



10-1-1979

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### Recommended Citation

Bergin, Allen E. (1979) "Bringing the Restoration to the Academic World: Clinical Psychology as a Test Case," *BYU Studies Quarterly*. Vol. 19 : Iss. 4 , Article 3.

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# Bringing the Restoration to the Academic World: Clinical Psychology as a Test Case

Allen E. Bergin

I believe in bringing the Restoration to the academic world by infusing scholarly work with values, revelations, and inspired methods of inquiry that derive from the gospel. If this can be done rigorously and successfully, the results could be revolutionary. President Oaks, in his lecture to the faculty entitled "A House of Faith" (1977), presented an inspired vision of the harmony among the University, the temple, and the Missionary Training Center. I believe that vision supports the goal which I have in mind in this lecture. As the divine purposes underlying these three great institutions are harnessed into a coherent search for and dissemination of truth, incomparable modes of scholarship and education can result; but first *it must be understood that the principle of revelation is as fundamental to the University as it is to the gospel itself.*

## REVELATION AND CELESTIAL SCHOLARSHIP

To take the step from terrestrial to celestial scholarship requires an integration of the spiritual and the empirical, with the spiritual providing the basic frame of reference and much of the impetus for our rational and empirical efforts. In keeping with Church teachings, I believe that the extraordinary insights of scientists, scholars, and artists come by revelation in the context of disciplined and educated searching. This means that the process that pertains to sacred knowledge also applies to secular knowledge, for the origins of both lie ultimately in the same divine source of truth. It seems important, then, to make this influence a systematic part of our work instead of the happenstance factor it often is now.

Divine revelation is the guiding factor in the growth of all human knowledge. President Harold B. Lee referred to this fact:

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Allen E. Bergin, a member of the Institute for Studies in Values and Human Behavior and a professor in the Psychology Department at Brigham Young University, presented this address as the Sixteenth Annual Distinguished Faculty Lecture, 21 February 1979, at BYU. Portions of this address are scheduled to appear in the August 1980 *Ensign*.



Some years ago in a class of seminary teachers at Brigham Young University, Dr. Edwin D. Starbuck, a University of Iowa professor, remarked that "every great scientific discovery came as an intuition to the mind of the discoverer." When he explained what he meant by intuition, his students said they called it inspiration.<sup>1</sup>

There is widespread interest in the academic world concerning where great ideas come from. Dr. Hans Strupp and I, in an interview with the psychiatrist Kenneth Colby, found him fascinated by the subject. He discussed inspirational dreams and said he had been waiting all his life for one. He then said: "In the final analysis no one knows where great ideas come from—they are a gift from God."<sup>2</sup>

The discoveries of Albert Einstein seem to fit with this notion. One cannot help but be intrigued by the question of where he got his ideas. His paper on the special theory of relativity, written in the summer of 1905 when he was twenty-six, was astonishing. This paper, which turned the scientific world upside down, contained not a single footnote or reference. Einstein once declared that he "created it out of whole cloth." One biographer, R. W. Clark, said: "Today, two-thirds of a century after Einstein posted the manuscript of his paper to *Annalen der Physik*, the dust is still stirred by discussion of what inspired him."<sup>3</sup> Einstein once reflected upon the fact that even in his youth he had intimations of his later concepts. He also said:

When I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge.<sup>4</sup>

The mind can proceed only so far upon what it knows and can prove. There comes a point where the mind takes a higher plane of knowledge, but can never prove how it got there. All great discoveries have involved such a leap.<sup>5</sup>

Clark stated that such work "demanded . . . the quality of intuition, a feel for nature as indefinable as a poet's sense of words."<sup>6</sup> Dr. Henry Eyring, who knew Einstein at Princeton, told me that the man seemed to speak a religious language and to be in touch with a cosmic consciousness. I recently asked Dr. Kenneth Colby if he believed

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<sup>1</sup>Harold B. Lee, "Seek Learning, Even by Study, and Also by Faith," *Improvement Era* 71 (1968):103.

<sup>2</sup>Allen E. Bergin and Hans H. Strupp, *Changing Frontiers in the Science of Psychotherapy* (Chicago: Aldine, 1972), pp. 280-81.

<sup>3</sup>Ronald William Clark, *Einstein* (New York: World, 1971), p. 74.

<sup>4</sup>Ibid., p. 87.

<sup>5</sup>Ibid., p. 622.

<sup>6</sup>Ibid., p. 87.



that Einstein was in touch with a cosmic consciousness, and he replied: "Yes." Einstein, himself, said that his goal was to discover the mind of God. Everything else was details.

Kekule, the German chemist, had a visionary experience in which he perceived the ends of swirling molecules bending and touching one another to form a ring, and thus was born the notion of molecular structures in matter that became one basis for the field of organic chemistry.<sup>7</sup>

The psychological studies of creativity carried out by D. W. MacKinnon at Berkeley manifest this same intuitive process at the core of innovative work in diverse fields. Using a measure of intuitiveness, MacKinnon's study of creative groups showed that nearly all had it: "90% of the creative writers, 92% of the mathematicians, 93% of the research scientists and 100% of the architects."<sup>8</sup>

Neal Miller, a National Science Medal winner, in acknowledging the importance of such phenomena in discoveries, has described the relationship between two phases in the scientific process—that of discovery and that of proof:

During the discovery or exploratory phase, I am interested in finding a phenomenon, gaining some understanding of the most significant conditions that affect it. . . .

During this phase I am quite free-wheeling and intuitive—follow hunches, vary procedures, try out wild ideas and take short-cuts. During it, I usually am not interested in elaborate controls. . . .

After I believe I have discovered a phenomenon and understand something about it comes the next phase of convincingly and rigorously proving this to myself and to the rest of the scientific community.<sup>9</sup>

Note his assertion that the proof phase *follows* the discovery of a phenomenon. The discovery is usually based on some process other than a precise scientific method although it always occurs in the context of substantial information and intensive scholarly labor.

A set of experiences related by President Oaks in his 1977 faculty workshop address also illustrates the theme of intuitive and inspired discovery. His lecture is one of the most important I have ever heard or read concerning the means by which the University may attain its

<sup>7</sup>I am grateful to Dr. Smith Broadbent of the BYU Chemistry Department for this account, derived from Kekule's own writings.

<sup>8</sup>D. W. MacKinnon, "The Nature and Nurture of Creative Talent," *American Psychologist* 17 (1962):489.

<sup>9</sup>Neal E. Miller, "Comments on Strategy and Tactics of Research," in Bergin and Strupp, *Changing Frontiers in the Science of Psychotherapy*, p. 348.



destiny. In it he described five different occasions in which he experienced spiritual direction. With respect to an administrative decision, he said:

I experienced that kind of revelation, as pure intelligence was thrust upon my consciousness.<sup>10</sup>

With respect to professional inquiry, he said:

At other times, in connection with my scholarly work on law and legal history, I have been restrained from publishing something that later turned out to be incorrect, and I have been impressed to look in obscure places where I found information vital to guide me to accurate conclusions on matters of moment in my work.<sup>11</sup>

Since the restored gospel teaches that this process of illumination consists of a communion between divine intelligence and the human spirit (Job 32:8), I believe we should make it an explicit aspect of scholarly inquiry as we attempt to bring the Restoration meaningfully inside of our daily professional labors and attempt to build an academic Zion. This would take us beyond the unsystematic use of this method that already occurs in much creative work.

