

# **TOWARD A DEVELOPMENT OF CHRISTIAN COUNSELING: AN OVERVIEW AND A BRIEF SUGGESTION**

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## **ABSTRACT**

Counseling is an activity to deal with mental problems which are related to the human mind. In the field of counseling, there are many different theories to deal with mental problems. The theories can be categorized as individual counseling, family counseling, and Christian counseling. Individual counseling basically deals with the area of individual psychology, which means the intrapsychic world of the human mind. Family counseling basically deals with the area of relational psychology which includes family psychology. Christian counseling deals with the area of the spiritual, world which can be called spiritual psychology.

An overview of individual, family, and Christian counseling theories will give a basis for developing a new Christian counseling. A critical review of individual counseling theories will demonstrate that individual counseling can be identified as individual psychology. Likewise, family counseling can be described as relational psychology. The idea that these two disciplines are not appropriate for dealing with the spiritual world will be stated. The point that the various models of Christian counseling fail to define appropriately the concept of spirituality will be shown. Finally, what spirituality is will be presented in this paper.

## **A CRITICAL REVIEW OF INDIVIDUAL COUNSELING AND FAMILY COUNSELING**

Currently, counseling theories can be divided into two different areas of individual psychology and relational psychology. Individual psychology is the discipline of dealing with the intrapsychic world of the human mind. Relational psychology is the discipline of dealing

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with the interpersonal world of humans. Individual counseling is primarily concerned with the intrapsychic world, while family counseling is primarily concerned with the interpersonal world. Individual counseling can be called the discipline of individual psychology. Family counseling can be called the discipline of relational psychology.

These two different disciplines do not deal with the spiritual world which is related to the human spirit and divine reality. Christian counseling is primarily concerned with the spiritual world. But it does not deal with the supernatural reality which is not related to the human world. Rather, it deals with the reality which is related to human psychology connected with the spiritual world. In this sense, the most appropriate term for Christian counseling is spiritual psychology. From the spiritual psychology perspective, individual and family counseling have limitations for understanding the reality of the spiritual world. It is not comfortable for a Christian counselor to use individual and family counseling clinically without critical review.

The following section will be present a critical discussion of individual and family counseling from the perspective of spiritual psychology. In order to do that, the philosophical assumptions of both disciplines will be examined.

### **A Critical Conversation with Individual Counseling**

The models and theories of individual counseling have different traditions and roots. The traditions of individual counseling theories can be classified into three different schools: dynamic, behavioral, and humanistic roots (Jones and Butman, 1991, p. 31). Several theories of individual counseling are included in the dynamic school. They are the analytic tradition of Jungian psychology, the classical analysis which strictly depends on Freudian tradition, and the object relational and ego-analytic tradition. The behavioral school contains several theories, such as rational-emotive psychology, cognitive-behavioral psychology, and individual psychology (of Adlerian tradition). The humanistic school includes many traditions of counseling, such as Gestalt psychology, transactional psychology, existential analysis, logotherapy, and person-centered counseling (of Rogerian tradition).

## **CRITICAL REVIEW OF THE DYNAMIC SCHOOL**

Each counseling tradition has unique philosophical assumptions about the nature of the human mind. Freudian psychology is characterized by the hydraulic notion of behavior (Griffin, 1993, p. 13; Browning, 1987, p. 35; Jones and Butman, 1991, p. 67). Psychological energy should have equilibrium of discharge and regulation. Freudian hydraulic notion was influenced by two different movements in Freudian times. One of the movements was physicalism, which represented "a strict mechanistic and quantitative view of the world" (Griffin, 1993, p. 14). Freud borrowed "the notion of force(energy), and energy conservation and expenditure" (Griffin, 1993, p. 14) from the physical world view. He applied the concept of the energy conservation law in the physical world to the person's intrapsychic world. A person has psychic energy which is regulated by conservation and expenditure. The other movement that influenced Freud was "Naturphilosophie movement" (Griffin, 1993, p. 14). This philosophy holds that "the world can be understood intuitively as an immense system where internal forces and activities constantly battle to emerge and change form" (Griffin, 1993, p. 14). From this world-view, Freud took the idea of the conflict of relating parts and applied it to the intrapsychic world. Under the influence of the two philosophical movements in his times, Freud built the theory of classical psychoanalysis.

Jones and Butman (1991) summarize the philosophical assumptions of classical psychoanalysis as follows: topographical, genetic, dynamic, structural, and economic (pp. 67-68). The mind consists of three different levels: consciousness, subconsciousness, and unconsciousness. An individual is the product of past events. The sexual energy known as libido is related to the formation of personality. Therefore, humans can be defined as sexual beings. The mind consists of three separate but interdependent entities known as the id, ego, and superego. A human is a tripartite being. The psychic energy should be balanced due to expenditure and conservation.

