Hiding, Health, and Love: Some Interrelationships

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If you were asked to select one term, and only one, which described the phenomena that you believe were most related to both psychogenic psychopathology and relationship pathology, what term would you select? I have selected a very common, nonjargon term, one usually not considered a psychological term: "hiding."

I will first define and illustrate hiding behavior, with its determinants and consequences, to both physical and emotional health. Then I will suggest some remedies. I will conclude with what I believe to be the primary cause of hiding—the lack of love.

Since I believe that typically we best learn to distinguish between good and evil from our own experience, I ask each of you as you read this article to ponder the concepts presented and to note carefully the feelings and thoughts you experience as you do so. This will help you determine for yourself their validity.

**Hiding**

*Definition*

I use the term "hiding" in a psychological sense. I define it as concealing from oneself or others that which is unpleasant or threatening to self. Or in a more theoretical sense, hiding is a denial of rational awareness, awareness derived from reasoning and feelings subjected to rational analysis. (When I say, "feelings subjected to rational awareness," I mean that feelings may come from beliefs—articulated or nonarticulated, of which we may or
may not be fully aware, our present thoughts, the Light of Christ or the Holy Ghost, or in unusual circumstances biological functioning, or more commonly, malfunctioning. Hence, it is important to assess the source of one’s feelings and when that source is one’s underlying beliefs or thoughts, to carefully evaluate them to assess their validity.)

Hiding may at times be healthy and constructive, for example, when we make a strategic retreat in order to recoup, reorganize or replenish our forces to successfully attack a threatening challenge. Also, hiding may be considered healthy when rational analysis indicates that it is necessary to protect ourselves or others from objective danger or harm. My focus, however, will be destructive hiding. The primary motivation behind destructive hiding is fear—fear of rejection.

Although we may become relatively unaware of well-practiced hiding, nevertheless we are aware of it at some level. That awareness is demonstrated by our becoming defensive when challenged or confronted with something hidden, if we are not ready to face it. There would be no need to be defensive if we had no awareness of any inappropriate behavior to defend against.

Illustrations

Some types of hiding are much more readily discernible or transparent than others. I will start with the more transparent.

The bold, black, and other lies. While black lies are obviously a form of hiding, other lies are also; they are merely less obvious. Examples are exaggeration or understatement (“terminological inexactitude”), withholding relevant information, stating true facts while at the same time purposefully conveying a false impression, and allowing someone to maintain an erroneous perception, such as giving you credit for something you have not done.

Hypocrisy, guile, deceit, and the common defense mechanisms. The heart of all defensive behavior is avoidance of reality.

Self-justification. “Every way of a man is right in his own eyes” (Proverbs 21:2). To avoid guilt over questionable or inappropriate behavior, we make it right by justifying our actions.
The "if only" lament. "If only I had been born at a different time," "if only I had different parents," "if only the breaks had come my way." An individual fully willing to accept personal responsibility would more likely say, "even though this happened, I will still..."

Controlling and manipulating others. Typically we use manipulation to cover up our own inadequacy to deal with life and our limited self-control.

Lifestyles. Hiding behavior becomes so pervasive in certain lifestyles—such as homosexuality, anorexia, and bulimia, largely because of their nonacceptability in the general culture—that it often becomes a way of life.

Living in the past. By dwelling on past successes or failures, or future possibilities, one not only avoids the challenges of the present but increases the probability of failure by focusing time and energy on inaccessible time periods.

Consistently engaging in self-blaming or pitying behavior. People who exhibit such behavior are typically trying to manipulate others into feeling sorry for them or are sending signals to others not to expect much from them, because they are inadequate: and this allows them to remain irresponsible and unresponsive to life's challenges.

Symbolic disconfirmation. This refers to a person testing his or her deficiencies to prove that they are really not there, or trying to symbolically disconfirm their existence. For example, the diabetic who stops taking his insulin to prove that he no longer has this deficiency.