#### AN LDS MODEL OF INQUIRY

The nature of inquiry in our work might then be construed as in Figure 1.

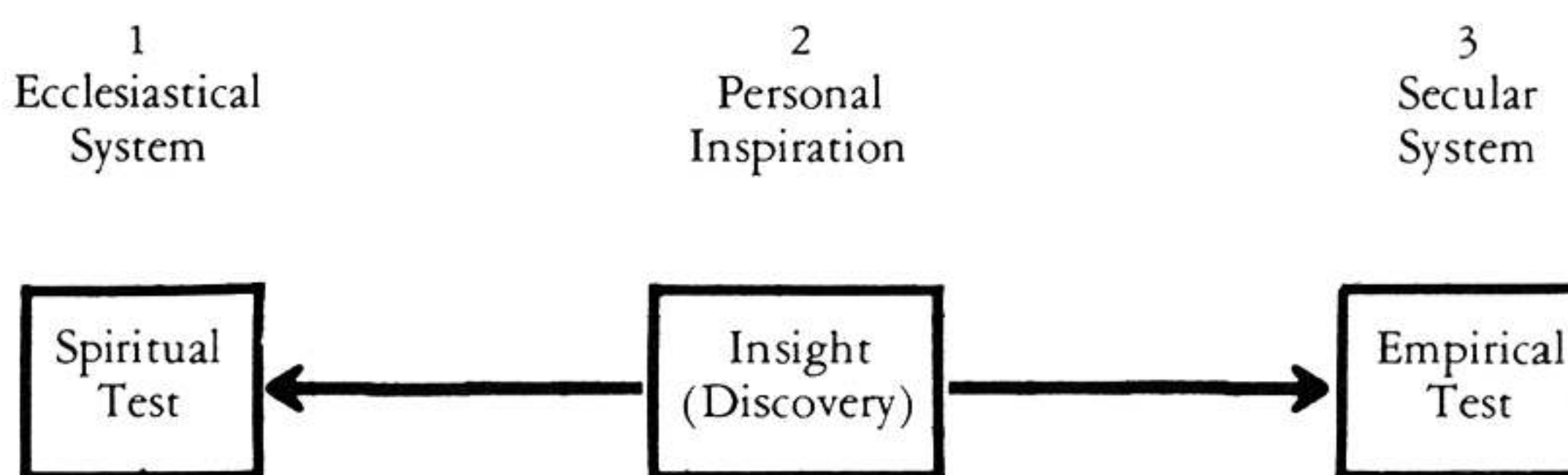


Figure 1. LDS Professional Functions

<sup>10</sup>Dallin H. Oaks, "A House of Faith," in *1977 Annual University Conference Report* (Provo, Utah: Brigham Young University, 1977), p. 15.

<sup>11</sup>Ibid.



It may be noted there that the revelatory method is at the center of the discovery process under #2. It is depicted as personal inspiration where an individual, such as Einstein, in the context of a system of inquiry receives an insight or makes a discovery. On the right we indicate that the insights so obtained are formulated into hypotheses so that in the regular professional domain they can be tested, refined, revised, and brought to fruition by the ordinary means of empirical observation, experiment, and reason. There is no need in the professional context to divulge the origin of the ideas to be tested even though we know that all good hypotheses, whoever proposes them, come from similarly intuitive and subjective sources.

On the left is indicated the process of spiritual validation, that is, testing a revealed or personal insight by seeking further revelation or a witness about it.

This method includes checking one's insights against the scriptures, or the words of the living prophets, or gaining the additional testimonies of other scholars who are capable of making their own spiritual test of the question. This method is relevant primarily to our BYU and Church context and is probably not shareable outside of it. It short-circuits ordinary empirical methods and is already widely used within the Church, such as in the development of the family home evening program, which was instituted on the basis of inspiration as a means of influencing human behavior change without a professional empirical test of its effectiveness.

Similarly, spiritual forms of counseling can be developed and applied within the Church setting without empirical validation, although an inspired program operating solely within the Church can and should be refined by the standard research methods under #3 for the benefit of the Church and those others who have eyes to see and ears to hear. In this case an arrow would be drawn from #2 to #1 and from #1 to #3.

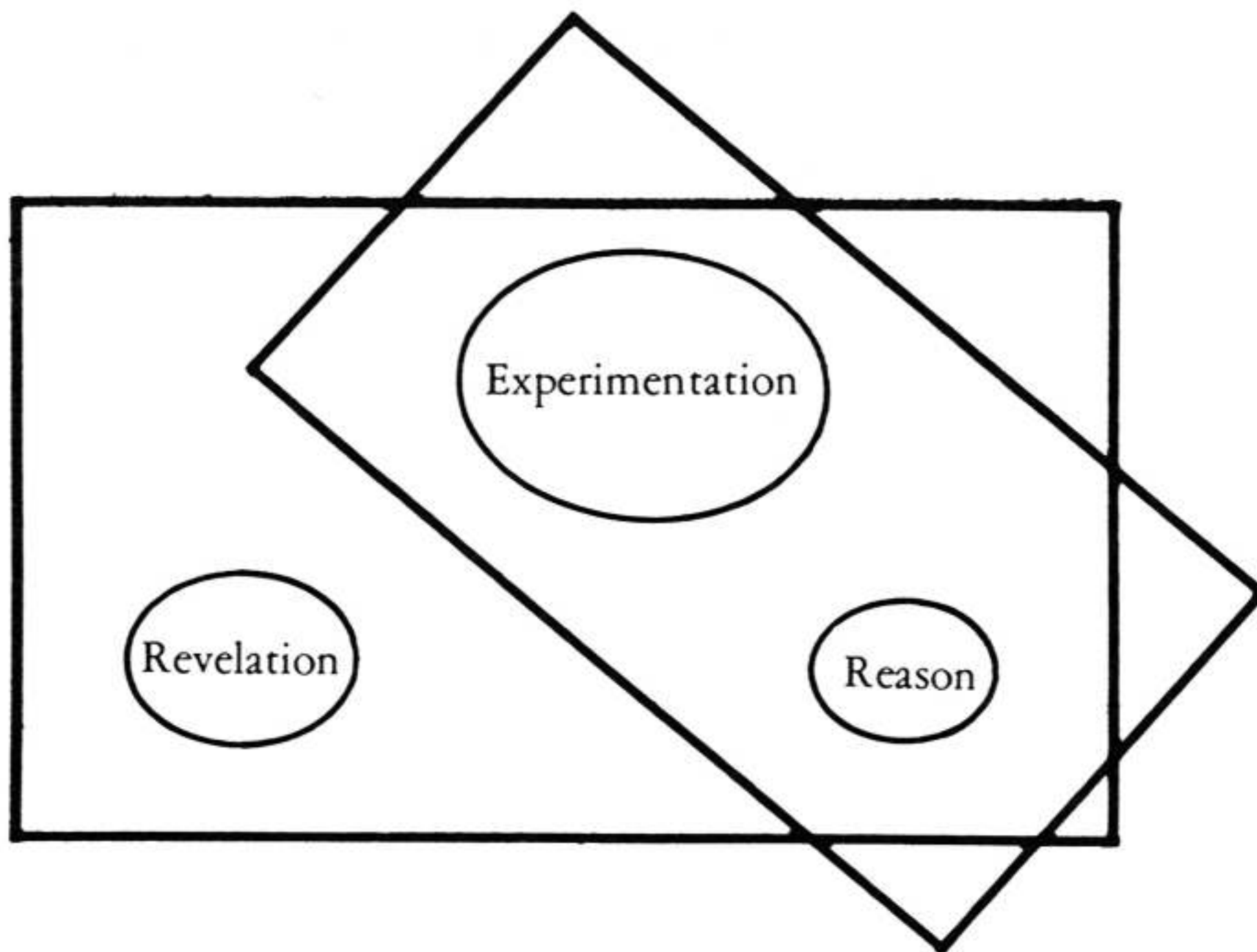
This diagram indicates the importance of role differentiation. If a person is operating in role #2 and is writing and lecturing on his insights, it is important for him not to act as though he has completed #1 and #3. A person sometimes may express insights without having completed external tests of either the spiritual or empirical type. Similarly, one could start from #3, operating strictly within an empirical, professional frame of reference and obtain ideas there that coalesce #2 and #3, and then bring them over to #1 and try them out in the Church. Then, an arrow would be drawn from #3 to #2 and from #3 to #1. There is not an absolute sequence here, but a variety of ways of functioning. It is important to