In ego-analytic tradition, there are several streams known as self psychology, ego psychology, and object-relational psychology. Self psychology is basically concerned with the concepts of separation and individuation process. The concepts of real and pseudo self are related to the formation of identity. Ego psychology is basically

concerned with ego adaptation throughout the life span (Roazen, 1976, p. 17). In order to build ego identity, integration and intimacy are very important concepts. Object relations psychology emphasizes the internalized images of the primary care takers in the first three years of life. The object relations theorists emphasize the quality of the primary care taker in forming the personality of humans.

In Jungian tradition, the concept of collective unconsciousness is a term used for uncovering the philosophical assumption. The reality of collective unconsciousness is not confined in a human's intrapsychic world. Jung is interested in the transpersonal reality which is characterized by the archetype of the culture (Kaufmann, 1984, p. 110). Jungian psychology is very much concerned with the spiritual world. The concept of personal unconsciousness is closely related to collective unconsciousness. The collective unconsciousness shapes or structures the most fundamental dimensions of human experience at the personal level. In other words, personal unconsciousness is shaped and formed by the collective unconsciousness. The formation of collective unconsciousness is projected by the personal unconsciousness. For example, religious belief is based upon collective projections of personal unconsciousness. Jung believed that Christianity was useful in doing psychotherapy, not essential (Jones and Butman, 1991, p. 122). He rejected the doctrine of Christian theology in his theory.

The dynamic school has a great diversity in presenting philosophical assumptions. Freudian tradition is strictly limited to the intrapsychic world. Freudian psychology is primarily interested in elements in the mind, not transpersonal reality. The psychodynamic tradition of ego-analysis and object relations is more concerned with the interpersonal world. But the interpersonal world is not a primary concern for the tradition. The horizontal way of human relationship serves the formation of the intrapsychic personality structure. Jungian tradition emphasizes the transpersonal reality, which is very close to religious reality. The vertical way of transpersonal reality in Jungian tradition is related to the concept of "psychological universalism" (Jones and Butman, 1991, p. 130), which represents the religious reality as collective psychological projections.

At the abstract level, the traditions of the dynamic school have commonalities even though they are different at the concrete level. First of all, the three different traditions are basically concerned with the intrapsychic world of the mind. Psychodynamic traditions are

primarily interested in finding out intrapsychic elements of personality structure except object relations. Self and ego are the basic elements of human intrapsychic personality structure. Object relations theory still emphasizes the concept of self and ego, in spite of the emphasis upon relations with other people. Secondly, the different traditions of the dynamic school primarily emphasize the individual. Freudian tradition is concerned with the individual's inner mind. Psychodynamic traditions are concerned with individual mind in relation to other people. Jungian tradition is concerned with individual unconsciousness in relation to transpersonal reality.

Browning (1986) associates Freudian psychology with "the culture of detachment" (p. 5). Freudian tradition does not show any interest in other people in the theoretical model. Genuine concern for others is completely ignored by the tradition. Spiritual life is also treated negatively in psychoanalysis (Jones and Butman, 1991, p. 77). Freudian psychology is "nothing but naturalistic determinism or mechanistic determinism" (Browning, 1986, p. 43) and is also reductionistic due to the summation principle of the mind. Freudian people believe that the mind can be reduced to the parts of ego, id, and superego. Freud borrowed the concepts of conflict and energy from the physical world. His view of the mind is mechanistic because he follows the physical laws.

Even though it rejects the mechanical view of Freudian psychology, the psychodynamic tradition of the dynamic school still accepts the "naturalistic determinism" of the past life (Jones and Butman, 1991, p. 98). The model emphasizes the early life of the infant's experience. The first years of experience are very important in the formation of personality. Object relations theory presents the first three years of life as the critical period of formation of personality. Self and ego psychology also emphasizes that the early life of human experiences with others is critical to build true self or ego identity. The reality of this model is related to the subjective experience of the world. Natural experience in early life determines the rest of adult life. Humans are not free from the early experience. This model does not provide any room for spiritual reality. The core of the model is ego-centric. This model rejects human freedom and the spiritual life of Christian theology.

Jungian psychology is characterized by naturalistic individuation of the formation of personality (Browning, 1986, p. 180).

Although it emphasizes religious and spiritual reality, Jungian psychology does not say anything about genuine concern for others (Browning, 1986, p. 183). The spiritual and religious reality is nothing other than the collective projections of personal needs. Maturity is determined by analyzing and expelling the cultural archetypal forces in personal unconsciousness. This model is primarily interested in the individual and the individuation process. The tendency of individuation can be expressed by psychological universalism. In this sense, the Jungian model is radically different from the Christian model of genuine concern for others.

