Appendix A

Dedicated
THE AVERAGE LIFE OF A MORMON MISSIONARY

“For 18 to 24 months [young men and women of the Church] put it all on hold because of their deep desire to serve the Lord.”

Elder Russell M. Nelson, Quorum of the Twelve Apostles

18 or 19
The age when men and women put school, dating, and entertainment on hold to enter full-time mission service.

140 POUNDS
The amount of possessions missionaries are allowed to take with them on their 18 to 24 months of service.

$10,000
Average amount paid by each missionary (or family and friends) to fund the full-time service.

2
Phone calls home per year—the other 50 weeks missionaries are encouraged to write letters or emails.

156+ MILLION
Copies of the Book of Mormon have been published and are freely distributed by missionaries teaching the gospel.

Planes, trains, and... canoe?
Missionaries frequently travel by foot, bicycle, bus, subway, train, or airplane, canoe, preaching the gospel throughout the world and traveling tens of millions of miles each year.

24/7
Missionaries are representatives of the Church every hour, every day, but they do get a few hours one day a week for personal tasks such as writing letters, grocery shopping, cleaning, laundry, and so on.

59,000+
Current fulltime and senior missionaries of The Church of Jesus Christ of Latter-day Saints serving throughout the world. Since 1830, over 1.1 million people have served missions.

2 by 2
All full-time missionaries serve in companionships, following the New Testament pattern of serving in pairs, teaching the gospel and baptizing in the name of Jesus Christ.

12,000,000+
Hours of collective service are dedicated to helping the community each year, with missionaries going beyond their usual teaching and preaching to do such things as disaster cleanup, helping people move, teaching English, visiting the elderly, and more.

CALLED to SERVE
“Every truth that a missionary... teaches is only an appendage to the central message of all time—that Jesus is the Christ, the Only Begotten Son of God, the Holy Messiah, the Promised One, the Savior and Redeemer of the world.”

Elder Jeffrey R. Holland, Quorum of the Twelve Apostles

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(No content from the image's body is transcribed here.)
Reference


www.mormonnewsroom.org/article/infographics
Appendix B

Latter-day Saint Volunteering

Numbers are based on an independent study not affiliated with the Church. The study surveyed church-going Latter-day Saints.*

Total annual average of individual Latter-day Saint volunteering

- 427.9 hours
- 34 hours volunteering for non-Church affiliated charitable causes
- 55.7 hours volunteering for community social care efforts sponsored by the Church
- 96.2 hours volunteering for congregational social care efforts sponsored by the Church
- 242 hours Religious volunteering for the Church

Total annual average of individual volunteering in the United States

- 48 hours

Latter-day Saint Charitable Donations

- $1,821 Average annual donations (excluding tithing) to social and community causes per individual Latter-day Saint

- $650 welfare donations made through the Church

- $1,171 non-Church related charitable donations

According to the study, 88.8% of church-going members donate a full biblical tithe to the Church (10% of their annual income).

Source:

mormonnewsroom.org
Reference

Appendix C

Sample of LDS references to support utilizing signature strengths

• “…Our Creator approves of and would encourage us to develop our creative gifts and talents. In section 46 of the Doctrine and Covenants [D&C 46], we are told to ‘seek … earnestly the best gifts, always remembering for what they are given; For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby …And all these gifts come from God, for the benefit of the children of God’ (D&C 46:8, D&C 11–12, 26)” (Hales, 1984, para. 9).

• “During our time here on earth, we have been charged to develop the natural gifts and capabilities Heavenly Father has blessed us with… As we exercise and magnify these gifts, we will be able to accomplish the callings and responsibilities that will come into our lives” (Hales, 2012, para. 1).

• “We must actively work to develop our spiritual gifts… The law of the harvest is simply that you don’t get something for nothing in life” (Hales, 2012, para. 6).

• “To find the gifts we have been given, we must pray and fast. Often patriarchal blessings tell us the gifts we have received and declare the promise of gifts we can receive if we seek after them, In order for us to access our gifts, we must be living “in harmony with the principles of the gospel” (Hales, 2012, para. 3).

• “We need to work together to use and develop gifts of the Spirit and teach one another how to seek after them. The gifts given to each individual are given not only for the one who receives, but also for those who can benefit when the gift is shared with others” (Hales, 2012, para. 7).
• “The gifts of the Spirit can guide and enrich our lives. They can strengthen us spiritually and temporally. They can help us bless the lives of others. Most important, they can bring us comfort in times of trial. They can help us magnify our callings. They can help guide us in our relationships. They can help us avoid being deceived” (Hales, 2012, para. 8).

• “God has given us the gifts of the Spirit to allow us to be drawn more closely into His circle of love. He desires that we should receive these gifts of the Spirit and magnify them and have them grow within us. . . . As we do, our faith in Him will increase and our true destiny will be fulfilled, ultimately to return to His presence as His valiant sons and daughters” (Hales, 2012, para. 9).

• See complete messages from Elder Hales: “Gifts of the Spirit,” “Every Good Gift.”

• Find a list of spiritual gifts in Doctrine and Covenants 10:8-17 and 1 Corinthians 12:4–10

References


Appendix D

Sample of LDS references to support optimism

• “Adam fell that men might be, and men are that they might have joy” (2 Nephi 2:27: Book of Mormon).

• "I am asking that we stop seeking out the storms and enjoy more fully the sunlight. I am suggesting that as we go through life we “accentuate the positive.” I am asking that we look a little deeper for the good, that we still voices of insult and sarcasm, that we more generously compliment virtue and effort. I am not asking that all criticism be silenced. Growth comes of correction. Strength comes of repentance. Wise is the man who can acknowledge mistakes pointed out by others and change his course” (Hinckley, 2001, para. 16).

• “I see so many good people everywhere— and there’s so much of good in them. And the world is good. Wonderful things are happening in this world. This is the greatest age in the history of the earth” (Hinckley, 2001, para. 2).