distinguish the roles, however, so that when we are operating solely within the Church it is quite clear that we are not doing #3 and vice versa. Our roles can then be kept clear.

This approach emphasizes a harmonious application of revelation, experiment, and reason—all three of which are given of God. These are depicted in Figure 2.

Figure 2. True Knowledge



When we serve as missionaries, we expect our investigators to use this method for acquiring truth. They are asked to study, pray, attend church, and live the principles of the gospel in order to obtain true knowledge. They are expected to think, experiment, and receive revelation. However, when we return from missions, go to graduate school, and then become professors, we lop off the revelatory method as though it is irrelevant to our own search for truth, which we call scholarship. So, in Figure 2, I have put experimentation and reason in a box with revelation lopped off, and that I think is the standard procedure of most scholars. All I am suggesting is that we restore revelation to our approach to truth within our professions and incorporate it into the complete system of inquiry the Lord has outlined.

The relevance of this system can be illustrated by reference to personal experience.



## A PERSONAL EXPERIENCE: THE DETERIORATION EFFECT

I was working on some psychotherapy research and had in mind some unusual ideas about therapeutic outcome based on previous examinations of data, discussions with colleagues, etc. I had begun to believe that sometimes the help being given was actually making people worse. This was difficult to verify because there were virtually no studies that used a category of "worse" in their outcome ratings. It seemed that few considered it possible that well-intentioned counseling designed to relieve suffering could actually increase mental disturbances as opposed to decreasing them. I then began to immerse myself in more data, table by table, of numerous studies, looking, examining, and pondering. At some point, which I cannot remember exactly, the illumination came: "*Yes, they are getting worse and the therapy is the harmful agent. If these negative effects are separated from the remainder of the outcome data, then a strong improvement effect appears.*" It was as though it were midway through my process of inquiry that this happened. I had struggled with the various findings, yet I was far from completion or verification. But there it was—clear as could be. I knew then that the hypothesis was right and I began to rush through the data study by study, anxiously looking for confirmation. I found it everywhere. It was buried in the statistics of many studies but was extractable. It was evident in obscure, single sentences and references here and there. It popped up in case reports. I began to remember and see some of my own past cases more clearly. It was as though I now had a conceptual structure in my mind into which the bits and pieces of evidence readily fit. Despite the acknowledged dangers of fitting and possibly distorting data into a preconception, I have come to realize that this is the way insight actually works. It is neither isolated from the data nor really part of the data. It is a principle or truth which gives order to the phenomena and, if it is right, comes as pure intelligence via a heavenly process, as President Oaks described, and enables us to correctly interpret the data.

Lest you believe this sense of certitude about an insight to be idiosyncratic, let me refer again to Dr. Einstein. Part of his theory asserted that gravity should have an effect on light. It was determined to test this theory by observing during an eclipse of the sun whether light coming from stars to earth shifted as it passed the sun. This difficult test was conducted by Sir Arthur Eddington and others a number of years after Einstein posited the phenomenon. The results confirmed his theory. Eddington referred to it as the greatest day in his life; but when Einstein's student read to him Eddington's telegram with the confirmation, he was unmoved. He said: "'But I



knew that the theory was correct. . . .’ When . . . asked what if there had been no confirmation of his prediction, he countered: ‘Then I would have been sorry for the dear Lord [Eddington]—the theory *is* correct.’ ”<sup>12</sup>

My own experience is like a crust of bread fallen under the table compared to the feast that Albert Einstein provided the world, but I firmly believe the processes to be similar and available to all of us. I understand that a number of our faculty have had comparable experiences. They are in fields as diverse as music and chemistry. I hope that we will have the privilege of learning more about them in the future.

In 1966 I published an article in which I named “The Deterioration Effect” and also identified the correlated improvement effects. Although it was only eleven pages long and though others had written about the problem, my synthesis seemed to clarify matters in evaluating change sufficiently that the news shot around the professional world and within a year I was well known in my specialized field on the basis of that one simple insight.

Figure 3 illustrates the phenomenon. It depicts a compilation of data from many studies by various research teams. On the left we have two bars representing a group who received no therapy but who were emotionally disturbed. On the far left is indicated a distribution of initial pre-experiment scores, such as on a measure of depression, with the average score in the middle. The next bar indicates that after a period of time has passed, say six months, the depression scores on these individuals have spread out somewhat. Some have improved and a few have gotten worse, apparently spontaneously, so there is a new distribution for this untreated group.

The fourth bar on the far right indicates a similar initial distribution of depression scores prior to treatment for an equivalent group who are to receive therapy. After therapy, a strange thing happens. The depression scores have fanned out in both directions, as shown in Bar 3, indicating that some of the treated cases have become significantly worse than any in the untreated control group, while some have become significantly better. Some did not change, and some have changed spontaneously for reasons having nothing to do with the therapy.

