop apathy, which may damage the relationship of friends, lead to intolerance and incivility, and destroy potential confidence that they can make a difference to other individuals and to their community. Scholars suggest that by reconnecting youth with their community, helping them understand and appreciate others, and showing them that they can make a difference, responsible adults can help adolescents move toward greater civility (Berman, 1998; Garbarino, 1999; Youniss & Yates, 1999). Youniss and Yates (1999) argue this point eloquently:

> Seeing that they can actually help . . . people, and then possibly projecting themselves as having skills and responsibility for addressing social ills, youth have taken a large step toward incorporating morality into their identities. It is from such moral identities that spontaneous morality flows in adults. (p.372)

Similarly, Garbarino (1999) suggested that mentoring and positive social support provide youth with a sense of value in life. With the understanding that someone cares about them, adolescents would begin to develop an appropriate sense of community leading to increased civil behavior.

Empathy. In order to generate this social consciousness and sense of community, empathy must be developed (Berman, 1998; Garbarino, 1999; Kahn & Lawhorne, 2003; Schaefer, 1995) because of its strong positive influence on a culture of safety in schools (Kahn & Lawhorne, 2003). Kahn and Lawhorne (2003) further stated that the development of empathy involves emotion, cognition, and operant behavior dynamically interactive. Empathy is innate and neurologically based in the emotional arousal system of humans, but the environment extensively affects its development. Thus Kahn and Lawhorne

(2003) argued that empathy can be deliberately taught and learned. They also contended that as children come to experience appropriate empathy, more civilized behaviors will occur while uncivilized behaviors will diminish, as mature empathy generates prosocial behaviors such as sharing, sacrificing, and observing norms (Kahn & Lawhorne). Part of becoming civil includes developing a consciousness of self and an awareness of others, which helps to establish bonds and increase sensitivity to others' needs and wants (Peck, 2002).

Berman (1998) expressed the opinion that children are capable of thinking in profound empathic and moralistic ways, but their behavior does not always reflect this ability because they do not possess the necessary skills. Mental health professionals can teach empathy to children and adolescents by training them in assuming the perspective or role of another, which is the highest level of empathy (Berman; Kahn & Lawhorne, 2003). Similarly, Garbarino (1999), from his work with inner-city African American male youths, recommends first teaching boys to identify and manage their own feelings and then to recognize others' emotions. With the ability to see from another's point of view, an individual becomes more understanding of other people, is less likely to take offense, and is more likely to demonstrate civil behaviors in consideration of needs, wants, and human dignity of others.

Respect. Another factor in effectively building social consciousness while working with children and adolescents is establishing rapport: providing emotional support, expressing interest in their cares and concerns, and listening to their disputes (Stover, 1999). Mutual respect is what makes this strategy effective; creating genuine respect among children, adolescents, and adults can result in a positive organizational atmosphere (Stover, 1999). Adults who work with children and youth can be effective examples by engaging in respectful and civil behaviors themselves (Ludick, 2001). It seems unreasonable to expect children and adolescents to engage in behaviors that adults around them do not practice (Burns, 2003).

Strategies for Civility Intervention

Fostering social consciousness, teaching empathy, and promoting respect are very broad aims. They must be undertaken as component steps. Programs and interventions targeting particular social skills or behaviors are available and have been effective in increasing prosocial behaviors of students (See Merrell & Gimpel, 1998 for a more complete discussion of social skills programs). No research has linked these programs and prosocial behaviors directly to civility in schools, but similar interventions may be effective for teaching civility.

Expectations and opportunities. An informal experiment in a small classroom of boys with behavioral problems yielded several suggestions for fostering basic manners in schools (Burns, 2003). First, expectations must be made clear, and those expectations should be upheld with consistency. The instructor should discuss with students the rationale behind using these target behaviors and inform them of the reaction they can expect from others; subsequently the teacher can request that students use the new behaviors. Students must also be provided with opportunities to use the new behaviors so they can see the positive effects and should be reminded to use the new behaviors when entering a situation appropriate for practicing these skills. Students may also be encouraged in their civil behaviors by sharing their experiences through participating in group discussions, completing checklists or keeping journals. Finally, teachers need to evaluate the behavior to ensure that the desired goal is being met; if it is not, teachers need to strengthen their consistency and reinforcement, or perhaps they need to clarify appropriate use of the new behaviors (Burns, 2003).

Environment and attitudes. Educators have used various programs to create an environment of courtesy, including social skills training, problem solving, self-esteem enhancement, conflict resolution, drug use prevention, anger management, and community service (Stover, 1999). Some programs include an experiential aspect: i.e., field trips to the local homeless shelter, police station, and library in order to involve students directly with their community (Stover, 1999; Youniss & Yates, 1999). Promoting civility may be as easy as making students aware of their peers' specific attitudes and beliefs toward violence: i.e., that contrary to popular perception, most do not appreciate violence or any other form of incivility (Stiles & Tyson, 2008). Although no single program can eliminate adolescent misbehavior and mischief, such programs may help to instill more civility in adolescents and children.

The theoretical literature suggests that fostering civility among children and adolescents is beneficial to individuals and to society. Parents, educators, clinicians, or others who have extensive contact with youth are encouraged to find opportunities to model and directly

teach civil behaviors. As noted in the literature, perceptions of safety and measures of well-being are affected by incivility (Boxer et al., 2003; Mayer, in press; Skiba et al., 2004). Incidences of incivility at school may detract from academic time by distracting students, requiring the teacher or administrator to address a problem, or making the environment uncomfortable. Each of the civility interventions proposed in this article has a rationale based in theory and results observed in practice. The missing components, however, are data to support the use of these interventions. Authors have suggested many ideas to increase civility, but without the support of empirical evidence. The next step will be to design and test the efficacy of an intervention to increase civil behavior among children and adolescents—an endeavor worthy of further exploration.

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Hope—The Anchor of the Soul:
Cultivating Hope and Positive Expectancy

Vaughn Worthen and Richard Isakson

Although hope is a valued construct in psychotherapy, it tends to be viewed as adjunct to more focal interventions or as leverage for other valued goals. We contend that hope needs to be a targeted intervention in many cases. We will highlight issues arising in the acquisition of therapeutic hope. We acknowledge hope's dual nature as both a "gift" from God as well as an attribute that can be cultivated. Our main objectives are to define hope, confirm its essential role in well-being, recognize various hope mechanisms, introduce relevant theory, briefly highlight hope attainment issues, promote a variety of hope interventions, and list some helpful assessments and resources that can aid in nurturing the seeds of hope and optimism. Evidence will be reviewed for the role of hope and optimism in relation to physical and mental health, life success and satisfaction, and resilience during adversity. We advocate for the central role of hope in God's plan for his children as well as fundamental to effective psychotherapy.

