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The Warrior Journey: A Hope Enhancement Intervention for Veterans with Combat-Related PTSD

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GEORGE FOX UNIVERSITY

THE WARRIOR JOURNEY: A HOPE ENHANCEMENT INTERVENTION FOR
VETERANS WITH COMBAT-RELATED PTSD

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

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PORTLAND, OREGON

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George Fox Evangelical Seminary
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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on October 5, 2015
for the degree of Doctor of Ministry in Leadership and Spiritual Formation.

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DEDICATION

The GI bill covered the cost of law school for my father but not his war wounds. Each night he would stumble his way to the doors of our home and lock them twice, a Scotch and water in hand. He didn't sleep well. He dreamed of cities on fire. This dissertation is an attempt to restore hope to men and women who have been exposed to the trauma of war.

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ABSTRACT

Veterans with combat-related PTSD often report a loss of hope due to their traumatic experiences. Chaplains and mental health practitioners seek to improve functioning among veterans suffering from mental health disorders, but need common language and methods to work together toward clinically meaningful gains. Among all the theories of hope reviewed, Hope Theory most closely supports criteria established to provide a framework from which interventions can be developed to increase hope among veterans with combat-related PTSD.

Further, Hope Theory principles align with biblical theology, providing opportunity for collaborative efforts between Christian chaplains and clinicians to develop and use interventions based on the theory.

Currently, there is a paucity of hope enhancement interventions for PTSD. Current evidence-based therapies for PTSD support the development of a brief, single-session treatment to improve hope, which could be used to augment existing cognitive and behavioral treatments. This paper proposes testing the efficacy of a novel hope enhancement strategy called the Warrior Journey Intervention. An experiment is designed and described that offers proof of concept that the Warrior Journey Intervention can increase levels of hope.

CHAPTER ONE:

INTRODUCTION

After two deployments to Afghanistan, Jim returned home to his wife and two-year-old daughter with combat-related PTSD. Now an inpatient on the Psychiatry Unit of a VA hospital, the blonde haired twenty-nine-year-old army veteran asks to meet with a Protestant chaplain.

Dressed in brown hospital clothes, he welcomes me into a patient lounge and sits at a table with his back to a wall. Looking furtively toward the door, Jim informs me that he was honorably discharged last year and that this is his first inpatient hospitalization. He holds his hands tightly together on the table and periodically looks over his shoulder out the window as he shares his spiritual history with me.

Raised in a Baptist church in a rural town in Georgia, he tells me his family went to church regularly and that he was saved and baptized as a teenager. Though he sometimes felt like “it was shoved down my throat,” he relates that he has mostly positive memories of his faith growing up. As he begins to get current in his history, he arches his back dramatically and blurts out, “I used to believe in God and a bright future but after you see a two-year-old get eaten by a pack of stray dogs while your commanding officer orders you to stay in your vehicle, you kind of say what’s the f---ing point of anything.” As Jim welcomes me into the darkness of his trauma story, he interrupts himself and whispers, “Chaplain, I’ve lost my hope.”

Jim is not alone. Besides the visible symptoms commonly associated with PTSD like hypervigilance, irritability, nightmares, insomnia, and numbing activities like substance abuse, veterans experience a debilitating lack of hope. According to the Diagnostic and Statistical Manual of Mental Disorders 5th ed.; (*DSM-5*; American Psychiatric Association, 2013) ¹ a significant criterion for PTSD is a shift in thinking toward negative generalizations of thought about the future following trauma.² Indeed, patients exposed to trauma often report a profound sense of hopelessness in the initial stages of treatment.³ Hope was found to be significantly lower for combat-exposed veterans than individuals undergoing outpatient treatment for stress-related problems and chronic mentally ill residents at a state hospital.⁴ Vietnam veterans reported lower scores in hope than any previously described sample of populations measured for dispositional (ongoing) hope.⁵ This dissertation proposes a novel hope enhancement strategy that increases hope among veterans exposed to the trauma of war.

¹ *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed. (Washington, DC: American Psychiatric Association, 2013), 481-482. The *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed.; (*DSM-5*), is classification and diagnostic tool that serves as a universal authority for psychiatric diagnosis within the United States.

² U.S. Department of Veteran Affairs, "Criteria for PTSD," National Center for PTSD, August 14, 2015, accessed September 21, 2015, http://www.ptsd.va.gov/professional/PTSD-overview/dsm5_criteria_ptsd.asp.

³ D. R. Johnson, et al. "Long-term course of treatment-seeking Vietnam veterans with posttraumatic stress disorder: Mortality, clinical condition, and life satisfaction," *Journal of Nervous and Mental Disease* 192 (2004): 35. K. Glass, et al., "Are coping strategies, social support, and hope associated with psychological distress among Hurricane Katrina survivors?" *Journal of Social and Clinical Psychology* 28 (2009):779.

⁴ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (1997): 465-79.

⁵ Ibid.

Combat-related PTSD

There is no separate diagnostic code for combat-related PTSD. The difference between combat-related PTSD and noncombat PTSD appears to be relative. What empirical literature could be found to explain the distinction was gathered from validation studies of combat-related PTSD scales and studies comparing severity of PTSD symptoms and prevalence of PTSD between combat and noncombat PTSD. Validation studies of these scales showed higher combat exposure was associated with greater PTSD scores (intensity and frequency of symptoms)⁶ and greater likelihood of having PTSD.⁷

Studies that compared noncombat-related PTSD to combat-related PTSD revealed that veterans with combat-related PTSD had more severe posttraumatic symptoms and were less likely to seek mental health treatment than noncombat exposed veterans.⁸ US Combat veterans demonstrate a two- to four-fold increase in the occurrence of PTSD compared to US civilians.⁹ Studies also show that combat veterans with PTSD may be less responsive to treatment than victims of other forms of traumatic exposure.¹⁰

⁶ T. M. Keane, J. M. Caddell, and K. L. Taylor, "Mississippi Scale for Combat-Related Posttraumatic Stress Disorder: three studies in reliability and validity," *Journal of Consulting and Clinical Psychology* 56 (1988): 87.

⁷ B. P. Marx et al., "Development and initial validation of a statistical prediction instrument for assessing combat-related posttraumatic stress disorder," *Journal of Nervous and Mental Disease* 196 (2008): 607.

⁸ M. Brinker et al., "Severity of combat--related posttraumatic stress disorder versus noncombat--related posttraumatic stress disorder: a community--based study in American Indian and Hispanic veterans," *Journal of nervous and mental disease* 195, no. 8 (2007): 655.

⁹ Lisa K. Richardson, B. Christopher Frueh, and Ronald Acerno, "Prevalence Estimates of Combat-Related PTSD: A Critical Review," *The Australian and New Zealand journal of psychiatry* 44, no.1 (2010): 4–19.

¹⁰ E. Foa, T. Keane, M. Friedman, *Effective Treatments for PTSD*, NY: The Guilford Press; 2000.

Longer and more intense combat experiences were associated with a higher rate of PTSD and more chronic symptoms among Vietnam veterans.¹¹ A study of OIF (Afghanistan theater) veterans revealed exposure to intense combat experiences such as witnessing others being wounded or killed or engaging in direct combat correlated with 80% of those who screened positive for PTSD.¹² Vietnam veterans exposed to atrocities in combat correlated to PTSD symptom severity, guilt, and interpersonal violence.¹³

In any study of PTSD, it is important to mention the relationship between PTSD and traumatic brain injury (TBI). A TBI is a brain injury that is the result of some type of trauma, such as an accident, blast, or a fall. Symptoms that follow a TBI are similar to PTSD. Veterans who experience a TBI often develop PTSD since a TBI is the result of trauma. Many times the injury sustained by a veteran is ignored because it occurred in the heat of battle. Caring for a TBI involves extensive neurological treatment as well as PTSD assessment.¹⁴

Moral Injury

Though the prevalence of PTSD and severity of symptoms in combat compared to noncombat PTSD has yet to be fully explained, moral injury is thought by some experts

¹¹ L. Buydens-Branchey, D. Noumair, and M. Branchey, "Duration and intensity of combat exposure and posttraumatic stress disorder in Vietnam veterans," *Journal of Nervous and Mental Disease* 178 (1990): 582.

¹² C. W. Hoge, J. L. Auchterlonie, and C. S. Milliken, "Mental health problems, use of mental health services, and attrition from military service after returning from deployment to Iraq or Afghanistan," *The Journal of the American Medical Association* 295 (2006): 1023-1032.

¹³ J. C. Beckham, M. E. Feldman, and A. C. Kirby, "Atrocities exposure in Vietnam combat veterans with chronic posttraumatic stress disorder: Relationship to combat exposure, symptom severity, guilt, and interpersonal violence," *Journal of Traumatic Stress* 11 (1998): 777-785.

¹⁴ Richard Bryant, "Post-Traumatic Stress Disorder vs. Traumatic Brain Injury," *Dialogues in Clinical Neuroscience* 13.3 (2011): 251

to be a unique contributing factor.¹⁵ Whereas PTSD is triggered by a terrifying event, either experiencing it or witnessing it,¹⁶ combat-related PTSD involves participation in the act of terror. In the context of war, a moral injury is sustained when a person is directly involved in acts of combat, such as killing or harming, or indirect acts, like witnessing death or dying, failing to stop the immoral acts of others, or offering or accepting orders that are perceived as morally wrong.¹⁷ Trauma becomes morally injurious when participants in war perceive their actions as transgressing against "deeply held moral beliefs and expectations."¹⁸

Studies show killing in war increases risk to mental health problems.¹⁹ Moral injury has been proposed to play a role in the re-experiencing, emotional numbing, and avoidance symptoms of PTSD.²⁰ Manifestations of moral injury include feelings of shame, feeling unforgiveable, guilt, anxiety about possible consequences, anger, and feelings of betrayal. Behavioral changes may include: isolation, withdrawal, self-harming, suicide, self-sabotaging, handicapping behaviors, and alcohol or drug abuse.²¹

¹⁵ B. T. Litz et al., "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," *Clinical Psychology Review* 29 (2009): 695.

¹⁶ "Post-Traumatic Disorder," Mayo Clinic, accessed September 12, 2015, <http://www.mayoclinic.org/diseases-conditions/post-traumatic-stress-disorder/basics/definition/con-20022540>.

¹⁷ K. D Drescher et al., "An exploration of the viability and usefulness of the construct of moral injury in war Veterans," *Traumatology* 17 (2011): 8-13.

¹⁸ B. T. Litz et al., "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," 695.

¹⁹ S. Maguen et al., "The impact of killing on mental health symptoms in Gulf War Veterans," *Psychological Trauma: Theory, Research, Practice, and Policy*, 3 (2011): 21-26.

²⁰ B. T. Litz et al., "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," 695.

²¹ S. Maguen et al., "Moral Injury in Veterans of War," *PTSD Research Quarterly* 23, no. 1 (2012): 1-6.

Though limited research has been conducted on the relationship between hope and PTSD in veterans, some research supports a negative correlation between hope and PTSD symptom severity. A study in PTSD therapy found that levels of hope measured pre- and mid-treatment negatively predicted PTSD symptom severity.²² A study among Vietnam veterans showed that higher levels of hope were associated with adaptive coping.²³ Lower levels of hope were also significantly linked to higher depression symptom severity in a sample of trauma-exposed veterans.²⁴ Though the body of research related to the relationship between hope and PTSD is limited, evidence suggests that if hope is increased, veterans may show greater clinical gains in treatment for PTSD.

If hope is a change mechanism in the treatment of PTSD, then formal strategies that accentuate hope may initiate pathways to clinical goals. Psychological literature reveals that a significant number of strategies have been developed and extensively tested for eliciting hope.²⁵ Some of these hope enhancement strategies increase measurable levels of hope and show evidence of alleviating psychological distress, symptoms of depression, and anxiety.²⁶

²² Rich Gilman, Jeremiah A. Schumm and Kathleen M. Chard, "Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder," *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 3 (2012): 270.

²³ Irving, "Hope, coping, and social support in combat-related posttraumatic stress disorder," 465.

²⁴ Christina M. Hassija, et al., "Impact of Emotional Approach Coping and Hope On PTSD and Depression Symptoms in a Trauma Exposed Sample of Veterans Receiving Outpatient VA Mental Health Care Services," *Anxiety, Stress and Coping* 25, no. 5 (September 2012): 559.

²⁵ Robert Weis and Elena C. Speridakos, "A Meta-Analysis of Hope Enhancement Strategies in Clinical and Community Settings," *Psychology of Well-Being: Theory, Research and Practice* 8, no. 5 (2011): 1-16.

²⁶ C. R. Snyder, ed., *Handbook of Hope Theory, Measures and Applications* (San Diego: Academic Press, 2000), 123.

Based upon this research and in light of the debilitating effects of a loss of hope upon veterans with PTSD, this dissertation puts forward research for the development and testing of a hope enhancement intervention based upon an archetypal story called the Warrior Journey. It is proposed that the Warrior Journey Intervention, a single-session hope enhancement strategy, will increase hope among veterans with combat-related PTSD and serve as a precipitating factor to recovery. This paper provides theoretical and empirical support for research of this hypothesis through a proposed experiment using a t-test design. This dissertation is a proposal for research only. Conducting the experiment is beyond the scope of this project but will take place following consent of the VA Medical Centers' Institutional Review Board.²⁷

This research does not propose that the Warrior Journey Intervention will demonstrate longitudinal effect. Though studies show levels of hope may be sustained up to six months following hope interventions,²⁸ including a single ninety-minute session,²⁹ this intervention has a different goal in mind. The intent of this research is to increase immediate levels of hope so that the veteran's motivational energy engages in longer term, evidence-based treatments for PTSD with perseverance. By increasing hope early

²⁷ "Research Forms," U.S. Department of Veteran Affairs, accessed September 29, 2015, <http://www.va.gov/health/http://www.visn2.va.gov/apps/visn2shared/research/syr/syrforms.cfm>.

²⁸ L. A. Curry and C. R. Snyder, "Hope Takes the Field: Mind Matters in Athletic Performance," in *Handbook of Hope*, ed. C. R. Snyder (San Diego, CA: Academic Press, 2000), 243; Stephen Joseph, *Positive Psychology in Practice: Promoting Human Flourishing in Work, Health, Education, and Everyday Life*, Second Edition (Hoboken, NJ: John Wiley & Sons, 2015), 492; David B. Feldman, Oranit B. Davidson, and Malka Margalit, "Personal Resources, Hope, and Achievement Among College Students: The Conservation of Resources Perspective," *Journal of Happiness Studies* 16, no. 3 (2015): 543, and J. T. Pedrotti, S. J. Lopez, and T. Krieshok, "Making hope happen: A program for fostering strengths in adolescents," manuscript submitted for publication, 2000.

²⁹ David B. Feldman, and Diane E. Dreher, "Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students," *J Happiness Stud* 13 (2012): 745.

on through a hope intervention, motivation may be generated to promote engagement and perseverance toward goals of treatment. Studies show that higher hope is consistently related to psychological adjustment,³⁰ psychotherapy utility,³¹ and adaptive coping.³² Given the growing body of evidence demonstrating high dropout and nonresponse rates associated with lengthy and demanding evidence-based therapies,³³ there is a need for development and testing of novel evidence-based interventions that increase the motivational component of hope early on or prior to recognized PTSD treatments.

Before a hope strategy may be designed and tested as a means to promote retention in treatment, alleviate psychological distress, and reduce maladaptive coping behavior related to PTSD, it is necessary to define what hope is. Popular, philosophical, biblical, and psychological concepts of hope are presented and analyzed to provide a theoretical foundation upon which effective hope interventions may be designed for veterans with combat-related PTSD.

Conceptions of Hope

What is hope? Is it an emotion, a virtue, or a set of beliefs about the future? Popular conceptions of hope found in dictionaries describe it in verb form as: “to want something to happen or be true and think that it could happen,” “to expect with

³⁰ Irving, “Hope, coping, and social support in combat-related posttraumatic stress disorder,” 465.

³¹ L. M. Irving et al., “The relationships between hope and outcomes at pretreatment, beginning, and later phases of psychotherapy,” *Journal of Psychotherapy Integration* 14 (2004): 440.

³² C. R. Snyder, *Coping: The Psychology of What Works* (New York: Oxford University Press, USA, 1999), 210-213.

³³ Maria M. Steenkamp et al, “Psychotherapy for Military-Related PTSD A Review of Randomized Clinical Trials.” *JAMA* 314, no. 5 (2015):489-500.

confidence" and "to cherish a desire with anticipation."³⁴ Hope, in the sense of anticipation, is revealed in, "I hope the bus arrives on time," for example. Hope as confident expectation includes the construct of trust or belief, as in to desire with a sense of confidence.³⁵ As confident expectation, hope is seen in, "I hope in the reliable bus service." Hope as a noun is generally understood to be an optimistic feeling, a state of mind in which one anticipates, expects, wishes, looks forward to a good outcome.³⁶ For instance, hope as a cognitive state appears in, "I have hope that the bus will arrive on time." The opposite of hope is hopelessness and despair.³⁷

Modern literature and art portray hope as an emotion that gives individuals an ability to overcome great odds and sustain belief during difficult times. "Hope springs eternal" is a classic reference to hope taken from Alexander Pope's *Essay on Man*.³⁸ The phrase has come to define hope as a perennial emotion, an optimistic and expectant perception which mysteriously rises to the surface when needed most.

In Emily Dickinson's poem "Hope is the Thing with Feathers," hope is depicted as a bird that continues to sing in the midst of a terrible storm. "Hope is the thing with feathers that perches in the soul - and sings the tunes without the words - and never stops

³⁴ Merriam-Webster.com., s.v. "Hope," accessed September 13, 2015, <http://www.merriam-webster.com/dictionary/hope>.

³⁵ "Hope," Random House Webster's Unabridged Dictionary 2nd ed., 2001.

³⁶ Dictionary.com Unabridged, s.v. "Hope," accessed September 13, 2015, <http://dictionary.reference.com/browse/hope>.

³⁷ Roget's Thesaurus, s.v. "Hope."

³⁸ Alexander Pope, *Essay on Man, Epistle 1*, (1733-34).

at all.”³⁹ Despite the fact that the song has no words, or rational basis, the melody keeps others warm and asks for nothing in return.

Common Western perceptions of hope are derived from secular and sacred origins within classical antiquity. The earliest and most widely known story of hope is the Greek myth of Pandora’s Box.⁴⁰ Against Zeus’ explicit instruction, Pandora opens a box filled with all the evils of the world. Only hope remains as a potentially mitigating force. A competing interpretation of the myth portrays hope pessimistically. Hope is a remaining demon, rather than a redemptive spirit, tempting the world to hope when all things are ultimately lost.⁴¹ Both conceptions of hope are based on expectancy and future outcome.

Hope as Virtue

A classic film about hope, the *Shawshank Redemption*, depicts hope as a quality of character that empowers an individual to overcome great odds and has the capacity to inspire others. Andy Dufresne (Tim Robbins) is a banker falsely convicted of double murder in the 1940s. He is sentenced to serve a life sentence at the fictional Shawshank prison where he endures rape, corrupt guards, and relentless beatings. The film showcases Andy’s unwavering hope, which allows him to prevail behind bars and ultimately escape to a tropical paradise. Andy reminds his older inmate friend, Red, in a letter after his escape, “Remember Red, hope is a good thing, maybe the best of things, and no good thing ever dies.”⁴² Hope is portrayed as a motivation that never allows one

³⁹ Emily Dickinson, “Hope is the thing with feathers,” in *The Poems of Emily Dickinson*, ed. R. W. Franklin (Cambridge, MA: Harvard University Press, 1999), 314.

⁴⁰ Hesiod, *Works and Days* 47

⁴¹ Friedrich Nietzsche, *Human, All Too Human: A Book for Free Spirits*, trans. R. J. Hollingdale (Cambridge, NY: Cambridge University Press, 1996), 45.

⁴² *Shawshank Redemption*, directed by Frank Darabont (Columbia pictures, 1994).

to give up on one's goals and provides inspiration for living. "Get busy living, or get busy dying," Andy scolds Red for his lack of hope.

At the end of the film, Red shares an appropriate metaphor to describe Andy's hope, "Andy Dufresne, who crawled through a river of shit and came out clean on the other side."⁴³ Conveying the moral strength of hope, the image shows hope as a driving force that moves individuals across hardship to virtuous outcomes. The film depicts hope as a rare and sought after character quality, a virtue, with the power to overcome adversity, achieve desired outcomes, and inspire others to realize their goals as well.

Christian Hope

In biblical Hebrew and Greek texts, cognates translated "hope" convey expectancy and certainty. The Hebraic concept of hope carries a meaning of waiting for, desiring, or expecting, and finds its reason for certainty in the goodness and power of God, "Our hope is in You" (Jeremiah 14:22).⁴⁴ New Testament theology, rooted in Christ's resurrection and fixed on eschatological promise, portrays hope as eager and confident expectation.⁴⁵ Founded upon the certainty of the resurrection event and the integrity of God's promises, believers hope with certainty for the redemption of their bodies, the glorious appearing of Jesus, and the restoration of creation and a heavenly home (Romans 8:20-25, Titus 2:13, Ephesians 1:3-10).⁴⁶ Though archaic in its meaning today, biblical hope is related to trust, assurance, and confident expectation.

⁴³ Ibid.

⁴⁴ Rudolf Carl Bultmann and Karl Heinrich Rengstorff, *Hope*, ed. P. R. Ackroyd, trans. Dorothea M. Barton (London: Adam & Charles Black, 1963), 9-10.

⁴⁵ N. T. Wright, *Surprised By Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York, NY: HarperCollins Publishers, 2008), 99.

⁴⁶ Ibid., 149.

Hope in the contexts above is affective in nature. Hope is a feeling of expectancy and desire for outcomes. The concept is also understood in modern culture and antiquity as a moral compulsion that inspires courage, tenacity, and resilience. In this way, hope is conceived morally, as a virtue or character quality.

The apostle Paul defined hope as one of the three fundamental Christian virtues, faith, hope, and love (1 Corinthians 13:13 NIV).⁴⁷ Augustine, an early and significant Catholic theologian, references hope as one of three theological virtues. Augustine concludes faith, hope, and love are divinely inspired and fundamentally interwoven: “Wherefore there is no love without hope, no hope without love, and neither love nor hope without faith.” In that virtue implies human agency, hope is based on moral decision as well as divine inspiration. Aquinas addresses the moral component when referencing despair, a choice not to trust God, “through despair, a man despises the Divine mercy, on which hope relies.”⁴⁸ Etched into our common understanding of hope is a moral connotation. Hope is viewed as a noble virtue, a sought after quality of character, the making of movie heroes. In its absence, there is weakness and potential moral failure.

Philosophical Hope

Hope is also conceived in philosophical models. The existential philosopher, Gabriel Marcel, defines hope in stark contrast to optimism, or the view in which things will turn out for the best. Based on his work with prisoners of war from World War II, Marcel proposed that hope was an affective form of coping with dire circumstance.

⁴⁷ Augustine, “Enchiridion VIII,” in *The Enchiridion On Faith, Hope and Love* (Washington DC: Regnery Publishing, 1996), 16.

⁴⁸ Thomas Aquinas, *The Summa Theologica of St. Thomas Aquinas Second and Revised*, ed. Kevin Knight, trans. Fathers of the English Dominican Province (New Advent, 2008), 1, accessed September 14, 2015, <http://www.newadvent.org/summa/3021.htm>.

Genuine hope, in fact, is only revealed in the end of a possibility, when all goals are blocked and no solutions remain. Against the backdrop of despair, Marcel posits: “Hope consists in asserting that there is at the heart of being, beyond all data, beyond all inventories and all calculations, a mysterious principle which is in connivance with me.”⁴⁹ Genuine hope is found in the complete surrendering of expectations where no deliverance is in sight. Yet it is not based upon resignation or stoicism. Because it transcends any anticipation of relief, it is immune to transient circumstance and remains patient and expectant. Hope is witnessed in the phrase, “I hope in thee for us.”⁵⁰ Marcel concludes: “speaking metaphysically, the only genuine hope is hope in what does not depend on ourselves, hope springing from humility and not from pride.”⁵¹

Victor Frankl, psychiatrist and founder of a system of existential psychotherapy known as logotherapy, writes about the nature and development of hope from his personal experience as an inmate in Nazi concentration camps. He concludes that hope is vital to survival and is restored when one surrenders to the call of meaning making.

The way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity — even under the most difficult circumstances — to add a deeper meaning to his life. It may remain brave, dignified and unselfish. Or in the bitter fight for self-preservation he may forget his human dignity and become no more than an animal.⁵²

Frankl proposed that hopelessness is the result of an “existential vacuum,” or a feeling of emptiness and meaninglessness. Hope is restored when this vacuum is filled

⁴⁹Gabriel Marcel, *The Philosophy of Existentialism*, trans. Manya Harari (New York: Carol Publishing Group, 1995), 28.

⁵⁰ J. J. Godfrey, *A philosophy of human hope*, (Dordrecht: Martinus Nijhoff, 1987), 103.

⁵¹ Marcel, *The Philosophy of Existentialism*, 32.

⁵² Viktor Emil Frankl, *Man's Search for Meaning* (Boston: Beacon Press, 1984), 67.

with a sense of meaning and purpose in life. Recalling his imprisonment, the author vividly describes the critical role of meaning, a sustaining belief in the future, and the necessity of hope, "The prisoner who had lost faith in the future—his future—was doomed. With his loss of belief in the future, he also lost his spiritual hold; he let himself decline and became subject to mental and physical decay."⁵³

Logotherapy, Frankl's solution to despair, guides patients toward the discovery of inherent meaning in their lives such that the existential vacuum is eliminated. Empirical evidence shows how the lack of a sense of meaning and purpose is associated with psychological problems such as depression, addiction, and aggression.⁵⁴

Ernst Bloch, a Jewish Marxist philosopher, wrote extensively about the power of hope. Throughout history, people have looked to the future and dreamed of a better society. These "utopian dreams" are observed in various forms of fine art, literature, mythology and especially religion. "Utopian impulses" seek to end suffering and often find expression in political revolution. Bloch sees hope as a driving force behind social evolution and bringing history to two outcomes: absolute destruction and absolute perfection.⁵⁵

⁵³ Ibid., 95.

⁵⁴ Nathan Mascaro and David H. Rosen, "Existential Meaning's Role in the Enhancement of Hope and Prevention of Depressive Symptoms," *Journal of Personality* 73 no. 4, (2005): 985. V. Frankl, *Man's search for meaning: An introduction to Logotherapy*, Boston: Beacon Press, 1992, 63.

⁵⁵ Ernst Bloch, ed., *The Principle of Hope*, trans. Neville Plaice, Stephen Plaice, and Paul Knight (Cambridge, Mass: MIT Press, 1986), 447, 1376.

Psychological Theories of Hope

While the largest body of literature on hope comes from the field of religion and philosophy, social scientists since the 1950s have made an influential contribution by introducing cognitive models of hope based upon empirical study. This research generally conceives hope as a “positive mental state about the ability to achieve goals in the future.”⁵⁶

⁵⁶ S. J. Lopez, ed., *The Encyclopedia of Positive Psychology*. (UK: Wiley-Blackwell, 2009), s.v. “Hope.”

Affective Models

Some psychological theories maintain the view that hope is an emotion, though guided by cognitive structures and mechanisms. Author of *The Anatomy of Hope*, Jerome Groopman aptly describes the relationship between hopeful feeling and cognition when he writes, “Hope is the elevating feeling we experience when we see—in the mind’s eye—a path to a better future.”⁵⁷

As social constructionists, Averill, Catlin, and Chon (1990), provide research that demonstrates the affective nature of hope yet note that it is governed by cognitions derived from cultural constructs.⁵⁸ Social constructionists posit that hope, like other emotions such as love and hate, is best understood within social and cultural contexts.⁵⁹ Hope is the interpretation of internal and external stimuli gathered through the lens of “transitory social roles, or socially constituted syndromes.”⁶⁰ Social rules and norms, therefore, constitute the cognitive structures or schemata of hope. As social systems change, social constructionists theorize emotional norms change as well and affect the quality of emotions like hope.⁶¹

⁵⁷ Jerome E. Groopman, *The Anatomy of Hope: How People Prevail in the Face of Illness*. (New York: Random House, 2004), xiv.

⁵⁸ J. R. Averill, G. Catlin, and K. Chon, *Rules of hope*, New York: Springer-Verlag, 1990.

⁵⁹ Carl Ratner, “A Social Constructionist Critique of Naturalistic Theories of Emotion,” *Journal of Mind and Behavior* 10 (1989): 211.

⁶⁰ J. R. Averill, “A constructionist view of emotion,” in *Emotion: Theory, Research, and Experience*, ed. R. Plutchik and H. Kellerman (New York: Academic Press, 1980), 305-306.

⁶¹ Carl Ratner, “A Social Constructionist Critique of Naturalistic Theories of Emotion,” *Journal of Mind and Behavior* 10 (1989): 211.

Cognitive Models

Purely cognitive models view hope strictly as mental process based upon perception, beliefs and thinking; emotions are subsequent. Changing cognition produces changes in emotions and/or behavior according to these theories.⁶² Cognitive models of hope have gained wide acceptance within the psychological community in recent years. With a firm reliance upon empirical research and testing, this growing body of psychological literature generally agreed upon a theory of hope that was based upon expectancy or psychological anticipation of the future that included beliefs that desired outcomes will be fulfilled. These outcomes might be achieved through one's own abilities or factors beyond one's control.⁶³

Developmental psychologist Erik Erikson posits a unique theory of hope that is based upon expectancy and the result of healthy cognitive development. Erikson states "Hope is both the earliest and the most indispensable virtue inherent in the state of being alive . . . if life is to be sustained hope must remain, even where confidence is wounded, trust impaired."⁶⁴ Erikson sees hope as a deeply embedded belief, or lifelong attribute, which enables a person to sustain movement toward goals. In his own words, it is "the enduring belief in the attainability of fervent wishes, in spite of the dark urges and rages which mark the beginning of existence."⁶⁵

⁶² "Glossary of Psychological Terms," *American Psychological Association*, 2013, accessed September 18, 2015, <http://www.apa.org/research/action/glossary.aspx?tab=3>.

⁶³ Philip R. Magaletta and J. M. Oliver, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," *Journal of Clinical Psychology* 55 (1999): 540.

⁶⁴ E. H. Erikson, *Insight and responsibility* (New York: W. W. Norton, 1964), 115.

⁶⁵ *Ibid.*, 118.

The virtue of hope, as Erikson calls it, finds origin and strength in the personality when a child successfully resolves the task of trust vs. mistrust. An infant during this first stage of development who is exposed to warmth, regularity, and dependable affection, for instance, learns to trust and carries hope into the remaining developmental stages. Conversely, unsuccessful resolution, mistrust in this case, result in unfavorable attributes, such as despair. Hope, for Erikson, is clearly connected to trust.

In the late 1950s to the 1960s, theories on hope arose from Menninger and Stotland that offered a general rubric that described hope as “*positive expectations for goal attainment*.”⁶⁶ Stotland (1969) contributed the concept of perspective to the theory of expectation. In other words, one’s degree of hope was related to the perceived likelihood of goal attainment and the value of the goal itself. Accordingly, hope was “an expectation greater than zero of achieving a goal” or “the expectation of success in attaining goals.”⁶⁷ When enough importance is attached to the goal, hope comes alive, sustaining desire and movement toward the desired outcome.

Gottschalk developed a hope scale in 1974 which measured hope in degrees of positive expectancy, or optimism, that a desired outcome was likely to occur. Hope scores in his study were able to predict favorable outcomes among mental health patients, such as reduced depression symptoms and retention in treatment.⁶⁸ Beyond immediate and specific goals, Gottschalk postulated that hope extends to universal, comprehensive

⁶⁶ C. R. Snyder et al., “The Role of Hope in Cognitive-Behavior Therapies,” *Cognitive Therapy and Research* 24, no. 6 (2000): 747.

⁶⁷ Ezra Stotland, *The Psychology of Hope* (San Francisco: Jossey Bass, 1969), 2, 15.

⁶⁸ Shane J Lopez, C. R. Snyder, and Jennifer Teramoto Pedrotti, “Hope: Many Definitions, Many Measures,” in *Positive Psychological Assessment: A Handbook of Models and Measures*, eds. Shane J. Lopez and C. R. Snyder (Washington, DC: American Psychological Association, 2003), 93.

and metaphysical notions, including “cosmic phenomena and . . . spiritual or imaginary events.”⁶⁹

Bandura, a social learning theorist, posited that self-efficacy is the greatest determinant for positive expectancy. Also referred to as “expectancies of efficacy,” self-efficacy is the perception that one is able to successfully complete desired outcomes or, in the author’s terms “beliefs in one’s capabilities to organize and execute the courses of action required to produce given attainments.”⁷⁰ The construct is the extent or potency of a person’s belief in one’s own ability to complete tasks and fulfill goals and directly relates to how long an individual will persevere toward a desired outcome or attempt to engage the goal at all.⁷¹ High and low self-efficacy will determine whether or not a person will engage and persevere through a diet and exercise regime.

Hope is clearly goal-driven for Bandura but only observed through personal agency and in a specific or situational context. Expectancy efficacy, for instance, is observed in a specific goal seeking quest rather than an ongoing, dispositional, and cross-situational goal pursuit.⁷² For Bandura, self-efficacy is the core construct of hope. Indeed, the author concludes that self-efficacy is the strongest predictor of behavior.⁷³

In contrast to the theory of self-efficacy which is situational, specifically goal centered, and rooted in agency, Optimism Theory postulates that hope is a generalized

⁶⁹ L. A. Gottschalk, “Hope and Other Deterrents to Illness,” *American Journal of Psychotherapy* 39 (1985): 515-525.

⁷⁰ A. Bandura, *Self efficacy: The exercise of control* (New York: W. H. Freeman, 1997), 3.

⁷¹ Ibid.

⁷² C. R. Snyder et al., “The Role of Hope in Cognitive-Behavior Therapies,” *Cognitive Therapy and Research* 24, no. 6 (2000): 753.

⁷³ Bandura, *Self efficacy: The exercise of control*, 3.

expectancy founded upon a broad and general albeit positive view of the future.⁷⁴ It is essentially anticipation that the one who hopes will experience desirable outcomes in life.⁷⁵ As a goal seeking cognitive process, it varies from Hope Theory and self-efficacy in that the underlying mechanism for goal attainment is not one's personal control but an overall perception of a good future.⁷⁶ Researchers Scheier and Carver clarify that the optimism is defined as "the global generalized tendency to believe that one will generally experience good versus bad outcomes in life."⁷⁷

Scheier and Carver believe optimism is the strongest predictor of behavior and take issue that hope, as a generalized expectancy, is solely dependent upon self-efficacy, or one's perceived agency in tackling a goal.⁷⁸ Instead, they argue for a broader definition that allows for any number of causal forces. People may have high levels of expectancy in goal attainment, that is optimism, because they are lucky, blessed by God, talented, in care of friends, a good doctor, or any number of causes that precipitate good outcomes.⁷⁹

Current research is being conducted on the neuroscience of optimism. In a recent study by Drevets, Roiser, and colleagues, volunteers with no history of depression lost their ability to envision positive outcomes. They showed brain activity changes in areas

⁷⁴ Charles S. Carver and Michael F. Scheier, "The Hopeful Optimist," *Psychological Inquiry* 13, no. 4 (2002): 288-290.

⁷⁵ Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 541.

⁷⁶ Carver, "The Hopeful Optimist," 288-290.

⁷⁷ M. F. Scheier and C. S. Carver, "Effects of optimism on psychological and physical well-being: The influence of generalized outcome expectancies," *Health Psychology* 16 (1992): 201-228.

⁷⁸ Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 541.

⁷⁹ Charles S. Carver, "Dispositional Optimism," *Cancer Control and Population Sciences: National Cancer Institute.*, accessed September 15, 2015, http://cancercontrol.cancer.gov/Brp/constructs/dispositional_optimism/index.html.

known for depression when their brains were deprived of serotonin.⁸⁰ Brain chemistry appears to be an underlying mechanism of hopeful thinking.

In a study that tracked neuro-pathway activity, Sharot asked participants' to daydream about happy and tragic outcomes while she scanned their brains using MRI. She documented strong activity in two parts of the brain when they envisaged positive future events compared to negative ones: the rostral anterior cingulate cortex, or RACC, and the right amygdala.⁸¹ By identifying brain chemistry and neural circuits related to optimism, science is shedding light on the biochemical nature of hope. Understanding the biochemical components of hopeful thinking may pave the way to more effective hope interventions in the future.

The last two decades have witnessed the development of a theoretical model of hope that has greatly influenced researchers in the field of positive psychology. C.R. Snyder conceptualized hope as a construct based on a dynamic motivational system reflecting one's capacity to strive toward personally-relevant goals.⁸²

Snyder introduced into the psychology literature a construct of hope that greatly influenced research in the field of positive psychology⁸³ and aptly named the theory in its

⁸⁰ J. P. Roiser et al., "The Effect of Acute Tryptophan Depletion On the Neural Correlates of Emotional Processing in Healthy Volunteers," *Neuropsychopharmacology* 33, no. 8 (2008): 1992-2006, accessed September 15, 2015, <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2645340/>.

⁸¹ T. A. Sharot, A. M. Riccardi, C. M. Raio, and E. A. Phelps, "Neural mechanisms mediating optimism bias," *Nature* 450, no. 7166 (2007), accessed September 15, 2015, <http://www.nimh.nih.gov/news/science-news/2007/depressions-flip-side-shares-its-circuitry.shtml>.

⁸² Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570.

⁸³ Positive Psychology is a branch of psychology, pioneered by Martin Seligman, using scientific method to study and determine positive human development. Adding new perspective to psychology's tradition of treating mental illness, Positive Psychology emphasizes mental health. Using scientific study, the field seeks to develop clinical interventions to aid in the attainment of "what makes life living," and focuses on three central concerns: "positive experiences, positive individual traits, and positive

own terms. Firmly grounded in goal attainment, Hope Theory is the notion that hope is not monolithic but consists of two mechanisms which each are interrelated but equal in power.⁸⁴

According to Snyder and his colleagues, there are two major, interrelated, and interactive components hope. Hope is fueled by the perception of one's ability to attain goals and one's perception of strategies to arrive at these goals.⁸⁵ Snyder refers to the first element as a matter of "will." The will is the agency component of hope. It is reflected in one's sense of successful agency in goal attainment and provides motivation and confidence to the cognitive hope process. The second element of hope is a matter of "ways." The ways is the pathway element and is observed in one's perception of routes to goals and the ability to generate a successful plan.⁸⁶ This bifaceted conceptualization of hope is unique among hope theories. Seen together, these two complementary mechanisms generate thoughts like, "I can find ways out of this mess" and "I am able to put my plan to work."

Feldman and Snyder (2005) contend that Life meaning is related to hope as a construct that seeks to make sense of the world and pursue meaningful outcomes.⁸⁷ As such, the construct is rooted in expectancy and goal seeking. Several scales exist to

institutions." For more information visit the Positive Psychology Center's website. "Positive Psychology Center," University of Pennsylvania: Penn Arts and Sciences, accessed September 14, 2015, <http://www.ppc.sas.upenn.edu/executivesummary.htm>.

⁸⁴ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570-571.

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ D. B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology* 24, no. 3 (2005): 406.

measure life meaning. In general, these scales rate perceived abilities to comprehend the world, manage goal seeking activity, and pursue meaningful goals.⁸⁸ Overall, the scales measure the perception that one's life is significant beyond the belief that life is mundane, transient, and chaotic.⁸⁹

Of particular interest to this research is the relationship between life meaning and trauma. A meaningful life is characterized by a sense of a coherence that transcends chaos.⁹⁰ Trauma is known to disrupt fundamental assumptions that make sense of the world. Belief structures, such as the world is predictable, safe, understandable, and manageable, are challenged and often shattered by the chaos of trauma.⁹¹ Belief systems related to faith are frequently injured as well, "If God is good, then why did He let this terrible thing happen?"

In light of this evidence, hope would best be conceived as a cognitive process within life meaning, providing impetus for meaning making.⁹² A construct of hope based on goal-seeking and related to the inner working of life meaning would assist the process of reorganizing self and help restore schema following a traumatic event.

⁸⁸ Maurice B. Mittelmark, "The Salutogenic Orientation, University of Bergen," *Health Promotion Research*, Trondheim, Norway: An International Forum, August 25-27, 2014.

⁸⁹ L. A. King, J. A. Hicks, J. L. Krull, and A. K. Del Gaiso, "Positive affect and the experience of meaning in life," *Journal of Personality and Social Psychology* 90 (2006): 180.

⁹⁰Ibid.

⁹¹ A. Fontana and R. Rosenheck, "Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD," *Journal of Nervous and Mental Disease* 192, no. 9 (2004): 579.

⁹² Feldman, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," 406.