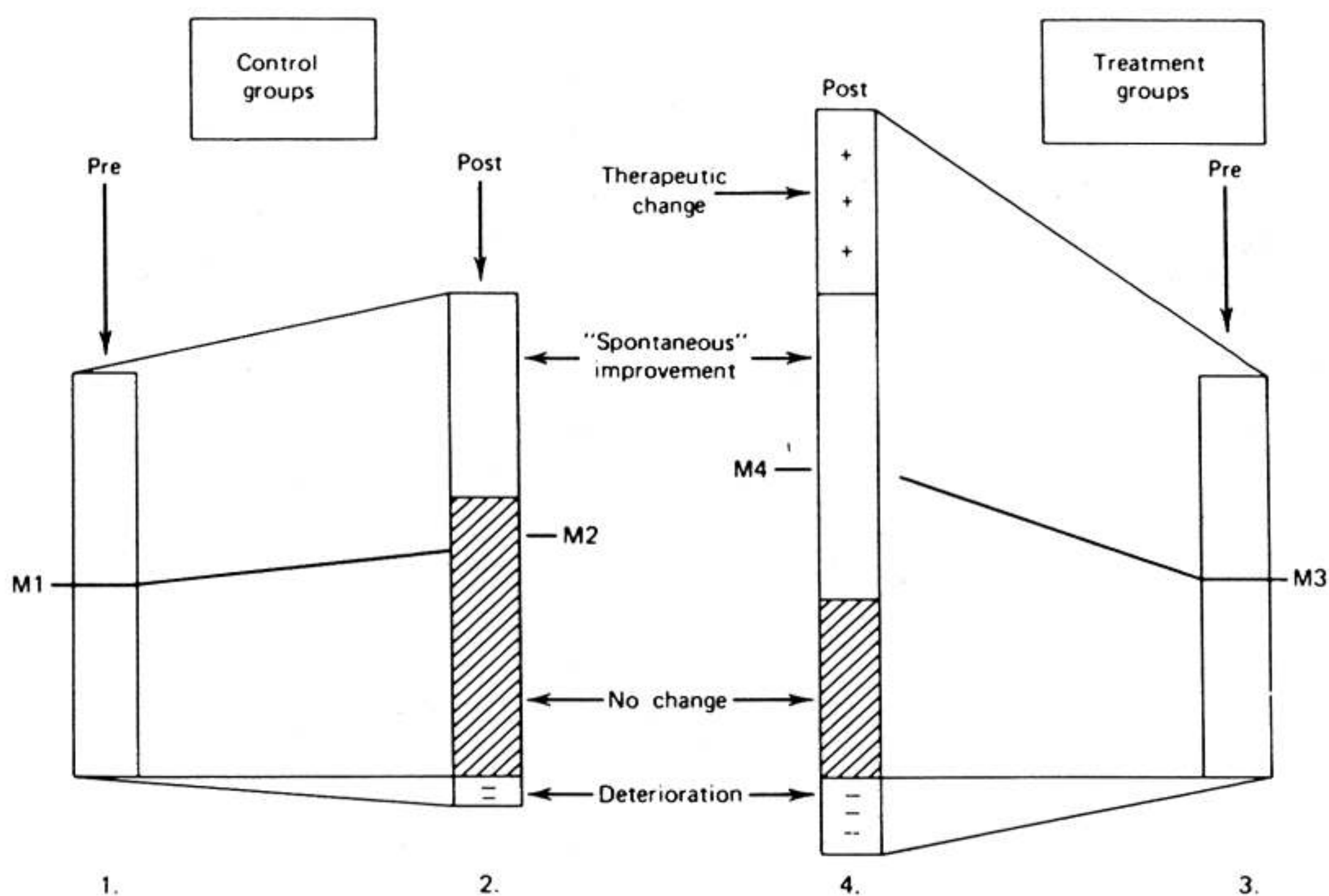
This finding helped clarify several other problems. One of the questions was “How does personality change occur?” Once the

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<sup>12</sup>Clark, *Einstein*, p. 230.



fanned-out distribution in Bar 3 was noted, then we could examine what was happening at either end. Several groups of researchers studied the matter and found that some of this was due to client characteristics. Those who were most disturbed to begin with were more fragile and more readily deteriorated during therapy. The largest influence on this dispersion came, however, from the therapists themselves. A series of studies showed that therapist characteristics are the



- Bar 1 Distribution of test scores for disturbed control groups at beginning of studies.
- Bar 2 Distribution of test scores for disturbed control group at end of study showing increased spread of scores due to "spontaneous" improvement and "spontaneous" deterioration.
- Bar 3 Distribution of test scores for disturbed treatment group at beginning of therapy.
- Bar 4 Distribution of test scores for disturbed treatment group at end of therapy showing increased spread of scores due to therapeutic change and therapist induced deterioration.
- M1, M2 Median points, pre and post, which show greater change for therapy groups than control groups.
- M3, M4
- +NOTE: Lengths of bars are approximations.

Figure 3. The Diverse Effects of Psychotherapy<sup>13</sup>

<sup>13</sup>S. L. Garfield and Allen E. Bergin, eds., *Handbook of Psychotherapy and Behavior Change*, 2nd ed. (New York: Wiley, 1978), p. 153.



primary factors that divide positive from negative outcome.<sup>14</sup> These characteristics provide, by the way, profound support for the gospel notions of love, affection, unselfishness, and commitment, because it is those therapists who are warm, empathic, well adjusted, and wise who seem to get the positive effects. Those who have their own anxieties seem to get the negative effects.

The foregoing illustrates my thesis of how I started with data, how personal inspiration became involved, and how the different processes of inquiry came together. It was a great success in my life. Looking back upon it, it was almost like a conversion experience.

Looking back, I must, however, admit to significant failures as well. Many wonderful and exaggerated things have been said about me this evening; but for the sake of the aspiring students especially, I want to mention some of my failures so that it will be clear that imperfect people can still succeed.

When I was in college and transferred to BYU, I came here on academic probation. I had to struggle upward and out of that into a new way of functioning. I think low points occur in peoples' lives that they have to overcome. That was one of mine. One of my more recent failures was a book I attempted to write. I was invited to write an introductory text by a publisher who indicated that I would make a great deal of money from it, and the publisher provided a substantial financial advance to get the project started. But, after several years of effort, the marketing tests obtained negative reactions to the manuscript. It was judged as too academic and abstract. I tried to revise it but was never successful, so eventually I invited Dr. Robert Bennion to help me because of his flair for communicating to students. We did some revising but never succeeded in adequately re-vamping the entire manuscript—seemingly 800 pages down the drain. I hope to have saved it now by turning it entirely over to Dr. Bennion. Perhaps if he takes my parts out of it and fills them in, it ultimately will see the light of day. Then, he will get the money and I won't. I have had many other failures, but I think that is as many as I can divulge tonight.

