

Hook and Davis (2012) discussed the integration of multicultural and social justice movements with the field of psychology. They examined reasons why the integration of Christianity in multicultural counseling and social justice has been an arduous process. In order to do so, they needed to “critically evaluate the multicultural counseling and social justice movements from a Christian perspective” (Hook & Davis, 2012, p. 102).

Sue et al. (1982) explained that “the movement began with the realization that racial and ethnic minorities were not getting their needs met by the mental health field” (Hook & Davis, 2012, pp. 102-103), which laid to the foundation of the development of multicultural competence in mental health practitioners. Therefore, there was a heightened level of encouragement to promote social justice and advocacy for disadvantaged groups at the individual and systemic level. However, the difficulty with the integration of Christian faith with these movements has ultimately been the differences in the theological perspectives of Christian individuals and organizations. Such an example is the view of gender roles, sexual orientation, and race.

As I learn about personal growth through the writings of Cloud and Townsend (2004), I learn that my own understanding of theology and of Christian faith has yet to be fully solidified in truth. As God continues to sanctify me, He reveals to me more and more about myself but also about what the truth is. I noticed that the all of the issues of integration are influenced by an individual’s judgment of what God’s truth is. However, since our judgment is flawed, our interpretation potentially is flawed. I have been asked plenty of times how I can do couples counseling for a homosexual couple when I am a man of Christian faith. The answer is simple. I do not see these people as homosexuals because then I focus on their sins as their existential identity. That is unfair because I would not like others to do that to me. Then who am I to be the worship leader in my church and a mentor to youth? This is the systemic judgment that churches

and many Christians portray. This is why many Christians condemn themselves. Cloud and Townsend (2004) express that many believers embody the “guilty Christian” mindset when they commit sin or feel that they have done something wrong. However, this is an oxymoron and God deemed us not guilty when he gave Jesus as a sacrifice to appease His holy wrath upon our sins.

References

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