"Hope is the physician of each misery." ~ Irish Proverb

The absence of hope leads to serious consequences for our clients' souls and their emotional health. Viktor Frankl, in his book *Man's Search for Meaning* (1963) stated, "It is a peculiarity of man that he can only live by looking to the future" (p. 115). He warned that "the sudden loss of hope and courage can have a deadly effect" (p. 120) and observed that "The prisoner who had lost his faith in the future—his future—was doomed" (p. 117). Prisoners who lost hope generally died within a short time. Similarly, the writer of Proverbs instructed, "Hope deferred maketh the heart sick" (Proverbs 13:12). Moroni warned that "if ye have no hope ye must needs be in despair" (Moroni 10:22).

Many consider hope as an element of successful therapy, some considering it one of the four most significant common factors (Hubble, Duncan, & Miller, 1999) in good therapy outcome. Positive expectancy (fundamental to hope) is one component in a four-factor model of "common factors" (extra-therapeutic factors, therapeutic relationship, techniques, and expectancy factors) proposed to contribute to therapy outcomes (Lambert, 1992). Lambert suggested that roughly 15% of therapy outcomes could be attributed to the direct effects of positive expectancy. Positive expectancies also contribute to the development of the other three factors. Therapist effects in therapy outcomes also point to the importance

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of hope. In an early study of therapist effects on therapy outcomes, D. F. Ricks (1974) identified what he labeled a 'supershrink.' This therapist worked with highly troubled adolescents who were later examined for outcomes as adults. Adolescents treated by this therapist exhibited unusually positive outcomes. Some of the important differences between this highly effective therapist and a comparison were a focus on goals, present and future orientation, addressing needs for competence and autonomy, and encouragement; all elements of a hopeful orientation. Hope has direct and indirect positive effects in producing effective therapy outcomes.

The power of hopeful thinking is appreciated and widely acknowledged. Yet, little research has been conducted to systematically study its role in therapy. It is frequently relegated to an adjunct role in support of more focal interventions or as leverage for other valued goals. Nurturing hope is now promoted as a means to prevent or "buffer against mental illness" (Seligman & Csikszentmhihalyi, 2000, p. 5).

A focus on hope may be unnecessary when motivation is high, goals are clear, confidence is strong, skills to regulate behavior are evident, social support is available, faith is present, and circumstances are favorable. Yet a significant portion of our clients struggle with motivation; possess unclear goals and unarticulated values; lack a sense of meaning; struggle spiritually; have little confidence; see no viable options for improvement; experience difficulty with self-regulation; are driven by fears rather than aspirations; recall a history of failed attempts; face chronic, challenging, or unchangeable situations; and possess limited social support. We assert that hope is central to effective therapy and in many cases should be a targeted intervention.

Our main objective is to advocate for the role of hope in psychotherapy and to promote methods for facilitating its acquisition. We will provide a definition of hope, confirm its essential role in well-being, identify hope mechanisms, introduce relevant theory, present a clinical perspective on some hope attainment issues, promote a variety of hope interventions, and list some helpful assessments and resources that can contribute to nurturing the seeds of hope and optimism. Evidence will be summarized for the role of hope and optimism in relation to physical and mental health, life success and satisfaction, and resilience during adversity. We conclude with affirming the role of divine hope centered in Jesus Christ.

DEFINITIONS FOR HOPE

Hope is defined as: (1) "the feeling that what is wanted can be had or that events will turn out for the best", (2) "a person or thing in which expectations are centered", (3) "to look forward to with desire and reasonable confidence", (4) "to believe, desire, or trust", and (5) "to feel that something desired may happen" (Random House Webster's Unabridged Dictionary 2nd ed., 2001). The following definition offers two additional aspects: "Hope is the elevating feeling we experience when we see—in the mind's eye—a path to a better future" (Groopman, 2004, p. xiv). These definitions emphasize the following elements: believing in a future when things turn out well (positive expectancies); experiencing positive and uplifting feelings; focusing expectations on a person, thing, or desired outcome (both generalized and specific hopes); possessing reasonable confidence that either circumstances or our own efforts will bring about a desired future state (personal agency beliefs); and visualizing a path to a better future.

Hope frees us from the negative bonds of past behaviors, thoughts, and feelings, as well as the influence of present fears. Hope includes a positive perspective towards the future and is fueled by affirming the lessons of the past, as well as appreciating the possibilities of the present. Hope is possible because we experience its counterparts: despair, suffering, and pain. Vaclav Havel, poet, playwright, jailed dissident in communist Czechoslovakia, president of the free Czech Republic, and winner of the U.S. Presidential Medal of Freedom stated, "Perhaps hopelessness is the very soil that nourishes human hope" (1997, p. 54). Sir Walter Scott wrote, "Hope is brightest when it dawns from fears" (as cited in Bartlett, 1903, p. 491). The scriptures affirm this principle of "all things… be[ing] a compound in one" in the doctrine of "opposition in all things" (2 Nephi 2: 11). Opposition enables agency. Hope and despair are the heads and tails of the coin of experience. But to hope is no flip of the coin, we choose in the light of our experiences, heads or hope. *To hope is to exercise a choice, an orientation of the spirit.* Hope is the great elixir of life: it heals, soothes, and revitalizes. It develops in the crucible of experience, *if* the right ingredients are added. We will examine these therapeutic ingredients.

ESSENTIAL ROLE OF HOPE

We affirm the essential role of hope in God's plan for humankind. Hope is one of the cardinal virtues in the triumvirate of divine characteristics: faith, hope, and charity (1 Corinthians 13:13). All hope, whether spiritual or psychological, is founded in positive expectancies. Some people are more successful than others in securing and sustaining hope. President Thomas S. Monson (2008) highlighted the condition of life and the role of hope:

> In order to be tested, we must sometimes face challenges and difficulties. At times there appears to be no light at the tunnel's end – no dawn to break the night's darkness. We feel surrounded by the pain of broken hearts, the disappointment of shattered dreams, and the despair of vanished hopes…We are inclined to view our own personal misfortunes through the distorted lens of pessimism. We feel abandoned, heartbroken, alone. If you find yourself in such a situation, I plead with you to turn to our Heavenly Father in faith. He will lift you and guide you. He will not always take your afflictions from you, but He will comfort and lead you with love through whatever storm you face (p. 90).