Review of Dissertation

From the body of psychological literature related to hope theory, briefly reviewed above, one theory will emerge to provide a conceptual framework for the development and testing of a hope enhancement intervention proposed to increase hope among veterans with combat-related PTSD. Theories of hope are evaluated in Chapter Two against criteria that represent the unique clinical needs of veterans traumatized in war. To build retention in effective evidence-based therapies for PTSD, the construct is conceptualized as a cognitive motivational system (goal-focus), related to meaning of life theory, and compatible with the psychotherapeutic foundation of Cognitive Behavioral Therapy.

A goal-driven construct triggers grit to overcome obstacles to recovery and sustain focused energies in treatment. Life meaning theories provide a hopeful, “big picture” which helps veterans make sense of their trauma and find determination to move forward in recovery. Theories of hope like optimism, self-efficacy, hope theory and meaning of life are included in the review because they reflect the essential nature of hope, expectancy, outcome-valued and goal-related, and offer measurements for testing hope interventions.

Because this paper is interested in equipping Christian chaplains with an intervention for enhancing hope, Chapter Three compares biblical hope with the psychological theory of hope selected in Chapter Two.

Chapter Four reviews hope enhancement literature to provide theoretical support for a proposal to research the Warrior Journey Intervention as method of increasing hope among veterans with combat related PTSD.

Chapter Five introduces an experiment which measures the effect of the Warrior Journey upon levels of hope within a sample of forty veterans who meet the diagnostic criteria for combat-related-PTSD. The actual experiment will be conducted at a future date once approval from the hospital institution has been granted. The following hypothesis is posed in the experiment: “The Warrior Journey Intervention will significantly increase levels of hope among veterans with combat-related PTSD, as measured by the Adult State Hope Scale (ASHS).”⁹³ A t-test is used to compare the means (averages) of the pre and post test and to make sure the difference is statistically significant.⁹⁴

Chapter Six summarizes the findings of this paper. Conclusions regarding the selection of Hope Theory, its relationship to biblical hope, and evidence gathered to support research are reviewed.

Time Magazine reported in January of 2014 that the number of male veterans under the age of 30 who commit suicide jumped by 44 percent between 2009 and 2011, citing a study from the Department of Veterans Affairs.⁹⁵ Roughly two young veterans a day die by suicide. The suicide rate among veterans remains well above that for the general population, with roughly twenty-two former servicemen and women dying by suicide every day.⁹⁶ Research from Neil Osterweil reports that nearly one in five combat veterans with PTSD die by suicide and that the United States Veteran Affairs records

⁹³ CR Snyder, et al., “Development and validation of the state hope scale,” *Journal of Personality and Social Psychology* 70 (1996): 334.

⁹⁴ “T-test,” Statistics How To, accessed September 5, 2015, <http://www.statisticshowto.com/students-t-test/>.

⁹⁵ Denver Nicks, “Suicide Rate Soars Among Young Vets,” *Time Magazine*, Jan. 10, 2014, 1, accessed September 20, 2015, <http://time.com/304/report-suicide-rate-soars-among-young-vets/>.

⁹⁶ Ibid.

reveal active-duty service members, as well as reservists and veterans, “are at significantly greater risk for suicide than is the general population.”⁹⁷

In response to the loss of hope indicated by these statistics, it is the task of this paper to bring greater understanding of the dynamic of hope and its mitigating effect upon depression and suicide among veterans with PTSD.⁹⁸ Indeed, this paper proposes research for an intervention that shows potential for increasing levels of hope among veterans with combat-related PTSD. Interventions that increase hope would enable veterans to persevere through lengthy courses of treatment, eliciting better clinical outcomes.

⁹⁷ N. Osterweil, “Multiple Stressors Raise Suicide Risk among Active-Duty Military,” *Clinical Psychiatry News* 39, no. 10 (2011):1.

⁹⁸ Studies referenced in C.R. Snyder, *Handbook of hope: theory, measures, & applications*, Academic Press, 2000, show that an increase in hope reduces symptoms of depression and how hope and symptom of depression are negatively correlated. C. R. Snyder, ed., *Handbook of Hope Theory, Measures and Applications*. San Diego: Academic Press, 2000, 334.

CHAPTER TWO:

CONSTRUCTS OF HOPE

A model of hope will be selected from the body of cognitive psychological literature in this chapter to serve as a conceptual framework for developing and testing a hope enhancement strategy for veterans with Combat-related PTSD. The theory and its scale¹ will be used to investigate the hypothesis that the Warrior Journey Intervention increases hope within this population.

Only cognitive models with accompanying scales will be reviewed because of their reliance upon empirical research and testing. Theories of hope will be evaluated according to criteria that reflect the unique psycho-spiritual needs of veterans exposed to war trauma. Seven criteria are presented to best serve veterans with combat-related PTSD. The construct will be goal-related, related to meaning of life theory, and compatible with the psychotherapeutic foundation of Cognitive Behavioral Therapy. It will also offer a model of emotion that captures the emotional dimension of PTSD, scales for measuring immediate and trait hope, a history of mitigating comorbid diagnoses, and good construct validity and reliability.

¹ A scale is psychological measure, survey, or other instrument used in behavioral and social sciences to measure specific areas of social science research, such as aptitude, skill, and psychological construct, like life meaning or hope. Jane Framingham, "Types of Psychological Testing," *Psych Central*, accessed September 6, 2015, <http://psychcentral.com/lib/types-of-psychological-testing/>.

Criteria for Hope Theory: Goal-Seeking

Trauma can negatively affect perceptions of the future and undermine beliefs that fuel motivation and goal-seeking activity.² It is common after being exposed to a traumatic event to experience a foreshortened view of the future in which expectations about life are limited or that life will end suddenly or prematurely.³ Trauma can lead to beliefs that life will never be the same and that normal desires in life, like finding a spouse or a satisfying vocation, are no longer possible or worth pursuing. Addressing these negative and erroneous cognitions requires a theory of hope that reflects an understanding of motivation and expectancy beliefs.⁴

The Diagnostic and Statistical Manual of Mental Disorders 5th ed.; (*DSM-5*; American Psychiatric Association, 2013) is the most widely accepted nomenclature used by clinicians and researchers for the classification of mental disorders.⁵ Diagnostic criteria for PTSD include symptoms from four clusters: intrusion, avoidance, negative alterations in cognitions and mood, and alterations in arousal and reactivity.⁶ A loss of hope is theoretically related to the avoidance and negative cognition cluster.⁷

² “Understanding the Impact of Trauma,” in *Trauma-Informed Care in Behavioral Health Services*, Treatment Improvement Protocol (TIP) Series 57 (Rockville, MD: Substance Abuse and Mental Health Services Administration (US), 2014), under “Chapter 3,” accessed September 6, 2015, <http://www.ncbi.nlm.nih.gov/books/NBK207191/>.

³ Ibid.

⁴ Ibid.

⁵ *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed. (Washington, DC: American Psychiatric Association, 2013), 481-482.

⁶ Ibid.

⁷ “Understanding the Impact of Trauma,” in *Trauma-Informed Care in Behavioral Health Services*, Treatment Improvement Protocol (TIP) Series 57 (Rockville, MD: Substance Abuse and Mental Health Services Administration (US), 2014), under “Chapter 3,” accessed September 6, 2015, <http://www.ncbi.nlm.nih.gov/books/NBK207191/>.

The avoidance criteria for the diagnosis (section “C”) identifies the behavioral strategies PTSD patients use in attempts to avoid re-exposing themselves to trauma-related stimuli.⁸ These strategies, when taken to an extreme, block a person from pursuing meaningful goals. In some cases, veterans are unable to leave their homes for fear that they may reencounter a manifestation of the traumatic event.

Avoidance behavior can also interrupt recovery. The cognitions that propel avoidance behavior often confound recovery by averting a therapeutic review of the trauma memory in treatment. Judy Herman alludes to the conflicted need to divulge the trauma narrative and deny it, “The conflict between the will to deny horrible events and the will to proclaim them aloud is the central dialectic of psychological trauma.”⁹ Indeed, PTSD is said to be a “disorder of recovery”¹⁰ in that the necessary exposure of the trauma narrative to conscious awareness is thwarted by a compulsion to avoid exposure. Shalev observes that PTSD is the “unfortunate convergence between the need to remember and the imperative to avoid.”¹¹ This tension may explain the perplexing high dropout and nonresponse rates from evidence-based treatments which have shown good efficacy.¹²

⁸ Diagnostic and Statistical Manual of Mental Disorders, 5th ed., 481-482.

⁹ Judith Lewis Herman, *Trauma and Recovery* Judith Lewis Herman (New York: Basic Books, 1997), 1.

¹⁰ A.Y. Shalev, “PTSD – a disorder of recovery?” in *Understanding Trauma: Integrating Biological Clinical and Cultural Perspectives*, ed. L. Kirmayer, R. Lemelson, and M. Barad (New York, NY: Cambridge University Press, 2007), 219.

¹¹ *Ibid.*, 219.

¹² M. A., Schottenbauer, et al., “Contributions of psychodynamic approaches to treatment of PTSD and drama: a review of the empirical treatment and psychological literature,” *Psychiatry* 71, no. 1 (2008): 13-34.

Because avoidance behavior becomes a primary source of motivation for people with PTSD,¹³ it is important to find a theory of hope that conceptualizes the construct as a system of motivation. Erroneous cognitions typical of avoidance behavior require a conceptualization of hope based on determination, inspiration, striving, and persistence to overcome emotional and perceptual blocks to clinical goals. More specifically, veterans need a model of hope that is goal driven in order to surmount adjustment issues and adaptive coping needs characteristic of PTSD.

The negative cognitions and mood criteria for the diagnosis (section “D”) also relates to hopeful thinking.¹⁴ Veterans may experience changes in beliefs or mood following exposure to a traumatic event that are based on faulty beliefs about the causes of the traumatic event. These persistent and erroneous cognitions lead to attributions of blame against oneself, others, God and life in general. People exposed to trauma may see themselves as deficient or weak since they were unable to prevent the event. Beliefs about the future may be altered because of the event. Because the unimaginable happened, they wonder, “What will happen next?” Intractable global and negative beliefs are formed as a result of the trauma like, “nothing good happens to me,” “no one can really help me,” and “the world is a dangerous place.”¹⁵ These negative cognitions about life and self-inhibit a person’s inability to move forward into the future and are reflected

¹³ Matthew J. Friedman, “PTSD History and Overview,” *PTSD: National Center for PTSD* (August 17, 2015): 1, accessed September 22, 2015, <http://www.ptsd.va.gov/professional/PTSD-overview/ptsd-overview.asp>.

¹⁴ “Understanding the Impact of Trauma,” in *Trauma-Informed Care in Behavioral Health Services*, Treatment Improvement Protocol (TIP) Series 57 (Rockville, MD: Substance Abuse and Mental Health Services Administration (US), 2014), under “Chapter 3,” accessed September 6, 2015, <http://www.ncbi.nlm.nih.gov/books/NBK207191/>.

¹⁵ Friedman, “History and Overview,” accessed August 14, 2015, <http://www.ptsd.va.gov/professional/PTSD-overview/ptsd-overview.asp>.

in symptoms like diminished interest in significant activities and feeling detached or disconnected from others.¹⁶ It is important that a theory of hope addresses these erroneous beliefs and promotes a model that is based on correcting inaccurate perceptions of one's agency and the beliefs about the future. A concept of hope that is founded upon realistic self-appraisal of what a person can and cannot do to plan out and achieve desirable outcomes in the future should defend against erroneous beliefs that say one is incapable and unworthy of a better future.

Criteria for Hope Theory: CBT Compatibility

Cognitive Behavior therapy (CBT) and medicine have been shown to be the most successful interventions in reducing symptoms related to posttraumatic stress disorder.¹⁷ CBT approaches to treatment such as Prolonged Exposure Therapy (PE) and Cognitive Processing Therapy (CPT) have yielded especially good results.¹⁸

Finding a theory of hope that provides theoretical insight into the success of these therapies as well as clinically augmenting their therapeutic outcomes would show potential for research. By integrating hope interventions based on this theory into the early stages of, or previous to, CBT, for example, therapists might increase the effectiveness of treatments.

¹⁶ Ibid.

¹⁷ Edna B. Foa et al., eds., *Effective treatments for PTSD, Second Edition* (New York, NY: Guilford, 2009): 207.

¹⁸ Friedman, "History and Overview," accessed August 14, 2015, <http://www.ptsd.va.gov/professional/PTSD-overview/ptsd-overview.asp>.

Criteria for Hope Theory: Model for Emotion

Consistent with evidence that supports Prolonged Exposure, therapeutic approaches that encourage engagement with emotions and feelings appear to reduce psychological distress related to trauma exposure.¹⁹ Judy Herman notes, “The ultimate goal, however, is to put the story, including the imagery, into words. The patient must construct not only what happened but also what she/he felt.”²⁰ Given the significant role of emotion in PTSD and the therapeutic goal of eliciting emotion during treatment, a theory of hope that incorporates a model for understanding the way emotion impacts hope is relevant.²¹

Criteria for Hope Theory: Related to Meaning of Life

Combat-related trauma disrupts life meaning, religious and existential beliefs, and faith.²² A study by A. Fontana and R. Rosenheck (2004) showed a relationship between veterans’ traumatic exposure and their existential beliefs concerning the meaning and purpose of life, specifically the interrelationship of PTSD, guilt, social functioning, change in religious faith, and continued use of mental health services.²³ Specifically, veterans’ experience of killing human beings and failing to prevent the death of others

¹⁹ Edna B. Foa, Elizabeth Hembree, Barbara Olaslov Rothbaum, *Prolonged Exposure Therapy for PTSD: Emotional Processing of Traumatic Experiences Therapist Guide* (New York: Oxford University Press, 2007), 122-123.

²⁰ Judith Lewis Herman, *Trauma and Recovery* (New York: Basic Books, 1997), 177.

²¹ Christina M. Hassija, et al., “Impact of emotional approach coping and hope on PTSD and depression symptoms in a trauma exposed sample of Veterans receiving outpatient VA mental health care services,” 559.

²² A. Fontana and R. Rosenheck, “Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD,” *Journal of Nervous and Mental Disease* 192, no. 9 (2004): 579.

²³ Ibid.

destabilized their religious faith, both directly and as a result of strong feelings of guilt.²⁴ Because of the nature of trauma and its ability to disrupt structures of order, control, connection and meaning, hope would best be conceived as a cognitive process that provides context for meaning-making. Such a concept of hope would serve to reorganize self and make sense of the world by providing schema for perceiving and achieving meaningful goals. In that meaningful goals may be the desired outcome of life meaning,²⁵ it is also relevant to find a concept of hope that is defined in terms of goal-seeking.

Criteria for Hope Theory: Measures Immediate and Long term Hope

The scale of the construct must measure immediate levels of hope as well as dispositional hope. Dispositional hope conceptualizes hopeful thinking as a trait that can be measured across situations and time. State hope views hope as cognitive response to stimuli from an event; it is specific to situations and time.²⁶

The purpose of this dissertation is to propose research that increases levels of hope among veterans with combat-related PTSD following the delivery of the Warrior Journey Intervention so that motivational energies are aroused and focused upon clinical treatment. This kind of investigation requires a theory of hope that offers instrumentation for recording immediate changes in hope that result from the intervention.

Criteria for Hope Theory: Comorbid Diagnoses

According to the DSM-5, a diagnosis of PTSD is associated with several comorbid diagnoses. These include major affective disorders, dysthymia, alcohol or

²⁴ Ibid.

²⁵ D. B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," 406.

²⁶ C. R. Snyder et al., "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70 (1996): 334.

substance abuse disorders, anxiety disorders, or personality disorders.²⁷ It is relevant that a theory of hope show evidence of playing a protective and therapeutic role in mitigating the symptoms of these disorders.

Criteria for Hope Theory: Construct Validity and Reliability

The challenge of psychological research is to identify and measure abstract constructs like depression, anxiety, and hope which, unlike chemical compounds, cannot be directly observed. Researchers may consider a person is hopeful by the way the individual speaks and acts but they cannot directly examine and quantifiably measure hope.

Construct validation is an overarching research process used in psychological study to help define abstract constructs so that they may be quantified. More accurately, construct validity makes sure that what the research claims to identify and measure as a construct is actually described and measured.²⁸

To test construct validity, investigators propose relationships between related constructs that they believe should and should not exist. Then, using scales that represent the respective theory, they empirically test these relationships to validate their construct. A well-validated construct shows a distinct relationship and a shared relationship with other related constructs. In more technical terms, the goal of construct validity is to demonstrate evidence for both convergent and discriminant validity. That is, construct

²⁷ Matthew J. Friedman, "History and Overview," accessed August 14, 2015, <http://www.ptsd.va.gov/professional/PTSD-overview/ptsd-overview.asp>.

²⁸ J. D. Brown, *Testing in language programs* (Upper Saddle River, NJ: Prentice Hall Regents 1996), 231.

validity studies show how the concept under investigation is similar to related constructs and separate from unrelated concepts.²⁹

Quantifying construct validity is achieved by correlating the construct mathematically with other related measures and showing a correlation coefficient. This single number describes the degree of relationship between two constructs. Correlations between theoretically similar measures will be positive and “high” while correlations between theoretically dissimilar measures should be “low” and perhaps even negative, indicating a negative correlation. The symbol “r” is used to describe the correlation. Measuring the average strength and direction of the association between constructs, r ranges from -1 and +1.³⁰

Establishing confidence in a study requires both construct validity and reliability. The theory of hope and its accompanying scale of measure selected for this research must have good construct validity and scale reliability if test results produced from its use are to be generalized. The reliability of a scale is the degree to which an assessment tool produces consistent results. It has to do with the quality of measurement and establishes trust in the scientific instrument being used to measure the construct.³¹ Reliability means that the test can be given over and over and the investigator can expect consistent

²⁹ William M. Trochim, “Convergent and Discriminant Validity,” The Research Methods Knowledge Base, 2nd Edition, October 20, 2006, accessed September 5, 2015, <http://www.socialresearchmethods.net/kb/convdisc.php>.

³⁰ Trochim, “Correlation,” accessed September 5, 2015, <http://www.socialresearchmethods.net/kb/statcorr.php>.

³¹ Trochim, “Reliability,” accessed September 5, 2015, <http://www.socialresearchmethods.net/kb/reliable.php>.

performance and result; internal consistency allows the researcher to make inference and generalize results.³²

One of the most common assessments of reliability is Cronbach's Alpha. This statistic provides an index of internal consistency. A rule of thumb in psychometrics is that a scientifically reliable scale should have a Cronbach's Alpha of at least .8.³³

Many current psychological theories, venture to define and measure the construct of hope. Relevant to this dissertation is the question how valid and reliable the construct and instrument is that is being investigated. The theory of hope and its accompanying scale selected for research in this study must have good construct validity and reliability.

Determining a Construct of Hope: Review of Literature

Theories related to hope will be reviewed to select a theory and complimentary scale that is reliable and valid and provides a conceptual framework for the development and testing of the Warrior Journey Intervention. The scope of the review will include only empirically tested theories of hope with good validity and reliability. The following theories will be investigated: Optimism,³⁴ Self-efficacy, Hope Theory and Meaning of Life. Each theory delineates the essential nature of hope, which is expectancy, outcome-valued and goal-related. Discriminatory evidence will also show they remain distinct entities. Accompanying scales will be examined for reliability and construct validity.

³² Trochim, "Types of Reliability," accessed September 5, 2015, <http://www.socialresearchmethods.net/kb/reotypes.php>.

³³ D. George and P. Mallery, *SPSS for Windows step by step: A simple guide and reference. 11.0 update*, 4th ed., (Boston: Allyn & Bacon, 2003), 1.

³⁴ M. F. Scheier and C. S. Carver, "Optimism, coping, and health: Assessment and implications of generalized outcome expectancies," *Health Psychology* 4 (1985): 219-220.

Parameters for Review: Exclusion

Other constructs related to hope, such as, Self-Esteem,³⁵ Problem Solving,³⁶ Hopelessness,³⁷ and General Well-Being,³⁸ have been purported in research to carry a meaning of hope. These models will not be addressed in this dissertation, however, for two reasons. First, they appear only incidentally in the body of hope enhancement literature. Second, Self-Esteem, Hopelessness and General Well-Being are implicitly rather than explicitly goal-related constructs. Veterans need a model of hope that is explicitly goal-focused in order to overcome emotional and psychological barriers posed by PTSD symptomatology.

Problem solving has been shown to be a strong goal-directed construct but does not, in theory or by empirical measure, include concepts of determination and persistence which appear as necessary components for clinical gains within therapies for a PTSD population.^{39,40}

³⁵ Morris Rosenberg, *Society and the Adolescent Self-Image*, (Princeton, New Jersey: Princeton University Press), 1965.

³⁶ P. P. Heppner and C. H. Petersen, The development and implications of a personal problem-solving inventory. *Journal of Counseling Psychology* 29 (1982): 66-75.

³⁷ A. T. Beck et al., "The measurement of pessimism: the hopelessness scale," *J Consult Clin Psychol*. 42 no. 6 (1974): 861-5.

³⁸ R. J. Wheeler, "The theoretical and empirical structure of general well-being," *Social Indicators Research* 24 (1991): 71-79.

³⁹ C.R. Snyder, "Rainbows of the mind," *Psychological Inquiry* 13, no. 4 (2002): 257.

⁴⁰ Rich Gilman, Jeremiah A. Schumm and Kathleen M. Chard, "Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder." *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 3 (2012), 270.

Learned Optimism, also known as Explanatory Optimism is also excluded.⁴¹

Seligman observed that expectancies for the future depend upon an interpretation of causal factors used to explain past events.⁴² The way a person explains a past failure, for instance, if it includes personal, global and permanent causes, is likely to predict more failure.⁴³

Upon close examination, one may wonder whether learned optimism actually conceptualizes hope as a cognitive process or simply identifies the external influences that act upon the cognition. The question is whether Seligman offers a construct of hope or only a method of hoping. Seligman's optimism theory defines the power and nature of attributions upon expectancy, more specifically how expectancy is rooted in one's recollection of past positive and negative outcomes, but it does not appear to define the power and nature of expectancy itself. In contrast, Hope, Self-efficacy, and Optimism theories seek to explain the cognitive process of expectancy, providing evidence about the construct's internal components and mechanisms. In sum, whereas Seligman observes the causal factors of hoping, other theorists included in this study focus on hoping itself.⁴⁴

K. A. Herth proposed a theory of hope and an accompanying scale that is widely used in nursing and medicine.⁴⁵ Herth's theory will not be included in this dissertation,

⁴¹ M.E.P Seligman, *Learned Optimism: How to Change Your Mind and Your Life* (New York, New York: Vintage Books, 2006), 221.

⁴² Christopher Peterson and Martin E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (Washington, DC: American Psychological Association, 2004), 573.

⁴³ Ibid.

⁴⁴ C. R. Snyder et al., "The Role of Hope in Cognitive-Behavior Therapies," *Cognitive Therapy and Research* 24, no. 6 (2000), 752.

⁴⁵ K. A. Herth, "Development and implementation of a hope intervention program," *Oncology Nursing Forum* 28 (2001): 1009-1017.

however, because the focus of the construct and instrument is on coping with illness rather than goal-directed motivation.⁴⁶ Individuals in Herth's model are less likely to have direct control over their future due to disabling health issues and are, therefore, more concerned about dealing with illness, acceptance and serenity, than motivation to overcome avoidance thinking and barriers to goal-seeking behavior.⁴⁷ Indicating the need for a model of hope that is more motivationally-driven, the Veteran Affairs' sponsored National Center for PTSD website states the following clinical goals in lay terms, "With time and practice, you will be able to see that you can master stressful situations. The goal is that YOU, not your memories, can control what you do in your life and how you feel."⁴⁸ Such goals, representing the form of motivation needed to overcome PTSD symptoms, demonstrate a need for a theory of hope that is rooted in personal efficacy.

A brief review of each construct will now be presented followed by a comparative analysis based upon the above criteria. A helpful table developed by Snyder (2002) displays components of each theory as well as points of emphasis and serves to illustrate the similarities and differences of Hope Theory to major existing models.⁴⁹

⁴⁶ Ibid., 1009.

⁴⁷ K. A. Herth, "Enhancing Hope in People with a First Recurrence of Cancer," *Journal of Advanced Nursing* 32 (2000): 1431.

⁴⁸ "Criteria for PTSD," National Center for PTSD: U.S. Department of Veteran Affairs, accessed September 15, 2015, http://www.ptsd.va.gov/professional/PTSD-overview/dsm5_criteria_ptsd.asp.

⁴⁹ Comparison Table of Implicit and Explicit Processes and Respective Emphases Across Coping-Related by C.R. Snyder, "Rainbows of the mind," *Psychological Inquiry* 13, no. 4 (2002): 257. Permission granted for publishing this chart by Kerenza Kerslake, production editor, Taylor & Francis Group Publishing, 4 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN, UK.

Table 2.1: Illustrating components of existing theories.

HOPE THEORY						
Table 2. Implicit and Explicit Operative Processes and Their Respective Emphases in Hope Theory as Compared to Selected Positive Psychology Theories						
Processes	Theory					
	Hope	Optimism: Seligman (1991)	Optimism: Scheier & Carver (1985)	Self- Efficacy	Self- Esteem	Problem- Solving
Attributions		+++				
Outcome value	++	+	++	++	+	+
Goal-related thinking	+++	+	++	+++	+	+++
Perceived capacities for agency-related thinking	+++		+++	+++		
Perceived capacities for pathways-related thinking	+++		+	++		+++
Emotions	++	+	+	+	+++	+

Notes. += process is implicit part of model; ++ = process is explicit part of model; +++ = process is explicit and emphasized in model. Therefore, interpret more plus signs (none to + to ++ to +++) as signifying greater emphasis attached to the given process within a particular theory.

Hope Theory

C. R. Snyder and colleagues (1991) conceptualize hope as a cognitive construct based on expectancy of goal attainment.⁵⁰ Goals are defined as a “targets of mental action” or “anchor points for purposive behavior.”⁵¹ These goals may be attained in minutes or require years. They may be concrete or abstract, worldly or sacred, specific or global in scope. Specifically, they find form in pursuits like losing weight, finishing work projects, recovering from surgery, and experiencing spiritual peace. Hope Theory maintains that hope is a cognitive process that inspires the pursuit of all such goals. Specifically, it is “a positive motivational state,” based on a sense of successful goal achieving power coupled and working together with perceived plans to meet desired

⁵⁰ Snyder, “The will and the ways: Development and validation of an individual-differences measure of hope,” 570-585.

⁵¹ D. B. Feldman and C. R. Snyder, “Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning,” 406.

outcomes.⁵² Research suggests that hope grows (increases in level) when the probability of goal acquisition is intermediate.⁵³

Snyder's model of hope is unique, among the theories investigated here, in that it is bifurcated and proposes two interrelated and interacting components. The two sub-constructs of hope, agency and pathways, work together in an iterative and reciprocal way to fuel the perception of goal achievement.⁵⁴

Agency refers to thoughts people have about their ability to generate and sustain goal directed pursuits. It is belief in one's capacity to initiate and maintain goal directed actions. It is determined by a sense of successful goal acquisition past, present, and future. Snyder uses the term "will" as a moniker to convey the idea that agency has to do with an individual's perceived ability to exert one's will.⁵⁵

The pathways component of Hope Theory refers to "the perceived availability of" and ability "to generate" successful plans and strategies to meet goals.⁵⁶ Thus, a "hoper"⁵⁷ who envisions possible routes and solutions to goal attainment is hopeful. Snyder uses the term "ways" to describe one's ability to generate pathways to one's goal, indicating that not only is will needed but ways, or the ability to perceive feasible means

⁵² Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570.

⁵³ K. L. Rand and J. S. Cheavens, "Hope Theory," in *Oxford Handbook of Positive Psychology*, ed. C. R. Snyder and Shane J. Lopez (Oxford: Oxford University Press, 2009), 324.

⁵⁴ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ A reference to one who hopes and a term used in Hope Theory. See Hal Shorey et al, "Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade," *Psychological Inquiry* 13, no. 4 (2002): 325.

to attain goals.⁵⁸ Together, the constructs, will and ways, make up the cognitive process of hope.

The metaphor of a road trip serves to illustrate Hope Theory. The destination is the goal. A road map is the pathway. A reliable car is the agency component. Hopeful thinking occurs when the traveler gets in the car, takes out a roadmap, and moves toward a meaningful destination.

Psychological literature investigating hope shows a strong relationship between hope and motivation.⁵⁹ Indeed, Hope Theory evolved from motivational literature and defines hope in terms of a positive motivation state that is based on goal directed cognitions.⁶⁰ Snyder states: “Hope is a positive motivational state that is based on an interactively derived sense of successful (a) agency (goal-directed energy), and (b) pathways (planning to meet goals).”⁶¹

Motivation to pursue a goal is in proportion to the degree one perceives agency (ability to do) and pathways (way to arrive) at a desired outcome. For example, if a student has a goal to enter graduate school, motivation to fill out an application is in relation to perceived agency (ability to do the work) and pathway thinking (means to succeed). Data from studies investigating hope and goal-directed behaviors show that

⁵⁸ Snyder, “The will and the ways: Development and validation of an individual-differences measure of hope,” 570.

⁵⁹ Ibid., 571.

⁶⁰ C. R. Snyder, “Rainbows of the mind,” *Psychological Inquiry* 13, no. 4 (2002): 250.

⁶¹ Ibid.

higher hope people are more likely to undertake a larger number of goals across life domains and to engage goals that are more difficult than lower hope people.⁶²

Hope Theory: Outcomes

Research shows that higher hope is consistently related to beneficial outcomes across multiple life domains. These positive outcomes are found in the areas of academics,⁶³ athletics,⁶⁴ physical health,⁶⁵ psychological adjustment,⁶⁶ psychotherapy,⁶⁷ and adaptive coping.⁶⁸ Hope has been linked to life meaning⁶⁹ and to posttraumatic growth.⁷⁰ In terms of academics, hope relates to higher achievement test scores for grade school children⁷¹ and higher semester grade point averages for college students.⁷²

A six-year longitudinal study revealed that individual differences in hope, measured by the Adult Dispositional Hope Scale, predicted better overall grade point

⁶² Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 582.

⁶³ Lewis A. Curry, et al., "Role of Hope in Academic and Sport Achievement," *Journal of Personality and Social Psychology* 73, no. 6 (1997): 1257.

⁶⁴ Ibid.

⁶⁵ C. R. Snyder, et al., "The roles of hopeful thinking in preventing problems and enhancing strengths," *Applied & Preventive Psychology* 9 (2000): 249.

⁶⁶ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997): 465.

⁶⁷ L. M. Irving et al., "The Relationships between Hope and Outcomes at Pretreatment, Beginning, and Later Phases of Psychotherapy," *Journal of Psychotherapy Integration* 14 (2004): 440.

⁶⁸ C. R. Snyder, *Coping: The Psychology of What Works* (New York: Oxford University Press, USA, 1999), 210-213.

⁶⁹ David B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," 401.

⁷⁰ S. E. Hullmann, et al., "Posttraumatic growth and hope in parents of children with cancer," *J Psychosoc Oncol* 32, no. 6 (2014): 696.

⁷¹ C. R. Snyder, et al., "The development and validation of the Children's Hope Scale," *Journal of Pediatric Psychology* 22 (1997): 399.

⁷² Curry, "Role of Hope in Academic and Sport Achievement," 1257.

averages even after controlling for variance related to intelligence, self-esteem, and entrance examination scores.⁷³ In addition, high relative to low hope students were more likely to have graduated and not to have been dismissed over this six-year period.⁷⁴

Of particular relevance to the needs of veterans with PTSD, hope was found to be positively related to healthy outcomes in patients coping with psychological⁷⁵ and physical health problems.⁷⁶ Adults with high hope also utilized more adaptive problem solving and coping behaviors.⁷⁷

Hope Theory and Emotions

Though Hope Theory, like most cognitive theories, emphasizes thinking processes, Snyder clearly explains the place of emotion in his construct. When manipulations increased hope, evidence showed increases in positive affect as well.⁷⁸ Emotions are, therefore, posited to be the result of hope-related cognitions derived from perceptions of how one is doing, or has done, in goal pursuit activities.⁷⁹ It is theorized that good feelings flow from anticipation of goal fulfillment and overcoming a difficult

⁷³ C. R. Snyder et al., "Hope and academic success in college," *Journal of Educational Psychology* 94, no. 4 (2002): 820.

⁷⁴ Ibid.

⁷⁵ Irving, "Hope, coping, and social support in combat-related posttraumatic stress disorder," 465.

⁷⁶ C. R. Snyder et al., "The roles of hopeful thinking in preventing problems and enhancing strengths," *Applied & Preventive Psychology* 9 (2000): 249-270.

⁷⁷ C. R. Snyder, *Coping: The Psychology of What Works* (New York: Oxford University Press, USA, 1999), 210-213.

⁷⁸ Snyder, "Development and validation of the state hope scale," 334.

⁷⁹ Snyder, "Rainbows of the mind," 252.

obstacle. Negative emotions follow the perception of blocked goals or doubts about one's ability to achieve them.⁸⁰

Snyder delineates a model that suggests emotions serve as a feedback system in which positive emotions (happiness and joy), not only reflect one perception of goal progress, but reinforce goal pursuit activity. Likewise, negative affect (sadness, anger, and frustration) indicates perceptions of unsuccessful goal activity and signals the need to reassess goal strategies and the value of the goal.⁸¹ Thus, positive emotions may function to reinforce the application of effective pathways and agency thoughts. Ongoing positive emotions, accordingly, sustain attention and motivation to the particular task at hand.⁸²

The story of the “The Little Engine That Could”⁸³ may serve to illustrate the nuance of Hope Theory. The goal of the engine is getting to the top of the hill. The engine's belief in its ability to achieve its goal is agentic thinking. As the engine perceives the track leading to the top of the hill, it engages in pathway thinking. Following the track that leads to its goal and believing in its ability to succeed, it chugs up the hill verbalizing hopeful thoughts, “I think I can and I can.”

The Adult Dispositional Hope Scale

Snyder et al. (1991) developed the Adult Dispositional Hope Scale⁸⁴ to measure the ongoing trait of hope during one's life. Later, the State Hope Scale⁸⁵ was designed to

⁸⁰ Ibid.

⁸¹ Ibid., 254.

⁸² Ibid.

⁸³ Watty Piper, *The Little Engine that Could* (Westminster, London: Penguin Books), 2005.

⁸⁴ Snyder, “The will and the ways: Development and validation of an individual-differences measure of hope,” 572.

operationalize a person's immediate cognition or sense of hope within the moment.⁸⁶

These scales assess both elements of Snyder's bifurcated construct of hope: the dual components of will and ways. Sample questions for pathways and agency are respectively: "There are lots of ways around any problem," and "I energetically pursue my goals."⁸⁷

The Hope scale highly correlated with several scales tapping similar psychological processes.⁸⁸ Scores from the Hope scale correlated from .50 to .60⁸⁹ with scores on measures of Optimism (Life Orientation Test),⁹⁰ Generalized Expectancy for Success scale,⁹¹ and the Self-Esteem scale.⁹²

In terms of discriminant validity (how concept differs), the Hope scale scores were negatively correlated⁹³ with the Self-Confidence scale.⁹⁴ The Hope scale scores also

⁸⁵ C. R. Snyder, et al., "Development and validation of the state hope scale," 321.

⁸⁶ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 572.

⁸⁷ Ibid., 572-573.

⁸⁸ Ibid., 574-575.

⁸⁹ S. J. Lopez and C. R. Snyder, eds., *Positive psychological assessment: A handbook of models and measures* (Washington, DC: American Psychological Association, 2003), 98.

⁹⁰ M. F. Scheier and C. S. Carver, "Optimism, coping, and health: Assessment and implications of generalized outcome expectancies," *Health Psychology* 4 (1985): 219-220.

⁹¹ B. Fibel and W. D. Hale, "The Generalized Expectancy for Success Scale—A new measure," *Journal of Consulting and Clinical Psychology*, 46 (1978): 924.

⁹² Morris Rosenberg, *Society and the Adolescent Self-Image*, Princeton, New Jersey: Princeton University Press, 1965.

⁹³ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 574-575.

⁹⁴ A. Fenigstein, M. F. Scheier, and A. H. Buss, "Public and private self-consciousness: Assessment and theory," *Journal of Consulting and Clinical Psychology* 43 (1975): 522-527.

correlated negatively⁹⁵ with Minnesota Multiphasic Personality Inventory.⁹⁶ Evidence supports internal reliability of the Hope scale with a Cronbach's alpha range of .74 to .84 for the scale overall. The Agency subscale ranged from .71 to .76 and the Pathways subscale scored from .63 to .80.⁹⁷

Confirming the independence of agency and pathways, a study by Magaletta and Oliver (1999) showed hope as a whole predicted unique variance independent of self-efficacy. Agency predicted unique variance independent of self-efficacy, and pathways predicted unique variance independent of optimism.⁹⁸

State Hope Scale

Dispositional hope reflects hopeful cognition across situations and time. Snyder observed that people also have "state" hope that reveals hopeful thinking during particular events and specific times. Whereas the Hope Scale (1991) measures hope as an enduring motivational trait over time, the Adult State Hope Scale (ASHS) captures the response of hope to events in people's lives. In essence, the instrument provides a snapshot of a person's current goal-directed thinking.⁹⁹

⁹⁵ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 575.

⁹⁶ S. R. Hathaway and J. C McKinley, "The MMPI manual," New York: Psychological Corporation, 1951.

⁹⁷ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 572-573.

⁹⁸ Philip R. Magaletta and J. M. Oliver, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being, *Journal of Clinical Psychology* 55 (1999): 539.

⁹⁹ CR Snyder, et al., "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70 (1996): 321.

The Adult State Hope Scale was related to the dispositional Hope Scale,¹⁰⁰ State Self-Esteem Scale,¹⁰¹ Social Desirability Scale,¹⁰² and the State Positive and Negative Affect Schedule¹⁰³ and showed concurrent and discriminant validity.¹⁰⁴ The scale showed a positive and significant correlation with State Self-Esteem scale and Positive Affect scale of the State Positive and Negative Affect Schedule (PANAS) and negatively with scores from the Negative Affect scale of the PANAS.¹⁰⁵

The Adult State Hope Scale showed acceptable reliability. Over all alpha scores after four studies involving college students varied from a low of .79 to a high of .95. Cronbach alphas computed agency items ranged from a low of .83 to a high of .95, with the median alpha being .91. Cronbach alphas computed for pathways items ranged from a low of .74 to a high of .93, with the median alpha of .91.¹⁰⁶

Hope scales show good psychometrics and offer empirical data when measuring for hope. Investigators rely upon these instruments when testing hope enhancement interventions for effect and observing levels of hope within individuals or a population. Another theory related to hope is Self-efficacy.

¹⁰⁰ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 571.

¹⁰¹ T. F. Heatherton and J. Polivy, "Development and validation of a scale for measuring state self-esteem," *Journal of Personality and Social Psychology* 60 (1991): 895.

¹⁰² D. P. Crowne and D. A. Marlowe, "A new scale of social desirability independent of psychopathology," *Journal of Consulting Psychology* 24 (1960): 349.

¹⁰³ D. Watson, L. A. Clark, and A. Tellegen, "Development and validation of brief measures of positive and negative affect: The PANAS scales," *Journal of Personality and Social Psychology* 54 (1988): 1063.

¹⁰⁴ CR Snyder et al., "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70 (1996), 334.

¹⁰⁵ Lopez, *Positive Psychological Assessment: A Handbook of Models and Measures*, 99.

¹⁰⁶ Ibid.

Self-Efficacy

Self-efficacy is similar to Hope Theory in that it is explicitly goal driven. Like Hope Theory, it also shares the view that agency is a powerful determinant in behavioral change. Bandura defines Self-efficacy, as “a conviction that one can successfully execute the behavior required to produce outcomes.”¹⁰⁷

Related to hope, the construct is based on expectancy and outcome pursuit and is believed to be operationalized through one’s perceived capacity to perform in ways that successfully achieve goals. Self-efficacy theory posits that beliefs in one’s ability to attain a goal generate personal action and change in behavior.¹⁰⁸

According to Self-efficacy theory, there are two types of expectancies that influence one’s view of the future: “efficacy expectancy” and “outcome expectancies.” Efficacy expectancy is the belief in one’s agentic capabilities-- that one can produce given levels of attainment.¹⁰⁹ Outcome expectations are beliefs about what one holds to be true about actions or particular plans required to achieve a desired outcome or goal.¹¹⁰ They are the conceived as means to an end and appear roughly similar to Snyder’s concept of pathways. Bandura clarifies the distinction between expectancies, noting that, “self-efficacy is a judgment of one’s ability to organize and execute given types of

¹⁰⁷ A. Bandura, *Self efficacy: The exercise of control* (New York: Freeman, 1997), 193.

¹⁰⁸ Ibid., 53.

¹⁰⁹ Ibid., 382.