### **A CRITICAL REVIEW OF THE BEHAVIORAL SCHOOL**

Jones and Butman (1991) include four different traditions in the behavioral school. They are behavioral, rational emotive, cognitive-behavioral, and Adlerian traditions. Behavioral and cognitive-behavioral traditions share philosophical assumptions. The two models have reductionistic, environmental, materialistic, and deterministic philosophical orientations (Jones and Butman, 1981). This tradition accepts only empirically verifiable facts or cognitive components. The mind is reduced to the small parts of behaviors and cognitive elements. In this sense, the tradition holds the view that atomic analysis is possible for the mind. Humans are determined by environmental stimuli or cognitive elements. In order to change the mind, environmental stimuli or cognitive thought should be arranged or changed.

Rational-Emotive tradition holds the view of biological aspects of psychological disturbances shared with Freud (Ellis, 1984, p. 209). Freud and Ellis have a common view of hedonism that humans are pleasure-seeking beings (Ellis, 1984, p. 209; Jones and Butman, 1991, p. 174). Cultural influences in early life are critical in shaping or forming people's beliefs. Environmental stimuli are the most important determinant in forming people's personality structures. In this sense, the tradition is viewed as one of the behavioral school.

The philosophical orientation of Adlerian tradition is functionalism, or how to use the environment to achieve goals (Mosak, 1984, p. 67). In this tradition, the mind is not analyzed into small pieces or elements but viewed as a whole entity. In this model, choices and goals are the final determinants for humans. The final behaviors are the

final goals achieved by choice. The concepts of superiority and inferiority are relativistic terms when people compare themselves to others. In other words, Adlerian tradition holds the views of relativism and subjectivism concerning humans. The subjective evaluation of the person creates the feelings of superiority and inferiority in the person's mind. The evaluation is done not by choosing certain elements in a human's mind but by making choices functionally in comparison with others.

From the Christian perspective, the behavioral school remains the philosophical orientation of materialism and naturalism, in spite of the diversity of philosophical assumptions. Humans are determined by environmental forces or relativistic choices in the human world. There is no such thing as a supernatural entity in the model. The basic human assumptions of hedonism or relativism are not close to those of altruistic and absolute values and beliefs in Christian theology. The view of a human as a mechanical automaton is not compatible with the theology of human freedom within the range of divine control.

### **A CRITICAL REVIEW OF THE HUMANISTIC SCHOOL**

The humanistic school includes four different streams, or traditions: person-centered, existential, Gestalt, and transactional analysis (Jones and Butman, 1991). Person-centered tradition is based upon the work of Rogers. In this model, self-actualization is one of the core concepts. Humans have the basic motivational force to actualize themselves from early life (Meador and Rogers, 1984, p. 154). Hence, growth is a related concept with self-actualization. Rogerian people have an optimistic view about humans and believe that humans can grow more or develop their potentials as long as a warm and secure environment is given to them. The subjective experience of the human world is important in forming personality. The supreme importance in this model is self, not an analytical sense but a holistic sense. Therefore, Rogerian tradition is based on the philosophical assumptions of romanticism and individualism.

Existential tradition is also based on individualism in its philosophical orientation. The tradition asks "deep questions about the nature of the human being, the nature of anxiety, despair, grief, loneliness, isolation, and anomie" (May and Yalom, 1984, p. 354). The search for meaning is the central activity in the realization of self.

Philosophical orientation is based on the supreme importance of the self which is characterized by an "I-AM experience" (May and Yalom, 1984, p. 354). The uniqueness of each person is central in this model. In that sense, the high view of the individual is basically a foundation of this tradition.

The Gestalt tradition concentrates the awareness or experience of the individual as a whole entity (Simkin and Yontee, 1984, p. 280). The unity of mind, body, and emotions is one of the central concepts in this model. The experience of biological needs is valued and encouraged. This model holds the view of romanticism and high individualism. A person's needs are compatible in his/her mind even though there are many control forces (Jones and Butman, 1991, p. 313). Individual awareness and experience are of supreme importance in this model. Transactional analysis also emphasizes the importance of the individual entity, which is presented by "the presence of three active, dynamic, and observable ego states labeled the Parent, the Adult, and the Child" (Dusay and Dusay, 1984, p. 392). The philosophical orientation is based on high individualism.

The traditions of humanistic psychology are characterized by romanticism and individualism. This model emphasizes the individual as a whole entity, rejecting the view of atomic analysis. The optimistic point of view about human nature is not compatible with the Christian view about human nature. Individualism is also in conflict with the genuine concern for others in Christian doctrine. Even though the tradition of the humanistic school expresses love and concern for others, it is based upon individualistic experience or within the limited range of individual awareness.