The scriptures declare, "Wherefore, whoso believeth in God might with surety hope for a better world… which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God" (Ether 12:4). Faith in God leads to hope, which promotes righteous and charitable behavior and increases gratitude towards God. Mormon said, "I would speak unto you of hope" (Moroni 7:40) and then asked, "what is it that ye shall hope for?" (Moroni 7:41). Mormon lived in a time when by all accounts there was little reason for hope. The mighty civilization of the Nephites had been destroyed, the gospel was being distorted and lost, evil and cruelty were prevalent, and his own family was decimated except for his remaining son, Moroni. So why was Mormon writing of hope? Because, *even in the worst of times, hope is possible, hope is necessary, and hope sustains.* Moroni responded to his own question by declaring the object for unfailing hope: "Ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal" (Moroni 7:41). Mormon further explained how that hope is acquired, "[ye] cannot have faith and hope, save [ye] shall be meek, and lowly of heart" (Moroni 7:43).

Hope consists of a yin and yang, a complementary interaction of different processes that create a greater whole. Yin and Yang are concepts rooted in Taoism which suggest that wholeness comes through the interaction of opposites (i.e., male/female, dominance/submission). It is similar to Lehi's pronouncement that there is "opposition in all things," that happiness is not possible without misery, and that "all things must needs be a compound in one" (2 Nephi 2:11). The yin of hope is its gift quality. God can and does bestow hope as a gift through his spirit. Mormon taught, "Because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope" (Moroni 8:26). From this perspective hope is conferred upon the meek. The yang of hope depends on our own efforts. We can do much to help build a "house of hope" (*Lopez, Floyd, Ulven, & Snyder,* 2000). Hope is the belief that if we build the "house" (do all that we can on our end), God will fill the house with what is needed. Without the house, there's no place for hope to reside; without hope, the house isn't worth occupying. Hope is strengthened by doing all we can and then assuming what God allows after that is according to His plan. It rests upon our faith that His "ways [are] higher than [our] ways" (Isaiah 55:9) and that we "[do] not comprehend all the things which the Lord can comprehend" (Mosiah 4:9). His grace endows us with peace that reassures and comforts no matter the current conditions.

HOPE WITHIN PSYCHOTHERAPY

Clients arrive at our doors dispirited, depressed, and anxious. Some of our clients' beliefs and behaviors are antagonistic to hope. They may deny or flee from personal threats in attempting to ward off undesired or feared outcomes and experiences. They may possess a generalized view of life as negative and malevolent, believing that hopes and dreams are not to be trusted, concluding they lead only to disappointment and pain. This pessimistic orientation is certainly one of the derivatives of troubles, but these same attitudes also lead to and perpetuate difficulties. We submit that in most cases operating out of fear and negativity is the problem. One of the troubles with fear-driven motivation is its self-confirming bias. We fear, so we don't act. We engage in avoidance and temporarily our anxiety is reduced, but we never collect evidence that can dispute our constructed reality, even

though our reality minimizes hope. Researchers have found that low hope individuals generally cope through avoidance and "do not learn from past experiences…and they become 'passive pawns' in the game of life" (Snyder, Rand, & Sigmund, 2005, p. 266). William James (1907) proclaimed, "Be not afraid of life. Believe that life *is* worth living, and your belief will help create the fact" (p. 62). A hopeful and optimistic orientation cultivates a purposeful approach towards life, allowing us to be pulled forward by our aspirations rather than driven by our fears and failures. Therefore, we maintain that cultivating hope is essential for health, happiness, and wholeness.

Hope has long been considered an essential ingredient for successful psychotherapy (Snyder, Michael, & Cheavens, 1999). Jerome Frank (1968) culled the literature on psychotherapy for a common curative factor and concluded that instilling hope is essential for therapeutic success and is the antidote for demoralization, which he considered the main issue clients bring to therapy. He proposed that hope activates effective work by both the client and the therapist. Irving Yalom (1985) identified "instillation of hope" as the first curative factor in effective group psychotherapy. He claimed,

> The instillation and maintenance of hope is crucial in all of the psychotherapies: not only is hope required to keep the patient in therapy so that other therapeutic factors may take effect, but faith in a treatment mode can in itself be therapeutically effective" (p. 6).

When clients underwent pretreatment hope preparation, especially those who were low in hope, superior treatment outcomes were experienced compared to persons without the hope pretreatment (Irving, Snyder, et al., 1997).

MECHANISMS OF HOPE

Multiple mechanisms influence the ability to cultivate hope. Neurobiological systems that relate to goal-setting, reward and incentive systems, approach behaviors, activation and inhibition mechanisms, self-regulation abilities, attachment and bonding activities, memory retrieval and suppression, anticipatory abilities, attention regulation, and decision making facility may all contribute to experiencing and generating hope. Thus physical well-being and effective self-care influence the ability to hope.

Hope is connected to trust. Erick Erikson stated, "Hope is both the earliest and the most indispensable virtue inherent in the state of being alive…if life is to be sustained hope must remain, even where confidence is wounded, trust impaired" (Erikson, 1964, p. 115). Closely related to the experience of trust is the capacity to form effective attachments to others, including God. Snyder asserted, as "attachment is a key factor in the rise of hope…I would add that attachment often is critical for the fall of hope" (Snyder, 1994, p. 126). He concluded, "Attachment builds an environment where children learn to think of themselves as successful in the pursuit of their goals" (Snyder, 1994, p. 89).

Hope is fostered by attending to and effectively meeting psychological needs. Self-Determination Theory (SDT; Deci & Ryan, 2000; Ryan & Deci, 2000) identifies three basic needs that contribute to well-being and a hopeful perspective: competence, relatedness, and autonomy. There are other basic needs as well, such as a sense of meaning, a feeling of uniqueness, and safety. It is difficult to feel hopeful when we feel incompetent, uncared for, or unable to control our lives. Meeting basic psychological needs creates confidence and facilitates hope.

The essence of hope theory is the belief and capacity to accomplish what we desire (Snyder, 1994). It proposes that hope is created as we successfully set goals, create workable strategies to achieve those goals, and possess positive beliefs about the ability to plan, initiate, and sustain goal oriented behaviors.

Attributions or personal explanations for events contribute to hopeful thinking. Some forms of causal explanations help us feel more hopeful, while others lead to helplessness. An application of this will be shown later using the theory of learned optimism (Seligman, 1991, 2006).

Christian views of hope are rooted in faith and trust in a benevolent and all knowing and powerful God. Thus hope arises out of the belief that God sustains his children, facilitates their development, and eventually delivers them from their difficulties. As Alma stated, "I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day" (Alma 36:3).