¹¹⁰ Albert Bandura, “Self-Efficacy Mechanism in Human Agency,” *American Psychologist* 37, no. 2, 1982, 140.

performances, whereas an outcome expectation is a judgment of the likely consequences such performances will produce.”¹¹¹

Bandura responds to Snyder’s theory that pathway thinking is a second and separate component of hope by arguing that outcome expectancies (perceived strategies and solutions), are incorporated into, and are an implicit part, of self-efficacy cognition. Bandura theorizes that when people assess their capacity to perform the task needed to complete a goal, they automatically generate routes and strategies required for goal attainment. Outcome expectancy is inherent in the process of assessing and judging one’s ability to achieve desired outcome and not necessarily an independent component.¹¹² Thus, when self-efficacy is high, individuals are readily able to conceive a solution. Conversely, when self-efficacy is low, individuals are unable to envision strategies to desirable outcomes. For Bandura, “expected outcomes cannot be disembodied from the very performance judgments on which they are conditional;” therefore, a separate and distinct construct (pathways) is unnecessary to convey motivation and future expectancy.¹¹³

Bandura also argues that outcome expectations, in contrast to Snyder’s concept of pathways, should not be considered determinants in behavioral change.¹¹⁴ The mere idea of a solution does not motivate a person to initiate goal-seeking behavior. Individuals may believe a particular course of action exists to attain a goal, for instance, but if they

¹¹¹ Bandura, *Self efficacy: The exercise of control*, 21.

¹¹² Bandura, “Self-Efficacy Mechanism in Human Agency,” 140.

¹¹³ Ibid.

¹¹⁴ A. Bandura, “Self-efficacy: Toward a unifying theory of behavioral change,” *Psychological Review* 84 (1977): 193.

doubt their ability to perform the required steps, there is no change in behavior. In contrast, efficacy expectation is the conviction that one has the capacity within oneself to execute the behavior needed to achieve the goal and is the primary determinant of behavioral change.¹¹⁵

In terms of motivation, Bandura posits that the strength of an individual's belief in one's ability to achieve goals and complete tasks directly relates to perseverance toward a desired outcome and undertaking goals at all.¹¹⁶ High and low self-efficacy will, for example, determine whether or not a person initiates, engages and sticks with a diet and exercise regime. Conceptualizing hope as a goal-driven expectancy, Bandura suggests that self-efficacy is the core construct of hopeful thinking and the strongest predictor of outcome based behavior.¹¹⁷ Indeed, "goals help create the means for hoped-for accomplishments."¹¹⁸

Self-efficacy has been related to scholastic achievement, pro-social behavior, and to mediate feelings of futility and depression.¹¹⁹ Research links low self-efficacy and depression.¹²⁰ Efficacy beliefs are highly predictive of coping ability and health.¹²¹

¹¹⁵ Ibid.

¹¹⁶ Bandura, *Self-efficacy: The Exercise of Control*, 21.

¹¹⁷ Ibid., 3.

¹¹⁸ Ibid., 212.

¹¹⁹ A. Bandura et al., "Multifaceted Impact of Self-Efficacy Beliefs on Academic Functioning," *Child Development* 67 (1996): 1206.

¹²⁰ James E. Maddux, ed., *Self-Efficacy, Adaptation, and Adjustment: Theory, Research, and Application*, The Plenum series in social/clinical psychology (New York, NY: Plenum Press, 1995), 395.

¹²¹ A. Luszczynska and R. Schwarzer, "Social cognitive theory," in *Predicting Health Behaviour*, 2nd ed., ed. M. Conner and P. Norman (Buckingham, England: Open University Press, 2005), 127-69.

Specifically, choices affecting health, like, smoking, physical exercise, dieting, condom use, dental hygiene, seat belt use, and breast self-examination, are linked to self-efficacy.¹²² In addition, studies show self-efficacy predicts several important work-related outcomes, including job satisfaction, performance, and training proficiency.¹²³

Self-efficacy theory does not explicitly represent the etiology of emotion as it relates to hopeful thinking. Though Bandura notes that self-percepts of efficacy influence emotional arousal, specifically fear, with interactive and often asymmetrical effects, no model could be found to explain the relationship of emotion and hopeful thinking.¹²⁴

The General Self-efficacy scale developed by Sherer, Maddux, Mercandante et al. (1982) measures perceived self-efficacy, that is, the strength of an individual's belief in or general expectancies about one's ability to perform behaviors that lead to successful goal attainment.¹²⁵ Regarding reliability, internal consistency Cronbach alpha measured .86 for the General Self-efficacy scale.¹²⁶

The story of "The Little Engine That Could" is again helpful as it serves to demonstrate the operation of Self-efficacy and its relationship to hope. The top of the hill is the goal. Self-efficacy is observed in the engine's capacity to envision an arrival at the top of the hill. The engine's perception of the tracks is an implicit part of its strength

¹²² M. Conner and P. Norman, eds., *Predicting Health Behavior*, 2nd ed. (Buckingham, England: Open University Press, 2005), 30-33.

¹²³ G. Chen, S. M. Gully, and D. Eden, "Validation of a new general self-efficacy scale," *Organizational research methods* 4, no. 1 (2001): 62-83.

¹²⁴ Albert Bandura, "Self-Efficacy Mechanism in Human Agency," *American Psychologist* 37, no. 2 (1982): 136.

¹²⁵ Mark Sherer et al., "The Self-efficacy Scale: Construction and Validation," *Psychological Reports* 51, no. 2 (1982): 663.

¹²⁶ *Ibid.*, 665.

assessment. The tracks mean nothing apart from a sense of agency. Believing in its ability to climb the hill, it struggles up the track, proclaiming hopeful thoughts, “I think I can, I think I can,” toward the goal.

Optimism

As a construct related to hope, Scheier and Carver (1985) conceptualize optimism as hopeful expectations, generally expectant of the future and about a goal-related situation.¹²⁷ In later studies, the authors simply posit that optimism is general expectancy about good future outcomes.¹²⁸

The construct bears out a fairly common understanding of the term. A dictionary definition renders optimism as, “an inclination to put the most favorable construction upon actions and events or to anticipate the best possible outcome.”¹²⁹ Scheier and Carver offer a psychological definition of the construct as, “an individual difference variable” [a single change agent] “that reflects the extent to which people hold generalized favorable expectancies for their future.”¹³⁰ Optimism is a disposition and trait that believes desirable outcomes will eventually triumph.¹³¹

¹²⁷ M. F. Scheier and C. S. Carver, “Optimism, coping, and health: Assessment and implications of generalized outcome expectancies,” *Health Psychology* 4 (1985): 219-220.

¹²⁸ M. F. Scheier and C. S. Carver, “On the power of positive thinking: The Benefits of Being Optimistic,” *Current Directions in Psychological Science* 2 (1993): 26.

¹²⁹ *Merriam-Webster*, s.v. “Optimism,” accessed September 21, 2015, <http://www.merriam-webster.com/dictionary/optimism>.

¹³⁰ Charles S. Carver, Michael F. Scheier, and Suzanne C. Segerstrom, “Optimism,” *Clinical Psychology Review* 30 (2010): 879.

¹³¹ *Ibid.*, 880.

The underlying mechanism of optimism theorized to determine goal-seeking behavior is an anticipation of good versus anticipation of bad outcomes.¹³² Optimists are people who expect good things to happen to them; whereas, pessimists are people who expect bad things to happen to them.¹³³

When people doubt they can reach a goal, optimism studies show they are less likely to initiate and more likely to withdraw efforts and stop prematurely. In contrast, people who are optimistic about attaining their goals are likely to persevere despite adversity.¹³⁴

Optimism is unique among theories of hope in its view of control. Most theories, based on expectancy and outcome, attribute some facet of personal control as the primary causal agent in goal attainment. Optimism, in contrast, maintains that outcomes need not be tied to one's perception of agency and control but may flow from forces outside one's control.¹³⁵ Optimism is an expectation of desired outcomes supported by a general anticipation of good possibilities in the future. It is not based on what one can do to procure those outcomes, though the theory does not exclude personal control as a causal factor of optimistic belief. Carver and Scheier are clear, "We emphasize confidence of the outcome's eventual occurrence as the key variable, rather than the role of personal agency."¹³⁶ Because of the theory's broader view of personal control, scales measure the

¹³²Carver, "Optimism," 880.

¹³³ Ibid., 79-880.

¹³⁴ Ibid, 880.

¹³⁵ Lopez, *Positive Psychological Assessment: A Handbook of Models and Measures*, 77.

¹³⁶ Charles S. Carver and Michael F. Scheier, "The Hopeful Optimist," *Psychological Inquiry* 13, no. 4 (2002): 288-290.

construct in terms of one's generally positive attitude toward the future, rather than levels of agency, pathways or self-efficacy.¹³⁷

Research from Carver and Scheier (2010) shows higher levels of optimism are related to better subjective well-being in times of adversity, an ability to cope with stressful problems and apparent failure with lower levels of avoidance, engage in proactive efforts to care for one's health, and overall better mental and physical health.¹³⁸ Optimism is related to educational, occupational, and psychological adjustment as well.¹³⁹ Because optimists are typically energetic and goal focused, optimism relates to benefits in the socioeconomic world. Evidence shows that optimism is linked to persistence in educational goals and even higher income.¹⁴⁰ In the social domain, optimists appear to be "better liked" and enjoy more satisfying and enduring relationships than pessimists.¹⁴¹

Within Scheier and Carver's model, positive affect results in a person's progress toward a perceived goal and negative affect is the product of a perceived lack of progress toward a goal.¹⁴² An emotional monitoring system is theorized to yield sadness or depression if progress is believed to be below acceptable standards and happiness or elation when progress is viewed as above standard. When the goal is avoidance, anxiety

¹³⁷ Lopez, *Positive psychological assessment: A handbook of models and measures*, 77.

¹³⁸ Carver, "Optimism," 879, 887.

¹³⁹ Cecil Robinson and Karla Snipes, "Hope, Optimism and Self-Efficacy: A System of Competence and Control Enhancing African American College Students Academic Well-Being," *Multiple Linear Regression Viewpoints* 35, no. 2 (2009): 1

¹⁴⁰ Carver, "Optimism," 879.

¹⁴¹ *Ibid.*, 879, 887.

¹⁴² Carver, *On the Self-Regulation of Behavior*, 138.

is felt when progress is below standard and relief or contentment when progress is above standard.¹⁴³

Positive and negative affect offer feedback, or a “signal,” regarding the status of goal pursuits in progress.¹⁴⁴ Positive emotions signal status quo for goal-related actions whereas negative emotions call for a reprioritization of goal seeking behavior.¹⁴⁵ The authors also suggest that affect, specifically related to mood, plays a role in decision making by inspiring confidence or doubt.¹⁴⁶

In their seminal study, Scheier and Carver (1985) developed the Life Orientation Test (LOT) to measure dispositional optimism as generalized expectancy of outcomes in one's life.¹⁴⁷ The study examined the effects of optimism upon behavior in a wide range of domains while specifically measuring health-related outcomes. They hypothesized that undergraduate students with high optimism would successfully cope with the challenges facing them at the end of a given semester and report fewer physical symptoms.¹⁴⁸

The test results showed the LOT predicted people with higher optimism were less likely to develop unhealthy physical symptoms than people who were less optimistic.¹⁴⁹ The authors' generalized from the findings that optimistic people, by definition, “expect

¹⁴³ Ibid., 165.

¹⁴⁴ Ibid., 143.

¹⁴⁵ Ibid., 130.

¹⁴⁶ Ibid., 172-174.

¹⁴⁷ M. F. Scheier and C. S. Carver, “Optimism, coping, and health: Assessment and implications of generalized outcome expectancies,” *Health Psychology* 4 (1985): 234.

¹⁴⁸ Ibid., 239.

¹⁴⁹ Ibid.

things to go their way, and thus take action to bring about such an outcome.”¹⁵⁰ Evidence suggested the relationship between adaptive coping and optimism.¹⁵¹ The scale shows good construct validity, showing convergence with constructs that relate to optimism and divergence with constructs that do not. Regarding reliability, the LOT measured a Cronbach's alpha score of .76.¹⁵²

The story of “The Little Engine That Could” again serves to illustrate. In terms of Optimism theory, the engine’s hopeful thinking is observed in his general expectancy of a future rich with possibility. The top of the hill is the goal. In anticipation of a good outcome, the engine chugs up the hill. Unlike the trains associated with Hope and Self-efficacy theory, however, the Optimistic engine prefaces his declaration of hope with “the future is bright, the future is bright” followed by “I think I can, I think I can.”

Hope as Meaning in Life

Theories of meaning in life are related to hope in that they feature future expectancy and desired outcome. The relationship between measures of hope and perceived life meaning are, in fact, among the closest in the respective literatures of these two concepts.¹⁵³ Indeed, theoretical and empirical evidence will show that life meaning is a goal-related construct.

¹⁵⁰ Ibid.

¹⁵¹ Carver, *Optimism*, 879, 887.

¹⁵² Ibid., 227.

¹⁵³ David B. Feldman and Diane E. Dreher, “Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students,” *J Happiness Stud* 13 (2012): 746. Feldman and Dreher note that correlations range from .52 to .77 in studies performed by Feldman and Snyder 2005; Kim et al. 2005; Mascaro and Rosen 2005, 2006).

A life is meaningful when it is perceived to matter in some larger sense.

Meaningful lives are characterized by a sense of significance beyond the perception that life is mundane and transient. They share a sense purpose: a perceived engagement in meaningful activity in the pursuit of outcomes of high value, as opposed to trivial and futile pursuits. A meaningful life is also characterized by a sense of a coherence that transcends chaos.¹⁵⁴

Antonovsky proposes that to the degree people make sense of a world that is predictable, understandable and manageable they perceive meaning. Antonovsky's Sense of Coherence scale (SOC) measures three components of life meaning: comprehensibility, manageability, and meaningfulness.¹⁵⁵ One needs to believe that life makes sense, and is comprehensible, emotionally and experientially, for life to have meaning. Specifically, an individual must perceive their world functions in a consistent and predictable manner for meaningful values to be pursued. Second, people must believe they can manage their worlds competently through their ability and the help of others in order to seek out and engage purposeful activity. Finally, as people comprehend and manage the demands of their environment, they must be convinced they are pursuing worthy goals in life for life meaning to exist. This third component is, in fact, critical to overall life meaning. Motivation to comprehend and manage events in life is dependent upon the belief that one's life is engaged in meaningful pursuits.¹⁵⁶

¹⁵⁴ L. A. King et al. "Positive affect and the experience of meaning in life." *Journal of Personality and Social Psychology* 90 (2006): 180.

¹⁵⁵ Ibid., 20-21.

¹⁵⁶ Ibid., 22.

Antonovsky's Sense of Coherence scale (SOC) is an expectancy belief, related to hope, when it assumes the pursuit of meaningful outcomes. When a predictable, explainable and manageable environment is perceived, one may engage in activities (goal-related) that bring meaning.¹⁵⁷

Hopelessness is the consequence of perceived meaninglessness, according to Frankl. Or, more precisely, it is the result of an "existential vacuum;" a condition the author describes as a life characterized by an apparent lack of meaning manifesting in "noogenic illness or "noogenic neurosis."¹⁵⁸ Symptoms of the illness include a pervasive boredom as well as depression, aggression and maladaptive behavior.¹⁵⁹ Hope is restored, according to Frankl, when one takes responsibility to find meaning, only then is the vacuum is filled.¹⁶⁰

Research documents the predictive power of life meaning in areas of mental and physical health.¹⁶¹ The Sense of Coherence scale (SOC) was strongly related to perceived health, especially mental health. The study showed the stronger the SOC, the stronger the perception of one's health in general, which appears to be linked to health promoting

¹⁵⁷ Aaron Antonovsky, *Unravelling the mystery of health* (San Francisco, CA: Josey Bass Publishers, 1987): xiii.

¹⁵⁸ Viktor Emil Frankl, *Man's Search for Meaning*, (New York: Simon and Schuster, 1985), 123-124.

¹⁵⁹ James C. Crumbaugh and Leonard T. Maholick, "An experimental study in existentialism: the Psychometric approach to Frankl's concept of Noogenic Neurosis," *Journal of clinical psychology* 20 (1964): 200, 206.

¹⁶⁰ Viktor Emil Frankl, *Man's Search for Meaning* (Boston: Beacon Press, 1984): 95.

¹⁶¹ David B. Feldman, and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," 406-407. For more research demonstrating empirical relationship between higher life meaning as measured by Sense of Coherency (SOC) and mental and physical health outcomes see: A. Antonovsky, "The salutogenic model as a theory to guide health promotion," *H Prom Intl* 11, no.1 (1996): 11-18.

resources.¹⁶² Research also bore an empirical relationship between life meaning and mental and physical health outcomes when using the Beck Depression Inventory (BDI).¹⁶³

Three scales are well accepted to measure life meaning. The Purpose in Life Test (PIL) showing a Cronbach's alpha of .88,¹⁶⁴ Life Regard Index (LRI) with an alpha coefficient of 0.94,¹⁶⁵ and the Sense of Coherence (SOC) which ranged from .70 to .92.¹⁶⁶ All instruments showed evidence of adequate construct validity.

A review of meaning of life literature did not produce a model to describe the causal relationships between the construct and emotion. Several studies were found, however, that investigated and confirmed a relationship between positive emotion and enhanced life meaning.¹⁶⁷ Positive feelings in general may also stimulate subjective feelings of meaningfulness.¹⁶⁸

¹⁶² Monica Eriksson and Bengt Lindström, "Antonovsky's sense of coherence scale and the relation with health: a systematic review," *J Epidemiol Community Health* 60 (2006): 376–381.

¹⁶³ Research bearing the empirical relationship between life meaning measured by the Beck Depression Inventory (BDI) and mental and physical health outcomes, see A. T. Beck, *The diagnosis and management of depression* (Philadelphia, PA: University of Pennsylvania Press, 1967); A. T. Beck, *Depression: Causes and treatment* (Philadelphia: University of Pennsylvania Press, 1967); and A. T. Beck, G. Emery, and R. L. Greenberg *Anxiety disorders and phobias: A cognitive perspective* (New York: Basic Books, 1985).

¹⁶⁴ James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of Noogenic Neurosis," *Journal of Clinical Psychology* 20 (1964): 200.

¹⁶⁵ J. Battista and R. Almond, "The development of meaning in life," *Psychiatry* 36 (1973): 409.

¹⁶⁶ Catherine Simmons and Peter Lehmann, *Tools for Strengths-Based Assessment and Evaluation* (New York: Springer Publishing Company, 2012), 245.

¹⁶⁷ Laura A. King, et al., "Positive Affect and the Experience of Meaning in Life," *Journal of Personality and Social Psychology* 90, no.1 (2006): 179.

¹⁶⁸ *Ibid.*, 180.

Life meaning is especially sensitive to the impact of trauma. It is well documented that trauma disrupts assumed structures and environments with which one makes sense of the world.¹⁶⁹ One definition of PTSD states that the condition is the result of “terrifying occurrences, both natural and manmade, that shock the psychological system and violate core assumptions that life is predictable, safe, and secure.”¹⁷⁰ In light of the damaging effects of trauma upon Life meaning, interventions that incorporate components of the construct, showing potential for rebuilding schema that makes sense of the world and revealing new sources of meaning are of interest to this research.

Posttraumatic Growth related to Hope

The process of integrating loss and finding meaning after a traumatic experience whereby hope and coping styles are augmented is referred to in psychological literature as posttraumatic growth (PTG).¹⁷¹ Posttraumatic growth is a construct that explains the experience of “positive change” that may follow highly challenging life crises. The construct, developed by Tedeschi and Calhoun (1996), is accompanied by a Posttraumatic Growth Inventory (PTGI) and is supported by studies showing construct validity and reliability.¹⁷²

¹⁶⁹ A. Fontana and R. Rosenheck, “Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD,” *Journal of Nervous and Mental Disease* 192, no. 9 (2004): 579.

¹⁷⁰ B. A. Sharpless and J. P. Barber, “A Clinician's Guide to PTSD Treatments for Returning Veterans,” *Professional Psychology-Research and Practice* 42, no. 1 (2011): 8.

¹⁷¹ R. G. Tedeschi and C. G. Calhoun, “Posttraumatic growth: Conceptual foundations and empirical evidence,” *Psychological Inquiry* 15 (2004): 1.

¹⁷² R. G. Tedeschi and C. G. Calhoun, “The Posttraumatic Growth Inventory: measuring the positive legacy of trauma,” *Journal of Traumatic Stress* 9, no. 3 (1996): 455. Construct validation and reliability scores are found on pages, 458-466.

Posttraumatic growth is not the same as an increase in well-being or a decrease in distress. Rather, it is a psychological process that seeks to reinterpret trauma into a meaningful life narrative that results in an increased “appreciation for life in general, more meaningful interpersonal relationships, an increased sense of personal strength, changed priorities, and a richer existential and spiritual life.”¹⁷³

Sense of Coherence and posttraumatic growth are related in concept. Both constructs refer to an adaptive coping process in which a person struggles to comprehend the traumatic event, aspires to manage it, and finds meaning through the experience. But, whereas Sense of Coherence is associated with resilience, that is, bringing the person back to a previous level of functioning, posttraumatic growth refers to a quality of transformation, or a qualitative change in functioning. PTG involves movement beyond previous levels of functioning and adaptation into greater appreciation of life, meaning, coping skills, and levels of hope.¹⁷⁴

In relationship to hope, parents of children with cancer with higher levels of hope reported greater PTG than those with lower levels of hope.¹⁷⁵ The study by Hullmann et al. (2006) suggested that raising hope during the pediatric cancer experience may facilitate posttraumatic growth and its benefits of personal strength, coping, and life meaning. One possible mechanism for the relationship, according to Hullmann, is that hope is believed to be a component of meaning-making, as posited by Feldman and Snyder (2005).

¹⁷³ Tedeschi, “Posttraumatic growth: Conceptual foundations and empirical evidence,” 1.

¹⁷⁴ Ibid., 2.

¹⁷⁵ S. E. Hullmann et al., “Posttraumatic growth and hope in parents of children with cancer,” *J Psychosoc Oncol* 32, no. 6 (2014): 696.

The story of “The Little Engine That Could” provides a final and fitting illustration to explain the relationship between life meaning and hope. As the little train looks up the hill, it sees the meaning of life and confidently assumes that by staying on the tracks and moving forward, any amount of suffering is worth the reward. Along the way, the tracks twist apart because of an earthquake-- a life altering occurrence beyond its control. Nevertheless, the engine takes responsibility to make life meaningful by searching out new and more reliable tracks and perhaps a different, more important hill to climb. Chugging up the line, it declares with all its might, “It’s worth it. It’s worth it.”

Comparative Analysis: Hope Theory, Self-efficacy, Optimism, Life Meaning

The four theories of hope reviewed in this chapter will now be compared. They will be investigated for similarities and differences. Unique contributions offered by each theory to a better understanding of hope will be noted. Conclusions from this comparative analysis will be used to determine which theory meets criteria for research. Findings from a construct study by Magaletta and J. M. Oliver (1999) that evaluated Self-efficacy, Optimism and Hope Theory is helpful to this end.

Magaletta and Oliver (1999) showed that self-efficacy, optimism, will, and ways are “generally distinct and independent entities.”¹⁷⁶ Each construct appeared related by the central core of expectancies.¹⁷⁷ Specifically, they are conceived as cognitive sets associated with: (a) desirable outcomes or goals; (b) future thinking; and (c) powerful determinants of behavior.¹⁷⁸

¹⁷⁶ Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 539.

¹⁷⁷ Ibid., 541.

¹⁷⁸ Ibid.

Well-being was added to the study and showed that hope as measured in the Hope Scale, self-efficacy, as measured by the SES, and optimism as measured by the LOT, made independent contributions while predicting general well-being.¹⁷⁹ Notably, components of the Hope Scale, the Will and Ways subscales, made separate and independent contributions as they predicted well-being showing discrimination.¹⁸⁰

Self-Efficacy

Further analysis showed that Hope Theory's "will," which might be presumed to be roughly the same as expectancy-like thinking within the Self-efficacy model, actually made an independent contribution when predicting well-being beyond that of general Self-efficacy.¹⁸¹ This evidence supports the idea that the motivational or agency-like component of Self-efficacy, properly referred to as efficacy expectancy, is related to, but distinct from, Hope Theory's agency. Indeed, though both scales share in their early derivation an emphasis on "persistence," they show unique variance and predicting for well-being.¹⁸² In a search of a theory of hope that emphasizes determination and perseverance, it is important to note that both Self-efficacy and Hope Theory convey a meaning of hope that provides this quality of motivation.

Further inference may be drawn from Magaletta and Oliver's study to show the distinction between Bandura's efficacy expectancy and Snyder's Self-efficacy. Efficacy was shown to correspond to the perception that a person "can" perform actions necessary for goal attainment, whereas Hope Theory relates to the perception that a person "will"

¹⁷⁹ Ibid., 548.

¹⁸⁰ Ibid.

¹⁸¹ Ibid.

¹⁸² Ibid., 545.

commence and continue to the steps required for goal achievement. The word "can" implies that people perceive in themselves an ability to act while the term "will" connotes that people believe in their capacity and have willful intention to attain goals.¹⁸³ This distinction is relevant to selecting a theory of hope that captures motivation to engage in treatment and persevere to clinical gains. A construct that conveys a will to persevere is more helpful to the design and testing of hope enhancement interventions than one that can or merely has potential to perform.

Optimism and Life Meaning

Studying the relationship between Snyder's "pathways" construct which may be roughly construed as Carver's outcome expectancy in the Optimism theory model, pathways made an independent contribution predicting well-being beyond that of Optimism.¹⁸⁴ Thus, pathways and Optimism are related but independent constructs. Beyond generally positive thoughts about future goal attainment (outcome expectancy), evidence indicates that strategies and plans for goal attainment (pathways) lead to increased hope.

Pathway-like thinking seems to be implicit to the theory reflecting Optimism's view that routes to arrive at goals are part of a positive future outlook.¹⁸⁵ For Hope Theory, personal competence, not confidence, is the center of the hope construct as agency and pathways work in reciprocal relationship to reach goals.

¹⁸³ Snyder, "Rainbows of the mind," 258.

¹⁸⁴ Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 548.

¹⁸⁵ Note Table2.1.

Optimism's agency-like cognitions are, like the other models, an explicit component driving hopeful thoughts.¹⁸⁶ Carver and Scheier clearly distinguish that Optimism is not the result of agency, however, but personal confidence in a future rich with possibilities. The distinction is relevant for selection of a theory of hope that describes hope in terms of perseverance and determination. For Hope Theory, personal competence, not confidence, is the center of the hope construct as agency and pathways work in reciprocal relationship to reach goals. This being the case, Snyder's construct appears to have a stronger motivational component.

If this is true, it might explain why in studies observing academic achievement, optimism is less consistent in predicting performance than in similar studies using the Adult Hope scale. Theoretically, optimists may hold out confidence that good outcomes will happen in the future but do not possess strictly goal-related constructs like agency and pathways to pursue and acquire goals. Besides academic performance, Hope has also been shown to produce unique variance beyond optimism in the prediction of such goal-oriented domains as athletics and coping. Bearing the apparent strength of hope over optimism in predicting for goal achievement, Hope Theory may provide better theoretical framework for the development and testing of a hope intervention for traumatized populations known for drop out and no response rates despite evidence based treatments.

Life Meaning

The relationship between hope and life meaning was investigated in a study conducted by Feldman and Snyder (2005). Three scales related to life meaning theory

¹⁸⁶ Note Table2.1.

were administered, along with the Adult Hope scale, and measurements for depression and anxiety.¹⁸⁷

The study revealed empirical evidence that hope may be conceived as a component of a life meaning. In addition, analyses revealed that hope and meaning apparently overlap substantially in accounting for changes in anxiety and depression.¹⁸⁸

Evidence that hope is a component of life meaning suggests that Hope Theory may not only capture the meaning of hope but that of the meaning of hope within the construct of life meaning.¹⁸⁹ Such findings also support the theory that life meaning may be conceptualized as a theory of hope. In theory, goal-related concepts embedded in the life meaning construct may be responsible for fueling future orientation, expectancy, and outcome value.

From a clinical standpoint, the evidence supports the use of a theory of hope that is closely tied to life meaning when developing and testing hope enhancement therapies for populations exposed to trauma. Specifically, veterans who show a loss of hope and life meaning related to combat-related PTSD would benefit from interventions that incorporate both constructs into their framework. Indeed, it may be helpful to understand traditional existential psychotherapies in terms of agency, pathways, and goals and, where it seems clinically advantageous, to recast them as hope enhancement strategies and measure for hope.

¹⁸⁷ Feldman, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," 401.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid., 418.

Finally, it is worthy to note that Feldman and Snyder (2005) showed a strong relationship between hope, depression and anxiety.¹⁹⁰ This finding is relevant, in that, the criterion requires a theory of hope that shows a history of mitigating symptoms of combat-related PTSD.

Related to hope as a goal-driven, cognitive motivational system, life meaning is easily translated into goal language. Frankl's search for meaning, for example, is by definition a pursuit of meaningful values, as such, it suggests goal driven activity.¹⁹¹ When people create, experience, and suffer with dignity, (Frankl's values of meaning) Feldman and Snyder point out, they are engaged in a goal pursuit process.¹⁹² Frankl's call to responsibility is, in essence, an invitation to actively set goals according to Hope theorists.

Antonovsky's Sense of Coherence theory appears to be a goal driven process as well. SOC theory is founded upon the premise that a person must perceive a sense of control over their environment in order to find meaning.¹⁹³ Comprehending and managing one's environment appears to be a goal driven process as one seeks out and tests structures to achieve a perceptual goal of predictability and order. The pursuit of meaningful outcomes, the third component of this construct, seems to reflect goal driven thinking as well.

¹⁹⁰ Ibid., 403.

¹⁹¹ Ibid.

¹⁹² Ibid.

¹⁹³ Aaron Antonovsky, *Unravelling the mystery of health* (San Francisco, CA: Josey Bass Publishers, 1987): xiii.

Empirical and theoretical evidence show that life meaning and hope share reliance upon personal goals and that hope (as agency and pathways) is a probable component common to all theories of life meaning.¹⁹⁴ Given hope is conceived as a goal driven cognition, it follows that interventions associated with existential therapies find support for a research proposal that seeks to increase hope within a populated vulnerable to loss of hope and life meaning.

Indeed, The Warrior Journey, commonly used in therapy as a meaning-making devise, primarily in narrative therapy, may be developed into just such an intervention. Chapter Four proposed that The Warrior Journey, used as a therapeutic metaphor, is, in itself, a goal- related story that upon identification may elicit goal-related thinking, and, specifically, increase levels of agency and pathways.

Goal-seeking as Fundamental to All Hope Theories

Theoretical and empirical evidence supports the hypothesis that goal-related thinking is fundamental to all hope cognition. Self-efficacy is defined in terms of goal-driven thinking, positing that hopeful thinking is rooted in one's perception of personal agency. Likewise, Hope Theory is defined as a goal-seeking cognition based upon agentic and pathway thinking. In terms of Optimism theory, before one looks upon the future optimistically or pessimistically, there must be a reason to look. That is, some outcome, or goal, is confidently or doubtfully anticipated when outcome expectancy occurs. Finally, life meaning may be translated into goal language to explain its pursuit of

¹⁹⁴ Feldman, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," 401.

value. One only perceives environments as predictable and manageable structures when there is something in the future that is worth pursuing.

Theoretically, expectation, the common denominator of all hope theories, presupposes a point in the future (a goal) that is worthy of mental energies conceived as a construct of hope. In sum, a claim may be made that fundamental to all theories of hope, hope is a cognitive process of goal-seeking. In this light, a theory of hope that exclusively and explicitly defines hope as a goal driven construct may come the closest to capturing the mystery of hope. However, there are some difficulties with Hope Theory.

Criticisms of Hope Theory

Snyders' model of Hope Theory does have some criticisms. These questions and concerns fall into three categories: 1) Hope Theory does not explain why some people appear to remain hopeful when apparent goal pursuit is surrendered; 2) Hope Theory does not represent how people generally experience hope; and 3) the construct overlaps with other constructs related to hope.

Hope Theory Criticisms: Hope without Goals

A reoccurring criticism claims that Hope Theory does not adequately explain occasions in which people have given up their goals and have neither perceptions of agency nor recourse to attain these goals, yet they remain hopeful.¹⁹⁵ Tong insists that Snyder's model is unable to explain why some people remain hopeful "when they feel that there is nothing they can do to get what they want."¹⁹⁶ Snyder responds that people

¹⁹⁵ Howard Tennen, Glenn Affleck, and Ruth Tennen, "Clipped Feathers: The Theory and Measurement of Hope," *Psychological Inquiry* 13, no. 4 (2002): 312.

¹⁹⁶ Eddie M. W. Tong et al., "Re-examining hope: The roles of agency thinking and pathways thinking," *Cognition and Emotion* 24, no. 7 (2010): 1208.

who, for instance, chose comfort care when faced with end of life, may surrender curative goals but remain hopeful because they adopted the goal of dying well with dignity and peace.¹⁹⁷ Surrendering goals because there is nothing one can do does not mean people who continue to hope are without goals. Agency and pathways thinking is an active part of the surrendering process as high-hope people “re-goal” their lives.¹⁹⁸

Furthermore, Snyder points out that surrendering personal agency need not be an end of hope but a workable strategy for acquiring external agency, such as a surgeon or Supreme Being, for instance. Likewise, a person may remain hopeful when there is a lack of perceptible pathways to goal acquisition by asking for help or finding a new goal.¹⁹⁹

Hope Theory Criticisms: How People Experience Hope

Critics point out what they believe to be a discrepancy between Snyder’s model of hope and the nature of hope as conceived by the general public.²⁰⁰ Opponents argue that agency and pathways thinking may be antecedents of hope but they do not fully describe the nature of hope itself and call for surveys that appraise a more popular conception of hope.²⁰¹ In addition, detractors assert that Hope Theory does not include an adequate conceptualization of emotions related to hope, like longing and cherishing.²⁰²

¹⁹⁷ Hal S. Shorey et al., “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” *Psychological Inquiry* 13, no. 4 (2002): 326.

¹⁹⁸ Ibid.

¹⁹⁹ Ibid.

²⁰⁰ Tong et al., “Re-examining hope: The roles of agency thinking and pathways thinking,” 1208.

²⁰¹ Ibid.

²⁰² L. G. Aspinwall and S. L. Leaf, “In search of the unique aspects of hope: Pinning our hopes on positive emotions, future-oriented thinking, hard times, and other people,” *Psychological Inquiry* 13 (2002): 276-288.

Shorey et al. (2002) respond to this criticism by deferring to popular dictionaries. The Oxford American Desk Dictionary,²⁰³ for example, does not mention emotion at all in its definition of hope. In fact, it renders a meaning similar to Snyder's goal-related construct. As a noun, the dictionary states, "expectation and desire combined," and as a verb, "expect and desired."²⁰⁴ Hope theorist's Feldman and Dreher (2012) appeal to dictionaries as well to attest the construct's public acceptance. The Merriam-Webster dictionary defines hope as, "to desire with expectation of obtainment" and the Oxford English Version as, "desire combined with expectation."²⁰⁵ Refuting the idea that Snyder's construct is out of the mainstream, dictionaries reveal a concept of hope broadly consistent with popular understanding.

Research from Tong et al. (2010) showed that hope as understood by the layperson is associated with agency only and not pathways thinking. His four studies used different variables for agency and pathways, various Hope variables, different methods, and different cultures to show a discrepancy between Snyder's hope and the general public.²⁰⁶ In response, Snyder contends that pathway thinking may not be a readily apparent to a layperson's conception of hope but that does not invalidate the

²⁰³ Frank R. Abate, ed., *The Oxford American Desk Dictionary* (New York: Oxford University Press, 1998), s.v. "Hope."

²⁰⁴ Shorey, "Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade," 289.

²⁰⁵ David B. Feldman and Diane E. Dreher, "Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students," *J Happiness Stud* 13 (2012): 747. Authors reference, *Merriam-Webster open dictionary online*, s.v. "Hope," accessed September 21, 2015, <http://www.merriam-webster.com/dictionary/hope>; and *Oxford English dictionary online*, s.v. "Hope," accessed September 21, 2015, <http://www.oed.com/view/Entry/88370?rskey=dGah5l&result=1&isAdvanced=false#eid>.

²⁰⁶ Tong, "Re-examining hope: The roles of agency thinking and pathways thinking," 1207.

construct. Multiple studies show the strength of pathway construct as a component of hope.²⁰⁷

Hope strategists espousing an existential approach to hope argue that Snyder's model is too restrictive and should be open to sources of hope like, family, friends and God.²⁰⁸ Herth contends for a more existential or spiritual definition that includes meaning-making, transcendence, and spiritual processes (Herth 2000)²⁰⁹ and contend that Snyder's definition is too cognitive. In response, Snyder defers to construct validation studies which empirically show what hope was hypothesized to be as a construct was investigated as a construct and continues to be researched as such.²¹⁰

Hope Theory Criticisms: Construct Overlap

Aspinwall and Leaf (2002)²¹¹ and Tennen et al. (2002)²¹² contend that Hope Theory validity studies are deficient and fail to show hope's unique variation. They argue that Snyder's hope construct is too closely related to optimism, explanatory style

²⁰⁷ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570; and Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 539.

²⁰⁸ Paul. T. P. Wong, "Viktor Frankl: Prophet of hope for the 21st century, in *Anthology of Viktor Frankl's Logotherapy*, eds. A. Batthyany & J. Levinson (Phoenix, AZ: Zeig, Tucker & Theisen Inc., 2007), accessed September 20, 2015, http://www.meaning.ca/archives/archive/art_frankl_prophet_P_Wong.htm. Paul T. P Wong, *The Human Quest for Meaning: Theories, Research, and Applications* (London: Routledge, 2013), ix.

²⁰⁹ K. A. Herth, "Enhancing hope in people with a first recurrence of cancer," *Journal of Advanced Nursing* 32 (2000), 1432.

²¹⁰ Shorey, "Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade," 289.

²¹¹ Aspinwall, "In search of the unique aspects of hope: Pinning our hopes on positive emotions, future-oriented thinking, hard times, and other people," 276.

²¹² Tennen, "Clipped Feathers: The Theory and Measurement of Hope," 315.

optimism, self-efficacy, self-esteem, and problem-solving and call for greater construct divergence.²¹³

Tennen et al. (2002) claims that hope as a construct goes beyond a conceptualization of will and ways and is based upon a “sense of truth that the world makes sense.”²¹⁴ It is only by placing trust in these assumptions that hope is possible. Shorey counters that though trust may play a significant role in engendering hope, hope, as a goal driven construct, affords the motivation to maintain and generate a “sense of truth.”²¹⁵ In addition, Shorey comments that hope as “trust” is reminiscent of a construct like “secure attachment” than the widely accepted concept of hope as an expectation in a desired outcome.²¹⁶

Arguing that hope is a virtue, Tennen contends for a moral and pro-social concept of hope and shows the limitations of Snyder’s narrowly defined goal-based construct.²¹⁷ Hope, according to Snyder is value neutral but that the goals that are chosen may be virtuous.²¹⁸

Aspinwall and Leaf (2002) call for more detail of the “active ingredient” of hope in relation to optimism, explanatory style, and self-efficacy. Responding to their request, Shorey et al. (2002) point out many construct validation studies, specifically Magaletta &

²¹³ Ibid., 314.

²¹⁴ Ibid., 312.

²¹⁵ Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 322.

²¹⁶ Ibid.

²¹⁷ Tennen, “Clipped Feathers: The Theory and Measurement of Hope,” 322.

²¹⁸ Ibid.

Oliver (1999), to empirically demonstrate hope is related but discriminant from optimism and control theories.²¹⁹

Tennen et al. (2002) shows an empirical variable overlap between Hope Scale items (survey questions) and the Ways of Coping Scale items.²²⁰ Although problem-focused coping appears to be conceptually distinct, Tennen shows that eight Hope Scale items (two agency and four pathways items) are almost identical to items on the Ways of Coping Scale (WCS). This being true, he argues, it is hard to imagine how the Hope Scale could predict unique variation in problem-focused coping and “planful” problem solving, the two constructs measuring WCS.²²¹ Shorey agreed that the similarities between the scales indicate that the Hope Scale would be likely to increase prediction of problem-focused coping and that care should be taken to avoid this challenge. Yet he also points out that most studies show the discriminant utility of Hope Theory and how the overlap does not affect outcomes variables.²²²

While criticisms of Hope Theory exist, they do not appear insurmountable. Hope theorists have responded to each concern and re-presented discriminatory evidence of Hope Theory’s strong construct validity. Dictionaries were used to refute detractors about the constructs use in common language.

²¹⁹ Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 325.

²²⁰ Tennen, “Clipped Feathers: The Theory and Measurement of Hope,” 315.

²²¹ Ibid.

²²² Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 325.