### **A CRITICAL REVIEW OF INDIVIDUAL COUNSELING IN GENERAL**

In this section, two points will be addressed. One point is that the individual counseling theories can be identified as individual psychology, whatever the traditions are. The philosophical orientations of the dynamic school are based upon the intrapsychic elements or individualistic reality. Behavioristic psychology has the philosophical orientation of mechanical reductionism or individualistic naturalism. Humanistic psychology has the view of romanticism and high individualism. The scope of human nature in all of the theories of individual counseling is limited to the individual, even though some



traditions emphasize transpersonal or interpersonal realities. But the transpersonal and interpersonal world only serves to form individual entity. Therefore, individual counseling can be viewed as individual psychology in general.

The other point is that individual counseling theories do not appropriately deal with spiritual reality. Even though some of the traditions express spiritual reality, most individual counseling theories ignore or reject spiritual reality in either a horizontal or vertical way. Jungian tradition is concerned with spiritual reality as a sense of collective unconsciousness. Even though Jung uses the term "faith," he thinks that faith is just a projection of personal unconsciousness. In this sense, Jungian faith is radically different from that of Christian theology, which is concerned with supernatural determinism, in one way. This is a vertical way of understanding spiritual reality. Even though existential psychology is basically concerned with love and concern related to others, it is primarily an individualistic way of relating to others. As long as individual experience and awareness are fine, the person can relate to others. This model cannot go beyond individual reality in order to love and care for others. Except for these two traditions, psychological approaches are basically naturalistic and materialistic in their philosophical orientations. Naturalistic and materialistic tendencies reject the entity or reality of the supernatural world. Therefore, the supernatural beings of God, devil, and angels do not have any room in the individual counseling theories. The most significant part of spiritual reality cannot be explained in these individual counseling theories.

### **A Critical Discussion of Family Counseling**

Family counseling is an interpersonal model which deals with relational patterns (Green, 1993, p. 16). The relational system is the primary concern for family therapists who do not focus on intrapsychic elements or individual self. The relational pattern is represented by systemic interactions among the members. It is widely accepted that a family is understood as a system to regulate family members' behavior (Lederer and Jackson, 1968; Beavers, 1977; Lansky, 1981; Hansen and L'Abate, 1982; Nichols and Everett, 1986; Balswick and Balswick, 1989). The family is a living system to control family members'

behaviors cybernetically (Hoffman, 1981; Guttman, 1991). The interpersonal model of counseling is based upon systemic thinking and understanding.

Symptoms of the clients are understood in terms of interpersonal patterns and rules. If one of the family members brings one's symptom to a family counselor, the symptom is understood as a function of the family system. In other words, the symptom of a person is a reflection of systemic dysfunctional relationships. The interactional pattern of a system is manifested through the rules set up by the members. How to set up the rules is crucial for understanding the interactional patterns among the members. Symptoms are the reflection of the dysfunctional system of rules.

There are many different theories dealing with relational patterns in terms of systems thinking. The theories of family counseling can be divided into two different schools on the basis of how to treat intrapsychic issues. The school of black box holds the agnostic or atheistic view about intrapsychic issues. The agnostic view is that intrapsychic issues are not important in providing counseling to clients, even though they exist in the human mind. The atheistic view is that there is no such thing as intrapsychic issues. The black box people do not consider intrapsychic issues in treating family problems or any related symptoms. The psychodynamic school holds the view of integration, considering both intrapsychic and interpersonal issues together in treatment.

### **A CRITICAL REVIEW OF THE BLACK BOX SCHOOL**

The traditions of the black box school are communication counseling, strategic family counseling, and structural family counseling. The three different traditions are based on the functionalism of human behavior. Communication theory states that all human behaviors can be understood as communication, saying "one cannot not communicate" (Watzlawick, Bavers, and Jackson, 1967, p. 49). Human behavior is understood as information which can be delivered through the interactions of people. The tradition of communication has the philosophical orientation of pragmatic functionalism in human behavior. The tradition of strategic family counseling takes a highly problem-solving approach to treatment. There is no theory to explain why the problems originated and how the

problems are related to human behaviors, even though there are several different streams in the tradition. Human problems are simply understood as a system which is related to symptoms. The strategic tradition is based on systemic determinism in human behavior. The tradition of the structural approach is based upon the family structure (Minuchin, 1974, 1981). Human problems are defined in terms of structure. Dysfunctional structure creates rigid or diffused boundaries which inhibit free interactions among the members. Human behavior is determined by the structure of an organization. The philosophical orientation of structural tradition is structural determinism in human behavior.

Three different traditions are characterized by systemic determinism which is based on functionalism. Human behavior is a determined systemic function without considering human motivation. There is no room for a human's inner quality in this model. Human behaviors are determined not by inner motivations but by environmental systemic function. In this model, there is no place for the human spirit because human behavior is mechanically determined due to the systemic structure. There is no room for the human freedom of Christian theology in the black box school. Because human behavior is determined only in a horizontal way, there is no room for supernatural beings who are only understood vertically.