Thus hope is generated through many contributing factors. This article will show how each of these can be utilized in building hope intervention strategies.

THEORY TO GUIDE PRACTICE: BUILDING OPTIMISM AND INTILLING HOPE IN CLIENTS

It is necessary for both the therapist and client to possess hopeful perspectives. Inadequate therapist hope weakens problem solving efforts and diminishes the possibility of building a therapeutic alliance. Clients lacking hope are unlikely to invest the energy to bring about positive change. Instilling hope involves creating a renewed sense of purpose, confidence in the future, and belief in abilities to achieve desired aims.

We highlight two theories related to increasing hope: *learned optimism* (Seligman, 1991; 2006) and *hope theory* (Lopez, Floyd, Ulven, & Snyder, 2000; Snyder, 1994).

Learned Optimism

Martin Seligman stated, "Psychology is not just the study of weakness and damage; it is also the study of strength and virtue. Treatment is not just fixing what is broken; it is nurturing what is best within ourselves" (Seligman, 1999). He articulated both theory and application for developing greater optimism in his seminal book, *Learned Optimism* (1991).

Seligman's research began with studying learned helplessness (loss of hope) in animals and humans. He found that when dogs and humans experience an inescapable noxious stimulation they eventually give up escape efforts. He surmised that when efforts to change an adverse situation appear to have no effect on outcome, change efforts fade. This was termed *learned helplessness*. However, Seligman (2006) noted in studies conducted with humans that about one-third avoided getting stuck in this "helplessness." He concluded,

> We all become momentarily helpless when we fail. The psychological wind is knocked out of us. We feel sad, the future looks dismal, and putting out any effort seems overwhelmingly difficult. Some people recover almost at once; all the symptoms of learned helplessness dissipate within hours. Others stay helpless for weeks or, if the failure is important enough, for months or longer" (p.76).

This observation intrigued Seligman and led him to investigate this quick recovery, or "resilience," effect.

According to Seligman (2006), feelings of helplessness are correctable. They are changed by teaching skills of *learned optimism*. Christopher Peterson (2006) provided concise definitions of *optimism* and *pessimism*: "In the face of difficulties, do people nonetheless believe that goals can be achieved? If so, they are optimistic; if not, pessimistic. Optimism leads to continued efforts to attain the goal, whereas pessimism leads to giving up" (p. 120). Pessimists believe bad experiences last indefinitely and negatively impact all aspects of life, they often assume their own flaws played a role in their difficulties, and they believe they cannot exert control over negative experiences. Optimists believe negative events are temporary and limited in scope, they tend to believe bad experiences are caused by external circumstances, and they anticipate being able to improve their situation.

Seligman and colleagues examined why some individuals appear to be inoculated against the effects of helplessness, and they concluded that a person's explanatory style leads to a pessimistic or optimistic perspective (Seligman, 2006). *Explanatory style* is a person's way of making sense of events, and it involves attributing events to various causes. The theory of learned optimism focuses on shifting attribution for negative life events from internal, stable, and global causes to external, variable, and specific attributions. He posited the following three constructs: permanence, pervasiveness, and personalization. Applied examples of these constructs are provided (Table 1).

Seligman (2006) acknowledged that failure and defeat can lead to pessimism, but argued this outcome is not inevitable, "Habits of thinking need not be forever. One of the most significant findings in psychology in the last twenty years is that individuals can choose the way they think" (p. 8). Hope, according to this theory, lies in finding external, temporary and specific causes for misfortune along with internal, permanent and universal causes for good outcomes (Seligman, 2006). Cultivating constructive and optimistic explanatory styles helps people avoid despair.

TABLE 1

Learned Optimism Model: Examples

Construct	Self-Statements	Attribution/Explanations	Possible Actions
Permanence (Pessimism)	"My boss is an insensitive jerk."	"Not much chance of things changing soon."	Angry and unhappy at work.
(Optimism)	"My boss is under a lot of pressure right now."	"Perhaps things will improve when the pressure relents."	Try to understand bosses pressure or may try to relieve the pressure.
Pervasiveness (Pessimism)	"All professors are unfair and uncaring."	"It doesn't matter who I choose."	Resignation and unwillingness to reach out to professor.
(Optimism)	"My present professor is unfair and uncaring."	"Although he is a problem, not all professors are that way."	Accept that some, not all, professors are difficult to work with or see if they can build a better relationship with this professor.
Personalization (Pessimism)	"I can't learn calculus."	"There is something inherently defective about my ability to learn calculus."	Diminished effort, resignation, and avoidance.
(Optimism)	"I haven't had good instruction in calculus."	"I could learn if given proper instruction."	Believe it is possible to learn and actively seek learning experiences.

Seligman developed a method for building optimism through recognizing and disputing pessimistic thoughts. He called it the ABCDE Model (Seligman, 2002, p.93–94):

A = *Adversity*. Recognize that everyone has unpleasant and difficult experiences.

B = *Beliefs*. Examine your beliefs about the situation.

C = *Consequences*. Explore the consequences of those beliefs, noting whether they help you cope with the situation effectively.

D = *Disputation*. Identify dysfunctional and maladaptive beliefs; dispute and refute them.

E = *Energization*. Replace negative beliefs with more adaptive and positive perspectives—feeling energized and revitalized as you do so.

According to Seligman, pessimistic thoughts can be disputed effectively by applying the following principles:

1. *Evidence*: Pessimistic reactions to adversity are often overreactions. Help clients discover how their beliefs are inadequate, inaccurate, and maladaptive.
2. *Alternatives*: Pessimists hold to the most permanent and pervasive cause for events. Assist clients in exploring less negative and potentially positive alternative explanations.
3. *Implications*: If a client's belief about a negative situation is accurate, attempt to "decatastrophize" it. Consider the implications without jumping to the worst-case scenario.
4. *Usefulness*: Examine whether the belief, even if apparently true, is worth dwelling on. If the belief is currently true, can it be changed in future situations? How can it be changed?

HOPE THEORY

Hope theory/therapy (Lopez, Floyd, Ulven, & Snyder, 2000; Snyder, 1994) cultivates hope by focusing on future-oriented goal striving rather than attempting to alter attributions related to negative events. Snyder (1995) described the difference between hope theory and learned optimism: "Hope is conceptualized as a cognitive process involving how people link themselves to positive goals, whereas optimism is basically an excuse-like strategy whereby people distance themselves from negative outcomes" (p. 356). Hope is defined as "the belief that

one can find pathways to desired goals and become motivated to use those pathways" (Snyder, Rand, & Sigmund, 2005, p. 257).