Conclusion

A comparative review of relevant hope theories was performed in order to select a Hope Theory that provides a conceptual framework for the development and testing of a proposed hope enhancement strategy for veterans with combat-related PTSD. The review was carried out against criteria established to meet the unique needs of this population. One theory met the criteria. Hope Theory and the Dispositional and State Hope Scales report good construct validity and reliable psychometrics.²²³ Taken as a whole, the theory reports unique variance while predicting for wellbeing independent of Self-efficacy and Optimism.²²⁴ It has been shown that hope is related to life meaning but remains independent while predicting for depression and anxiety beyond life meaning.²²⁵

Hope Theory explicitly describes the etiology of emotions (positive and negative), whereas other cognitive theories of hope embed their model in overarching theory.²²⁶ The model is also compatible with the psychotherapeutic foundation of evidence based treatments of PTSD, such as, Cognitive Behavioral Therapy, and specifically, Cognitive Processing Therapy.²²⁷

As a construct that captures the meaning of goal-mindedness, determination, and persistence toward desired outcomes, Hope Theory shows grit. It predicts for

²²³ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 570.

²²⁴ Magaletta, "The Hope Construct, Will, and Ways: Their Relations with Self-Efficacy, Optimism, and General Well-Being," 541.

²²⁵ Feldman, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," 401, 416.

²²⁶ Snyder, "The will and the ways: Development and validation of an individual-differences measure of hope," 582.

²²⁷ Gilman, "The Role of Hope in Cognitive-Behavior Therapies," 752.

performances in a variety of goal-oriented domains, including sports,²²⁸ academics,²²⁹ health,²³⁰ psychological adjustment,²³¹ coping,²³² and of special interest to this dissertation, psychotherapy²³³ and posttraumatic growth.²³⁴ If all theories of hope are goal-related in some way, it may be said that Hope Theory defines hope in a way that is fundamental to all theories of hope cited in this dissertation.

Finally, in that life meaning has been shown to be related to Hope Theory as a goal-driven construct both empirically and theoretically,²³⁵ it may be clinically beneficial to refashion a life meaning intervention, specifically the Warrior Journey narrative, into a Hope enhancement strategy. Life meaning is necessary for goal seeking behavior. It is only when one makes sense of their environment and finds something worth living for that an individual finds the motivation to pursue and persevere in treatment for PTSD.²³⁶

This dissertation now turns to the task of reviewing biblical literature to determine whether Hope Theory aligns with biblical concepts of hope. Though the intervention

²²⁸ Curry, "Role of Hope in Academic and Sport Achievement," 1257.

²²⁹ Ibid.

²³⁰ C. R. Snyder, et al., "The roles of hopeful thinking in preventing problems and enhancing strengths," *Applied & Preventive Psychology* 9 (2000): 249.

²³¹ Irving, "Hope, coping, and social support in combat-related posttraumatic stress disorder," 465.

²³² C. R. Snyder, *Coping: The Psychology of What Works* (New York: Oxford University Press, 1999): 210-213.

²³³ L. M. Irving et al., "The Relationships between Hope and Outcomes at Pretreatment, Beginning, and Later Phases of Psychotherapy," *Journal of Psychotherapy Integration* 14 (2004): 440.

²³⁴ S. E. Hullmann, et al., "Posttraumatic growth and hope in parents of children with cancer," *J Psychosoc Oncol* 32, no. 6 (2014): 696.

²³⁵ David B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology* 24, no. 3 (2005), 401.

²³⁶ L. A. King et al. "Positive affect and the experience of meaning in life." *Journal of Personality and Social Psychology* 90 (2006): 22.

proposed for research is intended for use among chaplains of all faith traditions, Christian chaplains, bound to interventions solely based upon the Bible, are the focus of this next chapter.

CHAPTER THREE:

IS HOPE THEORY BIBLICAL?

Trauma is known to disrupt one's sense of meaning in life¹ and diminish hope as a disposition that applies across situations and times.² People exposed to a traumatic event are often heard asking, "What is the point of going on? Is there any hope? How can I ever hope again?" In addressing these questions and the existential turmoil beneath them, chaplains of all faiths have a unique role to play. Whereas health practitioners focus on physical and psychological symptoms of trauma, seeking to cure patients, clinical chaplains³ focus on the total person, acknowledging the medical component, but going further to appreciate the entire human response to trauma-- its physical injury and psychological distress, as well as its impact upon life meaning, hope and trust. It may be said that the central aim of chaplain practice⁴ is not to cure what is physically or psychologically wrong with a patient; that is the goal of health clinicians. The role of

¹ A. Fontana and R. Rosenheck, "Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD," *Journal of Nervous and Mental Disease* 192, no. 9 (2004): 579; R. Janoff-Bulman, "Assumptive worlds and the stress of traumatic events: Applications of the schema construct," *Social Cognition* 7 (1989):113; and R. G. Tedeschi and C. G. Calhoun, "The Posttraumatic Growth Inventory: measuring the positive legacy of trauma," *Journal of Traumatic Stress* 9, no. 3 (1996): 455.

² L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997): 465; and Center for Substance Abuse Treatment (US), "Chapter 3 Understanding the Impact of Trauma," in *Treatment Improvement Protocol (Tip) Series* (Rockville, MD: Substance Abuse and Mental Health Services Administration (US), 2014), 57:1, accessed September 15, 2015, <http://www.ncbi.nlm.nih.gov/books/NBK207191/>.

³ Clinical chaplains are specialists who are qualified members an interdisciplinary health care team. Not all chaplains are clinical chaplains. For further information about standards and practices of clinical chaplains see: Association of Professional Chaplains, *Professional Chaplains Standards of Practice for Professional Chaplains in Acute Care Settings* (Schaumburg, IL: Association of Professional Chaplains, June 3, 2014), accessed September 15, 2015, http://www.professionalchaplains.org/files/professional_standards/standards_of_practice/standards_practice_professional_chaplains_acute_care.pdf.

⁴ Heretofore, the term chaplain will assume the meaning clinical chaplain.

chaplain is to accompany patients through their challenging medical journey, helping them discover transcendent meaning, purpose, and value, especially when cure is not possible.⁵

Though chaplains refrain from “fixing” others, they are not without agenda. The chaplain’s goal is to form deep, genuine, and accepting relationships out of which patients feel free to reflect upon their spiritual needs, resources and strengths. When patients identify a spiritual need and collaborate with a chaplain to set a desired outcome, interventions are offered to achieve their goals. Religious ritual, empathetic listening, and supportive presence⁶ are some of the interventions in a chaplain’s tool box. Strategies that enable a person to find hope are especially relevant to those who have been exposed to trauma.

It is the intent of this dissertation to equip chaplains of all faiths, as well as secular therapists, with a hope enhancement intervention based on the Warrior Journey. Christian chaplains with a high view of scripture may require an intervention be based upon the Bible before employing the device in their practice, however. Evangelicals, for example, prefer to use interventions they believe are supported by the Word of God in light of their belief that the Bible is “the tool and the means God has given God’s people to shape and transform lives.”⁷ It is with this audience in mind that hope will be investigated in its

⁵ Larry VandeCreek and Laurel Burton, eds, “Professional Chaplaincy: Its Role and Importance in Healthcare,” accessed September 2, 2015, <http://www.healthcarechaplaincy.org/userimages/professional-chaplaincy-its-role-and-importance-in-healthcare.pdf>.

⁶ G. F. Handzo, K. J. Flannelly, T. Kudler, et al., “What do chaplains really do? II. Interventions in the New York Chaplaincy Study,” *J Health Care Chaplain* 14 (2008):39–56.

⁷ Brian Stiller, *Evangelicals Around the World: A Global Handbook for the 21st Century* (New York: Harper Collins, 2015), 49. The National Association of Evangelicals lists as their first statement of faith: “We believe the Bible to be the inspired, the only infallible, authoritative Word of God.” National Association of Evangelicals, “Statement of Faith,” <http://nae.net/statement-of-faith/>.

various forms throughout scripture for goal language, constructs of agency, pathway thinking, and various mechanisms that operationalize hope to determine whether Hope Theory is in alignment with biblical concepts of hope.

An added benefit of this comparative review is the common language Christian chaplains may find with clinicians when referencing the construct and utility of hope. A shared understanding of hope facilitates potential collaborative efforts between the disciplines in the development and use of hope interventions.⁸

Hope in the Biblical Literature: An Introduction

Whereas Hope Theory views hope as expectancy rooted in personal agency, it will be shown that biblical literature conceptualizes hope as positive expectancy based upon divine agency. While both concepts are based upon one's perception of agency to achieve goals, biblical hope finds agency through the help of an external agent (God) rather than one's own strength. In sum, biblical hope is a motivational system based upon one's perception of the willingness and ability of God to fulfill God-endorsed goals on behalf of the one who hopes. Biblical hope is related to biblical goals. One will not find hope desiring outcomes that are not in keeping with God's will or promises because God's agency may not be assumed. *The Holman Bible Dictionary* offers this general overview of Biblical hope:

Trustful expectation, particularly with reference to the fulfillment of God's promises. Biblical hope is the anticipation of a favorable outcome under God's

⁸ According to VHA handbook 1160.01, "mental health services are encouraged to work with Chaplaincy to develop interactions with community clergy, including training to facilitate collaboration, appropriate referral, and coordination of services." Translating a theory of hope across domains provides common language and the potential for therapeutic partnerships between chaplains and clinicians whereby hope may be increased among veterans with PTSD. Department of Veterans Affairs. (September 11, 2008). VHA handbook 1160.01 – Uniform mental health services in VA medical centers and clinics (Washington, DC: Veterans Health Administration, 2008), 10.

guidance. More specifically, hope is the confidence that what God has done for us in the past guarantees our participation in what God will do in the future.”⁹

A parallel with Hope Theory is immediately evident: hope is an expectancy of “favorable outcomes.” These “favorable outcomes” are goals that, in biblical literature, may take the form of an immediate need, like freedom from Pharaoh’s tyranny, raising Lazarus from the dead, and church expansion or non-specific, comprehensive, and distant desires, like salvation, eternal life, heaven, and the restoration of creation. The above definition also suggests the means by which biblical hope is operationalized. Hope appears to be based upon a confidence or trust that God will provide the goal a “hoper”¹⁰ seeks.

A widely accepted psychological definition of trust is provided by Roger Mayer and colleagues (1995). Trust is “the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party.”¹¹ In biblical terms, trust is the willingness to surrender one’s own agency to the agency of God based upon the expectation (hope) that God will perform the believer’s goal. Thus, biblical hope is based upon trust or faith, a parallel term.¹² Hope is triggered by the perception of God’s willingness and ability to procure relevant goals.

⁹ *Holman’s Bible Dictionary* (Nashville, TN: Broadman & Holman, 1991), s.v. “Hope.”

¹⁰ “Hoper” is found in psychological literature to identify one who hopes.

¹¹ Roger C. Mayer, James H. Davis and F. David Schoorman, *The Academy of Management Review* 20, no. 3 (1995): 712.

¹² The relationship between faith and trust is shown. Strong’s concordance explains the Greek noun for faith, *pistis*, conveys a meaning of “belief.” As a verb, *pisteuo*, renders “to trust, to have confidence, faithfulness, to be reliable, to assure.” “The essence of faith--biblical or otherwise--is confidence or trust.” J. P. Moreland, *Kingdom Triangle: Recover the Christian Mind, Renovate the Soul, Restore the Spirit’s Power* (Grand Rapids, MI: Zondervan, Jul 13, 2009), 130-131. “More than a belief in

Pastoral theologian Andrew Lester supports this understanding of the relationship between hope and trust. Hope “describes a person’s trusting anticipation of the future based on an understanding of a God who is trustworthy and who calls us into an open-ended future.”¹³ Thus, when hopers perceive God as disposed and competent to do what He has said and promised, hope based upon trust flourishes. As hopers trust, they are inclined to relinquish direct control of their goals choosing instead to manage future outcomes indirectly through collaborative efforts with a higher power. Agency and pathway thinking are stimulated as perceptions of the greater agency and pathway provision of the external source increase.

It appears that trust, or its parallel, faith, is related to perceptions of the trustworthy nature and supreme power of God. In sum, “bright hope for tomorrow” is dependent upon the perception of “morning by morning new mercies I see,” as the hymn “Great as Thy Faithfulness” illustrates. A more thorough treatment of the relationship between trust and hope follows later in this chapter. It will also be shown that faith and trust are interchangeable terms in certain contexts addressing hope.

Hope in the Old Testament

In contrast to the New Testament, which, as it will be shown, uses a single root word, *elpis*, to carry the meaning of hope, fifteen Hebrew terms exist side by side in the

facts or an assent to religious beliefs, the Greek carries a meaning of personal trust and is observed in the New Testament as a response to God that is characterized by trust, commitment, dependence and surrender.” Wayne A. Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith* (Grand Rapids, MI: Zondervan, 1999), 308.

¹³ Andrew D. Lester, *Hope in Pastoral Care and Counseling* (Louisville: Westminster John Knox Press, 1995), 62.

Old Testament, offering various shades of meaning¹⁴ A review of each of these words in the Old Testament, revealing the terms nuance and relationship to the psychological process of hope, is provided in Appendix A. Findings from the review are provided here.

Viewed as disposition or attitude, Old Testament hope is eagerly waiting; it is expectant and leans toward what is to come. The word *qâvâh* implies, as it reflects cord-like imagery suggests, a hoper's internal strain as one waits in hope.¹⁵ *Tiqveh*, from the same root, suggests intense attachment, a binding to the object of hope.¹⁶ Such intense looking and watchfulness is also seen in the verb *shâbar*, *sâbar*.¹⁷ Yet intense longing is not the only meaning of biblical hope found in the Old Testament.

Though future oriented, *yâchal*, "to wait," denotes a more matter-of-fact waiting for goal fulfillment, "Put your hope in God, for I will yet praise him. . . ." (Psalm 42:5 NIV). Here the "not yet" is coming and the hoper waits patiently for its arrival.¹⁸ In contrast to urgent expectancy, observed in *qâvâh*, this hope is indicative of assurance that

¹⁴Walther Zimmerli, *Man and His Hope in the Old Testament* (Naperville, IL: Alec R. Allenson Inc., 1968), 7.

¹⁵G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 12, 565-566; and *Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database*, s.v. "6960," accessed September 22, 2015, <http://biblehub.com/bdb/6960.htm>.

¹⁶G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 15, 759-764; and *Strong's Exhaustive Concordance of the Bible*, s.v. "8615," accessed September 22, 2015, <http://biblehub.com/hebrew/8615.htm>. "8615," *Strong's Exhaustive Concordance of the Bible*.

¹⁷ *Strong's Exhaustive Concordance of the Bible*, s.v. "7663b," accessed September 22, 2015, <http://biblehub.com/hebrew/7663b.htm>.

¹⁸ *Strong's Exhaustive Concordance of the Bible*, s.v. "3176," accessed September 22, 2015, <http://biblehub.com/hebrew/3176.htm>.

God will provide one's goals. This sense of hope as confidence is also apparent in *beṭach*, nuancing security,¹⁹ and *batach*, to trust and wait.²⁰

Objects of Hope in the Old Testament

Curiously, specific objects of hope represented by human desire, like food, shelter, and healing, are typically unstated in the Old Testament. Instead, objects of hope are commonly expressed in terms of a broad desire for God. Even eschatological goals, more frequently stated than personal goals, are associated with God's presence and overarching will for creation.²¹ Though eschatological goals, such as the restoration of creation, salvation, deliverance from evil, messianic advent, bodily resurrection, and justice²² are regularly cited, Bultmann notes that in most passages concerning hope, "much less is said about what is hoped for than about the reason for hoping (God, God's faithfulness, God's name and the like)."²³ Passages that make no mention of a specific need portray a hoper waiting for God expectantly and with great devotion in times of trouble, "I waited patiently for the LORD; he turned to me and heard my cry" (Psalm 40:1 NIV).²⁴ Though the need is unspoken, the passage clearly indicates the reason for hope: God's willingness to provide and protect.

¹⁹ Strong's *Exhaustive Concordance of the Bible*, s.v. "983," accessed September 22, 2015, <http://biblehub.com/hebrew/983.htm>.

²⁰ Strong's *Exhaustive Concordance of the Bible*, s.v. "982," accessed September 22, 2015, <http://biblehub.com/hebrew/982.htm>.

²¹ Rudolf Carl Bultmann and Karl Heinrich Rengstorff, *Hope*, ed. P. R. Ackroyd, trans. Dorothea M. Barton (London: Adam & Charles Black, 1963), 11.

²² N. T. Wright, *Surprised by Hope* (New York: HarperCollins, 2009), 41, 138-139, 184, 282.

²³ Bultmann, *Hope*, 11.

²⁴ Myers, *Eerdmans Bible Dictionary*, s.v. "hope."

Indeed, the message that one's source of hope is the object of hope is a reoccurring theme in the Old Testament, "For you are my Hope, O Lord God" (Psalm 71:5 NASB). Hope is not only attached to its source, "Surely God is my salvation" but to its goal, "He has become my salvation" (Isa. 12:2 NIV). One who hopes not only finds hope through God but in God. In this sense, God is one's hope. Scripture frequently moves back and forth between statements of God as source and object of hope.²⁵

In terms of Hope Theory, God, as an external source of goal provision, may be considered an ultimate pathway, the solution to all meaningful goal attainment. As such, He becomes the goal itself. Just as the man whose house is on fire considers the arrival of a fire truck his ultimate goal, when putting out the fire is the real need, so the believer sees God as his ultimate end.

Metanarrative of Hope in the Old Testament

While Hebrew words provide a close up view of hope in the Old Testament, metanarratives offer a big-picture. An overarching theme in the Old Testament is observed as God works to establish true hope within his people. God is seen paring away false hopes throughout the history of Israel and redirecting His people to whole hearted dependence. Expectations, rooted in self-effort and idolatry, are a vain hope, subject to disappointment and destruction; whereas, true hope is dependence upon God, followed by blessing.²⁶ The prophet Isaiah vividly illustrates,

O how bad it will be for you who look to the south to Egypt for help and depend on her horses, who trust in its many chariots and fix your hopes on its strong drivers. Yet you do not look to the Holy One of Israel for relief or even bother to consult Him. Isaiah 31:1-3 (VOICE).

²⁵ Ibid.

²⁶ Paul S. Minear, *Hope and the Second Coming* (Philadelphia: The Westminster Press, 1954), 22.

The message throughout the Old Testament is that one should not trust in riches (Ps. 52:7; Job 31:24), one's own righteousness (Ezk. 33:13), or mind (Prov. 16:9), in men (Jer. 52:5), in the temple (Jer. 7:4) or in idols (Hab. 2:18), or foreign powers (Ex. 23:32-33).²⁷ God, in fact, is sure to disrupt these fraudulent hopes in order to prove to His people that He is their one and only, true hope, "Egypt will no longer be a source of confidence for the people of Israel but will be a reminder of their sin in turning to her for help" (Ezek. 29:16 NIV).²⁸

In terms of Hope Theory, false hopes represent errant agency and pathway beliefs. Horses, chariots, and escape routes to Egypt are means (sources of agency and pathways) to attain Israel's goals but should be regarded as false hopes. Not only are they faulty solutions, precarious and destined for ruin, reliance upon these pathways as sources of efficacy are disloyal to an external agent who asks for whole hearted devotion. "Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God" (Ex. 34:14 NIV).

The overarching theme in the Old Testament, indeed, its main message, is about placing hope in God as one's true source of agency and pathway to desired ends. Implicit in the narrative is the message that hope reveals one's heart. What people hope for is indicative of what is meaningful to them, what they pursue and resource.

Hope in the New Testament

Turning to the New Testament, concepts of hope will be observed as they are reflected in terminology, passages related to hope, and overarching themes. The power of

²⁷ Bultmann, *Hope*, 12.

²⁸ Ibid.

eschatology to elicit hope will be of particular interest in that eschaton is the collection of things hoped for.

The LXX brought forth most of the Hebrew words for hope into the Greek noun and verb *elpís* and *elpízō*, respectively.²⁹ Strong's definition for *elpízō* renders: "to hope, hope for, expect, and trust" and for *elpís*: "hope, expectation, trust, confidence."³⁰ The *Greek English Lexicon of the New Testament* renders hope as a general looking forward to something for fulfillment with some reason for confidence. Hope here is related to expectation and goal attainment, as in Rom. 8:24, "For in hope (*elpídi*) we have been saved, but hope (*elpís*) that is seen is not hope (*elpís*); for who hopes (*elpízō*) for what he already sees?" (NASB).³¹ As a noun, hope carries the attitude of hopefulness while the verb conveys the activity of hoping. The term is also used rhetorically, as the thing hoped for (Rom. 8:24; Col. 1:5, Tit. 2:13, Heb. 6:18).³²

The word hope rarely appears in the Gospels, yet its sense of anticipation is seen in messianic expectation. Matthew quotes Isaiah 42:4 from the LXX as he announce an eschatological hope for the world, ". . . in his name will the Gentiles hope" (Mt. 12:21 NASB). Luke and Acts refer to a hope that expects Jesus to be the fulfillment of this messianic office, "But we were hoping that it was He who was going to redeem Israel" (Lk. 24:21 NASB) and "Paul began crying out in the Council, "Brethren, I am a Pharisee,

²⁹ Allen C. Myers, ed., *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1987), s.v. "Hope."

³⁰ Strong's *Exhaustive Concordance of the Bible*, s.v. "1679," accessed September 22, 2015, <http://biblehub.com/hebrew/1679.htm>.

³¹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. "elpís."

³² Bultmann, *Hope*, 33.

a son of Pharisees; I am on trial for the hope and resurrection of the dead!” (Acts 23:6 NASB).

Central to New Testament hope is the expectation that Jesus Christ is the fulfillment of the Old Testament promises and all eschatological promise (Mt. 12:21; 1 Pt. 1:3).³³ “To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory,” (Col. 1:27 NIV).

Carrying forth the metaphors and imagery of the Old Testament, Christ provides a hope that is like a refuge and a fortress, a source and sustainer of life (1 Cor. 10:4; John 6:35; 11:25), a foundation and a cornerstone, a rock upon which false hopes are crushed and true hope is built (for example, see Rom. 9:33; 1 Cor. 1:23; Mark 12:10; 1 Peter 2:4-7; Eph. 2: 20-22).³⁴ The pattern equating object and source of hope, common to the Old Testament, is also seen in the New Testament. In the Hebrew text, God is the “hope of Israel” (Jer. 14:8), both as source and object, while in the Greek, “Christ our hope,” (1Tim 1:1 NIV).

In terms of Hope Theory, Christ is the goal and pathway of hopeful cognition, and source of agency thinking. Like YAWEH of the Old Testament, Christ is perceived as a trustworthy external agent, capable of fulfilling goals on behalf of His people, eliciting agency and pathway thinking within hoppers.

³³ David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2000), s.v. “Hope.”

³⁴ Minear, *Christian Hope and the Second Coming*, 22.

The content of New Testament eschaton embodies the goals and objects of Christian hope and is more clearly defined than in the Old Testament.³⁵ Objects of hope are delineated: “the resurrection of the dead (Acts 23:6), the promises given to Israel (Acts 26:6-7), the redemption of the body and of the whole creation (Rom. 8:23-25), eternal glory (Col. 1:27), eternal life and the inheritance of the saints (Tit. 3:5-7), the return of Christ (2:11-14), transformation into the likeness of Christ (1 John 3:2-3), the salvation of God (1 Tim. 4:10), or simply Christ (1 Tim. 1:1).”³⁶

A review of the biblical literature and scholarship devoted to understanding the relationship between eschatology and hope reveals the power of eschaton to “trigger” hopeful cognition. Eschatological objects of hope throughout the Bible appear to have within their conception and pronouncement the power to stimulate the cognitive process of hope. Jurgen Moltmann attempts to explain this mystery. The promises of God, eschatological content, are pregnant with inference. They, in fact, pull the future into the present through anticipation, eliciting motivational beliefs in the present.³⁷

The promises of God awaken the Christian, announcing the future as already here.³⁸ Like a photo album, the promises are pictures of what is come.³⁹ These images offer a hope that unsettles, inspiring the believer to act in mission.⁴⁰

³⁵ Alan C. Myers, ed., *Eerdmans Dictionary Bible* (Grand Rapids, MI: Wm. B. Eerdmans Publishing 1987), s.v. “Hope.”

³⁶ Freedman, *Eerdmans Dictionary of the Bible*, s.v. “Hope.”

³⁷ Jürgen Moltmann, M. Douglas Meeks, *The Experiment Hope* (Wipf & Stock Publishers, 2003), 52.

³⁸ Jurgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology* (London: SCM, 1967), 16.

³⁹ Ernst Bloch, *The Principle of Hope, Vol. 3*, tran. Neville Plaice, Stephen Plaice, and Paul Knight (Cambridge, Mass.: MIT Press, 1986), 1375.

From a psychological perspective, objects of eschatological hope inspire the perception of a finished future where meaningful goals are already attained and await reception. They point to a future that is bright and inevitable, triggering expectation and goal thinking.

This phenomenon is related to what is known as Kerygma, the publically communicated message of the Gospel. Providing the impetus of the early church, pronouncements of the Gospel demonstrated the “the power” to “save.”⁴¹ Similarly, eschatological content (what one hopes for), seems to have power to elicit hopeful thinking. Confessions of hope, for instance, found in “Christ Jesus our hope (1Tim 1:1 NIV), “the hope of glory” (Col. 1:27), “the God of hope,” (Romans 15:13 NIV), “the blessed hope” (Titus 2:13 NASB) and “the hope in which we glory” (Heb 3:16 NIV) appear not only to function as references to the source of New Testament hope but as stimulants, or perhaps reminders, that motivate goal oriented cognition.

Pannenberg attempts to explain the mystery, “anticipated future is already present in its anticipation.” In other words, anticipation presupposes an eschatological future based upon the certainty of God to carry out His purposes. This confident expectation of the future already in existence in the present, ontologically as well as perceptually, is a gift of the eschaton and the Spirit’s work.⁴² Pannenberg explains, it is through “the convicting ministry of the Spirit of God,” that the promises evoke a certainty of

⁴⁰ Moltmann, 16.

⁴¹ Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 2001), s.v. “Kerygma.”

⁴² Pannenberg, *Systematic Theology*, vol. 2, 102.

fulfillment and thus a coming into the present.⁴³ The relationship between the Spirit and objects of hope as mechanisms of hopeful thinking will be examined shortly.

Hope as a Virtue and Its Relationship to Faith and Love

Hope has been construed to be substantive as well as active and, thereby, considered an asset or attribute to be possessed and acquired. Thus, a person may “have” hope. From this line of thinking, hope came to be regarded as one of three “theological virtues:” faith, hope, and love.⁴⁴ “But now faith, hope, love, abide these three (1 Cor. 13:13 NASB). Within the New Testament, the three virtues appear as interdependent and function in a way in which one is not possible without the other (Rom. 5:1-5; Eph. 4:1-6; I Thess. 1:3; Heb. 6:10-12).⁴⁵ Augustine writes of a radical interconnected relationship: “Wherefore there is no love without hope, no hope without love, and neither love nor hope without faith.”⁴⁶

Theological virtues differ from cardinal or moral virtues in Catholic theology in that they are not the result of human effort. Unlike self-control and kindness, which are virtues credited to personal responsibility, theological virtues are attributed to God’s grace.⁴⁷ Following Augustine, they are habits “which God works in us, without us.”⁴⁸

⁴³ Ibid., 436.

⁴⁴ Myers, *Eerdmans Dictionary Bible*, s.v. “Hope.”

⁴⁵ Minear, *Hope and the Second Coming*, 64.

⁴⁶ “Augustine, *Enchiridion Viii On Faith, Hope, and Love*, Internet Sacred Text Archive, 2011, accessed September 21, 2015, <http://www.sacred-texts.com/chr/ecf/103/1030258.htm>.

⁴⁷ “These virtues are called ‘theological’ because (1) their object is God, (2) they are infused in humans by God, and (3) they are made known to humans only by Divine Revelation in the Holy Scriptures.” Thanks to an online article by Shane Drefcinski, “A Very Short Primer on St. Thomas Aquinas’ Account of the Various Virtues,” University of Wisconsin–Platteville, accessed September 20, 2015, <http://people.uwplatt.edu/~drefcins/233AquinasVirtues.html>.

Regarding hope, Aquinas states that hope is "infused" through Divine grace into the hoper.⁴⁹

Though an act of grace, Christians bear responsibility for sustaining these virtues according to Aquinas.⁵⁰ Christians are accountable for exercising and sustaining hope and despair is considered a sin.⁵¹ Failure to exercise theological virtues undermines the godly power and effect of one's life and leaves an individual vulnerable to mortal sin.⁵²

Martin Luther clarifies the moral responsibility of maintaining hope as a theological virtue. Expounding on his teaching on faith and works, he instructs that "merits" may not be "the rich foundation of hope," but they "proceed from hope."⁵³ Despair, Luther continues, "is only the trial and temptation of hope: though that is certainly by far the most heavy of all temptations."⁵⁴ To practice hope, Luther instructs, "Thou cry unto God. If it be but in one single sigh, or groan; and that thou assure thyself,

⁴⁸ Augustine, *Enchiridion VIII, On Faith, Hope, and Love*, ed. Kevin Knight, trans. Fathers of the English Dominican Province (New Advent, 2008), accessed September 14, 2015, <http://www.newadvent.org/fathers/1510.htm>.

⁴⁹ St. Thomas Aquinas, "Disputed Questions On Virtue: S.T. I-II, Q. 63, A. 3, A. 10," *The Summa Theologica of St. Thomas Aquinas Second and Revised*, ed. Kevin Knight, trans. Fathers of the English Dominican Province (New Advent, 2008), accessed September 14, 2015, <http://www.newadvent.org/summa/3024.htm#article4>.

⁵⁰ Ibid.

⁵¹ St. Thomas Aquinas, "Disputed Questions On Virtue: S.T. I-II, Q. 63, A. 3, A. 10," accessed September 20, 2015, <http://www.newadvent.org/summa/3024.htm#article4>.

⁵² St. Thomas Aquinas, "Question 1. Faith: S.T. II-II, q. 24, aa.10-12," accessed September 20, 2015, <http://www.newadvent.org/summa/3001.htm>.

⁵³ Martin Luther, *Select Works of Martin Luther: An Offering to the Church of God in the Last Days*, trans. Henry Cole, vol. III (London: Bensley, 1826), 259.

⁵⁴ Ibid., 256.

that, according to Isaiah xlii. 3, ‘He will not break the bruised reed, nor quench the smoking flax.’”⁵⁵

Interpreting hope as a virtue in psychological terms requires a change in semantics. Hope may be possessed in the sense that it is a working set of beliefs about the future and goal pursuit. In this way, a therapist may help a client to increase their level of hope and defend against despair, defined as a lack of hope. To attach value judgments to a psychological process is beyond the scope of Hope Theory, however. In this sense, hope is value neutral.⁵⁶

The question arises: is hope infused into a hoper? Hope may be infused into a hoper, theoretically, in the sense that one’s perception of God’s availability and power, as an external source of agency and pathway provision, may increase, perhaps through the mechanism of faith and by His Spirit. Hope is thereby increased as agency and pathway within the hoper.

Mechanisms of Hope

Understanding the dynamic relationship between faith, hope, and love provides insight into the mechanics of hope as a cognitive process. In conjunction with the work of the Spirit, faith, hope, and love appear to be more than character qualities operating independently of each other.

Hope Related to Love

Romans 5:4-5, demonstrates the relationship of love and hope under the influence of the Spirit’s work, “. . . and hope does not disappoint, because the love of God has been

⁵⁵ Ibid., 257.

⁵⁶ Hal Shorey et al., “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” *Psychological Inquiry* 13, no. 4 (2002): 322.

poured out within our hearts through the Holy Spirit who was given to us” (NASB). The power of the Spirit, working as an external agent on behalf of the hoper, “sheds abroad” or “pours out” love of God into the heart of the hoper. The result is confident expectation and assurance of goal attainment in the midst of adversity and suffering. This hope, supported by the faithful love of God, never disappoints, in contrast to a hope based upon contingency and human limitation, because it never fails to achieve the hoper’s greatest desired outcomes.

One commentator sums up Paul’s thoughts, “It cannot put us to shame when we feel God himself given to us through his Spirit, drenching our hearts with sweet, all-subduing sensations of his wondrous love to us in Christ Jesus.”⁵⁷ God’s love, supportive intention, and benevolent action on behalf of the hoper, enables Christian hope to abide in the hoper’s mind in the form of trust, eagerness, and patience.⁵⁸ In cognitive terms, a sensation of love, cognitively expressed through beliefs in the capable support of an external source, inspires a hoper’s perceptions of agency and pathway which initiates confidence in goal attainment.

Hope Related to Faith as Perception

“Now faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1 NASB). Rather than offering a strict definition of faith, many scholars believe this familiar verse offers a summary of what faith does.⁵⁹ Faith is the “assurance of things hoped for;” that is, faith generates a confidence that God’s promises will indeed take

⁵⁷ James Dixon Douglas and Philip Wesley Comfort, *New Commentary on the Whole Bible: New Testament volume* (Carol Stream, IL: Tyndale House Publishers, 1990), 355.

⁵⁸ Minear, *Hope and the Second Coming*, 81.

⁵⁹ Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (Wm. B. Eerdmans Publishing, 1993), 566.

place. Faith is also “the conviction of things unseen;” that is, faith provides a sense of certainty that these goals are accomplished even though they are currently imperceptible.⁶⁰ The unseen desired outcomes of the future, things hoped for, are now in clear view thanks to the function of faith.

From a psychological perspective, faith appears to be a utility of perception, envisioning goals of hope as a present reality. “So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal” (2 Cor 4:18 NIV). St. Bernard of Clairvaux, 11th century French theologian and mystic, offers this eloquent description of the interaction of hope and faith.

For hope is based on faith, as the painter makes use of the canvas on which to draw his picture. Thus faith says in our hearts: “God hath prepared good things, which are incomprehensible to us, for those who remain faithful to Him.” And hope says: “It is for me that these good things are reserved.” And charity says: “I run with all my strength towards God to obtain them from Him.”⁶¹

In some sense, faith appears in the New Testament as a mode of communication. Properly, it is a response to grace (Eph. 2:8, Rom 5:1) and a gift from God (2 Pt. 1:1, Phil. 1:29, Acts 3:16) that enables the Christian to receive the testimony or promises of God as true.⁶² Faith is, thus, an accepting response, a willing reception of perceptions and understanding that would otherwise remain unknown.

John’s use the verb form of faith, “to believe,” further supports the idea that faith is the acquisition of special knowledge which on some level is comprehensible to the

⁶⁰ Robert H. Gundry, *Commentary On Hebrews*, Commentary on the New Testament Book #15 (Grand Rapids, MI: Baker Publishing Group, 2011), 1783-85, Kindle Edition.

⁶¹ St. Bernard, “Psalm 90, Sermon 10, number 1,” in *Life of Dom Bartholomew of the Martyrs: Religious of the Order of St. Dominic and Archbishop of Braga, in Portugal*, trans. Lady Herbert (London: Thomas Baker, Soho Square, 1890), 464, accessed September 20, 2015, https://archive.org/stream/lifeofdombarthol00ladyuoft/lifeofdombarthol00ladyuoft_djvu.txt.

⁶² Zane Hodges, *Absolutely Free: A Biblical Reply to Lordship Salvation*, Second Edition, Grace Evangelical Society, Sep 1, 2013), 31; 37-43.

mind though not always empirical.⁶³ For instance, “We have come to believe and to know that you are the Holy One of God” (John 6: 69 NIV). The writer of Hebrews explains “by faith we understand that the universe, formed at God’s command...” (Heb. 11:3 NIV). The Greek word for “understand” is *noeó* (Strong’s 3539): “to perceive, think, understand, consider.”⁶⁴

Faith appears in the New Testament to be a form of understanding, perceiving, seeing things that are not as though they were (Romans 4:17). Calvin supports the claim that faith is a form of received knowledge in his definition: “a firm and certain knowledge of God's benevolence towards us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit.”⁶⁵ Calvin indicates that faith is the reception of knowledge of God’s agency based upon his Word and promises.

Faith appears to be related to hope in that faith receives and comprehends beliefs that inspire hopeful thinking. Perceptions that guarantee goal attainment enter the mind of the hoper through faith revealing new pathways and a source of available benevolent strength.

Hope is also related to faith in that both constructs share a motivational process. The New Testament emphasizes that when faith is genuinely present it spurs the hoper into goal seeking behavior. “You have faith and I have works; show me your faith

⁶³ Allen C. Myers, ed., *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1987), s.v. “Faith.”

⁶⁴ *Strong’s Exhaustive Concordance of the Bible*, s.v. “3539,” accessed September 22, 2015, <http://biblehub.com/hebrew/3539.htm>

⁶⁵ John Calvin, “III, ii, 7,” in *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), 3.2.7.

without the works, and I will show you my faith by my works” (Jas. 2:18 NASB).

Cognitively, faith appears to perceive and respond to perceived agency and pathways which are the foundation of motivational beliefs. Thus, faith and hope seem to overlap, here, as goal-driven constructs.

Hope Related to Faith as Trust

The writer of Hebrews follows his description of faith by noting the recognition due Israel’s champions of faith, “This is what the ancients were commended for” (Hebrews 11:2 NIV). The rest of the chapter recalls the exploits of these heroes and depicts faith as enduring trust, relinquished control, and dependency upon God to keep His promises.

Though the New Testament consistently defines faith as a response to revelation, it describes two expressions of the response. One, as it has been shown, is a utility of perception. The other is a response of humble trust. Hebrews 11 opens with a description of faith as a form of vision, “the conviction of things unseen” but commends the heroes of the faith for their devotion and trust, “They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated” (Heb. 11: 36 NIV).

The Greek noun for faith, *pistis*, conveys a meaning of “belief.”⁶⁶ The verb, *pisteuo*, renders “to trust, to have confidence, faithfulness, to be reliable, to assure.”⁶⁷ More than a belief in facts or an assent to religious beliefs, the Greek carries a meaning of

⁶⁶ *Strong’s Exhaustive Concordance of the Bible*, s.v. “4102,” accessed September 22, 2015, <http://biblehub.com/hebrew/4102.htm>.

⁶⁷ *Strong’s Exhaustive Concordance of the Bible*, s.v. “4100,” accessed September 22, 2015, <http://biblehub.com/hebrew/4100.htm>.

personal trust and is observed in the New Testament as a response to God characterized by trust, commitment, dependence and surrender.⁶⁸

Turning to Paul's writings, Romans 4 reveals the relationship between faith, as devoted trust, and resilient, enduring hope. "Against all hope (*elpís*), Abraham in hope (*elpís*) believed (*pisteuo*)..." (Romans 4:18 NIV). Abraham, past childbearing years, has no means of controlling any factors that may serve as means to attain his goal of fulfilling God's promise; nevertheless, the Scripture says He hoped in God to make him a nation even when circumstances appear hopeless. The source of this hope is said to originate from Abraham's faith which appears to be a means of receiving perceptions of an ultimately reliable external source in response to an enabling process of this same source. In its operation, faith is depicted as a giving away of control to an outside agency. This surrendered response apparently permits the reception of these hope inspiring perceptions, thus Abraham is "fully persuaded that God had power to do what he had promised" (Rom. 4:20-21 NIV).

Trust, according to another widely accepted psychological definition, is a "state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another."⁶⁹ In terms of biblical hope, trust is a giving away of power to others or external sources of agency based upon the expectation of the intention or behavior of said external source to provide what is hoped for. It is a yielding of one's personal agency and control over pathways to a perceived greater agency. More specifically, perceiving, by faith, the greater efficacy of a higher power, a hoper exercises

⁶⁸ Wayne A. Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith* (Grand Rapids, MI: Zondervan, 1999), 308.

⁶⁹ D. M. Rousseau, et al., "Not so Different After All: A Cross-Discipline View of Trust," *Academy of Management Review* 23 (1998): 395.

agency and pathway thinking in a decision to collaborate and as the hoper relinquishes personal control agency and pathway thoughts are excited.

Mechanism of Hope: Grace

Closely associated with the work of the Spirit is the concept of grace in the New Testament. Grace, from the Greek *charis*, while conferring the well appreciated concept of “unmerited favor, kindness,”⁷⁰ also imparts the meaning: “divine intervention,”⁷¹ or an enabling power that “kindles them to the exercise of the Christian virtues.”⁷² One commentator succinctly describes grace as “educating us in the art of living.”⁷³ Grace also appears to educate Christians in the art of hoping. Paul attributes the origin of Abraham’s faith-based perceptions as well as the patriarch’s resultant assurance to the enabling power of grace, “For this reason it is by faith, in order that it may be in accordance with grace . . . that what God had promised, He was able also to perform” (Rom. 4:16, 20 NASB).