References

Appendix E

Sample of LDS References Supporting Savoring

First, a general explanation of the principle:

Savoring is purposefully engaging in thoughts and behaviors that increase the positive effect of positive events and positive feelings (J. Saltzberg, personal communication, April 20, 2013). We can savor events by 1) engaging in cognitive or behavioral strategies in the present 2) anticipating future positive outcomes, 3) recalling past positive experiences, or 4) interacting with friends and family who can help amplify the positive experience (Bryant, 1989). Savoring can be beneficial because it can amplify positive emotions, increase gratitude, facilitate mindfulness, and deepen engagement and meaning (J. Saltzberg, personal communication, April 20, 2013). There are often many wonderful things that happen to us that we pay little attention to. The failure to savor is like eating rich creamy ice cream with duck tape over your tongue. You are going through the motions, but missing the joy of the tasting the richness of the flavor.

What does it require to savor? According to Bryant and Veroff (2007), savoring requires “a sense of immediacy in the here and now, freedom from social and esteem needs, and motivations, and focused mindful attention to the positive experience” (J. Saltzberg, personal communication, April 20, 2013). There are many documented benefits of savoring. In two studies conducted by Bryant, Smart, and King (2005), the researchers measure the effect of savoring by reminiscing among college students. The study concluded that students who engaged in reminiscent activities reported being happier more often than compared to the control group. The study also showed that some reminiscent methods yielded higher results than others. For example, students who reminisced using cognitive imagery reported higher outcomes than those who used objects or memorabilia (Bryant et al., 2005).
References


Sample of LDS references to support savoring

- “This is the day the Lord hath made…Rejoice and be glad in it.” (Psalm 118:24 King James Version)
- “Do you take time to discover each day how beautiful your life can be? How long has it been since you watched the sun set? The departing rays kissing the clouds, trees, hills, and lowlands good night, sometimes tranquilly, sometimes with exuberant bursts of color and form. What of the wonder of a cloudless night when the Lord unveils the marvels of His heavens—the twinkling stars, the moonlight rays—to ignite our imagination with His greatness and glory? How captivating to watch a seed planted in fertile soil germinate, gather strength, and send forth a tiny, seemingly insignificant sprout. Patiently it begins to grow and develop its own character led by the genetic code the Lord has provided to guide its development. With care it surely will become what it is destined to be: a lily, crowned with grace and beauty; a fragrant spearmint plant; a peach; an avocado; or a beautiful blossom with unique delicacy, hue, and fragrance. When last did you observe a tiny rosebud form? Each day it develops new and impressive character, more promise of beauty until it becomes a majestic rose. You are one of the noblest of God’s creations. His
intent is that your life be gloriously beautiful regardless of your circumstances” (Scott, 1996, para. 3).

• “Regardless of our circumstances, each of us has much for which to be grateful if we will but pause and contemplate our blessings” (Monson, 2010, para. 32).

• “Our hurry to meet the relentless demands of the clock tears away at our inner peace” (Faust, as cited in Thomas, 2007, para. 3).

• “Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles cautioned us against a “frantic, heedless busyness … [that often] crowds out contemplation and … leaves no room for renewal.” He likened thoughtful “intervals between [our] tasks” to “the green belts of grass, trees, and water that … interrupt the asphalt,” and he said that when we “plan some time for contemplation and renewal,” we will feel drawn to our work instead of driven to it” (Maxwell, as cited in Thomas, 2007, para. 12).

• “Isn’t it true that we often get so busy? And, sad to say, we even wear our busyness as a badge of honor, as though being busy, by itself, was an accomplishment or sign of a superior life. Is it? I think of our Lord and Exemplar, Jesus Christ, and His short life among the people of Galilee and Jerusalem. I have tried to imagine Him bustling between meetings or multitasking to get a list of urgent things accomplished. I can’t see it. Instead I see the compassionate and caring Son of God purposefully living each day. When He interacted with those around Him, they felt important and loved. He knew the infinite value of the people He met. He blessed them, ministered to them. He lifted them up, healed them. He gave them the precious gift of His time” (Uchtdorf, 2012, para. 13).

• “We shouldn’t wait to be happy until we reach some future point, only to discover that happiness was already available—all the time! Life is not meant to be appreciated only in
retrospect. ‘This is the day which the Lord hath made …’ the Psalmist wrote. ‘Rejoice and be glad in it.’ Brothers and sisters, no matter our circumstances, no matter our challenges or trials, there is something in each day to embrace and cherish. There is something in each day that can bring gratitude and joy if only we will see and appreciate it” (Uchtdorf, 2012, para. 44).

- “Be still, and know that I am God” (D&C 101:16)

References


Appendix F

Positivity/ Negativity of LDS General Conference April 2013

Using the Linguistic Inquiry and Word Count Analysis

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Analysis was completed using the Linguistic Inquiry and Word Count Analysis from http://www.liwc.net/tryonline.php.
Appendix G

**Job Crafting Motherhood**

Being a stay-at-home mother is hard. According to a Gallup report (2013), stay-at-home mothers report more sadness and anger than working mothers. Full time stay-at-home moms also have higher rates of depression. Although statistics such as these help me feel like I am not alone, I do not need a Gallup analysis to tell me motherhood is hard. Somewhere between waking up six times in the middle of the night and scrubbing poop out of onesies—I get it.

How can mothers find more meaning and satisfaction in their jobs? To help people get more satisfaction from their work, researchers and psychologists Berg, Dutton, and Wrzesneiwski recommend “job crafting” (2011). In the workplace, job crafting is the process of employees re-defining and re-imagining their job designs to make them more meaningful (Berg et al., 2011). It is designing a job so that it is aligned with your strengths, passions, and values (Wrzesniewski & Dutton, 2001). According to Berg et al. (2011), employees who job craft are more engaged at work, achieve higher levels of performance, and report higher levels of personal resilience. Although typically applied in a traditional workplace setting, job crafting can also be applied to the work of motherhood. At a theoretical level, job crafting will not only help mothers be more satisfied with their roles, but will also help them to be more engaged with their children, accomplish more in the day, and report higher levels of personal resilience (which we all know mothers desperately need). As recommended by Berg et al. (2011), a mother can tailor her work through three means: task crafting (changing the activities involved), relational crafting (changing the nature or extent of her interactions with other people), and cognitive crafting (changing the way she thinks about the purpose of her tasks, relationships, or job as a whole). To get the full benefits of this exercise I would recommend downloading the Job

**Cognitive Crafting:**

- **Craft a meaningful job title.** Many stay-at-home mothers introduce their job apologetically. Choose a title that will remind you of the power of the position you hold. When I did this job crafting exercise, I reminded myself that I was not a stay-at-home mother because this was the only position I could get. I chose motherhood because I truly believed that “the hand that rocks the cradle is the hand that rules the world” (Wallace, 1889). What is a job title you could give yourself that is meaningful to you? “CEO of Smith Family Services.” “Architect of the Future.” “Mompreneur?” Perhaps you could create a business card for yourself. Create a title that will remind yourself of the validity and importance of your job.