Snyder (2000) proposed that hope is constructed by helping clients turn problems into operationally defined goals. Thus the aim of therapy is to assist clients in developing more effective ways of pursuing their goals. Persons with high levels of hope are those who learn from past events, possess realistic yet confident attitudes regarding their ability to initiate and sustain motivation and effort, and can create viable pathways or strategies that lead to future goal achievement. Thus hope, according to Snyder, consists of three facets:

1. *Goals*: A goal is intentional effort toward accomplishing a task and/or actualizing a value. Goals serve as launching pads for hope.
2. *Pathway thoughts*: As methods or strategies for achieving desired goals, pathway thoughts serve as the steering mechanism for hope.
3. *Agency thoughts*: As the motivational component, these thoughts focus on initiating and continuing effort towards identified goal pathways. Agency thoughts serve as the fuel that thrusts us forward.

Hope Therapy

Snyder and Lopez (Lopez, Floyd, Ulven, & Snyder, 2000) contend that "Being a hopeful helper is very important in conducting hope therapy" (p. 127). They emphasize establishing understanding, trust, empathy, and belief in possibility as fundamentals for building a hopeful therapeutic alliance. They suggest identifying elements of hopefulness that are present or absent.

Hope therapy comprises two stages with two strategies in each stage (Lopez, Floyd, Ulven, & Snyder, 2000):

Stage 1: Instilling hope

Hope finding. Hope finding can also be labeled "hope assessment." This strategy includes the following:

1. Explore client experiences with hope and identify factors that have contributed to hopeful thinking.
2. Attend to the nature and quality of goal formation and pursuit, agency beliefs, and pathway thinking related to goals.
3. Invite clients to tell stories of hope, striving, and coping with adversity.
4. Examine functioning in various life domains.

5. Identify times when hope-damaging thoughts and behaviors have interfered with hope generation and maintenance.
6. Highlight hopeful attitudes currently possessed.

Using formal hope measurement tools may be helpful as a part of this process. The authors of hope theory (Snyder, 2000) believe that "nearly all experiences can be construed with some hope" (p. 129).

Hope bonding. This strategy parallel's Bordin's (1979) model of a working alliance that identifies tasks, goals, and bonds essential in forming a hopeful therapeutic alliance. Specific tactics include the following:

1. Form a hopeful alliance early in therapy and model hopeful thoughts and behaviors.
2. Provide empathy, trust, and understanding.
3. Collaborate with clients to discover components of hope they can act on.
4. Encourage clients to seek out and associate with hopeful people and environments.

This stage of hope therapy acknowledges and utilizes the power of relationships in cultivating hope.

Stage 2: Increasing hope

Hope enhancing. Therapists can enhance hope using the following methods:

1. Identify areas of strength in client hope building abilities and assist in developing skills in areas of weakness.
2. Help clients value goal setting, learn effective goal setting principles and skills, align goals with values, develop the ability to monitor goal performance and attainment, improve self-regulation abilities, and modify goals as necessary.
3. Assess factors that interfere with goal striving, such as perfectionism or poor self-regulation.
4. Explore goals in different life domains (i.e., relationships, achievement, health, etc.).
5. Work on enhancing the capacity for pathway thinking, including the ability to generate alternative goal pursuit strategies.
6. Anticipate and create tactics for overcoming barriers.
7. Strengthen agency thinking and motivational abilities.

Emphasizing and articulating how clients have overcome past obstacles builds confidence in agency beliefs—challenging negative thinking that hinders goal pursuit and diminishes hope. People's beliefs about their abilities do not have to be accurate to be adaptive: "For example, studies reveal relatively greater well-being among people

who show positive illusions, that is, bolstered perceptions of themselves, their futures, and the extent of their control" (Lyubomirsky, 2001, p. 241). Therapists can assist clients in building positive life narratives that focus on successes, resilience, and strengths, helping them generate adaptive, positive self-beliefs that are tied to specific evidence from their lives. Clients too often punctuate their life narratives by emphasizing the negative: Therapists must help clients understand the effects of negative beliefs and teach them to identify, challenge, and refute them. Clients are benefitted by developing the ability to find benefits in adversity (Affleck & Tennen, 1996). Therapists need to emphasize practiced application by the client.

Hope reminding. Therapists can help clients to revisit times when hope was a positive factor in their lives. The following strategies are helpful:

1. Invite clients to review previous hope experiences and times of active engagement with goals.
2. Identify obstacles they encountered and actions they took to overcome those barriers.
3. Help them recognize strategies and attitudes that served them well in the past, and support them in using these in their current situation.

Associating with hopeful individuals facilitates hope reminding, since such mentors are encouraging and positive and will help clients hold on to and remember things that help them in maintaining hope. As they recall successful goal accomplishment, their confidence is renewed and increased. Hope therapy seeks to provide clients with a positive, hopeful, and goal oriented approach to life. The essence of this approach is to assist clients in articulating goals that are consistent with values, to support them in generating strategies for goal attainment, and to foster confidence in their ability to initiate, maintain, and adapt efforts to facilitate goal accomplishment.

CLINICAL PERSPECTIVES AND RECOMMENDATIONS IN CULTIVATING HOPE

Avoid Dichotomous Thinking

Hope is experienced in degrees. Perfectionistic thinking works against positive expectancies. Client's who have difficulty seeing progress and take satisfaction only with complete accomplishment may give up too easily, experience a diminished sense of success, and fortify negative

thinking. Deriving satisfaction from effort, experiencing success from incomplete attainment, and savoring the journey helps cultivate a hopeful approach to life.

Paradoxes of Hope

In some situations, it is not optimism, but *defensive pessimism* (Norem, 2001) that helps catalyze action. Concern over potential mishaps may increase motivation to take precautions to prevent fears from being realized. Thus a kind of "hope" may be achieved. A client who anticipates all the things that could go wrong may believe he or she can prevent problems. One could argue that this is not hope at all, but actually the absence of hope. This process may not increase positive feelings, but it likely decreases anxiety. Hope can facilitate both an increase in positivity and a decrease in negativity. But, sometimes hope increases positivity, while doing little to impact negativity. In either situation; hope helps. Therapists have two distinct strategies to consider: diminishing pessimism and/or increasing hope.