#### SCRIPTURAL IMPLICATIONS FOR A THEORY OF PERSONALITY AND RELATIONSHIPS

While the research I and others have done provides part of a comprehensive gospel approach to personality, it is also transcended

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<sup>14</sup>Allen E. Bergin, "Some Implications of Psychotherapy Research for Therapeutic Practice," *Journal of Abnormal Psychology* 71 (1966):235-46.



by the gospel because the scriptures reveal basic concepts that are fundamental to an understanding of human nature that cannot be understood in their fulness in any other way. Turning to the scriptures, for example, illustrates how points #1 and #2 in Figure 1 can be implemented.

I would like to refer to an unusual example of the combination of #1, #2, and, ultimately, #3, that has been occurring here on our campus with respect to human behavior. I refer here to the work of Victor Brown, Jr., on homosexuality. That work has not been published yet, but it has been presented to several groups for their reactions. He has taken the inspiration of the scriptures, he has worked within a Church context, he has worked with the data, and then he has put together a theory. That theory is the most original I have seen on this subject. It is a theory that can be easily translated into secular terminology for testing of the hypotheses associated with it. It is a beautiful example of the combination of the three role functions depicted in Figure 1 and the three aspects of inquiry depicted in Figure 2. I hope that before too many months Dr. Brown will have the opportunity to share it with many people on the campus so they can visualize more clearly how this system of inquiry can be implemented.

My own survey of the scriptures reveals two themes basic to personality theory. The first theme woven throughout the scriptures is identity. The second theme pertains to relationships between identities. I will focus here mainly on a theory of relationships as it derives from the scriptures.

A correct understanding of both identity and relationships is fundamental to any theory of personality or psychotherapy, and that understanding has to begin with our knowledge of God the Eternal Father, his Son Jesus Christ, and the Holy Ghost.

This I believe to be the correct beginning of *all* gospel-based scholarship, whether it be arts or sciences. I say this with confidence because of personal experience and because Joseph Smith said it: "The first principle of truth and of the Gospel is to know for a certainty the character of God."<sup>15</sup> Note that he said "truth," not just doctrinal truth but apparently all truth. I do not have time to expand upon this concept, but a knowledge of and faith in the Father, Son, and Holy Ghost influences all other knowledge. The world does not understand this, but it is exactly why those who possess the

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<sup>15</sup>Stan Larson, "The King Follett Discourse: A Newly Amalgamated Text," *BYU Studies* 18 (Winter 1978):201.



restored gospel will necessarily excel in the world in all forms of knowledge, if and when they apply the methods outlined by the Lord.

Knowledge of our eternal nature, our divine origins, and our similarities to and relationship with the Gods forms the basis of our conceptualization of human relating.

Knowing that the three distinct Gods who govern us and the world in which we live, the Father, the Son, and the Holy Ghost, are individuals with personality and identity means that we can both relate to them in a personal manner and also observe how they relate to one another. This learning is critical to understanding their design for the ultimate model of relationships. This is important because identities do not exist in isolation. Relationships permeate existence. Personal qualities emerge in part from interaction with other identities. Without relationships, the existence of an identity would have no meaning.

The first two commandments, to love God and our neighbors (Matthew 22:36-40), are the first premises of interactional psychology. The first asserts that the love of God is prior to our love for each other and implies that human love cannot reach a fulness without love for God and obedience to his laws (D&C 59:5).

Jesus Christ exemplified the nature of love both for God and for man. His relationship to the Father and to the human family provides a paradigm for our analysis of the true modes of relating. We see in the Savior's example two themes that reappear throughout the scriptures. One is obedient submission to the divine will and the other is redemptive love.

There is thus a duality in the first and second commandments. This duality consists of the fact that divine authority and law provide the underlying *structures* for relationships as well as definitions of the *processes* which are to take place within those structures. I believe that the concepts of *structure* and *process* as we derive them from the scriptures are two of the most powerful that we can use for guiding psychological work.

We might liken structure to the anatomy of the body with its skeletal, muscular, and other systems, while we might liken process to the physiological, cellular, and chemical processes that occur within the anatomical structure. Physiology without structure wouldn't work very well because it would become like mush on the floor. Structure without physiology would, of course, die. We might also think of structure as ideals and process as feelings. For example, values are structures, they are mental structures, while love is a process.



The scriptures reveal an amazingly substantial account of these two features. The Savior's conduct exemplifies them in their ideal forms. He responded perfectly to the authority of his Father as it was manifest in laws and commandments. He manifested submission of will to the structure the Father imposed upon him. He said: "I have suffered the will of the Father in all things from the beginning" (3 Nephi 11:11). There is thus a hierarchy from Father to Son and a lawful structure within which the eternal affection between them exists. Given this prior loving obedience, the power was obtained by the Savior to enter totally into relationships in a healing, redemptive manner. The oneness thus achieved creates the basis for personal, familial, and societal integration.

### *Structure*

Structures are thus regulatory in form. The Lord's commandments, the church organization, our eternal covenants, the ordinances, and our value systems are structures. Parenthetically, the United States Constitution is another good example of a structure within which multiple processes occur. Some of these value structures regulate behavior between people. Others regulate processes inside of a person. They provide guides or standards for functions in which perception, judgment, evaluation, interaction, reward and punishment, self-control, and role behavior occur.

The importance of gospel structure is manifest when we consider it in relation to the value structures that currently govern psychological theory and clinical therapy. There are two dominant professional value systems: *clinical pragmatism* and *social idealism*.

The *pragmatic approach* is oriented toward reducing stress such as anxiety, depression, guilt, and other symptoms. It is a straightforward and frequently powerful system for reducing pain and increasing pleasure without reference to orthodox ideals, long-range consequences, or familial side effects. It does not acknowledge that sometimes guilt and suffering are necessary. It does not respect chaste life-styles. The technology of the new sex therapies illustrates the point. Pleasuring techniques do turn people on who suffer orgasmic incapacities, but there is little reference to maintaining a balance between inhibition and gratification nor is there adequate reference to moral structures that guide intimacy. Its goal is baldly stated as "getting results." But are they good? Sometimes they are, but often they are not.

*Social idealism* is built upon humanistic philosophies of self-understanding, self-actualization, independence, and interpersonal involvement. It is reformist in tone, defines what is good, puts man at



the center, and is generally critical of many traditional moral values. When applied to therapy with orthodox believers, it is subversive of some of their values.