- **Craft your language.** Change the language you use about the work of a mother. Avoid using language like, “I am just a mother.” Before, my husband used to ask me, “Were you able to get a lot of work done today?”—and the word “work” only referred to school work or work I was doing in the community. I found myself frequently saying “no” and being frustrated with the amount I had accomplished. With my job crafting, however, my husband and I now include “mothering” as a part of the word “work.” Now when my husband asks me about what work I was able to accomplish, I not only refer to papers and phone calls, but I also refer to taking my son to story time and visiting the ducks.

- **Craft the way you think about tasks.** Change the way you think about seemingly mundane tasks. Perhaps you will craft running errands as critical bonding time with your
child or cleaning the house as a time to set the ambiance for your family’s environment. I chose to craft bedtime. I used to get so frustrated with the amount of time it took to put my son to sleep. As a part of my job crafting exercise, I decided to use this time to practice a loving-kindness meditation with or to my son. When he struggled to go to bed, I challenged myself to see it as an opportunity to take a class on patience….and tuition was free! Seeing bedtime as “savor/meditation time” gave me permission to slow down and marvel at the pure little miracle before me. I realized I was not wasting time…this is what I had time for.

- **Savor.** Savoring is purposefully engaging in thoughts and behaviors that increase the positive effect of events and feelings (Bryant, 1989). We can savor events by 1) engaging in cognitive or behavioral strategies in the present 2) anticipating future positive outcomes, 3) recalling past positive experiences, or 4) interacting with friends and family who can help amplify the positive experience (Bryant, 1989). Savoring can be beneficial because it can amplify positive emotions, increase gratitude, facilitate mindfulness, and deepen engagement and meaning (Bryant, Smart, & King, 2005). As mothers, there are often many wonderful things that happen to us and our children that we pay little attention to. Seek to add more savoring to your daily routine. Look into the eyes of your child and marvel at the way he or she is able to move and talk. Reflect on positive times in the past to get you through tough days. Dream of the incredible person your child will become in the future to inspire you to persevere during difficult times.

**Relational Crafting:**

- **Develop high quality connections.** According to researcher Jane Dutton (2003), the key to transforming your work experience is having high quality connections throughout your
day. You may think that as a mother you often work by yourself, but think again. Think of all the other adults you interact with on a weekly basis: the clerk at the grocery store, the teller at the bank, and the bus driver for your daughter’s school. Each one of these interactions can drain you and make you feel less connected to humanity, or they can energize you. According to Dutton and Heaphy (2003), having high quality connections help you feel more open, competent, and alive. High quality connections are small moments when two people feel mutual positive regard, trust, and active engagement toward each other (Dutton, 2003). Do you know the name of the person that delivers your mail? Do you ask him or her how their day is going? How can you establish more micro-moments of connections with others throughout your day? How can you establish more high quality connections with your children?

- **Develop a best friend at your “work.”** Research supports that having a best friend at work makes work more meaningful and makes you more productive (Gallup, 1999). It is important that stay-at-home mothers also have meaningful friendships to energize them in their workplace. Do you interact with a close friend everyday? For some women, and at some stages in their lives, their children may be able to fulfill that need. For most women, however, they need to actively develop a friendship elsewhere. Look for more ways you can interact with a close friend. Have a daily skype with a close friend or relative. Exercise with other mothers in your neighborhood. Do play date exchanges and invite the other moms to stay. Instead of cleaning your house by yourself, ask a friend to team-clean each other’s houses together. Cook together and do meal swaps. Seek to develop at least one close friend that you can have daily contact with.

**Task Crafting:**

• **Utilize your signature strengths.** Increasing the use of people’s signature character strengths is empirically shown to increase well-being (Seligman, Steen, Park, & Peterson, 2005). Using signature strengths more frequently can also help individuals increase in life satisfaction and reach their goals. For example, one study in the workplace found that those who used their signature strengths made more progress on their goals, met their basic psychological needs (i.e., felt autonomy, relatedness, and competence), and were higher in overall well-being (i.e., feeling higher life satisfaction, having higher positive emotions and lower negative emotions) (Linley et. al, as cited in Niemiec, 2013). What is a signature strength? VIA Institute of Character defines character strengths as “capacities humans have for thinking, feeling, and behaving” and ways that they portray human goodness (VIA Institute on Character, 2012). Signature strengths are character strengths that come to people naturally and are easier for them to express (VIA Institute on Character, 2012). The VIA character strengths classification is used to help people discover their excellent qualities that they use the most often. VIA Inventory of Strengths is an assessment that measures 24 strengths found to be universally valued across cultures (Niemiec, 2013).

    So what are the typical signature strengths of good mothers? Creativity? Love? Many women tend to think that “good” stay-at-home mothers are only the ones that are crafty, seamstresses, and cooks. Wrong. There are many different ways to be a good
mother. Being authentic to yourself and leveraging your strengths is how you will be able to contribute the most to your children. Go online at http://www.viacharacter.org/ and take a free online assessment to identify your signature strengths. After you have identified some of your top strengths, look for ways you can incorporate more of your signature strengths into your daily routine. Is your signature strength love of learning? Perhaps you could seek to learn a new language with your child and read books and watch movies in a new language. Is your signature strength social intelligence? Maybe give yourself a challenge to have a meaningful phone conversation every time you do the laundry. Whatever your signature strengths are, seek to incorporate them more in your daily life.