False or Empty Hopes

Robert Emmons (2005) declared, "When it comes to contributing to well-being, not all goals are equal" (p. 736). We state that not all hopes are of equal value. Some hopes are actually empty from the outset, and even attaining goals will not satisfy. For example, those who expressed materialistic aspirations (wealth) as freshmen in college were less satisfied with their lives two decades later than those who did not hold these same ambitions (Nickerson, Schwarz, Diener, & Kahneman, 2003). Those with more materialistic values are more likely to suffer from a variety of mental disorders (Cohen & Cohen, 1996). *Affective forecasting* provides a partial explanation for why people strive for things that do not satisfy. This is defined as the ability to accurately predict the pleasure or displeasure derived from a future event (Wilson & Gilbert, 2005; Wilson, Centerbar, Kermer, & Gilbert, 2005). Timothy Wilson and Daniel Gilbert (2005) stated, "People routinely mispredict how much pleasure or displeasure future events will bring and, as a result, sometimes work to bring about events that do not maximize their happiness" (p. 131). They also mispredict the intensity and longevity of negative events. On the other hand, Robert Emmons (2005) found "three types of goal strivings consistently relate to well-being: intimacy, generativity, and spirituality" (p. 736). These strivings

are connected to fundamental human psychological and spiritual needs and thus help nurture hope if successfully met. Therapists should help clients assess the value and utility of their hopes.

Ineffective Goals

Setting and progressing towards goals are significant element of building hope. Therefore, goals that are unclear, unrealistic, not aligned with one's values, too distant, difficult to measure, or perhaps ineffectively monitored hamper hope. Helping clients with appropriate goal setting enhances hope. The SMART model of goal setting (Drucker, 1954) may be useful: Goals should be specific, measureable, attainable, relevant, and time bound. Generally, positive goals are more effective than avoidant or negative goals (Elliot, Sheldon, & Church, 1997).

Flawed and Ineffective Pathways

Hope is difficult to sustain when clients use ineffective methods for achieving desired goals. For example, a client may believe that the best way to overcome a pornography addiction is to keep his attention riveted on any potential temptation. He may be unaware that his own diligence opens the door to enhanced temptation by keeping the focus on the concern. Pursuing ineffective strategies undermines the very hope clients are trying to foster.

Poor Intervention Timing

Stating or implying too soon that our clients should look on the bright side may be interpreted as dismissive, unsupportive, or lacking empathy (Ruvelson, 1990). Although we can model hopeful behaviors and thinking, discussions of hope are most warranted after empathy and understanding have been established. Empathy for current distress can provide the context for discussions of a more desirable future. Hope must be sewn into the fabric of client's lives and connected to their true abilities and potential.

High Risk

Speculative and high risk ventures are more likely when individuals feel optimistic. Occasionally clients may take foolish chances, ignore or diminish risks, and set unreasonable goals that may backfire. This kind of unjustified optimism may prevent sound rational decision making. Therapists are in a position to challenge

unwarranted positive thinking and help clients develop more reasonable plans.

Attempts to Control the Uncontrollable

Trying to control uncontrollable events leads to frustration and self-blame. Chris Peterson (2000) warned, "Constant striving for control over events without the resources to achieve it can take a toll on the individual who faces an objective limit to what can be attained regardless of how hard he or she works" (p. 51). But control depends upon perspective. Jenkins and Pargament (1988) found that religious cancer patients coped more effectively when believing in God's control over their own. This perspective led to both submission *and* active coping efforts, including faith and prayer as well as participating in controllable elements of the treatment.

Aspirations Versus Attainment

Goal attainment is important in cultivating hope; but striving for goals, even if attainment is distant or unlikely, still generates positive effects and increases hope (Brunstein, 1993; Watson, 2005). Some goals are lofty and aspirational. For example, many desire to become Christlike. It is hardly conceivable that this goal will be reached in the near future. Yet striving makes us better in the process and leads to increased happiness and hope. The opposite may also occur. Some clients may interpret this negatively, demean themselves because they have "failed" to attain a Christlike nature, lose hope in the process, experience a decrease in happiness, feel a loss of confidence, and give up efforts towards improvement. Therapists should help clients focus on progress and effort. The mediating variables in appreciating progress versus attainment appear to be clients' expectations and the feedback they receive on performance. If clients expect attainment sometime in the distant future, disappointment is less likely if they are not yet there.

Acceptance

Acceptance can pave the way for personal peace. A new portal to hope may appear when a door closes on a disappearing hope. Clients may discover that wayward children are in good hands with God, that life's forest fires crack open the seeds for new growth, or that the diagnosis of a terminal disease sets new priorities in motion and helps to put things in perspective. When appropriate, therapists should encourage clients to alter expectations,

revise goals, adapt strategies, and accept limitations. Clients may need to trust in powers beyond their control, including other people's efforts and divine intervention. Hope is possible even when control is not.

BENEFITS OF HOPE AND OPTIMISM

There are spiritual, physical, and mental health advantages to increased hopeful orientations. Hope aids in coping with adversity and leads to improved life satisfaction. Hopeful individuals make healthier lifestyle choices in areas such as exercise, eating, and drinking (Peterson, 1988). They recover from illness and injury more effectively (Snyder, Rand, & Sigmon, 2005), and have increased life expectancies (Maruta, Colligan, Malinchoc, Offord, 2000). They manifest less depression and anxiety (Cheavens, Feldman, Gum, Michael, & Snyder, 2006) and experience increased positive mental health, personal adjustment, life satisfaction (Gilman, Dooley, & Florell, 2006; Kwon, 2002), and sense of meaning in life (Feldman, & Snyder, 2005). Those with elevated levels of hope improve the most with counseling (Gottschalk, 1995). They persevere when barriers arise (Scheier, & Carver, 1992), are more effective problem solvers (Peterson, & Steen, 2005), and adapt when circumstances warrant it (Snyder, Rand, & Sigmon, 2005). They are successful in finding "benefits" from adversity (Affleck, & Tennen, 1996). They hold positive views of relationships and perceive and receive social support (Snyder, 2002; Snyder, Rand, & Sigmon, 2005). Individuals possessing high hope report less loneliness (Sympson, 2000) and feel socially competent (Snyder, Hoza, et., 1997). Peterson and Steen (2005) suggested that "optimistic individuals may be more likely than pessimists to enter settings in which good things can and do happen" (p. 254). Hopeful students experience enhanced academic success (Snyder, Rand, & Sigmon, 2005). The benefits of possessing a hopeful approach to life are numerous and noteworthy. Those who lack this orientation are at a significant disadvantage.