Let me briefly compare an orthodox theistic value structure with the dominant clinical, humanistic structures by listing some of the important contrasts. I will not list the regions of overlap and agreement, but only the crucial *differences*. Parenthetically, I might mention that at a symposium just a few weeks ago I presented these contrasts to an audience in San Francisco of approximately 500 psychiatrists, psychologists, social workers, and psychiatric nurses. Here are the contrasts:

| <i>Theistic</i>                                                                                                                                                                                             | <i>Clinical Humanistic</i>                                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Humility, dependency, submission, obedience. God is supreme.                                                                                                                                             | Self-aggrandizement, independence, anti-external authority. Man is supreme.                                                                                                |
| 2. Identity is eternal and divine. Relationship with God defines self-worth and self-identity.                                                                                                              | Identity is ephemeral and mortal. Relationships with others define self-worth.                                                                                             |
| 3. Self-control in terms of absolute values. Strict morality. Moral purity.                                                                                                                                 | Self-expression in terms of relativism. Flexible morality. Situation ethics.                                                                                               |
| 4. Love and affection at the core of the relationship system. Nurturance, service, and sacrifice of self. Self-transcendence.                                                                               | Self at the core. Self-actualization central and personal needs paramount.                                                                                                 |
| 5. Eternal marriage. Fidelity and loyalty. Emphasis on procreation and family life.                                                                                                                         | Open marriage or no marriage. Emphasis on self-satisfaction and sex without responsibility.                                                                                |
| 6. Responsibility for our own sins and pathologies. Accept guilt. Suffering, repentance, and contrition are keys to change. Restitution for sins and errors is required. Forgive others who cause distress. | Others responsible for problems and changes. Reject guilt. Apology for sins and errors. Relieve suffering instead of experiencing it fully. Make others pay. Blame others. |
| 7. Weaknesses are a blessing, motivate change, keep us humble and close to God.                                                                                                                             | Weaknesses are disorders or afflictions.                                                                                                                                   |
| 8. Knowledge by faith and effort. Meaning and purpose derived from spiritual insight.                                                                                                                       | Knowledge by self-effort alone. Meaning and purpose from reason and intellect.                                                                                             |
| 9. Intellectual knowledge inseparable from the emotional and spiritual. Ecology of knowledge.                                                                                                               | Intellectual knowledge for itself. Isolates the mind from life. One-dimensional intellects.                                                                                |



As you might imagine, there were many reactions to this analysis. I had been perhaps more anxious about that lecture than any I had previously given because I was coming out quite straightforwardly on many topics to a group of anti-establishment type people who were very liberal. There were several homosexuals who were mental health professionals in the audience. I was anxious because on the panel were some of the world's most distinguished psychiatrists and psychologists, people I knew from past association but who did not know the fulness of my conversion to using this kind of value structure professionally.

I was also quite concerned that I might lose some friends. One of them, Jerome Frank, a psychiatrist from Johns Hopkins Medical School, was very kind but said he thought I had given all of the positives in favor of a theistic system and all of the negatives in a humanistic system. Yet, later, I received a letter from him in which he said the lecture had "left a lasting impression" and he wanted a copy. Another reaction was by Hans Strupp, the famous clinical psychologist who has been president of the Division of Clinical Psychology of the American Psychological Association (APA). He and I have written a book together; but after I spoke at APA two years ago about the importance of religious phenomena in behavior, he wrote me a letter opposing what I was trying to do. He is Jewish. He had escaped from Germany in 1939, and orthodox Christianity frightened him because he felt it was partly behind the things done to the Jews there. We carried on an argument by correspondence. I was therefore most curious about what he would say after the lecture. We were standing in the foyer of the hotel, and he said: "That was an outstanding lecture." At that point, I had it made. I felt very good. Just that one person symbolically represented many.

There were many other reactions. The religious people in the audience were virtually moved to tears, and they seemed to cluster around and rally around the point of view expressed. One of them said: "No professional person has said anything like this in San Francisco for ten years." I wasn't sure that was true, but it certainly made me feel good.

A fellow from New York stood up during the question period and said, "Now, you've spoken very personally about your values and you argue that everyone is promoting their own values in this field, so you're going to do it and be like everyone else. So, you've been personal, and I want to know what your personal value is with respect to homosexuality." At that point there was a stunned silence



in the audience. I was stunned myself. For three seconds I contemplated how I was going to react. But then I felt that there was no way to react except with total transparency. It was a very honest question so I would give a very honest answer. The first thing I said was that as far as I am concerned homosexuality is sinful. The silence deepened. Then, I stated that this does not mean I hate homosexuals; I can have respectful associations with them and I can treat them therapeutically. But then I described a recent study of homosexuality and also said that my beliefs led to the hypothesis that homosexuality had negative consequences. I said that while that may be a hypothesis from my value structure, I believed there was support for it. I referred to a study just published<sup>16</sup> which indicated that 50% of white male homosexuals surveyed in San Francisco had had at least 500 sexual partners, 28% had 1000 partners, and 25% of them had had relationships with boys under the age of sixteen. By the time I had finished with the data on homosexuality, no one said anything more, although afterward some came up and talked with me.

I feel that this symposium experience was a transition point in my professional career. I overcame some of the fears, especially the fear of physical assault, which I think was a real possibility. I just decided that from now on if somebody throws something at me or beats me up afterwards, I'll just have to take it, because the rewards, internally for doing what I believe and externally among those who are seeking for a standard or rallying point, are exhilarating.

You can see how our value structure leads to entirely different goals for therapy and means for achieving those goals than do other value structures. One set is consistent with eternal life and the other is not. While the good aspects of humanism can be incorporated into a comprehensive gospel framework, the philosophies behind the common clinical therapies are largely unacceptable and must be challenged by us through publications, lectures, and practices.

### *Process*

Now, a word about *process* and then a comment on the balance between it and structure. Processes are evident in emotional arousal such as anxiety, anger, depression, and joy. They are also present in conflict within a person, in psychological defenses, and in creativity.

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<sup>16</sup>A. P. Bell and M. S. Weinberg, *Homosexualities* (New York: Simon & Schuster, 1978).



But, as I have indicated, the scriptures indicate that the most vital *process* of all pertains to love and affection.

*Love is lawful*; that is, the power of its feeling and interpersonal influence aspects are efficacious within a structure. Without that structure, love can be as psychologically damaging as an uncontrolled nuclear reaction can be physically damaging.

While value structures and eternal laws thus govern the process of love, it does require spontaneity within that overarching structure. It is fluid—the feelings and thoughts of people who love flow together in harmony so that a sense of oneness occurs. The experience of loving another person is thus often referred to as an encounter or a communion of souls. Often it is expressed physically as well.

The embracing that occurs among family members and friends after a particularly inspiring blessing is a good example. The need to touch and to hold is almost magnetic and automatic. The loving feelings are already there, but they are integrated, intensified, and sealed by the hug. In this connection, I am intrigued by Dr. Truman Madsen's reference to the reunion we will experience when we return to our Eternal Father and Eternal Mother as a "royal embrace"—a beautiful way of describing what I mean.

The love of parent for child is, in fact, one of the most beautiful examples of complete devotion, commitment, and caring, a process of warmth, sacrifice, understanding, and forgiveness that occurs within a gospel familial structure. I see this kind of joy in my wife Marian's affection for our triplet boys. Under Marian's tutelage and with my assistance, Daniel, the triplet who suffered a brain injury during a near-drowning accident a few years ago, has been coming up from a vegetative state to one where he is a joyous, happy individual. A hug of his is most surely a "royal embrace."