• **Do more of what you love about your job more often.** What is your favorite part of being a mother? Hearing your child giggle? Having a meaningful conversation with your teenager? How can you incorporate more of those moments into your daily routine? I recently gave myself the challenge to try to make my infant son laugh every time I changed his diaper. It has made diaper changing much more exciting and enjoyable for both of us.

• **Do less of what you dislike about your job.** What is your least favorite part of being a mother? Are there ways that you can creatively do less of the things you don’t enjoy? My mother hated grocery shopping. When we were growing up, she faxed her grocery list to the local grocery store and had them gather up the items for her (For no additional charge! Many grocery stores are willing to do this, especially if you tell them that their competitors are doing it.) She would then just drop by and pick the groceries up. When her kids got older, she delegated all the grocery shopping to the teenage
kids. That was a part of our household chores. My mother also did not like cooking. To job-craft this task, she assigned to each of her kids the responsibility to cook dinner one night of the week. How can you eliminate or minimize tasks you do not enjoy? Delegate responsibilities to other family members? Exchange chores with a friend? Perhaps you could save or make money doing the things you do enjoy (like sewing) to spend money and outsource things you don’t enjoy (i.e. hiring someone to clean your toilets).

- **Give yourself more feedback.** Perhaps one of the greatest struggles mothers face is lack of feedback. According to goal-theory (Locke, 1996), work can become most meaningful when it is measured and you feel like progress is being made. What goals can you create and track to give yourself more feedback? There are many free phone apps available online made to help people make and track goals. Even tracking something as small as the number of times you do the laundry may help you feel more accomplished in a week. In addition to getting numerical feedback, seek to get positive words of encouragement from those around you. Tell your partner and children how much you appreciate words of gratitude. Lastly, give yourself more feedback. Understand that our minds tend to have a negativity bias (Reivich & Shatte, 2002) and will pay more attention to the things that go wrong than the things that go right. Try to be more even handed and bask more regularly in the things you are doing well as a mother.

If there was ever a job that needed to be crafted, it is the tireless job of motherhood. Job crafting will help you find motherhood more fulfilling and engaging. You will see your job in a new way. You will realize you don’t need to be a mother like your mom, or your neighbors, but
that you can tailor your job to your unique skills. As you design motherhood to fit your unique values, strengths, and passions, you will find increased energy and resilience to let motherhood be your dream job.

References


Appendix H

ABC Model for Resilience

What is resilience?

Resilience is “positive adaptation in the context of significant adversity.”

- Life change is possible
  - Thinking is the key to boost resilience
  - Accurate thinking is the key
  - Refocus on the human strengths

6 elements to be resilient:

- Emotional regulation
- Impulse control
- Optimism
- Causal analysis
- Empathy
- Self-efficacy

ABC Model

The ABC model is a tool to alter causal analysis and cognitive style to increase resiliency and optimism. The letters stand for:

- A - Activating event
- B - Belief about the event (positive or negative explanation to ourselves of why it happened or what will happen next)
- C - Consequences: What we feel and do as a result of those beliefs

The goal is to become more aware of our cognitive styles so that we can choose useful and accurate thinking pathways.

We can choose the way we feel and what we do by changing our beliefs about adversity.

References


Appendix I

Thinking Traps

“What the world as we have created it is a process of our thinking. It cannot be changed without changing our thinking.” — Albert Einstein

What is a thinking trap?

• “Common patterns of thinking (shortcuts) that cause us to miss critical information”

Types of thinking traps:

• Jumping to Conclusions: believing you know the meaning of a situation without having all the evidence
• Tunnel Vision: not looking at the whole picture, focusing on the less significant details in a situation, while screening out the more important aspects.
• Overgeneralization: using terms like “always,” “never,” pervasive, permanent, all or nothing thinking
• Magnification and Minimization: focusing more on the negative aspects of a situation than the positive (or vice versa)
• Personalizing: Blaming yourself unjustly
• Externalizing: Blaming others or the circumstances unjustly
• Mind Reading: expecting others to know what you are thinking or assuming you know what they are thinking
• Emotional Reasoning: Making false conclusions about yourself and the world based on your emotions

We can choose what we feel and do by changing our beliefs about adversity, but thinking traps limit the options we think are available to us.

Ways to expand thinking:

1. Jumping to Conclusions: Slow down. What is the evidence?
2. Tunnel Vision: Include more. What salient info did I miss?
3. Overgeneralizing: Look at behavior. Is there a specific behavior that explains the situation?
4. Magnifying and Minimizing: Be evenhanded. What positive events occurred?
5. Personalizing: Look outward. How did others or circumstances contribute?
7. Mind Reading: Speak up. Did I express myself? Did I ask for information?

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Reference: Reivich, K., & Shatte, A. (2002). The resilience factor: 7 keys to finding your inner strength and overcoming life's h...
Appendix J

Sample of LDS references to be used while teaching thinking traps/ resilience:

• "A pebble held close to the eye appears to be a gigantic obstacle. Cast on the ground, it is seen in perspective. Likewise, problems or trials in our lives need to be viewed in the perspective of scriptural doctrine. Otherwise they can easily overtake our vision, absorb our energy, and deprive us of the joy and beauty the Lord intends us to receive here on earth. Some people are like rocks thrown into a sea of problems. They are drowned by them. Be a cork. When submerged in a problem, fight to be free to bob up to serve again with happiness" (Scott, 1996, para. 6).

• "Part of the reason for poor judgment comes from the tendency of mankind to blur the line between belief and truth. We too often confuse belief with truth, thinking that because something makes sense or is convenient, it must be true. Conversely, we sometimes don’t believe truth or reject it—because it would require us to change or admit that we were wrong. Often, truth is rejected because it doesn’t appear to be consistent with previous experiences" (Uchtdorf, 2012, para. 4).