Anger. Interpersonal, and probably all negative emotions reflect hiding behavior. We do not get angry without first being thwarted in pursuing our goals, threatened (physically or psychologically), or hurt. Even these do not create anger. A discerning judgment of whether what happened is good or bad will not create anger at the perpetrator of the event. To create anger we must condemn the individual whom we perceive to have thwarted, threatened, or hurt us. If we were to perceive our "offender" in a compassionate way and desire to help him or her respond more appropriately, we
would not become angry. We would try to help the individual respond more effectively rather than trying to control and punish his behavior—the purposes of anger. In the final analysis, we are responsible for our anger; and yet typically we think, “He made me angry,” thus avoiding personal responsibility. In a similar manner we may try to escape responsibility for our other negative emotions. We often hear statements such as “he frustrated me,” “she made me feel sad,” or “if he hadn’t upset me so much, I would have done well.” Although the falsity of such statements is readily demonstrated (for example, by noting that others experiencing the same external stimulus often have different feelings), many people continue to believe or act as if other people or circumstances created their emotions for them. While the stimulus is part of the emotional equation, it does not make us feel a specific emotion; rather it merely provides an opportunity for us to react with our pre-programmed emotion.

Modal operators. Linguists term certain frequently appearing expressions in our language that are used to exert a given force or influence, “Modal Operators.” (Gordon, 1988, pp. 168–174). There are, for example, modal operators of impossibility, such as impossible, unable to, can’t, and couldn’t; and modal operators of necessity, such as should, must, have to, need, and ought to. Often these modal operators are used to hide. For example, the word can’t nearly always means “I don’t want to,” “I won’t,” or “I’m not willing to expand the necessary effort,” rather than “I really can’t.” The person who says, “I can’t go with you now” nearly always could but really prefers to do something else. Should is generally used to avoid commitment or to manipulate others. “I should do this ‘really means’ maybe I will and maybe I won’t.” People who say, “I have to leave now” rarely ever really have to. It may be important that they leave, they really want to, or it’s more important to leave than to stay, but very seldom do they really “have to.” Must, have to, got to, and other commonly used modal operators, unless they are being used in a lawful sense, violate reality (in other words, unless we want certain consequences, there is probably nothing we have to do), agency, and our nature to be, or to desire to be, free. Hence in using these words we are
wittingly or unwillingly hiding. Thus we see that the modal operators of impossibility and necessity are typically linguistic ways of hiding our true intent from others and often from ourselves as well.

Two other words commonly used to hide are *mistake* and *accident*. These words are appropriately used to refer to unplanned, unforeseen, chance events or to circumstances arising from faulty judgment, lack of knowledge, or carelessness. However, *mistake* and *accident* are often purposefully used to refer to behavior that was known beforehand to be inappropriate, wrong, or risky—to avoid or lessen one’s responsibility for the behavior. For example, one may lose control of his car on a curve while exceeding the speed limit by 40 mph and call it an “accident.” True, it was unplanned and unforeseen, and it may have occurred because of faulty judgment or lack of knowledge, but for most people such driving would be purposeful risk-taking behavior. Calling it an accident helps remove responsibility for the unwise behavior and its consequences—but it also deters correction.

**Self-Betrayal.** Sometimes individuals choose not to follow their impulses to do good. They avoid facing this self-betrayal by creating negative emotions, such as anger or disgust, and blame them on the misbehavior of others. The self-betrayer then typically attempts to elicit victimizing behavior from the recipient(s) of the negative emotion. If successful, he or she feels justified in blaming the other(s) for creating his or her negative emotions; thus the other becomes a colluder in the negative, destructive pattern. Each person thinks he is victimized by the other and is justified in his behavior—a marvelous scheme of self-betrayal and hiding that makes change impossible as long as both the betrayer and colluder see themselves as victimized (Warner, 1982, 1983).

For the sake of brevity, I will list and define or merely list other examples that further illustrate the breadth and scope of hiding behavior:

**Tension or stress.** When first generated (before becoming a habitual response to a given stimulus), this kind of hiding typically
reflects an attempt not to be exposed or be seen as we are, or to deny the realities of time, our capabilities, and so forth.

*Obsessive-compulsive behavior.* This is generally a cover-up for anger or other negative emotions.

*Procrastination.* Typically this is a way to avoid facing the possibility of failure.

*Flight into activity.* By frenetic activity an individual may avoid dealing with threatening challenges and have an excuse for not dealing with them. Workaholicism usually has similar dynamics.

*Surrendering to gratification of wishes or desires, escaping into pleasure, thrill-seeking.* I define it as “surrendering” when we act contrary to what we really believe is best.