Such moments, which we refer to as process, are integrating, healing, and renewing. They are at the core of mental health and resistance to maladjustment. They are, of course, effective only when they occur within lawful structures, such as parent-child relationships. Indiscriminate hugging and kissing is process without structure and can be dangerous.

### *Balance between Structure and Process*

At this point, I should describe further my understanding of the relationship between structure and process in terms of balance. Structure includes the authority and power to regulate relationships. Love



provides much of the content that occurs within those structures. The balance between regulation and expression, or control and spontaneity, is a delicate one. Mastering it is a key to successful personality development. Maturity, growth, and therapeutic improvement all depend upon this balance to an important degree. The nature of this perfect balance is established by divine laws governing moral behavior and psychological functioning. Our task is to match our own structure and process to the eternal ideal of structure and process.

Appropriate balance requires that love and affection not be dispensed indiscriminately, without reference to guidelines governing time, place, person, extent, etc. Some people are all process and no structure. Their love is permissive, pervasive, and disastrous in that they reward all behavior roughly equally. Parents who are this way undermine the child's chance to learn self-control and teach that anything goes. The product is often an arrogant, demanding, overconfident, and self-indulgent person. Absence of *both* process and structure in child-rearing is even more disastrous and yields the most severely debilitating psychological disturbances. That is a hypothesis that behavioral scientists can test. High structure and low love, that is, lots of rules and low affection, can induce obsessionism, hostility, and rebellion. High structure and high love appear to produce the most integrated personalities.

In sexual life, the Puritan approach represents high structure and low process: all rules and obedience and no spontaneous encounter. The modern liberated approach is process with little structure—spontaneity—multiple relationships without rules. The gospel approach balances rules with spontaneity. The laws of eternal marriage and a chaste life-style govern while loving, giving, communion, and union are endorsed.

In music, classical music reveals a harmony between structure and process, whereas rock music is mainly process with minimal structure.

In pathology, a compulsive personality is more structure, whereas an anxiety or depressive reaction is more process.

In psychotherapy, behavior therapy is mainly structure, humanistic therapy is mainly process, and LDS therapy provides a harmony of the two.

In biology, cancer, as a form of uncontrolled cell division, is like process without structure.

Another comparison that can be made is that between encounter group therapy and a testimony meeting. Both involve spontaneous



self-disclosure and expression of feeling, i.e., are high on process; but the testimony meeting has structure and thus embodies the process in a method that does not lose control and can be integrated into a continuing life-style. Commonly, therapy encounters create emotional highs, too much disclosure, and letdowns with relapses.

Structure and process also have implications for masculinity and femininity and male and female roles. It is conceivable that males are more structure and females more process even though both aspects are necessary to mental health and a balanced life. I do not have the temerity to go into the possible implications for masculinity and femininity tonight, but perhaps Brother Brown will discuss it in his analysis at a later time.

Hopefully, at this point it is clear how these concepts derive from the scriptures, how they can be developed within a spiritual frame of reference, and how they can then be applied, tested, and refined within the empirical realm.

### *Personal and Familial*

First, if we expect to rely upon the Lord for guidance in academic work and to use the revelatory method in its highest mode, personal reform is needed. Superior dedication, devotion and discipline are prerequisites to this process. It demands more effort, not less, than what is expected of other scholars.

Similarly, family duty, fidelity and love are required. As Joseph Smith learned, the revelatory method does not work when a person is alienated from those he loves and is responsible for. He noted while translating the Book of Mormon that when he was in personal conflict with his wife, Emma, he could not translate. Reconciliation preceded revelation.

*If we cannot function by such personal standards of performance and accept a moral quality in all our efforts, then we cannot utilize the Lord's methodology and are left to the standard methods of scholars.* In that case, neither BYU nor Zion can excel the world.

### IMPLICATIONS FOR THE PROFESSIONAL'S LIFE-STYLE

My third broad thesis is that if we are going to succeed in bringing the Restoration to the academic world by incorporating revelation into our methods and by making applications from scripture, then we must change our professional role behavior. That it can be wrenching, I know from personal experience.



### *Internal to Church and BYU*

The Lord has purposely provided for us a unique environment here at his University within which we can explore all matters spiritually and morally with complete freedom. I could not do at Columbia University what I am doing now, nor would many other projects in this area underway here by other professors be possible elsewhere. Others speak of academic freedom, but nowhere else is there fulness of freedom to seek the real truth. I personally deeply appreciate the efforts of the Board of Trustees, the Commissioner's Office, former President Ernest Wilkinson, President Oaks, and the University legal staff to protect the independence of this institution to search the way we want to, the way we must, the way we know is right. Without this physical and spiritual protection, we cannot serve the Lord as scholars in his way without outside interference, monitoring, objections, and constraining of our creativity.

An example of what we can do in the way of behavioral study is to take the scriptures and writings of the prophets as standards by which to evaluate everything else. Using the scriptures as our Urim and Thummim, we can reexamine the content of our fields, such as personality theories and therapeutic methods, for consistency with revealed truth. Inconsistencies will give us pause, but the more exciting phase is where we see consistencies that bring illumination and expansion of our awareness or where we see new possibilities that go beyond consistency. This kind of phenomenon is clearly occurring in our analyses of structure and process, for in that work we have found scriptural bases for rejecting many contemporary views, but we have also perceived consistencies and possibilities for integration, and, beyond that, we have been able to give our understanding of the literature in that area a depth, focus, and penetration not previously possible.

It is an amazing thing simply to think about any subject in the university in terms of the scriptures. Just sit with the scriptures and think about history, think about physics, think about art, think about language. I know many of you have done that. If we would then take the personal ideas that arise and try them out in empirical tests (#3, Figure 1) and spiritual tests (#1, Figure 1), we could go a long way.

Much of this will be particularly useful within our own Church context and difficult, if not impossible, to use in secular settings. Like the Church welfare program, some of what we do may be admired by others for its results but not understood or applicable by them.



### *Professional Behavior*

If we expect genuine success, then additional principles pertinent to our academic roles become relevant. Basically, we must reject some of the world's standards of success.

First, we must resist the "publish or perish" syndrome which induces people into academic gamesmanship by rewarding frequency counts of publications rather than significance. I would rather see a man or woman do one significant thing a year than five or six insignificant ones. We hear much about the knowledge explosion—how many thousands of journals are published each month and how no one can keep up with the flood of new knowledge. Let me assure you that those thousands of journals are full of junk, redundancy, and false ideas. Einstein revolutionized physics with just three short papers, totalling a small number of printed pages. In clinical psychology and related fields, only a small percentage of what is published is significant. This is supported by citation studies in psychology showing that only a small percentage of the people in the field account for most of the work that gets cited by others. The vast majority of articles are rarely, if ever, quoted by anyone else.

Second, we must shed ourselves of intellectual pride. The academic world thrives on pride, image, notoriety, fame. Even the honor of this lecture can create problems for humility. We cannot afford to promote ourselves, seek honors or judge others with condescension because we believe we are more brilliant or productive than someone else. This is anathema to the spirit of God. A contrite spirit is essential for us and we must in some cases forego credit for our work, doing what we do as a service to humanity.