• "When the opinions or ‘truths’ of others contradict our own, instead of considering the possibility that there could be information that might be helpful and augment or complement what we know, we often jump to conclusions or make assumptions that the other person is misinformed, mentally challenged, or even intentionally trying to deceive. Unfortunately, this tendency can spread to all areas of our lives—from sports to family relationships and from religion to politics" (Uchtdorph, 2012, para. 3).
• The Blind Men and the Elephant: “Well over one hundred years ago, an American poet put to rhyme an ancient parable. The first verse of the poem speaks about:

Six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

In the poem each of the six travelers takes hold of a different part of the elephant and then describes to the others what he has discovered. One of the men finds the elephant’s leg and describes it as being round and rough like a tree. Another feels the tusk and describes the elephant as a spear. A third grabs the tail and insists that an elephant is like a rope. A fourth discovers the trunk and insists that the elephant is like a large snake. Each is describing truth. And because his truth comes from personal experience, each insists that he knows what he knows. The poem concludes:

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

We look at this story from a distance and smile. After all, we know what an elephant
looks like. We have read about them and watched them on film, and many of us have even seen one with our own eyes. We believe we know the truth of what an elephant is. That someone could make a judgment based on one aspect of truth and apply it to the whole seems absurd or even unbelievable. On the other hand, can’t we recognize ourselves in these six blind men? Have we ever been guilty of the same pattern of thought? I suppose the reason this story has remained so popular in so many cultures and over so many years is because of its universal application. The Apostle Paul said that in this world the light is dim and we see only part of the truth as though we are looking “through a glass, darkly.” And yet it seems to be part of our nature as human beings to make assumptions about people, politics, and piety based on our incomplete and often misleading experience” (Uchtdorf, 2012, para. 1).

• Negativity Bias: "I am inclined to think that notwithstanding the gains we see in the work of the Lord, notwithstanding the reformation we see in the lives of many people, we are prone to emphasize the problems and disregard the progress… I am asking that we stop seeking out the storms and enjoy more fully the sunlight. I am suggesting that as we go through life we “accentuate the positive.’’ I am asking that we look a little deeper for the good, that we still voices of insult and sarcasm, that we more generously compliment virtue and effort. I am not asking that all criticism be silenced. Growth comes of correction. Strength comes of repentance. Wise is the man who can acknowledge mistakes pointed out by others and change his course." (Hinckley, 2001, para. 5).

• … “the folly of jumping to conclusions based on limited information. So often the ‘truths’ we tell ourselves are merely fragments of the truth, and sometimes they’re not really the truth at all” (Uchtdorf, 2012, para. 1).
References


Appendix K

Appreciative Inquiry

Appreciative Inquiry (AI) is a methodical discovery of what is best in people, organizations, and the world at large (Cooperrider & Whitney, 2005). It is an organizational development method that helps organizations become aware of their strengths and grow their “positive core”—what gives life to the living system when it is at its best (Cooperrider & Whitney, 2005). Unlike many other organizational development methods, AI focuses on cultivating strengths as opposed to eliminating weaknesses. Central to the AI method is the art of inquiry, or the art of asking questions that will help the organization visualize and anticipate its fullest positive potential (Cooperrider & Whitney, 2005). The theoretical foundation of AI is that the questions we ask will direct our focus and thus our actions in a certain direction. When organizations look for problems they find them, emphasize them, and often without meaning to, amplify them (Hammond, 1998). AI is based on the rationale of “social constructionism,” that human systems are creations of imagination and able to change as quickly as organization members alter their perspective (Watkins & Bernard, 2001).

Absolutely essential to implementing an AI is involving the whole system of the organization (Cooperrider, Whitney, & Stavros, 2008). The development method requires that all stakeholders are represented in the process. Implementing AI consists of four (4-D) phases: Discovery, Dream, Design, and Destiny. The length of the phases can range from minutes to several months. An effective way to bring a large amount of people together and jumpstart the inquiry is to have an AI summit—a day or a series of days specifically set aside to complete the 4-D cycle (Ludema, Whitney, Mohr & Griffin, 2003). The discovery phase includes identifying and appreciating the strengths of the organization. It acknowledges what currently is going well
and addresses the question “What gives this system or organization life?” The dream phase includes imagining and creating possibilities for the future. It asks the question, “What might be?” (Cooperrider et al., 2008, p. 5). The design phase includes co-constructing the ideal future and addresses the question, “How can it be?” (Cooperrider et al., 2008, p. 5). Lastly the destiny phase includes innovating and implementing ways to help the organization get closer to the ideal. It addresses the question, “What will be?” (Cooperrider et al., 2008). According to Cooperrider et al. (2008), the phases of AI ignite a momentum of their own. As members are guided to a collective image of what is possible, they are intrinsically motivated to bring ideals to fruition.

While AI initiatives are used for a variety of purposes, this review will focus specifically on AI initiatives for organizational strategic planning. The AI approach to strategic planning begins with drawing attention to the strengths of the organization and focusing on the stakeholders’ collective vision and shared values (Stravos, Cooperrider, & Kelley, 2003). Where traditional strategic planning analyzes “SWOT”: Strengths, Weaknesses, Opportunities, and Threats, an AI approach analyzes “SOAR”: Strengths, Opportunities, Aspirations, and Results. The strategies differ in that SWOT focuses on avoiding threats and solving problems while SOAR focuses on cultivating strengths and harnessing opportunities. Another key difference between traditional and appreciative planning is that the former is completed by senior leadership (i.e. the board of directors make the plan and then the organization’s employees implement it), while appreciative planning involves the whole system (all stakeholders are part of the planning process and have a voice in creating the plan for the future). According to McKenna, Daykin, Mohr, and Silbert (2007), the people who are involved in the planning process make a significant difference in the implementation and achievement of goals. In
traditional planning, leaders must “roll out their plan” or delivery it top-down to the rest of the organization. As the goals are dispersed, clarity and meaning can be lost and people are less intrinsically motivated to follow forced goals. The imposed plan is fixed and when leadership or circumstances change, the plan is abandoned. In appreciative planning, however, the entire organization’s involvement in the process spurs a heightened commitment to implementation and facilitates of a clear vision of the plan across the entire organization, which in turn increases engagement and goal attainment. An appreciative plan is dynamic. As leadership and the environment changes, the plan stays intact because the entire organization is invested. “The organization is more resilient and adaptive because the strengths, resources, skills and assets are clear” (McKenna et al., 2007, p. 2).

