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Integration of Psychology and Theology (online)

Chapter 10 and 11 Essays

Chapter 10/Question #1

The factors that might encourage a secular psychologist to adopt the Spies model through domestic and foreign because they both compromise the religious system. The foreign spies although they are psychologist who identify religious practices that have psychological benefit but do not have any commitment to Christian theology. The espionage occurs when psychologists become interested in appropriating the benefits of religious belief and practice for psychological well-being. But in a foreign spy model the psychologist can be committed to one cause while trying to obtain something from another. This can be encouraging to a secular psychologist to adopt the foreign spy model. Neither domestic nor foreign spies are committed to religion since it's not a necessity in either of its usage and can be used in religious or non-religious settings. Based on what Carter and Narramore describe, that religious and supernatural claims as being dismissed from the approach content in the foreign spy's model that can also be a factor when it comes to secular psychologist to adopt the spies model.

Clinical pragmatism would spur interest in religious beliefs and practices by a method of moral problem solving that's integrated by clinical and ethical decision-making.

Chapter 10/Question #2

The difference between **psychological espionage** and **religious espionage** is that psychological espionage is more of thrill seeking, a sense of entitlement, or a desire for power and control.

The difference in psychological espionage is that it can also occur when a person who has a primary commitment to the field of psychology become interested in studying psychological phenomena or appropriating religious contributions to psychological or physical health. The psychologist need not be personally committed to a religious system to recognize its potential benefits. Religious espionage is its proceeds are not from psychologists, but from religious congregants. Its approach is from theological liberal tradition that rejects the supernatural elements of Christianity and has a stronger humanistic and/or naturalistic that can be seen in religious books and on religious broadcasts.

The ones that are more damaging to religious belief to me are both. Each of them has some things that can be damaging to religious belief. **Psychological espionage** has no devotion to any religious belief because it emphasizes that religion is irrelevant to the therapeutic effects of the religious system. Each of the studies in **psychological espionage** conducted were based in theory from those in the psychology business who are non-believers, rejecters, nor studied Christianity values. **Religious espionage** can be deceiving because of the word religious being emphasized in the title but may not be fully committed towards religious beliefs wholeheartedly. Their teachings represent superficial psychology and shallow theology, and this can be common among the feel-good religious settings with televangelists and authors. Therefore, to me both espionages can be damaging to religious beliefs.

Chapter 10/ Question #8

What might be some of the advantages of using the Rebuilder model with a Christian client would be that they will develop unique approach to psychological phenomena. Christian perspectives would be qualitatively different interpreting human beings. Increase importance in the general field of psychology and growing recognition that a community worldview would not affect what we can see in the human sciences. Christian psychology is currently the main expression of the Rebuilder model.

Some disadvantages of using the Rebuilder model with a Christian client would be that the psychologist framed by modernism, seemed to be leading cultures turn away from the God of Christianity. The Christian psychology view has gained a foothold among some Christian who are skeptical of the modernist conceptualization of discrete disciplines who embrace a broader definition of psychology. Secular psychological models of health may deviate from Christian views of health,

Chapter 11/Question #22

Integration look like at these various levels are as follows.

1. Worldview Integration is based on what was perceived as our beliefs in Christianity that was passed down from generation to generation. Because what we were reared to believe that God is real and he's alive, based on our Biblical teachings. Our worldview is knowing that we were created in the image of God and were all born into sin and shaped into iniquity. This world was broken right after God created it and placed man on the earth and because of what transpired in the Garden of Eden as per Genesis it opened the doors to transgression and adversary entrance for destruction. And yet we believe that the Redeemer will return to fix all that's been broken by man and the enemy. The description from the author's notes is that worldview is from which to evaluate our assumptions.
2. Foundational Integration comes from a historical and philosophical foundation of psychology and Christian theology. We know that psychology is based on a scientific level of diverse assumptions and histories of the various subfields. Theology is based on the study of God's view and his words.
3. Disciplinary and scholarly is when the integration of the disciplines of psychology and Christian theology findings develops a complete picture of the same subjects in perspectives.

4. Applied integration is when we ask how the findings of psychology can be used to make less intense personal distress and cultural injustice that can be applied to concrete situations.
5. Public and personal is a share responsibility and a personal quest for wholeness by individuals within their communities and in relation to God. Are done by people and by people who live and work in the community. The task is too big for any individual to complete effectively, therefore, it must be a shared responsibility.

In conclusion in all these various levels we must and should weigh in God's perspective in all.

Psychology and theology together can give us a clearer picture whether it's individual or shared responsibilities we're prone to error and limitations through our own perspectives.

Chapter 11/Question #19

American colleges, like Harvard and Yale, which was founded on Christian assumptions, gradually drifted away from their historical roots to the point where some of them embody anti-Christian sentiments. This drift is inevitable because of the diversity of beliefs and the freedom to exercise the right to be Christian or non-Christian based on the laws of the land. This also give the Christian foundation on which the schools were built on the opportunity to integrate with those of non-Christian beliefs. Our hope is to eventually turn a non-believer into a believer, therefore, before that can happen there has to be some form of integration to help direct drifts back towards the foundation.

One can keep a Christian worldview while exploring a diversity of “secular” disciplines and theories through our biblical teachings of applying the word of God to our lives. The scripture says that we are in this world but not of this world, therefore, we are held to different standards than anyone outside of Christianity so the level of discipline must be implemented in our personal lives no matter where we are in the world. There's a level of separation and division when it come to our concepts of how we should be living and because of our relationship with God there comes that promise of wanting to be better and do better out of respect towards God. So, the “secular” life should never affect us in a manner to make us turn away from God if we are rooted and grounded in him.

Chapter 11/Question #21

The answer to these questions frames the way I approach my intended profession by examining myself and setting the goal and applying these questions in a timely manner to my life. Where I'm at right now is currently trying to obtain a bachelor's degree in psychology with a minor in Theology. My focus is on my studies and giving my best to pass my classes. I must keep going and put myself on a disciplinary schedule of making this a priority in my secular life. My spiritual life and relationship with Jesus are the only way I can accomplish the goals. Once I finish, I need to obtain and Masters' or Doctorate to take the NY State Licensing Exam. I am trying to accomplish a position to counsel or guide those in a direction that would be suitable for them in a positive, constructive way. To have the ability to help those that are struggling mentally in their current life and feel that they have no purpose. How I can get there is to be dedicated to the cause with the help and the will of God. Keep my focus on what I need to accomplish. I need to study hard and take my call seriously. Consistency is the key and procrastination cannot play a role in meeting my destiny.