*Conversion reactions.* Here I refer to the standard meaning of converting a psychological conflict into a bodily symptom, such as a headache, to avoid directly facing the conflict, or hiding the real reason from others or self.

*Externalization.* By this I mean waiting for someone else or circumstances to solve problems, make decisions or bring happiness rather than accepting personal responsibility for them.

*Overgeneralization.* By this I refer to the common practice of inappropriate inclusion of others, such as “they all said,” “everybody is doing it,” and “everyone agrees with me.”

*Lack of speech clarity.* This refers to the mumbler, the overly soft-voiced speaker, who fails to communicate clearly while appearing to do so.

*Non-specificity.* By this I mean being vague, usually purposefully, in our communication.

*Intellectualization.* This refers to hiding one’s feelings in a barrage of words, often erudite expressions.

*Alcohol and drug abuse.*

*I'm a private person.*

*The failure syndrome.*

*Denying our age, our mortality, and that we are subject to human limitations.*
Not differentiating between fact, wishes, fears.
Faddish behavior.
Always planning and never doing.
Pseudo-pride.
Avoiding growing up.

These examples sufficiently illustrate the extent of this phenomenon. You may be thinking that I see hiding in all our behavior. No, I don’t see all behavior as having an element of hiding in it, but I do see hiding behavior in virtually all psychogenic intrapersonal and interpersonal pathology.

Nor am I suggesting that complete self-disclosure or openness in interpersonal communication is the answer either (see Kempler, 1987; Wintrob, 1987). That may be either inappropriate or as destructive as hiding. The writer of Proverbs (16:13) says that “a fool layeth open his folly.” A personal experience may illustrate the point.

At a late hour in the day, I was sharing with two colleagues the basics of a program I had developed. Abruptly, one of them emphatically stated, “You’re boring me to death,” while the other continued to express interest. She thought I would appreciate her honesty and openness and was somewhat surprised when I said I didn’t. I don’t know why she was bored—whether she was anxious to go home, whether she was upset before we started, whether I was moving too slowly for her, whether she wasn’t interested in the program, process or content, or what—because she had created her own boredom (possibly with my help). She had not expressed her most basic thoughts or feelings, and by blaming me for her boredom, she was engaged in hiding. Further, I saw no evidence of caring in either her words or her behavior. Openness without love or caring may or may not be better than none at all. (I responded to her judgmental criticism—I did not say her honesty or openness—by abbreviating the presentation.) Self-disclosure that does not consider the needs or interests of the recipient equally with one’s own may be more destructive than constructive. Healthy openness involves sharing for a greater reason than merely self-expression or confrontation (see Luke 9:24).
Determinants and Purposes

Hiding or avoidance for the purpose of protecting one’s self, ensuring one’s well being, and preserving self-esteem (Branden, 1983, p. 156) is illustrated by the following vignette. At age 27, Dexter Manley, a Washington Redskin defensive end and a graduate of Oklahoma State University, had a severe learning disability that effectively rendered him illiterate. He then entered a lab school to learn how to read. Three years later, at the age of thirty, he stated, “Somehow or another, you have to find the will to come forward and ask for help. That’s the most difficult thing for a human being to do. . . . I had to humble myself, I had to walk into lab school and not pretend. Today I can read and write. I have some self-respect” (The Daily Herald, May 19, 1989, p. A4).

Lippard (1988) states that the motivations for deception include a desire for control of resources, affiliation, self-protection, conflict avoidance, protection or manipulation of another, excuse for failure, and joking. With the exception of joking, I suggest that the central emotion behind all of these motivations is fear. Hiding seeks to ameliorate that fear.

Inception

Where and when is the first recorded hiding incident? Genesis 3:8–10 speaks of Adam and Eve after they partook of the forbidden fruit, of which they were commanded not to partake:

And they heard the voice of the Lord God [as they were] walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Hiding has been practiced for a long time, and from its inception it has been motivated by fear.

Who told them to hide? The adversary did. Why? His two primary objectives are that we fail to reach our potential and that we be miserable in the process. Hiding is a marvelous tool for
Satan to achieve both of these objectives. His introduction of it in the very beginning was not an accident.