Appreciative strategic planning has been used in non-profit, for-profit, and government settings and for a variety of purposes including creating organizational values, mission, vision, strategy, and transformational changes (Stravos et al., 2009). Many organizations have found success in using a SOAR approach. For example, over a five year period, Hunter Douglas implemented a multi-phased AI planning process (Whitney & Trosten-Bloom, 2010). The initial transformations occurred over an 18 month period and focused on cultural transformation, strategic planning, and business process improvement. Over a five-year period, sales increased 30.1 percent, profitability increased by 37.1 percent and returned goods were reduced by 55 percent. Perhaps most noteworthy to IPPA (whose membership decreased 37 percent from 2007 to 2010, Brandwene & Mestitz, 2010) is that Hunter Douglas’s employee turnover rate was reduced by 52.2 percent (Whitney & Trosten-Bloom, 2010). As another example, Roadway Express, one of the largest trucking companies in America, also found tremendous success implementing strength based strategic planning (Stravos et al., 2003). After its initial AI summit,
Roadway Corporation fourth quarter revenues were up 25.7 percent from the same time period of the year before. In addition to revenue, operating ratios improved significantly and employee driven “wage and investment” enhancements led to $17 million dollars in additional revenue for the year and seven million in annual profit. Notable to IPPA is that these developments occurred as a result of the collective efforts of all of their 300 terminals involving 27,000 employees (Stravos et al., 2003). Because IPPA has a geographically disparate and diverse membership, such widespread engagement and effective change is encouraging.

Although an AI approach was obviously very successful for these organizations, not all organizations have had such transformative outcomes. According to a meta-analysis study completed by Bushe and Kassam (2005), only seven of the 20 cases (35%) that used AI for changing social systems showed transformational outcomes. Although all 20 cases were published as AI success stories, Bushe and Kassam (2005) argued that in many cases the published changes were not any different than what would result from any competently managed change process. For example, although the organization Group Health reported an improved reward and recognition system, these changes could be expected from any regular strategic planning process. According to Bushe and Kassam (2005), transformational cases reported changes that were above and beyond traditional planned change efforts. For example, in the Hunter Douglas case, the organization reported going from having “barriers between levels and employee alienation to an organization living participative management filled with high morale and productivity” (Bushe & Kassam, 2005, p. 172). After analyzing the regular differences between transformational cases and non-transformational cases, Bushe and Kassam (2005) concluded that there were two essential qualities that made implementing an AI transformational. The first is that AI must “focus on changing how people think instead of what people do” and the
second is that it must “focus on supporting self-organizing change processes that flow from new ideas” (Bushe & Kassam, 2005, p. 161).
References


Appendix L

**Active Constructive Responding (Explanation of Principle)**

How can you strengthen your relationships? People often think that the integrity of a relationship is tested when bad news is shared. Recent research suggests, however, that it not only matters how you respond to a person’s negative news but also how you respond to their positive news. In a recent study involving 79 dating couples researchers found that the way people responded to positive events were more closely related to relationship well-being than the way people responded to negative events (Gable, Gonzaga, & Strachman, 2006). There are four different classifications for how people can respond to good news. Active-Constructive Responding (ACR) is when you respond with genuine interest. One way you might demonstrate ACR is through asking sincere questions and allowing the person to savor their excitement. Another way someone can respond to positive news is through passive-constructive responding (PCR). Passive-Constructive Responding is offering understated but positive responses. An example of PCR would be saying, “That’s nice,” and then moving on to something else. In addition to responding constructively, people can also respond destructively. Active-Destructive Responding (ADR) is explicitly saying something negative about the good news. Passive-destructive responding (PDR) is when you ignore the event altogether. Of all the responding types, active constructive responding (ACR) is most closely related to relationship well-being. If your partner gives ACR, then you are more likely to have fewer conflicts and higher levels of satisfaction, intimacy (understanding, validation, caring), and trust (J. Saltzberg, MAPP class lecture, March 24, 2013). If your partner doesn’t give ACR, your relationship is more likely to break up (Gable et al., 2006).

Giving ACR is not only beneficial to your partner, but it is beneficial to you as
well. Research indicates that giving ACR is related to positive affect and life satisfaction (J. Saltzberg, MAPP class lecture, March 24, 2013).

Reference

Appendix M

Sample of LDS References to Support ACR

- "Many of us live in such an atmosphere that we are almost dumb when it comes to praising somebody else. We seem unable to say the things that we might say ... to the blessing of others. Let us look for the virtues of our associates and observing them make them happy by commending them. I plead with you my brethren and my sisters, let us be generous with one another. Let us be as patient with one another as we would like others to be with us. Let us see the virtues of our neighbors and our friends and speak of those virtues, not find fault and criticize. If we will do that we will radiate sunshine, and those who know us best will love us" (Smith as cited in LDS Church, 2010, para. 16-17).

- “Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ...Beloved, if God so loved us, we ought also to love one another” (1 John 4:7–9, 11 King James Version).

- “The more we love others, the easier it is to love ourselves. We become more significant individuals as we serve others. We become more substantive as we serve others—indeed, it is easier to ‘find’ ourselves because there is so much more of us to find!”(Kimball as cited in LDS Church, 2003, p. 147).

- “All men and women are our brothers and sisters, sent to earth to work out their salvation, each beset by problems, each in need of help and compassion. We are carrying out God’s plan when we esteem them and help them feel by words and actions that they can achieve, that they are of worth, and that we are all children of God. When we live this
commandment of God, esteem returns to us as a gift from those we esteem” (Smith, as cited in LDS Church, 2003, p. 147)

- "Sometimes people have the tendency to think of what they are going to say rather than listen to what others are saying. Make sure you are really concentrating on the speaker rather than planning your response" (LDS Church, 1999, para. 7).

- “Ask Questions. Questions such as the following can show that you care about each individual’s ideas and feelings: Can you tell me more about that? How did you feel when that happened?” (LDS Church, 1999, para. 4).