### **A CRITICAL REVIEW OF THE PSYCHODYNAMIC SCHOOL**

The tradition of the psychodynamic school includes three different theories of object relations, contextual, and intergenerational family counseling. Object relations family counseling sees the drive for relatedness as the basic human motivation (Scharff and Scharff, 1991. p. 46). After birth, an infant grows in the context of the relationships with other people who are the primary caretakers. Through these relationships, the infant internalizes the images of the care quality of the primary caretakers. The infant's ego differentiates the self from the simple state to the complex state according to the care quality. The object relations theory is based upon the philosophical assumption of ego-centric relationship. In other words, even though the horizontal way of relationship is provided for the development of ego in this model, the basic tenet is ego-centrism.

Contextual family counseling is based upon the philosophy of

ethical determinism. It really emphasizes the ethical relationship among the family members (Boszormeny and Spark, 1984; Boszormenyi-Nagy and Krasner, 1986). Humans are already determined by ethical relationships before birth. The ontological relation between parent and child is asymmetrical, while that of the husband and wife is symmetrical. Humans are obligated to keep the ontological relationships among family members. If one violates the ethical obligation, then family members will have dysfunctional relationships and create symptoms in one family member. The ontological relationships determine human behavior. Intergenerational family counseling is based upon the philosophy of individualistic rationalism in human behavior. Differentiation from the undifferentiated ego mass is the most important concept (Bowen, 1981). The family is an ego mass of emotions which make family members interrelate with one another. Individual growth means that a family member differentiates him/herself from the ego mass by the power of the cognitive system (Kerr and Bowen, 1988). The level of differentiation is totally dependent upon the power of cognitive control over the power of emotional reactions to other family members. Rational thinking makes family members differentiate from the emotional ego mass. The power of rational or cognitive control is totally dependent upon individual matters within the context of relationship. Individualistic rationalism determines human happiness and healthiness.

The three different traditions of the psychodynamic school have a philosophical orientation of individualistic relational principles. Human behavior is individually determined in the context of relationships. The perspective of the individual is expanded in comparison with that of individual counseling theories because the individual is considered in relation to other people. The view of the individual is expanded horizontally. But there is no room for the supernatural being, in spite of the expansion of the perspective. On the horizontal level, concern for others is emphasized in this model.

### **A CRITICAL REVIEW OF FAMILY COUNSELING IN GENERAL**

In this section, two points will be addressed. One point is that family counseling can be called relational psychology. In the philosophical orientations of the two different schools already examined in the previous section, both schools determine human

behavior in the relational context. Of course, the primary relational context is the family. That is why family counseling is currently popular. In treatment, family counselors primarily deal with the problems of relationships defined by organizational systems. The interactional pattern is closely examined in the treatment. The difference between the two schools is whether intrapsychic issues are considered in the relational context. In this sense, family counseling has the philosophical orientation of environmental determinism (Jones and Butman, 1991, p. 363). Relationship produces feelings, emotions, and thoughts in an individual. The psychodynamic school examines those elements resulting from relationship. The black box school examines the relationship itself rather than the individually based elements. Both the psychodynamic and black box schools deal primarily with relationship rather than the individual. Therefore, family counseling can be called relational psychology.

The other point is that family counseling does not appropriately deal with the spiritual world. If a spiritual principle is expressed by transcendental reality, two different directions of transcendence may be addressed. One direction is related to horizontal transcendence, while the other direction is related to vertical transcendence. Horizontal transcendence means that a person can take care of others without getting any rewards from others. Vertical transcendence means that a person can contact the reality beyond his/her own personal capacities.

Relational psychology basically deals with the world of relationships with other people. But it never addresses the vertical reality of transcendence. There is no room for supernatural beings and genuine concern for others without taking something from others. Even though family counseling is concerned with the relationships with others, the concern for others is related to exchange between givers and takers. The notion of exchange is different from the genuine concern for others in Christian theology. The reward comes from the relationship with the supernatural being, or God, even though a person gives something to others. In this sense, family counseling is really limited in its perspective on reality. From the Christian perspective, family counseling is limited horizontally in its view of human reality. The perspective of family counseling should be expanded to include the vertical level of understanding of human reality. This is the reason why Christian counseling should be brought into the field of mental health.

## **CHRISTIAN COUNSELING**

Individual counseling theories have the philosophical assumptions of physical principles and humanistic orientation. The physical law from the Newtonian world permeates the dynamic and behavioral schools of individual counseling, while the existential thoughts from the philosophical world dominate the humanistic school of individual counseling. Family counseling has the background thoughts of general systems theory (Broderick and Smith, 1979, p. 112), which was developed by the biologist Ludwig Von Bertalanffy. Systems thinking in general systems theory spreads to family counseling theories. In other words, family counseling is based upon a biological principle which is characterized by homeostatic equilibrium. Individual counseling deals with human problems through an individually-oriented psychological perspective with the principles of physical law. Family counseling deals with human problems through a relationally-oriented psychological perspective with the principles of biological law.