NT Wright and Jurgen Moltmann both refer to relationship of grace and hope. Wright notes that the hope inspiring event of the Exodus, like resurrection, is “an act of pure grace.”⁷⁴ Moltmann posits that grace brings about human receptivity to God: “. . . man’s openness to God is brought about by grace,” “It pleased God through his grace to

⁷⁰ Strong’s *Exhaustive Concordance of the Bible*, s.v. “5485,” accessed September 22, 2015, <http://biblehub.com/hebrew/5485.htm>.

⁷¹ Gerhard Kittel, *Theological Dictionary of the New Testament: Abridged in One Volume* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1985), s.v. “Charis.”

⁷² Gerhard Kittel, G. W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 9:372, 1298.

⁷³ Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1990), 210.

⁷⁴ Wright, *Surprised by Hope*, 98.

reveal his Son in me” (Gal. 1: 15-16).⁷⁵ The author contends that grace is an external mechanism, bringing hope to hopers from outside themselves. It is an “‘alien,’ external grace,” in which “Christian life is nothing other than ‘a receiving of God’s revelation.’”⁷⁶ In this way, grace brings to light things that have been hidden, “For the grace of God has appeared that offers salvation to all people” (Ti. 2:11 NIV), and inspires confidence, “that we may receive mercy and find grace to help us in our time of need” Hebrews 4:16 (NIV).

As a mechanism of hope in the New Testament, grace “reveals” (Eph. 3:1-6), “appears” and “trains” (Ti. 2:11-12), “helps” (Hebrews 2:16), “calls” (Gal. 1:15) and “works to will and do” (Phil. 2:13). Grace appears to operate as an external influence of divine origin and, like the work of Holy Spirit, inspires perceptions of a successful and present outside agency working on behalf of the hoper to bring about an assurance of desired outcomes.

Mechanism of Hope: Work of the Spirit

Unique to the New Testament is a mechanism of hope Paul identifies as “the power of the Holy Spirit” (Rom. 8:24-25, 15:3; Galatians 5:5). This divine agency appears to illuminate multiple pathways as well as inspire personal agency or confidence through increased level of faith (John 14:26, 2 Pt. 1:21). Paul opens a key passage on hope with “The Spirit himself testifies with our spirit that we are God’s children” (Rom. 8:16 NIV). Later in verse 22-23, the Spirit groans in eager expectation within the Christian inspiring hope to excitedly wait for our full adoption and the redemption of our

⁷⁵ Jürgen Moltmann and Margaret Kohl, *Jürgen Moltmann: Collected Readings* (Minneapolis, MN: Fortress Press, 2014), Kindle Electronic Edition: Location: 10-11.

⁷⁶ Ibid., Kindle Location 3377-3378.

bodies (Rom. 8:22-23). The Spirit's influence shapes the hope of the believer into a perseverant and resilient expectation that is able to last as long as the object of that hope remains unachieved (8:24-25). "But if we hope for what we do not yet have, we wait for it patiently" (Rom. 8:25 NIV). The Spirit also inspires hope by connecting the Christian, who unable to pray in weakness, to the will of God and the certainty of His promises (8:26-27).

When dire circumstances would ordinarily bring about an assessment of limited possible pathways to goal achievement and a lack of personal power, the Spirit's activity enlightens the hoper with new pathways and assurance of strength. Paul tells his readers that he prays for the Spirit to give "wisdom and revelation, so that you may know him better" and for "the eyes of your heart may be enlightened in order that you may know the hope to which he has called you." (Eph. 1: 17-18 NIV). In cognitive terms, the power of the Holy Spirit appears to activate perceptions of increased agency and pathways within the hoper's mind, illuminating new routes to goals, increasing confidence, and clarifying goals. Further support is found in Ephesians 1:14-18, where Paul prays that the Spirit would "strengthen," give "power," and for the hoper "to grasp" and "to know" a love that seeks to bring about an assured and desirable future (NIV).

Ephesians 4:4 explicitly references the hope-inspiring power of the Spirit, "There is one body and one Spirit, just as you were called to one hope when you were called." (NIV). Members of Christ's body experience a Spirit generated perception of intermediate goal attainment; that is, the confident assurance of their eschatological future. The Spirit is, in fact, the down payment of Christian hope. His presence

guarantees through symbolic seal and hope-inspiring influence that Christian's fully belong to Christ in the future (Eph. 1:13- 14).⁷⁷

In cognitive terms, the Spirit appears to be a mechanism of Christian hope in that as an external agent, the Spirit "enlightens the heart," providing perceptions of a reliable external source of supreme ability and the existence of multiple pathways to goal attainment. Pathways to goals that were once unattainable, blocked by powerlessness and mystery, are now "revealed by the Spirit" (Eph. 3:5 NIV). Confidence to pursue a desired outcome, often lost when a goal is perceived to be too lofty, is renewed by the empowering presence of the Spirit (Acts 2:8).

Mechanism of Hope: the Word of God

Another apparent mechanism of biblical hope is the "Word of God." The power of God's word to change human perception is observed throughout both Testaments. Jesus compares the Word to a seed when He describes its capacity to generate new life and specifically refers its ability to bring understanding (Matt.13:23). In this regard, Martin Luther observes that hope is found when "the soul is moved, formed, cleansed, and impregnated by the Word of God."⁷⁸ Specifically, it is the Word of promise that works to bring hope, according to Luther.⁷⁹ It appears that when the Word of God is received by a hoper, it has the ability to conceive perceptions (bring understanding) of a reliable and successful external agent who is willing to assist in goal achievement. John,

⁷⁷ J.D Douglas, *New Commentary of the Whole Bible, New Testament Volume* (Wheaton, Illinois: Tyndale House Publishers 1990), 524.

⁷⁸ Martin Luther, *Select Works of Martin Luther: An Offering to the Church of God in the Last Days*, trans. Henry Cole, vol. III (London: Bensley, 1826), 259.

⁷⁹ *Ibid.*, 257.

in fact, reminds his readers that the Word was written down that it might generate belief in future generations (John 20:31).

Walter Brueggemann offers insight into how the Word of God influences a hoper's perceptions. The author traces the hopeless condition of God's people throughout their exile and points out the hope-inspiring power of the phrase: "Thus says the LORD."⁸⁰ In the midst of displacement, captivity, and no discernible human options, God speaks possibility and reframes loss: "For thus says the LORD, 'Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees'" (Isa. 66:12 NASB). The power of the Word of God, observed in the expression "Thus says the LORD," interrupts a narrative of despair by injecting God's promises and arousing imagination.⁸¹ "Thus says the Lord" is an "utterance of alternative."⁸²

Not only does the Word disrupt hopeless thinking by providing alternative outcomes, it is weighted with belief in the God who speaks and controls history, "the everlasting God" (Isa. 40:28) who will "never forget" (Isa. 49:15), whose hand is not too short (Isa. 50:2). This explains the emphasis on the authority of God's Word in prophetic literature. It is not wishful thinking founded on human invention but solid and credible because its origin is in God.⁸³

⁸⁰ Walter Brueggemann, *Reality, Grief, Hope: Three Urgent Prophetic Tasks* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2014), 106-107.

⁸¹ *Ibid.*, 110.

⁸² *Ibid.*

⁸³ *Ibid.*, 106.

On a cognitive level, God's Word seems to initiate agency and pathway thinking within a hoper's mind in three ways. First, it conveys authority. The Word is not based on human will or the contingencies of life, but upon the will and power of a source with supreme influence and provision. As a form of external agency, the Word has power to bring about desired goals.

Second, the Word of God articulates multiple and ready-made pathways to desired outcomes. These routes, through waters, deserts, and exile, are solutions and strategies to successful goal attainment.

Third, the Word helps those who have suffered loss to reframe old goals by re-envisioning a better than previously defined goal. Indeed, research shows that when goal pursuit appears ineffective, as in failure or loss, "high-hope people will re-goal (i.e., find an alternate goal that is reachable)."⁸⁴ Brueggemann gets at the way the Word sparks imagination and divine assurance as he defines hope as "a tenacious act of imagination given in dream, oracle, narrative, and song, rooted in absolute authority concerning divine purpose."⁸⁵ The assurance of support and sense of clear directive conveyed by God's Word arouse confident expectation. Indeed, the Word seems to stimulate goal setting, or in times of loss, the resetting of goals, by engaging one's imagination in the willingness and ability of God to accomplish His benevolent purposes for all of creation. "Then the Lord said to me, "You have seen well, for I am watching over My word to perform it," (Jer. 1:12 NASB).

⁸⁴ Shorey, "Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade," 236.

⁸⁵ Brueggemann, *Reality, Grief, Hope*, 125.

A Cognitive Interpretation of Biblical Hope

This review of biblical literature examined various constructs and processes of biblical hope throughout Scripture. It has demonstrated that the construct of hope put forth by Hope Theory is consistent with the various concepts of hope represented in the Bible.

Biblical Hope as Goal Seeking

Hope appears in the biblical literature as positive expectancy and a goal driven cognition. It seeks immediate outcomes like healing, provision, deliverance, and church expansion, as well as eschatological goals like salvation, the restoration of earth and the return of Christ. As a goal-seeking cognition, it parallels the construct of hope defined by Hope Theory as a set of motivational beliefs. Both concepts evoke goal seeking behaviors that overcome adversity and obstacles, though biblical hope finds its motivational energy exclusively through reliance upon an external source of agency and pathway provision.

Passages that address hope throughout the Bible portray the construct as a goal-seeking cognitive process that finds motivation by relying on God who is perceived to be a willing and capable source of goal fulfillment. Clearly stated, “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit, (Rom. 15:13 NIV).

A metanarrative found in the Bible warns hopers to solely rely on God for goal attainment. Dependence upon other sources of strength, including oneself, is not only insufficient but tantamount to idolatry.

Faith, as related to hope, enables goal-thinking. Faith is a response to God-given perceptions that confirm God is willing and able to work on one’s behalf to procure goals. These faith-based beliefs support agency and pathway thinking and translate into

goal seeking behavior. James identifies the motivational, hope-inspiring, power of faith as he refers to Abraham, “You see that faith was working with his works, and as a result of the works, faith was perfected,” (Jas. 2:22 NASB).

Biblical hope inspired by faith frequently appears in Scripture as relentless goal seeking in the midst of obstacles. Hoppers endure oppression, exile, persecution, and martyrdom yet remain fixed on eschatological and missional goals. Paul states, “He has delivered us from such a deadly peril, and he will deliver us again. On him we have set our hope that he will continue to deliver us...” (2 Cor. 1:10-11NIV).

Hope Theory offers an explanation for the tenacious nature of goal seeking behavior witnessed in biblical hope. Research shows that high-level hoppers are more resilient to goal set backs. When goals attainment suffers failure, researchers find that high-level hoppers are “not less likely to achieve their goals than low-level strivers.”⁸⁶ Research also reveals that people who measure higher levels of dispositional hope have “more cognitive flexibility, with high-hope people being able to derive more alternative pathways when encountering goal blockages.”⁸⁷ From this research, the reason why biblical hoppers are seen to persevere and succeed in goal attainment is due, in theory, to extraordinarily high hope. Hoppers who trust in God perceive the possibility of multiple pathways when faced with setbacks through the promise of divine assistance. When goals are blocked they find alternate routes through God’s direction or, in the face of what might be considered defeat, they may hear God’s Word and discover a new goal arising

⁸⁶ Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 325.

⁸⁷ Ibid.

from the old one. "For through the law I died to the law so that I might live for God" (Gal. 2:19 NIV).

Biblical Hope as Agency

Hope as revealed in the Bible and posited in Hope Theory appears to be founded upon a principle of personal agency which motivates goal seeking. Whereas biblical hope always chooses to surrender its personal agency to an external source of strength, Hope Theory may or may not give away its power to another.

Giving up personal agency does not mean a hoper is without personal agency. It is important to understand that biblical hope remains a self-referential cognition. Though biblical hope relies upon a source of agency outside itself to attain its goals, perceptions that lead to a decision to give up power are rooted in personal agency. More specifically, the self conceives of a plan for goal attainment that is in self's best interest. The decision to relinquish control is, therefore, a matter of personal agency and may be measured as such.⁸⁸

At first blush, Snyder's model seems to preclude any agency outside the self. Indeed, Hope Theory defines agency as a "belief in one's capacity to initiate and sustain actions."⁸⁹ A closer look at Snyder's research, however, reveals a more open perspective, "Religion offers social support, doctrines, and divine aid, thus increasing the available pathways and one's sense of agency."⁹⁰ Relinquishing one's power or agency to a

⁸⁸ Snyder, "Hope for The sacred and vice versa: Positive goal-directed thinking and religion," 237.

⁸⁹ Snyder, "Development and validation of the state hope scale," 321.

⁹⁰ Snyder, "Hope for The sacred and vice versa: Positive goal-directed thinking and religion," 237.

perceived “more effective force” is recommended by Snyder when goals are seen as unattainable through personal agency.⁹¹

Research from Kenneth Pargament explains how belief in divine assistance actually increases agency.⁹² Pargament identifies three basic styles of religious coping: self-directed, deferring, and collaborative.⁹³ A self-directing approach is based upon a belief that God requires people to solve problems for themselves and maintains that divine intervention is not available. Hence the saying, “God will not do anything for you that you can do for yourself.” In contrast, the deferring style is founded upon the belief that God requires believers to suspend personal agency entirely and wait for God to intervene and solve a presenting problem. Here, we see the adage, “Let go and let God.” The collaborative coping style holds that God seeks a partnership with the hoper, thus it emphasizes a choice to share responsibility with God for resolving a problem.⁹⁴ The saying, “God helps those who help themselves,” may apply here. Pargament’s research showed that those who used a collaborative style of coping had a higher sense of personal control and a lower sense of chance control than those who used the self-directing approach.⁹⁵ The evidence suggests a positive correlation between biblical hope, as defined by reliance upon God, and personal agency, defined by Hope Theory. It may be theorized that that believing God will help fulfill one’s goals as one participates in the

⁹¹ Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 326.

⁹² Snyder, “Hope for The sacred and vice versa: Positive goal-directed thinking and religion,” 237.

⁹³ Kenneth I. Pargament, “Psychology of religion and coping: theory, research, and practice” (New York: Guilford Press, 1997), 180.

⁹⁴ Ibid.

⁹⁵ Ibid., 456.

goal seeking venture increases a sense of agency and subsequently hope as defined by Hope Theory.⁹⁶

Biblical Hope as Pathways

Pathway thinking is evident in biblical hope as well. The central pathway or route to goals in the Bible is reliance upon God's assistance and provision who hopers determine is a "more effective force" than themselves in reaching one's goals.⁹⁷ Trust is, therefore, a form of pathway thinking and a route itself to goal attainment. Relinquishing one's power or agency to a perceived higher power is perceived to be a successful means to an end (pathway thinking) which inspires an interactivity of goal-driven energy (agency) and plans to meet goals (pathways).⁹⁸

Pathway thinking is also observed in Christ's resurrection. Belief in the resurrection not only assures a Christian of an ultimate desirable outcome but informs the hoper of the model and means by which the goal will be achieved. "By his power God raised the Lord from the dead, and he will raise us also (1 Cor. 6:14 NIV)." Christ's resurrection provides a sure pathway to eschatological goals which inspires hopeful thinking according to Hope Theory.

Biblical Hope and the Mechanism of Trust

In both Testaments, trust is a critical component of hope. Surrendering to a higher power, hopers are assured goal attainment. Snyder and colleagues admit that though trust has not been explicitly stated in their theoretical model, it has been part of their

⁹⁶ Snyder, "Hope for The sacred and vice versa: Positive goal-directed thinking and religion," 235.

⁹⁷ Shorey, "Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade," 326.

⁹⁸ C. R. Snyder, "Rainbows of the mind," *Psychological Inquiry* 13, no. 4 (2002): 250.

operational definition of hope.⁹⁹ Observing the dynamic relationship between trust and hope, the authors write,

We have observed instances, however, in which high-hope people do give the power for reaching a goal to a more appropriate other person when this is the best way to reach their goals. In other words, at times a high-hope person may discern that there is a more effective force (person, religion, etc.) to which he or she should give the pathways role in reaching a personal goal.¹⁰⁰

Snyder illustrates his position by pointing out that a person who needs a medical operation finds hope by relinquishing personal agency and pathways to the external and efficacious care of a skilled surgeon.¹⁰¹ The route to the goal of healing is found through a state of trust in a “more effective force” than oneself. Surmising from Snyder’s remarks, when the pathway role is given away to a “higher power,” higher levels of hope may be predicted. Biblical literature consistently emphasizes the need to trust in an external source (God) as a means to one’s goals and genuine hope. It appears that both Hope Theory and biblical hope view trust as a pathway or means to goal attainment.

Hope as Virtue

As far as hope being a virtue, Snyder contends that hope is value neutral. Hope is a psychological construct that functions to bring about virtue as a goal but is not the goal itself. Hope is hopeful thinking not hope-ability. Hope may play a role in virtuous behavior in so much as virtue is an outcome of hope, as Augustine would contend, but it is not a moral state of being.¹⁰²

⁹⁹ Shorey, “Somewhere Over the Rainbow: Hope Theory Weathers Its First Decade,” 326.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.,

¹⁰² Ibid.

Upon close examination, hope as a theological virtue functions is a motivational state. While attributing moral value to hope, Augustine and Luther refer to hope as a goal seeking pursuit, “hope has for its object only what is good, only what is future, and only what affects the man who entertains the hope.”¹⁰³ So defined, hope as a virtue seeks, as an “object,” perceptions of the future that are hopeful. Thus the goal of hope, according to Augustine, is to entertain and sustain only positive cognitions about the future in response to an accurate perception of God’s faithful support. Aquinas also suggests that hope is a goal-related cognitive process, “Hope has no mean or extremes, as regards its principal object, since it is impossible to trust too much in the Divine assistance.”¹⁰⁴ As a theological virtue, hope seeks a “principal object,” through the continual exercise of trusting in God. Here, Aquinas infers that God is the goal and trust is the pathway.

Conclusion

This chapter has determined that Hope Theory aligns with conceptions of hope found throughout Scripture. Constructs, processes, and mechanisms represented in Hope Theory and biblical hope were compared and found to be convergent. Both concepts are based upon expectancy and the pursuit of goals. Each construct is rooted in agency and pathway thinking, though the agency component of biblical hope is ultimately surrendered to a greater (divine) agency. Biblical hope remains self-referential, though at first, personal agency appears to fade entirely as it differs to a higher power. Pathways

¹⁰³ Augustine, *Enchiridion VIII, On Faith, Hope, and Love*, accessed September 20, 2015, <http://www.newadvent.org/fathers/1510.htm>.

¹⁰⁴ Thomas Aquinas, *The Summa Theologica of St. Thomas Aquinas Second and Revised*, accessed September 14, 2015, <http://www.newadvent.org/summa/3017.htm>.

thinking is an element of both concepts, biblical hope finding access to goals through God-given means (resurrection, salvation, faith).

Words used to conceptualize hope in the Hebrew and Greek language were examined in the Old and New Testament. Hope in the Hebrew language carries two basic groups of meaning. Hope is eager expectancy, intense anticipation, based upon the agency of God. Hope is also expectancy that is at peace, quiet and confident, dependent upon the efficacy of God. The Greek yields a meaning that is straight forward: a general looking forward to a desirable outcome with some reason for confidence. Like Old Testament hope, hope in the New Testament is founded upon the promises and faithfulness of God. The Greek text clarifies these promises providing specific detail about the resurrection, heaven, and new creation. The efficacy of God is also elucidated through Christ's resurrection which conveys agency and pathways, will and ways to ultimate goals.

It was theorized that objects of hope, contents of eschatology and God Himself, trigger hope cognitions. Proclamations and confessions comprised of objects of hope were observed to inspire hope as they elicited perceptions of agency and pathway thinking. As eschaton depicts images of future outcomes, it stimulates goal thinking.

Trust serves as a mechanism for operationalizing hope in both concepts. Trust and faith were shown to be synonymous in New Testament theology. This being so, faith is belief in the veracity of a source to provide a promised desirable outcome. Exercising faith is seen in the decision to give away control (agency) to a power that is deemed capable of fulfilling one's goals. In that hope is defined as the perception of intermediate

goal attainment, a person who trusts in external source, perceived to be reliable and potent, find hopes.

Biblical hope may be interpreted as a cognitive process closely associated with the construct of hope found in Hope Theory. With this in mind, chaplains who require biblically sound interventions for their practice may embrace Hope Theory as a biblically aligned model of hope and a source of common language with mental health providers. A shared understanding of hope provides a basis for collaborative efforts to develop and utilize hope enhancement interventions for veterans with combat related PTSD.

Chapter Four will provide evidence that supports the need for research of a hope enhancement intervention based on the Warrior Journey. Findings from a review of hope enhancement literature will support the development and testing of the intervention as a tool for chaplains of all faiths and therapists who seek to increase hope among veterans.

CHAPTER FOUR:

HOPE ENHANCEMENT

It has been established that Hope Theory provides a psychotherapeutic foundation and conceptual framework for the development of hope strategies among veterans with combat-related PTSD. The primary purpose of this chapter is to provide theoretical and empirical support for the development and testing of a hope enhancement intervention based on the Warrior Journey. Evidence gathered from an analysis of hope enhancement literature will show gaps in research and the potential for the intervention's efficacy. Four themes will emerge from the review to support research for the development and testing of novel hope enhancement interventions among veterans with combat-related PTSD. Among the methodologies attributed to increase hope within interventions, four devices will be shown to be a part of the Warrior Journey Intervention design, showing potential efficacy of the strategy.

Before a proposal for research can be made for any hope strategy, it is necessary to show that hope is, in fact, a malleable construct, that hope interventions do, indeed, increase hopeful cognitions, and that these strategies are linked to a reduction in symptoms associated with PTSD. It will be shown from this review that hope is indeed an agent of change, hope cognitions can be enhanced through intervention, and psychological distress may be relieved.

The studies incorporated in the following review are composed of empirical investigations that show significant effect size results and reliable and valid scales. The scope of the review up until the year 2011 was based upon a meta-study of hope

enhancement interventions conducted by Weiss and Speridakos (2011) from 1994 to 2011.¹

Relevant manuscripts published between 1994 and 2011 were identified through the following computerized search engines: Academic Search Complete, ERIC, Medline, PsycInfo, and Dissertation Abstract database. From 2011 to March 2015, bibliographic search parameters included “hope intervention,” “hope enhancement intervention,” “hope enhancement strategy,” and “hope therapy.” The following data bases were consulted for peer reviewed studies that showed significant effect size: Academic Search Complete, ERIC, Medline, and PsycInfo.

Hope as an Agent of Change

It is assumed that enhancing hope will relieve symptoms of combat-related PTSD that cause psychological distress but this claim must find support. Research from Gilman et al. (2012) showed that hope is an underlying change mechanism in the treatment of PTSD symptoms, including PTSD related depression.² In a six-week PTSD treatment protocol, based on a manualized cognitive-behavioral treatment (Cognitive Processing Therapy), the authors measured PTSD symptoms, depression and hope at admission, midway through the regimen, and at posttreatment. Results showed that higher levels of hope midway through the course to the end of treatment were related to reductions in

¹ Robert Weis and Elena C Speridakos, “A Meta-Analysis of hope enhancement strategies in clinical and community settings,” *Psychology of Well-Being: Theory, Research and Practice* 8, no. 5 (2011): 1-6.

² Rich Gilman, Jeremiah A. Schumm and Kathleen M. Chard, “Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder,” *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 3 (2012): 270.

PTSD and depression.³ The study supports the idea that hope is a nonspecific change mechanism toward symptom amelioration, even when therapies do not target the construct. It further suggests the need to develop hope enhancement strategies for clinical outcomes within the PTSD population.⁴

Jerome Frank's research attributed psychotherapeutic change to a sense of confident expectation and alluded to the necessity of hope. From studies on the placebo effect and the role of expectations, a positive correlation was drawn between hope, as expectancy, and the degree of success in treatment.⁵

As observed in practice, a client typically seeks out psychotherapy as a means to overcome psychological stressors after exhausting all other resources. Thus, before any specific treatment is applied, therapeutic engagement is dependent upon the client's sense of expectancy that therapy will bring about desired outcomes, typically a reduction in psychological stress and increased well-being.⁶ Snyder and his colleagues theorize that these expectancies reflect the agency component, observed in the mental energies needed to bring the client to psychotherapy, and pathways thinking, apparent in the treatment approaches and processes used to gain therapeutic goals.⁷ In therapy, the role of the clinician, according to Hope Theorists, is to help the client mobilize agentic, pathway and

³ Ibid., 275.

⁴ Ibid.

⁵ Jerome D. Frank and Julia B. Frank, *Persuasion and Healing: A Comparative Study of Psychotherapy*, (Baltimore, MD: JHU Press, 1993), 140.

⁶ Ibid., 35.

⁷ C. R. Snyder, Scott T. Michael, and Jennifer S. Cheavens, "Hope as a psychotherapeutic foundation of common factors, placebos, and expectancies," in *The Heart and Soul of Change: What Works in Therapy*, ed. Mark A. Hubble, Barry Duncan, and Scott D. Miller (Washington, DC: American Psychological Association, 1999), 182.

goal thinking in order to bring therapeutic change, attain desired outcomes, and find relief from psychological distress.⁸

Research shows that hope, as defined by agency, pathways, and goal thinking, is a mechanism of psychotherapeutic change. Indeed, Gilman et al. (2012) showed that hope is an underlying change mechanism in the treatment of PTSD symptoms.⁹ The question remains, “Can hope be enhanced through therapeutic intervention?” To answer this question, evidence must show that hope is malleable and subject to change through intervention.

Support for Current Research: Empirical Studies

An analysis of hope enhancement literature will support research for an intervention called the Warrior Journey, which proposes to increase hope among veterans with combat-related PTSD. Findings will show gaps in research as well as potential efficacy of the intervention.

Weis and Speridakos conducted a rigorous meta-analysis in 2011 featuring twenty-seven published hope enhancement strategies to determine whether they were associated with “(a) increased hopefulness, (b) improved life satisfaction, and (c) decreased psychological distress among participants.”¹⁰

Though the study, at first glance, showed disappointing results, “only modest evidence for the ability of hope enhancement strategies to increase hopefulness,” it did demonstrate that hope is malleable and opens the door for more effective strategies to be

⁸ Ibid.

⁹ Gilman, “Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder,” 270.

¹⁰ Weis, “A Meta-Analysis of hope enhancement strategies in clinical and community settings,” 1-6.

developed in the future. Nine of these studies were based on Hope Theory and showed significant effect.¹¹ Their outcomes and methods will be included in a review of hope enhancement literature that will show support of a proposal to research the impact of an intervention upon veterans with combat-related PTSD in Chapter Five.

Altogether, fourteen interventions were found from the literature review to significantly increase hope. The summary of the review is located in Appendix B of this dissertation since a presentation of the literature is less relevant to the objective of this dissertation than the evidence it provides. Thorough discussion of these themes and methodologies gleaned from the review showing support for the proposal follow.

Supporting Themes

Four themes showing gaps in research emerged from the review of hope enhancement literature. The four themes are: (1) paucity of hope enhancement research related to PTSD; (2) lack of experimental design in testing; (3) the need for single-session strategies; and (4) hope interventions related to life meaning.

These suggestive themes show why the Warrior Journey Intervention is needed. They reveal that among evidence-based hope enhancement strategies there is a lack of resource, a need for reliable results, better utility, and more promising clinical gains for veterans with PTSD. Overall, they support research for the development and testing of the Warrior Journey Intervention. These themes are discussed in detail in the following section.

¹¹ The nine studies included in Weis' meta-analysis may be found in his research. Robert Weis and Elena C Speridakos, "A Meta-Analysis of hope enhancement strategies in clinical and community settings," *Psychology of Well-Being: Theory, Research and Practice* 1, no. 5 (2011): 1-6

Support for Research: Paucity of Hope in PTSD Studies

Though studies exist that show a relationship between hope and PTSD,¹² none could be found that increase hope through intervention for this population. A loss of hope has been linked to a loss of meaning in life, depression, anxiety, maladaptive behavior and suicidal ideation.¹³ The paucity of empirical investigation in this critical domain strongly suggests the need for research proposed to design and test novel strategies for increasing hope among veterans with combat-related PTSD.

Studies suggest that hope mitigates PTSD symptoms and increases adaptive coping.¹⁴ One study showed hope as a change mechanism in the treatment of PTSD.¹⁵ In the context of chronic illness, hope has been related to psychological adjustment.¹⁶ The relationship between hope and adaptive coping and psychological adjustment finds evidence in longitudinal studies of parents caring for children with cancer.¹⁷

¹² L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997), 465-479; J. Jeffrey Crowson, Jr., B. Christopher Frueh, and C. R. Snyder, "Hostility and Hope in Combat-Related Posttraumatic Stress Disorder: A Look Back at Combat as Compared to Today," *Cognitive Therapy and Research* 25, no. 2 (2001), 149-165; and Rich Gilman, Jeremiah A. Schumm and Kathleen M. Chard, "Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder," *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 3 (2012): 270-277.

¹³ C. Moon and C. R. Snyder, "Chapter 18: Hope and the Journey with Aids," in *Handbook of Hope: Theory, Measures and Applications*, ed. C. R. Snyder (San Diego, CA: Academic Press, 2000), 347, 351.

¹⁴ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997): 465.

¹⁵ Gilman et al., "Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder," 270.

¹⁶ Moon, "Chapter 18: Hope and the Journey with Aids," 347, 351.

¹⁷ Hullmann et al., "Posttraumatic growth and hope in parents of children with cancer," 698.

A growing body of evidence shows that parents caring for children with chronic illness show a high prevalence of PTSD.¹⁸ A recent study on parents with children with cancer showed that parents with higher levels of hope showed greater Posttraumatic Growth (PTG).¹⁹ Posttraumatic growth (PTG) is defined as a positive change in values and major life goals as a result of highly challenging life circumstance.²⁰ If hope facilitates the process PTG, research is warranted for interventions that increase hope among those with PTSD.

Support for Research: Experimental Design

Experimental designs are the "gold standard" by which all other designs are judged. They are purported by scientists to have the most "rigorous" criteria and provide the best potential for internal validity. Because internal validity is critical for all causal or cause-effect inferences, experimental designs are highly recommended for credible investigations.²¹

An experimental design is crucial for reliable results when testing hope enhancement interventions for levels of hope. The research proposed in Chapter Five is based upon an experimental design.

¹⁸ M. Cabizuca et al., "Posttraumatic stress disorder in parents of children with chronic illnesses: a meta-analysis," *Health Psychol* 28, no.3 (2009): 379.

¹⁹ Hullmann et al., "Posttraumatic growth and hope in parents of children with cancer," 698.

²⁰ R. G. Tedeschi and C. G. Calhoun, "The Posttraumatic Growth Inventory: measuring the positive legacy of trauma," *Journal of Traumatic Stress* 9, no. 3 (1996): 455.

²¹ "Experimental design," Research Methods Knowledge Base, accessed September 1, 2015, <http://www.socialresearchmethods.net/kb/desexper.php>.

Support for Research: Single-session, Brief Therapy

A growing body of research shows that that despite the efficacy of CBT for many patients with PTSD, a high dropout and non-response rate exists in treatment.²² A meta-analysis by Bradley et al. (2005), reviewing studies published between 1980 and 2003, showed that of all those who entered treatment, 54% of those who completed treatment were classified as improved. Such evidence suggests the efficacy of the therapy.²³ Ample studies show a high dropout and non-response rate in these treatments, however. Schottenbauer et al. (2008) reviewed fifty-five empirically supported treatments for PTSD and showed that dropout rates ranged as high as 54% and nonresponse rates exceeded 50%.²⁴ Twenty-five controlled studies were examined by Hembree et al. (2003) and showed an average dropout rate of 20.5%.²⁵ A meta-analysis of forty-two studies conducted by Imel et al. (2013) rendered an average dropout rate of 18%.²⁶ Imel's study also investigated trauma focus, group versus individual modality, and number of sessions as predictors of differences in dropout. It was thought that trauma focused treatments might generate avoidance behavior and thus be a factor in dropout rates. Results showed,

²² M. A. Schottenbauer et al., "Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations," *Psychiatry: Interpersonal and Biological Processes* 71, no. 2 (2008):134.

²³ R. Bradley et al., "A Multidimensional Meta-Analysis of Psychotherapy for PTSD," *The American Journal of Psychiatry* 162, no. 2 (2005): 222.

²⁴ M. A. Schottenbauer et al., "Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations," 136.

²⁵ E. A. Hembree et al., "Do patients drop out prematurely from exposure therapy for PTSD?" *Journal of Traumatic Stress* 16 (2003): 557.

²⁶ Zac E. Imel et al., "Meta-Analysis of Dropout in Treatments for Posttraumatic Stress Disorder," *Journal of Consulting and Clinical Psychology* 81, no. 3 (2013): 394.

however, that group modality and higher number of sessions, rather than trauma focus in treatment, correlated to increased dropout.²⁷

Such evidence suggests the need for therapies that accomplish outcomes in shorter duration. A promising method of treatment may be to stir motivation through a brief, single-session hope intervention in the early stages of treatment or previous to longer term treatments.

Seven of fourteen studies showed significant levels of hope through a single session intervention. Four of these studies demonstrated that brief interventions (under ninety minutes) can yield long-term results. Studies conducted by Davidson et al. (2012), Feldman and Dreher (2012), Feldman et al. (2014) and Rosenstreich et al. (2015) all reveal higher levels of hope one month following a ninety-minute workshop and, in some cases, higher grades at the end of the semester. Such evidence suggests that a single session intervention is capable of long term benefits.

Interventions that can stimulate hopeful thinking early in treatment may provide the motivation needed to persevere toward clinical gains. Expectancy has been shown to be crucial in the early stages of successful psychotherapy and infers that agency and pathways thinking about goals function as underlying agents of change.^{28, 29} Research that proposes a hope enhancement strategy that claims to produce hope in a single session finds support here.

²⁷ Ibid., 401.

²⁸ Jerome D. Frank and Julia B. Frank, *Persuasion and Healing: A Comparative Study of Psychotherapy*, (Baltimore, MD: JHU Press, 1993), 140.

²⁹ Snyder, "Hope as a psychotherapeutic foundation of common factors, placebos, and expectancies," 179.

Perhaps the biggest obstacle encountered in therapy is the need for people to see “the big picture,” rather than tedious, smaller, less salacious sub-goals. Interventions that communicate a meaningful overall goal at the beginning of treatment may help generate the motivation needed to pursue challenging, less direct steps.³⁰ This is the objective of the intervention proposed for research. Veterans are encouraged through a narrative approach to envision the goal of emotional relief and a new source of meaning.

Support for Research: Related to Life meaning and Posttraumatic Growth

Three of the fourteen interventions³¹ recognized the strong relationship between hope and life meaning and suggest the value of incorporating methods that increase its development as a means of enhancing hope. Trauma typically disrupts cognitive schemas that make up a person's view of the world, the self, God, and others. When these structures are no longer capable of explaining reality or providing a cognitive system for pursuing meaningful goals hope is threatened.³² Interventions that enhance hope by reconstructing systems of meaning not only increase hope but restore life meaning.³³

³⁰ Susie Sympon, “Rediscovering Hope: Understanding and Working with Survivors of Trauma,” 292.

³¹ J. S. Cheavens, D. B. Feldman, A. Gum, S. T. Michael, and C. R. Snyder, “Hope therapy in a community sample: A pilot investigation,” *Social Indicators Research* 77 (2006), 61-78; Oranit B. Davidson, David B. Feldman, Malka Margalit, “A Focused Intervention for 1st-Year College Students: Promoting Hope, Sense of Coherence, and Self-Efficacy,” *The Journal of Psychology*, 146, no. 3 (2012), 333–352; and David B. Feldman and Diane E. Dreher, “Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students,” *J Happiness Stud* 13 (2012), 745–759.

³² David B. Feldman and C. R. Snyder, “Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning,” *Journal of Social and Clinical Psychology* 24, no. 3 (2005), 406.

³³ Sympon, “Rediscovering Hope: Understanding and Working with Survivors of Trauma,” 296.

Integrating loss and reorganizing self is the explicit purpose of posttraumatic growth and has been linked to hope.³⁴

Posttraumatic growth (PTG) is a cognitive process that facilitates life meaning following the shattering effects of trauma. Following a major life crisis, people who experience posttraumatic growth discover sense new possibilities and opportunities, more meaningful relationships, and growing compassion for those who suffer. Recovery from trauma is not only measured by an alleviation of distressing symptoms, but in terms of resiliency and an overall appreciation for life.³⁵ Outcomes of posttraumatic growth have been linked to numerous positive adjustment outcomes such as lower distress and anxiety, greater self-esteem, life satisfaction, and optimism.³⁶

A study by Hullman et al. (2014) showed PTG to be related to the construct of hope as defined by hope theory, evidencing higher levels of hope associated with greater PTG among parents of children with cancer.³⁷ These findings suggest that interventions that increase hope in parents during the pediatric cancer experience may facilitate post traumatic growth promoting positive adjustment and adaptive coping. Such evidence shows the benefit of designing interventions that propose to increase hope among traumatized adults in ways that facilitate posttraumatic growth.

³⁴ R. G. Tedeschi and C. G. Calhoun, "The Posttraumatic Growth Inventory: measuring the positive legacy of trauma," *Journal of Traumatic Stress* 9, no. 3 (1996), 455.

³⁵ Ibid.

³⁶ Christopher G. Davis and Susan Nolen-hoeksema, "Perceiving Benefits, and Posttraumatic Growth," in *The Oxford Handbook of Positive Psychology*, ed. C. R. Snyder and Shane J. Lopez (New York: Oxford University Press, 2009), 641.

³⁷ Hullmann et al., "Posttraumatic growth and hope in parents of children with cancer," 696.

Support for Research: Intervention Methodologies

Among the many methodologies attributed to increase hope in hope enhancement literature, four are incorporated into the design of the Warrior Journey Intervention. These techniques and structured exercises suggest the intervention's potency and provide preliminary support for research. They are (1) goal envisioning; (2) a collaborative bond characterized by positive feedback between chaplain and/or therapist and veteran; (3) the use of imagination; and (4) use of narrative. These four methodologies are components of the Warrior Journey Intervention. These potent techniques and structured exercises provide preliminary support for the efficacy of the intervention and for further research.

Support for Research: Goal Setting

Twelve out of fourteen interventions from the review of the literature (Appendix B) employed exercises that stimulated goal thinking early in therapy. Nine strategies specifically encouraged participants to set goals in the first phase of the intervention. Evidence shows that hopeful thinking early in treatment is effective in achieving therapeutic outcomes. It is posited that these hopeful cognitions generate motivation for learning adaptive coping skills and active engagement in treatment.³⁸

Methods used to generate goal thinking included: goal setting, "goal mapping,"³⁹ goal skill training, and personal sharing of past goal achievements and failures. Hope theorists define hope as a goal directed cognition. Specifically, it is the perception of one's ability to attain goals (agency) and the perception of available routes to one's goals

³⁸Jerome D. Frank and Julia B. Frank, *Persuasion and Healing: A Comparative Study of Psychotherapy* (Baltimore, MD: JHU Press, 1993), 140.

³⁹ David B. Feldman and Diane E. Dreher, "Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students," *J Happiness Stud* 13 (2012): 745.

(pathways).⁴⁰ Interventions that stimulate goal thinking early on in treatment show potential for higher rates of retention in treatment by increasing hope. Such strategies find support in research which shows a need for interventions that reduce dropout and non-response rates.⁴¹

Support for Research: Hope Bonding and Feedback

Six out of fourteen interventions emphasized the use of collaborative relationships to increase hope. Strategies used to build supportive relationships were observed in pairing participants, providing feedback and accountability, and encouraging personal sharing. Researching the nature of therapeutic bonds and related outcomes, Bordin (1979) showed how a "working alliance" was essential for therapeutic progress and good clinical outcomes.⁴² According to Bordin, a working alliance is a therapeutic relationship characterized by agreement between therapist and client to work together toward clinical goals.⁴³ Bordin conceptualized the relationship to comprise three parts: tasks, goals, and bond.⁴⁴ Tasks, or therapeutic programs, are what the therapist and client agree to use as methods to reach the client's goals. Hope theorists see a parallel between these components and the elements of hope cognition and theorize that a working alliance may

⁴⁰ C. R. Snyder et al., "The will and the ways: Development and validation of an individual-differences measure of hope," *Journal of Personality and Social Psychology* 60, no. 4 (1991): 570.

⁴¹ M. A. Schottenbauer et al., "Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations," *Psychiatry: Interpersonal and Biological Processes* 71, no. 2 (2008): 134.

⁴² Edward S. Bordin and Arthur L. Kovacs, eds. "The Generalizability of the Psychoanalytic Concept of the Working Alliance," *Psychotherapy: Theory, Research and Practice* 16, no. 3 (1979): 252.

⁴³ *Ibid.*, 260.