Consequences

In the intrapersonal realm, hiding is so destructive because self-awareness is the initial basis of all change and hence is requisite to individual growth, development, and fulfillment. As painful as the revelation might be, becoming aware of our weaknesses is essential to overcoming them (see Ether 12:27). To the degree that we avoid or hide that awareness, we have no basis for change and well-being. “Successful functioning entails the ability to be aware of the facts and requirements of external reality and of the inner experience without sacrifice of one awareness to other” (Branden, 1983, p. 179, emphasis added).

In the Bible we read, “He that covereth his sins shall not prosper; but whoso confesseth them and forsaketh them shall have mercy” (Proverbs 28:13). A number of other scriptures portray the negative consequences of hiding and also its futility: Deuteronomy 7:20; Job 31:33–37, 34:22; Psalms 32:5, 69:5; Proverbs 26:26; Isaiah 23:14–22, 29:15; Jeremiah 16:17, 23:24; Matthew 10:26 (cf. Mark 24:2; Luke 8:17, 12:2), 1 Corinthians 4:5; 2 Corinthians 4:1–2; 1 Timothy 5:25.

Among interpersonal relationship problems caused by hiding is a lack of marital intimacy and satisfaction. Dorothy Briggs’ statement, “Psychological intimacy is not possible without appropriate sharing of feelings” (Briggs, 1977, p. 167), is supported by a number of studies of the relationship of self-disclosure to marital intimacy and satisfaction (Antill, Cotton, & Sander, 1987; Waring & Chelune, 1983; Dickson-Markman, 1984).

That self-disclosure is also related to the degree of liking and closeness in other relationships is well documented (Broder, 1982; Montgomery, 1986; Winum, 1983) and is also supported in the scriptures (see Proverbs 27:5; 28:13).

Since integrity is a major determinant of the trust others have in us, when we hide, we have less power and influence with others. With whom do we really have power and influence? I suggest we have power only with those who have significant confidence in our
veracity, who believe that we are not hiding, not covering, not faking, not being deceptive. I further suggest that our Heavenly Father has the power and influence He has with those who have faith in Him because they know that "he cannot lie" (Ether 3:12), that He has perfect integrity. He has perfect honor; hence with those that have that faith in Him, our Heavenly Father has unlimited power (see Doctrine and Covenants 29:36 and Helaman 12:7–17).

Openness and awareness of reality are essential for our survival. They result in freedom. Jesus the Christ taught this principle: "If ye continue in my word, then are you my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31–32). I suggest that the path to inner peace requires our awareness of self and others and living in accordance with that awareness.

Physical Health

Many studies have suggested a link between self-disclosure and various dimensions of physical health (Blotcky, Carscaddon, & Grandmison, 1983; Cumes, 1983). Some of the most meaningful work on openness/hiding and physical well-being that I am aware of is that of Pennebaker and associates at Southern Methodist University in Dallas, Texas. Operating from a general psychosomatic model wherein they assumed that inhibiting or holding back one's thoughts, feelings, and behaviors was associated with long-term stress and disease (Pennebaker, Kiecolt-Glaser, & Glaser, 1988), they have conducted a number of very intriguing studies. They have found, for example, that behavioral inhibition is associated with increases in skin conductance level. This suggests that long-term behavior inhibition may be a factor in psychosomatic disease (Pennebaker & Chew, 1985). Pennebaker and Beall (1986) found that students who wrote about their most traumatic experiences had relatively higher blood pressure and a negative mood following the disclosure, but also had fewer health center visits in the following six-month period than did subjects who wrote about superficial topics. Pennebaker et al., (1988) also found that confronting the facts and emotions of traumatic experiences
was beneficial to immune system functioning as measured by immunological assay. Writing or talking about just the facts of the traumatic experience—not feelings and emotions—did not result in the same positive outcome (see also Pennebaker, Hughes, & O’Heeron, 1987).

As might be anticipated, some other researchers have questioned Pennebaker’s interpretation of the data (Neale, Valdimarsdottir, & Stone, 1988). However the Pennebaker et al., (1988) response to Neale et al., suggests to me that they have found valid relationships between self disclosure/openness and physical health as measured by health center visits and immunological assays.