From the above discussion of individual and family counseling, it is very clear that Christian counselors need to have a vertically-oriented psychological perspective with the principles of spiritual law. The meaning of vertical orientation is a reality of supernatural revelation. In the Christian world, biblical truth is the vertical revelation from God to the human world. From the vertical revelation, the principles of spiritual law can be drawn. In Christian counseling, the concern for the treatment of the clients is related to psychological problems. In other words, Christian counselors need to have both psychology and the spiritual principles. The area in which psychology overlaps the spiritual world is the primary concern for Christian counselors. This is the reason why Christian counseling is called spiritual psychology.

### **The Different Positions of Christian Counseling**

There are several different positions for integrating Christianity with counseling. Kirwan (1984) presents four different basic positions in his book *Biblical Concepts for Christian Counseling*. They are un-Christian perspective, spiritualized perspective, parallel perspective,

and integrated perspective. The un-Christian perspective is based upon "the epistemological assumption that human reason is the ultimate source of truth" (Kirwan, 1984, p. 28), seeing that "psychology is more fundamental, comprehensive, and technically useful than any other divine revelation" (Kirwan, 1984, p. 28). Secondly, the spiritualized view holds that the divine revelation is the only truth, denying the common grace of God. All human problems are the result of disobeying God's commandments. The only thing people need is to follow the truth in the Bible. Emotional problems or disturbances are the result of personal conscious sins caused by violating the principles of the Bible. Thirdly, the parallel view accepts both reason and revelation, not overlapping each other. "Revelation can never be reduced to reason, nor can reason be reduced to revelation" (Kirwan, 1984, p. 30). Finally, the integrated view mixes psychology with the principles of the Bible. Psychology can partially contribute to seeing the whole truth. In other words, psychology is a partial truth of the integrated whole. Although human problems are caused by "the universality of sin" (Kirwan, 1984, p. 30), the differentiation between personal, conscious sin and general sinfulness is important in this position.

Also, Crabb (1977) presents four different positions about the integration of psychology and Christianity in his book *Effective Biblical Counseling*: separate but equal position, tossed salad position, nothing buttery position, and spoiling the Egyptians position. The separate but equal position is the same as the parallel perspective in Kirwan's model. Psychology and the Bible deal with different problem areas that do not blend together. The nothing buttery position is the same as the spiritualized perspective in Kirwan's model. Only biblical principles revealed by God are true. Thus, this position rejects knowledge drawn from psychology as true. The tossed salad position seeks to "mix several ingredients together into a single bowl to create a tasty blend" (Crabb, 1977, p. 35). In their treatment, Christian counselors in this model apply the principles of biblical truth as a working knowledge without scrutinizing the knowledge in the light of Christian presuppositions. Crabb describes the spoiling the Egyptians position as a well-balanced approach in the integration of psychology and biblical truth through careful screening of psychological knowledge in accordance with biblical principles. Crabb (1977) insists that "psychology must come under the authority of Scripture" (p. 49).

Jones and Butman (1991) present three different positions of integration of psychology and biblical truth: ethical integration, perspectival integration, and humanizer or Christianizer of science integration. Ethical integration means "the application of religious moral principles to the practice of science" (Jones and Butman, 1991, p. 20). Perspectival integration means that psychology and Christianity are equally independent, not blending together. The view is the same as the parallel or separate but equal position. The humanizer or Christianizer of science position is the same as the model of spoiling the Egyptians. Biblical truth is the controlling concept for screening psychological knowledge.

The above positions of integration also may be summarized as five different views of integration, such as extreme view, equal view, eclectic view, control view, and content view. Among the five different views, the first four views are related to how to integrate. But the last view is related to what to integrate. From the structural point of view, there are four different views of integration. First of all, people who hold the extreme view believe that integration between theology and counseling is impossible. People who stand only for the counseling view are called secularizers. They believe that the knowledge from counseling or psychology is the only truth. The other extreme people are spiritualizers who trust only in theology. They believe that the special revelation from God, the biblical truth, is the only truth, and, thus, do not believe in any psychological truth from general revelation. Secondly, there are people who hold the equal view, believing that the knowledge of both the Bible and counseling are equally important but separately applicable to the area of counseling. Thirdly, there are people who stand for the eclectic view, believing that integration is related to the usefulness of all knowledge. From a practical perspective, many different pieces of knowledge can be utilized in the real counseling situation, regardless of the philosophical backgrounds. Finally, people who hold the control view believe that the biblical truth should be the controlling belief to screen out the knowledge developed from or by psychology. They believe that psychological knowledge is not always truth, from the biblical perspective. The Bible provides the principles of life, but it does not give the detailed knowledge which should be provided by human reasoning. Hence, psychological truth should be carefully selected according to the biblical perspective and understood as evidences to support the biblical truth.