⁴⁴ *Ibid.*

predict for hope.⁴⁵ Selecting a therapeutic program for achieving clinical goals reflects pathway thinking according to hope theorists. A willingness to grow in trust and share motivational energies toward shared therapeutic goals is a function of agency.⁴⁶

These collaborative relationships also appeared to increase hope through supportive feedback. Ten out of fourteen interventions employed some vehicle for delivering positive feedback for goal progress. In some studies, special partnerships, “hope buddies,”⁴⁷ were formed to encourage goal pursuit. Interventions that promote therapeutic relationships offering positive feedback and collaboration show potential for increased hope and, therefore, interest in research.

Support for Research: Imagination, Visualization, Guided Imagery

Seven out of fourteen interventions emphasized the use of imagination to generate goal thinking. Three studies used an exercise called “mental rehearsal” to help participants visualize goals, pathways, and sources of agency. Visualization has been used to promote goal achievement in many domains: sports, music, dance, work skill, teaching and rehabilitation.⁴⁸

⁴⁵ J.L. Magyar-Moe, L.M. Edwards, and S.J. Lopez, “A New Look at the Working Alliance: Is There a Connection with Hope?” (lecture, National Counseling Psychology Conference, Houston, Texas, 2010).

⁴⁶ S.J. Lopez et al., “Diagnosing for Strengths: On Measuring Hope Building Blocks,” in *Handbook of Hope Theory, Measures and Applications*, ed. C.R. Snyder (San Diego: Academic Press, 2000), 57.

⁴⁷ J. Pedrotti, L. Edwards, and S. Lopez, “Promoting hope: Suggestions for school counselors,” *Professional School Counseling* 12 (2008), 100.

⁴⁸ David B. Feldman and Diane E. Dreher, “Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students,” *J Happiness Stud* 13 (2012): 748.

Given the apparent relationship between visualization and hope, interventions designed to elicit perceptions of agency and pathways through the use of imagination show potential efficacy.

Support for Research: Narrative Approach

A narrative approach was employed by four of the interventions investigated. Hope theorists highly recommend narrative as a method of increasing hope.⁴⁹ Personal story-telling and story-hearing, especially when related to goal achievement or goal loss, has been linked to agency and pathway thinking.⁵⁰

In Western culture acceptable story structure is goal-focused, or put simply: a good story always has a “point.” The goal in a narrative is a future event that needs to be explained, reached, or avoided.⁵¹ The goal of the story is achieved through the agency of a main character who endeavors to find pathways to overcome the story’s conflict.

Reading inspiring stories based on famous historical figures, book characters, or sports stars, a participant envisions the character’s motivation and approach to obstacles. As participants identify with the character and think to themselves, “If the hero of the story can do it so could I” agency is thinking is conceived. Pathway thinking is evoked as the participant considers the many twists and turns of the plot of the story and, specifically, the main character’s consideration of which paths to take toward the goal.⁵²

⁴⁹ Shane J. Lopez et al., “Hope Therapy: Helping Clients Build a House of Hope,” in *Handbook of hope: Theory, measures, and applications*, ed. C. R. Snyder (San Diego, CA: Academic Press, 2000), 141.

⁵⁰ Ibid.

⁵¹ K. J. Gergen, *An Invitation to Social Construction* (London: Sage, 2009), 37.

⁵² Shane J. Lopez et al. “Hope Therapy: Helping Clients Build a House of Hope,” 141.

It follows that as participants tell their story, they recall motivation and sources of agency required for goal achievement or the lack of resources to fulfill their goal.

Pathways thinking is generated as participants describe routes they took to arrive at their goal or the wrong strategies used and how goals were lost.⁵³

With respect to trauma, narrative provides a perceptual distance between the participant and the problem, affording perspective and a movement away from subjugating beliefs and emotionally overwhelming memories.⁵⁴ As participants identify with the protagonist's quest, they externalize their trauma narrative, separating themselves from their own problem-saturated story.⁵⁵ Problems related to trauma become something they have, not something they are. Within this perceptual safe-space, motivational energies (agentic thinking) and solutions to goal barriers (pathways thinking) are permitted to bubble to the surface.⁵⁶

Psychological literature on posttraumatic growth endorses the use of narrative as a means of promoting transformation which, as evidence shows, increases of hope.⁵⁷ As participants envision their lives as part of a larger hope-story, they discover and adopt new schema and sources of meaning, facilitating the process of posttraumatic growth and providing a context for goal pursuit. Interventions that use a narrative approach to increase hopeful thinking find evidence of efficacy and support for empirical research.

⁵³ Ibid.

⁵⁴ Michael White and David Epston, *Narrative Means to Therapeutic Ends* (New York, NY: W.W. Norton & Company, 1990), 16.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ R. G. Tedeschi and C. G. Calhoun, "Posttraumatic growth: Conceptual foundations and empirical evidence," *Psychological Inquiry* 15 (2004): 15.

Findings from a review of hope intervention literature show four themes that are missing in research. The review also demonstrated the potential efficacy of four hope enhancement methods.

The Warrior Journey Intervention

A review of hope enhancement strategies revealed the need for research of single-session, interventions based on a life meaning model that increase hope among veterans with PTSD using a narrative approach. The review showed a paucity of hope enhancement research for veterans with PTSD using experimental design. Finally, the review demonstrated the need for interventions that facilitate imagination, goal thinking, and collaborative alliances since these interventional methods appear to elicit hope in the literature. It will be shown that the Warrior Journey Intervention meets these criteria for research.

The Warrior Journey Introduced as "The Hero Journey"

The Warrior Journey is a metaphorical narrative based upon an archetypal story called the "Hero Journey."⁵⁸ Psychiatrist Carl Jung posited that archetypes were universally shared narratives that are played out in human experience and are observed in every culture and historical period.⁵⁹ Popularizing Jung's research, Joseph Campbell identified transformative stages within the adventure story which are found in the narrative pattern of novels, movie scripts, sacred texts and therapy.⁶⁰ Therapists value the

⁵⁸ Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (New Jersey: Princeton University Press, 1981), 3-5.

⁵⁹ Ibid.

⁶⁰ Joseph Campbell, *The Hero with a Thousand Faces* (Novato, CA: New World Library, 2008), 287.

use of the narrative in treatment for two reasons. First, as a metaphor of human experience, it provides insight into life meaning, or how life works.⁶¹ Second, as a conceptual metaphor, it helps untangle negative beliefs associated with trauma exposure.⁶²

The Warrior's Journey chronicles the cyclic and transformative adventure of a hero/heroine who must pass through life-changing stages on a quest to save loved ones (family, tribe, community, nation, culture) from certain destruction. The story begins with a reluctant hero/heroine's call to embark on a mission to defeat overwhelming forces beyond his/her control. Though these malicious powers ultimately overcome him/her in some form of death, he/she is reborn and experiencing forgiveness and redemption, returns home, the master of two worlds, possessing rich rewards to share with his/her community. The pathway is marked by sequential, transformative stages that escort the warrior through episodes of training, testing, a supreme ordeal, rebirth, forgiveness, reward and reconnection with community and society.⁶³

Various representations of Campbell's Warrior Journey exist in the domains of literature, psychology and spirituality (See Figure 4.1). The model presented in the Warrior Journey Intervention was adapted from the work of Christopher Vogler, a Hollywood development executive, best known as a guide for screen writers.⁶⁴ Following

⁶¹ Gerard Lawson, "The hero's journey as a developmental metaphor in counseling," *Journal of Humanistic Counseling, Education and Development* (2005): 134-145.

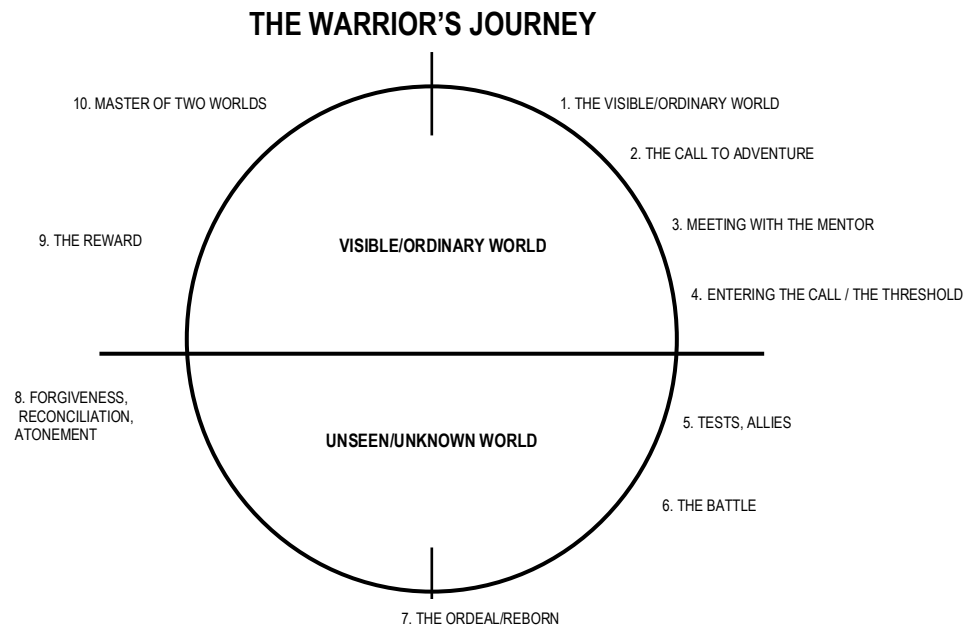
⁶² M. White, "The Externalizing of the Problem and the Reauthoring of Lives and Relationships," *Dulwich Centre Newsletter*, Summer, 1989, 1.

⁶³ Joseph Campbell, *The Hero with a Thousand Faces*, 287.

⁶⁴ Adaptation of Vogler's "Hero's Journey" diagram into the Warrior Journey Intervention by permission, Christopher Vogler, "A Practical Guide to Joseph Campbell's The Hero with a Thousand

a brief introduction of the intervention's standardized transcript, the Warrior Journey Intervention will be shown to meet the aforementioned criteria of research.

Figure 4.1 The Warrior's Journey



The Warrior Journey: Brief Description

The narrative that accompanies the intervention presented in this research proposal is not gender specific. For readability, the story will be told in the masculine noun form. The warrior is introduced to the story while living an ordinary life when suddenly his peaceful routine is interrupted by a call to war. Typically, the lives of his family, tribe, or country have been threatened and he is reluctantly recruited to fight by a mentor who offers training for the task ahead. As the warrior crosses the first threshold, he encounters an unfamiliar world complete with tests, allies, and a great battle.

After proving himself on the battlefield, he must face another battle called the supreme ordeal. The enemies of this war are invisible, often represented by supernatural or psycho-spiritual forces that overtake him. Here, in the abyss or belly of the whale, as it is often called, the warrior experiences a form of death. He suffers overwhelming emotional, spiritual, or physical loss, which is manifested in a condition of complete powerlessness and despair. While in this death-like state, a type of dark night of the soul, he experiences a miracle of some fashion. Typically, a power greater than himself raises him to life again, he is reborn, renewed, and empowered to complete his journey home. Freed from the abyss, the warrior humbly accepts that life is not on his terms. Welcoming destiny, fate, or God to lead him on, he accepts his limitations, which he attributed to his demise and the losses he endured. Overcoming the great ordeal, he is offered a reward (literal treasure, wisdom to serve, special powers, or an elixir) and returns to his community where he is embraced as a master of two worlds (the known home-world of the unknown world-at-war).

The standardized transcript of the Warrior Journey Intervention, used for research, is found in Appendix C. A review of the following benefits of the intervention will show that the device incorporates the four themes and four methods needed to support research.

A Therapeutic Metaphor for PTSD

Therapists have long valued "The Hero's Journey" for its metaphor of human experience and used the story for therapeutic process, especially in the field of narrative therapy.⁶⁵ Therapeutic metaphors change the way a problem is perceived by associating it with a less threatening object, event, or experience. More precisely, metaphors encourage individuals to externalize or objectify overwhelming and emotionally charged problems by associating them with an entity that exists outside the person or relationship. By externalizing a trauma event, the metaphor creates a perceptual space between the self and the problem through which new goals and pathways may be conceived apart from an oppressive weight of intense emotion and subjugating, negative beliefs.⁶⁶

In this regard, the Warrior Journey is especially helpful in treating trauma in a way that circumvents oppressive memories and associated negative cognitions, while, at the same time, inserting a larger more helpful narrative.⁶⁷ As veterans identify with the main character of the Warrior Journey, their personal trauma narrative is temporarily set aside, making room for a spontaneous flow of new goals and pathways to fill the mind.⁶⁸ Indeed, the Warrior Journey offers the veteran intuitively appealing goals and pathways within its plotline that helps integrate loss and make meaning of the trauma. As previously mentioned, this process of integration and meaning making is referred to in

⁶⁵ Gerard Lawson, "The hero's journey as a developmental metaphor in counseling," *Journal of Humanistic Counseling, Education and Development* (2005): 134-145.

⁶⁶ M. White, "The externalizing of the problem and the reauthoring of lives and relationships," *Dulwich Centre Newsletter* Summer (1989), 1.

⁶⁷ Sympton, "Rediscovering Hope: Understanding and Working with Survivors of Trauma," 294.

⁶⁸ J. L. Zimmerman and V. C. Dickerson, *If problems talked: Narrative therapy in action* (New York: Guilford Press, 1996), 77.

positive psychology literature as posttraumatic growth which has been linked to increased levels of hope.⁶⁹

A Single-Session Goal Envisioning Exercise

In light of aforementioned evidence showing significant dropout and non-response rates among evidence based treatments,⁷⁰ there is a need for a single-session hope enhancement intervention that can increase hope, defined as a motivational and goal seeking construct is needed. By increasing hope early on or previous to treatment through a hope enhancement intervention, motivation may be generated to promote engagement and perseverance toward goals of treatment.

The Warrior Journey Intervention is designed to generate hope in a single-session, sixty-minute experience through goal envisioning. As a metaphorical device, the Warrior Journey makes abstract concepts more concrete by relating them to known concepts.⁷¹ The concept of “journey,” for instance, is a powerful metaphor, that immediately communicates movement toward a destination or goal and the successful navigation of obstacles. As veterans imagine themselves on a journey, a cognitive goal process is aroused. Hope is inspired as participants envision the goal of returning home after a traumatic, albeit meaningful and successful quest, the master of two worlds. The use of imagination was one of the four key methods found in successful hope interventions.

⁶⁹ R. G. Tedeschi and C. G. Calhoun, “Posttraumatic growth: Conceptual foundations and empirical evidence,” *Psychological Inquiry* 15 (2004): 1.

⁷⁰ M. A. Schottenbauer et al., “Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations,” *Psychiatry: Interpersonal and Biological Processes* 71, no. 2 (2008): 134.

⁷¹ Gerard Lawson, “The hero's journey as a developmental metaphor in counseling,” *Journal of Humanistic Counseling, Education and Development* (2005): 134-145.

Narrative Approach Pathways Stimulant

Interventions based on a narrative approach intrinsically stimulate pathways thinking through their story structure. Narrative psychologists Mary and Ken Gergen explain that stories necessarily “select and arrange events in such a way that the goal state is rendered,” meaning that narrative plot always infers the possibility of some form of goal attainment and often a means of achieving it.⁷²

Snyder and Feldman (2005) posit that narrative approaches inspire hope by triggering goal-related cognitions through pathways thinking. Stories offer a picture of life as coherent and orderly, as such, they provide a mental framework through which meaningful goals may be imagined and routes to those goals are available and secure.⁷³ Theoretically, plotlines function as imaginary pathways to the goals of a main character’s life. By identifying with the character, hope is vicariously aroused. As such, participants of the Warrior Journey Intervention, envision themselves overcoming barriers to goals and contemplating alternate pathways. It is proposed that hope is elicited.

Archetypal stories carry pathways, routes to goals, within their plotlines that are difficult not to accept as true because of their universal and instinctive appeal. How an archetype functions to convey truth, or resonate as truth, within the human psyche is beyond the scope of this dissertation.

As veterans envision themselves in the journey, they discover an intuitive map that charts a course through conflict and safe passage home. Again, visualization, in this

⁷² Mary M. Gergen and Kenneth J. Gergen, “Social Construction of Narrative Accounts,” in *Historical Social Psychology*, ed. Mary M. Gergen and Kenneth J. Gergen (Hillsdale, NJ: Erlbaum, 1985), 175.

⁷³ David B. Feldman and C. R. Snyder, “Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning,” *Journal of Social and Clinical Psychology* 24, no. 3 (2005): 406.

case through the use narrative structure, appeared to be a potent component of successful hope interventions. The theme, “the warrior must face an invisible and overwhelming ordeal before returning home,” for instance, rings true to the combat exposed veteran who is commonly overwhelmed by guilt, loss, and shattered trust. The narrative’s template suggests the existence of a universal pathway that leads to forgiveness, purpose, and reconnection with family and friends. Each stage of the Warrior Journey alludes to sub-goals (rebirth, atonement, and reward) that must be attained before reaching the ultimate goal of returning home. The timeless nature of the story assures participants that the path is trustworthy: it is clearly marked, accurate, and well-travelled by warriors throughout history.

Narrative Approach Agency Stimulant

The Warrior Journey also simulates agency through its story structure. A critical component of the Warrior Journey is found in its predictive power. As the story envisions the future, it predicts events and processes that resonate within participants. Picturing in their minds safe passage home, veterans find new mental energy to engage pathways.

Agency is also aroused through the story’s underlying premise that an invisible source of external agency is available throughout the adventure, providing assistance and guidance for goal attainment. Depending on the rendition of the archetype, this benevolent force has various names: destiny, fate, God, or providence. The existence of this external agency assures warriors that they are not alone, help is available, and goal attainment is certain. As participants trust, consciously or not, this external agency, revealed but unnamed, agency thinking ensues to continue the journey. Used as a

therapeutic metaphor, the Warrior Journey appears to stimulate hope in a brief, single session intervention, by engendering goal, agency and pathway thinking.

Hope Bond Agency Stimulant

The Warrior Journey Intervention also increases agency by strengthening the working alliance between therapist or chaplain and participant. The common language and shared understanding provided through metaphor helps the therapist or chaplain get in tune with the participant, thus increasing a sense of collaboration and agency.⁷⁴ The counselor's or chaplain's role in the intervention may be viewed as a fellow journeymen, working together to solve impediments along the way.

From the review of hope intervention literature, positive feedback emerged as a technique used to increase hope in a majority of successful strategies. The counselor or chaplain may also be viewed as an affirming guide, offering valuable feedback along the ancient path.

Though the Warrior Journey Intervention proposed in this dissertation is designed for individual treatment, it may be modified for group therapy in which case multiple collaborative bonds may be formed. As veterans share the special meaning of the metaphor and perceive the support of fellow warriors, agency thinking may be stimulated.

Life Meaning

Two interventions included life meaning measurements in their successful design in the above review. The relationship between hope and life meaning has been

⁷⁴ L. E. Angus, "An intensive analysis of metaphor themes in psychotherapy," in *Metaphor – Implications and Applications*, eds. J.S. Mio and A.N. Katz (Mahweh, NJ: Lawrence Erlbaum, 1996), 73.

established and discussed in detail in chapter 2 of this dissertation.⁷⁵ Empirical data has shown that goal pursuit plays a central role in all theories of life meaning.⁷⁶ In fact, hope may be conceptualized as a component of life meaning and viewed as vital to its ability to predict well-being variables.⁷⁷ The Warrior Journey is well suited to help veterans increase hope by making meaning the trauma experience.

Though no empirical data could be found to support the claim that the Warrior Journey increases life meaning, theoretical evidence suggests it can restore comprehensibility, manageability, and meaningful goals as well as structures of meaning such as religious belief and trust.⁷⁸ The intervention also appears to facilitate the process of posttraumatic growth. Reframing trauma in terms of the Warrior Journey enables veterans to "re-write" their trauma narrative into a larger hope-story that finds purpose and seeks meaningful goals.

Strengths of a Narrative Approach

Narratives provide a way for trauma-wounded people to regain comprehension and a sense of control over their environment by suggesting through story that new structures of order, power and meaning making are available. The chaos of war tears apart the fabric of cultural and religious beliefs that form the basis of a veteran's ability to

⁷⁵ The construct meaningful life was related to hope theory in the study, David B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology* 24, no. 3 (2005): 406.

⁷⁶ Feldman, "Hope and the Meaningful Life: Theoretical and Empirical Associations between Goal-Directed Thinking and Life Meaning," 406.

⁷⁷ Ibid, 401.

⁷⁸ Maurice B. Mittelmark, "The Salutogenic Orientation" (lecture, Health Promotion Research, An International Forum, University of Bergen, Trondheim, Norway, August 25-27, 2014), http://www.ntnu.edu/documents/8445058/1021250315/Mittelmark_NextHealth.pdf/85da9aff-4755-4b24-8958-21cd2082e61c.

comprehend and manage perceptual reality, thus, “normal” ways of finding meaning and pursuing goals no longer work.⁷⁹ Trauma related to war has been shown to threaten three specific systems of belief that support comprehensibility and manageability: 1) life is predictable and not chaotic; 2) integrity of personally held religious beliefs; and 3) human beings can be trusted.⁸⁰ It is posited that the Warrior Journey, as a therapeutic metaphor, may serve to restore these domains of meaning.

A narrative approach provides veterans with the means to restore perceptions of order and control as they desperately seek to make sense of how the world now works. Narrative psychologists Mary and Ken Gergen explain how stories reflect the human ability to structure events in a way that demonstrates “a connectedness or coherence” and a “sense of movement or direction through time.”⁸¹ As veterans envision their life as a story, indeed, as a part of the larger story of the Warrior Journey, they adopt structures, including pathways that convey special knowledge about how life is coherent and manageable. This renewed perceptual framework provides the sense of order and predictability needed for veterans to conceive dreams for the future and devise plans to fulfill them.

⁷⁹ R. Janoff-Bulman, “Assumptive worlds and the stress of traumatic events: Applications of the schema construct,” *Social Cognition* 7 (1989):113.

⁸⁰ Shira Maguen and P. Brett Litz, “Moral Injury in Veterans of War,” *PTSD Research Quarterly* 23, no.1

(2012): 2; and B. T. Litz et al., “Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy,” *Clinical Psychology Review* 29 (2009): 698.

⁸¹ Kenneth J. Gergen and Mary M. Gergen, “Narrative Form and the Construction of Psychological Science,” in *Narrative Psychology: The Storied Nature of Human Conduct*, ed. T.R. Sarbin (New York: Praeger, 1986), 22-44.

Restoring Religious Beliefs

Fontana and Rosenheck (2004) showed evidence that a veteran's experience of killing and failing to prevent the death of others contributes to a weakening of religious faith, both directly, as well as being mediated by strong feelings of guilt.⁸² Faith-based assumptions that support a positive view of the future are overwhelmed by the brutalities of war and give way to doubts about the goodness and power of God. When religious beliefs are eroded, a resource for effective external agency is lost that previously ensured support for reaching personal goals and finding hope.

The plot of the Warrior Journey intuitively suggests that an external source of agency is not lost but at work within the warrior's mission guiding and helping the warrior to overcome evil forces and find safe passage home. This mysterious supernatural force, working behind the scenes to guide the ultimate course of human history, is characteristic of all world religions, though exclusively defined.⁸³ Whereas some traditions personify this power, calling it God or gods, others attribute this force to inanimate mechanisms within the universe, assigning the term destiny or fate. Comparative religion scholar, Huston Smith, explains that world religions propose a "grand design"⁸⁴ of life, "It is as if life were a great tapestry, which we face from its wrong side."⁸⁵ The Warrior Journey reignites this fundamental religious assumption

⁸² A. Fontana and R. Rosenheck, "Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD," *Journal of Nervous and Mental Disease* 192, no. 9 (2004): 579.

⁸³ Norman Geisler and William D. Watkins, *Worlds Apart: A Handbook on World Views; Second Edition* (Eugene, OR: Wipf and Stock Publishers, 2003), 294.

⁸⁴ Huston Smith, *The World's Religions, Revised and Updated* (Palatine, IL: HarperCollins, 2009), under "8150-8151," Kindle Edition.

⁸⁵ *Ibid.*, 8142.

reassuring the warrior that the universe is not chaotic and meaningless. Hope is possible because invisible laws govern the universe, operating to guide the warrior home along an ancient path.

Studies show that upon returning home, veterans seek out and continue to pursue Department of Veteran Affairs (VA) services for reasons primarily related to guilt, loss of life meaning, and loss or weakening of religious faith related to trauma than for relief of PTSD symptoms or a need for social support.⁸⁶

This data underscores the value of the chaplain's role in attending to the aftermath of combat related trauma. Chaplains are uniquely qualified to help a veteran integrate new knowledge about self, humanity, and God into systems of meaning that resolve guilt and restore hope.⁸⁷ Employed as a spiritual care resource, the Warrior Journey Intervention may assist chaplains toward these ends. As chaplains escort veterans through the narrative, they introduce a schema that is capable of comprehending the veteran's trauma narrative.

⁸⁶ A. Fontana and R. Rosenheck, "Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD," *Journal of Nervous and Mental Disease* 192, no. 9 (2004), 579. Direct quote: "That is, veterans' motivation for continued pursuit of mental health services does not appear to be primarily greater symptom relief or more social contact. Rather, the specificity of paths to the number of therapy sessions from guilt and change in religious faith suggests that a primary motivation of veterans' continuing pursuit of treatment is their search for a meaning and purpose to their traumatic experiences. In this regard, they appear to be looking to their therapists and, perhaps, the VA system as a whole to provide the answers and a sense of belonging to a larger whole that is no longer being fulfilled sufficiently by their religious faith."

⁸⁷ "Spiritual and Pastoral Care Procedures," in *VHA Handbook 1111.02* (Washington, DC: Veterans Health Administration Department of Veterans Affairs, 2008), 1-14. VA chaplains are the professional health care providers on the interdisciplinary teams that are qualified, employed, and endorsed by their faith group endorsers to provide spiritual and pastoral care. VA Chaplains implement the Spiritual and Pastoral Care Program on behalf of the VISN and facility Directors throughout VHA (4). Each VA chaplain must work under a written Scope of Practice, which describes pastoral, clinical, and administrative functions the individual can provide by virtue of the individual's professional qualifications (9).

Assuaging Guilt

Research shows that 40% of people with PTSD report guilt related to their trauma.⁸⁸ Literature also shows that guilt contributes to the development of PTSD⁸⁹ as well as depression, substance use,⁹⁰ and even suicide.⁹¹ Guilt not only exacerbates posttraumatic distress, evidence suggests it impedes treatment and the recovery progress.⁹²

The construct of “moral injury” has been developed to better conceive the complexity of guilt’s role in PTSD.⁹³ Moral injury has been defined as “perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations.”⁹⁴ In the context of war, moral injury may occur when one participates in acts such as killing or harming others, failing to prevent the death of others, and not stopping the immoral acts of others.⁹⁵

⁸⁸ S. Maguen et al., “The impact of reported direct and indirect killing on mental health symptoms in Iraq War veterans,” *Journal of Traumatic Stress* 23 (2010): 86.

⁸⁹ Hsin-hsin Huang, and Susan Kashubeck, “Exposure, Agency, Perceived Threat, and Guilt as Predictors of Posttraumatic Stress Disorder in Veterans,” *Journal of Counseling & Development* 93, no. 1 (2015): 3.

⁹⁰ Suzy B. Gulliver and Laurie E. Steffen, “Towards Integrated Treatments for PTSD and Substance Abuse Disorders,” *PTSD Research Quarterly* 21, no.2 (2010): 1-8, accessed September 18, 2015, <http://www.ptsd.va.gov/professional/newsletters/research-quarterly/V21N2.pdf>.

⁹¹ H. Hendin and A. P. Haas, “Suicide and guilt as manifestations of PTSD in Vietnam combat veterans,” *American Journal of Psychiatry* 148 (1991): 586-591.

⁹² Shira Maguen and P Brett Litz, “Moral Injury in Veterans of War,” *PTSD Research Quarterly* 23, no. 1 (2012): 2, accessed August 24, 2015, <http://www.ptsd.va.gov/professional/newsletters/research-quarterly/v23n1.pdf>.

⁹³ B. T. Litz et al., “Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy,” *Clinical Psychology Review* 29 (2009): 698.

⁹⁴ *Ibid.*, 700.

⁹⁵ Shira Maguen and P Brett Litz, “Moral Injury in Veterans of War,” accessed August 24, 2015, <http://www.ptsd.va.gov/professional/newsletters/research-quarterly/v23n1.pdf>.

Treating the devastating guilt associated with moral injury calls for interventions that facilitate forgiveness. Witvliet et al. (2004) investigated forgiveness of self and others and found that difficulty forgiving oneself was related to depression, anxiety, and PTSD symptom severity.⁹⁶ Conceptually, self-forgiveness involves acknowledging the transgression and accepting responsibility for it.⁹⁷ Outcomes include a decreased desire to punish oneself with painful blame and self destructive behavior and an increase in motivation to act kindly toward others and self.⁹⁸

The Warrior Journey specifically addresses the need for forgiveness. After the great ordeal the main character is confronted with his limitations in time of battle. The guilt he feels for not preventing loss to himself and others is acknowledged and amends are made before the cosmic force that raised him from the spiritually dead. Finding forgiveness, participants in the intervention begin to let go of negative self judgments and feel less demoralized. The veteran feels worthy to hope again and return home.

Restoring Human Trust

Trust in the general goodness of human beings is compromised when the veteran experiences what was previously an unimaginable human capacity for evil. War is the ultimate form of human mistrust. It is the failure of government and diplomacy; it is won through deceit and manipulation. According to VA sources, 5% to 10% of survivors of

⁹⁶ C. Witvliet et al., "Posttraumatic mental and physical health correlates of forgiveness and religious coping in military veterans," *Journal of Traumatic Stress* 17, no. 3 (2004): 69.

⁹⁷ Litz et al., "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," 700.

⁹⁸ B.T. Litz et al., *Clinical Psychology Review*, 699.

trauma who develop PTSD have lasting relationship problems.⁹⁹ Evidence suggests that traumatic events disrupt self-schema's pertaining to trust and dependency.¹⁰⁰ As a result, veterans are unable to initiate and maintain relational bonds that generate agency from a sense of support and provide perceived pathways to goals.

A strong working alliance between therapist or chaplain and veteran is recommended in the literature to rebuild trust among trauma survivors.¹⁰¹ Previously mentioned, the Warrior Journey appears to facilitate a hope bond through the common language and shared meaning of the metaphor, providing a context for rebuilding trust. Therapists and chaplains may be perceived as companions along the Warrior Journey, alleviating loneliness and nurturing trust.

Restoring Pursuit of Meaningful Goals

The Warrior Journey Intervention provides a conceptual framework through which one may view trauma as a potentially positive and meaningful experience. The narrative approach to trauma recovery does not attempt to deny loss or minimize emotional pain, but offers a larger hope-story with which to comprehend and interpret injury in a meaningful way. Through the lens the Warrior Journey, loss may be viewed as an integral part a bigger life story and a valuable part of personal growth and development. The

⁹⁹ U.S. Department of Veteran Affairs, "Relationships and PTSD," *National Center for PTSD*, accessed September 12, 2015, <http://www.ptsd.va.gov/public/family/ptsd-and-relationships.asp>.

¹⁰⁰ B. T. Litz et al, "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," *Clinical Psychology Review* 29 (2009): 698.

¹⁰¹ *Ibid.*, 702.

journey then becomes a part of a developmental process and a means of integrating “new knowledge” into one’s world view.¹⁰²

As the intervention leads participants to engage the narrative of the Warrior Journey, they discover a road map for personal transformation, meaning making and goal setting. Hope is renewed as they resonate with the themes of an ancient story that assure them of ultimate victory and joyous reconnection with loved ones. As veterans follow the sequential stages of personal transformation and development, they discover that they must ultimately die to an old order of meaning and be reborn into a new manner of seeing the world—a way of seeing that makes sense of loss and pain and reveals purpose and hope for the future. In sum, as veterans conceive their traumatic experience as a part of the Warrior Journey, they acknowledge that though the familiar path that used to bring them meaning is a dead end, a new path awaits them that promises personal growth, reconnection with others and meaningful service.

Conclusion

Evidence has been compiled in this chapter to support the claim that the Warrior Journey fills a gap in research and has the potential to increase levels of hope. A review of the literature indicated the absence of hope enhancement interventions for PTSD. The rate of dropout and nonresponse in treatment among veterans with PTSD reveals the need for brief, single-session treatments that are tested with an experimental design. Empirical evidence showed that single-session interventions, some as short as fifteen-to-sixteen minutes long, measured significant results.

¹⁰² Gerard Lawson, “The hero's journey as a developmental metaphor in counseling,” *Journal of Humanistic Counseling, Education and Development* (2005): 138.

Techniques and processes were isolated from empirically based hope enhancement studies that appear to be responsible for increasing hope. It was found that the Warrior Journey story shares the following techniques associated with successful hope strategies: 1) goal envisioning; 2) a collaborative bond characterized by positive feedback between chaplain and therapist and veteran and or hopeful person; 3) the use of imagination; and 4) use of narrative. Finally, the review of hope enhancement strategies, in addition to related literature from life meaning theory, showed that the inclusion of a model for life-meaning is likely to promote hope.

Evidence suggests that the narrative approach used in a Warrior Journey intervention increases goal setting, pathway and agency thinking. The Warrior Journey appears to encourage goal setting as participants identify with the story and envision themselves on a quest for meaning, personal development and service to others. Veterans engage in pathway thinking as they imagine themselves traveling along an instinctively appealing road that marks out familiar episodes from their trauma narrative while providing a map to arrive at a goal of relief from psychological distress and new understandings of meaning.

Agency thinking is likely to be stimulated as veterans grasp the predictive power of the story as it suggests a certain and ultimately good outcome. Veterans may resonate with the concept of supernatural guidance and assistance within the story and find increased agency through a sense of destiny, fate, or divinity. Agency thinking may also be aroused as veterans envision themselves joined by warriors throughout history along this timeless and universal pathway the victory and safe passage home.

A narrative approach, specifically the Warrior Journey's use of conceptual metaphor, opens a perceptual space for veterans to consider new goals and pathways. The metaphor both externalizes and transforms the trauma narrative, which, as new possibilities spontaneously fill a veteran's mind, may produce a hopeful sense of agency.

Veterans are likely to forge collaborative bonds with their chaplain and therapist when they view them as companions along the challenging road of the Warrior Journey. This working alliance provides a safe context for creative goal setting and problem solving. The mutually understood meaning of the metaphor and its shared language also encourage connection and growing trust which is a platform for agency thinking. Veterans are less likely to feel alone and powerless when they believe they are accompanied by an experienced travel companion on their road home.

When the Warrior Journey is adapted to a group setting further collaborative bonds may be established. As the meaning of the metaphor is mutually understood and goals and pathways are shared among fellow warriors, agency thinking may be kindled as veterans consider the numerous resources around them.

Finally, the Warrior Journey and its accompanying conceptual metaphors offer veterans the opportunity to revise their trauma narrative. When a novel experience fails to fit a person's current system of meaning, as is the case of trauma, it forces new knowledge upon one's perception of reality that demands a more complex and comprehensive explanation of how life works if meaning is to be restored and goals are to be pursued once again. As part of a larger, hopeful story, veterans envision themselves on a path of personal growth that comprehends loss, offering reasons for suffering, and provides a new context for understanding the world and goals for meaningful service.

Evidence has been shown to support research of a single-session intervention based on the Warrior Journey narrative. A proposal is presented in Chapter Five to test the impact of the intervention upon hope levels in a sample of veterans with combat related PTSD.

CHAPTER FIVE:

RESEARCH PROPOSAL

A research proposal presented in this chapter will provide a proof of concept study for the Warrior Journey Intervention. The study will employ a pre and post experiment design to test the impact of the Warrior Journey Intervention upon levels of hope among veterans with combat-related PTSD.

Studies show a relationship between PTSD and a lack of hope.¹ The future experiment will attempt to increase levels of hope in a brief, single-session intervention. Snyder's Adult State Hope Scale, a well-validated and reliable instrument, is used to measure hope levels.² One research question was established to determine the effect of the Warrior Journey on levels of hope among veteran's with combat-related PTSD.

Combat-Related PTSD

PSTD negatively affects beliefs about the future, motivation, and goal achievement. Diagnostic symptoms for PTSD from the DSM-5 (2013) "C" or avoidance criterion comprise patterns of behavior that avoid exposing oneself to trauma-related

¹ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997), 465-79; J. Jeffrey Crowson, Jr., B. Christopher Frueh, and C. R. Snyder, "Hostility and Hope in Combat-Related Posttraumatic Stress Disorder: A Look Back at Combat as Compared to Today," *Cognitive Therapy and Research* 25, no. 2 (2001), 149-165; Rich Gilman, Jeremiah A. Schumm and Kathleen M. Chard, "Hope as a Change Mechanism in the Treatment of Posttraumatic Stress Disorder," *Psychological Trauma: Theory, Research, Practice, and Policy* 4, no. 3 (2012), 270-277.

² C. R. Snyder, S. C. Sympton, F. C. Ybasco, T. F. Borders, M. A. Babyak, and R. L. Higgins, "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70, (1996), 321-335.

stimuli.³ These behaviors reflect strategies which focus on avoiding any thoughts and situations that may evoke traumatic memories.⁴ When avoidance behavior is a primary source of motivation, expectancy and goal seeking, are likely to be focused on goals to remain safe. The future may be closed down to the veteran with PTSD, time stands still, and expectations are limited.

Symptoms included in the “D” or negative cognitions and mood criterion reflect negative appraisals of self, the world and the future.⁵ Following exposure to a traumatic event erroneous beliefs often emerge and persist about the causes and consequences of the event often attributing blame to oneself, others, God and life itself. These judgments are reflected in global and pessimistic statements like “nothing good happens to me,” “the world is against me,” and “what’s the use of trying.”

In light of the damaging effects of PTSD upon hope, it is plausible to design and test a hope enhancement intervention that increases hope, as defined by motivation and goal seeking, among a population that has been shown to be at risk for hope. This proposal offers preliminary research for the utility of the Warrior Journey Interventions to enhance hope within a population of veterans with combat-related PTSD.

Hope Theory

Hope defined by Snyder, Harris et al. (1991) is “a positive motivational state that is based on an interactively derived sense of successful (1) agency (goal-directed energy),

³ *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed. (Washington, DC: American Psychiatric Association, 2013), 481-482.

⁴ Matthew J. Friedman, “PTSD History and Overview,” *PTSD: National Center for PTSD* (August 17, 2015): 1, accessed September 22, 2015, <http://www.ptsd.va.gov/professional/PTSD-overview/ptsd-overview.asp>.

⁵ *Diagnostic and statistical manual of mental disorders*, 5th ed., 481-482.

and (2) pathways (planning to meet goals.)”⁶ Thus, hopeful thinking is both perceived motivational energy and ability to imagine realistic routes toward goals. Hope theorists posit that agency and pathway thoughts are reciprocal and iterative in relationship.⁷ This means that an increase in perceived agency is likely to increase pathways thinking, and newly perceived pathways are likely to fuel agency thinking. This reciprocal relationship continues sequentially, so that further pathways thought spurs greater agency throughout the goal pursuit process and vice versa.

The Adult State Hope Scale was developed to measure immediate levels of hope during specific events.⁸ The Adult Hope scale measures dispositional or trait hope which is hope observed across situations and over time.⁹ These scales show good construct validity and internal reliability.¹⁰

Empirical studies show that higher hope is consistently related to many beneficial outcomes across life domains. These positive outcomes are found in the areas of academics, athletics,¹¹ physical health,¹² psychological adjustment,¹³ psychotherapy,¹⁴

⁶ C. R. Snyder, “Hypothesis: There is Hope,” in *Handbook of Hope Theory, Measures and Applications* (San Diego: Academic Press, 2000), 8.

⁷ Ibid.

⁸ C. R. Snyder et al., “Development and validation of the state hope scale,” *Journal of Personality and Social Psychology* 70 (1996), 321.

⁹ Snyder et al., “The Will and the Ways: Development and Validation of an Individual-Differences Measure of Hope,” *Journal of Personality and Social Psychology* 60, no. 4 (Apr 1991): 570.

¹⁰ Shane J. Lopez and C. R. Snyder, eds., *Positive Psychological Assessment: A Handbook of Models and Measures* (Washington, DC: American Psychological Association, 2003), 99.

¹¹ Lewis A. Curry et al. “Role of Hope in Academic and Sport Achievement,” *Journal of Personality and Social Psychology* 73, no. 6 (1997): 1257.