Self-Esteem

I define self-esteem broadly as a sense of efficacy, control, or self-worth; it is the reputation we acquire with ourselves, a sense of self-confidence and self-respect. Nathaniel Branden (1983), and others, suggest, and I concur, that positive self-esteem is a basic need and the primary element in mental health. Further, the most important evaluation one will make in life, in terms of well-being and accomplishments, is that of self-worth. Since that evaluation is the lens through which we evaluate everything else, its importance can hardly be over-estimated. So important is a positive conception of one’s self that in its absence people are prone to pretend that they have confidence and self-respect. In vain, they attempt to repress the image they really have of themselves to try and maintain a positive sense of self-worth.

One’s self-esteem is derived from both external and internal feedback. If we deny awareness of our weaknesses and limitations, when we receive negative feedback from others, which all of us inevitably do, it creates an internal conflict within us—because we have been denying those deficits. Accordingly, negative feedback from others results in significant anxiety, frequently further denial of awareness of our deficits, defensiveness, and negative (often global) self or intrapersonal talk; and these weaken our self-esteem more. If we accept our weaknesses, we will expect some negative feedback in our lives. When it comes we have less need to defend ourselves and are more ready to accept ourselves. Also, we are then
more apt to integrate constructive negative feedback into our lives and make healthy changes.

To the degree that we have not accepted ourselves and have attempted to fake self-worth by projecting a false image, even positive feedback tends not to improve our self-esteem. How many times have we said, “People only think or say that because they don’t really know me. If they knew me better, they would have a different perception?” Having revealed only part of ourselves to them and having purposely put our “best foot forward” and done everything we could to manage others impressions of us, they do not really know many aspects of us—for we have hidden them from their view, fearing rejection for our deficits and weaknesses. Accordingly, both negative and positive feedback tend to result in negative ruminations and further destruction of an already impoverished self-esteem. Thus self-esteem ultimately derives from internal roots rather than external roots. Healthy self-esteem is fundamentally based on personal honesty and integrity and limited hiding and deception. We need to let others see and know us as we are in order to use their feedback constructively to enhance our self-esteem. Also, when we share with others negative aspects of ourselves, we are communicating to them that we trust them to treat these revelations with respect, and this encourages them to feel more positively towards us.

I am not saying that maintaining some privacy in our lives is always destructive, because I do not believe that it is. However, when feedback from others reflects our faking, our image-impression management, we are in difficulty. The only way to improve self-esteem is to face reality, allow it into awareness, and act in harmony with that awareness.

The impact of hiding on self-esteem can be demonstrated by the following brief experiment (for which I am indebted to Richard Bednar, PhD, BYU Clinical Psychology Program). In a relaxed, closed-eyes state, think back to when you openly faced a failure, or a weakness, or rose to a challenge to talk with someone, to confront a difficult situation, or accept a challenging opportunity. Vividly recall the experience in as much detail, including sensations and emotions, as possible. How did/do you feel about yourself?
Contrariwise, think and visualize in detail an incident when you failed to be open, a time when you hid, covered up. How did/do you feel about yourself? Thus we see that lowered self-esteem results primarily from our own disapproval, not the disapproval of others. We only create genuine self-esteem when we stop hiding and face reality congruently, and live congruently with it.

Remediation

Since hiding is such a central factor in both our physical health and psychological well-being, what can we do to reduce it? Of probably many ways, I offer and will briefly discuss relaxation procedures, a sentence-completion technique, reframing of perceptions, meditation, monitoring, prayer, and developing our ability to love more fully.

Since tension usually accompanies hiding, learning and practicing relaxation procedures is very helpful—and not only to reduce the unhealthy tension. In a relaxed state, we can listen to ourselves more carefully and in the process become more aware of aspects of our lives that we have hidden. Further, this state also facilitates creative thinking which enables us to deal more effectively with the feared elements of our lives.

Nathaniel Branden (1983a, 1983b) has developed and used extensively what he has found to be a powerful sentence-completion format to aid in self-discovery. He provides clients with question stems such as “If I were willing to be more honest about my needs and wants, . . .” “If I were to be more honest about expressing my emotions, . . .” “If I were willing to be more straightforward about expressing my thoughts and opinions, . . .” Recipients are to rapidly complete the sentences with as many responses as they can without any evaluation of their responses. He has found this technique to facilitate both cognitive and emotional awareness of hidden feelings and attitudes. Try it and assess for yourself the value of this procedure.