SUMMARY OF HOPE INTERVENTIONS

We have highlighted many interventions, ideas, and principles as we have explored the construct of hope. Here is a summary of those interventions:

- Be a hopeful helper.
- Build a strong and hopeful therapeutic alliance.
- Activate spiritual beliefs and religious practices.
- Help clients learn how to effectively dispute negative beliefs.
- Foster positive causal explanations that engender hope.
- Encourage clients to engage in and create supportive social networks and seek out positive environments.
- Promote the development of constructive and adaptive self-efficacy/agency beliefs and appropriate confidence.
- Help clients articulate clear and meaningful values to guide decision making and actions.
- Assist in setting clear, effective, and appropriate goals tied to important personal values.
- Teach clients to effectively monitor goal performance, adjust strategy, and alter expectations as needed.
- Collaborate with clients in generating well-planned, flexible, and creative strategies for reaching goals.
- Focus on improving self-regulation by developing the ability to focus, sustain attention, exercise impulse control, and delay gratification.
- Encourage clients to focus on the positive without participating in denial.
- Explore success experiences by prompting clients to remember past accomplishments and helping them envision future success.
- Capitalize on client strengths.
- Assess motivational drives to bring focus to hope intervention strategies (i.e., need for competence, autonomy, relatedness, and sense of meaning).
- Instruct clients in overcoming dichotomous and maladaptive perfectionism.
- Demonstrate empathy for the dilemmas that challenge hope.
- Remember the importance of timing and laying the groundwork for hope.
- Weave hope into the fabric of client lives.
- Challenge unwarranted and potentially dangerous hopeful and optimistic thinking.
- When negative experiences occur, help clients avoid "catastrophizing" these events.
- Teach them to value gradations in success and achievement and value effort as well as outcome.
- Help them enjoy striving as well as attaining.
- Encourage them to adopt healthy lifestyles that will contribute to meeting fundamental spiritual, psychological, social, and physical needs.
- Build resilience, encouraging an attitude of learning from difficulty and failure.

‣ Promote acceptance when appropriate.

We suggest a few additional hope interventions. We have grouped these under the following categories: cognitive, behavioral, interpersonal, and spiritual as well as mixed modes.

Cognitive Interventions

Facilitate the skills of "benefit finding and reminding." Adversity creates critical junctures for hope. During adversity or disillusionment, hope helps clients cope. Affleck and Tennen (1996) found that "the ability of dispositional hope to predict benefit-finding, controlling for differences in the related constructs of optimism and pessimism, is strong evidence of its unique role in shaping positive appraisals of adversity" (p. 911). In cases of personal loss, 70 to 80 percent of recently bereaved individuals reported positive experiences accompanying the loss (Nolen-Hoeksema & Davis, 2005). This intervention may be more effective later in the process of generating hope, when empathy has occurred and pain is receding, although it also helps put things into perspective and facilitates meaning and healing. A therapist can encourage clients to learn about themselves, life, others, God, and circumstances, helping them recognize the contributions of others to their well-being. Explore how empathy for the plight of others may have increased. Note new priorities and deepening values and commitments. When appropriate, promote the use of humor. Adversity can connect us to humankind in a way that few things can. When exploring lessons from adversity, avoid the implication that your client is necessarily better off for having had the experience, although many clients come to this conclusion on their own.

Attend to "small victories." Hope emerges and is sustained when clients regularly discover evidence for it. Draw attention to the small specific acts of hope that unfold daily (i.e., completing assignments, submitting job applications, or exercising for a few minutes each day). Each of these provides proof that builds self-efficacy, contributes to goal-setting confidence, and sharpens goal pursuit strategies.

Encourage "benefit of the doubt" thinking. Pessimism often arises out of client's overly critical attitudes towards themselves. When appropriate, encourage clients to give themselves the benefit of the doubt. Perhaps they didn't take into account circumstances, degree of difficulty, lack of experience, or partial or temporary success. A variety of factors influence outcomes of which effort is only one aspect. Encourage clients to give the benefit of the doubt to others as well.

Behavioral Interventions

Act "as if." Beliefs are often harder to change than behaviors. Hope is activated when positive change is experienced. The act "as if" (Vaihinger, 1924/1952) principle helps dispute negative beliefs by providing new behavioral evidence that becomes the basis for altered beliefs. In the face of tragic death, a client stuck in despair might express intense feelings: "I can't function anymore. All I want to do is withdraw. I just keep thinking about life without the person. It seems that life has lost its meaning." A therapist needs to acknowledge the pain accompanying the loss, but also encourage clients to "keep going" and "put one foot in front of another," to keep daily routines, to "force" themselves to interact with others, and to engage in life even though they don't feel like it. We might encourage them to "fake it" and "act as if they are functioning adequately." Going through the "motions" often produces real and tangible benefits. Clients need to be reminded that people aren't good mind readers and usually won't know they are struggling. Eventually life will begin to feel rewarding again. This intervention centers on behaviors that lead to positive thoughts, feelings, and outcomes, rather than directly focusing on changing negative thoughts.

Interpersonal Interventions

Encourage clients to confide in trusted others. Sonya Lyubomirsky (2008) asserted, "There may be no better coping mechanism than confiding or sharing a problem with a friend or intimate" (p. 139). Sharing a negative thought with a helpful person often takes the steam out of it. Significant others may help detect and correct distorted perceptions. If this seems overly threatening, the therapist may propose a preliminary step: Ask the client to write about his or her thoughts, making them explicit. Negative thoughts often become ruminative, requiring active intervention to break the negative cycle.

Spiritual Interventions

Clarify the role of religious beliefs. Generally religious beliefs are sources of hope, but sometimes they actually diminish hope. Clients who believe that God will not forgive them for an offense may feel little possibility for

hope. A therapist may want to explore the role of religious values and identify beliefs that appear to negate hope. A different interpretation of religious beliefs and ideas may invite increased hope.

Involve spiritual leaders. When necessary and appropriate, therapists should encourage clients to work with spiritual leaders. These leaders may be able to resolve spiritual concerns, work through repentance issues, and counsel on spiritual strategies for developing faith and hope.

Remember past blessings. When clients face hardship, it is possible to renew hopefulness by recalling past blessings that have accompanied adversity. Clients may be encouraged to retell an experience in vivid detail, including how it was experienced, what it meant for them, and what their role was in receiving the blessings.

Mixed Mode Interventions

Write about your "Best Self." Invite clients to visualize living as their "best self," imagining how they arrived at this desired state and what it feels like. Ask clients to write about this "best self" (Lyubomirsky, 2008). This process heightens awareness of values, priorities, motivations, desired characteristics, and goals, and it can align present actions with a desired future (Emmons, 1986; Pennebaker, 1998). It can increase the sense of control and attainability for the client (Lyubomirsky, Sousa, & Dickerhoof, 2006). Athletes, musicians, and other performers use a version of this strategy as they visualize successful performances. This exercise improves goal clarity, commitment, and performance (Pham & Taylor, 1999), boosts psychological adjustment and acceptance (Rivkin & Taylor, 1999), and leads to more positive affect with its associated benefits (Sheldon, & Lyubomirsky, 2006).