## **The Models of Christian Counseling**

For the extreme view, many psychological or counseling models belong to this category. In this secularized model, theological or biblical truth cannot be found. Proponents of this model believe that human reason is the ultimate source for creating knowledge for counseling. They do not believe in special revelation from God--i.e., the Bible. There is no room for sin in the model. They have a secularized model. Many individual and family counseling models belong in this category. Also, there is an effort to make a connection between Christianity and counseling on the basis of the philosophy of this model. For example, many Christian counselors accept Freudian psychology for integrating counseling and Christianity. They accept the philosophy of Freud without criticizing the basic assumptions of human nature from the biblical perspective.

The other extreme view is the spiritualized model, or people who believe that the special revelation is the ultimate and only source for knowledge for counseling. Jay Adams is a representative person who holds the spiritualized view (Collins, 1988, p. 22; Jones and Butman, 1991, p. 18). Personal sin is the central concept in this model (Crabb, 1977; Kirwan, 1984). The conscious disobedience of God's order is the direct cause in creating all mental problems. The only thing people can do is obey God's Word. People should know the biblical truth and behave according to the order of the Bible. The Bible is the prescription for the behavior of people. But this model has been criticized by many Christian scholars. Crabb (1977) says, "Although such thinking is attractive to those of us who are tired of excusing sinful behavior as uncontrollable reactions to mental illness, this model cannot always be directly implemented in the real world." (p. 45). He criticizes this model for being simplistic in understanding counseling and biblical truth. Kirwan (1984) also criticizes this model for being "simplistic and incompatible with both psychological and biblical truth" (p. 20). In this model, there is no place for the knowledge of counseling to play a role.

Howard Clinebell (1984) presents a model for Christian counseling which is related to liberation and growth, putting "spiritual wholeness at its center" (p. 29). Liberation includes three different aspects of "to," "for," "from" (Clinebell, 1984, p. 30). "Liberation for"

means the content of Christian life which is spiritual wholeness. "Liberation to" means the degree to which Christians should grow. The full-grown state of Christian people is the fullness of life. "Liberation from" means the object to overcome as a liberator. The object is "those many forces in individuals, relationships, groups, and institutions that limit, constrict, and sometimes strangle the full development of the God-intended possibilities of persons" (Clinebell, 1984, p. 30). Spiritual wholeness is related to six different dimensions: enlivening mind, revitalizing body, renewing and enriching relationships, deepening the relationship with nature, strengthening the relationship with institutions, and deepening and vitalizing relationship with God. The concept of spiritual wholeness in this model does not have any relationship with the nature of sin. The traditional Christian view of human nature has always presented human beings as sinners. The central concept of the sinful nature and sins has no place in the model of the liberation-growth model. This model assumes that humans will grow to their fullest potential. The concept of human potentialities is an important role in humanistic psychology, which holds a romantic view of human beings. Clinebell shares his view of human nature with that of humanistic psychology. The liberation-growth model is closely related to the secularized view from the standpoint of human nature, even though spirituality is presented.

Jones and Butman (1991) present a model of eclecticism for Christian counseling. They argue that, "if after two millennia Christians cannot agree about some of the most fundamental points of theology, how can we expect congruence on a "Christian" psychology?" Therefore, they argue that it is impossible for Christian counselors to expect a definite model for Christian counseling. Based upon the faith of Christian tradition, Christian counselors can select various techniques and perspectives from the secular counseling theories. Gary Collins (1988) also presents eclecticism as a model for Christian counseling like Jones and Butman. He argues for "an approach that draws from the various sources in a thoughtful manner and enables you, in time, to arrive at your own counseling style" (p. 48). The eclectic approach has several dangers to its use as a model for Christian counseling. Each theory of counseling has a unique philosophical orientation for the model. If some techniques are selected from different philosophical orientations, a client has no ability to integrate the different techniques in his/her mind. Secondly, there is no

consistent theoretical model for providing counseling to the clients. Christian counselors cannot provide an integrated or unique view of human nature or a counseling world-view to the clients. In this model, Christian counselors can give a fragmented view of human nature to the clients.