We can also help clients accept, or more important, recognize that they are responsible for themselves. For example, when clients complain that others take advantage of them, we can help them to
discover how they *invite* others to take advantage of them. When clients complain, “No one understands me,” we can ask them to ask themselves, “Do I do anything to make it difficult for others to understand me, or what am I doing to help them to understand me?”

Self-criticism can also be constructively reframed. We can teach our clients that the ability to criticize their own behavior suggests that they are both capable of making self-judgments and improving themselves. Rather than being a bad trait, self-criticism suggests competency and implies that the critic is worthy and deserving of growth. This is a very different way of looking at self-criticism that has a very different effect on self-esteem.

Meditating on problems and challenges faced directly and openly and those not faced directly and openly, as suggested above, also helps us and clients get in touch with how we create feelings and emotions. Understanding how we create our own emotions is essential to growth and development. Effective coping involves facing the world, ourselves, and others openly, and then doing what we judge to be best.

One technique I have found very helpful is the simple suggestion to monitor hiding and non-hiding behavior by tallying it under columns so headed on a 3” by 5” card each day and then determining what led to the hiding or nonhiding behavior and the accompanying feelings and thoughts. For some, this simple activity has been one of the most helpful self-discovery methods they have used.

For many, prayer is a most effective device to help get in touch with and accept self. This effectiveness was well portrayed in a statement to me recently by an individual who had had serious difficulty in dealing with the loss of his wife. He said, “Prayer is such a wonderful way to express your feelings. It is a great way to open up and understand yourself.”

Finally, I suggest that the most important thing to do, albeit not necessarily the easiest thing, is to learn to love ourselves and others more completely. It is not by chance that Jesus the Christ,
when asked what the great commandment in the law was, responded,

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:36-40, italics added)

Because the basic determinant of hiding is fear, and because love casts out all fear, the real antidote for hiding is love: “There is no fear in love; but perfect love casteth out fear. . . . He that feareth is not really perfect in love” (1 John 4:18; cf. 1 Peter 4:8; Romans 13:10; 1 Nephi 19:9; and, Proverbs 10:12.) To alleviate the fear that leads to hiding, we must love God, others, and self.

Many of the foregoing remedies for hiding behavior are also helpful in developing greater love. In addition, I suggest a three-step meditation I have found to be very helpful. The first step is desire. In it there is with each exhalation a rhythmic repetition of a statement, such as “I want to love more fully, I want to love (a specific person) more fully.” This continues for one to five minutes. While the content is different, the procedure followed in steps two and three is the same as that in step one. Step two is one of affirmation, using statements such as “I am a loving person,” or “I am becoming a more loving person.” The third step is one of commitment. For example, “I will or I plan to do _______” (something that you believe will help you today to achieve your desired goal). As we and clients engage in this meditation daily, we will find ourselves automatically thinking, feeling, and acting in a more loving manner. (Incidentally, this approach can be used to facilitate the achievement of most self-change goals, i.e., goals that do not depend on others changing their behavior.)

To the degree that we love, we really have no need to hide, to cover up, or to distort our behavior. Rather, we are able to face life, our self, and others openly, to allow ourselves full awareness of our experiences. We are then able to grow and to help others grow at a maximum rate, and in the process have the joy that we seek.
Summary

The focus of this paper has been unhealthy hiding, or avoiding the truth, primarily about ourselves, but also about others and life. With the aid of numerous illustrations, I have shown hiding to be a very pervasive behavior, a behavior that originated in the Garden of Eden with Adam and Eve and one that has been thoroughly practiced ever since. Research, reason, and an experiential activity were cited as evidence that hiding is associated with probably all psychogenic psychopathology and results in impoverished interpersonal relationships, diminished personal change and growth, psychosomatic problems, and lowered self-esteem. It was suggested that healthy self-esteem is impossible to the degree that hiding is practiced.

Several methods for reducing/eliminating hiding were given. I postulated that the ultimate antidote for hiding is the development of increasing love for God, others, and self. Suggestions for developing greater love, including an original three-step, structured meditation were also presented.

Burton C. Kelly recently retired from his position in the BYU Counseling and Development Center. He and his wife are now serving a mission in the Canada Winnipeg Mission. This paper was presented at the Psychological Conference, University of Lodz, Lodz, Poland, June 16-18, 1989 and at the 1989 Fall AMCAP Convention, September 28, 1989.

References