Support vicarious learning. Not all lessons in life need to be learned through direct experience. Much learning comes from vicarious observations. Teach clients to learn from hopeful role models, friends and relatives, ancestors, teachers, mentors, constructive influences, wholesome media, and personal heroes.

ASSESSMENT AND RESOURCES FOR HOPE

Several hope instruments (Lopez, Snyder, & Pedrotti, 2003) have been developed for research and therapy. Snyder and colleagues created the Adult Dispositional Hope Scale (Snyder, Harris, et al., 1991), Children's Hope Scale (CHS; Snyder, Hoza, et al., 1997), and the Adult State Hope Scale (Snyder, Sympson, et al., 1996). The Adult Dispositional Hope Scale consists of 12 items on a 4-point Likert scale (from 1 = *definitely false* to 4 = *definitely true*). It has two subscales that evaluate *agency* and *pathway* dimensions as well as four distracter items. The agency and pathway items are summed to give a total hope score. Various reliability and validity studies indicate good psychometrics. The full scale can be viewed in a chapter titled "Hope: Many definitions, many measures" (Lopez, Snyder, & Pedrotti, 2003). The Children's Hope Scale consists of six items on a 6-point Likert scale, with three items tapping "agency" and three "pathways." This scale has been shown to have acceptable reliability and validity. The Adult State Hope Scale consists of six items on an 8-point Likert scale (ranging from 1 = *definitely true* to 8 = *definitely false*). The authors report adequate psychometrics for this instrument.

For a different approach, the Staats Hope Scale (Staats, 1989) focuses on particular events and outcomes and contains four subscales: self-hope, other-hope, wishful thinking, and expectation. The instrument contains 16 items, which respondents are asked to rate using a 6-point Likert scale (0 = *not at all* to 5 = *very much*), first on the *wish* dimension and then again on the *expect* dimension. This scale also possesses adequate psychometrics. It can be viewed in the same chapter on hope measurement previously referred to (Lopez, Snyder, & Pedrotti, 2003). Seven other hope scales are mentioned and briefly reviewed in this same chapter.

Additional key readings on hope as well as some helpful web resources are available in the appendix.

SUMMARY

This article focused on psychological constructs that help cultivate hope. It emphasized hope's "yang," or the efforts that therapists and clients can exert in cultivating hopeful perspectives. A variety of interventions have been highlighted. We want to conclude by emphasizing the critical nature of divine hope that highlights its "yin" or gift quality.

Hope is an essential ingredient for lives of meaning and happiness. President James E. Faust (1999) declared, "Hope is the anchor of our souls. I know of no one who is not in need of hope—young or old, strong or weak, rich or poor" (p. 59). Hope is possible because God is its

source. Without the atonement of Christ, there would be no lasting hope. His hope is eternal in its duration and infinite in its ability to encompass every experience. This hope never fails. It has been called the "more excellent hope" (Ether 12 32). President Dieter F. Uchtdorf (2008) stated, "No matter how bleak the chapter of our lives may look today, because of the life and sacrifice of Jesus Christ, we may hope and be assured that the ending of the book of our lives will exceed our grandest expectations" (pp. 22-23). Elder M. Russell Ballard (1992) implores us to remember "Regardless of how desperate things may seem or how desperate they may yet become…you can always have hope. Always" (p. 32). God is always ready to dispel despair.

We gain hope, because we believe God has a plan for our lives, even if we don't fully comprehend how it unfolds in our present sphere of possibility. Hope leads us to commend ourselves into His benevolent care. It sustains and strengthens. It calms and quiets. "Hope is an orientation of spirit, an orientation of the heart...It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out" (Havel, 1990, p. 181). Therefore, spiritual hope is sustained not because things turn out as we wish, but because we trust that God has a plan that transcends our understanding and is designed to bless and promote growth.

Hope is increased when we believe we merit God's blessings. Such a belief prompts people who have faith in God to take action to align that faith with their behaviors. As a result of that congruence, a person possesses greater confidence to call upon God for the promised blessings, whether those blessings are designed for now or later. However, the humble seeker of God's grace does not dictate, but implores and pleads, while circumscribing his or her desires within God's will.

Hope is to believe that today's pain is only a way station on the road to deliverance. It is to believe in a day when "God shall **wipe** away all **tears** from their eyes; and there shall be no more death neither sorrow nor crying, neither shall there be any more pain" (Revelations 21:4). Hope is sustained by trusting in God while cultivating patience with current circumstances.

Ultimately, we place hope in a God who metes out mercy as fully as he can, bestows grace in abundance, and reminds us that he has "graven [us] upon the palms of [his] hands" (Isaiah 46:16) as a token that He will "not forget [us]" (Isaiah 46:15). To feel divine hope is to experience God's love in our lives. So when life throws us or our loved ones unexpected challenges, unexplained hardship, or suffering at the hands of others, we can "know that all things work together for good to them that love God" (Romans 8:28) and that "these things shall give [us] experience, and shall be for [our] good" (D&C 122:7). Divine hope is based on obedience, faith, patience, and trust in God. It is predicated on acceptance of divine will, received as a gift, and confirmed by a sense of God's love for us. It is the link between faith and charity. This is the *doctrine of divine hope*.

The *principle of hope* can be applied both spiritually and psychologically. Much can be done to establish habits of hope. These habits are based on positive expectations, approach motivation, goal setting, feelings of efficacy, ability to self-regulate, and the capacity to find, enlist, and create nurturing environments. It is cultivated through righteous living. Hope serves us in the best of times. Yet hope is especially critical when we are struggling, discouraged, or depressed. Hope is the royal road to healing. It keeps us moving forward and leads to action and problem solving. It generates an entire spectrum of helpful outcomes and is essential to a life well lived. Therapists are in a particularly unique role as agents of hope. Let us harness the power of appropriate hope to the benefit of our clients and to our own well-being.

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APPENDIX: HOPE READINGS AND ONLINE RESOURCES

Psychological Readings

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Web Resources

http://www.authentichappiness.sas.upenn.edu/Default.aspx

http://news.bbc.co.uk/1/hi/programmes/happiness_formula/

http://www/ppc.sas.upenn.edu/

http://www.stanford.edu/class/msande271/onlinetools/LearnedOpt.html

Spiritual Readings

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