¹² C. R. Snyder et al., “The roles of hopeful thinking in preventing problems and enhancing strengths,” *Applied & Preventive Psychology* 9 (2000): 249.

and adaptive coping.¹⁵ Hope has been linked to life meaning¹⁶ and to posttraumatic growth.¹⁷

The Warrior Journey

The Warrior Journey Intervention is a single-session, brief hope enhancement strategy that is based upon Carl Jung's archetypal story, the "Hero Journey."¹⁸ The narrative is read aloud to a participant who is encouraged to identify with the main character. The predictive power of the story appears to inspire goal, agency and pathways thinking. Functioning as a conceptual metaphor, the narrative seems to externalize the oppressive memory, providing perceptual space between the self and the traumatic event through which new perceptions of agency and pathways naturally emerge.

Theoretical evidence compiled in Chapter Four shows support for the claim that the Warrior Journey Intervention increases a measurable level of hope and fills a gap in hope enhancement research. A review of the literature indicated a dearth of hope enhancement interventions for PTSD and the need for brief, single session treatments

¹³ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997): 465.

¹⁴ L. M. Irving et al., "The Relationships between Hope and Outcomes at Pretreatment, Beginning, and Later Phases of Psychotherapy," *Journal of Psychotherapy Integration* 14 (2004): 440.

¹⁵ C. R. Snyder, *Coping: The Psychology of What Works* (New York: Oxford University Press, USA, 1999), 210.

¹⁶ David B. Feldman, and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology*: Vol. 24, No. 3, (2005): 401.

¹⁷ S. E. Hullmann et al., "Posttraumatic growth and hope in parents of children with cancer," *J Psychosoc Oncol* 32, no. 6 (2014): 696.

¹⁸ Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (New Jersey: Princeton University Press, 1981), 3-5.

tested by experimental design.¹⁹ Findings from these studies also suggest the potency of the Warrior Journey Intervention to increase hope. Searching for methods and exercises within the design of successful interventions that appear to directly influence hope, four techniques emerged that were also a part of the Warrior Journey Intervention, suggesting the intervention's efficacy.

A proposal is now presented to test the Warrior journey Intervention as a method for increasing hope among veterans with combat related PTSD. The design of the experiment is presented along with sampling procedures, limitations, implications and ideas for future research.

Research Question and Hypothesis

The following research question is posed in this study: "What is the impact of the Warrior Journey intervention upon levels of hope among veterans with combat-related PTSD, as measured by the Adult State Hope Scale?" To find the answer to the research question, the following hypothesis is proposed for testing: "The Warrior Journey Intervention significantly increases levels of hope among veterans with combat-related PTSD, as measured by the (ASHS)."

Sampling Procedures

Participants for this study will be recruited by referral from mental health providers at the Syracuse Veterans Administration Medical Center (VAMC). Because the sample is based on availability of participants, the sample may or may not reflect the larger population of veterans it seeks to represent.

¹⁹ E. A. Hembree et al., "Do patients drop out prematurely from exposure therapy for PTSD?" *Journal of Traumatic Stress* 16 (2003): 557.

This study will seek to remove or reduce outside influences that may affect the reliability and generalizability of the experiment by carefully selecting samples that represent the larger population. A veteran's gender, for example, may influence their response to the experiment. Men may be more likely to respond positively to the Warrior Journey story than women. Familiarity with the interventionist may bias the results of the experiment threatening the validity of the experiment as well. Differences between the sample and the ideal sample can be accounted for in a number of ways to aid in the generalization of the experiment. The goal is to avoid participants that may not represent the larger population.

Statistical principles like central limit theorem²⁰ and the law of large numbers²¹ inform an investigator that larger samples are more representative of the population as a whole. The realities of recruiting combat veterans with PTSD from a local hospital setting, however, require this study to use a smaller sample size to examine the hypothesis. Factors that limit the size of this sample are the inclusion criteria, availability and willingness of participants, and the cooperation of the hospital staff to facilitate recruitment procedures and provide space for conducting the interventions. Bearing in mind that proof of concept does not require a large sample size, typically forty to seventy, to demonstrate the feasibility of an intervention, a smaller sample is adequate for this

²⁰ "Central Limit Theorem," Stat Trek, accessed September 1, 2015, http://stattrek.com/statistics/dictionary.aspx?definition=Central_limit_theorem.

²¹ "Law of Large Numbers," Stat Trek, accessed September 1, 2015, http://stattrek.com/statistics/dictionary.aspx?definition=law_of_large_numbers.

study's purposes.²² With these considerations in mind, the study will seek to recruit forty veterans to participate in the Warrior Journey Intervention to increase hope.

Parameters for inclusion and exclusion of participants in the experiment are established in order to best represent the ideal sample. For this study, inclusion criteria require: (a) veteran status; (b) eighteen years of age or older; (c) eligible to receive VHA healthcare at the Syracuse VAMC or local outpatient facilities so they could return to the Syracuse VAMC for follow-up; (d) medical records available through VHA healthcare system; (e) English speaking; (e) able to understand the description of the study and the informed consent process; (f) diagnosis of combat-related PTSD verified through medical records; and (g) male gender.

Reasons for inclusion are mostly self-evident but two criterion warrant explanation. First, male gender was selected to control for gender differences because there are far fewer female veterans with combat-related PTSD to include in the sample, making gender differences difficult or impossible to detect. Among troops deployed to Operation Enduring Freedom and Operation Iraqi Freedom, about 15 percent are women and less than this figure include female veterans "under fire."²³ Further research is needed to determine the intervention's impact on women.

Second, because the experiment ultimately seeks to show that the intervention can be used to increase hope among all male veterans with combat-related PTSD, it is

²² I. Khan, S. J. Sarker, and A. Hackshaw, "Smaller Sample Sizes for Phase II Trials Based on Exact Tests with Actual Error Rates by Trading-off Their Nominal Levels of Significance and Power," *British Journal of Cancer* 107, no. 11 (2012): 1802. For more information about sample sizes see, R. P. A'Hern, "Sample size tables for exact single-stage phase II designs," *Stat Med* 20 (2001): 859–866.

²³ "Women & PTSD," *Combat Operations Stress Control*, Official US Navy Website, accessed September 29, 2015, <http://www.med.navy.mil/sites/nmcsc/nccosc/serviceMembers/Pages/ptsdBasicFacts/womenAndPTSD.aspx>.

important that participants in the sample have PTSD diagnosis related to war. Verification through medical records will confirm this criterion. Foreseeable overrepresentation or underrepresentation in the sample will be considered in the section of this chapter called “limitations.”

Exclusion criteria are based on medical records that show a history of: (a) current psychosis, (b) current mania, and (c) dementia. The exclusion criteria are designed to mitigate the risk of participants having a negative reaction to treatment.

Organization

The Veterans Health Administration (VHA) is America’s largest integrated health care system serving 8.76 million Veterans each year in over 1,700 centers of care.²⁴ The Joint Commission on Accreditation for Health Care Organizations (JCAHO) and the Commission on Accreditation of Rehabilitation Facilities (CARF) mandate institutions to conduct spiritual assessment and arrange care for a patient’s spiritual needs through services provided by clinical chaplains.²⁵ This being so, chaplains are assigned to VHA healthcare sites to provide religious and spiritual care to veterans and their families. A statement from the Department of Veterans Affairs communicates its commitment to serve the spiritual needs of veterans: “Ensure that Veteran patients (both inpatient and

²⁴ “Veterans Health Administration,” U.S. Department of Veteran Affairs, accessed September 1, 2015, <http://www.va.gov/health/>.

²⁵ JCAHO. *BHC Accreditation News*. 2003; CARF International. *Standards Manual*. Tucson, Ariz: Commission on Accreditation of Rehabilitation Facilities; 2004. <http://www.jointcommission.org/assets/1/6/ARoadmapforHospitalsfinalversion727.pdf>.

outpatient) receive appropriate clinical pastoral care as desired or requested by the Veteran.”²⁶

Online VHA resource information encourages veterans to contact a chaplain at their health care center to discuss “resources for hope and spiritual strength that help you heal and cope with circumstances in life.”²⁷ Chaplains are identified as health care providers who tend to the “whole person” by providing support for a veteran’s “deeply held values and beliefs,” and identifying and strengthening relationships that offer “meaning and hope” in the midst of “spiritual suffering.”²⁸ While working closely with therapists and counselors who provide psychological counseling, chaplains seek to enhance spiritual health and heal spiritual injury. Spiritual injury is defined as painful spiritual experiences and/or feelings such as despair and hopelessness. A glossary of spiritual terms described despair and hopelessness as the sense or feeling that a person has “no choices and no possibility of a better future.”²⁹

As fully integrated members of an interdisciplinary team of health care specialists, chaplains play a unique role in patient care. Veterans find in a chaplain a companion who is not afraid to go with them to their darkest places where they face crippling doubts and worst case scenarios. Chaplains offer a presence that is fully attentive and non-anxious.

²⁶ “What Do Chaplains Do?” Patient Care Services, U.S. Department of Veteran Affairs, accessed September 1, 2015, http://www.patientcare.va.gov/chaplain/What_Do_Chaplains_Do.asp.

²⁷ “My HealtheVet: Support and Encouragement – Spirituality,” U.S. Department of Veteran Affairs, accessed September 1, 2015, https://www.myhealth.va.gov/mhv-portal-web/anonymous.portal?_nfpb=true&_pageLabel=healthyLiving&contentPage=healthy_living/spirituality_support_encouragement.htm.

²⁸ Ibid.

²⁹ “My HealtheVet: Spirituality – Glossary of Terms,” U.S. Department of Veteran Affairs, accessed September 1, 2015, https://www.myhealth.va.gov/mhv-portal-web/anonymous.portal?_nfpb=true&_pageLabel=healthyLiving&contentPage=healthy_living/spirituality_glossary.htm#feelingsandexperiences.

They do not push or prod the veteran along the journey but wait for the veteran to say it's time to move to higher ground. To "just" listen empathetically, without suggesting or solving, allows the veteran an opportunity to discover spiritual resources within themselves that bring relief and hope.³⁰ It is through a chaplain's practice of accompaniment and listening that veterans with PTSD are given the opportunity to reflect on more than just their traumatic experience and to catch a glimpse of a bigger picture and more hopeful future.³¹

Among the many interventions in a chaplain's tool box, such as supportive presence, empathetic listening, prayer, and religious ritual, this dissertation proposes the use of the Warrior Journey Intervention as a strategy for increasing hope. Much has been said about the power of therapeutic metaphor to temporarily separate the oppressive trauma narrative from the self,³² permitting discovery of new pathways and agency. In addition, it is speculated that the therapeutic bond is strengthened, engendering a greater sense of agency, as the story conveniently places the chaplain in the role of helpful guide and traveling companion.³³ The intervention also addresses guilt as a barrier to a meaningful and hopeful life as warriors accept their limitations and find forgiveness for

³⁰ Brian Hughes and George Handzo, *The Handbook on Best Practices for the Provision of Spiritual Care to Persons with Post Traumatic Stress Disorder and Traumatic Brain Injury* (Falls Church, Virginia: United States Department of the Navy, Bureau of Medicine and Surgery, 2010), 224, accessed September 1, 2015, <http://www.healthcarechaplaincy.org/userimages/Spiritual%20Care%20PTSD%20Handbook1.pdf>.

³¹ Ibid.

³² M. White, "The Externalizing of the Problem and the Re-authoring of Lives and Relationships," *Dulwich Centre Newsletter*, Summer 1989, 1.

³³ L.E. Angus, "An intensive analysis of metaphor themes in psychotherapy," In J.S. Mio & A.N. Katz (Eds.), *Metaphor – Implications and Applications* (Mahweh, NJ: Lawrence Erlbaum 1996), 73.

trespasses.³⁴ Finally, the intervention facilitates meaning making as it provides a perceptual framework from which veterans may re-author their trauma narrative and interpret loss and suffering in more meaningful ways.

Treatment Procedure

Once a sample has been gathered, and research approval from the VA ethics board is given, the experiment may begin. In this investigation, appointments are made with each participant for treatment and scheduled to be conducted in private areas. In a treatment session, the researcher, in this case, the author, in his role as chaplain, reads a standardized manual based on the Warrior Journey and asks questions from the transcript eliciting a participant's response to the story. (Appendix C.)³⁵ The duration of the intervention, including introduction of the study, completing consent forms, pre and posttest scales, and delivery of the standardized manual, is approximately sixty minutes. The Adult State Hope Scale³⁶ will be used to measure hope levels. (Appendix D.)

If during treatment, a veteran voices or demonstrates through his behavior (highly agitated, dissociative or psychotic behavior) an inability to tolerate the intervention, the experiment will be immediately discontinued. The interventionist will accompany the veteran back to the nurses' station for appropriate mental health care.

³⁴ Shira Maguen and Brett T. Litz, "Moral Injury in Veterans of War," *PTSD Research Quarterly* 23, no. 1 (2012): 2. Accessed August 24, 2015 <http://www.ptsd.va.gov/professional/newsletters/research-quarterly/v23n1.pdf>.

³⁵ See Appendix C for the Warrior Journey Intervention Transcript.

³⁶ C. R. Snyder et al., "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70 (1996), 321–335.

Experimental Design

The pre- and post-test self-reported hope ratings will be collected and stored in a locked file cabinet. After the data is fully collected, the results will be analyzed statistically. The intent of this study is to determine whether participants' hope ratings change after the intervention, thus showing the impact of the intervention. To test whether any observed change is statistically significant a paired samples t-test will be used.³⁷ A t-test compares the means (averages) of two sets of ratings (pre- and post-test scores) to see if they are statistically different from each other.³⁸ It examines whether results are different beyond what would be expected by chance alone. A significant t-test tells an investigator that the means are statistically different from each other and allows inferences to be drawn about the population represented by the sample.³⁹

In mathematical terms, the t-test statistic is a ratio of variance between groups (the means) divided by variance within groups (differences within pre and post test samples). Usually, the larger the difference between groups and the smaller the variability within groups, the greater the likelihood is of detecting a significant effect. A large t-test statistic (called a t-score) provides evidence to support the claim that the groups are statistically different, which is indicative of significant effect of the intervention. A small t-score reveals that the groups are similar, which indicates that any difference in the group means

³⁷ William M. Trochim, "The T-Test," The Research Methods Knowledge Base, 2nd Edition, October 20, 2006, accessed September 5, 2015, http://www.socialresearchmethods.net/kb/stat_t.php.

³⁸ "T-test," Statistics How To, accessed September 5, 2015, <http://www.statisticshowto.com/students-t-test/>.

³⁹ William M. Trochim, "The T-Test," The Research Methods Knowledge Base, 2nd Edition, October 20, 2006, accessed September 5, 2015, http://www.socialresearchmethods.net/kb/stat_t.php.

can be attributed to chance. The larger the t-value, the more likely the results are repeatable (reliable).

The value for the variability within groups is called the standard error of the difference.⁴⁰ Standard of the error is basically a measure of the spread of data within a group. The higher the number is the more heterogeneity exists in the data. The lower the number the more variance and implication of chance.⁴¹

How do investigators know if t-value is big enough to show a significant difference? By itself it doesn't. Each t-value has a corresponding p-value.⁴² The p-value informs the investigator of the likelihood of chance that there is a real difference in the results. Specifically, it is the probability that the pattern of data found in the sample is a result of random chance. In other words, the p-value shows whether the difference between pre and post scores represents a difference that would not be expected if there were not in fact a true change in scores. The higher p-value the more probability of chance and the less likely the observed difference is real. The lower the p-value the more likely the observed difference is real, and the less likely they were observed by chance.⁴³

Using a "t distribution calculator" an investigator may compute a p-value based on t scores.⁴⁴ A p-value of .05 indicates there is a 5% chance there is no real difference,

⁴⁰ "Standard error of the sample," Statistics How To, accessed September 5, 2015, <http://www.statisticshowto.com/what-is-the-standard-error-of-a-sample/>.

⁴¹ Ibid.

⁴² "T-test," Statistics How To, accessed September 5, 2015, <http://www.statisticshowto.com/students-t-test/>.

⁴³ J. Patrick Biddix, "Significance Testing," *Research Rundowns* (blog), n.d., accessed September 5, 2015, <https://researchrundowns.wordpress.com/quantitative-methods/significance-testing/>.

⁴⁴ "Difference in Means," Stat Trek, accessed September 5, 2015, <http://stattrek.com/hypothesis-test/difference-in-means.aspx?tutorial=ap>.

or, in other words, a 5% chance of getting these results from random data. Across scientific disciplines the cut off for what is a statistically significant effect is .05. The higher p-value the more probability of chance and the less likely the observed difference is real. The lower the p-value the more likely the observed difference is real--the less likely they were observed by chance.⁴⁵

A p-value is used in testing an investigation's hypothesis by helping to support or reject the null hypothesis. In science, it is easier and more straightforward to show something is false than it is to show something is true. Therefore, instead of showing evidence for the research hypothesis, investigators set up a null hypothesis that if rejected implies the alternative. That is why it is called a "null hypothesis," researchers try to nullify it.⁴⁶ Setting up mutually exclusive hypotheses, scientists work to reject one in order to accept the other. By showing evidence that rejects the null hypothesis, the alternative is accepted.

The p-value helps determine whether the null hypothesis is accepted or rejected. A simplistic definition of the null hypothesis is: what would happen if nothing happened in the experiment. That is, what if there was no effect-- there was no difference between the groups. If the null hypothesis is true and effect is observed after treatment, the null hypothesis would claim it was due to chance--because it claims that nothing will happen. But if the p-value is less than .05, the difference is statistically significant--the effect was not due to chance-- and the null hypothesis (the claim that there is no difference) is

⁴⁵ J. Patrick Biddix, "Significance Testing," *Research Rundowns* (blog), n.d., accessed September 5, 2015, <https://researchrundowns.wordpress.com/quantitative-methods/significance-testing/>.

⁴⁶ William M. Trochim, "Statistical Power," *The Research Methods Knowledge Base*, 2nd Edition, October 20, 2006, accessed September 21, 2015, <http://www.socialresearchmethods.net/kb/power.php>.

incorrect and can be rejected. By rejecting a null hypothesis (nullifying the hypothesis), investigators can accept the research hypothesis. In short, the p-value is the probability that the null hypothesis is actually correct.⁴⁷

A t-test in this research will be used to test whether the Warrior Journey Intervention changed levels of hope and that the results are not due to chance within a pre-specified level of precision. A t-value will show the size of the difference and the p-value will show whether the difference is statistically significant.

The t-value and p-value inform a study of the statistical significance of an experiment's effect but it does not show whether the results are clinically meaningful. What these values fail to indicate is the clinical importance of the change. In other words, how effective was the intervention? In statistical analysis, effect size is the measure of the strength of the relationship between the two variables.⁴⁸ Cohen's d is the most common way to measure the size of an effect.⁴⁹ Knowing the means and variance within groups, effect size can be calculated. An advantage to Cohen's d is that there are rules of thumb to aid in the interpretation of the magnitude of the effect size calculated. Cohen (1988) recommends considering values ranging from .2 to .5 to be interpreted as a small effect, values in the .5 to .8 range to be considered a medium effect, and values larger than .8 to

⁴⁷ University of Alberta Edmonton, "Statistics Division: Department of Mathematical and Statistical Sciences, Alberta T6g 2g1 Canada," Department of Mathematical and Statistical Sciences, accessed September 20, 2015, http://www.stat.ualberta.ca/stat_centre/%20University%20of%20Alberta%20Statistics%20Division.http://www.stat.ualberta.ca/~hooper/teaching/misc/Pvalue.pdf.

⁴⁸ J. Patrick Biddix, "Effect Size," *Research Rundowns* (blog), n.d., accessed September 5, 2015, <https://researchrundowns.wordpress.com/quantitative-methods/effect-size/>.

⁴⁹ J. Cohen, *Statistical Power Analysis for the Behavioral Sciences, 2nd Edition*, (Hillsdale, N.J.: Lawrence Erlbaum, 1988), 273.

be considered a large or strong effect.⁵⁰ By applying Cohen's *d* the effect size of the Warrior Intervention can be determined.

This research hypothesizes that the experiment will show a medium to large effect size. If our hypothesis is confirmed (i.e., we detect a significant pre-post increase in hope in the medium to large effect size range) it will provide proof of concept of the efficacy of the Warrior Journey and the feasibility of conducting a large scale study in the future.

Limitations of Study

Limitations of the study will be considered. Several limitations are foreseen. Because the sample selection is based on convenience, there is a potential threat to an investigator's ability to generalize the experiments results. The concern is whether the sample group used in the experiment is representative of all male veterans with combat-related PTSD.

Differences between the treated group and the ideal group may be demographic, education level, income level, marital status, race, religion, and age. The fact that the sample in this study is comprised of participants from only one VHA healthcare facility is a factor. If other hospitals and outpatient centers were incorporated into the study, results may be different. In future studies controlling these variables may be achieved through demographic surveys or by randomizing the sample.

Because the sample used volunteers the results may not represent a larger population. Volunteers may be more motivated to show high hope scores than an ideal sample.

⁵⁰ Ibid., 285-287.

Differences within the sample before it was tested threaten the overall results of the experiment as well. Unknown variables within the sample group may limit the investigator's ability to identify whether the outcome of the intervention is solely attributable to the intervention itself. If variables are not identified and controlled, alternate explanations may account for the outcomes of the intervention. In such a case, the investigator will be unable to say the test is reliable and offer consistent results in future testing. Some potential variables that may threaten the reliability of the experiment are: the preferences and mood of the referral team, previous exposure to the intervention, and personal history with the researcher.

Familiarity with the researcher is likely to impact results. Research participants may work harder and perform better or, conversely, show resistance and perform poorly in treatment in relation to the quality of relationship shared with the interventionist. Training other chaplains or mental health professionals to administrate the intervention without history with the participant would minimize bias here.

The study is likely to have a small number of participants due to availability of participants and staff resources. A small sample size makes it more difficult to generalize the results of the experiment to the larger population of veterans with combat-related PTSD. Future research would use a larger sample size.

Because recruiting is based upon participant availability, it is difficult to predict how long the collection of data will take. The longer the study takes the more variables are potentially introduced such as familiarity with the study and slight differences in the delivery of the intervention over time. To remedy this, it is suggested that the entire

sample be gathered before any tests are conducted and that the experiment takes place over the period of one week.

Future Implications

Providing the study shows a significant increase in levels of hope, the results suggest the availability of an effective hope enhancement strategy for use by spiritual and clinical care-givers. Generalizability of the intervention implies success with not only veterans of war, but a variety of populations at risk for hope. Given that hope is known to mitigate the symptoms of comorbid diagnoses and disorders related to PTSD, it would seem helpful to apply the intervention to those suffering from depression and anxiety.⁵¹ It would also seem beneficial to apply the strategy to those whose trauma is noncombat related, such as parents of children with cancer, victims of physical and sexual assault, and natural and human-generated disaster.

Given significant results of the intervention as a single-session strategy, it would seem advantageous to add the intervention into the curriculum of PTSD workshops and retreats designed to resolve symptoms of PTSD. In light of the potential to increase motivation and goal thinking, it might also be useful for therapists and chaplains to employ the intervention at the beginning of a treatment protocol to insure retention and response rate.

Future Research

Generalizing the outcomes of the experiment conducted in this study suggests the need for further research of the Warrior Journey Intervention in a variety of populations

⁵¹ David B. Feldman, and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology*: Vol. 24, No. 3, (2005): 401.

and settings. Indeed, as a proof of concept study, the purpose of this investigation is to demonstrate the value of future research.

It would be of interest to study the impact of the intervention on non-combat related trauma and comorbid diagnosis and disorders related to PTSD. Hope has been shown to be at risk among parents of children with cancer for instance.⁵² Offering an intervention that provides hope to these parents may improve positive adjustment and adaptive coping.

Given significant results of the intervention in a one hour session, a ninety-day follow-up study would confirm the findings and show effects of the intervention over a longer period. Measuring long-term results of the intervention via longitudinal studies would show evidence of the lasting impact of the Warrior Journey and its potential long-term clinical benefits.

In light of the popularity and known efficacy of group therapies in dealing with PTSD, studying the intervention's effectiveness in a group setting is compelling.⁵³ Delivering the intervention during a retreat for veterans with PTSD, for instance, would provide further knowledge about the intervention's utility in a group modality.

The response of women to the intervention is also worth exploration since the study only tested for men. Evidence shows women are more than twice as likely to

⁵² S. E. Hullmann et al., "Posttraumatic growth and hope in parents of children with cancer," *J Psychosoc Oncol* 32, no. 6 (2014): 696.

⁵³ Denise M. Sloan et al., "Review of group treatment for PTSD," *Journal of Rehabilitation Research & Development* 49, no. 5(2012): 689–702.

develop PTSD as men (10% for women and 4% for men).⁵⁴ Studies that show the effect of this hope intervention upon women with PTSD is clearly needed.

In that life meaning is closely related to the hope construct and that trauma is known to disrupt one's sense of meaning,⁵⁵ it would be beneficial to test the Warrior Journey Intervention upon the construct of life meaning. As veterans envision themselves a part of a larger hope-story, they are able to see their traumatic experience in a new light. Loss is integrated into new ways of making sense of the world and new concepts of meaning emerge from the ruins.⁵⁶ A variety of scales are available to measure the intervention's impact on life meaning: The Purpose in Life Test,⁵⁷ Life Regard Index,⁵⁸ and Sense of Coherence Scale.⁵⁹

Conclusion

This study plans to use a pre and post group design to measure the impact of The Warrior Journey Intervention on hope among veterans with combat-related PTSD. It claims results will show a positive and significant difference between the ASHS scores of the pre and posttests after delivery of the intervention. A medium to large effect size will

⁵⁴ "PTSD: National Center for PTSD," U.S. Department of Veteran Affairs, accessed September 1, 2015, <http://www.ptsd.va.gov/public/PTSD-overview/women/women-trauma-and-ptsd.asp>.

⁵⁵ Hullmann, "Posttraumatic growth and hope in parents of children with cancer," 696.

⁵⁶ Ibid.

⁵⁷ James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of Noogenic Neurosis," *Journal of Clinical Psychology* 20 (1964): 200.

⁵⁸ J. Battista and R. Almond, "The development of meaning in life," *Psychiatry* 36 (1973): 409.

⁵⁹ Aaron Antonovsky, *Unravelling the mystery of health* (San Francisco, CA: Josey Bass Publishers, 1987): 20-21.

provide a proof of concept that the Warrior Journey Intervention is worthy of large scale research.

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CHAPTER SIX:

HOPE FOR VETERANS

“I didn’t used to be like this,” Bill sighs. “I had a temper but nothing like it is now, not since I got back from the sand pit.” Bill is a veteran who served two tours in Iraq. His medical records show he has PTSD.

Bill welcomes me in my chaplain role and agrees to a spiritual care visit on the psychiatric unit of a VA hospital. He proudly tells me about his eighteen-month-old daughter but then grows quiet. “I’ve got to get better for her,” he whispers hoarsely. Bill shares that he feels angry and irritable most of the time. “Two months ago I just walked off the job. It was a good paying warehouse job too. The pressure just kept adding up and I knew if I didn’t leave I would hurt someone or something. Sometimes I snap at my wife over the stupidest things. I scare both of us lately. It doesn’t help when I drink.”

I ask Bill about his spiritual background. He tells me he is an agnostic and shares, “Going into the war I had some kind of Christian faith, I guess, but when you see what I’ve seen it’s hard to believe there is a God who really cares about this world.” As Bill shares more about his spirituality, he wonders, “Then again, maybe someone up there kept me around for a reason.” His words slow and he becomes pensive. “Rick died. It was only my second time over the wire. We switched seats. We were in a convoy and he was in the Humvee just behind us when the IED went off. I switched seats with him during assignment that day.” He pauses. “Why? Why am I alive and he’s dead?”

After a long, unhurried pause, I ask Bill if he had ever heard of the Warrior Journey. He tells me that he hadn’t and I suggest that he may have heard the story

without knowing it. I mention how the plot provides the storyline for many movies and adventure stories like Star Wars, the Matrix, and Lord of the Rings. I remove a diagram of the Warrior Journey from my note book and share the story with Bill. I read how the main character is reluctant to embark on a call to fight an enemy that threatens his family and community. He might be Luke Skywalker, a gentle farmer on Tatooine, Thomas A. Anderson, a computer programmer from Capital City, or Frodo Baggins, a vegetable gardener from the Shire. I share how he is persuaded by a mentor to accept the mission and enter a world with new rules and customs. Obi-Wan convinces him to oppose the Empire. Morpheus encourages him to awaken humanity from the matrix. Gandalf persuades him to destroy the ring. In this foreign world, he is tested and trained and finds loyal companions who will help him in his quest. As story continues, the main character survives an intense battle only to find himself overcome by an unseen enemy. Here, invisible forces overwhelm him and he is left in a death-like state. Rendered helpless and powerless, the warrior despairs of life. He is overwhelmed by the dark side of the force; he dies in an ambush set by agent Smith, and the ring overcomes him. Suddenly, something from outside himself brings him back to life. He breathes the air of hope again. Some call it a spiritual awakening and attribute the phenomena to destiny, fate, providence, or a supernatural power. Darth Vader has a change of heart, rescues him, and kills the Emperor. A kiss from Trinity brings him back to life. Gollum bites off the ring. Incredibly, he now can see a way back home and his confidence begins to return. Many call the appearance of the pathway a matter of supernatural guidance, others, the goodness of the universe, or simply fate. As he follows the path, feelings of guilt and shame weigh him down and he is slowly brought to his knees. He should have prevented

the losses he and his friends suffered but he could not. And, he should have been able to stop the suffering he inflicted on others but could not. He considers himself unworthy to go home. To continue on, he must be forgiven for his weakness and transgression. An insight lights upon his mind: the powers that called him to back from the dead want him alive, accept him for who he is, forgive him for his transgression. It was not his own strength that brought him back to life. It was the force, the prophecy, and providence and they find him worthy to live again. He lets go of his crippling self-judgment and accepts the appraisal of a world that is greater than his own. He accepts Darth Vader's sacrifice; he receives Morpheus' affirmation as the One; he is granted journey with Gandalf to the Undying lands. He acknowledges the limits of his strength that were not strong enough to prevent the great ordeal. Surrendering his judgments against himself, he accepts his humanity, limitations and all. New found humility and wisdom accompany him on his way home. As he re-enters his community, he realizes he is a master of two worlds, the world at war and the world at peace. He offers himself in humble service and his gift of wisdom to a world that desperately needs to know what he has learned on the Warrior Journey. The force is strong with him; he is able to "see" the Matrix; and he knows the power of the ring.

When I finish reading the story, I pause for reflection. Bill has tears in his eyes. I ask him how he personally relates to the story and he smiles and says, "It's my story, at least a big chunk of it. I'm working on the coming home part I guess. But it makes a lot of sense." I ask him where he sees himself in the story. "I'm in the ordeal part. I feel trapped sometimes and so frustrated. And the guilt eats at me too." Finally, I ask Bill how the story makes him feel, "I feel hopeful. The story tells me there's hope." We discuss

what his path might look like on his way home and he shares with me his determination to enter an inpatient rehab PTSD and get well.

Assessing Bill's response to the Warrior Journey Intervention, two apparent clinical outcomes are observed. First, Bill reports an increased level of hope. Second, Bill states his intent to enter treatment for PTSD. The proposal for research in this dissertation hypothesizes that veterans, like Bill, will experience increased hope and motivation (e.g., intent to enter treatment) that will translate to greater treatment engagement and reductions in PTSD symptoms. It is proposed that the Warrior Journey Intervention will increase hope among veterans with combat-related PTSD, thus serving as a precipitating factor to recovery. This dissertation provides theoretical support for research of this hypothesis.

Combat-related PTSD is considered difficult and complicated to treat, and ongoing efforts continue to propose and structure research for interventions that seek to resolve debilitating PTSD symptoms. Research shows that Cognitive Behavior Therapy and related therapies are most successful in bringing about positive clinical outcomes.¹ Of great concern, however, is the growing body of evidence that shows significant dropout and non-response rates associated with these treatments.² Findings show that problems with retention are likely due to logistical and modality issues within the

¹ E. B. Foa, T. M. Keane, and M. J. Friedman, "Effective treatments for PTSD: Practice guidelines from the International Society for Traumatic Stress Studies" (New York: Guilford, 2009), 5.

² M. A. Schottenbauer et al., "Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations," *Psychiatry: Interpersonal and Biological Processes* 71, no. 2 (2008): 134.

therapies.³ Here, research shows the need for a brief, single-session intervention that can increase hope as defined as a motivational and goal seeking construct. By increasing hope early on or previous to treatment through a hope intervention, motivation may be generated to promote engagement and perseverance toward goals of treatment.

The Warrior Journey Intervention is a brief single-session, hope enhancement strategy that is related to life meaning. It elicits goal-thinking and a context for meaning making as participants identify with the metaphor and envision themselves on a quest, overcoming barriers to psychological distress, and resolving guilt and loss. As elements of the trauma narrative are revisited metaphorically, participants find opportunity to "re-author" outcomes of the event and interpret loss in meaningful ways. Support for research of this intervention was gathered through each chapter.

Review of Research

In Chapter Two, theories and constructs related to hope were investigated to determine a theory of hope that would provide a conceptual and psychotherapeutic framework for the development and testing of the Warrior Journey Intervention. These theories were evaluated according to criteria that represented the needs of veterans. From a comparative analysis of relevant theories, Hope Theory⁴ emerged as a model that satisfied the criteria presented.

In Chapter Three, biblical hope was investigated in its various forms throughout Scripture for goal language, constructs of efficacy, pathway thinking, and various

³ Zac E. Imel et al., "Meta-Analysis of Dropout in Treatments for Posttraumatic Stress Disorder," *Journal of Consulting and Clinical Psychology* 81, no. 3 (2013): 401.

⁴ C. R. Snyder et al., "The will and the ways: Development and validation of an individual-differences measure of hope," *Journal of Personality and Social Psychology* 60, no. 4 (1991): 570.

mechanisms of hope. Findings from the review supported the claim that concepts of biblical hope parallel the construct of hope presented in Hope theory. Since the Warrior Journey Intervention is designed as an intervention for Christian chaplains who have a high view of Scripture, as well as for secular therapists, it was important to show that Hope Theory is in alignment with a biblical view of hope.

Chapter Four conducted a review of hope enhancement literature to show how the Warrior Journey filled a gap in research and had potential to increase levels of hope. It was demonstrated that there is a paucity of hope enhancement research for veterans with PTSD. A search was made among interventions in the literature for techniques and processes that may account for increases in hope from that show significant effect. The Warrior Journey Intervention was found to share four of these “potent” methods demonstrating its potential efficacy.

Chapter Five presented a research proposal with an experiment design. The purpose of this study will be to observe a measurable increase of hope, as measured by Snyder’s Adult State Hope Scale,⁵ when the Warrior Journey Intervention is administered to veterans diagnosed with combat-related PTSD. The experiment seeks to increase levels in hope in a brief, single-session intervention. The following hypothesis is posed: “The Warrior Journey Intervention will significantly increase levels of hope among veterans with combat-related PTSD, as measured by the (ASHS).”

Secretary of Veterans Affairs Eric K. Shinseki recently stated, “This nation has a solemn obligation to the men and women who have honorably served this country and

⁵ C. R. Snyder et al., “Development and validation of the state hope scale,” *Journal of Personality and Social Psychology* 70 (1996), 321–335.

suffer from the often devastating emotional wounds of war.”⁶ In keeping with the mission expressed in this statement, the purpose of this dissertation is to provide an intervention that brings hope to the veteran with combat-exposed PTSD. This complex and serious disorder affecting veterans from every conflict warrants ongoing efforts to propose and structure research that seeks to resolve its chronic and debilitating symptoms.

Current evidence based therapies for PTSD show significant dropout and non-response rates.⁷ Findings show that problems with retention in Cognitive Behavior Therapy and related therapies are likely due to logistical and modality issues within the therapies such as the length of treatment.⁸ Increasing motivation and goal thinking early on or previous to therapies through brief, single session interventions have the potential to increase retention and perseverance toward treatment goals.

Hope has been defined as a cognitive set of motivational beliefs, linked to goal-directed behavior, psychological adjustment, adaptive coping, well-being, and life meaning. Though at this time, no interventions have been researched that propose to increase measures of hope for veterans with PTSD, the Warrior Journey Intervention is a promising single-session strategy for increasing hope and the motivation needed to pursue and persist in treatment.

⁶ “VA Simplifies Access to Health Care and Benefits for Veterans with PTSD,” Veterans Health Administration, U.S. Department of Veteran Affairs, accessed September 1, 2015, <http://www1.va.gov/opa/pressrel/pressrelease.cfm?id=1922>.

⁷ M. A. Schottenbauer et al., “Nonresponse and dropout rates in outcome studies on PTSD: Review and methodological considerations,” *Psychiatry: Interpersonal and Biological Processes* 71, no. 2 (2008): 134.

⁸ Zac E. Imel et al., “Meta-Analysis of Dropout in Treatments for Posttraumatic Stress Disorder,” *Journal of Consulting and Clinical Psychology* 81, no. 3 (2013): 401.

APPENDIX A:

TERMINOLOGY: HOPE IN THE OLD TESTAMENT

To thoroughly investigate Hope Theory and biblical hope for similarities and differences, a review of the Hebrew and Greek text is conducted. The review will examine words in the original language for components of Hope Theory, such as goal language, agency, and pathways.

The Hebrew Scriptures use several different words to communicate the meaning of hope all of which point toward expectancy with some form of goal fulfillment in mind. Renowned textual scholar, Rudolph Bultmann offers this introduction into the concept of hope in biblical languages,

To hope, as the expectation of what is good, is closely connected with confidence, and the expectation means at the same time being eagerly on the look-out, in which the idea of patient waiting as well as that of seeking refuge may be emphasised. Thus hope is always hoping for something good...¹

Bultmann suggests that though various words for hope always convey what appears to be goal-related thinking, a hoping for something good, they maintain a distinct emphasis and offer a particular shade of meaning. Thus, hope is expectation, confidence, eager searching, as well as patient waiting and a sense of security.

As a noun, hope is used to describe a psychological disposition. Hope is observed indirectly by identifying the source and goal of hope. As a verb, hope conveys the activity or response of hopeful thinking.

¹ Rudolf Carl Bultmann and Karl Heinrich Rengstorff, *Hope*, ed. P. R. Ackroyd, trans. Dorothea M. Barton (London: Adam & Charles Black, 1963), 9-10.

Bible scholars agree that there is no single Hebrew word in the Old Testament which fully carries the meaning of hope as an expectation for goal fulfillment. Indeed, the King James Version translates "hope" as a noun and verb from some fifteen Hebrew words. Furthermore, whenever a Hebrew word is rendered hope, it rarely used again in related passages.² The noun, *mibtâch* for instance, is translated "hope" in Jeremiah 17:17, "trust" in Psalm 40:4, and "confidence" in Psalm 65:5. In light of the numerous words in the Hebrew scripture used to convey the meaning of hope, it appears that biblical hope is multifaceted and nuanced in meaning.

The popular and substantive *tiqveh* carries a meaning of hope that is related to a clinging attachment to the object or goal of one's desire. Derived from the root *qâvâh*, "originally twist, stretch, the of tension of enduring, waiting,"³ Carrying the notion of attachment, a binding to that which one clings to,⁴ it is used to describe the literal binding of the scarlet thread to Rehab's window in Joshua 2:18.⁵ Thus, not only is this hope expectant, it is tied and bound to its object, in what may be construed to be an almost obsessive sense of longing.⁶

² G. W. Bromiley, ed. *International Standard Bible Encyclopedia*. Rev. ed. 4 vols. (Grand Rapids: Eerdmans, 1979), 88.

³ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 15, 759-764. *Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database*, s.v. "6960," accessed September 22, 2015, <http://biblehub.com/bdb/6960.htm>.

⁴ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 12, 565-566. *Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database*, s.v. "6960," accessed September 22, 2015, <http://biblehub.com/bdb/6960.htm>.

⁵ Bruce M. Metzger and Michael David Coogan, *The Oxford Companion to the Bible* (New York, NY: Oxford University Press, 1993), 289-290.

⁶ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 12, 571. *Brown-Driver-*

The term is found in several well known passages where Strong's renders it figuratively, "expectation, expected, hope, live, thing that I long for,"⁷ as in "Yes, my soul, find rest in God; my hope (*tiqveh*) comes from him" (Psalm 62:5 NIV). The noun parallels the infrequent *kislâh* rendered "confidence"⁸ and seen in "Should not your piety be your confidence and your blameless ways your hope?" (Job 4:6 NIV).

Used in the popular Jeremiah 29:11, *tiqveh* conveys a sense of straining forward into the future, albeit, a future which assures goal attainment,⁹ "'For I know the plans I have for you,' declares the LORD, 'plans to prosper you and not to harm you, plans to give you hope (*tiqveh*) and a future,'" As a cognition, hope here is observed as reaching forward toward desired outcomes with a belief that one's goals will be achieved by a reliable external source.

Upon closer examination, the paradoxical language of Zechariah 9:11-12, "prisoners of hope" (NIV), provides insight into a disposition or attitude of hope that can be possessed or lost.