- “Love thy neighbour as thyself.” (Matt. 22:39)

References


Appendix N

**Integrating Signature Strengths into Mormonism**

Traditionally there has been tension between spirituality and psychology in practice (Pargament, Mahoney, Shafranske, Exline, & Jones, 2013). Because psychology has been established as a hard science, it has steered away from anything that is supernatural (Wulff, 1997). Additionally, professional psychologists are generally more skeptical about the validity and efficacy of spirituality compared to the general population in the United States (Pargament et al., 2013). For example, while 90% of Americans believe in God, only 24% of clinical and counseling psychologists do (Shafranske, 2001). This is problematic because many psychologists are less informed about religion and spirituality and often lack the knowledge of how to integrate spirituality into their practice (Pargament et al., 2013). Spiritual illiteracy makes it difficult for psychologists to work with people, organizations, and communities that are deeply tied to their faith (Pargament et al., 2013).

In recent years, there has been tremendous growth in understanding religion and spirituality from an empirical perspective (Pargament et al., 2013). A growing amount of research suggests that spirituality can enhance the effectiveness of psychological interventions (Paragament et al., 2013). For example, women with eating disorders who participated in a spirituality group improved more than those who participated in an emotional support group or a cognitive group (Richards, Berrett, Hardman, & Eggett, 2006). The second volume of the APA *Handbook of Psychology, Religion, and Spirituality* suggests that the field of psychology will be more effective if it recognizes the varieties of religion and spirituality, links spirituality to psychological theory and practice, and is more mindful of the sacred dimension of clients (Pargament et al., 2013). In an effort to integrate positive psychology principles into a religious
dialect, this paper will demonstrate how positive psychology interventions can be integrated into the teachings of The Church of Jesus Christ of Latter Day Saints (LDS). As an example, I will show how the positive psychology intervention of signature strengths can be integrated into the LDS teaching of spiritual gifts. After this integration is demonstrated, I will further discuss why such synthesis is helpful and how spiritual integration could increase the effectiveness of the intervention for this religious group.

**Introduction to The Church of Jesus Christ of Latter Day Saints**

The LDS church believes that the purpose of religion, similar to the purpose of positive psychology, is to bring about lasting joy for individuals. The LDS church is one of the fastest growing churches in the United States (Eckstrom, 2012) and has the largest women’s organization in the world (Barlow & Bergin, 1998; LDS Church, 2012). The church has a large behavioral health service department (with services such as addiction recovery programs, individual, marriage and family counseling, birth parent counseling and adoption services (LDS Family Services, 2013)) and integrating positive psychology into the language of the LDS church could have a substantial impact.

**Introduction to Signature Strengths**

Positive interventions are intentional activities designed to increase well-being by cultivating positive feelings, behaviors, and cognitions (Sin & Lyubomirsky, 2009). One positive intervention empirically supported to enhance well-being is increasing the use of people’s signature character strengths (Seligman, Steen, Park, & Peterson, 2005). VIA Institute of Character defines character strengths as “capacities humans have for thinking, feeling, and behaving” and ways that they portray human goodness (VIA Institute on Character, 2012). Signature strengths are character strengths that come to people naturally and are easier for them
to express (VIA Institute on Character, 2012). The VIA character strengths classification is used to help people discover their excellent qualities that they use the most often. VIA Inventory of Strengths is an assessment that measures 24 strengths that have been found to be universally valued across cultures (Niemiec, 2013).

Research supports that using signature strengths more frequently can help individuals increase in life satisfaction and reach their goals. For example, one study in the workplace found that those who used their signature strengths made more progress on their goals, met their basic psychological needs (i.e., felt autonomy, relatedness, and competence), and were higher in overall well-being (i.e., feeling higher life satisfaction, having higher positive emotions, and lower negative emotions) (Linley et. al, as cited in Niemiec, 2013). As such, identifying and increasing the use of signature strengths is a common intervention prescribed in positive psychology.

**LDS Similarity**

Similar to the concept of signature strengths, Latter Day Saints believe that each individual has unique spiritual gifts from God. They are also actively encouraged to recognize and develop their gifts to bring about flourishing for themselves and others. There is a list of spiritual strengths in the scriptures (see Doctrine and Covenants 10:18; 1 Corinthians 12:4-10 King James Version), but is not considered to be a comprehensive list. Some of the gifts are similar to the character strengths found in the VIA assessment such as the gift of knowledge, wisdom, judgment, and love; others are more spiritually rooted such as the gift of faith and the gift of healing. According to modern-day apostle Elder Robert D. Hales (2012) (international church leader) spiritual gifts are given to “guide and enrich our lives…They can strengthen us spiritually and temporally…They can help us bless the lives of others. Most important, they can
bring us comfort in times of trial. They can help us magnify our callings. They can help guide us in our relationships. They can help us avoid being deceived…” (para. 8). Like positive psychology, LDS beliefs support the idea that well-being comes from cultivating signature strengths or spiritual gifts and engaging them more often. According to Elder Hales (2012), we need to “work together to use and develop gifts of the Spirit,” and “teach one another how to seek after them,” he says, explaining that “the gifts given to each individual are given not only for the one who receives, but also for those who can benefit when the gift is shared with others” (para. 7).

**Integrating into Practice**

As both the LDS church and positive psychology seek to increase well-being and encourage the use of individual strengths, the two fields can be integrated in application. When helping Latter Day Saints identify signature strengths the following model could be followed:

First, the facilitator could introduce the concept of signature strengths and liken it to spiritual gifts. To familiarize the individual with the 24 character strengths, the facilitator could encourage the individual to look up scripture passages or definitions in the Bible dictionary that help define the concepts. Second, the facilitator could encourage the individual to identify signature strengths/ spiritual gifts in people from the scriptures, church history, and modern church Leaders. The individual could also identify times when Jesus demonstrated these spiritual gifts and character strengths. Third, after identifying signature strengths in public figures, the individual could identify signature strengths/ spiritual gifts in friends, family, and teachers. Fourth, after identifying signature strengths in others, he or she could then seek to identify them in himself or herself.
To identify signature strengths, Latter Day Saints could use both empirical and spiritual tools. First, Latter Day Saints could take the VIA questionnaire. After taking the VIA, Latter Day Saints could then be encouraged to look at their patriarchal blessing and see if they notice any common themes. A patriarchal blessing is an individual blessing or ordinance (similar to a prayer) given to church members by a patriarch or evangelist. It is considered a sacred, personalized blessing from the Lord and often tells the Latter Day Saint about some of the spiritual gifts he or she has received (Hales, 1984).\(^1\) In addition to asking individuals to look at their patriarchal blessing, the facilitator could also encourage the individual to pray about their spiritual gifts. Church leaders encourage Latter Day Saints to pray and fast to receive inspiration about the gifts they have been given and to know how they can best use them (Hales, 2012; See Appendix A).