Third, we need to learn a healthy respect for authority, which most academics do not have. It is standard academic practice to train young intellectuals in autonomy, independence, and challenging of authority. It is so ingrained that no one thinks twice about an iconoclastic, rebellious self-sufficiency that is irreverent and claiming of personal rights. This seems to have been bred into our best minds for several generations. It is difficult to find a professor who is not an unwitting proponent of authority conflict.

The restored gospel teaches us that our academic inquiries should be based upon humility, reverence for God, and respect for his chosen leaders. It shows us that the way to truth is by submission to the divine will, not prideful independence and self-sufficiency. It also teaches that obedience is crucial to learning the most important things.



Fourth, we must also readjust our way of relating our work to the outside world of scholarship and public affairs. Much of what we discover by the revelatory method and by our internal rearrangements of priorities must be translated into a language that is understandable to the rest of academia. This may mean stating some of our revealed discoveries in the form of hypotheses for secular tests. In San Francisco, I translated my values into eight hypotheses that could be tested by behavioral science. It may also mean rewording concepts in ways that make sense in contemporary contexts. It may mean adjusting techniques to terrestrial needs.

Fifth, on the other hand, there will also be bold and daring innovations that will sweep into the professions with power because they will be based upon revolutionary insights. In areas where moral values are concerned, for example, we cannot adjust or equivocate. We have the strongest position in the world in that area and we ought to act like it. Our theory of psychology and change is equally strong and challenging. Too often we are intimidated by or are deferent to the leaders in our fields and we fear repudiation. While our framework is controversial, it is so powerful that we need not fear repudiation.

I have been astonished over and over again to address secular audiences with some fear inside that I would be rejected or possibly even physically assaulted because of my strict moral views only to find that people from diverse backgrounds will rally to our standard and that even our critics will resonate to a clear, open articulation of the truth. While there have been a few Korihors and Zeezroms in each audience who have heckled, the spirit of the majority has, in every case, subdued them.

I have talked to them straight about the existence of God, the influence of the spirit of God upon the individual, the importance of revelation, love, morality, and the example of Christ.

Some of these experiences, as the one in San Francisco, have been very powerful. In some cases, the reaction has been a little austere and constrained; but I've found an interesting thing. If you know your field and have established your competency, you can say outlandish or radical things and people will listen reasonably respectfully.

One of the most wonderful things that happened to me I would like to convey briefly. It was at the University of Washington, just one year ago. It was my first opportunity to speak to a standard psychology department of people with diverse backgrounds—a large department with about sixty faculty members. I was tentative and fear-



ful about it. There was a packed audience, and it seemed as though there was a kind of magnetism in the atmosphere. I was drawn to them and they were drawn to me. We felt very close. I stayed for about an hour afterwards and then, unscheduled, they had me come back for three more hours the next morning. Before I left Seattle a small group of professors came one at a time and said: "I want to come to BYU and work with you people." And one of them hugged me and said: "Thank God there is somebody who will stand up for Christ." That same person, a clinical psychologist, said: "I will never, ever teach clinical psychology the same again." There is much more that could be said, but all I know is that the personal encounters like that have changed me as a person. I can't go back. I am a radical in the eyes of some people, but I really don't care. They will have to react to it and get on our side or the other side.

It may be presumptuous of me to say this can be done in every field, but I believe it. I have sat with the catalog and thought about various fields such as history, law, business, medicine, music, education, physics. There seem to be numerous conceptual anomalies and often moral deficiencies in many fields. Though I am an amateur in them, it seems to me that most subject areas need the conservative radicalism and reform we can provide, if we will only believe in ourselves.

May I mention briefly one area with which I have some familiarity as a former mediocre physics major. While I revere Einstein and believe he received revelation and admire the continuing impact of his theories on science, I am convinced that he was wrong on some fundamentals. There appear to be crucial defects in several of his basic assumptions and equations—defects as serious as the ones he saw in Newton's system. He seems to have been right about so many things and I am such an intellectual infant compared to him that I hesitate to comment, but I believe the gospel implies certain things that his system doesn't incorporate. There is just enough physics in the scriptures to show me that there is something basically wrong with his notion of the velocity of light as a limiting factor in the universe. If the gospel is true, I think Einstein is wrong about that. Even though his concepts are beautiful, there are still defects. I believe that a superordinate conceptual system is needed which supercedes both Newton and Einstein, one which will allay the current confusion, for example, in particle physics. I hope there is a young genius in the audience who would like to take on the task. I also believe that physics and psychology will ultimately coalesce because, if my understanding of Doctrine & Covenants 88 is correct, there



must be consciousness in matter and matter in consciousness. I have been pleased that people like Jae Ballif and Peter Crawley don't believe I am crazy when I say things like this but take it quite seriously. In any case my point has been made: either I have proved that I am a fool or there is something to the notion that one can go back to the foundations in any field and start over on any topic—evolution, the theory of the unconscious, relativity, etc.—and things will start to distill. The mind will be stimulated. Intelligence will flow into it and create new insight.

It seems to me that in the Dark Ages scholarship was turned upside down by throwing out both revelation and empiricism. Martin Luther's and others' protests against the control of thought and practice were a necessary beginning in correcting this. The rise of empirical science, almost in parallel, was also a necessary step in reopening the world to truth; but the premises of both the theological reformers and the scientists were self-limiting. They achieved a *reformation* in belief and scholarship but not a *restoration*. In their time, it required the testimonies of many to create an atmosphere and a system of mutual support, stimulation, and protection to succeed in making the break with the past.

I am convinced that here at BYU and among our friends elsewhere we need the testimony and labors of many who are willing to complete the break from the intellectual darkness of the Dark Ages by restoring the principle of revelation to the methods of scholarship, instruction, and practice, not as a parallel theological compartment but as an integrated part of the system itself. By thus bringing the Restoration to the academic world, we may assist in turning the knowledge system of the world right side up by putting the Creator at the basis of it, the Savior Jesus Christ.

I believe the Apostle Paul stated my thesis clearly and better than I can in the first and second chapters of 1 Corinthians when he declared:

See your calling, brethren, how that not many wise men after the flesh . . . are called: But God hath chosen the foolish things of the world to confound the wise. . . .

We speak the wisdom of God, . . . even the hidden wisdom . . . which none of the princes of this world knew. . . . But God hath revealed them unto us by his Spirit . . . yea, the deep things of God. . . .

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but [by] the Spirit of God. . . .

. . . which the Holy Ghost teacheth; . . . But the natural man receiveth not the things of the Spirit of God for they are foolishness



unto him: neither can he know them, because they are spiritually discerned. . . . For who hath known the mind of the Lord, that he may instruct him? **BUT WE HAVE THE MIND OF CHRIST.** [1 Cor. 1:26-27; 2:7, 8, 10, 11, 13, 14, 16; capitalization added.]