Kirwan (1984) presents a model of integration for Christian counseling. He introduces three different aspects for Christian counseling from the biblical perspective: creation order, relationship, and personality. From the aspect of creation order, Kirwan (1984) indicates that spiritual law includes "psychological, biological, and chemical laws" (p. 37). From the aspect of relationship, he stresses the importance of the social need for relationship. Finally, he states that human personality includes knowing, being, and doing. In his integration model, he tries to make connection between the Bible and psychological entities. Kirwan (1984) says, "We must now examine the biblical evidence regarding the relationship between Christianity and psychology" (p. 33). Because Kirwan tries to find out the biblical truth for psychological entities, he fails to screen out psychological knowledge from the biblical perspective. He accepts much psychological knowledge without a careful review. He emphasizes the biblical support for psychological knowledge rather than criticizing and reviewing them.

Larry Crabb (1977) presents a model of integration, Move-Over and Move-Up, for Christian counseling. He stresses spiritual and psychological maturity which involves two elements "(1) immediate obedience in specific situations and (2) long-range character growth" (p. 23). Because of sin, Christians have a great deal of trouble in obeying God's demands. Christian counselors should help clients immediately obey God's way by renewing thinking patterns, transforming personality, changing goals of life, and modifying behaviors. He also presents basic assumptions concerning human beings and their personal needs, motivation, and personality structure. From the perspective of personal needs, humans have the basic needs of security and significance. From the perspective of motivation, humans motivate themselves to meet the personal needs. People have personality, which consists of conscious mind, unconscious mind, heart--self, will, and emotions. The model of Move-Over and Move-Up emphasizes the personality of people rather than the spiritual world. Larry Crabb tries to find the reason for disobedience within the personality structure,

starting with the concept of need. He does not define what spirituality is in people's minds.

The above-presented models for Christian counseling do not present what spirituality looks like in the human mind. Even though they mention spirituality in many different ways, the models fail to define the concept of spirituality, which is central for Christian counseling. How do people relate themselves spiritually to the supernatural world and other people? In people's minds, are there any qualities and characteristics to make connection with the supernatural world? In order to develop Christian counseling, these essential questions must be answered.

### **A Brief Suggestion for Christian Counseling**

Conn (1985) refers spirituality to "a universal human capacity (i.e., drive for self-transcendence) which is not always interpreted religiously" (p. 38). From the psychological perspective, people have the capacity to go beyond themselves in knowing, relating, and sensing. The self-transcendental capacity gives them power, energy, and motivation to get in touch with the psychological world. From the religious perspective, spirituality gives human beings power, energy, and motivation to relate and know the supernatural being which is the Holy One. The concept of spirituality should not be interpreted in a narrow sense. Spirituality is related to not only the reality of the visible world but also the reality of the invisible world. It should be understood in terms of the relationships among self, others, and supernatural beings.

There are two different directions in transcending ourselves: vertical transcendence and horizontal transcendence. There are two different realities which overlap each other. One reality is the upward world, which includes supernatural beings. In order to understand the upward reality, humans should transcend themselves vertically to know and relate to the supernatural beings. This is the vertical transcendence of relating to the upward reality. The other reality is the horizontal world, which includes others in the human world. To have relationship with others is the sideward reality required in horizontal transcendence.

Spirituality is not only descriptive but also prescriptive (Conn, 1985, p. 39). The descriptive aspect of spirituality refers to the structure of transcendence--i.e., vertical and horizontal transcendence. It means

the way of transcendence. The prescriptive aspect of spirituality refers to the content of transcendence--i.e., the goals of transcendence. The goals of transcendence cannot be defined by humans because the purpose of transcendence is related to knowing and relating to the supernatural being. The Divine reality defines the purpose of transcendence for humans. From the Christian point of view, the Bible is the special revelation for humans in terms of transcendence. The Bible should be the controlling beliefs for providing the purpose for transcendence.

The Bible provides the view of human nature as a finite being and sinner. The concepts of sin and limitation should be the central role in creating Christian counseling because Christian counseling is related to spiritual psychology. The aspect of spirituality has just been addressed. The aspect of psychology should be reconciled with the Bible, which is the controlling beliefs for describing psychology in terms of sinful nature. In other religions, the controlling beliefs will be different from that of Christianity. For example, Moslem spiritual psychology is possible because the religion of the Moslem provides the content of psychology. From the Christian point of view, the accurate term for Christian counseling is Christian spiritual psychology. Both sinful nature as human psychology and self-transcendence as spirituality are needed to develop spiritual psychology for what is truly Christian counseling.

## **CONCLUSION**

From the spirituality of transcendence, individual and family counseling can be refined. Individual counseling can be defined as a discipline which deals with the inward or downward world--i.e., intrapsychic world. Family counseling can be defined as a discipline which deals with the sideward or horizontal world. Many Christian counseling models address spirituality, although they do not clearly define it. In order to develop Christian counseling, spirituality should play a central role in the model. The suggestion for spirituality is the need for transcendence. This paper has offered a brief suggestion for developing a Christian counseling in which spirituality is the need for self-transcendence.

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