After the individual has identified some of their personal signature strengths/spiritual gifts, the facilitator should encourage the Latter Day Saint to reflect on how these signature strengths/spiritual gifts relate to their spiritual purpose. Some of these questions might include: How do your spiritual gifts tie into your life’s purpose and mission? How do you think God wants you to use those gifts? How can you use these gifts to serve others? How can you use these gifts to serve your family? How can you use these gifts more often? How can you utilize your signature strengths/spiritual gifts more readily into your calling (“calling” is church vernacular for “voluntary church responsibility”)? Are there other spiritual gifts/signature strengths you would like to develop more fully?

In addition to discussing how signature strengths can be helpful, it may also be useful to discuss how signature strengths can be detrimental. The VIA acknowledges and discusses how

\(^1\) If a facilitator encourages a Latter Day Saint member to study their patriarchal blessing, the facilitator should understand that Patriarchal Blessings are considered very sacred and personal and that information contained in the blessing is not shared casually with others.
signature strengths can be overused to a fault. Likewise, Latter Day Saints also believe that spiritual gifts can be misused. Elder Dieter F. Uchtdorf (2012), an LDS church leader, said, “Any virtue when taken to an extreme can become a vice” (para. 9). Similarly, latter day prophet Joseph Smith taught when spiritual gifts “are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing” (LDS Church, 2011, para. 20). In reflection, the facilitator could ask: How do you think your signature strengths could hinder your ability to progress? How could you possibly misuse or abuse your spiritual gifts?

Lastly, after identifying and reflecting on the signature strengths of the individual, it may be helpful for the facilitator to ask questions about the family. Latter Day Saints have a cultural and doctrinal emphasis on the family. To address this interest, some reflection questions may include: What are the signature strengths of your family members? How can you capitalize on those gifts/ strengths to work together as a team? Are there signature strengths/ spiritual gifts that tend to be a common thread in your family?

**Why is spiritual integration useful?**

The case above is an example of how a positive psychology principle can be integrated into a spiritual realm. But why would be the integration of positive psychology and spirituality be useful? First, integrating religion into a positive intervention allows Latter Day Saints to grasp constructs. It translates positive psychology into a language with which Latter Day Saints are already familiar. Second, it allows more connections to be made to things that Latter Day Saints already value. Third, the two fields validate each other and increase likeliness of adherence. By using LDS scriptures and quotes, positive psychology principles are bolstered by an authority Latter Day Saints value. For example, after hearing that using signature strengths is not only something the facilitator recommends, but something they believe God recommends,
then Latter Day Saints may be more likely to adhere to those recommendations. Similarly, the empirical evidence offered by positive psychology can also bolster the doctrinal principle. Latter Day Saints believe truth or guidance from God is often revealed through His children developing their talents and seeking enlightenment through diligent study and research. The fact that the recommendation to use signature strengths came from empirical methods does not threaten the spiritual recommendations, but supports them. Fourth, adding a spiritual aspect to the signature strengths intervention may actually offer additional benefits to the intervention. For example, research supports that certain religious and spiritual beliefs and practices (i.e., believing you have support from God) can contribute to well-being even after the effects of social support and coping activities are controlled for (Gall; Krause, as cited in Pargament, 2013). Religion might be particularly beneficial when people face a challenge they feel they cannot conquer on their own (Pargament, 1997). For example, if an individual feels they are struggling to develop a healthy use of signature strengths, they may gain a heightened sense of power and self-efficacy through the Bible verse, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). Spirituality can give people pathways and tools that are meant to help with human limitations (Pargament, 2013). According to Pargament (2002), the more that people integrate their religion into their lives and “apply means that are appropriate to their religious ends” (p. 178), the more likely they are to experience well-being benefits from their religious belief. Lastly, by adding a spiritual component, Latter Day Saints might find greater meaning and purpose behind the intervention. Latter Day Saints believe that the purpose of life is to grow to become like their Heavenly Father. With an eternal, broader perspective, utilizing signature strengths is not just about increasing individual well-being but about fulfilling the measure of their creation, carrying out God’s plan for them, and developing their strengths to reach their
ultimate divine nature and potential. They may also feel that by increasing their well-being they can increase their children’s well-being and impact future generations yet to come. Empirical research supports that people who have a sacred vision for their lives are more invested in their goals (Emmons, Cheung, & Tehrani, 1998; Mahoney et al., 2005). Having a broader, spiritual perspective may increase meaning and intrinsic motivation which can lead to heightened goal/intervention fulfillment (Brown & Ryan, 2004).

Caution

Although there are many possible benefits to integrating positive psychology and spirituality, there are also some concerns. To maintain the integrity of positive psychology, the facilitator must keep clear which of the recommendations have an empirical basis and which of their recommendations have a spiritual basis. He or she must also be careful not to impose or prescribe religious beliefs that are not already held by the individual.

Conclusion

Positive interventions are most beneficial when they are tailored to the unique characteristics of the individual (Sin & Lyubomirsky, 2009; Layous & Lyubomirsky, 2012). In addition to considering an individual’s age, propensities, and culture, religion and spirituality should also be considered. Because 86% of the world defines themselves as religious (Central Intelligence Agency, 2013), psychologists would do well to learn how to integrate well-being principles into a spiritual context. In this paper I have shown how the intervention of signature strengths could be integrated with the doctrine of the Church of Jesus Christ of Latter Day Saints (To see more examples of LDS quotes that correspond to positive psychology principles please see Appendix A, B, C, D, and E). Positive psychology will be more successful as it attends to the sacred dimensions of clients (Pargament et al., 2013).
References


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