

APPENDIX B

Evaluation of Integration Model

Describe the model you are examining using each of the following categories. For each subcategory, rate on a scale of 1 to 5 (with 5 representing an “ideal” approach). Write supporting comments.

Identification of Model: A Transformational Approach

Epistemology

4 There is a comprehensive view of Scripture and the avoidance of either a tendency to ignore Scripture or to proof text.

3 Psychological theory and research are reviewed and integrated into this model.

Comment: In this approach, Scripture is viewed as a fundamental aspect of the counselor’s and client’s spiritual formation. It goes as far as not just viewing what is written in Scripture and the life of Jesus as not “merely belief and practice but knowledge” (Greggo & Sisemore, 2012, p. 139). It also discusses the concept of the Trinity, having a relationship with all three members, and the Fall.

The importance and value of psychological theory and research are discussed but not in-depth with most of the text focusing on the spiritual aspect of this approach.

Appreciation for Science of Psychology

2 A specific theory is easily identified (e.g., Freudian, Adlerian, Behavioral, Cognitive, Neuroscience, etc.) or model is clearly identified as eclectic.

2 The author is conversant with research and does not use psychological “proof-texting.”

Comment: Throughout the reading on this approach there is mention of the Lazarus model, Ergan model, and Rogerian method with the most detail provided on the Ergan model. The listing of different models of psychology suggests an eclectic view of theories with this approach.

This approach promotes a model where psychology is radically defined “while drawing from the attachment theory.” (Greggo & Sisemore, 2012, p. 31). Though the relation to the attachment theory is mentioned, the text does not provide a detailed explanation of its relation.

Relationship of Psychology and Theology

3 A specific family of theology is easily identified (e.g., Reformed, Wesleyan, Evangelical, Charismatic, etc.) or the model is clearly identified as eclectic.

2 The author’s use of the term “integration” is clearly explained.

Comment: This approach appears to support an eclectic view of theology highlighting theologians such as Wesley and Richard J. Foster. The eclectic stance is also supported by its expectation for counselors using this approach to be trained in the classical models of “Orthodox, Benedictine, Ignatian, etc.” for spiritual direction (Greggo & Sisemore, 2012, p. 140). In this approach, emphasis is also placed on the thoughts and models of philosophers such as Dallas Willard.

This approach appears to prefer “an integral perspective” of the soul and spirit in the function of the human beings rather than defining its’ approach as integration (Greggo & Sisemore, 2012, p. 134). When using the word integration, it promotes “radical inclusivism” rather than exclusivism (Greggo & Sisemore, 2012, p. 134).

View of Humanity

___4___ The model takes into account a Biblical view of humanity.

___3___ This view is informed from both theology and psychology.

Comment: This approach focuses on the mind, body, spirit, social, and soul components of humanity that are all addressed in the word of God. Humanity is viewed as beings created to love, be loved, and live while living intimately and interactively with our creator God (Greggo & Sisemore, 2012, p. 137). In this approach, the “Fall” separated us from God, but God’s love calls and invites us back into a relationship with him and access to eternal life (Greggo & Sisemore, 2012, p. 145).

This view is informed from theological views while recognizing that certain pathologies defined by the DSM 5 must first be assessed and addressed before “alternate approaches to healthy functioning” can be introduced or applied (Greggo & Sisemore, 2012, p. 143).

Role of Christ and Holy Spirit

___2___ The role of the cross of Christ is clearly delineated.

___3___ The role of the Holy Spirit is addressed.

Comment: The role of the cross of Christ is implied concerning the importance of how we view Jesus’s life in Scripture with this approach but not clearly delineated in the text. The approach discusses the importance of “knowing” the Holy Spirit but does not go into specifics on this process and the role of the Holy Spirit in the counselor and client’s life (Greggo & Sisemore, 2012, p. 145).

Nature of Health and Disorder

- ___3___ The goal of growth includes both psychological health and spiritual maturity and these goals are clearly defined.
- ___3___ A distinction between spiritual and psychological suffering is made.
- ___3___ Disorder is clearly explained (e.g., A view of sin versus psychopathology is clearly articulated)
- ___3___ A place is given for physical symptoms (and appropriate medical referrals are suggested).

Comment: This approach first conceptualizes the diagnosis of the client using DSM 5 categories. Yet it defines pathology as “living out of our false or ego self, living apart from the Tree of Life” (Greggo & Sisemore, 2012, p. 143). An individual is seen as most healthy when living as close as possible in alignment with God.

Physical symptoms beyond the counselor’s scope of practice are assessed and referred to the most appropriate professional equipped to address those physical symptoms. For example, in this approach to gain a better understanding of Jake’s head injury he would be referred to a neuropsychologist. While the counselor addresses reported symptoms from disorders such as anxiety, depression, or phobias through psychological and spiritual techniques (Greggo & Sisemore, 2012).

Nature of change

- ___4___ The model makes use of psychological techniques, biblical truth and spiritual disciplines.
- ___4___ The role of the counselor is clearly delineated.
- ___3___ The contrast between symptom reduction, positive mental health and spiritual maturity is addressed in a cohesive fashion.

Comment: Examples are provided of psychological techniques such as the empty chair technique, bibliotherapy, homework, narration, journaling. While also incorporating spiritual disciplines and bible truth through daily examen, lectio divina and Scripture memorization, solitude, and guided imagery (Greggo & Sisemore, 2012, p.151-152).

The counselor in this approach is viewed as the conduit for God’s grace with a “Rogerian non-directive” approach (Greggo & Sisemore, 2012, p. 147). The counselor journeys alongside the client providing applicable resources and techniques to provide holistic treatment.

In this approach, Willard’s model is used to provide a holistic care concept that “embraces abnormal psychology, positive psychology, and the soul/spirit” (Greggo & Sisemore, 2012, p. 138).

Use of Religious Techniques and Practices

___5___ If the use of religious or spiritual techniques with clients is recommended, this is done within a framework of professional ethics.

___4___ The model clearly describes whether these techniques are used for psychological or spiritual goals.

Comment: This approach emphasizes the importance of obtaining informed consent which includes permission to provide a method of counseling that focuses” on the client’s emotions, thoughts, behaviors and relationships and spiritual formation or direction” (Greggo & Sisemore, 2012, p. 145).

Overall Assessment

___3___ This model can be easily incorporated into clinical practice? (Which, if any, settings would be more difficult?)

___3___ I would refer my mother to a therapist using this model.

Comment: Due to its heavy emphasis on spiritual formation this approach could easily be incorporated into clinical practice with a Christian client who wants to include the growth/healing of their spirit/soul with their personal relationship with God in their counseling sessions. It could also work for non-Christians who are open to exploring this avenue in their treatment. It might be difficult to use this approach for a client who did not want to explore any form of spirituality in counseling.

My only reservation in referring my mother to a therapist using this model is though it sounds intriguing and promising in theory it is still relatively new. This leads me to question the extent of training, experience, accountability, and access to support the counselor would have.

Adapted by Dr. Fred Gingrich from original items which are attributed to Tim Sisemore in McMinn, M. R., Moon, G. W., & McCormick, A. G. (2009). Integration in the classroom: Ten teaching strategies. *Journal of Psychology and Theology*, 37(1), p. 41.