As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit. Return to the stronghold, O prisoners who have the hope (*tiqveh*); this very day I am declaring that I will restore double to you. (NASB)

Whereas verse 11 refers to prisoners in a dungeon, verse 12 alludes to prisoners of hope in what appears to be an oxymoron. It would seem that prisoners of despair would

Briggs Hebrew and English Lexicon, Unabridged, Electronic Database, s.v. "6960," accessed September 22, 2015, <http://biblehub.com/bdb/6960.htm>.

⁷ *Strong's Exhaustive Concordance of the Bible*, s.v. "8615," accessed September 22, 2015, <http://biblehub.com/hebrew/8615.htm>.

⁸ Myers, *The Eerdmans Bible Dictionary*, "Hope."

⁹ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 15, 764. "Hope," Butler, T. C., ed., *Holman Bible Dictionary*. Nashville: Broadman & Holman, 1991, accessed September 15, 2015, <http://www.studylight.org/dictionaries/hbd/view.cgi?n=284>.

be a more appropriate expression than prisoners of hope. The riddle finds its answer in the command “return to the stronghold,” a reference to Zion the city and fortress of God in verse 9. Those who return to the stronghold Zion may expect freedom from prison because Yahweh as King “is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey...” Though held captive by their enemies, the people of God have reason to hope because of the certainty of Yahweh’s coming as Messiah.¹⁰ It is the perception of certain goal attainment, freedom from oppression, which generates hopeful thinking while in captivity. Their confidence is based upon another perception: Yahweh is an ultimate outside source of help.

Overall, *tiqveh* carries a meaning of hope that conveys intense longing, expectation and a clinging attachment. When appealing to God for help, hope appears as dependent upon divine resource for goal attainment, “my hope is from him,” (Psalm 62:5 NASB). Hope appears, in cognitive terms, to be based upon a hoper’s perception of successful goal procurement through the ultimate agency and pathway provision of a reliable external source.

The less frequent, *miqweh*, is also derived from the primitive root *qâvâh* and while continuing to suggest binding attachment, nuances a hope that gathers or collects its desired outcome. Strong’s concordance offers, “abiding, gathering together, hope, linen yarn, plenty of water, pool.”¹¹ Observed in Ezra 10:2 after Israel acknowledges its sin of intermarriage, “yet now there is hope (*miqweh*) for Israel in spite of this” (NASB), hope is depicted as an abiding expectation. That is, Israel may still hold onto (gather

¹⁰ David L. Petersen, *Zechariah 9-14 and Malachi: A Commentary*, (Louisville, KY: Westminster John Knox Press, 1995), 61.

¹¹ Strong’s Exhaustive Concordance of the Bible, s.v. “4723,” accessed September 22, 2015, <http://biblehub.com/hebrew/4723.htm>.

together) hope, no matter what. Hope here is once again bound, attached, gathered to a source of hope found in God.

To emphasize Israel's devotion to her source of hope, Jeremiah personifies hope as God Himself, "O Hope (*miqweh*) of Israel, Its Savior in time of distress" (Jere 14:8 NASB). Here and in other passages of Scripture,¹² Biblical writers indicate through this linguistic devise the belief that God is not only the source of Israel's hope but the object as well. Jeremiah reiterates, "LORD, you are the hope (*miqweh*) of Israel," (Jere 17:13 NIV).

Indeed, a review of the objects of hope in the Old Testament rarely reveals a specific earthy desire, more often identifying a broad desire for God's presence, salvation, deliverance, provision, on a personal level and corporate for Israel.¹³ More will be said about the curious relationship between God as source and object of hope and how it pertains to a cognitive understanding of hope later in this dissertation.

Two other nouns that communicate expectancy are *tôcheleth* and *mabbât*. *Tôcheleth* is seen to convey goal-related thinking, "But now, Lord, what do I look for? My hope is in you," Ps. 39:7 (NIV). *Mabbât* reveals goal expectancy as well, "Behold, such is our hope, where we fled for help..." Isa. 20:5-6 (NASB), rendered "expectation" in the KJV.¹⁴ Both nouns convey anticipation of goal acquisition, and, once again, presume a reliance upon God as an external source for procuring attainment.

¹² Psalm 25:21; 27:14; 40:1; 71:5, 130:5.

¹³ Broad desire for God as object of hope: personal desire: Psalm 119:116 and corporate Jer. 29:11; 31:17.

¹⁴ Myers, The Eerdmans Bible Dictionary, s.v. "Hope."

The noun, *śēber* suggests a sense of waiting with anticipation.¹⁵ Psalm 119:116 reads, “Sustain me according to Your word, that I may live; And do not let me be ashamed of my hope,” (NASB). In Psalm 146:5, the sense of waiting in expectation is juxtaposed to the power of God to bring about what one hopes for, “Blessed are those whose help is the God of Jacob, whose hope is in the LORD their God (NIV). The noun is translated “hope” in the NIV and KJV as well and consistently conveys a sense of anticipation and reliance upon God for attaining goals.¹⁶

In contrast to hope as anticipation of the future, three other nouns offer a meaning of hope that suggests a sense of security, confidence and trust.¹⁷ The meaning of hope here is less a desire for a specific outcome, like deliverance or justice, and more of an assurance of safety and well-being. Indeed, God, as one’s source of hope, is viewed more in the role of protector, a provider of refuge, a divine agent who prevents bad things from happening, than in the character of provider, a supplier of desired outcomes. The following nouns for hope, therefore, convey a vision of the future that is secure--a future in which a hoper may approach with assurance and quiet confidence. It might be said that the previous nouns for hope suggest a “hope that God” achieve goals, whereas, the following nouns convey a “hope in God” to provide one’s needs.

Beṭach connotes a sense of security and protection,¹⁸ as in, “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope” (Psalm 16:9 KJV). The

¹⁵ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 14, 32-33.

¹⁶ *Ibid.*, 33.

¹⁷ Myers, *The Eerdmans Bible Dictionary*, s.v. “Hope.”

¹⁸ Strong’s Exhaustive Concordance of the Bible, s.v. “983,” accessed September 22, 2015, <http://biblehub.com/hebrew/7663b.htm>.

word used in Isaiah 30:15, “In quietness and trust (feminine of *betach*) is your strength” (NASB), suggests a belief in the certainty of future goal attainment that is powerful enough to cause a hoper to experience calmness, quietness, and a general sense of well-being during uncertain times. The cognate is often used as an adverb as well as a noun and properly refers to a place of refuge as in the rendering, “securely,”¹⁹ in Ezekiel 28:26, “They will live in it securely; and they will build houses, plant vineyards and live securely...” (NASB). *Kesel* conveys a sense of assurance²⁰ as in Psalm 78:7 KJV “That they might set their hope in God;” translated “trust” in the NIV and “confidence” in the NASB. *Mibṭāch* also suggests “confidence.”²¹ “But blessed is the one who trusts in the LORD, whose confidence is in him (Jere 17:7 NIV); translated “hope” in the KJV: “Blessed is the man that trusteth in the LORD, and whose hope the LORD is.”

Though these nouns convey a construct of hope that is less suggestive of a yearning for specific outcomes, they retain an expectancy and goal-related model. Hope, as safety, security, and confident trust, implies an expectation for a secure and peaceful future in which a hoper’s goals are tended to by an agency that is outside and greater than the hoper. This hope appears to be based upon a hopers’ perception of God’s willingness and ability to fulfill goals for provision and safety. Thus, hope, as assurance and rest, is the result of an appreciation for, or trust in, God’s provision for a secure future. The NET Bible adds support to this point, “if you calmly trusted in me you would find strength, but you are unwilling...” Isaiah 30:15 (NASB).

¹⁹ Ibid.

²⁰ Myers, The Eerdmans Bible Dictionary, s.v. “Hope.”

²¹ Ibid.

There are many verb forms of hope in the Hebrew scripture as well. These verbs depict hope as human action and provide further clues into the operation of hope in Biblical literature.

Yâchal is a primitive root meaning “to wait;” by implication, “hope, be pained, stay, tarry, trust, wait.”²² Observed throughout the Psalms, the verb conveys a hope that is expectancy through ongoing reliance, as observed in Psalm 31:24, “Be strong and take heart, all you who hope (*yâchal*) in the Lord” (NIV). While the NIV, NASB, and KJV translate the verb as “hope” in this verse, the NET, ESV, and RSV chose the word “wait” to convey a continuing anticipation based upon devotion, as in the familiar verse, Psalm 42:11: “Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God (*yâchal*), for I shall yet praise Him... (NASB). The well known verse from Job, “Though He slay me, I will hope in Him” (Job 13:15 (NASB), also reveals a hope that waits with dedicated trust.

Viewed as a psychological construct, *yâchal* appears as an ongoing expectancy rooted in such strong beliefs about the efficacy and willingness of an external agent that it endures despite obstacles to goal attainment. Support for this assessment is found in the well known passage, Lamentations 3:21-26, which, after close examination, offers theoretical insight into the inner workings of hope as a cognitive process.

²¹ This I recall to my mind, therefore have I hope (*yâchal*). ²² It is of the LORD's mercies that we are not consumed, because his compassions fail not. ²³ They are new every morning: great is thy faithfulness. ²⁴ The LORD is my portion, saith my soul; therefore will I hope (*yâchal*) in him. ²⁵ The LORD is good unto them that

²² G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 12, 567. Strong's Exhaustive Concordance of the Bible, s.v. “3176,” accessed September 22, 2015, <http://biblehub.com/hebrew/3176.htm>.

wait (*qâvâh*) for him, to the soul that seeketh him.²⁶ It is good that a man should both hope and quietly (*dûmâm*) wait (*chûl*) for the salvation of the LORD.

The passage opens with the author declaring his reason for hope; then proceeds to his explanation. Hope is operationalized by recalling to mind times in which God demonstrated His mercy and faithfulness. In cognitive terms, recalling the past performance of an external source in procuring one's goals appears to be related to a hoper's agency and pathway thinking. In this context, the hoper remembers the past goal provision of God, a supremely successful goal providing external agent which, in turn, results in an increase in agency and pathway beliefs. More specifically, a hoper's perception of God as a successful agent and pathway provider, capable and willing to obtain one's goals, elicits trust, a belief that God will help procure goals as He has promised. This trust in an external agent fuels a hoper's perception of his own will and ways, "I can reach my goal (agency) through God's help (pathways)." Belief in goal achievement, one may recall, is the core concept of Hope Theory.

The passage ends with encouragement to "quietly wait" or "wait silently" as one hopes. The phrase is a rather rare construction according to most scholars. The adverb, *dûmâm*, silently or quietly, and verb, *chûl*, to wait, are set curiously beside each other and awkwardly render the phrase, "wait silently" (*dûmâm chûl*). What does seem clear is that "to wait quietly" is a conscious and "good" choice. The silence referred to in the passage appears to be of an expectant nature as opposed to paralyzed amazement or fear.²³

²³ Duane A. Garrett and Paul R. House, *Lamentations* (Nashville, Tennessee: Nelson/Word Publishing Group, 2004), 416.

At the risk of overextending the meaning of the verb, *chûl*, fully translated “to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish,” “as in childbirth,”²⁴ is suggestive of birth imagery and a type of hope familiar to mothers at childbirth. It may be that *chûl*, writhing as in childbirth, when set alongside *dûmâm*, “a silence, in silence, silently,”²⁵ describes a hope like that of a expectant mother who travails in birth, trying not to scream but bearing down in focused anticipation, silently waiting and hoping for delivery.²⁶ She is certain, that in due time, she will hold her newborn child and that the pain of waiting will be well worth it. Further support for an intended use birth imagery in this context is found in the term’s frequent translation, “to be brought forth” and “especially as in childbirth,” in Isaiah 26:17, Isaiah 45:10 and Deuteronomy 32:18.²⁷

The passage (3:21-26) is an attempt by the writer to restore his lost hope. In so doing, he offers a expose of the mechanics of *yâchal*, a form of hope that is intense, determined, and characterized by painful expectation. It endures despite difficulty because of the hoper’s perception of a reliable and powerful outside agent who is capable of attaining his ultimate goals.

²⁴ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 12 vols. (Grand Rapids: Eerdmans Publishing Co., 1980), 260. *Strong’s Exhaustive Concordance of the Bible*, s.v. “2342,” accessed September 22, 2015, <http://biblehub.com/hebrew/2342.htm>.

²⁵ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 12 vols. (Grand Rapids: Eerdmans Publishing Co., 1980), 260. *Strong’s Exhaustive Concordance of the Bible*, s.v. “1826,” accessed September 22, 2015, <http://biblehub.com/hebrew/1826.htm>.

²⁶ “Lamentations 3,” NET Bible, Bibl.org, accessed September 20, 2015, https://net.bible.org/#!/bible%3ALamentations%203%3A20-net_strongs__notes%3ALamentations%203 and <http://www.qbible.com/hebrew-old-testament/lamentations/3.html>.

²⁷ *Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database*, s.v. “2342,” accessed September 22, 2015, <http://biblehub.com/bdb/2342.htm>.

The verb *qâvâh* suggests the tenacity of hope. Translated “to wait, expect, look for, hope in,”²⁸ it is found in the famous verse, Isaiah 40:31 (NASB), “Yet those who wait (*qâvâh*) for the LORD will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary” and rendered “hope” in the NIV. A primitive root, it means “to bind together,” like a cord, by twisting together,²⁹ and implies the stamina of hope, perhaps the tension of waiting, and hope’s power to cling to goal pursuits. This notion of binding attachment is evident in Psalm 39:7, “And now, Lord, for what do I wait (*qâvâh*), My hope (*tôcheleth*) is in You” (NASB). Juxtaposing a verb and noun for hope, the psalmist emphasizes the action and object of hope. Thus, the psalmist is bound to hope because his hope is in God.

Cognitively, *qâvâh* depicts hope as a tenacious goal seeking operation that is dependent upon a predictable and reliable external agent for certain and successful goal attainment.

Châsâh renders a meaning of hope that suggests the action of finding shelter--to hope for safety. The primitive root renders “to flee for protection,” figuratively, to hide within and find refuge.³⁰ It is translated “to have hope, make refuge, put trust”³¹ and is found in Psalm 5:11: “But let all who take refuge (*châsâh*) in You be glad...” (NASB) while the KJV translates “to put their trust.” The verb reveals to be a seeking of shelter and protection, an active engagement in goal pursuit, which finds its fulfillment in God’s

²⁸ G. Johannes Botterweck and Helmer Ringgren, eds, *Theological Dictionary of the Old Testament*, 15 vols. (Grand Rapids: Eerdmans Publishing Co., 2006), volume 12, 565-566; and Myers, *Eerdmans Bible Dictionary*, s.v., “hope.”

²⁹ *Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database*, s.v. “6960a.” accessed September 22, 2015, <http://biblehub.com/bdb/6960.htm>.

³⁰ *Strong’s Exhaustive Concordance of the Bible*, s.v. “2620,” accessed September 22, 2015, <http://biblehub.com/hebrew/2620.htm>.

³¹ *Ibid.*

help. Interpreting this word in terms of a cognitive process, cognitions associated with the verb are goal seeking beliefs that rely upon an external source of agency and pathway for attainment.

Of less occurrence, *shâbar*, translated “to wait, look for, hope for,” conveys a sense of hope that is searching and looking for desired outcome. It is seen in Psalm 145:15, “The eyes of all look to You (*shâbar*), And You give them their food in due time,” NASB. The verb is also used in Psalm 119:166 (NIV) “I wait (*shâbar*) for your salvation, LORD, and I follow your commands,” and the NASB, “I hope for (*shâbar*) Your salvation, O LORD, And do Your commandments.” In cognitive terms, the verb conveys goal thinking and dependence upon external agency.

Finally, the verb *batach* renders a meaning of hope that suggests bold confidence and secure reliance. Translated “to be boldly confident, secure, make to hope, trust, and to rely on something reliable,”³² it is found in Psalm 62:8, “Trust (*batach*) in him at all times, you people; pour out your hearts to him, for God is our refuge” (NIV), and connotes a hope linked to devotion and trust. This intense attachment is observed again in Psalm 56, “In God I have put my trust (*batach*), I shall not be afraid. What can man do to me?” (NASB). Here, the psalmist declares his fearlessness in light of his hopeful reliance on God. Interpreted as a cognitive process, the term suggests outcome based thinking that is less related to specific goal acquisition than to attachment and devotion. The word conveys a goal-driven construct, nonetheless, in that it seeks secure attachment to an external source for the goal of personal security and freedom from fear.

³² Strong's *Exhaustive Concordance of the Bible*, s.v. “982,” accessed September 22, 2015, <http://biblehub.com/hebrew/982.htm>.

APPENDIX B:

REVIEW OF HOPE ENHANCEMENT EMPIRICAL LITERATURE

Developing the State Hope Scale in response to the need to measure hope in an immediate context, Snyder et al. (1996) used a laboratory cognitive task and experiment design to induce measurable hope levels. Though all fourteen interventions used Hope Theory scales, only six set up artificial conditions in a controlled environment, a lab or clinic, and used control groups to assess causal relationships. Experimental designs seek to identify and control non-experimental factors that may influence the results of the test. The more control investigators have over variables that may affect the results, the better they can answer two important questions: (1) did the intervention make the difference in this experiment rather than outside variables and (2) can the observed effect be generalized to a larger population. Experimental design calls for "rigorous" standards that assure an intervention actually causes some outcome or outcomes to occur and that the results are generalizable. Research proposed in chapter 5 for the development and testing of a novel hope enhancement intervention is based on an experimental design.

In Snyder's experiment, an anagram task (word puzzle) was introduced to college students along with manipulated success and failure conditions and respective feedback regarding outcomes. It was shown that the performance feedback manipulation causally increased and decreased State Hope Scale scores.¹ Besides showing how the construct is malleable and can measure specific instances of hope, the study suggests the importance of personal feedback in generating hope.

¹ C. R. Snyder, et al., "Development and validation of the state hope scale," *Journal of Personality and Social Psychology* 70 (1996): 321–335.

A one day Ropes Course, developed by Robitschek (1996) and designed to increase hope, showed effect in a summer jobs program for at risk youth. The intervention consisted of various rope exercises designed to increase psychological stress for participants and difficulty of task. Overcoming the obstacles required goal thinking activities like goal-setting, problem-solving, teamwork and taking responsibility. Results from the intervention suggest that guidance and assistance in overcoming obstacles in a goal-focused, experiential learning environment can increase levels of hope.² Goal setting and collaborative bonding appear to generate hope in this intervention.

Klausner et al. (1998) showed that a group therapy program based upon goal setting and Hope Theory increased levels of hope among depressed older adults. Indeed, in comparison to the control group, members of the hope-focused group showed significant change in depressive symptomatology and improvement in the areas of hope, hopelessness, anxiety and social functioning.³

The eleven week program focused on the actual work of personal goal achievement. Pathways and agency thinking were attributed to methodology that included: goal-setting skills training and the development of collaborative relationships providing feedback and problem solving to the participant.⁴

Curry et al. (1999) started a class at the University of Wyoming with the intent of raising levels of hope in students and observing hope's relationship to performance in athletics and academics. The 15 week class concentrated on sports and academic

² C. Robitschek, "At-risk youth and hope," *Career Development Quarterly* 45 (1996): 163.

³ E. J. Klausner et al., "Late-life depression and functional disability: The role of goal-focused group psychotherapy," *International Journal of Geriatric Psychiatry* 13 (1998): 707.

⁴ Ibid., 708.

achievement, focusing heavily on setting, clarifying and executing goals. The course appears to inculcate lasting cognitive and behavioral changes by increasing scores in hope, self-esteem and sport confidence for the duration of the semester. Evidence shows a goal-focused curriculum that enhances hope increases athletic ability, academic achievement, and self-esteem.⁵

A hope enhancement program called “Making Hope Happen” developed by Pedrotti, Lopez, and Krieschok (2000) revealed significantly higher levels of hope among seventh graders compared to those who did not participate in the program. Six months later, in a follow-up study, test results showed that higher hope levels continued long after the program was completed, indicating the power of the intervention.⁶

The program consisted of groups of eight to twelve students led by two graduate student leaders over five weekly 45 minute sessions. Object lessons, stories about high hope characters, discussion pertaining to goal achievement, personal goal setting, and peer support toward goal achievement were components of the program. An emphasis on collaborative relationships is apparent in the pairing together of students in what was called “Hope Buddies.” The pairs provided opportunity for students to talk about their goals, offer feedback and problem solve. A narrative approach is also central to this study. Significant time was spent assessing the hopeful disposition of historical figures, book characters, and sports stars. Finally, each youth was asked to write their “Personal

⁵ L. A. Curry, et al. *An optimal performance academic course for university students and student-athletes*, Unpublished manuscript, University of Montana, Missoula, 1999. See review of results: L. A. Curry and C. R. Snyder, “Hope Takes the Field: Mind Matters in Athletic Performance,” in *Handbook of Hope*, ed. C. R. Snyder (San Diego, CA: Academic Press, 2000), 243-259.

⁶ J. Pedrotti, L. Edwards, and S. Lopez, “Promoting hope: Suggestions for school counselors,” *Professional School Counseling* 12 (2008): 100.

Hope Story.” After sharing a personal goal, students wrote a story that described them completing their objective.⁷

Studying hope among youth in a residential treatment facility, McNeal et al. (2006) showed enhanced hope among youth over a 6-month period. An evidence-based model of residential care called the teaching family model (TFM) served as a hope enhancement intervention.⁸

TFM uses methods and structured experiences that seek to support goal thinking such as (1) a reward system for behavior, (2) a self-government program, (3) training in social skills, and (4) ongoing feedback about self-nominated treatment goals, (5) ongoing consultation and evaluation of behavioral goals through youth and staff interaction. Providing a safe, caring and orderly environment, youth learn the cause and effect relationship between behavioral expectations and consequences. Snyder (1994) suggests that inconsistent expectations and consequences lower hopefulness in children.⁹ The goal of TFM is to create an atmosphere where students learn how to hope.¹⁰

Results showed that the TFM was a successful strategy in raising hope among youth over a six month period as measured by “The Children’s Hope Scale (CHS).¹¹ The key feature of this intervention appears to be the use of collaborative relationships which

⁷ Ibid., 107.

⁸ R. McNeal et al., “Hope as an outcome variable among youths in a residential care setting,” *American Journal of Orthopsychiatry* 76 (2006): 304.

⁹ C.R. Snyder, *The psychology of hope: you can get there from here* (New York, NY: Simon and Schuster, 1994), 207.

¹⁰ McNeal, “Hope as an outcome variable among youths in a residential care setting,” 305, 311.

¹¹ Ibid., 305, 309. Reference for “The Children’s Hope Scale:” C. R. Snyder et. al, “The development and validation of the Children’s Hope Scale,” *Journal of Pediatric Psychology* 22 (1997): 399-421.

offer residents predictable response, accountability, goal assistance and positive feedback.

Cheavens et al. (2006) developed an eight-session group therapy protocol that showed statistically significant improvement in the agency component of hope, life meaning, and self-esteem as well as reductions in symptoms of depression and anxiety. Hope has been shown to be closely related to life meaning and evidence suggests it may even be a component of the construct.¹² Given the destructive effects of trauma upon life meaning¹³ and hope,¹⁴ interventions that seek to raise hope by reconstructing life meaning compel further research.

The results suggest that a hope therapy intervention can increase psychological strengths and reduce some symptoms of psychopathology.¹⁵ Participants were recruited from the general public to attend a course that was advertized to help increase a person's ability to reach goals.

The program met weekly for two hour sessions and used a group therapy treatment manual designed to develop goal-pursuit skills. As such, participants learned to (1) set meaningful, achievable, and measurable goals; (2) develop multiple pathways to work toward goals; (3) identify sources of motivation and counteract any drains on motivation; (4) monitor progress toward goals, and; (5) modify goals and pathways as

¹² David B. Feldman and C. R. Snyder, "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-Directed Thinking and Life Meaning," *Journal of Social and Clinical Psychology* 24, no. 3 (2005): 406.

¹³ R. Janoff-Bulman, "Assumptive worlds and the stress of traumatic events: Applications of the schema construct," *Social Cognition* 7, (1989):113.

¹⁴ L. M. Irving, L. Telfer, and D. D. Blake, "Hope, coping, and social support in combat-related posttraumatic stress disorder," *J Trauma Stress* 3 (July 10, 1997): 465.

¹⁵ J. S. Cheavens et al., "Hope therapy in a community sample: A pilot investigation," *Social Indicators Research* 77 (2006): 61.

needed.¹⁶ Participants were encouraged to share their barriers to goals with one another and work together to solve them. At the beginning of the program, each participant was asked to choose a personally meaningful goal to work toward during the eight weeks.

At the end of the program, a presentation was offered of their learnings. The program relied heavily on the use of goal-skill training and collaborative relationships among participants and therapists.

Berg & Snyder (2008) correlated hope with pain tolerance and less reported pain severity using a brief hope enhancement strategy.¹⁷ Participants in a control group and a hope intervention group were instructed to immerse their non-dominant hands in a bin of ice water and were measured for increases in hope as well as pain tolerance. Post testing comparisons showed that women who received the hope intervention had a significantly greater increase in hope and pain tolerance than those in the control condition. Men showed an increase in hope whether they received the intervention or not.¹⁸

The intervention incorporated guided imagery about a goal they desired and how it might be achieved. Discussion followed about how these goals might be acquired, along with instruction on skills to achieve goals. A worksheet was provided that asked participants to write out past goal success, positive self-talk statements, and list strategies for increasing their tolerance to submerging their hand in ice water.¹⁹ The study indicates the value of stimulating imagination as a method for increasing hope. Envisioning the

¹⁶ Ibid.

¹⁷ C. J. Berg, C. R. Snyder, N. Hamilton, "The effectiveness of a hope intervention in coping with cold pressure pain," *Journal of Health Psychology* 13 (2008):804.

¹⁸ Ibid.

¹⁹ Ibid.

future in the company of supportive relationships appears to assist goal setting and hopeful thinking.

Marques et al. (2011) developed a program called “Building Hope for the Future” (BHF) which increased levels of hope, life satisfaction, self-worth, mental health and academic achievement in middle school students. These results continued 18 months later.²⁰ The five week curriculum was designed to foster psychological strengths in school students by increasing hopeful thinking.

The five-week program used a strength-based training curriculum to help students conceptualize personal goals, create a wide range of pathways to goal attainment, and develop the mental energy needed to persevere toward goals. The course also helped students reframe seemingly impossible goals so they became less overwhelming. To promote hopeful thinking, the curriculum employed structured activities like, goal-setting, journaling, story-telling, role-playing, finding a “hope buddy,” and guided discussion.²¹ Goal-focus, collaborative relationships and a strong narrative approach appear central to this intervention.

Ziv et al. (2011) designed an intervention based on music to increase hope. Participants in the treatment group heard two minutes of Mozart’s ‘A Little Night Music,’ whereas participants in the control group waited in silence.²² The intervention, lasting

²⁰ Susana C. Marques and Shane J. Lopez, “Research-Based Practice: Building Hope in Our Children,” *NASP Communiqué* 40, no. 3 (2011):1, accessed September 20, 2015, <http://www.nasponline.org/publications/cq/40/3/building-hope.aspx>.

²¹ Ibid.

²² N. Ziv, A.B. Chaim, and O. Itamar, “The effect of positive music and dispositional hope on state hope and affect,” *Psychology of Music* 39 (2011): 3

only 15-16 minutes, shows support for research of novel brief, single-session interventions.

Feldman and Dreher (2012) composed a single-session, 90-minute intervention for college students to enhance hopeful goal-directed thinking. Using pre and posttesting, and a one-month follow-up, participants showed increased measures of hope, life purpose, and vocational calling. They also reported progress toward a goal they reported to be important to them. Methods used in the program were: goal setting guidance, education on Hope Theory, a hope-based goal mapping exercise, and a visualization exercise. In the “goal mapping” exercise, students wrote down their goal on the right side of the page, then running across the page, they wrote down three pathways, or steps, to achieving their goal. Participants were verbally guided to imagine taking each step on their mapping worksheet, encountering obstacles, and encouraging themselves to overcome each impediment.²³ The use of imagination through visualization of goals and guided imagery appears to be a central part of this intervention.

Davidson et al. (2012) adapted the workshop created by Feldman and Dreher (2012) and showed how college freshmen who experienced higher levels of hope through the intervention got higher grades in the semester following the study.²⁴ After plotting their goal and mapping out possible pathways and obstacles to be overcome, students participated in a short visualization exercise designed to stimulate positive affect by recalling happy moments in their lives. Next, participants underwent a mental rehearsal

²³ David B. Feldman and Diane E. Dreher, “Can Hope be Changed in 90 Minutes? Testing the Efficacy of a Single-Session Goal-Pursuit Intervention for College Students,” *J Happiness Stud* 13 (2012): 745.

²⁴ Oranit B. Davidson, David B. Feldman, and Malka Margalit, “A Focused Intervention for 1st-Year College Students: Promoting Hope, Sense of Coherence, and Self-Efficacy,” *The Journal of Psychology* 146, no. 3 (2012): 333.

exercise. Students were verbally guided to imagine themselves accomplishing each step toward their goal on their earlier “goal mapping” worksheet, encountering each obstacle, and motivating themselves to get around or to overcome each obstacle. Last, they were guided to see themselves accomplishing their goal and feeling the positive emotions and increased agency that result. ²⁵ Accessing the rich resources of one’s imagination through guided visualization appears once again to be a potent method for increasing hope.

A study by Feldman et al. (2015) examined the relationships of students’ grades and goal achievement to changes in hope, self-efficacy and optimism.²⁶ Following the workshop designed by Feldman and Dreher (2012), results showed increased levels of hope, optimism and self-efficacy at posttest and higher grades at the end of the semester. Demonstrating the longevity of impact, students who achieved higher levels of hope following the workshop showed higher grades in the semester following the intervention.²⁷ The use of visualization to promote goal thinking during the mental rehearsal exercise once again appears to be a determinant in study.²⁸

Rosenstreich et al. (2015) performed a study to examine the personal resources and social distress of students with learning disabilities during their first month in college and compared their experience to students without learning disabilities. After a single-session focused hope workshop, hope and optimism levels of students with learning

²⁵ Ibid.

²⁶ David B. Feldman, Oranit B. Davidson, and Malka Margalit, "Personal Resources, Hope, and Achievement Among College Students: The Conservation of Resources Perspective," *Journal of Happiness Studies* 16, no. 3 (2015): 543.

²⁷ Ibid.

²⁸ Ibid., 546.

disabilities and without learning disabilities increased while levels of loneliness decreased.²⁹ A month later, however, students with LD returned to their baseline levels of hope, whereas the students without LD maintained their gains.

Adapting the workshop designed by Feldman and Dreher (2012), the intervention employed “goal mapping” and mental rehearsal exercises. Again, goal-setting and visualization appear as critical components for increasing hope.³⁰

²⁹ Eyal Rosenstreich, et al., “Hope, optimism and loneliness among first-year college students with learning disabilities: a brief longitudinal study,” *European Journal of Special Needs Education* 30, no. 3 (2015): 338.

³⁰ *Ibid.*, 339.

APPENDIX C:

THE WARRIOR JOURNEY INTERVENTION MANUAL

Presented here is the standardized manual of the Warrior Journey Intervention. The manual ensures consistent hope enhancement outcomes. It is designed for use by chaplains and mental health providers to increase hope in individual treatment environments. The intervention may be modified for use in a group setting as well, though the instructions here are tailored to individual treatment. The script may be adapted to represent male or female participants.

Procedure

Administrators introduce themselves to participant and invite them to experience the impact of an ancient story that is found in many great movies. The administrator explains, “I would like to share an ancient story with you that you might be able to relate to. The plot of the story is familiar to many movies. Can I read to you the story? It will take about 20 minutes.” If participant agrees, mental health provider follows standardized Warrior Journey transcript and follow up question. Further instructions for the interventionist are enclosed in brackets within the transcript.

Location

A private area is used to provide distraction free environment and ensure confidentiality.

Materials

The administrator has in hand the following printed materials prior to meeting with the participant: 1) a diagram of the Warrior Journey; 2) a copy of Warrior Journey transcript for the administrators use only.

Transcript

Instructions to be read out loud

“The story I am about to read appears in many great movies. It’s called the Warrior Journey and when I am finished reading it, I’d like to ask you what you thought about the story, if you are okay with that. Here is a diagram that accompanies the story for you to follow along. First, please pick three movies out of the seven listed here that you especially like: Star Wars, The Matrix, The Lord of the Rings, Batman Begins, The Wizard of Oz, The Hunger Games, and Frozen. The story and discussion at the end will take about twenty minutes. Are you able to sit with me and feel comfortable for that amount of time? Are you ready? Do you have any clarifying questions about these instructions? If not, I will now read the Warrior Story to you.” [As administrators respond to any clarifying questions they are careful not to interject content about the story or expectations regarding outcomes that might influence the participant’s experience. Adjusting the transcript to follow the three movies selected, administrators read the appropriate movie reference while sharing the Warrior Journey narrative. It may be helpful to circle the corresponding references before reading the story.]

Warrior Journey Standardized Narrative to be read out loud

1. THE VISIBLE/ORDINARY WORLD. He/she led a simple life. It was ordinary and normal. He/she was Luke Skywalker, a farmer on Tatooine, Thomas A. Anderson, a computer programmer from Lower Downtown, Capital City, Frodo Baggins, a vegetable garden owner from the Shire, Bruce Wayne a sheltered rich

boy, Dorothy, a farm girl from Kansas, Katniss, a coal miner's daughter from District 12, and Anna, sister of the coroneted Queen of Arendelle.

2. THE CALL TO ADVENTURE. A crisis occurs that threatens his/her family, community or nation placing them in imminent danger. He/she feels a call to action but is aware of his/her limitations and the overwhelming odds of success. He/her is reluctant. He/she must stop the death star, save humanity from the matrix, destroy the ring, save Gotham from criminals, defeat the wicked witch, stop the Capital Games on Panem, and restore Elsa to the throne and unfreeze Arendelle.
3. MEETING WITH THE MENTOR. Someone encouraged him/her and helped him/her to say "yes" to the dangerous journey ahead. He/her is persuaded to enter the adventure by Obi-Wan, Morpheus, Gandalf, Henri Ducard, Glenda the good witch, Haymitch Abernathy, and Kristoff and Olaf.
4. ENTERING THE CALL/THE THRESHOLD. Once he/she agrees to the mission nothing is ever the same again as he/she enters a strange world with new rules, unseen forces and new goals. He/she leaves the farm and enters a galaxy far away, leaves an artificial machine world and enters reality, leaves the shire and enters Middle Earth, leaves Gotham and is trained in the League of Shadows, says goodbye to Kansas and enters Oz, leaves District 12 and enters the Games, and leaves her castle and enters the icy mountains.
5. TESTS, ALLIES. He/she goes through intense training and many tests to prepare him/her for the battle ahead and makes new friends and allies who will accompany him/her. He/she feels ready. He/she marches forward with his

companions in great confidence. He/she learns to use a light saber and meets Hans Solo, bends spoons and befriends Trinity, wields a sword named Sting and joins the Fellowship of the Ring, finds the support of Alfred and gains crime fighting technology from Lucius Fox, joins a Tin man, Scarecrow, and a Lion along a yellow brick road, allies with Peeta and Rue and learns to shoot a bow, and join forces with Kristoff, Sven, Olaf, and the Trolls.

7. THE BATTLE. He/she fights a major battle and survives. He/she destroys the death star, defeats the matrix, overcomes Sauron's army, defeats the Scarecrow, kills the Wicked Witch of the West, defeats her competitors in the Games and spares Peeta, and escapes a pack of wolves and defeats Ice Giant. Another war, however, rages inside as he/she is beset by unseen forces.
8. THE ORDEAL/REBORN. Though he/she won the battle, he/she lost something inside. He/she feels alone. He/she feels guilty. He/she sees no future. He/she feels dead. He/she is stuck. The warrior is overwhelmed by the dark side of the force; dies in an ambush set by agent Smith; paralyzed by the power of the ring; a trusted mentor holds him in a train bound for destruction; watches helplessly as the balloon leaves Oz; the Capital insists Peeta must die; faces a dangerous sister and childhood trauma. He/she can't seem to find his/her way back home. All that was normal and good seems lost. Deep down, he/she knows he/she will never be the same again. There is a long pause as numbness and confusion reign.

Then unexpectedly, something wonderful happens. Darth Vader has a sudden change of heart, rescues him and kills the Emperor; a kiss from Trinity brings him back to life; Gollum bites off the ring freeing him from its power; the

bat cape deploys; magic shoes empower her way home, the Capital agrees to co-winners, and Elsa shows true love toward her sister which resurrects her and unfreezes the Kingdom. Something greater than himself/herself, from deep inside the unseen world, breathes hope into him/her. As he/she stumbles out of the darkness, he/she catches a glimpse of an ancient path that leads home.

10. FORGIVENESS, ATONMENT, AND RECONCILIATION. Nagging guilt remains however. Shameful feelings weigh heavily upon him/her and slow his/her gait. Wasn't there a way to prevent the losses he/she and others suffered? How could he/she have participated in the suffering of others like he/she did? He/she does not feel worthy to return. An insight lights upon his/her mind: the powers that called him/her back from the dead want him/her alive, accept him/her for who he/she is, and must be willing to forgive him/her for his/her transgression. Why else did Darth Vader sacrifice his life? Why would Morpheus pronounce him to be the One? Why would Gandalf bring him to the Undying lands? Why would Rachel ask for his name and Lucius, Alfred and Gordon believe in him? Why would Glenda tell her she always knew the way home and show her the purpose of her ruby red shoes? Why would Peeta be willing to die for her? Why else would Elsa show her true love unless somehow she was worthy? He/she lets go of his/her crippling self-judgment and accepts the appraisal of a world that is greater than his/her own.

11. THE REWARD. New found humility and wisdom accompany him/her. They are his/her reward, treasure, and healing power. The force is strong with him now. He is able to "see" the Matrix. He knows the power of the ring. He has the antidote

to fear. She knows how to expose false wizards and get home from anywhere. She sees the corruption in the Games and how to manipulate the media. She knows true love and exercises controlled power. He/she offers his/her wisdom and humble service to a world that desperately needs to know what he/she has learned on the Warrior Journey.

12. MASTER OF TWO WORLDS. He/she returns home the master of two realms.

He/she has overcome the known world-at-home and the unknown world-at-war and has brought home gifts to transform the world as he/she has been transformed. He/she is a master of Tatooine and the galaxy, the Shire and Middle Earth, reality and the Matrix, the League of Shadows and Gotham, Kansas and Land of Oz, the Capital and District 12, and the North Mountains and Arendelle. He/she offers his/her services as a wise Jedi. He/she serves reality as the One. He/she counsels King Aragorn. He/she fights crime with confidence and skill. He/she exposes false wizards and preserves freedom from witches. He/she is prepared to expose a merciless, corrupt form of government. He/she rules the kingdom with true love, self-control and wisdom.

Follow up Questions

Following each question, engage in reflective listening.

1. "If you imagine yourself in story, where would you be in the diagram?"

2. "How does the story make you feel after hearing it?"

If time permits and it appears that continuing to reflect on the story is a meaningful experience for the participant, ask, "I have some other questions that help explore the meaning of the story, do you want to continue?"

“What are some of your invisible battles and unseen forces?”

“What would it be like to return home?”

“What keeps you from reconnecting with your home?”

“What would it feel like to be home again? What would you do when you arrived?”

APPENDIX D:

ADULT STATE HOPE SCALE: GOALS SCALE FOR THE PRESENT

Directions: Using the scale below, please select the number that best describes how you think about yourself right now and put that number in the blank before each sentence. Please take a few moments to focus on yourself and what is going on in your life at this moment. Once you have this "here and now" set, go ahead and answer each item according to the following scale:

	1 =	2	3 =	4	5	6 =	7	8 =
		=		=	=		=	
Definitely		Mostly	Somewhat	Slightly	Slightly	Somewhat	Mostly	Definitely
False		False	False	False	True	True	True	True
		False		False	True		True	

1. If I should find myself in a jam, I could think of many ways to get out of it.
2. At the present time, I am energetically pursuing my goals.
3. There are lots of ways around any problem that I am facing now.
4. Right now, I see myself as being pretty successful.
5. I can think of many ways to reach my current goals.
6. At this time, I am meeting the goals that I have set for myself.

Notes: The Agency subscale score is derived by summing the three even-numbered items; the Pathways subscale score is derived by adding the three odd-numbered items. The total State Hope Scale score is derived by summing the three Agency and the three Pathways items. Scores can range from a low of 6 to a high of 48. When administering the State Hope Scale, it is labeled as the "Goals Scale for the Present." ¹

¹ Taken from C. R. Snyder, S. C. Sympson, F. C. Ybasco, T. F. Borders, M. A. Babyak, and R. L. Higgins, "Development and validation of the State Hope Scale," *Journal of Personality and Social Psychology* 2 (1996): 321-335. The scale can be used for research purposes without contacting publisher.

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